



French



English 



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In
Proud ;

WAR

| TO
| Secret Chronicle
1 + vi
The Stock Exchange and the Railways.
By the Author of

Rothschild the King of the Jews

THERE
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4846.

mt

D issued ne

To se

° + # .
Office printing shop, 28 rue Coquillière,

WARSROWS

Se-.-

| A

'Speculation is a consequence of Ja
July Revolution, which was the triumph
of the bourgeoisie. The power of the bourgeoisie
geoisie is linked to the money she possesses.

It's nothing.

Rights and power cannot
to belong to the one who does not possess.

"To be a national guardsman, electorate

ea

mayor, city councilor, magistrate, de-

Hey, journalist H-you must have it.

Power is measured by wealth:

With an income of 1500 francs, one is a guard

National: 5,000 francs gets you a juror's license

or voter, with 10,000 you are a member of parliament

and with a capital of a few hundred

For a thousand francs, one has the freedom to say one's
thought in accordance with the laws.

september.

Everywhere money reigns and rules;

he doesn't ask where he comes from, but where he

is, A man who at twenty-five thousand

Ufesnes rent is by right knight: of

"The Legion of Honour. |

Mr. Rothschild is only a baron. Tomorrow

He would be a prince if he deigned to want it.

It's this immense power of money

squi-a erée et souteau la corruption eyni-

of our time.

During the French Revolution,* the

4

The "0

-'y-

ideas of emancipation and progress

were coming to power, each one thought: to

the future of the people and the triumph of the

Freedom, some through ambition, others

out of devotion:

Under the Empire, only courage could

aspiring to glory, power and the

fortune. Everyone was brave,

Today, money alone gives the

Consideration: and power, everyone sees

(has

We want to achieve wealth without...
secured by work. The average life is
thirty years old, so you can see that pete
The sound cannot have the time to work
1st. 11. Fortune must therefore be kind.
with a speed befitting the era. For
To achieve this, we take risky business decisions.
where one risks everything: Or
We throw ourselves headlong into speculation.
U y. had in December 1845 61 comp-

at - 6 -7 L

railway companies formed for the ex
exploitation of only five lines, it was
so twelve companies and a fraction
for each line. That is to say, a call to
6 billion 100 million. One sixth of the
France's monetary wealth. It was
upe commission of EIGHTEEN MILLION
for gentlemen bankers, because, for example,
Mr. Ganneron's property, these generous bene-
creators of humanity, take their share
mission not only on the first
-fifths and tenths paid, but in-
core on four-fifths and the
nine-tenths to be paid. So it was a
triple sum given to the carryover, during-
tage and speculation.

Maleré the mergers, two-thirds of the
Companies were left empty-handed.
which will amount to about forty
Millions lost, wasted, and stolen.
twenty winning bidders were

7 -

they were not shaken by the immense costs
His facts before any exploitation?

We have. invented to designate the compa-
gnies a significant word that is missing.
A wealthy company takes the name of

sometimes the least serious ones, because for
They use a railway as a pretext for
bonus; thus:

A company is formed and opens a
subscription of 100 million; it distributes
Take 40 or 50 million and keep the rest.
The public makes its payments: the com-
the company does not pay, on the contrary, its
coffers fill up every day,
stocks are rare and in demand, she
sells his with a premium, and when
She realized, she pours in her turn, after

having collected profits considered
bles. |

It is through these frauds that the ac-

D: THE,

ù

tions: s'ébvent"amdéseus- di patt:: Are
the first sermissions. is
tlonsse 'verrdént avec prie'et
weaker than 'soft:this premium,
to the companies from: ie, nd da
btes; The presidencies of certain companies
gues fondires dans celle de M! Rbthectl
for the Dunord line 'ont'paptté en détrx
months more than 500,000 'francs Sat
count leppots-desvin.:

The tribune's voices will resound from the outset:
actionmasters "against" the coalition of
large:corpagiies. Justice considers itself
Cléréé: powerless against them, rhaîé
elleta- frappé : dürement' lés costiäbtrs
of workers. The first ones by dice
tactful and fraudulent add a sie
Perftu to their superfhi, the row workers
milk at the price of: their travel: ajoatèr'ui
pen of bread to the bread of Sr days near

They were not punished.

year

ALL FRENCH PEOPLE ARE EQUAL.

YAWT'LA LOI On o8e condemnér dés'oux
nérs carpenters, but who dares
rat'élève la voit contté MM. Rothé:
ctfid; Decaen: and Lebtuf, Pepii-Lehkle
their, Délamarré-Marti-Didiér,. Key
Lañlte' (1), etc. It would be fine to see ttather
the little ones of the gentlemen bDanthièrs el
correctional police, next to the blouse@
The worker's hole and hole.

Views: current: 16

Mieans, ditésvots: if that is the case, lar@
The pressure is just right:

1) We dared to do it in Rothschild I, King
Jüts;.el ça nous' va dei retides

Î Hons'infèmes, des menaceodicusesi ef
allaques j lières de ces lăches
ère wa jounrat' dd

fu, on the twenty-second: coast qué
Pos asser courageus pour 'dire cons peur

" – 10 –

But the bankers' covenants

They regulate trade; but for fifteen
every year has seen the death of an industrialist
sorting, and incessant bankruptcies give
a bitter rebuttal to prosperity always
increasing official discourse.
But you punished the worker, you
You must punish the speculator, or else he will...
These words must be erased from the Charter.
authors.

All French people are equal before
the law. What I know and what I say, the

And the judge knows it too.

Is it only for the rich?
Does justice wear a blindfold?

Railway shares are
entirely fictitious values when oneself-
Xante companies are formed to exploit
five lines, fifty-six companies
must be rejected or merged. However,

YOU

THERE
speculate on stocks that apply
In any case, it's a lottery and
a game. The laws have eliminated one and the other-

There are bankers who have rebuilt themselves
a loan using a line invented at
remarks. What did it cost them! a regis-
stump tree, a few books and a few
reams of printed paper. After the pre-
first actions given to the peer by fa-
. veur, the other scraps of paper se
would sell with a premium and deferral, and one
- Knows that the bonus is never returned.

So companies were formed with
Just two words. BONUS and DEPORTATION

'We cite houses that have thus gained

50 percent based on fictitious values, it
All these financial thieves needed was the
bonus and deferral, bonus to help the
postponement, the postponement to double the bonus.
That tomorrow these companies will be ex-

-s'19--

due by the Minister; - and "will be
the money to their subscribers, saufubdac"

except for the blessed bonus swindled at

If there are companies that have been
few actions at the paif, there are eh'a qi n°en
They didn't issue it early. Everything happened in
faïille:and the sharing took place entered mes-
gentlemen, the bank presidents, of the 80-
society and committee members. Such a bank-
quier fimeux that we could name
has made 'mass of shares' be subscribed to its
committed and did not leave them one

ne 0 mme mire 20

Another banker did dearly
pay: to a company the credit that he
gave his name, He demanded a quarter for
the tenths, not only paid but
to pay and, moreover, has taken on the most

a large number of actions under the pretext
to increase the bonus.

"Previous companies have filled"
subscription in a sudden manner.
with the help of signatures from men of:pallle,
Following a major recent merger, yn. €
company. was located in

in front of her, twenty-four hours a day
to complete her subscription. She had to:
a general who remembered appropriately
of his former profession. :In. time of
In war, he said, every citizen becomes a soldier;
In times of speculation, any man can
to become a shareholder, even if
even his name would be nothing but a jaybird
courts, or registered on the courts of
our prisons. The general then rallied
These dubious industrialists who, one day, bro-
They can stockpile shares, and in the evening they sell...
Coptremarques, or font mille-trafics hon-
e.g., at ten cents per share,

ei

He was able to submit a book in time.
of illusory signatures. Such a
fraud committed with a cynical air
Dace should have been brought before the courts.
nothing of the sort happened, and the company cou-
Pable was only expelled without
noise.

History will tell what role that played.
rulers in two famous eras
through speculation, and perhaps people will be surprised
to see Law's system protected by the
regent, and the bankers of our time, by
the current government.

The government that sued Islands
political associations, associations
working-class Catholic associations
he was not moved for a single moment by the associations
Financial matters. Facing the bandits
Stock market fluctuations, it's hard to understand
to take the excessive forbearance of the-

justice. She therefore doesn't know what's going on.

sb

But just yesterday, there were numerous bankruptcies.
must have awakened him. Agents
currency exchange offices, notaries, brokers
are seriously compromised by speculation
of Pandæmonium from vol. Fortunes
Huge ones collapsed, others have
suddenly appeared and certainly they are not
due to nothing but the most shameful maneuvers.
It is a troubled hour or something
each band is doubled.

In di

{1 is a troubled hour,
Or from some scholarship for each double band of 80,

One o'clock strikes! The bell rings...

these condottirides of finance, who ruin
with impunity, the public treasury. Hence
These individuals with suspicious faces come
and withered? Who are these industrialists con-
naked only at the Palace of Justice, species

de lazzaroni, without profession or existence

me M6 ==

"Admitted tence. They go to the Stock Exchange expensive-
Dear Ja, daily pasture, ready to
subscribe to commercial notes or
"actions of iron rhemins, and all
For a few pennies. These degraded beings
-80nt-recognizable by their gaunt faces
-and withered, with their greasy, dented hats
and blushing, at their sordid clothes, at
a low, exhausted expression, to
eyes shining with lust, at ma-
nières of lackeys and ha- merchants
jaignant:àune cynique andace, Hne
Obsequious baseness, these poor devils
who cannot even pay laundered-
#ewe, talk about their 'future' profits
ænec:a pssurance that would make one laugh if it
@c was pitiful. Ades - hear, they do
for: hundreds, thousands of francs of af-
areas, their needy state must 'inces-
smentably cease; and tomorrow they will have ia
more brilliant fortune; but.in the meantime

= 7

the happiest among them are the very

_ kambles. agenis: of: some. brokers,

Marrobs, more skillful than delicate. Log
us, tasked with lowering the price, exclaimed 21
Who wants the no to 30-252
-How many did you have if we were going?
One hundred: CURE.

Jekcsprends:

After having done: which markets: do
same nature and have offered abundantly
what they lack, if they are able-
naked to operate a decrease, the broker
buys. While those who do the

increase, employs even maneuver and

buy shares that their broker does not
will only receive it if he has the placement of a-
vance.

It is with such miserable means
that the wolf-hawks of the Stock Exchange deceive

"They are acting in good faith."

Re m8 – TR

But above the petty rogues

What do we see? Men who, at

with the help of a royal commission, ruin
their customers and take a tithe
teuse on the unfortunate players.

If stockbrokers are a scourge
necessary, let justice weigh heavily
at least on the brown brokers, –the
behind the scenes and the business burners. We the
let us ask in the name of morality and of
public safety. re

Sims 19 &

{TL

Steam is undoubtedly one of the
the most beautiful conquests of intelligence;
It is the tree of good and evil that must
to give as fruits wonders and
wonders.

Suddenly life enters its womb
metal; the steam bubbles, a long pa-
A cloud of smoke emerges whistling from the nostrils.
my monstrous iron ass; a hissing sound
A sharp sound is heard, and the wagon, mu pie
an invisible spring, leaps into the es-
ES: cities, houses, trees,

hills swirl and disappear-
It is near the flying city; it is at

f

It is difficult if the air can compete in speed; the
gnomes and ghosts of the Arabian Nights
Nights declare themselves defeated. The gaze is
less prompt, only fear can at-
dye,

But the deaths in the ballad come quickly
also, and there steam is 'powered for the
For better or for worse. Those who, otù
distorting God's blessings can
also distort the intelligence of today
Maine, no matter, the whole of France n@
will soon be just one single town, Bordsatx.
Lyon; Marseille, on Nantes: will be, -dums
a distant future, the
Paris. From: the brotherhood of the cities of the inali

_tre la fraternité: des peuples; c'est à direia

reign of: liberty,:

Humanity must have its own paths.
like industry, see the locomotive
to dart off: whistling; one: MORE ;oDe

has

ns" % : 55

Tell him: You won't go any further, you
break against me. But the locomotive
pours its march, se plonge comment un
sword in the mountainside and in
springs forth superb and triumphant.
Thus humanity continues its course
generous, will break the rock before her
of egoism and will triumph in its turn. The
The strength of humanity lies in one.
"It was a grand and noble idea that
that of linking all the cities to the metro-
politan: to bring men closer together. But
it failed to prevent the speculation of the first
This. Big idea and to shrink it in
his selfishness, we must say it, the
Sovereign by chance a large
thought, man, did not know how to understand it.
*1] planted the first stone himself
stock trading by pronouncing the award

gold from the railway
order,
The House had a choice to make between
three means, the monopoly of the roads
iron ore by the State, direct concession and
free competition, he made a choice
last.

State monopoly was dangerous
For freedom. The direct concession
could be used for corruption and fraud
electoral. Free and serious competition:
it seemed to offer all the necessary guarantees
necessary for freedom and well-being
of the country. But what has become of the competition?
it is in the presence of these scandalous mergers
events that took place the day before the adjudication
that, while no new compact
it could not have the time to
form. |

Facing the law so boldly
Wolée, the minister should have abstained and not

to succumb to the influence of a name and to the coeli
financial arrangement. The direct concession
was then a thousand times preferable in this
that it allowed the minister to debate—

Competition without competitors becomes, at
using an illusory discount, usurpation
of the most sacred interests.
"For the Northern line, the Roth company.
Schild presented herself alone, and with the help of
a few days of discounts, obtained
immense advantages. Judging herself-
Likewise, the Northern Company had con-
damned; the guilty one alone wants to corrupt-
his judge. The members of both
The rooms received magnificent banners.
quies, more than 15,000 shares; the jour-
influential journalists received 75 of them, who
100, or even more. These p
The letters were addressed to judges!

And however rich the aristocracy may be 8-

es Ql me

nancy, she couldn't break it, -6t
Clestavec éfroi qa'else verra se riser
before her; this inexorable struggle. And subdued-
tin-que l'on.sppulle the people! |
The specters believed that ee qni
It had arrived by the line. From the North, it arrived.
has for all the dens and that the cpa-
Financial disputes would arise for the State,
Del ses caleuls faux qui ont donné.tant
of values to fictitious advantages.

The Basque people were soon spotted
Qed'émission desactions équivalaià me
emission of napies-monoaic.. A borrowing
might be. difficult to operate on, 'ane -ensis-
his. of shares.offered the advantage: of the em-
Paunt give some to the emprantewun bene-
fee, of 50:for 100,

"What had escaped the short eye of
our statesmen could not escape
_aur pegards-des:vautours de l'escompf

ba-crétien:snhisede 1 1-compagakes has
not mobile. From then on, the :princi-

Dieusoment; "I know: to collect bonuses"
ar pe 19 ro sens avoir-de

to serve as a-

Well! The island has two of them.

rooms, in the nobility, in Les ca-
I'm arranged, men

desde sans inteli-
Sonce, so dignity, who sold themselves to
ceppegniss-pour q der et
They were degrading, like their fathers.

were given paine: paine \ of remre Albus-
us = glorious.

tesu by the Passss, or the weapon
"line of men who speculated under the farmhouse"
that. The denunciation of NaTiowaAL has made

to know that she was in the brothels
of the Stock Exchange, the share of ex#aint-simo-
niens Duveyrier and Pereire, and Îe
Paessr, of the DEBATES, of the CENTURY and of the
CONSTITUTIONAL. To fight with a
Crushing taxes, journalism sells:
something other than advertisements and an-
nonces (1)! |
For journalism to be strong and ine-
dependent, they should not be thrown between
the hands of money men, which:
what should be an apostolate has become:
sometimes infamous trade (1). The

(1) The Debates and the Century have been highly
justified. The Constitutional Council has half-heartedly de-
split, and the press argued that journalism:
had to get involved in the affairs, and that the fault was
not to sell oneself, but to sell oneself well.
che.

(3: Let's give credit where credit is due to extremist newspapers:
left and to the legitimist newspapers. They left.
They are part of the struggle and are not involved in the turpitte

Ignorant or corrupt journalism has pro--
He has exalted evil instead of stopping it.
the bonus, and for the bonus only, of.
Numerous companies have formed.
The Paris to Strasbourg line was dis-
putée par douze compagnies:

HAINGUSLOT, – GANNERON, – Lape
FITTE, NICE and FoL, – OpiorT, – Ar-
We, – DE HELL, – ROTHSCHILD, –
THE MESSAGING SERVICES, – BÉCHET, – OF La.
ROCHEFOUCAULD, – CAUMONT, – LA
FORCE, – D'ANTHOUD.

The auction was scheduled to take place on the 25th
and on the 15th, the two companies were re-
led to two by a merger; again the
Anthouard's company, excluded from the fu-
Sion, was going to be excluded by the minister, this
which rendered the competition procle- null and void
mée; which signals that from now on everything

The idea of competition is illusory.
We are well aware that mergers

smivégargent up to a certain point' the
shareholder interests; but safeguard-
dehtils those of the country? and the interest com
Isn't it worth a hundred times more than private interest?
from a few speculators.
Stock market speculators are divided
seht in several classes. The capitalists
ip with their own fortune; that
bankers who, tasked with making 'the

from: medical

the hope of obtaining: ane prime, can 'to
peiñe fairc:le premier paiement 'et SD
forced volunteers the day before the second.
etc. come: the speculators-lazzaroni,
dhin'oatrien than a name already sn.

more serious naiesikes: companies

– 29 –

are precisely those who, having only
pq rss actions, are found pa
new distribution; these actions
usually servants, of
coffee vendors, water carriers or.
small shopkeepers, those shareholders don't
ask that the actions they can
pay, and only count on the benefits.
probable benefits of exploiting the:
iron mins. Panic alone could have
commit to selling and it is they who
Raient: the benefits of MM, the wolves
cranberries.

Stock market manipulations. They didn't
cost no less than 60.4-70 million, is
agent, intended for purchasing: rails; of
machines and terrain, remained swollen
fried in the dug holes. by Mole Islands
The stock market, the west, has become prey to our
Donations to our English friends, |

Railways have given rise to a

– 530 –

new industry practiced almost all-
days by deranged men. That's the one
of an information provider. These in-
industrial companies are responsible for providing the ad-
company administrations, ren-
accurate information on the solvency of
shareholders. The Bot- Almanac
Tin actually bears all the costs; those who are there
Registered participants are considered good, and the others
Detestable. That's the basis for our judgment.
the value of the information provided
by these gentlemen. The newspaper Le Monde,
having received similar information,
had to cease publication as soon as the cinema
quintet day of his existence. His capi-
tal was complete, but its shareholders
were insolvent.

Being that serious, it would not be
It's no wonder the work has stopped.
and the company was forced to dissolve,

4 –

after having spent, in expenses of all
nature, the first fifths of the capi-
tal (4). The merger of the major companies
Does it guarantee such a fact? The God of
Northern Railway having seen the premium
of his shares from 500 francs to 348 francs.
4 felt obliged to immediately notify the en-
The increase in bonuses, which means that the
God no longer has anything in common with the li-
Northern gme, but it benefited from 140
roughly millions, and this gain compensates
quite suitably a recent loss
of about fifteen million. That he im-
afterwards carries the curses of the
Stock exchange, the rich son of Israel remembers
that his fathers worshipped the golden calf.

– rt

(4) Some well-informed companies have taken
names of all the purveyors of empty promises,
But that did not prevent these industries from con-
to continue their trade, the promises being sold to
reason of 20 to 30 cents per cent.

He os

French companies; more.or
less serious ones had: com on: Ja
cordial agreement of English capital, 4
The Paris Stock Exchange was in jubilation.
sed, timeo danaos. dona ferente

The English had positively: pr mis
to invest money in our business
When the money, that's what, at
They had to bring some to our place.
It was admirable! – and ours. Chan:
were already the god savethe, queen. and: the

our strongest companies. had.
eager to satisfy our requests
generous overseas neighbors, and the...ac-
tions au pair. their had been enjoy
with typical French gallantry. L
The English hastened to receive them

(4) But I fear the Auglaés (gr)ju T
1st place presiding: Auglais (Greeks) until in

SOS

|
I 20MD0S.ARECI OR: ROMNONL. Pleasure, munis
1 losgqué.laprime.leur, seemed quite _
} edible vases were made by
English houses will retain them.
coentW'importans prestations et qui ni jeu |
| æent masses of shares sar:notre,
| already congested. It was by this MEANS,
| amesilayabque: british, that: our-ex-
| eyes:roinins, nonecurement:retirement
| lesongitals anis assient.en L'air de pla-
| tee in nes affaires, but ils-nerent en-
| care fairekes leurs avec les capitanx fran-
}
|

Pig at Y'aido-db the bounty (60:mit-

This honest conduct combined with that
_ daroide.nos.banquiers, amena.la crise
da Dec. A845 and preserved France from a
immense disaster, because the panic, halting
Debugging the dupes and the resources
usb nn EEE 1 of the che-

æ +

54 -"

mins of iron to climb as high as es
Law's bank shares: what is
would inevitably have happened without the f-

see the precipice where we were inevitably heading
a fall.

"But, momentarily stopped in its tracks,
Speculation is not dead; it will rise again.
tomorrow more ardent than ever, if justice
"tice" is a meaningless word, if the liberalities of
Finance has silenced the chambers.
yours, if public opinion does not resound
his voice loud enough for the Dr
are forced to listen to it.

But what am I saying? Corruption appears—
It is a right of governments that want to
slow to lean on her. To attack her is
Attack them themselves. Look at the press.
Ministerial to do or to make apologies
Giess, look at our legislators, our Lycur—

|

E

— |

and our Solon, to mingle in this great
social movement of our time.

Recently, the NATI6eNAL having de-
energetically sanded, a financial operation
a crime committed at the expense of the country and which-
would bring in huge profits aa
banker. What was the effect of the vigorous
article from NarroNaL? He made the
subscribers at the prince of finance-
ciers, who cried out in a fit of galté:
— "I want the NATIONAL to have at-
So much patriotism once again, my
subscriptions collected in twenty-four
hours. "

Such an event paints a picture of the financial world,

actions remain to be reported. At the time where shareholders' money must be returned after the auction and allocation of stocks, gentlemen bankers, are pushing downwards. We know that some subscribers-

- 56 -.

time has made their payments by small-time loan sharks, these lent on pawn, that is to say on the ti-very many shares; they kept them as long as The bonus was flourishing, but at the time of the debacle, driven by the bankers of which they were the secret agents, they have veadus to reinvest in their capital.

Others, seeing that the first ver-Sowing was done with difficulty, they did a new fundraising appeal (the company L. of Lyon), to discredit their ac-tions-and buy them back at rock-bottom prices. PPPendent that -cak «4th: pass: under the blinded by the eyes of justice, finance closes its counters at the comverce: it there is now only one line to follow, that of the railways which allows fishing in troubled waters and lending honor clearly at 60 percent.

NE cle PE RE PP D EN UE CR "ON US

- 357 -!

"The law punishes the revolt of the censers" against the crowns.:
She protects the revolt of the mtlfèôhs against the :frûs under.
Gold is king |
Through corruption and stock trading.i 3

©" Its agent is selfish individualism
Brutal; the current era abandons
Christianity to return to selfishness

God and he worships himself, : | RL
He inscribes these infernal mottos everywhere
. «Chacuæ cher \$oï et pour'éois,; 0
Exploiter and ansmeser:.. Neither
. Dévbret les affronts pour parvetir:
In business, you should never be [redundant]:
Iieuaséntétre-ffipons": : he
Heareux les-riches, etes; ete: 2.

=

T" Financial feudalism has replaced the
nobility and clergy. These two orders have
weighed heavily on the country, but the no-
wounded was always ready to pour out her
blood for France; but the clergy donated.
a portion of his wealth was born to the poor
Gold harvest;

The financial aristocracy has no heart,
neither warfare, nor bravery, nor charity, nor
homeland, nor religion.
A new Judas, she would sell for
A few silver coins, all of humanity
whole;

She would sell out religion and its priests;
She would sell out her country and her honor;
She would sell freedom and glory;

She would sell her brothers;
F She would sell herself to someone
was Jâche enough to want to buy it;

- 79 -

. r 'But let her beware, the paga-

- nism has had its day ;:

The night is not eternal: 0
The blindfold of justice will fall away; and
exploiters of humanity will remain
: under the yoke of the laws.

The law passed by the House is for-

Has this law been interpreted?

Only one Se showed up

she submitted a bid to

Strasbourg

For Nantes, two companies were
present: a representative of the merger
bankers, the other the masters of possessions
yours. The concession was for 35 years; the
The coalition offered a 350-day discount.
The postmasters are nothing. That would be certain,
That's a very bold reply.

if there wasn't something for me
Again, how to
D li

* debacle 20
and in the area of adherence: vis-à-vis
serious competition: to put oneself in the position of
herself outside: of concows: Three: ié
Gustrieis do bas-étages sont souscripious

LS
de6.,000 news of the commugtiie deb
Job postings! ;;
There was undoubtedly a cordial understanding.
to be in the Gnancière coalition:ct:sas advèt-
| safwest. . |
Das use entreprise sérieuse-qui 68"
At db beautiful product: 2° the three" cinema
quibmes dé de la dépense part'Etat, ia roms
tutrrr partielie faite-sprès une joustsatr6e !
years, one cannot nimettre
se:pisse des:balédths et 'des: nrystis
ets: we could even les-qus"
liSérrptarsévèrement:

The minister has seen your records from 14 cortis.
postmasters' pêyuie, he saw at
what resources we had returned<"
to complete the security deposit. Er ae"

"Will it ruin the competitive system?"

Ja condule: des-compegnies desti

LS

The cation is holy before God. It is 1s-
mother of progress, industry and the

No, don't sue the association!
That capitalists have the right to...
gather; but set a deadline, say: "two
months before the filing of the stub books:
any association can take place and will be

considered lawful. But this ex- term
Piré, any merger will be viewed as .
a cause of disqualification and pursued by
justice according to all the laws"
by forcing companies to wait two.
month, you give the competitors the
time to arrive and free competition.
and seriously commits itself to the benefit of the State
and citizens

* Or, if you prefer the ad- -
Dissected litigation that the chamber awards:
That very same person: everything will then be done on a grand scale.

>

has

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es Ti

- #4 -

- posts and Anthouard request

an investigation. It's time for justice to
may it happen and may the country be purged of these
leeches that suck up our very last-
deny the shield.

Mr. Billault has already corrected the meaning of the
law as it concerned shareholders,
the subscriber was bound to the company
engineering without the company being linked to it
to the subscriber.

This abuse has just been reformed, but it
There are others as well, The system of
Free competition is the best, we

We have to say it. But we must give
true, the text of the law

- We are not asking for power
prevents the association of capital not
more than that of men.

To continue the association is to destroy
brotherhood among men, The association

n)
° 4

There is still time, but tomorrow
Perhaps everything will be lost.
Today what has happened all- |
days in decadent times, THE |
AND steel and iron:
". Baal rompluceke true Ditu:' Onsepsit |

to the meter, or to diminish it. #4

What are our MPs? The dues of
The property alone is represented.
Only the property names the de-
tбетésétles magistrates municipaux, et vous
want the property judge in its pro-
pre cause, condemns itself, but
This is madness!

Electoral reform alone can save

power also shared then, will be able to
To be just and strong.

We may have been too hasty in calling
| The financial coalition, a feudal system, the
. fecality wanted power for :the :pou-
she would see, and she would seize him with her hands.
_ of iron. The financial association. Doesn't want it
, power that for gain sondide, lalnere

..]

ES

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r

However, the problem does not lie within the association:
Capital formation: it is in the law
against associations, in the law which
forces the people and commerce to remain
unarmed, facing the bankers,
Twenty merchants cannot meet,
but nineteen bankers can; and if
the illegal coalition of twenty traders
that of nineteen may be harmless

Anquiers, which is legal, can be mor-
such as for commerce.

Make no mistake, the power
money and interest politics do not
may only last for a limited time. The centralization-
Capital influx ruins small businesses.
If we are not careful, it will be of the
France, like England. There will be
immense fortunes and immense miseries
res. Financial and territorial wealth
French companies will be monopolized
and the crushed small businesses will fight each other

PES AT , |

will rest that in the face of the ruin of all the
fortunes because it was built on the
ruin of all powers. Feudalism has
It doesn't stop sometimes, but greed
It still works, it's more insatiable.
that ambition, and when it reigns by
the weakening of all the general principles
airy, she brings with her to power
the corruption of morals and selfishness.

The financial association is just one
A collective force, tending towards evil. That is to say-
that is to say, acting in private interests for
to attain public power, through the
The most detestable means. Money, strength
real is not in the financial association-
The governor-
the nement should rely on this strength
Instead of breaking it. Later, he will be him
even the slave of the financial aristocracy-
re that he protects today, because he will have

The equality of fortunes; it is to this

equal that we owe although

Lights of hope and freedom,

Se égalité que nous devons "noire
area |

Power should therefore not be
Pne La cab contre. la libre cenenr-

On the contrary, did a prosecutor
Mu.roi recently said in .Un Br'OCÈS
press release:

"In our opinion, the question of Selaira must
to be settled between the master and the worker, 90-
Jon, the principle. Of a free:competition,
ALL (GOALITION is nge: infraction |
Aa law; no more. the. masters which |

a 43 to -

workers must not suffer. I will equate.
"May the balance be broken,"
Had the King's Prosecutor forgotten?

a few steps from him he was found
| M rai lived through tales let 0

even if he had ignored the deity of coalition:
commissioned by the speculators of Paris...

"When generous voices ask Ce.
dilemma: the children of the people are pla-
born in the alternative to slavery.
The death knell!

The King's prosecutor exclaimed, "gro

We are not called,

Gentlemen.
develop a system, but to punish a
"Unpacking the back of daydreams and illusions."

Worker bent under the weight of labor, slave"
Volunteer, don't complain: Mr. Pros:
The king's cureacar said that your slavery was
has

0 -

your arms to feed your mother, your wife.
or your children, don't complain about your

Mr. (the polite king calls this:)
a reverie, and he will find, if necessary, in
the code a small article that punishes the il-
illusions and daydreams!

M, the king's prosecutor finds the little-
very happy, too happy even;
It is not the workers who work
and qai write their names on a SAN-

very, according to the King's Prosecutor, the:
The owners are angels and saints.

"What exactly are procreators?"
he exclaimed, honest merchants who have
They spent their entire lives in a...
MERCE ES es des sb
tireless sons enjoy themselves today
Æ'hüi to cultivate the modest acquisition

—"H—

at the summit of their front, after long
years of work.

In his optimism, the prosecutor
Wouldn't the king have taken the exception for
the rule. These are not, moreover, the prc®
the owners who are responsible, but the mar-
slave traders, speculators and
nsuriers, :

Is it at the stock exchange that Mr. Prosecutor
King Jallon saw the honest merchants

ts of his speech? Did he see much

Rothschild or Gaanneron to cultivate the
field acquired, more or less modestly
not by the sweat of their brow, but by
with the help of L'Ac16, L'AG10 and L'AGI0/?

mi. Jallon doesn't 'resemble this'
excellent instructional style including the Cua-
Atvart gave us the portrait? A pau-
The devil who stole a loaf of bread introduces himself
in front of him and apologizes, saying that the

ES

Fainr has ushered him in. This vob —< Eh men
"God," replied the judge; "I have
hungry, I'm hungry almost every day—and
I don't steal for that reason.

– These are the: egotistical little people of: those:
who govern, who give so much bitterness–
tumc to the generous spirits who defend
the cause of the proletariat,

I myself am perhaps bitter.
my reproaches and yet I have not in
the heart that is a love, that of my brothers.
I love the poor more ardently because
that he is weaker and that he suffers, but
I don't hate the rich, I'm just looking to!
to ecclesiasticalize it; I do not fight against wealth;
But the frill, I don't want it. (de–)
to fleece the owners, to sow the per-
tnrbation in the social state; I ask
“On the contrary, peace and happiness for
all. '

had

I am primarily defending sacred property.
inviolable and sacred, the property of the tra-
yail

Bevenez: billionaires: if you can-
mez using your work ewe your in-
Volligence, I will applaud you. But...

It won't stop me from telling you, you see.
sotre fans ei souffre. et secourez le.

“But I would relentlessly pursue the –
“Fasuvais rich of the Evangelist. He who,
like Schilok, trafficking in the choir .bu-
Maine for a little gold, I would be without
Have pity on these stock market speculators who
plunge families into misery by-
üères and spread throughout the
the most egotistical and the most immense class
corruption.

If I am guilty, the judges are guilty.
also; for every day they condemn
thieves, I wrote these poems in a

to draw the attention of my fellow citizens to him
toys. When the nation fell asleep in a
deceptive security; when she cor-
breaks and weakens, the duty of all
A man of heart should warn him about his
dangers; if his voice is not strong enough
Health, what does it matter? The grain of sand plays a role.
sometimes a role in the fate of the em-
near. After the unknown journalist who
warns his fellow citizens, one can hear
Let the loud and powerful voice of La- resound!
Martine or Lamennais,

V.

- People might complain about my pr-
dence. I reported some scandalous facts.
without naming the authors, but I believed
having to complete an assignment without expressing myself
to a defamation lawsuit.

The evidence of the fact being defended, the
Conviction is certain, because gentlemen
Bankers are public figures, so much so that...
that he will collect the money from the shares
pairs, but they are private men when
the truth offends them and they pursue
the perpetrator in the correctional police.

Recently there was a trial in dif-
friendship between:

The S6 Lo]
£ MM. de Girardin and Dorné;
A. Dumas and Eug. de Méricourt;
Ch. Marchal and Eug. de Mirecourt;
' (1) Granier (de Cassagnac) and C.

Surprisingly, the culprits are not
not those who are wrong to be wrong, but
those who are wrong to be right.

M... Dernés and Lebreton, Sing. de-Mé-
Ricourt and Censor Hilbey were condensed.
born and I resolved not to add to their
ap celui from the author of this breach.

SU) M Grabier ostdé, Cnomgnac sommy fcertaine
ue sst of Holland. ù

= me:

= Nr

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NOTE,

* The maneuvers of the Gex- ape co
TILL & T FoL have ph ue
teurs n'ont j à une Sad.
serious indication MS that the funds they
deposited with these gentlemen, have served-
vi to make a house earn 6 million
bank, which not only did not share-

nothing with them, gives them nothing

interest, but also holds them back for reasons

Studies have not been done and for
fees that should be at the -
a small sum from the US
264,000 francs.

That's called... SKILL.

—_—. =

FIN. wine

IMPORTANT SCREW.

Roths' alleged response
child [°° a Satan, containing in his
first lines an in- slander
soul and hateful, is the work of a
Mr. Mani, former grammarian ridi-

Today reduced to hiding for
to avoid the corrections he deserves.
(Read for more information)
LIBELLISTS UNMASKED, by GEOR-
GES DAIRNVÆLL.)

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»

Money was the god of the era, 18 million clerks
Missions for the poor bankers – Morality of the
bonus and carryover – 40 million lost by the
shareholders – reputable companies – Revealed-
information on speculators and share issues
The North – Strasbourg – Bankers in
justice – Associations are not mergers
– Fraud and Monopoly – Usurious Bankers
– Shareholders with 10 cents – theft, theft, theft
–The crooks on the stock exchange–brokers and burners
business – 11. Prodigies of steam – The human
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good friends the English – A financier king – cor-
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HISTORY
SAINT-SIMONISM

AND-OF THE FAMILY

DE ROTHSCHIED,

OR

BIOGRAPHY OF SAINT-SIMON AND BAZARD

BY

we

Messrs. MICHAUD and VILLENAVE,

1st

Sutvie of the biography

Li

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+ At #12

DE MAYER-ANSELME ROTHSCHILD and DE NATHAN, his son.

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(Extract from the Universal Biography, volumes LVII and LXXX)

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HISTORY

OF SAINT-SIMONISM

AND THE FAMILY

DE ROTHSCHILD.

Read +

E. DUVERGER PRINTING HOUSE,

43 Rue de Verneuil

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HISTORY

SAINT-SIMONISM

BIOGRAPHY OF SAINT-SIMON AND BAZARD

Messrs. MICHAUD and VILLENAVE,
Followed by the biography
BY MAYER-ANSELME ROTHSCHILD Er BY NATHAN his sons.

(Extract from the Universal Biography, volumes LVII and LXXX).

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COUNT ALFRED BOULAY OF MURDER
April 1927

PUBLISHER'S WARNING.

The chance of the alphabet has brought them together in the same volume (the Lxxx) from the Universal Biography), as we bring them together in this brochure, the name of two very distinct characters in the first aspect, but in which, however, one finds more relationships and by analogy, which we had not initially considered.

These names are SAINT-SIMON and ROTHSCHILD.

The first of these two famous men was the creator, the leader of a sect which, barely known for a few years, has fallen in oblivion and profound disrepute; the second, on the contrary, founder of the richest, best-accredited trading house said to be the head of the wealthiest family that ever existed that we know, the father of children who are in some way at- Today the representatives, the personification of the most religion ancient of the world.

The Jewish sect, the first of which was established on the dogma of the community of goods, based on contempt for wealth, and that in The other, on the contrary, seems to have long been a love of riches. time the principle and basis of doctrines; that even in their deviations, in their disregard for the laws of Moses, the ancient Hebrews ad- they brought down the golden calf, and from Mount Sinai to their triumphs Since 1815, the descendants of Jacob have not ceased to show themselves strongly attached to this secular worship.

After being dispersed like the Israelites, the Saint-Simonians have shown, it is true, less attachment to their doctrines, and the Most of them returned to the Jewish sect from which they had gone out. Welcomed, protected by those considered Today, like sovereigns or high priests, they have They invested heavily in the railways, and they held very good positions there. places, saying that this phase is just as good as the one announced by their Master. In this respect at least, there isn't as much difference. that one might think it was between the Saint-Simonians and the Jews. The ha- The sardine who brought them together in this publication is therefore not as blind, one might say,

First, in this brochure, you will find the Notice by Henri de Saint-Simon, leader of the sect that bears his name. That's the story. the most complete and truthful account ever published of his person and its doctrines.

To complete this story, we have included the Notice of Bazard, as our colleague Vil- Lenave, in our LVIT* volume: it's the story of the sect, after the death of Saint-Simon, of whom Bazard was one of the successors. We we only had to add a few facts subsequent to the death of this one, under the title of Last Era of Saint-Simonianism.

As for the biography of the Rothschild family, we do not Let's not be afraid to say that this is one of the most important pages of contemporary history. We believe that the two Notices, that of Mayer-Anselme, who died in 1812, and that of Nathan, his son, who died in 1836, which we present as they are found in the last volume of the Universal Biography (the LXXX'), are an equally impartial and comprehensive picture.

After drawing the facts from the most authentic sources- As for them, we imbued them with the truest colors, the more worthy of history, and especially of the greatness of Biogra- Universal Philosophy, from which they are taken.

The last part of this publication is the Landgrave's notice of Hesse-Cassel, whose history is essentially linked to that of the Rothschild family, and which we also present as it is found in volume LXVII of the Universal Biography, published

health subject.

Thus we can guarantee that this Notice, as well as that of Bazard, was not made for the needs of the cause, as they say to Le. Our esteemed colleagues, Lesourd and Villenave, who They composed them, one in 1834, the other in 1840, and did not think then to the Rothschild family; they only thought about conforming to the principles of truth and accuracy which were the foundations and the an invariable rule of our editorial staff.

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Lith.Fourquemin.

TMS AN 1

CLAUDE-HENRI

OF SAINT-SIMON.

rm SEE

—

Founder of the sect that carries his name, he was born in Paris on October 17th October 1760, from the same family that the illustrious author of the Memoirs, contemporary of Louis XIV, and as he claimed to be descended from 'counts of Vermandois, and consequently— succession of Emperor Charlemagne. His father was the eldest, but having Having been disinherited, we do not know why— What, he lost both the title of a duke and a great fortune. Young Claude-Henri received an education a completely philosophical cation, in the meaning we gave to this word at the end of the last century, and he counted

studious, and therefore strange in
his tastes and ideas, he does not apply-
qua specifically to nothing, just touching
all the arts, all the sciences,
without going into any of them in depth. Gifted
of an active, ardent imagination,
and with an inherited vanity, he
believed early on that he was called to play
a major role on the world stage.
At seventeen, to imitate without
no doubt the great Frederick who is making himself
knows how to apply every morning a

With cold linen on his face, he gave or-
tell his servant to wake him up
Every day with these words: "Raise-
You, Count, you have
great things to do." Like
most of the young people in his
rank, he had entered the career
military in 1777, and, two years later,
He had obtained a company. During-
that Louis XVI sent an army to
aid from the American insurgents con-
between England, Saint-Simon was at

number of officers who took part

to this expedition. It was said that he was there
was distinguished on many occasions
sions; but on that, as on beautiful-
Unfortunately, we haven't had any other problems.
that his own assertions, and the history-
The lord must be wary of it. What is there in
Sure, that's what most of the
officers who fought in this war, he
received, when it was finished, the de-
Coronation of Cincivnatus. He still has
said that, having become friends with Franklin, he
engaged in a serious study of
the organization of this new state, and
that when peace was made, he par-
ran through the southern regions of
New World, especially Mexico

that, and proposed to the viceroy of this colony to establish communication between the two seas, by making navigable the In Partido river, of which an arm throws itself into the Ocean, to say that the other pours its waters into the South Sea; but it seems that vice-king attached little importance to this project. that others, moreover, had already

Presented. Returned to France immediately.

after peace was concluded (1783),
Saint-Simon became a colonel, and, at

At the age of 23, he took the command

command of the Aquitaine regiment,
infantry. It was a promotion.
pide, and a consequence of one of the

the greatest abuses of that time, which was

to grant this high rank only to
young people of the highest birth
session, but which too often were,
incapable, and, still residing at the
court, rarely showed themselves to their regiment
It seems that Saint-Simon did not
Not otherwise. "A military career"
"Besides," he said, "he wasn't smiling at me."
"hardly. The sole purpose of the war"
"(The American one) interested me vi-
"vement, and this interest made me
"to endure the work without repugnance"
"Gnance. My vocation was not
"to be a soldier; I was inclined to a
"a very different kind of activity, and I
"I can say the opposite. Study the mar-
"The human spirit, for work-
"then move on to the improvement of
"Civilization, that was the goal: that I
"I offered myself." If the profession of soil-
datne lai convenait point en temps de
'War was much worse than peace'

to escape the boredom of a certain kind of a life that consisted only of doing the exercise during the summer and to show off at the court during the winter, he began to travel, and left for Holland in 1785. The Duke of La Vauguëyon, then ambassador to that country,

had decided the Estates-General to do, in conjunction with France, an expedition against the possessions English in India. The command—the details of this expedition should to be given to Bouillé, who had done the American war with so many e-brilliance, and that Saint-Simon had con- It was intended to serve as a new... calf under his command. But this project, whose execution he pressed for a year— cution, having missed due to the illness— French diplomacy and the indecision of the Versailles cabinet, He returned to France in 1786, and left shortly afterwards to Spain, where he lived for the first time the tale of Redern, who was the Saxon ambassador in Madrid, and who later had to to be his partner. As was his custom,

he soon submitted various

projects in government, between at- very much that of a canal intended to make to connect the capital with the sea. But largen't and the laborers man-

'quait; Saint-Simon consulted

with Cabarrus, then director of the Saint-Charles bank, and which became later Minister of Finance. All two presented another project, whose completion was intended to bring about the almost abandoned company. Ca- Barrus pledged to provide the funds necessary, subject to the concession

Simon offered to raise a legion of six thousand men composed of foreigners Gers, of which two thousand would have held garrison, while the four thousand others would have been employed in the tra-

Canal valleys. The government

would have only borne the costs of e-

'equipment and military hospitals;

the excess expenditure to be amply opened by the payroll, of in a way, he said, that with a sum modest, the King of Spain would have in

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The most beautiful and most useful canal

of Europe; he would have increased his army of six thousand men and increased his kingdom of a born population-Constantly laborious and industrial-trielle. But this beautiful project did not have more seamlessly than its predecessors; and one must believe that there were some there difficulties that Saint-Simon. He did something more safe and, moreover, useful in establishing in Andalusia, stagecoaches at low cost almost identical to what existed from at the time in France, and which was lacking completely in Spain. He won there fairly large sums that he did not hold that it is up to him to increase it further; but always impatient for rest, and not unable to stay a year in the same places, nor take care of the same objects, he returned to France to the com-beginning in 1789, precisely at the time when the revolution began ait. 11 He stayed there at first, he said,

seeming to want to remain a spectator
impassive to the events. However—
while it is likely that his es-
took to adventure and his taste for
innovations carried him from the outset
then naturally towards the revolutions
tions, while his rank and the exem-
members of his family were supposed to train him
in the opposite direction; but, on the other hand
On the other hand, his taste for travel and the
risky ventures had a strong
altered his fortune, and, as so many
'Otherwise he thought he saw in these songs—
political movements a good way to
to restore it. He, of such high birth—
health, he, descendant of the proudest
courtiers of Louis XIV, associa-
cià with a Prussian Protestant, for
to buy the spoils of the nobility
and the clergy of France! If we do not con-
* It's astounding that profit and speculation
mercantile, it must be admitted that the o—

The operation wasn't bad. They

purchased the national assets of

almost an entire department of the
Normandy (that of Orne), and

even some from the capital,

including the Grand Hotel des Fer-
my [unclear] in Bouloi Street. For everything

that they didn't even pay the

first twelfth required by law
under penalty of forfeiture; and when
The Terror would have forced the Prussian to
save (see REDERN, LXXVII,
401) and put Saint-Simon as
nobleman behind bars of Robes-
Pierre, there wasn't one yet

penny paid. But that was precisely

by the causes that were supposed to destroy her
that this company did an excellent
affair. When, after the fall
Robespierre, the Prussian could
to return, and that Saint-Simon re-
covered his freedom, the value of
The value of assignats was practically nil.
and despite that they were still
admitted as payment for national assets
nals; but the decline was in-
run, and it seemed impossible
to evade it. However, they do not
They did not despair. We know how much the
powerful figures of that era showed themselves
favorable treatment for buyers
of national assets, and how they
gave away easily, and at very low prices
areas they had not approached
prayed that by shedding so much blood
and tears! The Redern company and
Saint-Simon found zealous individuals among them.

'protectors, and through them she succeeded

to be relieved of his disgrace

so that his late payment-
This earned him the immense advantage
to pay, not one-twelfth,
but all of his acquisitions,

'with assignats that she bought at

Six francs a thousand! Saint-Simon,

who was not yet thinking about the
'community of wealth, trou-

came the liquidation of profits,
there were two hundred thousand francs of
annuities for each of the two a-
companies! It is true that Saint-Simon
said that he hadn't been given
everything that belonged to him, and that
even there was a trial, which one might plead-
da, that memoirs fureut echang-
ges, and that finally the discussion
ended with a life annuity of
twelve hundred francs, which Redern con-
fessing felt compelled to pay, not for re-
to establish the balance of the sharing that it
maintained that it had been well done, but by
consideration for a partner who had
ruined in daydreams and madcap fantasies
companies.-According to Mr. Louis Reybaud,
which we must declare here that
the work entitled: Studies on the
contemporary reformers, we
was very useful for the composition
of this notice, the commercial period-
The social aspect of Saint-Simon's life was
closed as soon as he had settled his accounts
with Redern. Seeing himself in possession-
sion of a rich capital, he approached,
he said, the scientific period and
experimental, the toughest, the most
stubborn of all, the one where Christ
new crown to wear
of thorns. To learn the basics
of Ha science, he became a schoolboy, at the

"in the manner of the great lords, in
attracting professors to his home, at
instead of going to their place. Lodged first

opposite the École Polytechnique, he

received physicists at his table to

learning physics, astronomy-

my way of learning astronomy;

he scattered it here and there, throughout your body

teacher, gold coins that we

sometimes forgot to return it to him.

He had enough mathematical knowledge.
turned to physiologists, and

moved to settle not far

j:

has

From there, near the medical school.
Thus he studied, not without some
Fresh, but with all its comforts.
on the one hand, the science of inanimate matter,
on the other hand, the science of animate bodies
mes. The experience that followed was that
travels. He traveled around England
land and Germany "not meeting
"In the first one," he said, "none

"A crucial, novel, and surprising idea."

"the other in the middle of his philosophy"
"mysticism, a state of childhood of the
"General science." And he adds that he
"brought back nothing from this expedition"
"nothing, if not the acquired proof
"of a backward and con-
"Fuse..." – It was at the time of this

European tour that must be linked-

dear the strange visit he paid to madam
de Staël, and his strangest proposition
again. While passing through Geneva, the phi-
The philosopher asked for the favor of being received
at Coppet, and, barely inside: "Madam,
he said to the baroness, you are the woman-
the most extraordinary one in the world
as I am the most ex- man
extraordinary; the two of us will be...
We would probably laugh at a child again
more extraordinary...» Madame de
Staël had a mind well-formed enough to

enrit,etil faut avoue qu'ellenepou- .

would hardly do otherwise. On the return

From this pilgrimage, Saint-Simon realized

his last and decisive experience;
In 1801 he married the daughter of one of his
former brothers-in-arms in the war
of American independence. This
The union was far from happy; for, at
After a few years, the two
the spouses divorced, by mutual consent
mutual understanding. "I wanted to use the ma-
"marriage," he said himself, "like
* a means to study the sa-
"vants, something which seemed to me to be ne-
"necessary for the execution of my
"enterprise; because, to improve the gold-

in 11 -

"Organization of the scientific system,
"It is not enough to know well
"the state of human knowledge, it
"we still need to grasp the effect that the cul-
"The nature of science produces in those
"who engage in it; one must appreciate
"the influence that this occupation
-< exerts on their passions, on their
< spirit, on the whole of their morals
"and on its various parts." The
The strangest thing about this wedding,
that is what the philosopher experienced-
their, having had no children, and
despairing of ever having any, he wanted to go there-
to come about through the intervention of a third party;
and, convinced that children must
always, from a moral and
physically, to resemble their father,
he wanted his wife to marry a
A man of great genius. In this
but he proposed it himself to one of them
of our greatest mathematicians,

Madame de Staël. The scholar having

accepted, and the result was a son who,

it is said, did not respond, under all circumstances
reports, to the philosopher's expectation.

Moreover, most of the experiments
statements that Saint-Simon then made
were very expensive; he gave some
balls, sumptuous dinners,
experimental evenings, and for
He devoured the entire sum.
which remained from the Re- liquidation
Last. It was a kind of all-out gamble.
lordly which lasted twelve months.

Calm amidst this noise, ju-
magnifying others without being judged,
practicing everything, good and evil,
the game, the orgy, the decent maintenance,
the discussion raised, to have

Experience of all things and of
all positions; gourmet, de-
lavish, prodigal, but by sys-

He lived by theme rather than by taste.
Thus, in one year, fifty years, and
He ran through life instead of walking.

expensive. In order to acquire it before the time
He used and abused the old man's knowledge.
of everything, so that one day, I can do
to include everything in his calculations; finally he
inoculated himself with the diseases of the century to
to determine its physiology later. All
His life was an experiment.

It would therefore be wrong to judge her by the standard.
of others; he himself does not know-
I don't know. "If I see a man," he said-
"He, who hasn't launched his career
"of general science, to frequent
"houses of gambling and debauchery,
"not to flee with the most scrupulous
"Beware of the society of people"
"of a recognized immorality, I say-
"rai: Here is a man who is losing his way;

"habits he acquires debase-
"will in his own eyes, and the ren-
"will therefore be sovereign-"
"Despicable man. But if this man-
"me is in the direction of the phi-
"theoretical philosophy, if the goal of its
"Research is to correct the line"
"of demarcation which must separate
"the actions and classify them into good
"and bad, if he tries to find-
"to find ways to cure these diseases"
"dies of human intelligence, which
"lead us to follow roads
"which take us away from happiness, I
"I will say: This man travels the car-
"behind the vice in a direction that
"will necessarily lead him to the
"Highest virtue." Virtue or vice,
Saint-Simon was completely ruined there.
and instead of being able to host and
feeding science, it was the turn of the
science of housing and feeding it
She did it less magnificently-
she was lying to him; for she intended the
philosopher to one last experiment
that of need and misery. Press-
sensing this declining phase, he
had thrown out the plan for a remuneration-
popular tion, for scholars and the

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men of genius, in his Letters
from a resident of Geneva to his con-
temporaries, bizarre and new piece
who discerned the purpose of his last
ideas. "Open," he said, "open a
« subscription in front of the tomb of
"Newton, subscribe all indiscriminately-"
s tement pour la somme que vous
"wishes. That each subscriber
-"names three mathematicians, three
'physicists, three chemists, three
"Physiologists, three literary figures,
"Three painters, three musicians. Re-
"Renew your subscription every year-
"tion; share the proceeds by-
"between the three mathematicians, the
"three physicists, etc., who will have ob-

"Degenerates will enjoy a reward"
"Worthy of them and of you..." That was it
his first theme, which he then de-
veloped in a series of letters,
where he divided humanity into three
large categories, seeking to prove-
to all, and with arguments
appropriate for each, the excellence of
his method of remuneration; then he
established the following formula: the
spiritual power among the imams of
scholars; temporal power between them
hands of the owners; the power of
name the individuals called upon to rem-
.blir the functions of top leaders of
Humanity in the hands of all
the world; for salaries to the governors
Nantes, consideration. All of this,
As we can see, it has little value; it's just...
Piaton and the Abbot of Saint-Pierre to
A state of amalgamation; it's a dream
After a thousand dreams, an innocent utopia-
pie which ends with a sort of
'prosopopoeia, epilogue of the piece'
where he supposes that God appears to him
in a dream, and said to her: "Queen renounce-
"This will lead to the claim of being the leader-
"the place of my church; the pope, the
"cardinals, bishops and pre-

They will stop speaking in silence.
"No, etc." The only fact that results
'This booklet shows the tendency
theosophical of the reformer, already
strongly accentuated. This trend is
was better characterized later, during-
that his works in philosophy and
industrial economy seemed
calling religion their der-
corollary. — But other ou-
Vrages were to mark this route:
the first was a response to a
Napoleon's program, which had
said to the Institute: "Report to me
"progress in science since
"1789; tell me what its condition is
"current, and what are the means to
"to use to make him do
"Progress?" To this question, then...
asked, Saint-Simon had replied

scientific works of the 19th century,
vast study which he himself felt
unable to approach, and which he reduced
to a more academic scale
in his Letters to the Bureau of the long-
gitudes. There, as one might think, he
does not accept the PiInstitut program
that as a pretext and as a framework.
'Instead of receiving the impulse, he
gives; instead of settling the past, it
he foretells the future; he makes prophecy
tie when asked for sta-
tistic. – Moreover, fundamental thought
The mental aspect of this work was always

to push scientists towards a reor-

organization, 11 it was said there: "Since
"from the 15th century to the present day,
"the institution that united the na-
"European tions, which put a
"a brake on the ambition of the people and
"streams, successively af-
"weakened; she is completely de-
"Trout today, and a war"
"General, a terrible war,
a war that is advancing like
"expecting to devour the entire population"

LS

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= European, already exists since
"twenty years, and has reaped several
emilkions of men. You alone
"can reorganize the euro- society
"Peau. Time is running out, the blood
"Flow, hurry up and pronounce it."
As a pledge of unity and progress,

Saint-Simon concluded by asking

a kind of intellectual magistracy

as a logical derivation, the hierarchy of capabilities, basis of the faithousand Saint-Simonian. This work is not the only one he left on these subjects. Letters on the Encyclopédie, les Mémoires sur la gravitation and on the science of man, se relate to that time and to that series of studies. – During which reform-Matear was thus pursuing a task painful and misunderstood, major events political events were stirring up France and Europe. The Restoration was coming to arrive, and with it a return to names of historical importance that. Saint-Simon, poor at the time, before emergency services, and simple copyist at Pawnshop, at a rate of one thousand francs per year, would undoubtedly have been ad-placed in the favor of the new court, if the strange direction of his ideas had not kept all offers away from him and all the advances. Nothing was done. nothing could be done for a no-similar value; he remained completely "Forgotten. Also, a few years later,

In 1819, he published a pamphlet

under the title of Parable, in the- which the tip of the great sei- ear an unsung genius emerges from beneath the surface development of the radical economist.

"We assume," it says, "that
"Ja France suddenly loses its five-
"as early as the first physicists, his
"fifty early painters, his
"fifty first poets, etc."
"(follows the nomenclature), in all the

"three thousand first scholars, artisans-
"Yours and artisans of France. Like
"These men are the French
"more essentially producers,
"those who give the products
"More imposing are those who lead"

"tion and which make it productive"
"in the fine arts and in the
"Arts and crafts, they are really
"the flower of French society, they
"are of all the French the most
"useful to their countries, those who pro-
"the most glorious ones are those who hasten"
"the more its civilization and its prosperity-
"Friendliness. France would need at least
"an entire generation to repair-
torment this misfortune; for men

"who stand out in the work

"of positive utility are to verify-
"Anomaly tables, and nature is not
"not prodigal with anomalies, especially
"of this species. Let's move on to another-"
"This is a supposition. Let's assume that the
"France retains all men"
"of genius that she possesses in the
"sciences, in the fine arts, in
"Arts and crafts: but that it has
"the misfortune of losing on the same day,
"Sir, brother of the r@i, monsei-
"Lord the Duke of Angoulême, mon-
"Lord the Duke of Berry, my lord-
"Lord the Duke of Orléans, my lord-
"Lord the Duke of Bourbon, Madam"

-“The Duchess of Angoulême, madam”

to the Duchess of Berry, Madam
"Duchess of Orléans, Madame la du+"
"The Duchess of Bourbon and Mademoiselle-
"Condé's saddle. May she lose in
"At the same time, all the major offices"
"crown ministers, all the mi-

'State ministers, all the masters of

"requests, all the marshals, all
"the cardinals, archbishops, bishops-

"all prefects and sub-prefects,
"all employees in the mini-

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"All the judges, and in addition to
"that the ten thousand owners
"richest among those who live
"nobly; this accident would grieve
"Certainly the French, because
"that they are good, because they do not know-
-would view with indifference the dis-
"sudden appearance of such a large

"Many of their compatriots. But

"this loss of thirty thousand individuals
"due, the most important of the State,
"would only cause them sorrow"
"from a purely sentimental point of view"
"mental; for it would not result in-
"cun mal pour PÉtat, premier par
"the reason that it would be very easy to
"fill the places that would be empty-
"vacancies. There is a large
"number of French people able to exercise"
"to perform the duties of the king's brother"
"As well as Sir; much
"are capable of occupying the positions
"princes just as suitable-
"ment that monseigneur the duke of An-
"Goulême, my lord the Duke of Or-
"Léans, etc. The antechambers of the
"The castle is full of courtiers"
"ready to occupy the positions of the great
"Crown officers; the army"
"has a large quantity of half-
"Litards as good captains as
"our current marshals. What a mess-
"Our ministers of state are worthless!"
"more capable administrators"
"Managing departmental affairs well-
"mentions that the prefects and sub-prefects"
"fets currently in operation! that
"lawyers who are also good legal experts"
"Our judges! Our priests too!"
- capable of our cardinals, that our

"our vicars general and that our cha-
"Noines! As for the ten thousand pro-
"Priors, their beritiers do not-
"would need no training"
"to do their salons proud"
"Just as good as them!" Cebizarreet

bold pamphlet can be awkward
for a few rebellious spirits, but
we cannot grant Mr. Louis
Reybaud, that it may be true in the end, com-
He claims it. What! The loss of
all the heirs to the crown were born
would not be a greater calamity than
the death of some scientists! These
would undoubtedly leave a great void
after them, but what could
not be the results of the disappearance
sudden of all people ap-
peeled by their birth to the success-
sion of the throne? History does not offer-
She didn't give any examples, otherwise it seemed-
bles, at least similar, and not
Can't we see how many calamities, of
disorder, civil wars
What kind of disturbance can it cause?
As for the high-ranking dignitaries, to
employees, etc., Saint-Simon has ou-
I forgot to make an assumption; it is
that all those he cites would not be
that intruders, and that the real
merit would have been constantly dismissed
in the distribution of honors and
jobs. However, this cannot be, and
these civil servants, of whom he is so good
market, belonging themselves to
most of this class he calls
Men of genius would leave, in -
descending suddenly into the grave,
a void that an entire generation
could not fill. But what good is it?
discuss a pamphlet where satire
serves as reason, where one does not seek-
I don't know how to hit accurately, but how to hit
strong, and to which it is necessary, therefore-
quant, point d'a donner plus important-
what a serial article or the
Charivari? Also the government
was he wrong about that era, according to
us, to bring a lawsuit against the other

Nantes, without a doubt, but of which he
it would have been wiser not to notice
to see. It was a strange thing.

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PS ARE

to see the Count of Saint-Simon,
saying a 'descendant of Charlema-
gne, the grandson of the great lord
from the court of Louis XIV, to defend themselves,
before the criminal judges,
for having suggested that the death of the count
d'Artois and that of the Duke of Angoulême
would create less of a vacuum in France
than that of a manufacturer. Sin-
Sulier trial, including an acquittal
only increased the absurdity!
This parable remains, which we see...
no one to mention, was not, in the eyes of
Saint-Simon, that a joke of which
his disciples have always disputed the
value and appropriateness. He finished around
this time of more serious and
more comprehensive: the Reorganization of
European society, Industry,
the Organizer, the Politician, the S'ys-
industrial volume, the Catechism of
industrialists. All these publications,
a very difficult flow, did not have
place only as a result of procedures
Humiliating and lengthy. Little known
So, Saint-Simon saw himself almost
always forced to go begging
passing a publisher's alms from door to door.
"And these were not the only hardships."
More than once the heir of one of the

the most beautiful names of France saw themselves re-

Produced in the usual way of bread and water;

More than once, fire was not used.

winter, to arrive, with the help of pri-
personal vations, to the honors
of costly and thankless publicity.
"My funds being exhausted,
"he wrote in 1808, I have solicited
"a place, I addressed myself to
* Mr. Count de Ségur. He welcomed
"my request, and he announced to me at
* after six months he had obtained
* For me, a job at Mont-de-
* "Piety. This job was that of co-
"* track; it brought in a thousand francs"
* Per year for nine hours of work
"per day. I practiced it for

"Six months; my personal work"
"was caught during the nights; I spat
"The blood, my health was in the most
"Bad condition, when chance me
"made him meet the only man that
* I can call my friend. I have
"I met Diard, who had been..."
"Attached from 1790 to 1797:"
"I had only separated from him in Pé-
"The time of my break with Lecomte"
* of Redern. Diard told me: "My.
"Sir, the position you occupy"
"is unworthy of your name as
"of your ability; I ask you to
"come to my place; you can dis-"
* to lay down everything that belongs to me,
"you will work at your own pace and
"You will get justice."
"I accepted the proposal from this
"Good man, I went to his house, I..."
"inhabited for two years, and since
"At that time he supplied with em-"
"urgently attending to all my needs and"
"at the considerable expense of the work-"
"The one I printed." Unfortunately...
Fortunately for Saint-Simon, this friend
so devoted he died a few months
afterwards, and the philosopher found himself, of
new, in 1812, grappling with the
need. "For the past two weeks, I've been writing-"
"Was he at that time, I eat some
"I eat bread and drink water; I work"
"without fire, and I sold even my
"clothes to be provided at the expense of the
"copies of my work. It's the pas-

"public, it's the desire to find a
"a way of ending in a way"
"sweet the terrible crisis in the-
"what the whole of European society
"is involved, which made me
"to fall into this state of distress."
Thus, it is without blushing that I can
"to confess my misery, and ask-
"to provide the necessary assistance for
"to put myself in a state to continue
"My work," all this pain.

THERE

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in his great wisdom, the Messiah nou-
calf. He had foreseen them; he did not back down
in front of none of them. One day for-
so much, just one day, sadness
He triumphed: the man crushed the god.
Bleeding on his cross, he asked
thanks; and as if not a friend
found there to pierce it with a lan-
He did this service to himself.
with the more modern weapon of the pistol-
let (March 9, 1823). The powerful heads-
Yours seem to be more resistant.
that vulgar heads... Saint-Simon
survived the suicide: the bullet had
none of the organi- parties reached
ques; he got away with it only for the loss
with one eye. If he had died by his own hand,
his future authority remained singular-
closely compromised, and, moreover, the
complement of his doctrine would have been missing
which he told his apostles: the new Christ-
Tianism did not exist. The Messiah in
. He therefore returned in poor health and deformed.
We saw Saint-Simon begin by
personal experimentation for
to arrive at Ja publication via the
the press, and a man of the world-
to become a polemicist. Here now
that he abandons both methods
for the role of evangelist and pro-
Phetius. 11 deserts the practice of life,
the advertising platform, for the

"attacking the religious system of the
"Middle Ages," he said to Olinde Ro-
"We don't have drugs before we die."
"It has really proven that one thing:
"It's because he's no longer in harmony"
"with the progress of positive sciences"
atives; but it is wrong to con-
"to conclude that the religious system of-
"was going to disappear entirely; it must
"only agree with
"The progress of science." Then
he added, in a sort of return
towards reality: "The final part
* of our work will perhaps be wrong

"Understood." This last part
the works of Saint-Simon, that is
The New Christianity. The pen-
sée, in this contemporary gospel-
rain, is neither protruding nor new.
This is still a plan to re-
religious form, based on this ar-
gument, for the use of schismatics
from all eras, since Arius
up to Abbot Châtel, via
Luther, whom Christianity has been
diverted from its paths, and that the pro-
The decline is blatant today.
in all churches. The author,
after forty others, begins with
to establish the great split between the pa-
divine role and human speech, in-
between the revelations and the commentaries-
res, between the text and the gloss; then,
Having established these premises, it can be summarized as follows:
concluding that Christianity, pro-
aggressive by nature, should not have
to become immobilized in the obstacles ca-

noniques; and that, on the contrary, rece-

giving as much impetus as it gives
born, acting on the century like the
century was acting on him, he should have
to change according to customs, according to
countries, according to peoples, according to
the ages, and to preserve nothing eternal
that this obviously divine adage:

Christ had said no different.

When he gets to the demonstration,
Saint-Simon, however, encounters his
beautiful and new formula, the one that we
would have compromised in experiments
clumsy, if she weren't a
Truth beyond reach. From the adage:

"Love one another," he

The following principle is derived: "Religion
"must steer society towards the great
"goal of the fastest improvement"
"possible fate of the most
"Numerous and the poorest." All
is there according to the master: religious unity
gious, priestly infallibility, of-

= (1 =

the nature of the cult, its morality, its influence
That's it, it's all there. It's the new Chris-
Tianism in three lines. Is it, in
Indeed, to find the priests of the cult
regenerated? It goes without saying that the pre-
very will necessarily be and natural-
the most capable men
to contribute, through their work, to
the increase in well-being of the
the largest and most
Poor. Only one thing remains to be settled.
the choice and the hierarchical ladder of
the most capable men. On this
Saint-Simon had not made any firm decisions.
nothing planned; he was professing his religion at
A purely speculative state. In the
In practice, the hierarchical organization
of the most capable was of a difficult-
The problem was almost insoluble. It was turning
the difficulty without addressing it; he does-
He knows poetry, not logic.
when he addressed a hymn to the powerful
* to the philosophers, to the scholars,

that they place themselves at the head of the cult
regenerated, so that they may return it
majestic and beautiful, so that they
_raise by means of all the
prestiges and all the magnificences
This theory was flawed by the
two bases; for everything was needed at the
_times that the privileged of genius wish-
should command, and that the au-
Many resigned themselves to obeying. If this
organization, indecisive and hazy,
Jaisse leaves much to be desired, the cri- part
the tics of the New Christianity pre-
sometimes feels the traces of a study
more positive. First tackling the
Catholicism, Saint-Simon accuses the
The pope and his heretical church are three times more numerous.
leaders: 1° the vicious teaching of
_ secular; 2° the wrong direction don-
born into the studies of seminarians, and
consequently ignorance and inability
religious of the ministers of the cult;
3° Hidden and patent authorization

granted to two diamé- institutions
according to him, they were fundamentally opposed to the essential
took from Christianity, those of Pin-

requisition and the Jesuits; three heretics

three major errors of the cafho-

licism, destructive of the fundamental principle

dimension of Christian revelation:
"Love one another;"
three insurmountable obstacles to improvement
tion of the fate of the most named class
The poorest and most vulnerable. Luther, to the
Saint-Simon's eyes, is heretical
first and foremost, to have, when he
was master of his formula, when he
had a clean slate before him, proclaimed
a morality far inferior to that which .
may be suitable for Christians in the e-
current state of their civilization; and it

Jesus said it, organized the human species

Maine in the interest of the class
larger and poorer.

Secondly, Luther is a heretic
for having adopted a bad cult,
for not having called, with the help of
its reform, all the arts which char-
life: poetry, music, the

sculpture; to have prosaic the senses

Christian sentiments; for having deprived himself
of sensual illusion, of emotion

scenic that Catholicism had so

well implemented. Finally, Luther
is heretical in the third count, because
that he orders them to read and only read
The Bible, an exclusive and immoral reading.
often, rich in revelations about
human depravities, naming

of these vices whose very existence

should be ignored; reading too much
metaphysics, moreover, and which is not

_lower down, one of the least active causes

of the nebulous debauchery of the phi-
German philosophers. So, on these
three chiefs, Luther is a heretic,
as the Pope has been on other

leaders. Both of them deviated from the

Born

tiel of all law and of all degree, the a-
improvement of moral existence and
physics of the most nomadic class-
poorest and most vulnerable. To restore-
To bleak Christianity in its ways,

it was necessary, always according to Saint-Si-
RO, to restore to it a material side-
list whose absence strikes him with ster-

rility in its social action. The word
of Jesus Christ: "My kingdom is not
"not of this world," misunderstood and
more poorly practiced, had established, in
ancient religion, an eternal struggle
neat and indefinite between matter and

Intelligence, body and mind.

This struggle had to end, the cult
new had to be a fact at the same time
social and religious. Such is the Nou-
Christian calf, from which the au-
The author deserved that what was said about him was said about him.
said of Luther: "He criticized well,

but poorly indoctrinated." From this
booklets have resulted, for the disci-
Saint-Simon's ples, first the two
or three epigraphs of the new faith,
then the appeal to capabilities so that el-

'they had to contribute to the great

work of religious renewal and
social; and then again this apostolate,

new communion of martyrs at
which only lacked bour-
the fiercest ones; finally the prince-

old, but forgotten, symbol of affection

fraternal bond between men, basis
of the new social organization
which will replace military force with
the peaceful union, which will dissolve the ar-
assembled to regiment the labors
theirs. Jesus Christ prepared the fra-

'universal eternity,' said the successes-

Sisters of the Prophet; Saint-Simon the

realizes. The truly universal Church

will appear: Caesar's reign comes to an end.
The universal Church governs the temp-
poral as well as the spiritual, the for ex-
Terriar, like the inner self. The

Science is sacred, industry is
holy. Priests, scholars, and
Industrialists, that's the whole of society, The
chiefs of the priests, the chiefs of the sa-

_vants, the industrial leaders, that's it

The entire government. And all good
is indeed of the Church; and all profess-
Zion is a religious function, a

rank in the social hierarchy. 4

each according to their ability, at each
capacity according to his works. Alongside the
text by Saint-Simon, {it is the gloss

had written his New Christianity,
His health deteriorated daily.

“Reduced to living on loans, prey to

If necessary, and riddled with debt, he:
p'en retained nonetheless a cal-
For me, an unshakeable serenity. In
In 1825 the evil intensified; during
For two months he lived on nothing but water.
and broth: The body was leaving,
but the head had lost nothing of
his activity. Despite his suffering-
At that time, he was in charge of the foundation.
dation of a newspaper which conti-

“Nuât his doctrines and, preaching his

work, followed it in its developments
ments. This newspaper was the Produc-
the dying man did not
even the joy of greeting like the old-
lard of the hymn. On May 19th he mo-
he was in the arms of some disciples
ples; they were Auguste Comte, his
Benjamin, his chosen vessel, who
had succeeded Mr. Augustin in 1817
Thierry in the functions of his se-
crétaire, and who has since renounced the maf-
be. and Mr. Olinde Rodrigues, who glo-
rified Saint-Simon with Bazard (v0ÿ.
(See the following notice) and Mr. Enfantin,
then with Mr. Enfantin alone, to
to withdraw to his tent on the day of the
The breakup. The funeral took place without
pump, and we can well imagine that its
The body was not presented at the church.

His disciples themselves said in

pt

the Globe, their official newspaper, which they
had not wanted to ask a

ceremonies and prayers to which he
He didn't believe it. Several speeches were...
rent pronounced at his grave, en-
three others by Mr. Halévy, one of his
disciples. – This death of Saint-Si-
mine would have remained under the veil, if
Later, the disciples present did not
had revealed the details. Their pious
affection does not, we must believe,
shrunk the hero. Perhaps even
Did they take care to drape it for
to die. No matter, the story must be told.
Here, as they tell the story. The moment
supreme has solemnities that disarm
doubt was in Saint-Simon's mind.
life fled from him; he gathered around
From his bed, the confidants of his pen-
sees and said to them: "For twelve days
"I am taking care, my friends, of the com-
"the most capable combination to do
"to succeed in our business (the Praduc-
"tor"); for three hours, despite
"My suffering, I seek you"
"To summarize my thoughts. You
"arrive at a time when efforts
"when combined well, they will achieve a
"A huge result. The pear is
< ripe, you can pick it... The
"the last part of my work, the
"New Christianity will not be
"Not immediately understood. We have
"believed that every religious system of-
"was going to disappear, because we had
"succeeded in proving the obsolescence of the system-
"Catholic theme; we were mistaken; the
"Religion cannot disappear from the world-
"of: she only transforms herself-"
"Sea... Rodrigues, don't forget it,
"Remember that, in order to do
* To achieve great things, one must not-
"Issioned... My life boils down to this...
"with one thought: To ensure
"to all men the freest de-
"Development of their abilities."

11 then took a few minutes of
silence, after which the dying man
he added: "Forty-eight hours after
"Our second publication, the party
"a workers' group will be formed:"

He put his hand to his head, and died.
– To summarize Saint-Simon, one must
See it under three salient aspects
and quite distinct: as experimental
tator, as a publicist, as
religious reformer. As an exper-
hymer, he started from this fact, that the
the only way to push philosophy
in progressive ways was to
to engage in successful experiments
sive and personal. Seeking,
combining strange actions and
unprecedented, or new series of ac-

tions, he knowingly abandoned himself to

many crazy trials; he was
extravagant according to the world, bizarre,
immoral, disreputable: something that Jewish
it mattered little, for he dreamed of a mo-
new reality. Here's how it
defines this experimental phase himself-
tnationale: "1° Conduct throughout the
the course of vigor in age life
the most original and the most active
possible; 2° to become aware
carefully considering all the theories and
of all practices; 3° browse
all classes of society,
to place personally in the po-
the most diverse social situations,
and even create relationships that
have not existed; 4° finally, em-
to spend one's old age summarizing the ob-
reservations on the effects of its actions
tions for others and for oneself, to
establish principles on these sum-
my. » In the second phase of its
He summarized his life, as a publicist,
the impressions he had acquired
in his experimental life; 11 dear-
cha to make them profitable and pra-
tics for the industrial world,

– 90 –

scientific and political. 11 essays

and general applications, including the
synthesis should only be found
later in New Christia-
nism, attic of his monument.
Finally, as a religious indicator, it
crowned his previous work, tra-
incomplete and preparatory values,
through the theory of socialization
Christian; he gave the formula which
according to him, this summed up the only principle
revealed by Christianity, the only ar-
article of faith which was of di- inspiration
vine: "Religion must lead the
society towards the grand goal of ame-
moral and physical improvement, the most
as fast as possible, of the highest class
"numerous and the poorest." Sen-
a commitment to peace and fraternity, to a-
death and union, which is worth it on its own
a whole code of morality; maxim
holy woman before whom they come to be
to die and die out the great and
shameful motives of modern societies
selfishness, hatred, isolation,
doubt, discouragement, the bad-
true faith; dogma already foreseen by
the philosopher in the Letters of a
resident of Geneva, better accused
later by the Reorganization of
European society, but arti-
only in a for-
Miss in the New Christianity,
This will of Saint-Simon. After
having admitted the divinity of Christia-
uism, he contradicts this assertion
Without realizing it, he then exclaimed: "And
"My mission is also divine."
As proof, he recounts a vision
that he would have had during his detention
in Luxembourg prison.
"Charlemagne," he said, "appeared to me
set w'adit: Since the world
"exists, no family has enjoyed
"the honor of producing a hero and
"a leading philosopher;

"This honor was reserved for my
"Home. My son, successes like"
"philosophers will equal those I have"
"obtained as a military officer and as

no one in the world who cannot
claiming to have received from heaven a
mission, and who cannot cite to
the support of dreams of the same kind.
What surprises us, too, is not
not that Saint-Simon had posed himself in
new Messiah, but that he succeeded
to make people believe in him, in the heart of the 19th century®
century, in a time of doubt or

indifference to all the questions
religious practices. – Besides, one is
would be strangely misleading if one believed
to be found in the New Christia-
nism the exposition of a religion nun-
nelle. In general, Saint-Simon was there
more intent on destroying than rebuilding,
and we will point out in passing
that his accusations against the Pope
and Catholicism, even if they were true
in fact, would not convince by-
core the Church latide of heresy, because
its orthodoxy does not depend on the
conduct of his ministers, so high
wherever they are placed in the hierarchy-
chie, but rather of the pro- doctrine
spanking by the popes and the majority
bishops. – Finally, as writer-

In vain, Saint-Simon is, in general,

incorrect; his thoughts, even the most

simple things only emerge with difficulty.
and this flaw becomes even more salient-

lant when he addresses a line of thought
which, by their nature, demand the most
great clarity, the greatest pre-

precision in words. This flaw...

is common with Charles Fourier

limits; but there are limits between the two

reformers this difference, that the

Second-year students have done and are doing in-
core of incredible efforts to make
his doctrines are intelligible, while

– 9% –

the Saint-Simonians seem to have
taken on the task of distorting something-
times and always to wrap with tea-
increasingly thick shadows
thoughts of their master. It is re-
consulted that Fourierism is today-
of today constituted as a party, having its
periodical press, its assemblies,
its testing facilities, while
Saint-Simonianism, after some
years of a noisy existence and
scandalous, fell into a dis-
credit from which he will not recover without
Never doubt it, despite the predictions.
of his high priest, who said so-
wind to his disciples: "New
"phases will come, which will place our
"doctrines on a path of glory"
"and prosperity." We know how-
have these prophecies been fulfilled?
ties of a sect to which the public
From today onwards, I hardly think about it anymore.
than to Robespierre's supreme being
or to the ridiculous theophilanthropy of
La Révellière-Lépaux. – We have

given as exactly as he gave it to us

The summary of doctrines was made possible.

of a man who, in the 15th century,

would have been considered a madman or a heretic-
that, and that perhaps we would have done pe-
to laugh on a pyre, but who, in
the 19th century, in a time that boasts
to be more enlightened, wiser than
all those who came before him, found
Admirers, cultists!
We wouldn't dare say in the-
Which of the two eras is more

of reason and truth. To do:
To get to know Saint-Simon better, we:

We will summarize his story as follows. Born
in a very high position, very-

proud and very vain like his ancestors,

but devoid of all knowledge and
any instruction, like many
of people of his rank were then, he
entered the military career to

to take advantage of the benefits of his nobility,

and consequently through ambition ct
out of vanity. Realizing, as soon as he
He had entered, and something else was needed.
that a high birth to arrive there-
sitting in the front row, he left her
to indulge in adventures, in
trials, to experiments of all
crazier, all the more fanciful-
that he did not possess the elements
of no knowledge, and that he had to
soon to lose what little fortune
that he had amassed. Chance had...
gave an opportunity to repair this
loss, by acquiring
national assets, hence its name
and his background should have kept him away-
gner. A soldier from a young age,
In a high rank, he could, in
adopting the ideas of the revolution
as he did, soon found himself at

that the glory of arms did not touch him
Never; he wanted to stand out.
to be noticed by the crowd, but it-
was marked by strangeness, by
extraordinary ideas that he wanted
To fix one's gaze. One cannot conceive
that a man so devoid of
knowledge, also foreign to all
sciences, could have undertaken to

to be the reformer, and that even he
found listeners, sects

res. When he thought he had made sufficient progress,
He attended the sessions assiduously.
from the Academy of Sciences, for him
to communicate his daydreams, that he -
proclaimed them as wonderful
discoveries. Here's what one of our
the most distinguished academics
wrote to us recently at this oc-
casino: "When this man (Saint-
"Simon," came to read his nonsense
"at the Academy of Sciences, he was
"considered not only as a
Sfou, but like an idiot; everything
The world was leaving, we were leaving it.
"Almost alone with the office... Ex-

"Explain to me how men
"of meaning could inspire enthusiasm"
"Siasm for such doctrines?..."
Answering this last question-
tion of the learned academician, we
let's say that our opinion is that he
there was never any real enthusiasm
as for the nonsense of Saint-Simon,
and that one could easily and

without exaggeration, classifying sectarians

or the admirers of this man in
Charlatans, shameless and deceitful,
as credulous and gullible men. That's
which demonstrates quite clearly
history of this sect, later-

that she recounted, with all the care and
the appropriate accuracy, our colla-
Villenave manufacturer in his notice
on Bazard, who was one of the continuators
Saint-Simon's influences (see the

(see the following notice). We do not add to it-

To complete the picture,
that some subsequent events, which
increasingly demonstrate that sec-
silenced and masters, all were only
men without conviction and without
good faith. After having been convicted-

born from judgments without appeal,

after being dispersed, expelled
by the police, after having wandered around...
for several years in Egypt, en-
Türkiye, Algeria and other places
very remote areas, rather like charlatans,
in adventurers rather than apostles, not having
found in these distant lands
a way to sow their doctrines
or to create new dupes,
they returned to France, where this
is always easier. Giving up
then to preach to the community of
possessions and contempt for riches, they
son{ returned to the ways of the po-
litigation or speculation; finally, one
sees them today, ashamed of
role they played, but always
protected by the same party, occupy

um 2

large jobs in the railways
of iron and in the highest ranks
high levels of society and government
nement. Here is the answer that was given
recently one of them to Mr. Reybaud,
who, astonished to see Him, as well as
several of his colleagues, in the

giotage, asked him how he
had been able to forgo the phases of

'glory and splendor so solemn-

elements announced by the master:
"Don't you think," said the disciple,
that this new phase is well worth it
Another one? "That explains everything."
the goal and, as these mes-
gentlemen, the trends of the holy sir-

monism. Mr. Reybaud Not very well

understood. As we see clearly-
more today than in religion,
as in politics and in many
other things, there are none in all
That's what charlatanism and lies are all about.
If he had to speak, again about social issues...
Lisies, we think that he does not
would not treat with the same indulgence
geice. But he will be careful not to

to revisit such a complex subject

forgotten. We ourselves
we would criticize them for having talked about it too much
long - time, if our task were not
not to present it as it really is-
to show in all its
truth of this era. Of illusion and of
falsehood. - We will end this
note by the 'list of writings plus
or less absurd than the Master,
as his disciples called him,
published at different times.
It easily recognizes the variations
of its system, Pincoherence and
the uncertainty of his vain theories
ries.. L.. Letters from an inhabitant of

Geneva to its contemporaries on the

System of the World, 1803, in-8°. II.
Letters addressed to the Bureau of
longitudes et to the first class

* - 93 -

de L'Institut, 1808, in-8°. 11. Intro-
duction to scientific work
From the 19th century, 1807, octavo*. This
introduction and these letters presented
the scholars of the Academy were not
They are neither better understood than the other.
What's worth noting, because
that this is further proof of the va-
the author's interpretations and uncertainty,
that's what his works are from that era
are imbued with a very-
pronounced for Napoleon, whom he sup-
was then prepared to carry out a revolution
solution in science and industry
as he had done in the poli-
An analysis of
Introduction by ©. Rodrigues, who
was also one of the successors of

Saint-Simon, in The Producer,

philosophical journal of the industrial
sorting, science and fine arts, where
wrote several disciples of the e-
Saint-Simonian school. IV. Nou-
old Encyclopedia, Paris, 1810, in-8°.
Only the prospectus and the
first delivery. Saint-Simon had

written in 1812 Memoirs on the En-

Cyclopedia. In it, he explained the idea that one
must attach to this word, and claimed
that this title cannot be suitable-
given that to a design
in which human knowledge
Maines would be presented in the or-
their lineage, their dependency
genealogical dance. "The word ency-

"are Greek, means chain-
"Mount of Sciences; thus a work"

"bearing the title of encyclopedia must

"present views on the organization-
"tion of the scientific system; a
"a good encyclopedia would be a col-
"Complete reading of knowledge"
human, arranged in an order
"as the reader would descend, by
"equally spaced rungs,
"since the scientific conception the

more generally, down to the ideas
* more specific, and vice versa.
"The 18th-century Encyclopedia has
"was done in a good spirit for the
"The weather was bad for the times ac-
"tuelle; it was built according to
"a plan proportionate to the lights"
"from then on, and much inferior to that which
"the insights gained since have
"made it possible to conceive. 11 there is no
"even encyclopedic in every way"
"this work that the preliminary discourse-
"A huge gap remains.
"between this discourse and the body of
"the work which is merely a dictionary-
"General secretary. D'Alembert and Dide-
"rt admitted Bacon's division.
"di classified the sciences into scien-
"these memories, sciences of reason and
"Imaginative sciences. This division-
"sion is vicious, because, each
"a particular science requiring the con-
"courses of all the faculties of our
intelligence, a division that par-
"Tag our intelligence in three parts-
"cults, can only concern
"nuances, and necessarily leaves
"the most essential differences"

s entirely confused. For example-
spleen, we can certainly say that bota-

"of reason and imagination, but
"one could not conceive of existence"
"of a botanist entirely devoid of- .
"Seen through imagination and reason. It is
"the analysis of the progress of the mind"
Shamain, which is to serve as the basis for
"The encyclopedia; it's this analysis"
"who must determine the division of this great
"Book of science." Saint-Simon
then undertakes, using the
figure of a tree, to represent the
development of designs in-
cyclopean aspects of the human mind,
from the most remote times until-
than in the future. The stem of this
The tree represents the terms progress-

ground

sifs of the general idea, and its bran-
various coordinations ency-
clopédics corresponding to these ter-
my progressives. The tree divides into
five eras; the first is represented
felt by the top of its stem, which
loses itself in a cloud, where these are found
two inscriptions: Sensations pri-
mitives, establishments of the first
Conventional signs. The four
other periods are designated as
the names and in the following order:
Idolatry, polytheism, monotheism-
me, physics. In the Saint- suite
Simon significantly modified the

explanations he gave at the time:

different terms of this es-
sion. As we can see, the id
The mental message of this brochure is good.
but the initiative does not belong to him
to Saint-Simon. Before him, Leibniz
had glimpsed the plan of a dictionary
philosophical, in order of subject matter,
as can be verified in the
Essays on Human Understanding and
especially in the Discourse concerning the

to boast. But on what Leibniz did not-

Saint-Simon had only indicated that
wanted to build an entire system. This was
its pitfall. After having laid a
While the principle is correct, it distorts its application.
tion, and the further he advances, the more he goes to the
drift. because he forgets to take
Panalogy as a guide. This suite
one of his works bears the title of
Memoirs on the Encyclopedia; but
It was never published. V. Réor-
ganization of the 'euro society-
pagan, or On Necessity and
ways to bring the peoples together
Europe as a single political body,
while preserving each person's nationality
ality, by Henri Saint-Simon and
Augustin Thierry, his student, Paris,
1814, one volume in-8°. This work was
inspired by the events that ame-

da-

brought about the fall of the empire. Saint-
Simon was then a supporter of the regime
parliamentary, but later he did not.
he considered him more than just a
a way to facilitate the passage of the
Feudalism in the form of an association. The
English constitution, with the amendments
growths of which it is susceptible
seemed to him the most par-
a fact which the peoples could ar-
river, and consequently he su-

hated adoption by all the na-

tions. He proposed the establishment
of a European parliament which would have
had functions, in relation to
peoples he would have represented, of
to maintain peace between them and to ad-
to minister their common interests.

"He said, opposing coalitions"
"interests will bind Europe in
"this sad state of war of which we
"will have tried in vain to pull her;
"This is what the event proves-
"Rail better still, that's what neither
"neither good spirit, nor wisdom, nor the
"desire for peace cannot make
"avoid; assemble congress on con-
"Congress; multiply treaties, con-
"ventions, accommodations;
"nothing you do will succeed"
"only in war; you do not destroy it-
"ground floor, you will be able to do everything at
"More than just changing her location. The Eu-"
"Rope is in a violent state, all
"They all know it, everyone says it; but this
"What is its state? Where does it come from? a-
"Has it always lasted? Is it possible?"
"That he should stop? These questions are in-
"Core without response. At every meeting"
"of peoples, as at any gathering"
"Men need institutions"
"communities, we need an organization-
"tion; outside of that everything is decided by
"The strength. To want Europe to be..."
"peace through treaties and congresses,
"it is wanting a social body to sub-

She.

"It is based on conventions and actions"
"cords. We affect a contemptuous su-
"perb for the centuries that we call
"of the Middle Ages; we see in it only a
"times of stupid barbarity, of igno-
"Ranky, crude, superstitions"
"degrading, and we do not
"Note that this is the only time"
"where the political system of Europe
"was founded on its true basis,
"On a general organization."
After recalling the deadly wars
triremes that have succeeded one another since
the fall of papal power, which
had been until the 16th century the link
of the European association, he con-
tinues like this: "Despite so many examples
"so striking, the prejudice was such

"could not fight against him. Not all do
"dating only from the 16th century the system
"European policy; all have
"looked at the Treaty of Westphalia"
"like the: true foundation of this
"system, and yet it would suffice"
"to examine what has happened since
"this time to feel that the balance-
"The power dynamic is the combination of"
- the most false notion that can be
"done, since peace was the goal"
"and that it has only produced wars-
"Res, and what wars!" Exaini-
nant what should the attractors be
goals of parliament which he proposes
institution, he wants him to be in charge
to organize and monitor the instruction
public tion, to pronounce on the
disputes that could arise
among the associated peoples, finally of pro-
to lay and direct the large colonies
nisations, general colonizations
across the globe. As for the manner
of which this large political body should
to be composed, it only admits the
men in whom the dispositions
natives, education, work
usual have subordinated the consi-

specific conditions, ailments
local vices and affections
general. He then proposes, as
means of arriving at the establishment of
European Parliament, the pre-meeting
flag of France and England

under a common power. This pro-:

position, in the circumstances where
It was done, it couldn't fail
to be poorly received; but Saint-

Simon was not a man to back down.

in front of your obstacles. Everything else
his plan is also based on

vain utopias. on chimera-

thoughts of peace and of
see universals. VI. Letter from Henry
from Saint-Simon to Messrs. Comie and
Dunoyer, inserted in volume III
from the European Censor (1814), p. 334
to 356. VII. The Defender of Property-
national domains, etc.
Paris, 1815. Only 11 of them appeared
prospectus. VIII. Profession of faith
the authors of the announced book
under the title: The Defender, etc., Pa-
ris, 1815, in-8° of 8 pages. IX. Opi-
agreement on the measures to be taken against
the coalition of 1815 (with Mr. Aug.
Thierry), Paris, 1815, octavo, 14
pages. X. Profession of faith of the count

Saint-Simon's comments on the invasion,

sion of French territory by Na-
Poléon Bonaparte, Paris, 1815, octavo
4 pages. XI. Some ideas about-

put by M. de Saint-Simon at the as-

general assembly of primary instruction
mayor, Paris, 1815, octavo, 4 pages.
XII. Industry, or Discussions po-
litigious, moral and philosophical
in the interest of all men
dedicated to useful and independent work
pendants, Paris, 1817 and 1818, 4 vols.
in-8°. Saint-Simon had as a collaborator -
raters, in this work, Messrs. Saint-
Aubin, AugustinThierry, who takes it
the qualification of adopted son of Saint-
Simon, and Auguste Comte. The first

!

volume consists of the three opuscu-
the following, which had been printed
at the same time, and that we bring together
only under a new frontis-
piece. These are: 1° The Literary Industry-
raire and scientific allied with the in-
commercial and manufacturing industry
Laughter, or Opinions on Finance,
politics, morality and philosophy
Sophie, Volume One, Part One
tie, finances, by Saint-Aubin; 2°
Part two, politics, by Ang.

Thierry; 3rd part, finance-

- these, by Saint-Aubin. The rest does not
This door is the north of Saint-Simon.
the work alienated the protectors that
Saint-Simon had made himself in the world-
of financier. Some of them
they had encouraged his first
publications on the industry, and had
authorized the author to give himself in
their leaflets supporting their names;

but when they saw that the goal was not-

it was nothing less than organizing them
in a political party, when they agree-
said they called upon him at the head of
Public administration, they were
frightened by the alliance they had
contracted, and by a letter dated the 30th
In October 1817 they petitioned the prefect
police officers willing to order
all the newspapers to record the de-
formal flavor qwils made opi-
unions contained in the third vo-

blade of Industry. They declared

more than by subscribing to the book
of Saint-Simon, they had wanted
to perform an act of alms and not of sym-

MM. Cottier, Vassal, Heztseil, White, Hottinguer, Gros-Davilliers, Deles- serves, Casimir Périer, Guérin de To- No. However, all the magnates finance did not disavow the innovative, and among those who res- faithful Jacques Laffitte figure- would be in the first rank; which gives

reason to believe that there was in all This has a political purpose. XII. The Poli- tic, by a society of people of let- tres. Mélanges, volumes I and II, Paris, 1819, octavo. This work, which appeared periodically, had to be divided into four parts, each having its own pa- specific training, 1° Policy pure; 2 Literary policy; 3 Po- scientific literature; 4° Mixtures. This last part alone was able to- forgotten. Saint-Simon had as a collaborator- author in this collection, Lachevardière, former consul, known for his op- ultra-revolutionary unions. XIV. The Organizer, Paris, 1819-1820, One volume, octavo. This work was published by detached pieces which then were brought together in a confused manner in successive editions. It's in the first delivery that is this parable we were talking about and which earned the author a trial in Assize court. XV. Letter from Saint- Simon to the jurors who must pro- to comment on the accusation brought against him tre lui, Paris, 1820, octavo of 43 pages. XVI. Considerations on the measures to take to end the revolution tion, presented to the king, as well as to Farmers, traders, manufacturers and other industrialists who are members of the Chamber of deputies, Paris, 1820, in-8°, XVII. Three Letters to the Farmers, Manufacturers, traders, etc., Paris, 1820-1821, in-fol. and in-8°. XVIII. Letter addressed to the industrialists, Paris, 1820, quarto, 4 pages. XIX. Six letters on the Bourbons, addressed- gifts to the king and to industrialists, Paris,

Triel, Paris, 1821, in-8°. XXI. Of
Bourbons and Stuarts, Paris, 1822,
in-8°. XXII. Catechism of the Indus-
triels, Paris, 1824, in-8°. XXHI.
Literary and philosophical opinions

word

and industrial, Paris, 1821-25, in-8°.
Saint-Simon had the following collaborators:
in this publication, Messrs. Léon
Halévy, Olinde Rodrigues and the doc-
Mr. Bailly of Blois. XXIV. New
Christianity, dialogues between a
Conservative and an Innovator, Paris
1825, octavo. Saint-Simon also has
provided some articles to the Censor

European and left in manuscript form.

several works, including those by Mé-
memorabilia on the Encyclopedia and on
the science of man. His student,

Olinde Rodrigues, had undertaken

to publish a complete edition
of his works, but two installments
only appeared in 1832, in-8°.
They contain, in addition to some

fragments of Memoirs written by

The author on his own life: 1° the
Letters from a resident of Geneva;
2. The Parable; 3. The New Christ
Christianism; 4° the Catechism of the In-
industrials; 5° Views of the property
and the legislation. The publisher has some
plus added a few pieces of his
sometimes in the form of an introduction,
sometimes in the form of notes. – Among
the works of which Saint-Simon has

contemporary reformers, by
Mr. Louis Reybaud, whom we have
spoken and who won a prize at the con-
science class course
rallies of the Institute; 2° the Exhibition
of his doctrine, published by one of his

students; 3rd Traps and quackery
of the two sects Saint-Simon and
Owen, by Charles Fourier. We find
in the Biography of Contemporaries-
rains, by Rabbe and Boisjolin, and in
The Dictionary of Conversation,
apologetic notices obviously-
composed by followers.
recently published in the Phalange
a biography of Saint-Simon in
the same spirit and equally lacking-
a degree of truth and accuracy.
The poet Béranger dedicated a portion of his work to him.
a song he titled Les Fous, a
a passage that we feel compelled to quote:
AE

I saw Saint-Simon, the prophet,

Rich at first, then in debt,

From foundation to summit,
- Rebuilding society.

Full of his unfinished work,

He was old and would reach out his hand to her.

Surely ihk embraced the thought

Quai must save humankind.

We could be mistaken about the veri-
the meaning of these verses is clear if one does not read them.
I don't know if it's in the same volume.
obituary in praise of
Saint-Simon, and if in this notice
the wish that was not expressed
someone is tasked with writing a story-
conscientious history of the philosopher re-

having filled it; but we do not think-
sounds. not that it be in a way that
to deserve the praise of the famous singer
sonnier.

Fe

is

+

ARMAND

BAZAAR

: BY VILLENAVE.

(Extract from volume LVII of the Universal Biography, published in 1834.)

rs GES NE ER ner

BAZARD (AmanD), ar- man
tooth and dreamer, one of the founders
of Carbonarism in France and one
of the first two Supreme Fathers
of the Saint-Simonian religion , not, na-
quit around the year 1792, when the throne
and the altar collapsed together.
Its cradle borders that of the re-
public, his childhood is linked to
consulate, his adolescence during the empire,
his middle age at the restoration, and the
great reverie of his apostolate to the
revolution of 1830. One of the ev-
followers of the new religion,
Mr. Emile Barrault informs us that

Bazard and Enfantin had in

Olinde Rodrigues a precursor who
baptized them in the waters of Saint-
Simon, who announced them to the world,

then in the shadow of their altars:
« By Saint-Simon Olinde Rodrigues
"had learned to believe in destinies"
"of humanity, and he had taught
"These destinies to our father and to
"Bazard... This legacy of Saint-

"Simon, our father, RECEIVED it from

* Rodrigues. » (Latest issue of
Globe, April 20, 1832.) – We do not

let us not pretend to give an exposition here—
complete separation of the doctrine of the new
evangelical calves who, moreover,
would need a little bit of
concordance, we think, as
Mr. Léon Halevy, who, speaking of
Saint-Simon said it very well:

TN was founding a school, not a church.
Therefore, we will not examine whether
Mr. Barrault was right to say that
Saint-Simon did not participate in the Last Supper.
and bequeathed his work to a doctor;
that he was wrong not to call the

woman to reign with him; that for

For this reason, he was only Le Mai-
TRE, and left the glory to another
to be THE FATHER. The MESSIAH px DISu
AND THE KING OF NATIONS. When he
this is a precursor, again my-
sie, again incarnate verb, of
transformation of property, of
new religion, new politics
velle, it is necessary to treat grave-
ment the finatière, and not to go
take up offensive weapons in
the arsenal of the unbelieving detractors.
We will therefore limit ourselves to citing the
works of the Father, or of his Apostles,
applying this to themselves, in order to

that they have no reason to complain about
their great axiom: To each
according to his works. – In the month of October–
In 1830, Bazard and Enfantin made
to print, under the title of Religion
Saint-Simonian, a Letter to
Mr. President of the Chamber of
deputies. It begins by rappor-
first, at the session of September 29th,
Mr. Mauguin, in pointing out the existence
of a semi-religious, semi-
philosophical, "had represented it,
"From a very benevolent perspective,
"as a teacher the community"
"property," and that, in the session
the following day, Mr. Dupin, in par-
from the same company, had repro-
following his colleague's assertion,
adding that the Saint-Simonians
were still asking for another com-
community, that of women. Then
the two pontiffs of the new religion–
they seek to justify themselves, and re-
_ grow as if false, but in ter-
my very singular, the double as-
The two MPs' statement: "Yes,
"No doubt," they say, "the saints–"
'Simonians profess, On the future
* "of property and on the future of
"Women, ideas that are
'specific, and which relate
"to very particular views as well
"and all the latest news on the reli-
"region, on politics, on the power–
"See, on freedom...; but he is..."
"These ideas are sorely lacking in many ways"
"That is, those which are attributed to them."
Bazard and Enfantin therefore declare
that they reject the equal sharing of
My property; that this equal sharing be-
would cause great violence; but,
as they believe in natural inequality
the turmoil of men, they want that at
the future, let each be placed according to his
capacity and remunerated according to his/her/its work
true. Consequently, they limit themselves
So, they say, to continue the

"command that all instruments
"of work, the land and the expi-
"laux, which today form the
"fragmented land of properties by-
"particular, they gathered together in one
"social fund, and that this fund be
"operated by association and hier-
"chicly, so that the
"each person's task is to express
"of its capacity, and its wealth, the
"Measure of his works." The pro-

pri-

impure village of idleness, that is to say-
to say that of living from the work of others
That's how Bazard and his
buddies intended to respect the
property rights, by making
all the lands and all the capitals
global rate, a social fund. Sui-
before this first fundamental dogma
of the Saint-Simonian religion, the
fathers were only stripped in
their children; it's for their en-
children they had raised and cared for

their fortune, and they could not, at

their death, to bequeath them a penny;
so that, for example, if the eu-
children of a millionaire were confessed
whether they are weak, stunted, or imbecilic, they
were no longer to be paid, on
the social fund, where their great strength
tune would have been, engulfed, that according to
their capacity or according to their wishes-
vres, that is to say, much less:
that. | |

1°... these childlike men

Those who arrive every year from Savoy, .

And whose hand lightly wipes
These long gifts clogged with soot.

It wasn't the agrarian law, it was

What's more, it wasn't equality.

but inequality and aristocracy in

misery. And as for the mode of re-distribution of the social fund throughout the human family, consisting of of approximately eight hundred million individuals

dt

vidus distributed throughout the world, de- .

then the Cape of Good Hope all the way to Spitsbergen, from Earth-Fire to Greenland, and encompassing not only Europe, Asia, Africa, but also America Mauritius and Oceania, Messrs. Bazard and Enfantin was supposed to take care of this small tasks, the execution of which did not affect them seemed neither impossible nor difficult,

notwithstanding the three thousand sixty-

four languages which, according to Adelung, are spoken about across the globe, notwithstanding the considerable number of various religions, and customs, the customs and prejudices much more difficult. Many more payments are still being made. As for to women, Bazard and Enfantin declared in the Chamber of Deputies not wanting their complete emancipation

passion, but without claiming to abolish the holy law of marriage, proclaimed

came to perfect it,
to accomplish it, and not for the Island
destroy. But how do they mean-
they will know what marriage will be like from now on
under their pontificate? "The religion of

"Saint-Simon, they say, is not coming:

"to put an end to this shameful trafficking,"
"thanks to this legal prostitution, which
'under the name of marriage, etc.' He
here, in the doctrine, there is a certain-
Your reluctance, but the terms which
the envelopes open the field to

broad interpretations. Razard and

Childishly, they end up announcing
that they are not affiliated with these
companies "that have an important mission-

"the burden to be met, that of defense-

«dre in France Îla DESTRUCTION
"operated by the events of July-
"let, and to determine the movement-
"How will this DESTROY-
"tion to all of Europe: this

_etèche, they say, is eRANDE, she

"is LEGITIMATE, etc." - The Chamber

MPs paid no attention
to this grand manifesto of disorgani-
social station. The government
allowed the temples of the new to open
old church in Paris, in Lyon, in
to other cities as well. We ran
to religiously preaching

to sermons, to conferences. Bazard, Enfantin and their apostles do not
They didn't call themselves republicans, they didn't
They didn't believe it, they didn't want to
being. Their doctrines on hierarchy-
rarchy, on the omnipotence of their
pontificate, were found to be much more
in relation to the claims of
Boniface VIII (1), that with the dogmas
policies of Marat and Robes-
stone. They were, moreover, very-
peaceful; the holy word-
nothing should have been enough to change everything.
to turn everything upside down. All it took was one
or two Supreme Fathers, some
apostles, a newspaper and mission-
naires, with which they said they
would drag the world into what

they would make all the riches

(1) Or see the article Boniface VIII,
in volume III, page 110 of the Uni- Biography
Verselle, what were the claims of this
pope for the supremacy of the sovereign pont-
tificat over all the powers of the earth, and
the dissensions that followed between
Philip the Fair and the court of Rome. He is
It's hard to believe that all the Saint-Simo-
niens had seriously had such things
ideas about the omnipotence of the supreme Father-

. me; but we do not teach that the secret

The leaders' thought was not to overthrow

successively all the powers of the s0-
society, in order to put themselves in their place; because
without that we can say that their entire system-
theme, all their efforts would not have been
what a silly utopia, ridiculous demons-
trations, But, thank God, they were in-
core far from reaching such a level. For
To achieve this, it would have been necessary to go through many
revolutions and calamities. Thus, one has a strong

[Editor's Note.]

Year

– 9) –

of the land a single social fund, the-
what would be unequally shared in-
three eight hundred million Saint-Si-
Lappish, Chinese, French
Indians, Germans, Madagascans,
English, Iroquois, Italians, Arabs,
Danes, Tahitians, Cossacks, Kaffrians,
Jerusalem artichokes, etc., and very strict-
each according to their ability
To each according to his deeds. Oril
happened, and it was in the 19th century, that

this 'strange' doctrine found good

number of supporters. Men
enlightened, graduates of the polytechnic school
that doctors, scientists,
men of conviction, made themselves re-

cevoir apostles. Several even ven-.

declared their assets and paid in
rent the entire price in the
large fund of the uni- social fund
Versel, which was established on Taitbout Street.
Wouldn't one say that, if epidemics
physical ravages of time in
time the earth, there are also ears of corn
moral demias which, at certain times
They are invading! And it is not
It is worth noting that
At the same time, jointly with
the Saint-Simonian vertigo, reigned
Confusion in literature. Racine
was declared sunk,] Ronsard put
above Voltaire, the language
French culture dragged back to barbarism

sublime, verging on the grotesque, society
towards the great days of anarchy.

And several newspapers were entering.

this vast confusion! The Institute'n'été-
raised only a timid voice; the gou-
government, without planning, seemed
Watch and wait. Infiltration
uncontrolled poisons in the
society and literature were being formed
_ without obstacles, and when evil has
shown with all its dangers, the
| Moral gangrene was so before in
the masses, the sick and the doctors

They have compromised themselves, and that

the remedy proved almost as effective
Dangerous as evil.—Dogmas
religious figures of Saint-Simonianism were
much less intelligible than his

'political dogmas. God was unity'

absolute of being, humanity a being
collective, and humankind one
great individual that it was about gold-
to organize into a universal association.
The new gospel was heralded as-
a reminiscence of Spinozism:

like a mystical pantheism,

like a religion without a deity.

Saint-Simonianism owed its first

vogue for the love of new things and
to the simultaneous weariness of doctrines
political and literary figures who...

The streets, The dramatic innovators on stage, and the frenetic genre in poetry and novels. Bazard and his co-pontiff, to better to regenerate the world, they judged to propose to add to their preaching and to those of their apostles, a great publication of books that would be distributed free of charge. They made reissue first published in 1825, the Catechism of industrialists, work of Saint-Simon. They collected, the same anonymous, in one volume in-8°, the Opinions literary, philosophical and industrial-views of preachers of their doctrine; and, in the same year again, they began the drafting of the Pro-conductor, philosophical journal, etc. of which four volumes in-8° were published. The Exposition of the Saint-Simon's doctrine in an ivolume in-8°, which, reprinted in 1830, had yet a third edition; a synoptic table of the doctrine, in two sheets Jesus-Atlas, preceded (1830) the appearance of the Organisateur, weekly journal of Saint-Simonians, which was continued

— 933 —

in 1821 and in 7 volumes in-8°. A very large number of other public-free publications appeared in 1831. The main or most unique—their titles are: Communion générale; Means of removing the impost on the salt and draft speech of the crown; Political economy that; To industrialists; Letters on Legislation; The press; Meeting general family (work continued); Letter on calm; June, to the workers; Petition of a proletarian in the chamber of deputies Reports to the Supreme Fathers Regarding the family situation: But all these books and these two newspapers (the Producer and the Organizer)

the world: it was necessary to search for
more extensive means of advertising,
because the two suppressed Fathers were not
unwilling to let their light
hidden away. But then, it existed
a newspaper that had taken a title

ambitious (the Globe), and like the

two fathers wanted nothing less
that universal regeneration, and the
a complete overhaul of all the peoples of the earth

in a single congregation, of which

they would be the supreme leaders, they
thought that the Globe must be
by its title the best trumpet
'of their gospel. This newspaper, of which
the original dated back to 1824, was
firstly, that a literary sheet, and
he had achieved a success that was not
argued that in its early days.
Soon young ideologues will be...
They were involved in the writing process. There were
among them were talented men;
but their friends praised them in vain
long, somewhat ponderous articles,
even if a little pedantic, the rep-
tation of this sheet, which became quotation
Tidian and political, weakens quite
quickly; and finally she was tra-

vigil of the greatest illness
from our newspaper, the Enani, which makes people flee
readers and subscribers, when the
Saint-Simonians, who had already
slipped into the editorial staff, seized upon it-
were entirely relevant, and the Globe ap-
then went to the two supreme Fathers
my. Its title, which responded so well
in their view, was preserved with this
Addition: Journal of Religion

Saint-Simonian, and with this dogma

fundamental for epigraph: 4 cha-
each according to their calling, to each their own.
on his works. They added further in
head of all the numbers these indic-
tions of the new religion: Asso-
Universal cation; Appeal to women
my; Peaceful organization of
workers; and a notice to the public,
who: followed immediately, was
conceived in these terms: "The publica-
"The Globe's tion is not a speculation"
"lation is a work of apostolate.
"Political education, closed off"

"in this newspaper, is distributed to

"same conditions as the others"
"teachings of the holy religion"
"Simonian, that is to say, gratuitous-
"lying." Thus the Globe gratis
cost the two Supreme Fathers
one hundred thousand francs per year,
and it was, at the expense of I know
which, printed and distributed during
nearly three years. The last nude-
Mero appeared on April 20, 1832. — But
The scandal had already begun with the
division within the sanctuary. Mr. Mi-
Chel Chevalier, editor-in-chief of

"Globe, had announced by a wax-

area of major changes sur-
naked in the Saint-Simo hierarchy
nieune. Bazard replied on November 23rd.
1831: "The narrative (of the facts contained
"in this circular) is evident-
"falsely, and for what it does not
"Don't say, know the serious causes and
"deep things that led to what happened"

"passes into the heart of the doctrine of
"Saint-Simon, and also, for this.
e-qu'il sait particulier le quoi qu'il est
"affects the determinations of the per:
"sounds that have ceased to be in com-
"Communion with Childishness..." Their
"energetic protests against the
"doctrines that led to the crisis"
"current there are completely not-"
_ "seen in silence. As for me, I
"I never claimed to be withdrawing,
"To reflect or to abstain. After
"long debates... I distanced myself-
"born from a background that I myself have-

"will have largely contributed to

"Former... Several members of
"the old Saint-Simo- hierarchy
"Niennes are now intimate-
"United in the feeling that has
"determined my conduct, far away
"that none of us feel his faith change-
"to conceal, to want to remain in the re-
"picking and abstaining, we will
"On the contrary, let us feel a greater faith
"more ardent than ever; all of us
"We are resolved to redouble our efforts"
"activity, etc." But this artistic faith-
teeth and this activity did not serve
You're welcome. If there is, in all the as-
associations of innovators, of men-
my violent and pre- movements
In addition to those who have rushed, there are also less impulsive minds.
fiery in their impetuosity.
The most extreme parties have
also their moderates. Bazard suc-
combat in the debate that opened
in the presence of all the Saint-Simo-
nians. He was deposed from his quota-

part of the pontificate at the end of November

in 1831, and it is said that the female popes
contributed significantly to the fog-
to examine the two popes and their doctrines.

and had been recognized as the sole Father of the Su-
First on November 27, 1831.—After
the schism, the new church appeared
visibly lose their luster.

success, glory and the funds of the a-
The postulates lowered at the same time.
Then a new phase began:
the major meetings and the pre-
The cations ceased, the temples and the
Globes were abandoned. We sou-
gea to sell to the faithful what jus-
that they had been told there: they were an-
nouça the price of everything that remained
of the doctrinaire wardrobe, ser-
mons, newspaper, various publications
his; and, a few months after having
forced Supreme Father Bazard to
To withdraw and to reflect in spite of himself
the Supreme Father Enfantin declared
that he was going, but of his own free will,
he said, to withdraw and reflect
himself. 11 disguised what was
which became a necessity under an appa-

_renteinspiration (2): it seemed an-

to announce his retirement in the desert
would soon be followed by that of
its precursor (that's how he ap-
peeled Christ), from the entrance with

triumphant palms in the

Mr. "Mrs. SR 0 0

(2) The discrediting and forced retirement of
Suints-Simonians "Were not only
because of the hassles that their cause-
the police and the ridiculousness of which the ac-
They were wiring a few newspapers, but well
rather the poor state of their situation f-
financial. Driven from the Taitbout room, they
had still been responsible for five in Paris
expensive rents, four rooms where they pro-

tions to the workers, and a very nice apartment-
ment rue Monsigny, where the father lived
Enfantiv. That's where they gave during
the winter of 1832, and until after the invasion of
cholera morbus, musical evenings and dance-
jumps, where nothing was spared. Everything happened there-
knows quite well, and the masters
ceremonials were very gallant in-
towards the invited ladies. Those who were af-
girls affiliated with the sect wore a white ribbon
suspended in a needle-like fashion, As for the brothers,
they didn't yet have any costumes of a
particular form; but most of them
They were wearing blue outfits. While we danced
in two living rooms, and where one could read or
put all the brochures in your pocket
Saint-Simonian women, spread out on a table
in another room, the library was

_Greater Jerusalem of the world. Sketch-
sounds quickly this revolution.
In the latest issue of Globe, Enfan-
Tin bid farewell to this leaf in
a speech addressed to:
At Mox»x. Kile starts with this

Protocol: ME, FATHER OF THE FAMILY

NEWS; which is reminiscent of the signing-
The lineage of the kings of Spain: I, the
King. 11 continues in these terms:
"God has given me the mission to call
"the PROLETAR and the WOMAN at one

"A new destiny." Everything else:

is in the same style. After rapping-
peeled his efforts to achieve the association-
universal cation and to bring it into
the holy human family, by means
of what he calls his charter for the future;
after saying, "I am strong," he
He adds: I have spoken, I want to act.
The apostolate is established; I withdraw,
with forty of my sons, in the
the very place where my en-

Minor Paris (Ménilmontant). You
You have my word, you will soon
My actions; but I want to rest
to be silent. And the Globe did not appear
plus(3). At the same time, the me- room

the arena where groups of orators and dia-
Lecticians expounded their principles, responding-
addressed all objections, with more or
Less talent, but still polite.
and moderation. However, alas! the view of
mahogany cabinets, well-stocked bookshelves
linked, and on whose gates sealed Isles
the signs were affixed, already announcing that the
the torch of Saint-Simonianism shone brightly with its
Last glimmers of light. So much extravagance, so much
of expenses to throw dust in people's eyes and
To attract followers to the sect, they had
The resources were exhausted; hence came the cessation.
da Globe, announced at the last ball on April 18th,
and the retreat to Ménilmontant, which did not take place
that a month after the death of Mrs. En-
fantin, to whose convoy the Saint-Si.
Raouïeus did not yet have the costume
which they took from their Carthusian monastery.

(3) It was at this time that Enfantin
lost his mother. The announcement cards

tropole, rue Taitbout, and the suc-
Cufsale of the Athénée, Place Sorbonne,
were abandoned for free to
scholars and artists for courses
public events, concerts, or exhibitions -
Table settings. But, before we get into that
to retire with his forty sons to Ménil-
amounting, the Supreme Father had instructed-
killed ten apostles (4), who called themselves
his college. Three of these apostles,
Messrs. Chevalier, Barrault and Duveyrier,
also inserted their speeches of a-
God in the latest issue of
Globe. Mr. Barrault makes of the father En-
Fantin the Messiah of God and the Rot DES
NATIONS, in which his sons exal-
tent today and the earth exalts it
tera one day. He also said that the
the world sees in him its Christ; and he
adds: "Our Word is in the middle-

"You... The world is ours: a
"A man will rise who has a forehead of
"king and the entrails of the people,
* because he has the heart of a priest,
"And this man is OUR FATHER, etc."
After returning this to Mr. Enfantin
A magnificent testimony, the apostles
treat themselves with a little
less humility than the
apostles of the Gospel. "And first,
"said Mr. Barrault, you should know what it is
"than an apostle. The apostle faithful to
"the sovereign orbit of the MESSIAH re-
"The light of that star flickers in the distance"
"immense (it's still Mr. En-

were thus conceived: "RELIGION Sarxr-
SIMON1IENNE. Mrs. Enfantin, mother of
Our SUPREME FATHER died this morning
(April 22nd); I am charged by our Pxxr
We are thrilled to announce this news.
I beg you, in his name and in that of
all his children, to attend the convoy, etc.
Sign Micuer CHEKVARIER, APOSTLE.

(4) Messrs. Michel Chevalier, Charles Du-
Veyrier, Fournel, Bouffard, Lambert, Bar.
rault, d'Eichtal, Stéphane Flachet, Ri.
gault, etc.

— 96 — E

"Fantin"), enlarged by its own
"rays, and he himself is the center."
"and, like the developer of which it is
"The satellite is a world unto itself. It
"touching the greats with one hand"
"the earth, and on the other hand to the masses"
"trembling; he is a prince, he is
"People. Listen; he is prophesying..."
"and here is his poetry, putting a
"Honeycomb on her lips, she
"balance on burning wings."
"Now applaud the speaker,
"He moves an assembly. To him the
"Desert, he is a monk! To him the cha-"
"He's a gentleman! To him the
"in the city, he is a man of celebration, of

"Travel, he is a pilgrim! To him the

"Danger, he's a soldier! It's up to him to..."

"Vail, he's a proletarian! He loves the

"He worships him as a Messiah, like a father."

"like a faith, he serves it as

"a master; for he bears the Messiah"

"of God and the King of Nations."

"That is the truth." That's it.

what men wrote in 1832

of conviction, which were not without

talents. Mysticism aside, isn't it-

This is not the style of our playwrights

days? Bazard, which was no longer there

to be neither messiah, nor Supreme Father, nor

master, nor king of nations, lived

far from the capital, and saw ger-

thus reaped the fruits of his doctrines.

'There was still, in 1832, independence-

damment du Globe, sixteen or seventeen

free publications, including two,

entitled {a Prophecy and the Three

Families had the sad honor of

the fear of being pursued by the self-

ridy (5). The total number of publica-

Saint-Simonian traditions, from 1825 to

Pink

(5) The latest brochures published by

The Saint-Simonians, in 1832, were not in

generally than extracts from the Globe; the most-

parts appeared before the end of April, The father

Childish, in announcing his retirement, had

2 A

THE

1832, forms approximately sixty vehicles

has

my or brochures; and, when the apo-
very had stopped writing and closed the
Globe, they had inserted into the
newspapers (Sept. 1832) this notice:
"After employing summonses"
"considerable for spreading our
"faith, we felt that the moment
"had come where we had to sell"
to the books we gave
< to this day in abundance, etc.
They therefore set the price of their
written without bombast and even with mo-
deration; and yet the collection
The complete version was supposed to cost 284 francs.
Several of these writings have become
very rare, among others: The Petition
of a proletarian, the Political Party
workers, and the Collection of
popular sheets. – The ministry
public, which had refrained from supporting
follow when the sermons on the –
woman and on the property were
made in the established churches at
Paris and the departments, were moved
when the Saint-Simonians had
shoemakers, tailors, farmers
cooks and chefs, in a kind of .
Chartreuse in Ménilmontant. There they
they walked around, they worked in
singing hymns whose verses and
Music was their craft. They
had taken neither the hood, nor the
neither cord nor monastic sandals.
Their costume, carefully chosen, dictated by the
'Supreme Father, had something
uncluttered, worldly, elegant.

sends a summons to his children
for June 1st. He was supposed to go down with
his disciples, dressed in the uniform of the a-
peace post, with a banner where cha-
that party would see its true colors. This descent,
delayed by bad weather, then by the
events on Rue Saint-Merry, took place
finally, but did not have the success that was expected.

, masquerade, and only proved that the

ranks of the Saint-Simohians had constituted
drastically lightened.

er

Embroidered on the chest of
Chief, that big word: FATHER. The
Chartreuse had become Sunday
a pilgrimage destination for neo-
plants and walking for the cu-
serious. The Saint-Simonians seem-
they admitted to not having been sequestered on a
height only to show off better.
These small gatherings are displeasing;
The Supreme Father was invited to hold
She closed the door of her convent. But
That was not how he intended to...
collect: the door therefore remained open-
green. The police and their archers inter-
came; the seals were affixed to
the Carthusian monastery, and the public was deprived
the advantage of seeing the new
congregants gather in song
so much. On August 27, 1832, Father su-
The first was brought before the Assize Court,
with Mr. Michel Chevalier, former
student of the École Polytechnique, ex-
mining engineer; Émile Bar-
rault, former teacher in Sorèze and in
Paris; Charles Duveyrier, ex-lawyer
cat, and Olinde Rodrigues, doctor at
the Faculty of Sciences, and which already
was no longer in communion with
Supreme father. Bazard would have figured
also in this trial: but he came
to die, aged 40, in Courtry,
near Montferrineil (July 29, 1832).
The newspapers announced, at this
at that time, that a delegation from Saint-
Simonians, sent by Father Su-
first, had made her way towards Cour-
try, to honor the funeral of
the former co-pontiff, but that the pa-
The widowed and resentful press refused this
tribute, and that the deputies re-
took the road to Ménilmontant without

deceased. – We know what the result was—
state of the trial of the Saint-Simonians.
Forty witnesses, all disciples of
Messiah and apostles, who came in their
costume, could not be heard

because the Supreme Father to them!
split to swear an oath before God
and before men: he was not
permitted to swear only before God and
THE FATHER. We know that Rnfantin, what—
that it was called the word and the law vi—
boasts, does not shine by its eloquence
sequence, and that the Supreme Father
showed very little in his cane
11 was found guilty, as well as
Messrs. Chevalier and Duveyrier, editors—
Globe writers, "for having committed the
"offense of offending public morals"
"that through the publication of writings and
"speeches delivered in places
"publics," and they were condemned
to one year in prison and a fine of 100 francs
each. Rodrigues and Barrault on the run
rent quits for a 50 fr. fine.

The ruling, issued on August 29, upheld the

seizure of various documents and brochures
published, and ordered that the company
said to be Saint-Simonian would be dis—
hold (6). This stop, of which there was no
The appeal point was posted at the expense
Convicts. – Already the theater
had dangerously injured by the
The new congregation is ridiculous.
before the judgment of the law takes place,
In Paris, an end to its existence.
This judgment gave the signal
of a general dispersion; and, while
that the Supreme Father was being held
in bondage, his disciples had

Their mission was to travel the globe. They...

they began to train the people, but

h PS SES

(6) The condemned, who were awaiting their colleagues, returned in procession—lying in Ménilmourant, singing hymns and canticles, one of which is terminated by these verses:

The people are hungry.
The people are miserable.

Later, another police trial took place in the prison for the purpose of extortion and accusation of fraud; but the defendants were acquitted.

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no, in the manner of the ancient apostles. As they made their way apostrophizing in the provinces, their costume was chased after them by women and children. There were in some shouts, in what-cities of jeers and sometimes more energetic demonstrations. The Saint-Simonians saw themselves reduced to shake off the dust from their feet, and it is often necessary that the authority, which rejected their doctrines, take great care to protect their

people. Neighboring countries. See mon-

were not very hospitable, and did not spare—were not willing to taste their sermons on the unified social fund Verse and promiscuity. Finally, the most fervent disciples persuaded that the East would be theirs easier to convert than the West. I don't know what prophecy they had announced that they would find the prin-

regenerative cipe of the world or the

free women among the Turks; they
They set out in search of, and went forth, pilgrims.
mentally ill, looking for a wife
free, not where she could be,
but where it was impossible to seize it
and to procure it in the harems
from Cairo, Baghdad, Aleppo, and in
the seraglio of Sultan Mahmud. This
the apostolic enterprise had its dan-
Gers; the newspapers announced that
the children of the Supreme Father had not
were not viewed very favorably by the
followers of Islamism. Pruden-
This will have curbed his zeal, and he will not pas-
It would not be that the free woman had been found-
raised in countries where the Saint-Simo-
Only they could have imagined that he
It would be easy to discover. As
among these missionaries were
talented men, several of them
They placed themselves at the service of the vice-
king of Egypt, and are busy with
holding (1833) less of his harem

qe deses barracks et de ses arsenals.
– The Society of Christian Morality
'had proposed, in 1832, a price of
500 francs for the best refutation
of the Saint-Simonian doctrine,
considered in what it has decon-

to adhere to Christian morality: but

when this prize was awarded (1833), the
Saint-Simonianism could not tolerate

. to face the test of ridicule, the sarcas-

my newspapers and the mockery of the
theatre, more powerful than the court

(August 1833), in the third
annual meeting of the phre- society

nological, Casimir Broussais, se-

Secretary General, speaking before 60
plaster heads spread out on the desk,
examined that of Bazard, and announced
that, according to the inspection of the protu-
berances, this first head of the holy-
Simonism had all the characteristics
of a man of action, perseverance,
Intelligence, self-esteem. We've seen
where all these great
faculties. It is right to acknowledge
that if its politico-religious doctrine
tended towards general upheaval,
he was, as were his disciples, prophesied-
cants, dogmatically pacifist. fl
did not want to regenerate the world
through violence, but also through persua-
Sion; he believed that his word would

a revelation, and this revelation

a revolution without fighting and without
heartbreak. But the proletariat,
that the Saint-Simonians were engaging
in their system on the property ct
on the universal social fund, were able to
finding too much delay in regen-
world order in their means
peaceful and dilatory (7). Bazaar and
Enfantin had a church constituted-
killed in Lyon. The sermons of
Sn -
(7) I! It is not useless to point out

that the doctrines of this sect are lawful
to be entirely new, and that one of them

new apostles had been appointed there-
breuses, followed; and who could assume-

volume Re

finds many similar ones
in the history of religious sects, between
other than that of the monk Dulcino, a heretic of the
12th century, which had established the community-
te of goods among his disciples, in the dio-
Cesea of Vercelli, where he was arrested and burned at the stake.

His wife Marguerite, on June 1, 1307. His

The disciples were then scattered; but one

claims that they would have survived for a long time yet.

to say that they had no influence
about the misfortunes of this city?

Marguerite de Trente, in Mérindoi and Cabrières
and Longinus Cataueo of Bergamo, who perished
in the flames in 1307, were also the
leaders of a large sect, which we cannot-
master the Gaszari. They admitted the commun-
tied up in goods and that of women (see.
Muratori, Rerum ital. iscript,, tWX, and the Sto.
laughed Vercellese, by President Gregors,
volume 1),

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Fi LAST ERA

_ OF

SAINT-SIMONISM.

because OF BERGERS,)

This sect took its name from
Count of Saint-Simon, who gave himself-
born as the analogue of Socrates,
but who, although he called an ex-
plication of the doctrine of
Christ had not renounced the Christ-
ianism. Several of his disciples
acknowledged that, as an industrialist,
He had ruined himself, as a thinker he
had exhausted himself taking all the
forms, without ever managing to strike
the spirits; that finally, as mora-
On this list, he had committed suicide. On this last-"
To deny it, there would be many others
things to say. Those who knew him
'know, indeed, how he gave

the example of this emancipation that

His disciples preached to France.
Some positive ideas presented
in his writings or in his interviews
were exploited after his
death... Little known before the revolution
of 1830, the Saint-Simonians the-
They saw Ja's head immediately afterwards. All
their dogmas obviously tended
to replace Christianity.

main ones - were their God-touf

or universal pantheism; the Nega-
tion of original sin; the Claim-

Lion to rehabilitate the flesh; the Abo-
The elimination of heredity; the suppression

from any place of punishment after the

death; finally the Deification of Saint-

Simonians also failed to recognize the history
history and human nature in.
their famous question of the woman,
me. They accused religion of being an- .
tick of having oppressed the woman in

holding her as a slave, and reproached the
Christianity for having sought it alone-
to protect it and not to emancipate it

ciper, which was finally what the
Saint-Simonianism, which proclaimed it
free and independent... Everything that
Christianity says or does for the

woman tends towards only one goal, this-

him of the union with man, of the union
the most complete and the most perfect;
On the contrary, all the advice from
Saint-Simonianism only tends towards the
to separate, rather than to distance it from man.
It follows from this that, if the advice and the
precepts of Christianity were
followed, the happiness of the woman, iden-
tified to that of man, he would be
equal; on the contrary, if the teachings-
elements of the new religion had

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If it had prevailed, there would no longer have been any union.
Neither society nor happiness for the woman
me... The more independence she has, the more
His isolation would be great, even more so
His condition would be unnatural._The con-
_ Seils of Saint-Simonianism, pushed
in their ultimate consequence,

would amount to nothing less than

put an end to the reports of
man and woman, and the end of

There are hidden absurdities in this

Saint-Simonian theory. – The iliu-

Sion was great for a moment when
the new religion, as they call it-

peeled, began to develop
under the almost divine influence of Bazard-Enfantin. After founding the hierarchy, they founded the ceremonial-denies that were supposed to accompany the different acts of life, that is to say Communion, marriage, death. The Saint-Simonian Communion consisted of a kind of communion of thoughts. Thus, at the pre-'First general communion, in 1831, all family members, pre-successively speaking, manifested their adherence to the revelation, coming from Saint-Simon by the channel of the Supreme Fathers, and their hopes in progressive destinies human characteristics. At the same time the first adoption of children, or their admission within of universal communion, which It constituted the baptism of equality. a Saint-Simonian marriage, at least that of Alexander of Saint-Chéron with Claire Bazard, did not announce that faith was alive in the heart of his apostles, who, not content with the Saint-Simonian consecration, made every effort to ensure that their the union was legitimized not only 'in front of the civil officer, but in front of the Catholic Church. The first ce-

volta the spirits.

the burial ceremony gave
to Jules Lechevalier to proclaim

the bosom of God, a phase of life
eternal. God is life. God is
All that exists, God is love.
While the preaching of Saint-Si-
One was open to the four
corners of Paris, propagated by the Orga-
negator and by Le Globe, by voice
and with the pen of a great many
young talents, Dory was asking herself
Marseille as a missionary of the
new religion; but he closed
soon his school, disgusted, skeptical-
that, neither Christian nor Saint-Simonian.
Like him, Hoart in Toulouse, Le-
Monnier in Montpellier, Laurent in
Rennes, Leroux in Lyon, Talabot in
Brest, Bouffard in Limoges, Jules
Lechevalier and Adolphe Gueroult
in Rouen, Duveyrier, in Belgium,
d'Eichtal in England, etc., lived-
rent d'abotd on what their doctrine
had something good about it, that is to say, about what they
had borrowed from Christianity.
But the Saint-Simonians had to
to fail, even less so because of

their dogmas, their pantheism,

of their variations on the nature of
God, because their morality re-
Bazard had been
constantly disagreeing with En-
Fantin on the political question where he

wanted to introduce the element of war

and on the moral question where he refuses-
knows how to ratify the ideas of his colleague-

concerning the emancipation of

the woman. Childish, starting from the prin-
philosophical concept that man has
right to make his own mo-
rale, argued that it was absurd

According to him, it came solely from
the man, that the woman
She finally did her own thing... Eu

Furthermore, Enfantin claimed that it was necessary

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that the woman should be involved
of the priesthood; that it was therefore necessary to for-
sea a new priesthood, which would be
composed of men and women;
that these were the priestesses and pre-
very new people who were supposed to lead
and harmonize in the future the ap-
young intellectuals, prepare and facilitate-
to read the union of beings with affections
deep, that is to say those who have-
always lies to the same person,
with people with strong emotions, the-
which cannot be satisfied with a
their only love, and they need to change it.
often the object. This doctrine,
which was, in essence, nothing but a hideous
promiscuity rehabilitated vice and
regulated adultery: she raised
oppositions. Jules Lechevalier,
accusing himself first of having believed in the
possibility of forming a family
and work towards the creation of a s0-
society before its law was found,
admitted that he had not taken long to...
to perceive that the two Fathers were
divided on politics and on
morality; that he regretted having
introduces into this doctrine a
a certain number of people; that one
He could rule them without law; that he
would have preferred to leave them in that state
where they were previously located.
concludes that the holy religion
Simonian was declared in a state of
liquidation, adding that he was returning
to doubt everything, and told himself of new-
old philosopher. – Despite the op-
positions, Enfantin disregarded the
reorganization of the telecom hierarchy
that it must have been during the era of the ap-

Fantin, Supreme Father, beside his
empty armchair representing woman
absent and summoned; next to Enfantin,
but a little below, OI. Rodri-
guës, as chosen by the cult and the in-
dustrie, specialist in charge of gold

religious organization, workers
and material interests. In this
quality, he made an appeal to the stock exchange
all to help feed the family
Saint-Simonian. Moreover, OI. Ro-
drigues, while proclaiming the Father

) supreme, the most moral man of

his time, made his reserves against
he, for he stipulated that the only chan-
elements to introduce into morality
The old ones consisted of admitting the
divorce and to decide that no individual

Vidu could not be the husband of more

of a woman at the same time. While
J. Lechevalier, *embracing the oriental-
Islam and its doctrines of worship

stupid and sensual Jâcheté, which.

blinded the childish islands, con-
vaint men and women sai-
born of heart, mind and body to
to form a new Christianity,
Bazard, also separated from Enfantia, for-
mutilated the beliefs of the new
"church that he intended to continue. H

paid a solemn tribute to all

what Christianity had done for
the moral law, but arrived at the mis-

believed he had to accept the divorce.
As for the woman, he didn't think
that she was called upon to reveal nothing;
her mission was simply to
to propagate and make acciamer what
The man would have revealed it.
workers or industrialists saint-
Simonians, numbering about three
a thousand, divided into visitors, aspirants
and civil servants consumed without
produce, despite their pro- title
ducts. Voluntary donations which
covered the initial expenses
as they grew weary, they resorted
to a loan, as a guarantee for the-
which they owed to society
all their possessions, that OI. Rodrigues
had the power to administer. As in

the Stock Exchange, the latter took charge of

—

negotiating the loan, that is to say
to perform an act of worship by founding Ja then-
The moral value of money. But the
justice, until now quiet on the
doctrines and actions of Saint-
Simonian, took offense at a
a lure offered to the greed of rentiers.
The Supreme Father and Rodrigues fu-
— rent accused of having recruited the
workers, sought to capture the heirs-
fages and issued annuities without possess-
to provide the necessary guarantees for the
payment of interest and repayment
capital investment. — 11—there was
It hasn't been three months since the changes
to introduce into holy morality
Simonian had been fixed by
OI. Rodrigues to divorce or to u-
successive union of man and the
woman, and already this barrier was
crossed by Enfantin. 11 wanted
that the priest was a composite of
the man and the woman. and that
Both of them use their crazy
means to purify humanity and

to say, the calm priestly couple-
the immoderate ardor of the intellect-
digestion, or will moderate appetites
deranged senses; sometimes, at the con-
Milking will awaken intelligence
apathetic, or will warm the senses
numb; for he knows everything
the charm of decency and modesty,
but also all the grace of abandonment
gift and voluptuousness. Duveyrier, no.
sita point to announce that we could

to find the woman who was supposed to re-.

to calve and establish morality in the middle
even those who indulged in the
public prostitution... Thus, instead
of progress that the Saint-Simonians
they had promised humanity, they
were pushing back to this state of
the animal nature they attributed to him
for cradle... Bazard and OI. Rodri-
gues, that their quality as men ina-

laughter and fathers; of a family retaining
naturally in certain borders
born, protested against morality
Enfantin. Less explicit, Rodri-
Gues maintained that it was necessary to
limited to divorce, but he admits-
the priest and the priestess ;-f} at-
it was still tending that the woman would reveal-
The trice came to proclaim the code of the
modesty. Childish, who was housed at
capital, and which also had
of the Globe, correspondence and:
the cash register, held firm with those who
remained faithful. These acclaimed-
They return even more fervently to their Father,
rejoiced that the Christian
yours, represented by Bazard, and the
Jewish, by Rodrigues, had separated
of them, and boasted that they
finally possessed a God, a faith and
a father. However, the press com-
fought with the weapon of reasoning
and the sarcasm of similar documents
trines, published in cold blood by

a faithless and almost morally bankrupt society practice, which rose up against them, the new apostles, using reprisals, they said that she applauded adultery was portrayed in the theater. novels, that she tolerated women light in her salons, which she paid and even licensed the prostitution. Here again, the debate was between Saint-Simonianism and the century; Christianity remained outside of cause. He was only accused of not having prevented or cured these disorder; but he responded with his beliefs, saying he had never argued that man was a gift and holy in himself, and that moreover, Since man is free, the sad state of the company could easily explain itself to eyes of the Christian. The attack from beyond-attacks on public morality to property and provocations to

= To

overthrow of the government pe- knows about Enfantin and about Michel Che-Valier, manager of the Globe, when the cholera came to demonstrate the effectiveness of Christianity and the void of doctrines Saint-Simonian women in the presence of the the most terrible ordeal. The Saint-Simonians knew only how to advise to create a diversion by means of major works or public celebrations. The depletion of their resources Islands condemning them to retirement, they tried- rent to mask appearances- of a free determination, and paro- recounted one of the acts of the life of Je- The Lord of Christ. Good Friday, 20 April 1832, the day the Globe ceased to Enfantin announced that a That phase of his life was complete. He had spoken, he wanted to act; but, tasked with summoning the proletariat and the... woman to a new life, he was going to dedicate the anniversary of death of the divine liberator of slaves, in

smoothing over domesticity, the last trace
of serfdom. Indeed, withdrawn into a
country house that Enfantin
owned in Ménilmontant, the Saint-
The Simonians lived there without servants
questions. June 6th was chosen for the capture
of the new habit, under which they de-
were going to reveal themselves to the world and him
Give an example of the work. – The
new apostles made at Menilmon-
both the attempt at organizing the
company, depending on capacity and according to the
merit. Twice a week, the
Wednesday and Sunday, their door
was opened to the faithful and to the cu-
rieux, who considered them busy
of housework, taking
their meals, taking a walk in pairs
in pairs or gathered in groups, serene,
radiant and with exalted eyes, or
singing hymns well on a
Your tone was grave and monotonous. The crowd

eager to see them became so great,
that the police denied him access to
the house. Before the Assize Court,
where the accusation of outrages against the mo-
public rallies and participation in
one more unauthorized meeting
Enfantin brought twenty people,
Michel Chevalier, Duveyrier, Bar-
Rault and Olinde Rodrigues, the Father
supreme appeared in the midst of his dis-
The clergy, all in costume. Although the
women were not yet classified
In the sées, he had Cécile Four- on his right
nel and to his left Aglaé Saint-Hi-
clear, which the magistrates refused
to admit as his advice. Pen-
thirty hours the new
The apostles heeded the word, and there
had in several of them
displays of eloquence; but only-
element then, placing itself on the
on the ground of Christianity, they repro-
society cherishes its incredulity
and his vices, his indifference and his
Corrupt morals. On this occasion-
sion Enfantin forgot that, when the
Cult leaders played the inspired ones,

adorned with long hands, sort of
that they were assured that she would not

It wouldn't be lacking. So as not to have

Having taken the same precautions, he deceived
not by its nullity the eager expectation of
curious. A small fine was imposed.
inflicted on Olinde Rodrigues and Bar-
Rault; but Enfantin, Duveyrier and

Michel Chevalier were condemned-

to be sent to prison. - The con-
the damnation of the Supreme Father accelerated
the fall of Saint-Simonianism, in bri-
sant tous Jes liens d'autorité. Ce
Saint-Simonianism, which boasted
to hierarchize the universe, ends up com-
all heresies, by default
of hierarchy, each individual will-
at his own expense to become a leader and reveal-
lateurf, The Disciples, the Influential Pines

- 46 -

having stated that they saw in the

condemnation of the Father an irdica-
providential tion of freedom, which
this aligned with a need for independence
the tension they felt within themselves,
Childish, to save appearances,
for his part declared that he was giving to
his disciples permission to follow
their own inspiration and their
native printing. - However
two of the main ideas lived
'still among the most fervent;
that of sanctifying the work of
people by sharing their hardships, and
hope in the arrival of the woman
Messiah. - A number of
Saint-Simonians began to par-

Magne, Belgium, England, to
the effect of giving the people the example-
_ple of work and of: announcing to him
the era of the rehabilitation of labor
their, from the liberation of the

woman and universal peace, They.

'lived off the fruits of their day-
born, what they called receiving the
'baptism of wages; they support-
stoically silenced the jeers and the
blows from the mob, what they ap-
'were preparing to give their faith baptism
of martyrdom; memory and wretched

a parody of what had happened during

of the establishment of Christianity.
In January 1833, Barrault,
the most incomplete man without the
woman, as Cécile called her
Fournel began searching for
the Messiah woman. He first established at
Lyon, a sheet: 1833, Year
of the mother, in which he decimated
renounce the title of Saint-Simonian,
not wanting the one from Enfant-
nien, that of taking that of compa-
woman's gnons. Convinced that
This Messiah was supposed to be in the East.
that it would be found in Constantinople,
and that she would be Jewish by nationality, he

He embarked in Marseille. Agents
Turks, tired of his greetings to
daughters of the Orient, among whom he
He was looking for a free woman, and he found her.
soon to be transported from Constant-
Tinople in Smyrna. - While
Barrault and some other companions-
the woman's gnons called her in
Türkiye, Syria, Egypt, Cécile
Fournel and Marie Talon gave the
Book of Acts for organ to the holy
Simonism.- Then a brief grace

Chevalier and Duveyrier, at the neck –
edition that they would no longer interfere in
to catechize France, and that they would go
in the distance, carry out the anxious activity of
their minds. Eufantin, whose ideas

had already changed, passed into

Egypt, less as an apostle than
as a simple industrialist. 11 ends by
losing sight of the Messiah woman that
Barrault had waited in vain,
and that Cécile Fournel did not
less vainly searching in the East.
Some travel companions
d'Enfantin apostatized as much as the
saint-simonism than christianis-
me, and they became Muslims, That's how

that Saint-Simonianism, as

new religion or revelation of
God, according to Saint-Simon and Enfantin,
will take place following these
countless errors which, after
to have germinated in the minds of some
men, makes a little noise and seduces
a few disciples, thanks to the lam-
beautiful borrowed by them from the reli-
the church of Jesus Christ, have eva-
drowned in smoke, like all the
thoughts of men separated from God.

– All that remains for us is to pre-

to sense the subsequent situation of
the main leaders of the sect, who
they all seem to be completely there
Lambert appears to have remained
in Egypt, where he embraced Islam

!

– Duveyrier, after having composed for some time pieces of theatre and serialized articles, He became a farmer of the advertisements in the newspapers. 11 is currently at Toulon, where he hopes to make a name for himself– Member of Parliament. – Michel Chevalier is joined the Council of State, then was

appointed member of the Chamber of

deputies; he contributes to the drafting From the Journal des Débats. – Carnot, son of the famous member of the National Convention, is from The Chamber of Deputies. – Cazeaux directed the drying process for a long time of the Landes department. – Tran– Son and Dugied returned to the breasts of Catholicism as well as Margerin, who is a professor at the University of Ca– Catholic in Belgium, and Bazard–Saint–Cheron, as well as Mw° Bazard, his stepmother.– Émile and Isaac Pereire, specially protected by Mr. de Rothschild, are attached to the administration Ver– railway administration sails, and enjoy a fortune considerable. – The Supreme Father En–

Fantin, after having traveled through Algiers

laughter, returned to France, where, by the the same favor as the previous ones, he landed a wonderful job in the Orleans railway. He finds that this phase is well worth one other. – Laurent accepted a position of judge in Privas, where he wrote last– recently a people's history of Napoleon. – Jean's son-in-law Reynaud and Pierre Leroux, pantheis– your stubborn ones, continue their pre–

early studies. – D'Eichtal, son of a

who was ennobled by the court of
Bavaria, like the Roths- family
child l'a été par celle de Vienne, est
remained a man of the world afterwards as
before. He was the most faithful and the last-

-denying the supporters of Enfantin. - 0I.

Rodrigues, after resuming his 0C-
stock market investments, died of-

'for the past few years, appearing

having also forgotten the saint- Simo-
nism. We don't know of any.
only one person who practices it today.
at least ostensibly.

HISTORY
OF THE FAMILY

DE ROTHSCHILD,

OR BIOGRAPHY

DE MAYER- ANSELME ROTHSCHILD

AND OF NATHAN, HIS SON,
| FOLLOWED BY DF THAT OF THE ELECTOR
GEORGES-SU NRRRNE DE HESSE- CASSEL.

(Excerpt from OAPAE Universelle, volumes LXVII and L'XXX.)

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BIOGRAPHY

DE MAYER-ANSELME

| ROTHSCHILD.

ROTHSCHILD (MAYER-ANSELME

(1) was the founder of the house
of bank or business most
rich, the most powerful one we have

seen in antiquity and in the

Modern times. All that one

tells of merchants from Tyre and
Carthage, Venice, and London,
cannot be compared to opulence,

to the enormous capital available
now a family that once
possessed barely a few coins, a
family which, placed last in the rank of
society, in a sect then re-
proven and persecuted by all the
nations, counts today some
princes and kings for his protectors
gés, its tributaries, and even, it is said-
ON, for its partners. The causes and
the consequences of this phenomenon
are little known, and yet they
offer one of the most serious facts,
the most curious in history con-

B - :

(1) In the baronial diploma which was accorded by the Emperor of Austria to the family Rothschild in 1822, was found, according to custom from that country, the authorization to add to its AOM The qu wen particle. |

temporary. If, in the cramped conditions of within our framework, we cannot tell you about it. to give it all the development it demands, we will at least make it con- to give birth to what is most important to him so much, and above all we will talk about it with the frankness, the independence of our opinions. We know quite well that this is neither for large services nor for glorious exploits that must be attributed such astonishing prosperities. After so many vain utopian- pies, after the charlatanism of the re- trainers, empiricists, are ve- naked the disappointments of freedom, of equality, then the prestige of the victory, conquests, ambition, the pride of despotism with all its consequences, and finally the cupi- corruption, all the pas- shameful things... That's how things go. his human beings, thus must acc- . to fulfill the destinies of nations. Ours, it must be admitted, have walked a little too fast; we have traversed space in a few years of, several centuries. We were barely- we emerged from heroic times, from illusions of glory, of the then-

2 P0.

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sance, that we have fallen into
The shames of the Late Roman Empire. - Mayer
Rothschild was neither a scholar nor
profound politics; it was all very-

second-rate merchant, without study and completely illiterate, but endowed with all the finesse, all the cunning of which the Jewish nation had been long-term care, it must be said. to escape harassment, to the oppression that overwhelmed him in all countries. Born in 1743, in Frankfurt am Main, from poor. He was poor, he remained an orphan from the age of eleven. Friends from his family, seeing his shortcomings, wanted in to make a rabbi, and for that they placed them in a special school, where he received the first elements of a very common education and that his destitution did not allow him not even to finish. Forced to re- To announce his career, he entered at an Israelite merchant, who employed him in the most arduous tasks pibles; but, endowed with much With strength and courage, they submitted to it with resignation, fulfills exactly its homework, and found some more. moments to indulge in his taste for predilection for changing mon-

_ naïes, old medals, and in general-

general of all gold materials and money. Later they gave the _ name of numismatic science at this zeal for a type of trafficking then exclusively abandoned in Germany gne to the Jewish nation, which could not

not to be involved in another business;

But we know well enough that he doesn't... hardly existed in this country, as in many others, than to exchange- to ger, and too often to alter, to denigrate- killing unknown values, and whose

much more to calculate the weight and the intrinsic value that explains the He was sensible at the origin. He became very adept at it. and brings together a large number of these pieces, which he began to peddle in the fairs and in all parts of Al-Lemagne. It is by leading this no-made it so that he was noticed by a ban-Quier of Hanover, named David, who, struck by his intelligence, wished-had it in his offices, and him learned the correspondence, the attire

books, and especially the exchange of

currencies and all materials of gold and silver, which he was in charge of more specifically. Mayer Rothschild stayed in that house for three years, and he truly became a skilled changeur, feeling then capable of o-to operate on his own account, he returned to his homeland, there made a more advantageous plan, and founded in 1780 this banking and trading house destined for such a great future. Remained long unnoticed and limited to currency and old money trafficking medals, this house obtained success-significantly a lot of growth through his relations with the landgrave of Hesse, begun in the last-last years of the previous century tooth. It was said that in 1801 this prince He appointed him his court agent. we hardly understand what it was that such a burden, but it is It is likely that she was less honorable that is lucrative. The Rothschild family: earned a lot more money dous les premiers temps de l'émigration, where so many outlaws were forced to sell at rock-bottom prices the The last vestiges of their opulence. In 1801 and 1802, she negotiated for the Danemark loans that do not amount They don't want less than twenty million.

fit on similar matters; and, in

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_at the same time, she was doing less obvious perhaps, but of even more lucrative, with the landgrave, became the emitter of Hesse-Cassel, whose properties are quite well known strange habits (see HESSE-CASSEL, LX VII, 165). It is certain that obliged sound of hiding ignoble speculations, this prince needed lenders names, and that in this case the house Rothschild must have fulfilled his intentions. He therefore used it in several occasions; these are facts confirmed from all over Germany, and that not don't deny the best friends of

the Rothschild family. 1! resulted from

these reports a money account very considerable. It is understandable that in 1806, when the elector was forced to to flee before the French army, he did not didn't have time to settle his scores with the Frankfurt banker, and even less to pull from his hands the funds that were there in-pledged. He therefore left them; but He was far from bringing her any more, which would have been very imprudent, since that would have meant leaving them under the enemy hand. Occupied mainly with 'to save the treasures he possessed at

Cassel, this prince took some with him first.

most of it in Denmark then in London. As for his accounts

with Mayer Rothschild, he is sure that he

left this banker with large fortunes
rate, that all the care of this one
were to shield from greed na-
Poleonian, and that he knew how to make the most of it
wonderfully, by using them
in all countries and particularly-
closely in England, where one
will see, in the following article, that
Nathan acquired through this citizen a cr-
said immense and who reacted on the May-
his Frankfurt home, of which he remained the a-
gent and associate. In this position,

- Mayer-Anselme needed all

his address, with all his haMileté
to cover his cash register and the
voter's funds. He succeeded so well
to eliminate even the slightest suspicions
lessons, that in 1810 the prince primate,
so devoted to Napoleon's cause and
who, although a Catholic prelate, pro-
especially targeted the Jews and the

Protestants, took him under their protection

tion and called on him to be part of a
electoral college. By sparing
thus all the powers, the prudent
Anselm managed to cross without
too many unfortunate accidents during the time of

the French occupation; and he retained

what was almost intact
remaining treasures of the elector and of

his own. We also know that later

France has largely compensated its
heirs to the sacrifices he had been
forced to do it. IP was dead when this
The prince returned to his states, and it was

rent to be settled. The affairs of the Rothschild house, through its relationships with England, were then in their greatest extent. We don't There can be no doubt that the capital of the voter were not committed to the for the most part, like those of the banquier of Frankfurt; thus it was not

, hardly the time to settle comp-

yours, and less likely to liquidate them. It has been clearly stated that the heirs of An- They had then offered to ren- to dispose of all its funds, and even to include them in to take the interest, but it is obvious- tooth that there could not be at this era between these heirs and the elect- neither liquidation nor restitution. They were partners, and the affairs of the The company had received an immense development. Here, moreover, is this- that we read about this in a notice written under the influence of these her- thirds themselves in volume twenty- twentieth of the Encyclopedia of People

- se -

du Monde (2): "11 (the landgrave of "Hesse) knew the fortune of "Mayer-Anselme Rothschild had been "swallowed up in the French invasion, "and, convinced that the funds he "had recommended to his care "had suffered the same fate, he did not pa- "It wouldn't even be possible that he gave himself "the trouble of taking steps on this subject" "Information." We do not believe not. easily than a prince also miserly, as greedy as the landgrave, would have been so disdainful- protecting his interests, and that in such a way In that case, he would have been content with a walk- gation as easy as that of the en- engulfment by the French invasion çaise; but we will see in the article

and its relationship with the house
Rothschilds then had a destiny-
a completely different tion, and that in 1813,
at the time when the coalition was
in its greatest activity, the
The prince and his bankers were not thinking
They hardly had time to settle their scores.
It should also be noted that this
It was precisely at that time that
'this house experienced extraordinary growth-
naire and that these gentlemen became
brokers, commission agents
of all the capital that England
had to be brought across the continent,
to pay the subsidies from the powers
sarices allied against France

—

(2) The Encyclopedia of People of the World is not,
as we know, that a translation or imitation-
tion of the German work by the bookseller Broc-
khaus (see this name, LIX, 283), entitled: Dic-
tionary of the Conversation, for which the
The famous Gentz composed several articles,
in particular the one devoted to the history-
Mayer-Auselme Rothschild's story. We know
quite under what influence and in what
views, wrote this advisor from the Antri- cabinet
Well, this close confidant of the Prince of Met-
ternich (roy. Gloves, LXV, 237).

(see Nathan RorusciLn, whose ar-
(Article follows). As we have said,
Mayer-Anselme, the creator of this
house, had died in 1812, in Franc-
strong, surrounded by his large family
(five sons and five daughters) (3). This

_death had actually been that of a

patriarch. He had recommended to his
children must remain constantly faithful
to the faith of their fathers, and especially of
never to separate. They made him
the promise, and all of us, we owe it to you-
re, observed it religiously (4).

It is to this obedience, to this union,

so rare and so worthy of praise, of being admired, that they owed at least one part of their immense successes. Ja- but the strength and effects of a great association was not demonstrated with More clarity and happiness. Five houses established in Frankfurt, in Lon- in Vienna, Paris and Naples, from then on they had only one goal, a of the same interest, and they were directed each by one of Mayer's sons- Anselm. We will see, in the notice which following are the incredible results of this unit of power and action.

(3) No mention was made of any notice, nor in no case of the numerous publications facts about the Rothschild family, of the five daughters Mayer-Anselme 3 and there is reason to believe that these young ladies did not have much due to their father's rich inheritance, this which is perhaps in the customs and the customs of the Israelites of Germany, but bears little resemblance to what is prescribed by the laws and customs of France.

(4) Mr. James Rothschild, who holds the ma- her Parisian son, has shown herself to be so scrupulous- attached to the faith of his fathers that, towards In 1832, he filed a lawsuit against a publisher of The History of France, by President Hénault,

-who had portrayed him very poorly,

no doubt, as if ready to embrace the Catholicism. MJ Rothschild took æela for slander and, for reasons that We cannot understand, he obtained a betrayal by the timid publisher.

BIOGRAPHY

DE ROTHSCHILD.

ROTHSCHILD (NATHAN-MAYER)

the third of Anselm's sons, of whom
The preceding notice is that of the five
brothers who had the most share in
amazing successes of this family, no
that he was neither more skillful nor more learned
than the others, but because he
found in favorable circumstances
ables and that he probably hadn't
not born of his genius, as
His flatterers said so. He took advantage of it.
However, very well, we owe him this
justice, and his brothers, who were
remained his associates, according to the vo-
paternal bond, they also benefited from it.
Nathan-Mayer was also born
in Frankfurt am Main, in 1777,
at a time when his family, recently-
established in this city, do not do there-
hardly knows that a trade is an exchange
and secondhand goods, exclusively re-
served in this country to the Jewish nation.
He did not, therefore, receive as
his brothers, whom a super- education
official and specifically directed towards
the kind of business he was involved in
destined. He had scarcely reached his
twentieth year, that his father, having
distinguished its happy disposition-

tions, sent him to 'England, where
its relations with the landgrave of
Hesse forced him to form a state-
establishment. Nathan-Mayer went to-
based in Manchester, where he manages
for several years a mo-
counter. It was only around
In 1806 he went to London, to

-to make more fruitful use of it

the capital that the French invasion
çaise forced the landgrave to

knows that, although out of avarice as much
that by political system this prince
would always have treated the emi-
his hatred for France revolu-
tionary was always excessive and
that, whether in secret, or openly,
He took part in all the coalitions that...
formed against her, the aidaat of
his wishes and his money when he
could not do it any other way, and
reserving, however, for occasional mowing
sion, as one should think, of
strong interest rates and substantial profits.
There can be no doubt about any of this.
that the Rothschilds did not second him
wonderfully, and that they did not lose anything from it
Not their troubles. It was the time

could

where the English ministry had to do
spending large sums on the con-
essential for sustaining the coalition
tion that he had just formed against
Napoleon, between Sweden and Prussia
and Russia. Then they opened, for
to pay off the British bills of exchange,
the coffers that the Rothschild house
had established on all points
of Germany; then was marvel-
this science was used wisely
bills of exchange, if happy=

invented by the Israelites of.

fourteenth century, forced to ca-
dear to their capital, and that those of the
nineteenth, who no longer have the me-
My designs, however, are so skillfully-
ment perfected. In this time of
the second coalition, the Rothschilds
still needed all their
skill to escape greed
Napoleon's treasures and those of
landgrave. Much has been said about the
deyoument and the perils to which they
they exposed themselves more than once for this,

And we believe it without difficulty. They succeeded—thus they were to decrease considerably.

for their house the charges of the in-
escape, which later did not emb-
Pêcha not d'en obtenir des bonnes
compensation. During the war in Austria-
cheating, in 1809, their operations ac-
They believed prodigiously.

it was through their hands that passed
all the subsidies sent to Vienna
by the English ministry, all the

sums that helped to organize the

Tugend-Bund, to create the bodies of in-
surgés of Schill, of the Duke of Brun-
swick-Œls, etc. In this sense one must
recognize that they compete from
then very effectively at the independent
dance of Germany, that soon they
should have been more useful in-
core. Which proves that the treasures
the fate of the Landgrave of Hesse were
the soul and the main island means of

all these companies, that's what the
The efforts of these insurgents were primarily
directed towards the residences of this prince,
that several times they entered
its capital, and that they managed to reach it
expel King Jerome, who was put in his place
by Napoleon. In such circumstances—
In these situations, Nathan's role was truly...
a matter of very high importance;
His credit became immense, and the
English ministry, that its bauquiers
no longer dared to help, he welcomed her very-
honorably. He was never
better demonstrated than money is the
the sinews of war and politics.
This influence, this credibility, increased.
even more so in 1813, at the time
of the last coalition, when he
England is required to pay,
sustain all the powers of the

weather in Spain and Portugal
a very large army. So
His credit was truly shaken, and
paper money experienced a
sharp depreciation. The capitalists
of this country themselves did not dare
no longer entrusting their funds to a government
government that they saw becoming involved
in such great perils; and it was in
It was on this occasion that Nathan replied,
with a truly an- Stucism

'tic, to those who wanted to de-

turn: If England falls,
We would be very honored.
to succumb with her. The banker
Israelite was then throughout the
the strength of youth, and like its
brothers in all the ardor of business
and the ambition for wealth. We have
given that, by paternal will, the
five sons of Mayer-Anselme were
They remained partners. They had not
again, as they did more
Later, the roles were distributed in all
parts of Europe, but they
already had establishments and

sm 'éTe

counters in all the squares

hence Napoleon's power did not

had not been expelled, and all these succ-
_ cursales resulted in and communicated-
were quarreling with the London house,
which became the central point of the most
major operations. Bringing together in this
At this critical moment, they will use all their resources.
all their efforts, and still then-
wisely helped and supported by the
Landgraye, who remained their commander
dictatorial and who had placed all his

these large sums of capital at the disposal of
tion of the Castlereagh ministry, and
soon a million soldiers were
gathered in the plains of Saxony,
to fight Napoleon there. We know
how this terrible struggle ended.
When we had succumbed to it and
that foreigners were our masters,
they gave us back generously, he
It must be acknowledged, the power of
our former monarchy; which
was not, however, quite the
restoration of the old balance

of Europe, since all the powers

sessions had greatly expanded by
of recent conquests; but of the
less there was in this treaty of
1814 no onerous clauses nor
humiliating conditions; we
even left all the rich mo-
elements of the arts and sciences
those things that victory had accumulated
within our walls. Certainly the position
de la France still remained strong
beautiful; but it is likely that
His enemies noticed and
that they regretted it. The Year-
England especially seemed to have se-
thoughtfully considered, and perhaps
that it is through these belated reflections

that we must explain the escape from the island:

of Elba, made in the presence of the com-
British Navy envoy,
who did nothing to stop it. This

What is certain is that the English
benefited more than any other
people in the aftermath of this disastrous
escape, and that the Rothschild house
he took advantage of it even more wonderfully by-
core. Nathan had come to Brussels at
moment of the Battle of Waterloo,

London. The news of this victory
twenty-four hours before any
The official dispatch reached them. We con-
see that he did not miss one as well
a great opportunity to speculate on the
Increase in public funds. With its
credit, its immense capital and
those of the landgrave, he was more than at-
another house capable of
to operate. It was said that he gained thirty
millions in a single day! So the
Rothschilds owed their first successes to
this led to one of our biggest setbacks,
and the happy bankers collected
soon, the continuation of this setback
even more considerable profits.
One of them had come to settle in Pa-
ris in 1810; Nathan rushed there in
1815 with the armies of the coalition.
Indeed, it was from those that we
could say that they were arriving in
the baggage of the allies, and they did not ve-
not only were they born with them and
under their protection, they came
to exploit France in their
aom. All these powers, all these
princes of Germany and of the 1-
Italy were their debtors, their
debtors. The Israelite bankers
had advanced and lent money
to everyone; and we understand
that for such risky investments-
two good interests and broad
commissions were promised to them.
When victory was assured, and that
all these princes, all these powerful-

"these so long defeated and deposed-

sedated by Napoleon, they returned to
their States, it was necessary to pay;

_ boast, we changed our minds.

did not think of doing so in 1814
to be given by France; the following year—
We have not
not forgotten, we will remember
long time of the infamous billion,

so harshly imposed by the major

powers to compensate themselves
wars of which we had more
suffered only from wars that
Ambition and Machiavellianism
cabinets had caused, perpetuated
more than our disagreements, and our
secretly excited revolutions,
fomented by themselves. It is
that there was something even more deplorable
for France, but without a doubt
happier for the home
Rothschild, it's that after this first
billion, which was set to power at
power at whose island counts has been
at least as published, it was necessary to pay for it
a second to compensate the par-
individuals who, for twenty years, in
all the regions had suffered
of our invasions. We remember
also by what means and of what kind

— way the liquidation or the

sharing of this enormous sum,
without control, without examination, and of which
no part, no state were
made public, none of which account
was neither drawn up nor submitted to the Chambers

nor to the slightest verification (1).

(1) By the treaty of 20 November 1815, the

France was condemned to a war tax
of 700 million, payable in six years. And
meanwhile one hundred and fifty thousand gar-

had to occupy our strongholds. The sum
had to be paid day by day and, at the very least-

For the delay, the interest was calculated along with the

The utmost rigor. The calculations, the plas, mo-
derelicts have made this first contribution
to a billion and as for the major powers
They shared it, as they did not give any.
They did nothing to address the subjects, it turned out that
in all countries the individuals who had
those who suffered from the war were not indemnity
nized. So it was decided, by a second treaty,

It is understandable that, in this immense
the spoils, the share of the Roth- house
Schild was not the thinnest, and
that if his cash register had received something
reached, if the elector's treasures
had actually been swallowed up in
Bonaparte's invasions, they had to-
rent both of them to worry about it-
damage extensively, protected, ap-
Puyés as they were by the most
great figures, through the memories
rains themselves having become their own deb-
those indebted to them, their debtors, who charge them-
rent from all their recoveries and
who, for this reason, gave them
full powers. We've only ever known one
part of the scandals of this tene-
large liquidation, but the little that we
He knew it, he must make everyone understand.
which happened there. It was through there that com-
our distress began, and it is through there
that were brought to their highest point
to the degree the prosperity of the mai-
his Rothschild. When the accounts
of that terrible billion were made,
or that each person's share was settled,
France did not have enough money
to pay. So we resorted to
loans, and the Rothschild house was
still there to mingle with these em-
prunts; she made great profits there-
These: that's his story: that's where he comes from
This immense fortune came to him!
These are facts that history does not

Thus, after providing the money which
was meant to defeat us, to us
oppress; after pumping, exhausted
the blood of France, this family has
eucore doubled or perhaps tenfold
its capital through the agintage of our
loans and our railways!

that another billion would be allocated to them; and
a commission was appointed which settled ar-
bitrarily the sums to be paid, suns con-
Trôle and without any examination whatsoever. We say
that Mr. de Richelieu, then Prime Minister,
Sigua, the additions... Poor France!

- 59 -

In all of this, moreover, it must be re-
to know, these gentlemen did not
that what they could openly and
legitimately make bankers an-
They were German capitalists.
owed nothing to the French, the
enemies of their country. It was not
It is not up to them to report abuses, to...
to fish out the disorders of our administration
administration; on the contrary, they should have
to take advantage of it; they took full advantage of it.
They take advantage of it for a long time.
Again... If it was greed, we
can also say that it was pa-
triolism. They had competed in
to conquer, to subjugate the enemy com-
.mun; they shared in his spoils:
It was their right. They could have...
use with more moderation, but
Moderation, when it comes to money, is not
not their usual practice. Which is not
No less surprising is that at this
thirsting for riches they join a
no less ardent desire for titles and
of honors, and that on this the principals
these and the kings did not make them dis-
It's wrong. In 1813 the King of Prussia was
to bring the Rothschild brothers into his
Private trade council; two years
after the Emperor of Austria their
bestowed titles of nobility and

the Montmorency family had been the
_ first Christian barons, but that
the Rothschilds were the first

Jewish barons. At the same time

"Mayer-Anselme, the eldest of them all, the one
who resides in Frankfurt, was appointed
Bavarian consul in this city.

In 1820 Nathan received the same title of
. the court of Vienna alongside that of
London, and his son Lionel succeeded him.
ceded in these honorable functions
that Baron James fulfills in Paris,
third of the sons of Mayer-Anselm,
having become the master of our destinies,
the one who now regulates in France the

Stock market prices, the one that makes by
to read the writers, the orators, even
the ministers, who provide for our sub-
assistance, the one through whom we finally
We must live or die... We cannot-
would not say of us what Jugurtha
it was once said of the Romans, that he did not
All they lacked was a man who was strong enough
This man, who was rich enough to buy them,
It must be acknowledged, he found himself
for France; but it's France
who paid the price for the market is
with our remains that they hold us
under the oppression of finance, more:

unbearable, a thousand times more tyrannical

times that of the most cruel despot-
ism... It is said that one of these

gentlemen recently said in his

Germanic naivety: We won't have
We don't want war.
And it must be admitted, to the shame of the Eu-
rope and especially from France, that these

so ridiculous, are only the consequence of a state of affairs that is too real. Similarly, one of the days-ministerial staff, who are also sometimes those of Messrs. Rothschild, said, on the occasion of Nathan, that it was a public loss, but that his house weighed in Europe

. of all the power that vast capital, summarized by its existence

the need for and desire for peace. As peace is the first best care for the people, we would accept

_ for them with joy this assurance

journalists on the power of the Rothschild house, if this peace does not- It wasn't bought with sacrifices ruinous, by humiliating conditions- Yours for the present and for the future!... - We will complete this notice indicating the sum of the operations that this house had built in the space of fifteen years, such as the five brothers gave it themselves, in

ss e0 =

1831, in a brochure entitled: Notes on the Rothschild house, with the biography of each of his members According to this publication, these measures gentlemen had then done business both with England and with the France, Austria, Prussia, Naples, etc., for two billion 400 millions of francs. And in that were not included, nor were the indemnities war reparations paid by France and received by Messrs. de Rothschild, nor the loans they took out, and so many other operations that we

We'll never know everything. That we'll find out.
adds the stock market games, of which they
are the masters; the paths of
iron that they found ready-made and
in which, after adjudica-
without competition, they had
to realize that blessings... 11 of us
It seems that all of this explains quite a bit and
much better than skill, u-
nion, probity and all virtues
whose flattery, the im-
monthly amount of the fortune of Messrs. de Roth-
_schild. It has been said that by an invention
_ silence done before these last operations-
rations, their capital amounted to
to 750 million. In that case, they
-must currently reach a
billion, if they don't already exceed that!
Where will this engulfment of
our fortune and all capital
removed from the factory, from circulation
and to genuine commerce, so as not to-
to be employed only in speculation
stock market and speculation or to operations
political rations that would not be pro-

e

probably never to the benefit of the
France? – We recently published
For and against Messrs. Rothschild, Grand
number of brochures or pamphlets
which were read with great enthusiasm
haste and several times reim-
award-winning, but he is not in
our plan to mention, since
This is the notice from Nathan Rothschild
that's all we have to do. This
A prominent industrialist has died in Frankfurt.
on the Mein in July 1836, in a

. trips he frequently took

in Germany. His death caused a great
sensation in this city, including 'these
gentlemen are today the true-
sovereign bles and where they come from

dres, where its wealth and services,

which were so useful to England,
had also surrounded him with a
great consideration, though he was
having died far from this city, they returned to
Nathan received all funeral honors
quite unusual, especially for a foreigner-
ger, for an Israelite. Parini the equip-
pages that followed the convoy on re-
marked those of the ambassadors
of Austria, Russia, Prussia and
Denmark. In France, less was done.
of expenses, and there were hardly any but the
ministerial journals that published
on this occasion long apologies

gies for the whole family.

(2) It is said that in Paris, where they do not have-
core built of palaces, they will establish a hos-
a coin for the poor, like the Necker

and the Beaujons. He will be very tall if he is in

the reasons for the benefits that these gentlemen have

Made with France.

NOTICE

GEORGES-GUILLAUME DE HESSE-CASSEL,

! BY MR. LESOURD.

Extract from the Universal Biography, Volume I, XVIL.)
(grap

Landgrave of Hesse-Cassel, under the

Hesse-Cassel, under the name of Guillaume I, born on June 3, 1743, succeeded on October 31, 1785 the land-Frederick II, his father, was among the grave. He entered into 1792 in the coalition against France, took part in the siege of Mainz with his troops which he increased to 12,000 men, when, on April 10, 1798, he signed with Lord Elgin, English plenipotentiary, a subsidy treaty by which he put 8,000 men at the disposal of the An-England. Prussia having signed, on the 15th April 1795, a peace treaty with the re-French public, the landgrave in concluded one also with this power on August 28 of the same year, and guarded neutrality for eleven years following. According to the dietician's decree from Regensburg, dated February 25, 1803, confirmed by the treaty of indemnities of the On April 27th of the following year, he obtained the rank of e-

reader, and that's when he titled Guil-

Laume I, In 1806, the King of Prussia had begun negotiations with him, relative to the confederation which devaitassurer le repos du nord de l'Allemagne; but Napoleon, for his part,

having employed all sorts of tricks to prevent its formalization, the e-Hesse's reader refused all hostile proposal against France despite the treaty signed by his minister in Berlin in the early days of August; and the more the struggle seemed The further away he appeared, the more distant he became. to yield to the pressing demands of Frederick William, who was imploring him to in the name of the common interest, both by the voices of his ministers than by his letters very friendly and confidential. Guillaume then had 25,000 men of excellent troops, animated by the estook the most belligerent and anti-French. But he believed he could, in continuing to remain neutral, save

contributions; and yet he did not
was preparing no less to pronounce in
favor of the party that would remain vic-
torieux; eminently false position-
this, and which was to attract him at the same time
hatred of the vanquished for having re-
Rescue rockets, and the revenge of
winners for not having conci-
linked their goodwill. Also, when
Napoleon would have won on October 14th

- 69 -

1806, the victory at Jena, he cited the
false pretext that the Elector of Hesse
had allowed passage through its states to
Prussian troops (Blücher had
only crossed 7 to 8 links, then
he had been demoted so as not to com-
(promise the elector); he had occupied
Cassel, October 31st, by Marshal Mor-
third, and definitively pronounce it on the 6th
November: the sequestration of the entire state
who was supposed to enter the competition
of the Kingdom of Westphalia for its
Brother Jerome. William, forced
to abandon Hesse. He took refuge in-
near Landgrave Charles, his brother,
field marshal in the service of the Dane-
mark, governor of Sleswig and
Holstein (it is this same prince who
died in 1836, aged four-
twenty-two years old, and who, in 1796,
gave asylum to Dumouriez (see this
name, LXIII,.172). He remained there until
1813, successively living in Got-
Torp, Rendsbourg and Iizehoë, In

his escape he had been forced to abandon

to give his paintings and the various ob-
jects of curiosity composing his 'cabin-
net, which fall into the power of
French; but he had been able to save a
considerable treasure, amassed from 10-
gue date and by all sorts of means.
During the 18th century, the memories

Deric Li, the voter's father, were raising
They have troops in their homes to sell them.
and one could see in almost all the
German wars depict con-
Hessian contingents. England in en-
He even saw it in his colonies. It was
an old and odious trace of feudalism
Germanic duality, accustomed to tra-
to be recorded in the 16th and 17th centuries
the blood of his mercenaries and his lans-
quenets with all powers
warlike, whatever their nature
sent. Guillaume had not limited himself to
his calculations of avarice; he had made himself

grain hoarder, for the vendors
to be at a higher price. Its frugality
he even exercised his influence on his soldiers, badly
paid, clothed, poorly fed, and who
were for him a kind of puppet-
clear developments whose forms
his daily amusement. Finally, he
had found one last and even more
a despicable way to increase one's savings
gnes. Wilhelmsbad Castle,»
summer residence originally con-
built for bathing, was
which he converted into a furnished hotel, where
he reserved for himself only a simple apartment-
ment, étoilétaitloisible à tout voya-
the ability to be housed and fed at
Prices are quite reasonable. Its chef
even while performing the service, and SA did not
did not disdain to go and find out more at
his guests, if they were happy. The spec-
ulation was quite well understood at
at a time when France was in turmoil
threw out of its borders a
a large number of emigrants. It ver-
knows his funds are in Mr.'s house.
Rothschild senior, from Frankfurt, with
with whom he had already had relations
tisfaisautes. The French government
made several attempts
to have this deposit, but without success
these, Rothschild having constantly
This exploitative enterprise was evaded.
was by the care and at the expense of the elect-
the Duke of Bruns-
wick-Æls (see this name, LIX, 386)

taires, said the Corps-Notr. He s'also paid very actively then, with this duke and the prince of Orange, of don- to the Tugend-Bund a direction politics. Guillaume could not return in his states only in November 1813, after the Battle of Hanau. Consequently of the act of the German confederation- nique of June 8, 1815 and the change- changes that took place in the positions territorial sessions of its members

- 6

changes that were not definitively stopped only by the re- general council of the commission Frankfurt, July 20, 1819, the do- mains of the princely abbey of Ful- of him were attributed, as well as the property of the Kreutznach Saltworks located on the left bank of the Nahe, provided, however, that the sou- Veracity would remain with Prussia. So his electorate found itself drawn to an area of two hundred and one square miles squares and a population of five one hundred sixty-eight thousand inhabitants. He had tried, but in vain, to Aachen, to obtain the cou- royal crown, upon returning to his sovereignty, William had put himself in possession of all the properties public acquired under the governor- Westphalian order. He wanted to do this. to create the right to look as nothing that had been done during his long absence, when he could- could result in some harm to his treasure. As a result of this system, he had published, under the date dated January 14, 1816, an ordinance by which he dispossessed without permission A restriction on all owners- res of state property and rights sold, and broke all the trans- leases miscible to heirs, as well as the buybacks of feudal dues.

Hey

The Prussian government protested against this order, as being contrary to the stipulations concerning arrivals between islands and allied powers, and this discussion was submitted to 1816 at the Diet of Frankfurt. But he the same was not true of another measure which was only of the inter-regime laughter. All military promotions the events that had taken place were annulled, and more than one general descended to the simple rank of lieutenant. In 1817, he re-established the treasury in Hanau widows and orphans, that the The prince primate had abolished in

, 1811. Upon William's death, arrived

raised on February 27, 1821, it was estimated at eight million francs in revenue of the electorate, regardless of interest derived from its capital and private areas that one did not wear not less than twelve million. Prince as bizarre as it is absolute, the height and selfishness were the dominant bases Nantes of his character. No memory-Rain in Germany no longer appeared harsh, even more ruthless than Guil-praise towards French emigrants which he wrapped up with the vagrants and the Jews in the same ordinance which proscribed them from his states. And yet William showed himself constantly the most ardent enemy of the French Revolution!

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Hoprimerie d'E. DUVERGER, rue de Verneuil, a, 4&

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Quincampoix, in 1749; to serve
* to the instruction of the speculators of
of the Stock Exchange, in 1845.

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PARIS,

AT THE UNITED PRINTERS' COUNTER,
| Quai Malaquais, 15,
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Paris.— Léaurev printing house, at St-Guillaume, 21.

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Or

A CURIOUS STORY OF THE STAKEHOLDERS OF THE
QUINCAMPOIX STREET, IN 1719; FOR SERVING—
VIR A L'INSTRUCTION DES AGIOTEURS
OF THE STOCK EXCHANGE, IN 1845.

Similia, similibus curantur,

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PARIS, :
AT THE UNITED PRINTERS' COUNTER
Quai Malaquais, 45,

AND AT ALL BOOKSTORES.

1843.

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" --- THE
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Are we then forever bound to
to go through the same mistakes and the same errors
and progress, if there is any, cannot
it happens only in a spiral, as Goë- said
the sublime mocker. Doesn't it seem,
Indeed, the events of each day,
with some air of novelty that they adorn themselves with,
are already old in history, and that the co-
May the new media never be anything but an old one
play performed by new actors of-
in front of an ever-new audience?

"- VI -
The past, however, cannot remain without
teachings; it would be far too absurd to
to reproduce to the very end the follies so dear-
paid for by our fathers. Today for-
so much, under the prestige of a new conquest
of the industry, it manifested itself in our
a country so naturally prone to worry and
to movement, an irresistible workout
towards an unknown future; to an unjust lukewarmness
"a blind enthusiasm followed, and the public
plunged headlong into speculations
railways. The opportunity was too good to pass up.
to be lost, bankers, stockbrokers,
Joups-cerviers, high and low-level speculators.
They eagerly threw themselves upon the rich spoils.
The best days of speculation have returned, and

grand industrial orgy. The intoxication is general, and it seems that even Ja has been lost there memory. Who remembers, indeed, today— of today, of Law's system, of its success so rapid—

— VI —

pide, of its even more rapid fall? Perhaps— perhaps by reading this little book, the reader will forget more than once that we wrote a page of the history of the last century. And, in Indeed, what connections need to be made! Lesagio— The works of 1719 are just as good as those of 1845. The easily fooled are just as easy to deceive, the clever ones just as easily deceived. shameful. Only, in 1719, the history of the a— The investigation is complete, and the conclusion is in the facts; but is it so difficult to predict at— today, and the same causes should not— they do not necessarily lead to the same results tats? The illusion can still be prolonged for a while. time; but she cannot now for long to last. What will remain then of so much agitation? tion and noise? a painful crisis, a A terrible catastrophe, families ruined. a few rich crooks, a few figures Finally, to add to the list of misery and of the crime.

LAW

AND

RAILWAYS.

At the death of Louis XIV, France was fallen into the most miserable state; the enormous— tax burden, the demands of contractors, had exhausted the towns and the countryside; the public debt amounted to more than three billion, and now bankruptcy was imminent. It was then that the Scotsman Jean Law, who had had the opportunity to study, in Holland and in Angletcrre, the admirable effects of credit, pro—

posed to the Regent's government to relieve the state's finances by means of a plan that we have since named Law's system, and of which he had already spread the project in almost every-
 . all the Courts of Europe. Law was, it must be said to recognize, a financier of powerful genius; through some of his designs, he knew ahead of his time, and seemed to foresee the future. nir; if he had known how to moderate this impatience of the success, which characterized his conduct; if above all, limiting himself to developing credit, he would not have introduced in France and developed at the highest level To the degree that speculation is a scourge, it might be considered today as one of the benefits-
 of our country.

Jean Law had led a career in her youth
 A life full of distractions and adventures. Gifted of an admirable aptitude for calculation and the he first applied the science of combinations at the game, and he managed to win in France and in

-Italy, a sum of nearly two million. He had had the opportunity to meet the young Duke of Or-
 Léans in the gambling dens of Paris and had attracted his friendship through his inventive spirit full of resources these. The prince, having become regent, and the treasury in With France having exhausted all other options, Law hoped

-J-

He proposed to have his financial plan approved. the establishment of a national bank, responsible to collect all state and ex- revenues exploit all the monopolies he or she might want government to concede to him. A plan so new-
 The calf, and so vast, frightened the finance council presided over by the Duke of Noailles and composed of es-
 I took wise, but timid, choices. Law only obtained the permission to establish a private bank in ca
 six million, divided into 1,200 shares
 of 5,000 pounds each. SNS

bills of exchange, to handle the accounts
traders and to issue banknotes to
carrier.

The bank's success, justified by the be-
care from a credit institution, was extraor-
dinar; credit recovered promptly, and
a strong impetus was given to trade and
to industry. With a fund of six million, the
The new bank could issue up to fifty
or sixty million tickets without the con-
Fiance publiquefût Je moins du monde déshakelée.

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“Éohardi by uh brilliant success sf and 8i ra-

Pide, Law sotiged to resume his first
plans unable to attempt their execution in
he wanted to at least complete the whole thing
certain parts, unless they are reunited and re-
link later, when success would have justified
his designs.

A famous French traveler, the knight
de Lasalle, had just discovered a territory
immense, formed by the Mississippi Valley. [I]

had given it the name Louisiana and had

taken possession in the name of the King of France.
first establishment, founded by a merchant

The famous man named Crozat had failed. We rap-

however, it carried wonders of its magnificence
efficacy and fertility of this new con-
the abundance of its products and the
the wealth of its mines.

favorable then to distant enterprises, formed the project of a company, which would bring together at Louisiana trade, the beaver trade in Canada. The Regent authorized the creation of this company by an edict of the month of Acûs

_ born

1717, fifteen months after the first establishment-Banking. The company, under the name of the West India Company or of Oc-incident, recognized the suzerainty of France known as Louisiana; but, under this condition, In addition to holding a commercial monopoly, it all sovereign rights, roughly like this that we see him doing today at the com-English East India Company.

The capital provided by the shareholders of the The company's fortune must have been one hundred million. It was di-targeted in two hundred thousand shares of five hundred books each. These actions took the form of bearer tickets, and transferred to the Middle of a simple endorsement. To these provisions Law added a very skillful and very important one. aunt, with the dual aim of ensuring the flow of actions and raising the state's credit. All - the royal bills constituting the debt due towards the Treasury had been converted previously diment in 250 million US government bonds repayable by gift and enjoying a Four percent interest. At that time However, government bonds were still losing value. 70 or 80 percent, and the Treasury was in the im-possibility of reimbursement. Law fit. stipulate

; _p-

in the company's founding edict that the shareholders could make their payments one quarter in silver and the other three quarters in State-issued banknotes. Twenty-five million in cash sufficient donation: for the initial investment of the company, and seventy-five million Government bonds thus found an outlet. advantageous, which could not fail to re-singularly raise the one hundred and seventy-five

continue to pay the interest of # per 100, this which amounted to three million due annually by the State to the Company. The first year, these three million were to be allocated to expenses of the first establishment; the following years they were to be distributed to the shareholders with the profits from trade.

The shares of the Western Company did not initially arouse great enthusiasm, except for those who had government bonds to employ. The rest of the audience remained cold. despite the wonders that were recounted from country ceded to the Company; the shares are sold—were in silver below par, which. It was natural, moreover, since they were selling it off. three-quarters of them are discredited stocks. However—

They had contributed to restiré tie
A certain favor to public effects. The Bank,
for his own account, bought a certain number of them
and invested his six million in shares
of the West. : |

To gain the Company's trust
From then on, Law seriously devoted himself to public life.
lay the foundations of the new colonial establishment—
nial. Ships were armed, and ships were embarked.
troops, land concessions were made,
hired farmers in France and in
Germany; finally, according to custom, we collect—
bed of lost girls and vagabonds for the
send to the scene.

However, during the end of 1717 and
throughout the course of the year 1718 the ac<
tions rose slowly and remained even
below par. Already, it is true, Law
had to overcome numerous and powerful obstacles
resistance. The finance council was jealous
its growing importance; on the other hand, the
Parliament, hating novelties, knowing
Moreover, Law had boasted of making, by
its system, the independent court of parliaments
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by providing him with the means to rem-
to stockbroker judicial offices, sought, by
its stops, to hinder the operations of the new
Old Bank. Finally, the Paris brothers, famous
Grenoble bankers opposed the system
Law's financial operation which was named
henceforth the Anti-System. Thanks to Mr.
d'Argenson, who had replaced the Duke of
Noailles as president of the finance council—
These they obtained, for the annual price
of 48,500,000 pounds, the auction
large general farms, consisting of
the duties to be levied on salt, the control of
actions, consumption, etc., etc. They for—

* represent, for this company, a capital of

100 million, divided, like that of the Com—
pagnic of the West, in the same number of actions
tions of the same shape and the same value. On

estimated it at 12 or 15 million, that is to say 12

or 15 percent of the dividend to be distributed, and these
interests being better guaranteed than those of the
Western Company, since they had for
based on the infallible perception of income from
the State, the actions of the latter seemed
must necessarily fall into the presence of
those of the Anti-System.

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Law, however, remained unfazed in the pre-
the presence of these obstacles. He counted, for the
to overcome, using the resources of his mind and

who had now given herself entirely to him. He had the parliamentary decrees overturned in a bed of justice and prepared to defeat the Anti-Sys- theme by providing its subscribers with advantages even more considerable than those that the Paris brothers could offer. He com- threatened to announce new promises of the regent, without however indicating the na- ture; and to show its full confidence in In the future, he personally committed to buying 200 shares at par and 6 months; the par being 500 pounds and the current price of 300. It was assuming they would earn 200 pounds. For To make the bet safer, he pledged to pay in advance the difference of 0 thousand pounds, if did not make the agreed purchase. That is as well as he was the first to introduce the use of premium markets.

His example encouraged many people They had gained confidence in his skill and his Ortune. The shares rose significantly. in August 1719, and approached

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meme of the peer: It was then that Law announced publicly the new concessions that he had been "done. The Regent attributed to the Company the exclusive privilege of trade in all the southern seas from the cape of Good - Hope. Its title was enlarged as her duties, and she took the de- nomination of the INPGS Company. He was allowed to create a new seme of ac- tions to obtain the necessary funds either to pay the debts of the companies anxquel- She succeeded them, either by going on expeditions ct to establish institutions. These actions fu- rents created in the number of fifty thousand and fixed at a par of 500 pounds, which made twenty- five million in nominal capital, but the Com The company demanded that they be paid 550 pounds. in cash, requiring 50 pounds cash and the 500 pounds remaining in twenty equal payments, month by month. In the event that payments would not be completed, the 50 pounds provided advance payments were lost to the subscriber.

Troyes to the company, the length of the terms granted, allowing for specialization with little funding"

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them, especially because they were new, in-
three others, that by which Law made decide
that we could not subscribe to the news
shares that yield four times as much
- old ones, which forced speculators
to hasten to acquire them in order to fulfill the con-
dition; determined a 'rapid' movement
towards the subscription: the shares rose to
750 pounds, that is to say they earned 50
for 0/0. These actions were called second-order actions.
creating the girls, to distinguish them from those
of the first one.

From that time onward, in fact, with the aim of
produce the rise in the com-- shares
company, Law began to put these into use
agio maneuvers so often employed-
Then. His plan was to establish two cou--
rants in the opposite direction, one of the sellers
interested in the decline, the other group of interested buyers
pressures were rising, and it was also necessary to go
master of these two movements, in order to

to direct.

Law, holding the reins of the system, having
at his disposal the necessary quantity of tickets-

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sare to the movements, joining his party
agents who themselves had other
emissaries, without either of them
did not want to be let in on the secret, he had the
most of the twenty-five million
new shares that were then bought at every
price. |

Once on this path, it was necessary that
Law, to drive his operations, 'employed
skillful, restless, and not overly scrupulous men
Pulous about the means. Paris was then full
of speculators, trained during disasters, who
marked the final years of the reign of

Louis XIV, involved in all the shady dealings of commerce

of paper. One of them, among others, named Le-
Blanc had become famous by excelling at pro-
to induce extraordinary movements, he had not
than wanting to put all the space in com-
combustion, either by having ten agents sell it
exchange followed by as many of their brokers for
drop the paper, either by performing a
The opposite maneuver is used to produce the increase.
He finally knew so well how to govern the thermo-
meter of paper, which the speculators themselves
they thought they were too lucky when they could
to be able to discern his emissaries and to become-

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- 13 -

to their friends. In order to find out about
all the movements he renewed each
day, and as he had a reputation for enriching
and to ruin whomever he wanted, people were seen flocking to
He, morning and evening, a crowd of merchants, without
that nevertheless none of them could penetrate his
secret. He gave orders to some to ache-
ter, to the others orders to sell, observe-

to what he was meditating on. First, he thought, by spirit of rivalry, to fight the system; but soon recognizing the chances of winning that he He was going to lose, so he hastened to put his talents to use. in Law's service, and thus became one of

its most ardent leaders.

The company wanting to reach new privileges to those she already enjoyed, became

– to award for nine years the benefit of one or

redesign of previously ordered currencies the cash amounted to approximately one billion and the profit was estimated at 200 million the overhaul. The company paid fifty thousand-- thanks to this new advantage, and so that she could To obtain them, he was allowed to create more 50,000 shares, with a nominal capital of 500 books, that is to say 25 million; these shares

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were sold for 1000 pounds, in order to produce the 50 million promised to the State. To ensure the success of these new actions which were called the little girls, Law resorted to the same measures he had taken, during the seeonda broadcast. Twenty months were granted for the payments, and to get one of the new ae tions, it was necessary to represent five of the years ciennes. Finally, it had been announced that the rægis– The subscription process would only be open until twenty days, after which time, the actions not under The criteria would belong to the company. The the company sought further to increase the con--« public finance, by announcing that it would pay two dividends per year, of 6 percent each cup, which represented a 12 percent revenue of the nominal capital, then amounting to 150 million Lions; a bold promise that he had not yet made, It is true, impossible to hold on, but who repo=

of colonization,

But Law was already thinking about completing his project, by bringing the farms together in the company of India, and by repaying the debt
liquely: for this he imagined substituting the company to the state and to convert all the debt

public in Indian shares. The operation was happily designed and certainly practical—ble, it tended to replace the titles of state creditors through actions of a commercial industrial company; but its execution conducted uncontrolled and unpredictable conduct
In France, the most terrifying financial crisis—

The debt was fifteen to sixteen hundred thousand
lions part in perpetual annuity contracts,
part of it in government bonds that will soon become due,
The interest amounted to 80 million, that is to say half of France's income. According to
under the new plan, the state now had to pay 8 percent to the company for the 15 or 16 hundred million that she lent him, and in addition him granting general farms whose product
The ship was worth 16 million; the company thus freed itself from the competition of the ant-system and discharged the state of an interest—annual figures of 82 or 33 million. We were supposed to count that the 15 or 1600 million of the debt remained—battered, with no immediate employment possible, come draibnt faudra se placer ehabonnement sut the company.

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Consequently, in August 1749,
the lease of the large farms was withdrawn from the brothers

Paris. Reimbursement was then ordered:

4° shares of farms paid for in contracts of annuities; 2% of the government bonds that remained 175 million, losing another 60 percent; 8° of all state annuities consisting of 12 or 1500 million. The holders of all these claims were advised to go to the treasure; there, they were supposed to be given a

of their securities mentioning the liquidation value of their claim; they then had to prepare themselves sent to the company offices, which was charged with paying its value in cash or in banknotes. At the same time, Law ordered a new issue of one hundred Mike shares, with a nominal capital of 500 pounds and at the price of 5,000 pounds; which made a capital of 50 million and an influx of funds from 600 million. That was a third of the sum that the company had committed to supplying the state. The payment was to be made in ten installments. equal, month after month, the first tenth only had to be counting and could not to be settled only in state notes or in the others exclusively.

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The first subscription having been covered—green in a few days, Law opened one new on September 28, of the same value and under the same conditions; the contribution of the subscribers. The cryptographers were the same, the creditors for having their receipts spent entire days—res to the treasure, there were even some who made themselves there—know how to bring food so as not to lose their turn. The state notes were also researched and had quickly reached parity. On this occasion, a Prussian named Versee, a nobleman, bank teller, having known at the advances the reimbursement edict, abuses the secret, had some speculators buy it, to whom he had partnered with a large quantity of banknotes of the state that we had at 50 or 60 percent, and employed them in subscriptions where they were — receipts at par. His subscriptions already giving

of their value, we understand that this comparison
The gang of scoundrels must have made a considerable profit.

It wasn't just a matter of having pro-
prietary receipts or tickets of E-
tat, it was still necessary to reach the hotel of
Nevers, where the subscriptions were issued.
The Rue Richelieu where it was located was so

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filled with carriages and people
The number of people maimed. We were suffocating.
'to enter the hotel', the doormen
fortune by subscribing for those who do not
could not reach the offices;
adventurers, taking on the guise of Law, made themselves
know how to pass for his servants and pelt
thus considerable sums. The benevolence-
Jance of an under-cashier or a clerk
offices of the Hôtel de Nevers, was considered
as an invaluable advantage. As for the
From their superiors and from Law himself they
were surrounded like the distributors of the
fortune. The most brilliant nobility of France
came to solicit subscriptions which were

already well above par and were expected to be

to raise even more. By an edict con-
the company's founding principle, ownership of the assets
actions not resulting in derogation, the nobility

would therefore indulge in this new kind of
Rafic without peril for his titles; also surrounded-
would she be full of courtesies and flattery?
Mr. Law, who was busy making himself
supporters, kept few subscriptions for himself
and gave almost everything to his friends at court.

Quincampoix Street; located between ki street

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Saint-Denis and Saint-Martin, has been returned famous for its system; throughout history, it had been inhabited by usurers, Jews, bankers and paper merchants; as there was still neither a stock exchange nor currency exchange agents, paper traffickers had chosen it to establish their trading posts, and they sold various office papers there open. :

The broadcast has been numerous for some time now. and the favor of Law's actions multiplying the speculators, who can no longer hold on people in the offices had finally gathered together. in Quincampoix Street, and they began to gather there. There, the news was being spread. which could produce the rise or fall. Those who could not obtain activities

the Hôtel de Nevers, that is to say the creditors of the unliquidated state, and those who do not possess— They had neither government bonds nor receipts, they said. prosper from going to buy shares in the Quincampoix Street, and their eagerness made them quickly rise to 6, 7 and 8 thousand pounds,

The second subscription period opens on September 28th.

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the post having been covered in a few days, October 2nd, that is to say four days later,

In the first two, she had to bring in another 500 million and thus complete the sum of 1500 million needed for the company to repay the state's debt.

The eagerness of the subscribers was the even at the Treasury and the Hôtel de Nevers; a panic, that is to say, one of these movements convulsive and blind, which nothing explains, if it is not the feverish agitation of minds and the maneuvers of speculation, suddenly,

_ in Quincampoix Street, the shares fall

at 5000 and 4000 pounds; but this movement of The decline lasted only a moment and the stocks rebounded. quickly rose to 18 thousand pounds.

Meanwhile, Law was busy without—to complete its system; already the bank—that had been declared Royal Bank having Law for director; the first shareholders had been reimbursed and the King had surrendered ticket guarantor. At the end of October, he fiten-core adjudicate to the company the farm of

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tobaccos, for 100 million more than it loaned to the State and which were used to repay & millions of annuities mortgaged on this firm. The company only received three for percent, so there was 1 million for the State of economy; Law begged the Regent of the empire—to abolish taxes on tallow, oil, the fish and cards, which caused a great Joy to the people of Paris. On this occasion we Law's portrait was engraved and published in placing the following four lines below:

Under the august and wise Regency,

From a Prince who loved good faith,
Law, consummate in the art of governing finance,
Discover the art of enriching the subjects and the King.

They sang songs, they heaped epigrams upon him, and
of jeers Mr. d'Argenson and those who were known to
Law's enemies. At the same time, the fa-
The demand for shares only increased, they
had reached a value of 10,000 pounds a month

= from October, 15,000 in November

and it was now impossible to predict where
They could stop.

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bones taken

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At that time, it no longer etherit some
scattered groups that could be seen in the street
Quincampoix, which was then called the Mississippi,
It was a huge crowd busy speculating.

from morning until evening; the subscriptions di-

targeted in coupons, and made transferable
such as bearer notes by means of a
simple endorsement, had singularly
facilitated speculation. All classes of
society had become too confused
famous street, people of swords and robes, of
churchmen, monks, priests, abbots,
prelates, peaceful bourgeois, artisans
hardworking, servants, even women

Provincials and others were soon joined.
foreigners from all over, everyone

! rushed to the common meeting of the for-

tune. The creditors brought their rem-
stock exchanges, the owners the value of
their lands: the great ladies themselves
the value of their diamonds; the adventuresses,
who had no other resources than their talents

gallantry, they wanted to try if he did not
would not be possible to participate in the
System gains. There were quite a few.
who were stationed in the vicinity of the Jfpsie-

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'stpt; some managed to appropriate .
the portfolios of certain provincials who
were not yet aware of everything that

The women of this Paris know how to do it
sort.

Many people, not daring to play by
out of shyness or ignorance, they played for
their account the intrepid trained speculators
under the last reign. These scoundrels had
Organized, they speculated on the rise con—
standing, but most often on the variations
that they had the art of producing; their way
negotiating could be compared in what—
that which emerges with the ebb and flow of the sea. The
signal of a bell ringing from the office
of a man named Papillon, his emissaries and his
clerks were asking among the crowd and in the
Naked shares at any price that

t.

The public, always ready to be taken in—:
trainer, following their example,
the alarm to those who shortly before had

were pressing to buy back, while the agents speculators being at the point that had been prescribed, they withdrew gently. Two hours

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afterwards, a whistle blew from the burezæu of Fleury, another leader of this operation, also— soon other emissaries, unknown to the first ones, arrived offered to sell at any price until the shares had gone down in the same proportion which they had mounted; of this

* the way they always sold at high prices and bought back—

were always cheap. The variations were so fast that speculators receiving shares to go and sell them and keep them only one day had time to to make enormous profits. One example is cited who tasked with selling shares, two remained days without appearing; the shares were believed to be stolen, Not at all; he faithfully rendered its value; but he had given himself time to win a a million for him. This ability that the Capital to produce so quickly had given birth to a curious trade; people lent... capital by the hour and interest was demanded of which there is no example, therefore there was no no other possible trade in Paris than that of stocks where one lives to earn up to a million a day: the high price of silver rendered all other speculation powerless of commerce or industry.

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The influx of speculators is growing without The situation in Quincampoix Street had stopped; they were looking for to introduce some order and regularity into it, A commission had been appointed to judge summarily all the disputes; finally _ guards had been placed at both ends— moths in the street. All the houses had the remaining buildings were converted into offices by the merchants.

arteries, the merchants their shops.

The offices were rented in pairs, threes, and fours—three hundred pounds a month, depending on the space they occupied, so that a house of six to eight hundred pounds, divided into thirty or forty offices could bring in up to fifty: or sixty thousand pounds. Everything was used, even attics and cellars.

A cobbler, who worked under the plan—the ches leaning against the wall of a garden, began by furnishing his shop with small stools for to have the women seated there, drawn by curiosity—would do it in this place; this idea succeeding him, he abandoned his first job to supply deg pens and ink in the operations that one came to do his shopping in his little shop, when the impatience of some did not allow them

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— not to enter ordinary offices. His

attention in its new industry combined with the payment for the saddles, earned him up to 200 pounds a day.

A certain gentleman from Lower Normandy, after having cleverly set up an office, had found a way to get a shop, but so small and so narrow, that there was no other table than the back of a little hunchback that we glued practically against the wall for the time that we wanted to use it. Many people thus made a living from serving as desks. buoyants, one could distinguish one whose width

exorbitant shoulder blades were very suitable for

merchants; he was a soldier in disguise who, not able to do better, he thus lent his back to those who wanted to use it, and he did so good grace that he quickly amassed an as- See good fortune.

The shops had been transformed into restaurants and cafes, also part of the Parisians hardly ever left the Mississippi district. They came there from the in the morning, they had lunch there, they had dinner there, and during-

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that the intensity of the negotiations had calmed, they they spent the afternoon playing quadrille or to the stake, and often, in these parts the The stakes for the Mississippians amounted to as much as ten thousand pounds; the cars, waiting in a line, were so congested in the streets of Saint-Martin and Saint-Denis leading to Quincam Street-pitch, which the merchants addressed to the Regent to complain about the obstacles placed in their way commerce.

As for Law, he had become the object of a true idolatry, everything that the court and the city had bigger and more distinguished refilled its antechambers. The lords and

preoccupied with the desire to pay court to him;
one of his old friends introduced close to him,
He watched him perform lengthy calculations, then had lunch.
then play at being pharaohs, while a crowd of
great lords waited in his anti—
room. A lady overturned her car under
...its windows to force him to show himself. Law
had, however, retained some modesty in
his great fortune, but his wife, who was not in
The reality is that his mistress, which everyone
He pretended to ignore, concealing nothing of his

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The haughty insolence of a social climber. A feeling
A trait can give an idea of the extent of extrava-
elegance and baseness had mostly led to this.
part of the courtiers. Law's daughter who
was barely seven or eight years old and gave a ball
at home. The most brilliant nobility sought
the honor of being admitted there, the Pope's nuncio there
came among the first to bow and congratulate
M, the little queen of the ball, with a graceful kiss.
There were dukes and princes who—
sent word to be betrothed to this eight-year-old child
years. Finally, to put an end to the honors—
neurs and to Law's fortune, they wanted to elevate him—
ver to the position of financial controller. But
the Protestant religion into which he was born
being an obstacle, Abbot Tencin was tasked with

the raising, by means of a conversion.

However, the wealthy Mississippians
threatened to indulge in all sorts of extravagances—
these luxuries and all the disorder that comes with them
fortunes usually acquired too suddenly—

_ slow, excessive, as the soul needs.

of the player. These newcomers, foreigners
to delicate pleasures and given over to passions
crude and brutal, they displayed, in their

hotels The barbaric and gigantic litxe that had
signaled the age of Roman corruption. Islands in-
furnished their apartments with furniture
of gold and silver. At their feasts where whatever-
some people enjoyed being served by
Half-naked women in traditional dress were lavished with food.
the rarest and most delicate. Everything that
It can please the taste, sight, and smell; nothing
was lacking in everything that the most vo-
A pleuritic might imagine: it was a big
fruits designed to deceive even the clearest eyes
flashing, and so artfully crafted that during-
that someone, surprised to see them in full hi-
He wanted to lay a hand on her, and it came back to haunt him.
immediately several small fountains of
all kinds of spirits, which
They harmed the sense of smell. A Mississippian in
. pressing the foot on an imperceptible spring-
tible made an artificial figure
around the table to pour nectar
ladies in front of whom he made her stop.

Those who had become wealthy the day before were eager to
enjoys their fortune; a lord who during
forty-eight hours had ceased to see a
of his valets found him in a brilliant outfit-

ge, for which, the weather being bad, he hired him

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courteously to serve oneself. The changes
fortunes were so sudden that it was claimed
that some Mississippians had forgotten
until they inadvertently climbed up behind them:
their own carriage, in memory of their former-
habits. One example is cited who, in a hurry to
celebrate his new fortune with a big party-
tin, bought the entire stock of a shop

'goldsmith, his wife not knowing him well'

the use of all the objects bought, used, at
center of the flatware, ornaments of the-
intended for worship and religious ceremonies.

People we had known in their poverty
they lamented having only a million and.
were saying loudly that we couldn't con-
to astound as being above a small
broker on Quincampoix Street, if we don't possess-
seduced at least ten million. The stores of
Saint-Honoré Street, usually full
The rich fabrics were exhausted. The cloth of gold

ÿ had become exceedingly rare, but we

yoyait was carried in the streets by people of all kinds
all classes. Such an enormous mass of
paper capital entering into balance with
the same quantity of goods, caused
soon a general price increase of all

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things. The cloth that was worth 15 and 18 pounds in

to fight over objects that
might arouse some covetousness. At
a rotisserie owner from Bear Street, a missi-
pion outbidding a great lord for
Having a ruffed grouse cost 200 pounds.

The customs of the people received from these events—
causing profound harm, this faculty
sudden given to all classes of s'en
to get rich without the intermediary of work which makes
A man worthy of fortune and more moderate in
enjoying it excited an ambi-
excessive activity, a dangerous taste for luxury.
he now only saw the goal, without worrying about the
means to be employed to achieve this. The a-
emptiness, the fury to get rich multiplied
rodigically thefts and robberies.

A corpse had been found in the river...
closed in a bag and chopped into pieces
which was, however, recognized as that of the
valet to a speculator. A negotiator-
ciant, returning from rue Quincampoix,
Between seven and eight o'clock, he was stabbed in the
Quai des Augustins. One day, it was a comment
provincial merchant murdered after

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received his reimbursements; another enjoys,
He was a master, his throat slit in his church by his
old servant, the license had finally come
x to such an extent that the coachmen were attacked in

right in the street.

December was the time of the most great public enthusiasm for the system, the shares had eventually risen to 18 and 20,000 pounds, that is to say, at 36 and 40 cents—pits for one, at the rate at which they were parve—The 600,000 bare assets constituted a capital of 10 to 12 billion; that was a figure that could not—neither the guarantees offered by the company, nor even the chances of profit more exaggerated. The only way, in fact, to supporting such a dreadful fiction would have been to ensure a proportionate interest in the shares—However, the company's revenues do not rising only slightly in the first year the sum of approximately 80 million, that was all

– at most \$ percent of the real capital that was rising

to 1.677 billion.

Also the fatal illusion that blinded the public must have vanished the moment the fiction

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in comparison with F4 reality, of the D

Your more astute speculators from the Islands would consider rea:

to read their fortune either to secure it, or to

to enjoy it. This happened towards the end of December.

1719. They were seen to take possession of

magnificent hotels, stately homes,

and make fortunes of 30 and 40 million.

They also seized the precious stones, of lof

and the money that was always offered with em—

Finally, they acquired values.

stronger in exchange for their paper,

This movement of filmmakers determined a

First decline in stocks, they fell—

rent at 15,000 pounds, to combat this

trend, Law did not hesitate at first to re—

resorting to forced means. As one might expect

had crowded into the bank to realize their bills.

ts, Law had it declared by edict that the tickets would still be worth 6 percent more than

could no longer appear except in the pay-
items below 100 pounds, and those of gold
in payments under 300 pounds,
He then ordered that all creditors
of the State who would not present themselves for
"convert the capital from their annuities into shares,

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would support the reduction to two percent,
To these initial means he wanted to add
still others: he published a letter apologizing-
his system's tic, showed himself in the street
Quincampoix in full ministerial attire
surrounded by a large number of lords, he did
spread by its agents that new
benefits were going to be granted to the company
and significantly increase the value of
actions, finally himself, appearing from above
From a balcony, he made it rain down on the audience
of gold coins.

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All these combined means produced in
part of the effect Law had hoped for.
As prices improved, it was believed that only the following had been yielded to
a panic ensued and speculation resumed at the
The shares, which had fallen to 12,000 pounds, have risen.
they rose to 15,000 pounds, but this movement
their moment was only temporary; they fell back
soon to reach 12,000 pounds, the inclination to realize
constantly increasing; banknotes
they themselves began to lose a lot
paid report to the numéraire.

Law, continuing his system of means

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forced and wanting to put an end to the fury of
to get rid of the papicr against the goods
precious, he had forbidden by edict, to wear
diamonds, pearls and precious stones, pro-
to hibernate the transport of species, to give lessons
forced change to banknotes, gold-
Finally, give them money to lure them into the coffers.
from the bank, a new reduction in the
value of currencies, by means of a recoinage
general. However, despite all these efforts, it
was able to stop the stock market decline, and the

continuous and ever-increasing discrediting of the bill-
bank notes. ë:

No longer shrinking from any violence, he
made the ticket mandatory in all pay-
items over 100 pounds and prohibited each-
that particular person keeps more than 500 pounds
of species, under penalty of confiscation and 10,000
Jivres of fine; he authorized denunciation
and even encouraged it by awarding the
half of the confiscated sum. This measure
immorality introduced mistrust into all
relationships, the friends stopped seeing each other, the
The masters trembled before their most loyal followers.
servants and a degenerate son was seen coming
denouncing his own father. They defended it.

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in addition to manufacturing furniture and utensils
gold and silver coins beyond a certain
weight. Finally, by an expedient opposite to that
that had been used, we noted

dear burial and bringing them back to the circulation driven by the lure of profit.

Until that moment the bank had remained largely unrelated to the system's faults
tème, unfortunately in the presence of the de-
Given the rapid pace of the stock market analysis, Law had the
it's wrong to want to support them by making them sit-
Miller with banknotes: it was in finance
It is a gross error to claim to fix a
industrial value essentially variable
by its very nature, and also by this fatal measure
Law only succeeded in making ruin com

common, to shares and banknotes.

By a famous edict, dated #-March

| 'In 1720, the bank was merged with the company,

the share price irrevocably fixed at 9,000
books and an open office at the bank for
exchange at will one share for 9,000
Ms tickets or 9,000 pounds tickets against one
action.

Ro

We saw that the company had to
to be received in successive payments The 1500 million
lions intended to repay the public debt;
However, she had only received 500 million:
lions, so he still had 900 million left to
collect. Payments are no longer being made.
or injuring himself, Law ordered that a meeting be held
It involved several actions, including payment.
was only just beginning to form a single
The action was paid for. The company was responsible for
one hundred thousand shares representing 900 million,
that it was thus removing from circulation; finally,
from then on, we began to return to the system
of the old annuities, on the claims of
creditors necessarily repaid who do not want-
They do not buy stocks that lose credibility.
were increasing every day, and could not--
were going to take over buildings because of

The conversion can now be done at
open office, all actions wanted to
to achieve at the same time; also their depreciation caused-
It has made frightening progress. The system is un-
increasingly considered; the directors ac-
they covered all the goods and all the markets
goods, they had at the same time recourse

- 38 - |
to all the tricks to make the digital pass-
to flee abroad, thus escaping the defenses

Law and ensure rich resources for
the future.

"Speculators always meet on the street"
Quincampoix, Law ordered all gatherings to be forbidden
lying, under the pretext that the share price
Having now been fixed, it could no longer be -
the object of no trade. The crowd, however
persisted in meeting there, but as he mingled there-
milk a large number of people without confession and of
professional crooks who committed daily-
element of thefts and robberies, we have
voya, under the pretext of putting an end to these dis-
.Sordres, a company of archers tasked with
disperse the speculators; the soldiers took advantage
taking advantage of the opportunity and abusing their authority, they...
rent pay large sums by stopping
-speculators whom they then released.

Then came a universal uproar.
against Law. The wealthy Mississippians were
- the first to unleash their anger against him-
-taken and their hatred; we saw some affected to light
-with banknotes the stoves which

- 39 -

covered their tables. In the middle of the de-
read of greed qni had seized everything
around the world, it was said that a group of young sei-
the teachers had formed the plot to kidnap the

speculators gathered in Quincam-
pitch. A terrible crime committed having
the execution of the plot made it impossible;
the young Count of Horn associated with two others
young lords, ordinary companions of
its disordered state seized the person of a
A wealthy speculator took him to a cabaret
under the pretext of a paper market, and there,
Having not murdered him, he stripped him of his...
chess. We wanted to make an example of one
at a time when everyone had their fortune in
wallet, "and despite the powerful solicitations-
tions of all the nobility, the Count of Horn

was broken on the wheel alive in the Place de Grève.

All that remained was to consume a sacrifice
A painful but now necessary task;
The nominal value of the share had to be reduced.
and the ticket. This fatal act was carried out under
the influence of Mr. d'Argenson, and despite the
Law's party faced the most vehement opposition. The edict
of May 21, 1721, which has remained famous in history

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of the system, announced the gradual reduction

shares and tickets. She was supposed to start-
cer on the very day of the publication of the edict and
continue month by month until the 1st of December-
December. At that time the action was not due
worth more than 5,000 pounds, the 100-pound note
vres no longer worth more than 50, that of 1,000
500. The publication of this edict changed everything
Paris. A cry of universal indignation arose.
against Law; this reduction was called a

to tear it to pieces himself. Parliament

They then gathered to demand the revocation

of the edict. The Regent had to yield, and to give to satisfy public opinion, he removed from Law, the general control of finances. It is true. however, he retained all his favor for her personal, and that he even gave her some public brands. He would soon have an opportunity to realize that the remedy embent was worse than himself, for, badly-

despite the restoration of the legal value of

shares and banknotes, the movement towards the The decline did not continue with less rapidity-dity. |

From then on, people began to enjoy themselves at the...

|

- 4 -

The thoughts of the overturned Mississippians. They were made to their subject of songs and epigrams. In a vaudeville of the time, we used to sing the verse following :

On Monday I bought some shares,

On Tuesday I won millions.

On Wednesday I tidied up my housework,

On Thursday I hired a crew,

On Friday I went to the ball,

And on Saturday at the hospital.

to the demolition of the system, and it was again

Law, who, without appearing, was charged with presiding to this operation. On June 1st, the prohibition against keeping more than 500 pounds in digital format raire. On June 3, 400,000 shares, belonging to the company and the State, were abolished; -the The lease of the farms was withdrawn from the company and its _- product was intended for use in new ren- these were the things that were going to be created. Indeed, it was established *25 million on the City Hall in capital of one billion, that is to say 2 1/2 percent. On the other hand, ticket holders, com- Merchants were allowed to supply tickets

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current account funds whose capital the general amount should not exceed 600 million. by means of which the B

made their liquidations by bank transfers from ties.

No one showed any more eagerness to to subscribe to annuities, than to have opened accounts current accounts, and the fall in banknotes and Actions were becoming increasingly rapid. shares were now worth only 6,000 pounds bill- lets, which was barely 2,500 pounds es- coins. The bank, however, employed all- all the tricks to conceal the exhaustion of her coffers; she opened late and closed early her offices. Already authorizing themselves by the edict which forbids- made any cash payment above 406 pounds, she had avoided paying her 10,000 and 1,000 Hvr notes; but the 100 euro notes still appearing in excess large numbers, it was finally necessary to allow him not to Pay him only for 10 kvtes tickets. This

Sion, published on the morning of the 17th, caused an es-

Ja Banque to realize îles bikets de 101., crai-
It's exciting to see them sharing tickets soon
of 1001. Three people were suffocated densely

nque was in charge of.

3
lafotie, and Lérw, forced to take refuge in Pulais-
Royal for ehereher uh asylum near the Regent.
The next day, to avoid similar scenes...
Money changers were distributed on the springs.
the main public squares of the city, and we
charged with withdrawing the 40-unit notes.

A minor effort should be made to raise-
to the company's edict. An edict was issued to him-
ceded in perpetuity certain privileges which had not-
had initially been granted, some only for
nine years, the others for fifty. We created,
to bring in the 600 million with which
the company paid for these benefits, fifty
a thousand new actions. But already one was
'driven by an overly reactionary movement
quick to be defeated; measure, although it
It was skillful, but produced no effect. Finally,
'as we were determined to put a torrhe de
_final to the circulation of paper it was ordered
_ that the 40,000 and 1,0001 banknotes, which
on November 1st would not have been employed
in newly created annuities, would become
necessarily rentier shares of the company
with a fixed and unchanging income of that
one hundred. All these measures were useless.
as if precipitating a catastrophe had already begun

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now inevitable. In November 1720
shares which, in October 1719, were worth
18,000 L., were now worth only 2,000 l. bil-
Jets, that is to say barely 200 species.

We saw Law being chased away by
soldiers, speculators of Quincampoix street;
-but their army, routed, rallied
soon; the brokers, not wanting to give up
their winnings, gathered in cafes and the
crossroads near the Hôtel de Nevers. We
then decided to allow them to meet from
New Place Vendôme. The hotels in this area:
places not being intended, nor suitable for
the establishment of offices, the traders.
were forced to camp, and the large cha-
their July dates served as a pretext for
have several tents erected. These will be

-were going to places of refreshment, those-

there at games of quadrilles that we played
in the intervals of the movements that we
gave to the paper. In most cases, they sold
actions against tickets and tickets against
species or goods that are app-

carried from all sides in prodigious quantities
and which consisted of silverware, fabrics, furniture

valuables, precious effects, etc., spoils of the mis- -

- 45 -

Sissipus ruined. The Place Vendôme, to which one
It was then named the Mississippi River (Mississippi Upside Down).
had become a veritable fair. People were donating there-
born under the tents of celebrations and meals, and
women of all classes having done so
a meeting place, lotteries were drawn there
of diamonds and jewels. A little later we
transported the paper market" into the jars-

speculators built a sort of small town composed of wooden shacks, with its streets paved roads, fountains, etc. But that was the tomb of the System, the paper market was definitively closed, sixty were instituted stockbrokers to act as intermediaries 'purchases and sales, and all were forbidden meeting of speculators in the public squares ques. .

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On the other hand, starting in October, had begun against the Mississippians in-richis, the odious rigors very much in use among the governments of that era and known under the names of burning chambers and devisas. An extraordinary commission was created for this purpose. drew up the roles of all those who had possessed sede of the shares, she arbitrarily registered them

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all ceax that pablical notoriety designated as enriched in the paper trade. 'They were forced to deposit a certain number of shares in the company's offices and to buy back the necessary number if he 'had sold. To prevent the leak to foreigners were forbidden under penalty of death from

The terror inspired by these measures—
further highlighted the decline in stocks; when
the required deposits were made, an order was given
a visa intended to review the
the entire mass of the paper and cancel the part
which belonged to wealthy speculators. Law
anticipating the new futures that al—

'Jl'aient inspirer le visa, left Paris soon after
France, and took refuge in Brussels, not taking—
as much as 800 louis. After his departure, his possessions
amounting to approximately 10 million were seques—
very much under the pretext of settling scores—

_sonnels with the company he was rather

creditor than debtor. The Paris brothers were
visa officers and 500 million shares ap—
*'belonging to the newly rich were an—
voided. The state debt was thus altered.

Partly in annuities, partly in shares, the capital

| — "WT —

remained almost the same as before the system
theme, but interest was diminished and the State
* had barely 37 million left instead of
80 to pay. But also a host of creditors.
were ruined, credit was also in jeopardy
poor condition than in 1716 and public morality—
that had received the most disastrous shock.
Soon after, the bank was abolished, and the com—
. private company of farms of general revenues—
ralles and all state revenues, were found
limited to trade and continued to exist under
the name of the East India Company. That was all
what remained of the vast machine imagined by
Law. This man, who had filled Europe
of his name and his system, after having pro—
led his royalty for a time in Europe
fallen from grace, she finally settled in Venice, where despite
the fortune he had brought and left behind
In France, he died in 1719, poor and unfortunate.
forgotten.

We still need to make some connections.
TO DO.

Law had clearly understood the importance of the
credit, this precious ability to exchange

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against current values the expectation of be-
future benefits. But to exaggerate, without meaning-
Sure, this resource is too convenient for...
not to be dangerous; by putting out of all

proportion the pledge and the guaranteed things, it

made inevitable the terrible catastrophe which

We have just outlined the story.

"At the beginning of his venture, they relied on
solid foundations; commercial monopolies
commercials and the operation of large farms
the State. An unthinking enthusiasm for the-
distant ventures, cleverly crafted intrigues
conduct and tending to produce an increase
constant on the actions, promptly raised-
The value is estimated at over 10 billion. There is no

capital, so enormous, and the system had nothing left to do but to fall from a terrifying height.

Today, the railways are in favor,

based on the unknown future of an industry

new and monopolistic by its nature, for-

This could well be justified within certain limits.

But who doesn't also see that this future has been born? constantly limited by a production which

- [49

is not, undoubtedly, intended to follow the new advances in locomotion; that there are so madness in setting no limits to the pro-future developments of the transport industry, singular- It has been significantly enlarged, it must be admitted. Isn't it Not true, by the way, what are science's predictions? and the experiences made in neighboring countries and in ours no longer justify the figures that we are surpassing today?

Law, by maintaining the shares of India to some extent, by renouncing the fu- These lies of speculation, perhaps enriched the state by reducing its debt, and served individuals by providing an investment advantageous to their capital. ; |

The railways, located outside the Stock market games could have served both the capitalists by giving their money a job lucrative, and the public by creating establishments- elements of undeniable usefulness; but which do not it is now known that bankers and administrators- the builders no longer concern themselves with the construction and the operation of the roads, which is only to collect the bonuses, and that placed on this

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on the ground, they are ready to accept all the clauses–
its concessions; that there is no longer any guarantee–

ties for serious shareholders who give

their money, and that in the meantime the first fruits
realize the majority of the profits on their own and

. perhaps even the only possible benefits–

wounds?

Law to curry favor with the court,
lavishly distributes subscriptions to the great lords
and to the grand ladies. The big bankers

of today, to create protectors for themselves.

powerful, widely spread their promises–
his actions on people in power, his peers,
the MPs, the journalists for sale, and the
Well-protected girls. But nevertheless, less
selfless as Law, they keep for themselves
own account the best shares.

In 1719, on Quincampoix Street, there
resorting to all means with impunity

"and to all kinds of fraud. False information is being spread"

news; the big players are joining forces, the
Well-informed crooks deceive the players
Overconfident, fortunes are made overnight,
Ruins are even faster. – Aren't they
Not the story of the Stock Exchange in 1845?

neither

In both periods, trade and industry
sorted, deprived of the capital that sustains them,
fall into distress and seem struck by
death. An entire population arra-
devoted to serious and useful work, and trans-
formed, in a way, into a society of
players, rush to risk in a game of-
loyal to precious savings, the fruits of long
and honorable labors. The passion for gain
without penetrating and demoralizing work all
the classes, there comes to inoculate the germ of everything
These are social diseases.

This will probably be for the Orléans family:
a sad honor, to have marked his presence
. in power through such scandals and such
ruins. We do not want to exaggerate the share
government responsibility in
public misfortunes of this nature. Who for-
It would be unfair to deny, however, that the Regent and the governors-
current rulers have not, through complai-
culpable actions, singularly facilitated the
actions of powerful speculators. But to de-
requires the powerful intervention of the leaders of
the state, hopefully the public will not let
I struggled to reach its final stage.
Moreover, a reaction already seems to be on the horizon;

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even his excesses; attacked from all sides, he
He was unable to defend himself, he will soon be gone

more to the common sense of the country than to make it good
justice.

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HISTORY
EDIFYING AND CURIOUS

OF

ROTHSCHILD KE,

KING OF THE JEWS.

HISTORY

EDIFYING AND CURIOUS

ROTHSCHILD KE",
RO DES JUS,

Followed by a detailed and faithful account of the disaster of July 8th,

BY AN EYEWITNESS.

PRICE: 35 CENTIMES.

1846

EXTRACT FROM THE SUMMARY.

Rothschild royalty. – The Jewish dynasties. – Fuld I and his dynasty.
– Founder of the Rothschild house. – He begins with rieu ct
Capitalizes millions.– The Margrave of Hesse. – The illustrious offspring.
– Influence of 1815 and Waterloo on the fortune of Jewish bankers.
– The biographers. – Rothschild's audacity. – Always 1815 and the Rot-
Rothschild–135 million in premiums. –The Rothschild loans save
the coalition of England. – The Rothschilds, ushers of kings. – The em-
Prunt of 1832. – Cross and honors. – Motto of the dynasty. – 1830
by Nathan on Satan. Loan scandals of 1844. – Anecdotes.–
Northern Railway. – Fraud. – Scandal. – Disgrace. – Ova-
The Rothschilds' affair. – Revelations. – The July 8th catastrophe. – What

will do the Rothschilds,

ROTHSCHILD IF,
OF

The Rothschild I monarchy is now official.
recognized. It would be as difficult to deny it as to
to deny the nobility of a Montmorency, a Bourbon, a
of Orleans or a Coburg.

Before becoming king, Rothschild was the first baron
A European Jew; before becoming a baron, he was a nobleman.
Austria and a member of the famous Roth- dynasty
schild, founded in 1743, at the time of Meinherr's birth
Mayer-Anselme, citizen of Frankfurt.

There are three major Jewish dynasties in Europe, that
the Cohen family, the Fould family, and the Rothschild family.

The Cohen dynasty faded before the rising star.
splendid Rothschilds.

NOT

horns of Moses. The chief of Fould even claims to the royalty, but less ambitious than James Rothschild I. He only aims for the French crown; it's a matter to be arranged between the Orléans dynasty and his own. In Meanwhile, he took the title of Fould 1st.

Napoleon was initially a sub-lieutenant of artillery under the reign of Louis XVI and under the Republic.

Fould I agreed to be a deputy during the reign of Louis-Philippe, the voters were of a different opinion, and Fould I was prosaically ousted, after having long and silently stolen for his future mini-Very. Fould 1st is called James. But Benoit is not the head of the dynasty.

This honor belongs to Father Fould, who after After a series of misfortunes, he made his fortune and abdicated. Father Fould He left three sons: Benoît, Louis and Achille.

Benoit was a member of parliament and his cashier can attest to the votes those given to him were most certainly his own. Carilles paid a high enough price for that. An electoral failure. deprived him of the deputation., Fould 1st wandered from college to college colleges, still as Benoît as ever; finally, a district was biting into the electoral windfall, composed of places in all railway administrations known iron. Fould 1st spared nothing, his cashier could He even had (not the cashier, the suitor) sought the support of the clergy, (it was wrong for a son of Abra- (ham.) Benoît Fould had considered having the parish bell tower. 11 had given to the church of these beautiful red, blue and yellow paintings that are made in Paris {ing the fathom, and who {ing, whether well or badly, have the pretension of to pass for portraits of saints. This conduct was worthy of Machiavelli. Alas! Alas! Alas! Why has not- Didn't she succeed?... It's because the illustrious pretender hadn't not counting on the candidacy of an abbot. Now, between a

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an abbot and a Jew, the clergy's choice could not be doubted. to console himself, Mr. Benoît received thanks factory operations (1). As for the other voters, They still receive from Mr. Fould I, but they vote For Mr. Floret, who is a more serious representative and whose name carries more weight than that of Mr. Fould, badly-

that there is the world's largest banker. He is the one who runs The Jewish shop is the one that organizes the bonuses. reports, commissions, discounts, and checks Mins de fer left bank, north, center or south. Mr. Benoît is the speculator of the dynasty.

Louis (the King's brother) is a good-natured Fould, admirer of the rats of rue Lepelletier, lifelong smoker, a reluctant banker, a good man and a speculator without the know.

Too far removed from the throne, Mr. Achille Fould represents his dynasty in Parisian fashion; young prince of Sang Fould, he perfectly embodies the weary and worn-out genre suffering; he is known behind the scenes of the principals paux theatres of Paris and his name is inscribed in the The Lorettes' guestbook. He happily devotes himself to the student horses and queens of Mabilles, he also makes boudoir politics and protection... of future ministers. The Rothschild dynasty would gladly abandon whatever-some of its millions to possess within its ranks this elegant gentleman. As for the feminine part of We won't talk much about the Fould house. Recently, a daughter of this royal house was to be allied with the marquis de Béthisy, deserter from the Saint-Germain suburb and of many other things. However, she only married one Count of Breteuil: that's a breach of duty.

Now let's get back to our Rothschilds! We would have

(1) Church Council.

Well, perhaps one more word to say on several dynasties, which, without being Jewish, are nonetheless fond of gold, positions and dignities, but that would be a an appetizer, a pointless digression, and we have horror of anything useless. Let us note, however at least one singular fact: as soon as a family changes In a dynasty, it proliferates, branches out, forms alliances, and grows. according to the methods used to raise the rabbits and make 5,000 francs in income. Just look at the dynasties Terneaux, Descazes, Laplagne, Perrier, Deles-Sert, Waïilly, Passy, Portalis and Dupin. We're forgetting some. and the best ones.

The Rothschild dynasty is, after the Co- family town, the most populous in Europe. Its founder was Mr. Mayer-Anselme Rotheshild, born in Frankfurt am Main, in 1743. Orphaned at eleven, he was placed, out of charity, in

bleeding, but his racial instincts having triumphed,
He studied the different branches with great success
of commerce.

Poor peddler, he had his sack behind his back and
his staff in hand in Hanover; having found to
He placed his money with a banker, stayed there for a few years, and then...
He then retired to Frankfurt, where he married, and began
to take care of a few small things.

Anselm Rothschild was full of activity and knew how to...
precisely because if one and one make two, then two and two make
four. He knew so well how to multiply, that his fortune grew-
Said perfectly.

After a few years, he became a millionaire.
and also a friend of the Margrave of Hesse, a little prince
German, the knowledge of which proved very useful to him. The ar-
The French raid in 1806 almost cut short its
prosperity; the margrave had taken flight and Mr. Roth-
Schild could no longer find anything to borrow from at 4 and lend to at 5,

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which temporarily prevented him from winning the
200 pc on his small businesses (1).

The Rothschilds have always held a bit of a grudge against the Fran-
those who halted the growth of their father's fortune.
The Elector of Hesse, having bravely fled,
He could not, like a cup-and-ball game, save the cash register, but he
He entrusted it to his friend Anselm. The latter speculated with
the Margrave's funds and six years later, he found himself
richer than ever. His greatest despair was
of not seeing the courageous Hessian again. He thought about it constantly.
core in 1812, when he died, leaving about ten
millions and as many children.

History has left us only the names of five sons
of the Frankfurt banker. As for the five daughters, she
He didn't breathe a word about it. That's rather ungallant of history;
But that's the way it is. In the absence of the Rothschild girls
Let us therefore name their kind brothers:

1° Mr. Anselm Rothschild, born in Frankfurt am Main, on
June 12, 1775.

20. Mr. Salomon Rothschild, born in Frankfurt am Main,
September 9, 1774.

8° Mr. Nathan Rothschild, born on September 16, 1777, died in Frankfurt in 1836, after having founded two May-sounds, that of Manchester and that of London.

4° Mr. Charles Rothschild, born on April 24, 1788, director the houses of Naples and Frankfurt.

5o Mr. James Rothschild, born May 15, 1792.

Upon Mayer-Anselme's death, the Rothschilds formed a large association and founded various houses in all the capitals of Europe.

(1) The author seems to us to be mistaken. Mr. Rothschild had started with nothing and became a millionaire in a short time years, with zero share capital, it is necessary to lend to a A rate slightly higher than the legal rate. (A banker).

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Following the example of the famous Jesuit order, the

Rothschilds had a general who resided in Frankfurt and

provincial leaders.

James the Great was, from 1819, the provincial of Parthia.

11. There she prospered, there her fortune grew, and there she married her niece,

Mademoiselle Rothschild, daughter of his brother Salomon.

The year 1815 was the year of grace for the Rothschilds, who from-

Then, imitating the Montmorency and Noville families, they had it done their glorious biographies under the pompous title of:

ROTHSCHILD HOUSE!

The various literary and famished scorpions that have had

the glory of encountering the world with the heroic story of the Rothschild family focused on this remarkable fact

quable!

The Landgrave of Hesse having returned to his states, gentlemen of the Rothschild family offered him return the funds he had entrusted to their father and even, since these funds had been used to build their fortune, they They offered to pay the interest!!!

After that, tell us, if you dare, about disinterestedness. Turenne's or Regulus's fidelity to his commitments? Find, if you can, a similar one a feature in the history of all peoples, that of the Hebrews Understood? Don't bother looking; you don't You won't find it.

The Margrave of Hesse had entrusted his millions, they

returned it to him, and, adds the scorpion of letters to which we –

We owe the revelation of this memorable fact: the voter was astonished (1). Since 1812, the Rothschild house had been for sale

(1) This is a singularly well-placed astonishment, that in say the Jews,

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. generously to the aid of the imperial houses of Russia and Austria and the royal houses of England el of Prussia.

Large houses must support one another. The thousand– The Rothschild brothers' lions paid in 1814, and in 1815, many betrayals. And so it is only out of modesty that the Rothschilds do not dispute with Blücher or with Wellington's glory in having overthrown the Imperial Colossus rial.

Corruption breeds worms.

Corpses attract vultures.

Major disasters keep speculators in business.

After March 20th, Napoleon had placed himself at the head of the Military France. The destinies of Europe were about to be decided at Mont-Saint-Jean. The vulture had followed the Eagle's trail, Nathan Rothschild was in Belgium his eyes fixed on Waterloo. He had organized in advance relay to Ostend, when he saw her fall struck by lightning this imperial guard, which was dying and would not surrender, He set off on his own, at full speed. Having arrived in Ostend, he Seeing the storm roar, the sailors declared the tra- impossible payment; but is there anything impos- Susceptible to greed? By dint of 'gold,' Rothschild determined a few men left with him in a boat, Like Caesar. Nathan Meinherr risked his fortune. The Success crowned his audacity: he arrived in London, 24 hours before the news arrived; he won by a a single blow of twenty million, while his other brothers secondly, the total profit made in this fateful year amounted to 155 million!

Before 1815, the Rothschilds were very wealthy bankers; after 1815, they were the masters of the bank. They had rendered a service to the kings through loans which the people paid the interest: while France was impoverished and defeated, they triumphed!....

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Their royalty of agiolage and stock exchange dates from 1815 and of Waterloo.

Gentlemen scribes of the Guizot ministry, sharpen your pens! In honor of the Rothschilds, they enriched themselves with our impoverishment and our disasters; they have put their or in the service of the coalition of kings; if they remained In our country, they stayed there like a leech stays on Ja vein de la homme!

The victors of 1815 showed their gratitude against the custom of kings. The Emperor of Austria has ennobled the Rothschild family en masse, and in 1829, he granted the title of Baron to the head of the family. The king Prussia appointed them as close advisors on trade. and all the kings lavished upon them the crosses of all the orders.

Let us find a curious sentence to read (1), here it is: "James
"Rothschild settled in Paris, where, later, he
"was to play such a brilliant role, and amaze us with the
"unprecedented spectacle of this kind of individual royalty;
"giving a hand, nay, imposing laws on these
"official royalty which formerly claimed not

(1) In Paris, we know of a breed of so-called writers
who speculate on the pride of men in plain sight. These
speculators founded various collections devoted specifically to
Lies to those who want to pay for their glory. The Biographer
makes biographies at all costs, leaving it to the biographies
the right to correct proofs. Collections made under
The only influence, that of money, is: Fame,
The Universal Biography, the Notables, and the Annals
contemporary. Rothschild's biographies have been published
in all these collections. They corrected them themselves
proofs and paid in copies for the composition and writing-
tion, – Which means that they are responsible for it.

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"to raise up that of God or of the people, or of their sword, and
"that we see bowing down today before the all-
"The power of fortune." The admission is naïve; he wants
Furthermore, it should be said that the official kings do not solely-
the people's or their sword, but also the house
Rothschild! Isn't that insolent enough, and Meinherr James
Could he have allowed such a sentence to remain without blushing?
in a biography to which he subscribed for a
large number of copies (1).

After the signing of the odious treaties of 1815, the
Rothschilds were tasked by the English government
and by the greater part of the allied princes of the recon-
vrement of their claims against the French government.
This job as a bailiff brought them considerable income. Jus-
that in 1895, the Rothschilds did not deal with the government
French government; at that time, they took out a loan
414 million, they also negotiated the Prussian loan of
125 million. The various loans they negotiated.
today amount to more than eight billion, in
of which England is contributing over two billion.
The Rothschilds thus found a way to be useful
to the kings by making the people pay dearly for it.

The kings adorned them with crosses, ennobled them, Islands
they made baronies of them, appointed them as trade advisors, or

vampires of commerce and scourges of nations.

The Rothschild dynasty adopted the motto: Concordia, industria, et integritate.

(1) The composition, printing and paper of the biography—Rothschild's philosophy was unable, in any collection, to surpass 100 francs, or 200, 300 or 600 francs of copies, Mr. Rothschild was therefore paying a little for his fame. Dear, illustrious biographies would blush to pay a biographer, but subscribing is something else entirely.

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Harmony continued to reign between them, but the Wolves also live very well in family groups. As for industry This is the Rothschilds' strong point; integrity belongs to them. if it only consists of paying for tickets and doing in the face of his commitments. But integrity defends the games scandalous stock market schemes in which one plays with certainty, in which the profit is counted before depositing the cards. We do not understand integrity otherwise. :

On November 15, 1893, Mr. Rothschild, bidder of the French loan, received the Knight's Cross of the Legion of Honour; since then, every million he has earned This earned him a new rank. Today, he is a commander. member of the Order.

Rothschild's biography, which we have between the hands, and which Mr. Rothschild owns as we do, at one hundred or two hundred copies, he said:

"Peaceful conquerors, marching more surely to the
"Conquest of the world by Caesar, with this terrible sword"
"having become the scepter of universal domination, and
"which was destined to break so quickly, they divided Europe between them"
"Like a heritage."

Can arrogance go any further? A Rothschild
To place him above Caesar would provoke outrage.
if it didn't inspire disgust and pity.

Whether they are knights of all orders of the Europe,
We don't care about that, and it only harms the orders.
of Europe.

compromised, but it soon strengthened, and the mem-
The dynasty's heirs saw their credit double on the
governments of Europe. They imposed peace on
French government. They imposed it everywhere, and by
their capital, and through a diplomacy as skillful as it was-
Tucicuse, the kings are only their seconds; they do not admit-

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They didn't just divide Europe up like a
heritage ?

In 1850, they negotiated a loan of 80,000 million
at a very high rate; they contributed, in 1831, to the em-
a loan of 120 million, and of 150 million in 1839, of
200 million, in 1844. This last loan was a subject of
scandal for France and the Minister of Finance was
accused of sacrificing the country's interests to these German Jews
commands, which, since 1815, have descended upon us like
on prey.

Nathan Rothschild, however, served a useful purpose.
country, England! In 1815, Napoleon's genius had
ruined the credit of this power. By hatred of France.
Nathan lent the English government 78 million
pounds sterling, more than two billion. It's the gold from this
It was because France then suffered its disasters that it was Jewish, as is the case with.
her brother's gold, which she owed, in 1845, her shameful
speculation and in 1846, the death of travelers on the road
Northern iron.

The expulsion of the Jesuits was demanded. The Rothschilds
are more to be feared than they are.

The London house has experienced some very-
strong tremors. Lord Barclay's loan or foundation
Chess vouchers caused him to lose 500,000 pounds
sterling.

The Spanish Civil War in 18923 caused a crisis
very serious for the Israelite dynasty. The conversion of
Mr. de Villèle's annuities might have ruined this house
if she had passed to the Chamber of Peers, where she was not
rejected by a majority of only one vote. The Poli- loan
Gnac could have been very bad for Mr. Rothschild,
Inais, warned in time, he knew how to get himself into a pretty good position.
covered and left to his associates the full weight of this
affair.

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we must say that the Rothschild house is less remarkable because of our small bankers, but that {related to his names- numerous relationships and the immensity of its capital.

Mr. Nathan Rothschild had married, in London, a daughter of Mr. Cohen. At his death in 1856, he left three sons who took over from his banking firm.

Since 1836, the sceptre has belonged to James Rothschild I
rot of Europe, Asia, Africa, America,
of Oceania and other places, and above all king of the Jews!

This powerful monarch established his residence in Paris, on rue Laffitte, 40, turn the knob, please. 11 goes without saying. that according to his biographers and poets (Mr. James has one and the other) Mr. James has all the royal virtues, the genius He came with his first teeth. SM Rothschild he often puts his name on some subscriptions, he gives a few snippets here and there, but then the newspapers are the banker's confidants, and his right hand knows always what the left hand can give. With a With a fortune like his, Mr. Rothschild cannot help but... It's expensive to give. Besides, it's a well-placed advertisement.

SM Rothschild participated in all of the companies
Railways, he did in his name the

NORTHERN RAILWAY!

In the interest of the country, the Chamber of Deputies had wanted the railways to be built by the companies companies. Mr. Dumon, Minister of Public Works, planted the first stone of the agiotage by pronouncing the award fraudulent cation of the Northern Railway.

State monopoly was dangerous for freedom.
Direct concessions could facilitate corruption and...
electoral fraud. Free and serious competition pa-
would bring together all the guarantees for freedom and the
The country's well-being, but what has become of the competition?

in the face of these scandalous mergers that took place on the eve of the auction, while no new comparisons had been made. The engineering system could not have had time to form.

Faced with such a blatant violation of the law, the minister should abstain and not yield to the influence of A NAME and to the coalition financial coalition. The direct concession was then a thousand times preferable, in that it allowed the minister to debate the interests of the country and the state.

"Competition without competitors becomes possible with the help of a illusory discount, usurpation of the most sacred interests.

"For the Northern line, the Rothschild family has..." presented on its own, and with the help of a few days of discounts, has gained immense advantages. Judging herself, The Northern Company had condemned itself; the culprit He comes alone to bribe his judge.

Members of both chambers received magnificent...
frique banker more than fifteen thousand shares; the journals-Influential lists have received some, some seventy-five, some one hundred, even more so. These prodigal gifts were addressed to judges.

Is that clear? Let's continue... |

The God of the Northern Railway having seen the the premium on his shares of 500 francs, rising to 348 francs, he believed must be notified immediately upon the removal of the bonuses, which means that the god no longer has anything in common with Îa Northern line, but it benefited from 140 million to approximately, and this gain compensates quite adequately for a A recent gem worth around fifteen million. What does he care? After that, the curses of the Stock Exchange, the rich son Israel remembers that its fathers worshipped the Golden Calf.

Regarding the loan of 200 million in 1844, of which As we mentioned earlier, the National denounced with energy a financial operation carried out at the expense of country in the interest of one man. The vigorous ar-The National article caused subscribers to flock to

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Mr. James, who exclaimed with his booming merchant's laughter:
– I want the National to have as much patriotism

twenty-four hours.

It would take volumes to tell (all the scandals of the operation of the northern line, the swindling Englishmen who, after receiving shares at par, sold them in Paris with a premium, which Mr. James was warned by the London house, and which caused that instead of losing, like other capitalists, he won. The fact remains, the Rothschilds have only ever won in our disasters. When France was winning the house of Rothschild was losing. This house is our evil genius. Its splendor dates back to our first misfortunes: it bears within her a sign of repulsion that nothing will be able to erase. This sign, let us say it again, is 1815.

Let us point out an infamous maneuver by Rothschild.

When Rothschild created the railway company Northern iron, the number of shares at 500 francs was fixed at 300,009, but the premium having shown itself in beautiful appearances, Mr. Rothschild had the idea of creating 100,000 additional actions. They were, he said, indispensable; 15 million were needed for the membrane-Fampoux. Now, 50,000 shares; that with Creil valued at 35 million, the creation of 70,000 shares were most needed. Fampoux was awarded to the company. O'Neil and Creil was only awarded Much later, by another company. Opposite These two facts led Mr. Rothschild to reduce his supplementary shares. comments from 500 francs to 120 francs; but the council of state required the preservation of the first number of shares and the elimination of supplements. Rothschild, the king of bankers Quiers, submitted. He will not make a fundraising appeal, he will reimburse, on the contrary, but thanks to this small supplement-The trick, so cleverly devised, brought in 50 million.

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in his cash register. Does he still keep "infegritate" in his motto?

The scandal of the stock market trading was nothing Again, the issue of censorship comes next. The sub-The traders trafficked in the labor and materials. The collapse of the Barentin viaduct drew attention to them. of public opinion. If the works were to collapse in this way before they are completed, what would happen as soon as they are delivered to the public?

In April, the Rothschilds threatened the industry

Mr. Hamoir and others paid 6 million, which was operated with a capital of 5,500,000 francs. But their immense capital making any competition impossible. If possible, the public will have to compensate the bankers sooner or later.

interested in the Speletta and Peireire companies, the Rothschild family made immense profits, despite the public imprecations and the courageously revealed facts election to the Chamber of Deputies. When all the bodies of the state had been partly bought, the truth had to find deaf people on the benches of both chambers.

On June 15, 1846, it was announced that it was to be the time of the coronation of Rothschild I and the inauguration-Northern Railway station. The editors of The Era, Debates, the Press and the Century the historical figures made the ovation of the first Jewish baron.

The chambers, the princes, the press, the judiciary, Industry, the military, and the bar had been invited to this inaugural which, through criminal haste, could-France was going to be covered in mourning. Meinherr Rothschild had announced that he wanted to generously do the honors drivers of his railway to two thousand spectators: Curiosity had been great, and it led to a mystical-tion. Apart from a few privileged guests, the guests had been crammed into second-class carriages without blinds

no curtains; the sun sought its rays there, the dust It was blinding and it was impossible to see ten paces ahead. self. The promise of a splendid lunch in Amiens made-However, they know how to be patient. Having arrived in Amiens, the... unfortunate guests found barely fifty of brioches and a few rare carafes of lemonade; the employees or agents of the famous German Jew apologized on the first convoy, which, they said, had everything devoured. Now, a similar fate had befallen the first convoy. Later, the agents invented another fable. His Majesty Rothschild I had wanted to offer a luncheon to Amiens, but the Jewish city had contested this honor, and It was none of his business if the city had filled the duties of hospitality, Unfortunately, Mr. Mayor d'Amiens denied this news and the first Baron The Jew was indeed and duly convicted of stinginess at first chief. The view from Amiens station was A curious moment: the highest-ranking men they were fiercely arguing there, a scalded one or a brioche, a glass of lemonade or a simple mor-bucket of bread. But the signal is given, the victims

They received Lille. It was time for the banquet! But the great
The lords were not ready, and the guests had to wait.
Two more hours crammed together in a dark corridor.
However, the English, the panegyrists of the powerful
The baron and some friends entered the banquet hall.
while the common martyrs died of starvation.
Finally, the Duke of Nemours arrives, the order is lifted.
Everyone is rushing in, the tables are being served more
or less, depending on the guests. At the table of the Duke of
Nemours and the princes are seated, Mr. Rothschild and
Mr. Pereire, as well as the principal administrators of the
railway. While the rich Jew has the honor
to be seated near a royal prince, generals and

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marshals (find with difficulty a small corner of table.
Amphitryon Rothschild calls this paying homage.
from his railway, he makes toasts, he shines with arro-
He was elegant and seemed to honor the princes with his presence.
The speculator monarch of the northern path no longer has enough of
countless millions that he earned from French families
This speculator is, for his flatterers, the greatest
A genius of his time. (Read about the era.)

Contemporary literature dishonors itself by pro-
spouting stupid tributes. Who is this man?
A capitalist who gets richer and richer while fathers
families lose even their last piece of food
bread.

After the banquet, a ball was held; it did honor to the
city of Lille. After this ball, Mr. Roth's agents-
Schild seized their guests again and threw them
in Belgium, with a rudeness and methods worthy
of their boss.

However, there was no shortage of grotesque praise.
to the king of financiers. Turcaret found more collars
or less filthy ones who praised his politeness and didn't say
Not a word about all the depravities of his agents. The day
of the inauguration the agents of the Jew of Frankfurt per-
they began to address the travelers informally, to jump at their throats,
to threaten them with custody and to suffocate them in
waiting rooms. Perhaps it was just punishment for
the baseness of some guests who mingled the cries of:
Long live the King! Long live the princes! to the cry of "Long live Rothschild!"
Upon hearing such a cry, Paul-Louis Courier would have
was right to say: "France is a people of

Just a few days after this inauguration which
had served as a crowning glory to the golden waters of Israel, the
travelers who, unfortunately, had entrusted themselves to
Mr. Rothschild's administration overwhelmed the journalists

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the details of their complaints, regarding the brutality, the negligence and the insolence of the people of the high and powerful baron so recently
past king in partibus.

The ministerial newspapers were unanimous in their support of...
to shower this man with bland praise and insipid accolades.
They were unanimous in saying that the Railway of
The North was his creation; he was its creative genius.
and that the glory belonged to him alone. Those fools
praise overwhelms him today, as it once exalted him
Yesterday his pride. He found his Capitol, may he find his
Tarpeian rock at the foot of the courts.

He had the glory, you say? Well then! Let him have it
Today, shame and responsibility.

NARRATIVE

OF THE CATASTROPHE

FROM JULY 8

BY AN EYEWITNESS.

The swamp has yielded 39 corpses! I saw them! Will she dare—
Can someone contradict me?

The convoy had left Paris at 7 a.m.; it
consisted of 29 cars pulled by two locomotives
tives; around two o'clock in the afternoon, a driver
who arrived with the convoy from Belgium fell from the
locomotive on the tracks, near the Fives station;
He was taken to Saint-Sauveur Hospital and died there.
evening. This unfortunate event was just a sad

Prelude. At three five minutes, the convoy arrived facing Fampoux; he was then traveling twelve leagues an hour; For some time now, there had been some rather violent jolts. already alarmed the travelers. Suddenly, at the moment when we crossed a curve established on an embankment that bathes a deep lake that stretches across a soil of tower-beer, the rails being found to be sagging, broken or disjointed, left a discontinuity that the first The first locomotive managed to cross, the second made a breakthrough. in the sandy embankment and became embedded in the ground without to derail completely. The violence of the impact was such that in the fourth wagon, the chains broke as glass; the cars, propelled by their own momentum rushed towards the marsh; rolled down the embankment and disappeared. It was a dreadful sight! Thirteen wagons had been swallowed up one on top of the other; one Three others had been literally crushed. after turning around for a moment were submerged. The entire convoy came crashing down upon them; a thousand Cries of despair were heard! The travelers from the least damaged wagons seek to break the windows; they emerge covered in blood, fall back into the marsh, its collection by dredgers or disappearance Mr. Lestiboudois, Member of Parliament, was forever buried in the peat bog. from Lille, pulled from the water just as his strength was failing him gave, returns with wear and tear the proof of devotion that he just received. JJ1 was locked up with six people in the second submerged carriage, a horrible struggle had become involved with these unfortunate prisoners. By During the debate, Mr. Lestiboudois broke a mirror, seeing that It was the only way to save himself; he shattered the rest with his He grabbed his hands and climbed out the door; a moment later he was saved him and with him his unfortunate companions of captivity speed. Pain and despair were visible on all sides, and a sublime devotion: a poor greaser, named

Carré saved five people. Mr. Hovell and a few Other employees distinguished themselves by their courage. We saw an Englishman with his arm broken in two places, wanted to hide his injury from his wife and oc-cupped with the most touching solicitude of some minor bruises she had received. Nearby, a The unfortunate mother searched in vain for her two children;

to revive his mother's corpse.

For more than two hours the injured, numbering
From fifty-six to sixty, remained without assistance.
if not for those that Mr. Les- could lavish upon them
Tiboudois, who, in his capacity as a doctor, although wounded
He himself had not wanted to leave the site of the disaster.
stanza; finally, a first convoy came from Douai, it
was in charge of doctors, nuns, and priests
and generous citizens, he removed the wounded and the
They were transported to Douai, where they were received and cared for.
as brothers.

The cars which, by a providential stroke of luck, have
not trained, contained: Princess of
Ligne, Marshal Lauriston, General Oudinot and his
woman; Mr. Oudinot's aide-de-camp, was wounded
in a horrible way.

It was awful to see! Those pieces of clothing, those
sails, those hats, those wrecked cars floating on the surface
The side of the scattered limbs and bloody entrails. The
The lake has an immense depth; we tried in vain
formerly to fill it, its bottom of quicksand did not
It may be more dangerous, we don't estimate it at less
40 feet is its true depth.

The railway administration continues its system-
The theme of lies. She denied, from the very first day, that he
There would have been a catastrophe. Today she hides the

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number of deaths. We therefore affirm today that
This number is not 14, but 39.

On Friday, July 10, despite all precautions, a
The convoy from Belgium arrived without the signals
had been done. Fortunately, the man named Réboul, con-
the stagecoach driver had had time to glimpse
the congestion caused by the rescue goats. It
demanded that the speed be reduced; thanks to the energetic
In response to passenger complaints, the employees gave in; but
They overwhelmed Réboul with threats and especially with ven-
Mr. Rothschild's anger and anger!

Upon arrival at the scene of the disaster, the convoy was still
In the middle of the movement, he broke the goats and threw them.
on the soldiers; four of these unfortunate men had the

ses. If, unfortunately, the goats had been thrown onto the rails, a second catastrophe would have covered with Hundreds of families are grieving.

Like the road to Versailles, the northern one had his baptism of blood; from the very first day, July 8th, The administrators and others have learned of the news; They used it to sell off shares, to swindle money Dupes. Let the courts sentence them to two hundred a thousand francs in damages, the complacency ministerial office which, for forty-eight hours, hid The news made them millions. When we One can speculate on the corpses of Waterloo. on those of the victims of the Northern Road!

On the 8th, Mr. Dumon received a telegram and he remained silent, and he allowed exploiters to play their part for sure. On the 9th, he received a report from the prefect, and he remained silent again, and the Mr. James Rothschild's agents dared to claim that the The alarming rumors were false; they were being spread by the malice, while the official world lied, or remained silent, or went to the Stock Exchange. Mr. Rothschild knew

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well what he was doing when he gave to the peer {ant d'actions, when a great personage received a thousand For his part, the author of *War on the Rogues* said, he Eight months ago: "These lavish gifts were directed at..." Judges." Was he right? Mr. Rothschild's exploitation It begins with corpses. Didn't this man have enough Will we give him even our blood, our gold? Will the courts remain silent before this Austrian consul? The impunity for so many murders would eventually become tiresome. public opinion.

"This Northern Railway," says the National, "has already caused in the financial world as in the world moral, the most serious disorders. He was one of the instructors the most scandalous conversions in the House. Wasn't it enough to corrupt those he attracted? Must—that in the first days of his existence he killed those who Do they trust him?

The Government and the Company are both covered up. The company is liable for its lack of oversight and the poor organization of his department, the Government due to the poor construction of the track (June 21st, The engineer of the Northern Railway has been decorated!!!

They made a despicable investment! The rails are too narrow and too thin, the thickness of the masonry was boldly diminished: and the law does not punish with death the man who, for a little gold, thus gambles with the life of a hundred dozens of people?.....

The genius had warned the government that the step—
The railway line through Fampoux and Rœux was dangerous. Self-interest stifled this opinion: from the
In the first few days, the engineers on the islands proclaimed the few
The viability of the works, but Mr. Rothschild was deprived of
to enjoy his journey. To reinforce the embankment, he would have
It was necessary to spend a few hundred thousand francs more:

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Men's lives are not worth that, surely. The prudence prescribed the construction of guardrails, but
The economy held a contrary opinion. Life doesn't matter.
travelers to men who, before exploitation,
have gained in a few months more than the road will yield
Never!

The incredible negligence of July 10th proves the impredious clairvoyance of the Jewish agents of the Rothschild Jews and Pereire. Let us not, however, burden all the
Mistakes made against unfortunate employees; the culprits are
the heads of the administration. Honor to the independent press.
Pending, she loyally demanded justice for the
victims. As for the venal and corrupt press that lives
of announcements and serials, what does his cry matter to us?
Minel silence, she is judged in the eyes of the country: she is
As an accomplice, she received the thirty pieces of silver; she is determined to do
its market. Let us therefore unite in the loyal cry of the newspaper
From Lille: "All of this is horrible and demands justice."
Let an investigation take place, let these bodies be avenged,
If there is recklessness, let these families be devastated and ruined.
be compensated by those who exploit the wealth
public. We demand a thorough investigation, a judge—
a lie that will prove to everyone that there is in France
courts where the coachman is tried at the same time as the coachman
cautious who injures a passerby, and the Roth— company
Schild, who left 40 victims in a precipice. Justice!
"Justice must be done!"

Perhaps tomorrow, to stifle this immense voice of the
a people who condemn them, these men who have made themselves a

through public misfortune, these men who, at the last hour, these men speculated on the bloodstained obol who have earned millions, will perhaps throw themselves at the victims times one hundred thousand, two hundred thousand francs, and the crowd of The panegyrists will cry out: Glory to them! and the courtiers will celebrate

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highlighting the generosity and humanity of the Roth company schild; and people will cry out more than ever:

Long live Rothschild I, King of the Jews!

Far be it from us to engage in unworthy clamor: we appeal to justice against these men who sacrifice human blood to the Golden Calf, against those men who have sold everything and who want in vain to stifle the feelings of the heart under the gilded disgrace of selfish and material self-interest.

NOTE.

Mr. Rothschild, who entertains princes at his table, and who has enough power to obtain delivery of a path unfinished; Mr. Rothschild, who will remain unpunished and whose Generosity took so little initiative; Mr. Rothschild was far away to enjoy such great power with the Duke of Orléans; this prince, so affable to all, always refused to receive the Jewish baron at his table. It was in vain that the a wealthy Jewish man expressed a desire to attend, in 1842, the At the Chantilly festivities, the Duke of Orléans refused to be his host. Mr. de Nemours, who is said to be so proud, however shown to be more accommodating. It is true that in 1842, the king of The Jews gave a party for the Legitimists and the castle cut fear of seeing a treaty of alliance signed between Meinherr James brothers and the Prince of Chambord. Since this desire to open From this position, James faces no obstacle. Mr. Laplagne... shows his devoted servant and Mr. Dumon has everything for him kinds of indulgences. What does it matter if these indulgences endanger the lives of travelers.

Thus, Mr. Oufroy de Bréville having formally refused to sign the act that put the Northern Railway at the

The disposition of the King of the Jews was ignored. The marshes of Rœux presented a danger that had been pointed out by the military engineers, one ignored it. Mr. Oufroy de Bréville had declared that the the path would present certain dangers if it were left to the circulation before October, but the industrial shares trielles could lower and everyone knows that they have strong It doesn't bring in much.

The country's interests, the engineers' opinions, the lives of the men—My, everything was sacrificed to Samuel Rothschild. Today a report by Mr. Fessard or Frisard, grants a bill of in-compensation to the King of the Jews; moreover, his friend, Mr. Isaac Pe-reire, is putting himself forward for the parliamentary seat. Mr. Isaac has Headlines: First, he's Jewish, then he won 3 million in stock market and railway manipulations; moreover, he is Mr. Rothschild's accomplice: yet another title!

And now, just one word, it's not about the belief of This pamphlet is addressed to the Jews, but to their harshness, to their insolence of yesterday's slaves, today's freedmen and enriched today, to their thirst for gold and their unquenchable need this Wealth and power! They still consent to it today. to be protected, tomorrow they will be jiro-detectors and masters. and despotism exercised by freedmen is the most condemned—sant ct the most odious of despotisms.

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ROTHSCHILD F*,
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HIS SERVANTS

And his people,
BY G. DAIRNVÆLL,

Author of The Edifying and Curious History
of the King of the Jews.

Financiers support the State 5
As the rope supports the hanged man

MONTESQUIEU |
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RESPONSE TO ALLEGED ANSWERS
AND NEW FACTS,
AGAINST SM ROTHSCHILD, MM. FOULD, CH. LAFFITTE,
ETC.

Third Edition.

Price: 90 cents.
PARIS

AT THE PUBLISHER'S, RUE COLBERT, N° 4.
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ROTHSCHILD I",

BONES SERVANTS AND NOT PEOPLE

a The pr

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——— "#76

ROTHSCHILD F

SERVANTS AND HIS PEOPLE,

BY G. DAIRNVÆLL,

Author of the edifying and curious history of the king of
LL ve Jews. _—

The financiers are the state's heirs.
like the rope supports the pefdu,
MONTESOUTEU.

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PARIS.

. AT THE PUBLISHER'S, 4 RUE COLBERT.
1846.

SUMMARY.

The servants. – To a slander. – To MP de R. – The

Newspapers that no one reads. – The cost of bad
Prose – What is my goal? – Usurious feudalism.

1815, the Jews, marabouts in braided clothes.–Where are the

60 million! – Fraudulent sale of shares. – We live
– of shame. – 60 million yielding 800 million in interest.

– State monopoly, – By whom the companies have
were sold, – Power of the bankers; what it brings–
door. – A former candle merchant representing the
people.– 250,000 shares sold in a quarter of an hour.
– Order to merge with the Rothschilds. – The bags of
coal, from which Mr. Pereire emerged very white. – The je-
signs of presence. – Unrecognized predictions. – The em-
Neapolitan prunt, – The Jewish monopoly. – Some inte-
Material loans, – The spider and the banker. – Thefts
gaux. – Mr. Locke. – The road to Le Havre and the line of
Versailles. – Fashionable probity. – The neo-Jews. – The
people. – Usury. – Messrs. Rothschild and Lafhitte. – No-
loan injury. – A great disinterested administrator
to the Israelites, |

ROTHSCHILD I",

HIS SERVANTS AND HIS PEOPLE.

Let's start with the servants; the master won't lose anything by doing so.

The first, a gentleman who does not sign, asserts that
I asked Mr. Rothschild for a thousand franc note for
to praise him, and that, my request having been rejected, I
I took my revenge with a pamphlet. To this gentleman, I give
A FORMAL DENIAL: That would be enough for him, if he understood it.
the value and the consequences. Furthermore, as he says he has
I warn him that if he doesn't provide evidence for his claims, he will not provide it.
I won't publish anything within the next two weeks; I'll know what I have left to do.
to do. To make it easier for him, I declare
that, if he gives me proof that I offered my pen, no
not only to Mr. Rothschild, but to anyone, I
I will deposit the sum that he
will please to impose on me, and I will declare myself a
FAMOUS! Otherwise, Mr. Félix Malteste will have to answer for

the friendly warning that Jui was given by my publisher
and by myself:

To Mr. P, deR.

AUTHOR OF A NEW RESPONSE FROM THE PRINCE OF
ISRAELITES.

Sir, when there is any danger whatsoever, I do not
never hides behind a pseudonym, nor behind two ini-
Tiales, like you, MP de R., my name is GEORGES
DAIRNVÆLL: I signed a two-year contract with this man, the Corsuire
of the South, which I edited in Marseille; I signed
The first volume of the History of the Jacobins was named after this name.
Remonstratives to Citizen Timon, the late Timon, War
To the Scoundrels! and several other pamphlets which I believed
The publication is useful. I never make insinuations.
Hateful, I'll get straight to the point. I'll say what I mean.
I sign you in full with my name, which has never been Key
and will never be a pseudonym,

TO A FEW SMALL NEWSPAPERS.

I know, Lrop, where these insults come from in order to respond to them.
dre; one does not respond to an industrial Paris, of the in vois
with a pen, when you want to avoid using gibberish.

has"

Now that these gentlemen are no longer waiting in the year-
Tichambre, a word to the audience. For over ten years, I
fights for the people's cause, this cause not before
greater enemies than speculators and traitors: I
fighting with all my strength and by all means

> “| –

loyal and possible. The people are used to seeing all their in
hemis in The government, that's a mistake. The enne-
The people's interests are dominated by the financial barons, the Rothschilds.
the Ch. Lafitte, the Blunt, the Fould, etc.

No one has answered. Qirest, therefore, Mr. Rothschild, to have
Such selfless defenders? Mr. Rothschild is a king
very rich Jews, a king whose people pay K Hste
civil, a king who reigns by His shields like his others
reign by right of birth or genius. Although
So, although I defend it a lot, we don't give it to you.
during not for his sergeant,

Mr. Baron, we will only wave your account if you
Pay the style of your panegyrists, MT weight.

|
ROTHSCHILD 1",
AND
HIS PEOPLE.

The goal I set for myself, in my winter works,
is to excessively co-opt the new financial feudalism.
France, which was shaking off the yoke of the great vassals, from the
14th century, he hated his masters, but was not ashamed of it-
I don't know; the people were calling for an end to the violence and in-
justices of the great. Louis XF and Richelien struck the no-
wounded to the benefit of the bourgeoisie, the people were not in-
core constituted. Today, H France is pushing back against all
Its strengths, this novel aristocracy, reborn in scandals
of the Stock Exchange, and dominating everything through usury, speculation and more
mfame traffic.

The France of our fathers was too fraternal to obey the sword.
From Montmorency, the Condés, the Dukes of Brittany, etc. #"

=

Burgundy. Will it be so forgetful today of its
honor and dignity to suffer the yoke of speculators and:
Jews.

There is still a significant place to be filled in our history.
The people, declared sovereign in 1789 and 1830, need only
of an ally: King Louis-Philippe must become one. The destruction-
The restoration of the new feudal system must be his work, and this
The work alone is enough to make one forget many mistakes.
and to illustrate a reign,

Let there be no mistake, I have never attacked Mr. de
Rothschild as an individual, I attacked him as king of

sensing material interests, like a party flag
esoteric, of a soulless and heartless party, which tends to amoin-
to corrupt France, to entangle her in the bonds of infidelity
schemes of corruption, and to bring it down into a state of dis-
a gradation from which a people never recovers. Therefore, it is necessary
that I make Mr. de Rothschild known: the success of my
The previous brochure makes it my duty, and whatever
I will not back down from the dangers that threaten me.

The insolent fortune of the Jewish banker, dates back, as I have
as already mentioned. of 1815. The Rothschilds were, in that fateful year-
born, the leaders of this flock of crows that descended upon
the battlefields, providing gold to the officers of
Ja Sainte-Alliance, and buying at a low price, the epaulettes, the
swords and the blood-stained clothes of our soldiers.

Everyone knows that in 1845 the princes of the confederacy-
Germanic rations had to be built against France
several important fortresses. A sum of fifty
was it given to sixty million intended for this purpose?
Mr. Rothschild, the company's banker? The German princes-
mands nw'avant pu s'entente, est-il reste entre les
hands of the King of the Jews? And since it is a deposit, is it
It's true that the noble, the great and illustrious banker doesn't pay for it.
Not interested? Is it still true that some great per-
each year, several hundred people are affected.
A thousand francs, as a gift? - If all this is true, this ca-

+ -

Isn't this an act of... on the part of SM Rothschild?
Pure generosity?

The Rothschild family has been at the head of all since 1815
monopolies; everywhere she set foot, the little in-
Industry and trade suffered. In Sicily, it
seized the sulfur monopoly; in Spain, mines
of Mercury; in England, of the iron industry; in
America, diamond mines; in Vienna, Austria,
of the supply of meat; in Sweden and Norway of
almost all mines; in France, of all the indus-
sorting: canals, loans, railways, factories, everything is
had become his prey.

Between the interests of the King of the French and the interests of the head of
The Rothschild house, the Journal des Débats weighs in-
would do it without hesitation. For the King of the Jews. A mid-level newspaper
Nisterial, whoever it may be, "has orders to decide if there is

The railway tenders resulted in
Unprecedented scandals. Here's how an honest man...
revealed: – "The law prohibits the sale of promises of acquisition"
"tions before the auction; this law has been violated; these pro-
"Action masses that cannot be sold to the prosecutor's office"
"The Ministry of Exchange Agents, they were sold in the
"behind the scenes through shady brokers. The bankers were-
"were holding fictitious courses, and in a very simple way"
"ple. A broker was told to sell promises of ac-
"tions at such a rate; to another, to buy them at that rate. Some
"Then real buyers would show up, who would operate on
€ this price. After the auction, the obligation to take li-
"Vraison should have changed these prices; but here is what they have
"€ made the bankers. They agreed to grant the buyers
"the deadlines for taking delivery, to hand them over"
"Liquidation after liquidation, every two weeks. Then,

(1) These facts are affirmed by an excellent writer, Mr. Toussenel, who

fought for the government for a long time, and who today admits
nobly acknowledge his mistakes.

when causes of decline arose, such as
"crisis in England, rising interest rates in that country,
"the fear of war with England and the United States;
"Then, all of a sudden, the bankers overwhelmed their
"buyers to take delivery, and these not having
"funds, which were forced to sell at a loss; the decline has had
"place. Bankers derived three advantages from it: the pre-
"The first step was to buy back the underhanded, lower-priced items"
"shares they had sold; the second, to frighten the
"companies that wanted to compete with them for
"other auctions; the third, finally, to engage by
"This decrease means the government will have to restrict the duration less"
"from there enjoyment in these other adjudications of which they
"had kept the competitors away,"

These lines were not written by a pamphleteer;
This is neither defamation nor slander; it is truth.
A rite spoken by a man of heart is the proclaimed truth.
from the podium by one of our most honorable members of parliament,
Mr. Lherbette. What was their response to these damning facts?
The bankers and their accomplices? – Nothing. However
Three hundred members of parliament had received shares at par. They
They were accused in the press and had a full House hearing. They did not
They did not defend themselves. But when M. Lherbette told them, he did it.

to laugh, and deserved this bloody apostrophe: "Today-
"Today, we no longer die of shame, we live off it."

Ever since the idea of building a railway from North, it was intended for Mr. de Rothschild. He had been made The deal was quite good: the State had to build Ki via its expenses, that is to say, spending around ten million; then, such as laying the tracks, locomotives, wagons, etc. estimated at 60 million, the railway was delivered to Mr. de Rothschild for forty years. The profits amounting to more than 45 million per year, Mr. de Rothschild ren- trait in its sixty million at the end of four years, and for the benefit of the sleeper and his small profit, he enjoyed Jde still ran the operation for 36 years, meaning that

the state wanted to pay 45 million per year in interest which can amount to more than 2,400,000 francs.

The Chamber of Deputies was very harsh on the king of Jews, she left him, it is true, the exploitation while qua- for thirty years; she gave him the ready-made line, but she extgea the loss of the sixty million spent by Mr. Rothschild, that is to say, the free return of the path to the State after qua- ranfe ans de jouira. Le Journal des Débats deplora bitterly resented these demands and cried out with sobs: "That Mr. de Rothschild was visibly soliciting the privilege of ruining oneself (4).

Let's examine: the State spends 109 million on the track.
{[interest of 100 million on the 4th for 0j9 |

for forty years 160 »
Line revenue of 15 million per year, 600

RRSRRETe REASON SOEPEDENRS CRRSRE

Total: 860

That is to say, the State borrowed 60 million for 40 years with 809 million in interest.

What would we do to a wasteful person if they borrowed from a similar one? rate, would the First President not pronounce his in- Prohibition? But all this is nothing yet, SM Roths -

He killed with the merging companies, he reserved 70,000 shares. At the general meeting in February Lastly, Mr. de Rothschild deposited 34,000 shares; iken had sold 56,000, meaning he had achieved a to deprive Benefice of 15 million, Now, Mr. de Roths- Chijd was able to sell the other 54,000 at a lower price (to £265). bonus); that would then only amount to 9 million which, added to the The first 45 would produce a small sum of 24 million before the construction of the railway. These same actions ra- Purchased in a timely manner, they can also be returned.

{4) Teatnel, JOURNAL DES Débats, July 16434

42

due to the increase and then within 6 months Mr. Roths- child happens to have a railway that doesn't cost him nothing. – But do we know what it costs the people and the com- . French commerce, see for this the table of bankruptcies and Consult the archives of the commercial court? Thanks to the merger, Mr. Rothschild gained access to Northern iron for a negligible discount, opposite a con- . currence; he offered a discount for the Fampoux road . of 58 years and for the one in St-Quentin a discount of 50, and This is because, even with this immense decrease in The enjoyment the road to Saint-Quentin still offers, and that according to the shadow of Mr. Rothschild, Isaac-Péireire, an income clear of 8.010. If there had been competition on the way From the North, the State would have gained at least 15 years and the case was still disastrous for France – the power did not He wasn't free; he wasn't strong enough to dictate laws to The usurious feudal system, 11, was subject to the yoke of the companies, because France abhors state monopolies. parks that the people are imbued with a stupid prejudice which . makes one prefer societies composed of ruined dukes, of usu- riers, princes, marquises, brokers, manufacturers of candles, from peers and grocers, with a powerful monopoly exercised by the State. If the State were the owner, the price of seats on the railways would be reduced by more than half, because deep down the State needs money, it is True – but he's not Jewish.

The people must form an alliance with the government. against the bankers; it is necessary, if it is not already too late. The law must not be constantly violated. Do not... don't we just come across two houses, the Hottinguer houses and Rothschild submitted a bid without opening a subscription period. However, according to the law, all actions must be delivered to the

civil engineer and editor of a well-known special publication by his independence, Mr. Alexandre Corréard, director of The Civil Engineering Journal states the following: According to him, Mr. Dumon desired the adjudication with Competition; the Gaumont-Laforce company having pre-

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Sentée, Mr. Dumon encouraged him; this company had, from remains, delivered all his shares and collected 12,546,000 francs. According to Mr. Corréard, it is not fair to say that Mr. Du- My husband didn't want any competition; he was overwhelmed by the... miserable business manipulators, stock sellers, "The company salespeople who delivered them shamefully to the merger partners, for a fixed number of definitive shares, And a lot for cash. All those dirty matters. Mr. Corréard continues, are not a mystery to no one; we know that there are administrators who have re- That, in addition to the shares to which they were entitled by their Initial subscriptions: 500, 1,000, 1,500, up to 2,000 definitive actions, without them having been obliged to pay a a cent in advance. Others received 100, 150, 200. 250, up to 500,000 fr. in cash (1). »

This is what the bankers report. We have said that their name prevented a matter from being bad; one He was mistaken. If the deal is bad, they take care to get out of it. unloading on modern-day gullible people. The names of Messrs. de Rothschild, Ch. Lafitte, Hardoin, Bartholony, Pillet-Will, Did Carrette and Minguet, Kæclin, Fould and others em-fished the shares of the Andrezieux to Roan railways-street, from Versailles, from Paris to Orléans, from Montereau to Troyes, from Dieppe to Fécamp, etc., to decrease by 500 francs to 4130, 150, 200, 550 and 400 below even?

No one believes in the power of bankers anymore. supporting bad business, but we know their know-to do when it comes to receiving a bonus. – "Example: (says M. Corréard, Journal du Génie civil, volume xn, page 120.) "the famous banker Ganneron, who became "an administrative, military, political and fi- illustration "financial, when he opened the subscription for the road to "The Paris to Strasbourg railway line was announced at the same time,"

(4) I would be curious to know the reports that the Prefect of Police must have received from his agents, for all these cautious matters. (Note by Mr. CORRÉARD.)

TVu-

that this Lt would be open at nine o'clock
Tatin. The author of this note is the founder of the com-
Ganneron company. He went to the offices of the latter-
deny, at precisely nine quarter past nine, shows in
hand, to subscribe himself, both in his own name and in
that of some of his friends, he was told that the
SUBSCRIPTION WAS CLOSED (a quarter of an hour after opening)
virtue!) and that all necessary actions had been taken.
But... but... but. - They replied: Sir, he
There are more shares. So he insisted, he demanded; he said

that he was the founder, that he had reserved the right, with his

their partners, to subscribe to 20,000 shares. To all this
and to many other things, no answer was given; he was returned
sent to Mr. Ganneron, and, to have 400 shares against
his money, he had to plead. It even seems that, badly-
Despite the transaction that took place, he will not have them, nor
even the 80 shares reduced as a result of the merger.
Do you now believe that in a quarter of an hour, we have
"How could they have delivered 250,000 shares to the public?"

Mr. Gaaneron, speaking yesterday to his constituents about his shop,
Did he boast about this? We highly doubt it.

RARRRRARRRRARARARARARSR

Mr. Corréard adds: "that although Messrs. Ganneron and
de Eespée were able to subscribe for 12 million themselves,
there were still 220,000 shares left to be placed at the time when
Messrs. Ganneron and de Lespée shamelessly responded
the fact that the subscription was closed and that everything was taken
What happened to these shares? In whose hands are they now?
past?

Mr. Bourgoïn (1), one of the leading brokers on the Stock Exchange,
You'll be able to tell it better than I can, "since he sold them all"
on behalf of Mr. X, at a premium of 20 francs per
Average stock. Which represents a decent profit of
4,520,000 francs. The history of the Ganneron company, of

(4) Son of the famous actress of that name,

Tire

Lespée et C^o is the story of all the Companies; it is at "That's how good bankers are."

There is a commission that the press has not yet ' deemed it best to keep busy, preferring to have all the weight borne Mr. Dumon was blamed. This commission, composed of Mr. Dumon, Minister of Public Works; Mr. Legrand, sub-Secretary of State D'ARGOUT, Peer of France, Governor of the Bank; VERNES, Deputy Governor; AUBÉ, President of the chamber of commerce; EBOBE, member of the chamber-trade; MONTANIER, director at the Ministry of finances; FÈVRE and KERMAINGANT, inspectors of bridges-el-Chaussées; MIGNERON, mining inspector; de Bou-REUILLE, railway inspector; his mission is to Check the list and value of each company. The opinion The public found this commission powerless, and the nominees Some of its members have suggested that she leaned towards high finance.

Haven't some of these gentlemen been unofficially... advised companies with a strong presence of to merge as quickly as possible with the Rothschild company, under they risked being turned away if they persisted in showing up at the auction. |

After such an event, will anyone still doubt the power of the King of the Jews? Will it be explained how the Cau- company Mount Laforce, after refusing 30,000 shares, sold itself the following day at the Rothschild merger for 12,500.

After the northern route, Mr. de Rothschild aspired that of Creil in Saint-Quentin. A merger gave it to him and A company was formed with the following names: ROTHSCHILD brothers, HOTTINGUER and Co., CH. LAFITTE-BLUNT and Co., A. Gouin, Duke of GaLLrerA, of Eichthal et C^o, THURNEYSEN, MALLET brothers, Emiie Pereire. ;

How is it that Mr. Gouin's name appears on This list? We seem to recall that the Puritan A. Gouin publicly stated a year ago that he would foreign to any company and to any shareholding... So believe the bankers. Since the founding of the North Road, S, M. Rothschild presided several times

what he calls a shareholders' meeting; but we don't
It can be admitted that, as a holder of 40 shares, Mr. de
Rothschild therefore composes the council as he sees fit, and on three
of the hundred Psesian shareholders, he has two hundred devoted to him.
This means that the assemblies do not have the power to exercise
This presents a serious contrast. The two Pereires, Isaac and Emile,
are part of the management and supervisory board: "Who

Could anyone doubt the genius of these Israelites? we read in
(e Cénie civil, tome xxx, p. 329), 'do we not remember the
regularity with which the Cook was consumed
made for the Saint-Germain line (1)? Don't we know that
thousands of bags had blown away like holes
Crow skins.

The last meeting of the Rothschild company was
signaled by requests to purchase land located at-
near the train stations, and which are meant to swallow up the money of
shareholders. We also asked for 40 franc tokens.
"Gentlemen administrators," exclaimed Mr. Gouin, "These gentlemen,
are too generous to receive a salary, but
Tokens are something else entirely. Indeed, the administrators
ordinary people will receive only 1,000 francs per year to prepare themselves
to visit the administration twice a month. As for the
As managing directors, they will fulfill functions in-
free third parties, but they will receive a measly ten
of a thousand francs per year in attendance fees. In total, the
the selfless dedication of the administrators
will cost no more than one hundred to one hundred and fifty thousand francs
Divine RoTaschIlp fools. The divine Jew himself receives
his 40 franc token, but only out of respect for the
statutes of the society. The peers of France are very
They are fond of free administrator positions. It's true.
that these free positions give rise to salaries
indirect, which range from 10 to 12,000 francs per year.

Mr. the Duke of Mouchy, administrator of the Northern Road,
and some others no doubt, presides at a rate of 20,000 francs.
fixed, the board of directors of the Bordeaux road.
Mr. de la Pinsonnière is the hero of the genre. It is true that

These noble peers turn their coats of arms into banners of
shops.

The Journal of Civil Engineering is merciless towards the traitors: a few months before the Barentin disaster, he predicted; a few days before the one in Fampoux, he said what the causes were. Mr. Frisart, so lenient towards The companies should sometimes put the lights on. Mr. Corréard's nets. Thus, Mr. Corréard has said a thousand times that the rails were bound to weaken, because there wasn't a sufficient number of sleepers. He said that the locomotives—Mr. Rothschild's monstrous creations were too heavy, and that they could "easily derail, especially in "short-radius curves." That's what happened to Fam-Lice, and what Mr. Frissart has not yet noticed. Thing Extraordinarily, the same newspaper predicted the reshuffling of the path that is being taken today. It is therefore beyond doubt that the state engineers had delivered a fairly good railway suitable, but for locomotives weighing eight to ten tonnes, and not for locomotives weighing twenty-five (1).

Messrs. de Rothschild and Pereire, masters of part of The commercial press sought to suppress the truth. Mr. de Rothschild, who for the past two years has been constantly telling me my path of iron, my agents, my locomotives, my rails, my wa—Mr. Rothschild feigned innocence and indignation when We told him: You wanted to have the glory, have Therefore, shame and responsibility. Which has the most cha—The Jewish monarch, that's what we believed for a moment. that out of modesty he would at least throw to the victims of Fam— or compensation commensurate with his fortune. This attack against Mr. de Rothschild's scholarship has not been forgiven us; On all sides, the Jews began to push violent shouts.

. 43) AL Isaac Perçire ça Gtait alors s0ur direciçute

— 18 —

To give two hundred thousand francs to the victims and their families
A thousand, for whom did we take the king of the Jews?
Had we forgotten who we were dealing with? The mo—
The universal no-polisher, in fact, knows no good deeds.
than those who have a bonus.

King Rothschild's lawyers claim that we have—
vons offended. Well then! So be it, only the truth offends.

So, among a thousand, an episode of the Naples rent.

The old Falconnet house had long been burdened time of payment of Neapolitan annuities; the divine Rothschild asked the Falconnet company to release this payment to him. Could one refuse this divine golden calf? The Falcon house-net didn't think so. Everything was very good at first; but the year lastly, Rothschild issued a proclamation to announce—cer que Ha rente neapolitane devant être converti de 5 à 4050; consequently, he announced that he would return 27.50 francs. for each document or certificate, and 22 francs for a title at bearer. The annuity of 110 francs was therefore reduced to 88 francs. and the difference must first and foremost be made to Mr. the baron, this without prejudice to the 3 francs that the noble Jewish island took formerly for each retirement certificate, to excuse all these years of detentions, they used the pretext of the danger that he It was necessary to die to come from Naples to Paris. Is this correct? Serious in 1546?

When the 27.50 or 22 francs were deposited for the conservation sion, the Baron issued receipts or provisional certificates evenings that were immediately linked to the Stock Exchange, without consent from the Ministry of Finance. These are pe—all the formalities that can be avoided by combining in the behind the scenes. However, it is not yet known if the conversion Napolilume rent will have... In case of doubt, Ka house Rothschild was careful not to abstain. AY avut, lan Lastly, for 40 million in annuities on the Paris stock exchange. The a quarter was taken by Mr. Rothscludd for the change of Others and the reduction 4 0[0]. .. -- —

— 49 —

We are assured that, on the other hand, Mr. Rothschild has withdrawn nearly a third of the annual annuity. It got to such an extent that to pay the Rothschild tax, many there renliers have seen their annuities decrease. And it is likely that The baron lost nothing. At the Stock Exchange, these are called manipulations of skill; in the honorable world they are gives a more severe name.

The King of the Jews is increasingly inclined to invade everything. He has besides its northern route, that of Saint-Quentin, that from Avignon to Marseille, — Alais to Nîmes, — Versailles, river right, — Saint-Germain, — Orléans to Vierzon and well Others! Letting a single house seize our great businesses are a danger to the country, it's a disaster for

His hatred for France has always put his capital into service to our enemies. May France be at war tomorrow. with Europe and the Austrian Jxif Rothschild will make use of our gold to help the coalition. Are you unaware that the Austrian Jewish house possesses a fortune equal to a quarter of France's monetary wealth. Calculate the millions that speculation has taken from our families, you happen- rez to an incredible, fabulous figure! Now, say: All of this? France, the small merchant, and the tra- valor.

The government should have the courage to impose laws to what is called high finance; but those who had the cowardice to pay the apothecary's compensation Pritchard, are too low to rise to the height of a pa- real role. Don't the elections come from us prou- ver that it is today the cynicism of corruption and the the force of material interests; these interests to which our elect- They will sacrifice their honor and their probity. They will perish Tomorrow perhaps opening a vast field of despair and to misery. France suffered under the yoke of a customary feudalism. behind; it must fall where France is lost. Between There are two powers, there is no question: that of the government

- 20

is preferable. In 1812, the infamous coalition of bankers caused the disasters in Moscow. In 18143, the House of Roths- child trafficked, peddled, paid for our defeats; feudalism fi- financially, we are being dragged today into the rut of peace at at any cost. She opposed the reunification of Belgium by- This conflicted with his business interests. Mr. Tousse- nel paints the banker thus: (1) "It's mostly the spider, this admirable and elusive emblem of the banker; a hideous insect, all claws, all eyes, all belly, but which has no chest, that is to say, no room for the heart! The spider spins its web like a trafficker sets up his shop. in all places, in all passages where there are Flies where barges to catch. She withdraws into a kind of dark den dug deep within its network and from where She sees everything that happens outside, like the trafficker in his back room behind his peephole (a Jewish name). - She constructs her nee in such a way that she is warned from the slightest visit by the general upheaval of its canvas, like the shopkeeper with the doorbells on all his doors and its windows are lined. The spider does not reject the cada- v of his victim only after sucking all of his blood, to like the merchant (or banker) who does not return his

– There are venomous spiders, just as there are debris so much wine and tea that poisons their merchandise, Finally, in this species, the big ones eat the little ones! (My– (sageries, railways, anarchic competition.)

The Jews and the English are devouring us, everything has been handed to them. True. We have English manufacturers, machinists English, English engineers, English workers, ca– English catastrophists and especially Jewish capitalists, path of

4

(4) We recommend that our readers read issues 55, 34, 35, 36 Pages 37, 38 and 39 of the JOURNAL OF CIVIL ENGINEERING. They will see the complete story The story of speculation and waste on the northern route, = The The office of the Civil Engineering Department is on rue de Choiseul, G.

e.

– HAS –

Iron from Rouen, Jews and English, the English Le Havre. The universal Mr. Loque or Locke, the famous engineer of the Ba– viaduct Rentin. Mr. Locke, who studied with a merchant of Drap is the chief engineer of the English; it is for him that the traders have diminished the merit of the French engineers Mr. Locke is an engineer who does such solid work A handful of sand is enough to destroy them. It's at

It is to men like these that we entrust the safety and lives of travelers. But Mr. Loque is a man of the companies. He Mr. Ch. Laflitte, this banker who is so..., understands perfectly. blieux, named after him. He also includes Mr. Fould, the Benoit, deputy, whose money has triumphed over the merit of Mr. Flo– Mr. Corréard would have been less accommodating. When Messrs. Fould and Léo wanted to put him in charge of the management of works on the Versailles railway; they offered him first to increase the indemnity of 40,000 francs to 100,000 francs. which had been allocated to him, in addition, they offered him 40,000 francs. per year for the entire duration of the works. Although a pa– While the price may be very ordinary in England, it is very high. in France, Mr. Corréard could not help but re– To answer: "Under what conditions are you offering me this?" – It– was on the condition of being the man of Messrs. Fould, Léo and C*. Mr. Corréard refused. Mr. Fould could tell us why...

What is known as high finance is today found
today at the head of speculation. Small businesses seeing cha-
that day its profits would decrease, he also wanted to speculate.
Some found wealth there, all the others...
ruin and dishonor. Today, the man who is twenty
A thousand francs made for sixty thousand francs of business. He plays
The rise and fall in both food and other commodities.
tions, on foreign funds as well as on annuities. That he
No matter, he'll get away with going bankrupt! And he'll be re-
kept like a very scrupulous man, if he returns to his
Creditors, fifteen percent. The trade offers
chances of loss and gain, but any man who does not
Don't calculate, and who constantly plays everything for the tone, this

man is funny {ripon,5 whether he wins or loses.f We

| | 2- .

We could name names, they are there, and we have the evidence.
We could make many foreheads blush. We don't do it-
We won't. We're not seeking scandal, we want
the public good. We want to draw the people's attention and
The government's position: both need to know
their enemies; they must be warned. We will therefore say
to the government: It's a disgrace for you to hand over the
France becoming like the English under Charles VII is a disgrace.
for you to hand over our finances to Jews who are more
odious and more greedy than the tax farmers of the year-
old monarchy.

,

The people are suffering, and our financial barons are laughing at them.
pains. It seems that, for them, the honor of the daughters of
The people exist only so that they can denigrate them. In An-
In England, English workers complain that their bosses
workshops steal from them, and their daughters and wives are
forced into prostitution for demanding masters. In France,
the ironworkers of Lyon and the Lille ironworks make their voices heard
to make the same complaints. Young girls were forced to
prostituting oneself to a foreman or a clerk in order to have
the bone of earning a little bread in exchange for their
work.

If you don't take drastic measures, the problem will only worsen; and Financial feudalism will leave us, after its brutal domination—
tion, shame, dishonour and misery,

Allow us one last return to the question
railways. When the state had this magnificent idea,
He could achieve this by calling on all the capitalists to join him.
of France. The State, confusing its interests with those of
people, would have formed a strong and powerful alliance: he did not
Nothing happened; the high barons asked and they got involved.
eager to obey. Like the nobles of the Middle Ages, they have

– 23 –

wanted to also have their toll rights on the roads, the
bridges and rivers (4). | e

SM Rothschild, this neo-Jew who closes #08 credit and
Israelites, who refuse to submit to the barbaric custom
of the civic genocide, asks Saint-Germain for his part and
Versailles. Mr. Fould, of the tribe of Levi or of Benjamin,
is content with a left bank line, in the laudable intention—
tion to create disastrous competition for the Jewish baron or to
its shareholders. Wasn't the State supposed to pay?
THE costs of war. One day, a sinister event occurred.
came to frighten Paris: one hundred people perished in the flames
my; the sons of the petitioners appealed to justice, and the
justice, which condemns an imprudent cab driver, has
condemned the victims to pay costs. That's roughly what
has happened for St. Etienne, for Rouen, and what will happen,
Don't doubt it, for Fampoux.

The ministry of April 45th had the commendable idea of the mo-
popole by the State; the Journal des Débats had published
excellent articles in this sense, but, the day after the
presentation of the project, Mr. Michel Chevalier, author of the pre-
first articles, wrote one in the opposite direction, calculated
that three billion would be needed for the expense, and exclaimed: –
"€ Four billion! Where would we find them?" The press in-
Tiere repeated this refrain, and the project was killed.

The government has retained only one right, the right to do
the lines and then to concede them to the Jews, As for the few-

(1) This reminds us of the company of the three bridges on the Seine, which, although

pes due. Oh! Parisians!!! A man who stole a penny would get three months of prison. How many months does this account allocate to the members of the companies that make a few hundred thousand francs in profit per year. We would be delighted to know the current status of Mr. Hingray's complaint. compared

ne D
= 94 -

He was completely excluded, the court corrected
The tional of Mantes has decided that the administrations of
Railways are not required to have carriages
for the people. L |

For thirty years, our ministers have tried in vain to
to pass the law on the conversion of annuities, that is to say
They had to give up on the fair taxation of capital. The law
is such that the State is obliged to make people pay, not
He who possesses, but he who does not possess. Turgot is
Robert was sent to the ministry for thinking this out loud.
Peel fell for having done it in England in the ques-
grain production. Mr. Guizot is completely incapable of
To do it: the king alone has enough strength and energy for that.
Therefore, our financiers fear him more than they love him;
and this has been the case from Mr. Ganneron to Mr. Jacques Lefebvre,
from King Rothschild to the last of the Saint-Simo-
niens.

Usury is devouring France in all its forms. According to
Mr. Michel Chevalier, the budget should be estimated at 2 billion
that usury levies on social transactions, without comp-
determine the cost to the country of protecting those who claim to be
large industries.

We are forced to stop, but we
We propose to publish as soon as our documents are complete.
a third brochure, full of new facts, of new-
the studies and a conclusion.

YET HER MAJESTY ROTH&C'IILD Iern

We don't understand why we have so little respect for each other.
to sing the praises of a man whom public opinion
blamed for all our misfortunes, we cannot conceive that one
deteriorates to the point of writing for or against for a few
Underneath, they dared to compare Mr. Rothschild to Mr. Laflitte. There is
Indeed, there are many points of resemblance. In 1815, Mr. Na-

— JS me

than speculated within the family about the Waterloo disaster;
4815, Mr. Laffitte gave bread to the soldiers of the Loire (4).
In 1815, Messrs. Rothschild, bailiffs to the kings, requested
the war contribution imposed on France; Mr. Laffitte
proposed to fill it using a national subscription.
A Margrave of Hesse entrusts his wealth to Mr. Anselm
who uses it to increase his fortune; Napoleon hands over 5 million
lions to Mr. Laffitte who kept the deposit in its entirety.

Against his own interests, Mr. Laffitte supported the conversion of
annuities. Mr. de Rothschild gives shares to three hundred de-
putes to make them defend his interests.

Mr. Laffitte founded the discount house, this noble
A company so useful to small businesses. SM Rothschild has
stock speculation has been a cause of ruin.
and resold on the Stock Exchange.

Mr. Laflitte was using the bank as an instrument of power-
sance and charity. For what purpose does Mr. Roths-
Child? What did he do? – Railways. We believe
having proven that this will bring him little glory in lava-
Nir. One cannot have both glory and money.

A member of parliament from R. calls Mr. Rothschild one of the greatest
citizens of France, this is not very flattering for her, because
Mr. Rothschild would be Austrian, if he were not Jewish and cos-
Mopolite; the same gentleman says that his German nobility
is worth its weight in gold compared to the French nobility, perhaps that of yesterday, th
never again. He continues in an abracadabra style; to
to say that the noble Jew is the guardian angel of France,
Far from winning ours, he spreads his own with both hands.

He gives food to the smallest humans.

And his goodness extends over all of nature,

(4) Two million,

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This Rothschild Ra is a true Providence, as is the author
He doesn't think he's doing too much by exclaiming:

Nothing is beautiful, nothing is great in the century we live in:
The truth displeases, and lies are everything.

The envious are obsessed with the deeds of GREAT MEN!
And its awful poison is found everywhere.

When you think that such platitudes are addressed to
Mr. James, one feels sorry for a servant who even soils his livery.

One point of comparison that has been overlooked is that which
exists between Mr. Laffitte making a king and rejecting him far from him
honors and titles, and a banker who, through sheer force of
Lending to kings grants titles of nobility which are
genuine securities. Loan securities.

We will not talk about the abuse that has been made of the paro-
Mr. Lamennais's, the great writer, did not preach the
a selfish, one-family community; he preached fra-
the eternity of peoples, the union of all for the good of all.
This is Mr. Lamennais's thought, and it is also ours. We
Let's not make a crime against Mr. de Rothschild of poverty
from his father. Mr. Laffitte was poor, but if the latter were
Mr. de Rothschild remembered it all his life, he had too often...
bfié. When one is the product of one's own work, one has the right to...
to be proud. But Mr. James only had the trouble of being born. You have a
unbearable pride that has made him retain it for 16 years
the name of Artois Street on his addresses: Mr. James did not
wanted to recognize the name of Laffitte Street. This smallness makes
to know what a great man we are dealing with.

What makes me even more well-known is the scandal.
which he let happen before paying for his daughter's shopping basket. The
The agreed price was 30,000 francs, but the Baron refused.
to pay only 24,000 francs, and dared to let himself be condemned by a
Commercial court.
The same king of the Jews had prayed to M, Jehener of Jui

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buy various rare manuscripts at a sale; then, when Island
bookseller had bought, SM ft in choice and paid for it foft {adre-
Mr. Techener, not being bothered by the manuscripts,
he did not bring the Jewish baron to trial, but he regretted having
dealt with him.

In the country house at Ferrières, 5. Mr. receives

seph; but SM sells his game to Chevet, which makes qæ
Rothschild's friends can kill anything that is...
sent at the end of their rifles, but they could carry nothing away
ter. One day, a guest wanted to evade the instruction; he
hid a pheasant and hung it in the fireplace that evening.
his room, but the guard had warned his host; the len-
tomorrow morning Mr. Rothschild, wishing to find the pheasant
Lost, the 8th book led to useless investigations; finally, he enters
at his friend's house, dressed in hunting attire and accompanied by his dog.
Suddenly, the dog stopped dead in its tracks in front of the fireplace.

"There's something here," exclaimed SM.
He watched the demonstrations of his dog, the king of the Jews.
he passed the stick of his rifle through the sniper's tail and in fact
to fall, a beautiful pheasant.

"My little one is chasing you away," he said, and he
goes out with the pheasant.

"Excuse me," said his friend, "he takes the pheasant, makes him a..."
he marked his paw with his knife, saying, don't
Please note, this is so you can recognize it tomorrow at Chevet's.

NOTE 1.

MR. DK THE PINSONNIÈRE.

Mr. de la Pinsonnière is a Peer of France; Mr. de la Pinson-
M. de la Pinsonnière is a count; M. de la Pinsonnière is the director of a
banking house, president of three railway companies

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e iron and administrator of six others, which makes a small
A total of ten jobs: we can see that there is no need to be
A government employee to hold multiple jobs. Well, you might say,
Look at the shareholders. But no, because the directors,
The directors and presidents of the companies are named
themselves. Ask that good gentleman from the Pin-
But, one might say, these jobs are still honorary.

What?

In the century we live in,
Honor is an empty word in the eyes of our great men.

Mr. de la Pinsonnière knows this very well; so what does he ask-
t-11? Not much; attendance tokens when he is ad-
minister and some 10,000 francs per year when he is president.
Can we deny this to a man who surpasses Napoleon and
Caesar, and who dictates to nine secretaries at once? That would be having
a very hard soul.

Moreover, Mr. de la Pinsonnière is in no way a function-
public sector, it's an independent with a hundred thousand francs' worth of income.
DRE per year. Independence is very expensive today.

ui:

THE
1,574
NOTE 2. +

This is from yesterday.

{It is worth remembering that the O'Neill company formed, in 1845,
a company whose purpose is to undertake construction
of the Dijon to Mulhouse railway (1); the prospectuses
said that this company presented super-
bes. Moreover, to reassure and embrace the shareholder, we pro-
put, art. 17:

"The payments made before obtaining the con-
transfer, enjoy an interest rate of 3,010 per year, one month after
the collection.

Act passed before Me Ducloux, notary, 8 April and 9 May 1845.

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"In the event of no concession being granted, the funds paid will be refunded"
grants awarded to eligible beneficiaries, without any deduction and increase-
"The interest rates specified below."

Based on these promises, subscribers flocked to...
and made their payments. But the operation, which appeared-
She knew how beautiful she was in 1845, but appeared detestable on July 6th (thirteenth).
months later). Consequently, subscribers were asked
to come and withdraw their funds from Mr. O'Neill, the banker of the
company, July 25th.

The shareholders therefore presented themselves, requesting the re-
their investment, plus the promised 3,010. But nothing came of it.
request. The board of directors, "after having long-
"Deliberately and very deliberately," he had decided not to pay
a penny of interest,

To console the shareholders, Mr. O'Neill made them
to say that it was with the deepest regret that he participated
to this carelessness on the part of the administrators; that he would have "desired"
not to be responsible for the distribution of funds," but that there
was obliged as the company's banker.

The shareholders then went to 'the home of Mr. the Count of
LA PINSONNIÈRE, Chairman of the Board of Directors, peer
of France, etc. The noble peer was in Normandy, and his
The concierge was unable to precisely state the location of his residence.
'cile, Consequently, the case was brought before the court of
commerce, and Messrs. de la Pinsonnière, de Freulleville, Félix
O'Neill, banker; Saint-Laurent, banker; Antoine Lu-
Zarche, railway administrator; Gabrie! Heun;
Girard and Bonnet will have to answer for this proof of practice.
industrial bité.

NOTE 3.

The authorization to acquire land in the vicinity of
Main railway stations is a worthy invention
of the Rothschild trader and his lieutenant, Mr. Pereire; that is

tem 30 LEA f
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the most elastic formula for leading to ruin com-
complete shareholders, under the guise of making them profitable,
in an operation completely outside that of the path
of iron, all the crazy and extravagant expenses that these
skilled contractors work on part of the road construction.
iron which remains the responsibility of the company; works of which
exaggeration, in everything related to form and weight
and its qualities are pushed to their extreme limits.
emails in the opposite direction to what should be; so that
These combined follies naturally lead to expenses
almost double what should be done. These are
these misfortunes and these false measures that we are going to unfold-
read successively in these notes.

Let's return to the issue of land, including the acquisition is nothing more than a fraudulent operation, grafted onto the operation of the railway, authorized by law.

Eu eflet, read this law, what does it say? that all land necessary for the construction of the railway and stations those dependent on it will be delivered to the company by the State. Now, what exactly are the lands you want to buy? ter in the vicinity of train stations? Doesn't that constitute 11 an operation completely unrelated to that of the cheminide iron, and therefore, do not constrain the shareholders, by a cunning and subtle means, to participate in an entre- a take that can only be uncertain and disastrous for them? because even if it were certainly good, you wouldn't be enough clumsy to come and offer it to them to share; it edifies you- laugh on these grounds a beautiful and good company in cum- inandite and you would create new assignats that you would sell at the highest possible price on the Stock Exchange, using your fair- seurs de teurs de sobelelets.

SL, if you don't behave like that, it's obviously because Acquiring your land is a bad deal; but it serves as a pretext for you to make a contribution that you

Grow in your own way, and make them pay well dear to the unfortunate shareholders of the railway; it serves you as yet another pretext to justify the exorbitant tax levy.

ex -

a capital injection of 200 million for the railway company of the North, of which 150 were to be sufficient for all the work at your expense. Then, tell us under the which article of your statutes, your general assembly, to received sufficient power so that May, and so many thousands other shareholders, may we consent and endorse by our silence, what is illegal, ubiquitous and exorbitant both in the powers that a few centai- A group of clerks gathered in assembly under your command? All is therefore unlawful, fraudulent, and cannot be sanctioned by the justice system, as soon as it is seized of the matter, let us hope that it will not turdera pus à l'être,
JOURNAL OF CIVIL ENGINEERING (July).

NOTE 4.

1} It seems that I was right in my attacks against Mr. Rothschild, because all his friends are very angry, and each One day I see their fury erupt, either in an anonymous letter-nyme, either in a pamphlet courageously signed by... initials or a false name.

1} First there was an alleged response from Rothschild 1°. To Sutun the last, king of the Impostors. All that The trivial insult can give rise to what has been displayed there, and I forgive it. would gladly have praised the author if he hadn't begun with a slander-infamous denial, for which I am determined to seek justice, as soon as The task I set will be finished.

I won't say anything about the new answer; I've already skimmed it. and rejected with disgust.

I cannot say the same for the pamphlet entitled A Jew to the French people. I will even quote a few fragments-mens to make known the style of Mr. Roths-'s friends ch11 (1).

TO MR. GEORGES DAIRNVELL,
kb! What, another insult?
What dare they do to our worship!

(1) For sale, passage du Granud-Cerf, 22.

0

And, no doubt, it's just spite

Who brought forth this cursed writer, _ . :-:

A pamphleteer, a fanatic,

Who believed, pushing the criticism
To the point of baseness, to the point of contempt for the law,
To make a name for oneself through one's sad exploits...
No, the people are now enlightened.
11 knows that THE CHILD OF ISRAEL IS CIVILIZED;

Would the Jew doubt it?

I just want to say one word to you,
And to prove to you that you're just a fool.

But what can be done against an unfortunate
Deprived of reason, who believes himself to be happy
When he defamed an entire race,
For the sole purpose of filling his bag;
Because it was also self-interest that guided your hand,
When you wrote without thinking about tomorrow.

But, like us, Rothschild shows kindness,
And only with his contempt does he "feed".

Yes, our people of Israel are too great
To stoop down to you, who are crawling away.
Also, without a film, without any other idea than reason,
I want to teach you this lesson.

Professor, I suppose you would have somewhat
need, beforehand, to study French and prosody.

Return to a more positive attitude in this regard.
'And looking back on sixteen years, casts a single glance,
And so, setting aside all slavery,
You'll see that freedom is our prerogative.
All together, and of the same nation,
Let us therefore forge only one religion:
By gathering around the tricolour flag,
"May July 1830 re-emerge,

PRE LI

And now for the sole purpose,
To forever all be good Frenchmen,

Signed: EUGÈNE GOUDCHAUX.

These gentlemen's prose is worth their poetry. Therefore, judge for yourselves.
In fact, their prose is less amusing. I don't ex-
does not accept that of Mr. Lesalopier (1), author of a hoax
Title: Ten Days of the Reign of Rothschild I, King of
Jews. Only, I am committing a crime against Mr. LESALOPIER by so-

to sign one's name to a depravity of which one is the author, even when we go and spread it, promising, to the one who will want to reissue it, A BONUS from Mr. Rothschild.

I will not address here the insults and defamation of these Gentlemen. Some deserve only contempt, others pity, and one of them the punishment that awaits the slanderer.

At the time of going to press, we were informed a new brochure which, in style, departs in every way the supposed answers that were given to us. MAD., author of The Truth about the Rothschilds, is a man serious, although he is opposed to us by ideas and by the Our sympathies. We are pleased to do him justice, while deploring the blindness that keeps him in the camp of Rothschild (1). We will respond to MAD... in a... a more extensive work which will be published in about two months.

NOTE 5.

We wholeheartedly support the ideas expressed.
by Peaceful Democracy in an excellent article which
Here is an excerpt:

"What should true patriots, who do not want to do, do?"
To bend the knee before the Golden Calf and its impure pontiffs?

(1) Probably a relative of the famous voter of that name.

(2) WAR ON THE JEWS, or the TRUTH ABOUT MM, DK ROTHSCHILD, = Ches Martinon. pr ann Vs 1 to Le

es –

"Organize resistance to the new throughout the country"
feudalism, to reveal without restraint its atteptates against the
freedom and general prosperity, his odious speculations
The idea of monopoly, speculation, hoarding, and usury, its
corrupt maneuvers to buy off the power at bargain prices
see public and electoral colleges, And if on the board of
all feudal iniquities, if at the memory of two great
revolutions made to inaugurate the reign in the world
We see stirrings of equality and fraternity in people's hearts.
We must not rush to address the torrents of hatred and contempt.
to calm these righteous angers. No one is inevitably con–

frages, to crush the weak, to establish in the world the
venality, fraud, the debasement of souls. The cons-
public science is right in not separating in its severity
criminals and crimes; it is also good that
for want of nobler sentiments there are in the souls of
traffickers at least have the feeling of fear, the only one that
could contain them. They would laugh too easily at the displeasure-
lords of the people who would never threaten to burst into
love at first sight.

No, we must admit it, the new monarchy at
The safe is preparing cruel expiations. Sooner or later,
The minority of unarmed slaves counted themselves and took revenge.
And history tells us what those acts of revenge were. The same ending
is at the end of the same iniquities in all eras, because
that God does not allow peace and happiness to dwell
Long endured oppression. Free to the new lords.
to take the chance by exploiting the tra- populations
vagrants whom misery delivers to their sultanic whims and
of tyrants, but they should expect reactions that
are the sign and providential punishment of evil.

"The dynastic monarchy may believe itself to be selfless"
in this battle of subjects. She is mistaken. We
we warn him with a sincere sense of condo-
a spree for undeserved misfortunes. In the eyes of the people,
She bears the responsibility for all the grievances. If feudalism

55 -

The people believe that the dynasty reigns because it governs.
The consequence is obvious, and the recent manifestation of the jar-
din des Tuileries la révète an besoin. Toute victime des
industrial crises and commercial anarchy will want
to do like Joseph Henry, a spectacular death, Lé dus
will completely lose its political character; - since
Alibaud has already lost him; - this will become a phenomenon
social and industrial; and Mg Le examples, surrounded by pu-
licitness and crowned with immortality, will perhaps suffice for
to make it an epidemic, like fire in certain eras-
questions. A reason weakened by sophistry, embittered by the
Matheur, doesn't have much to do to convince himself that he
victims of fatal knife wounds are permitted to wear
a fatal blow to those she regards as the sacrifices-
"

[TO THE ISRAELITES]

I bear no ill will whatsoever towards the Jews, whom I regard as my brothers. Every religion seems respectable to me, and religious Jewish community, by virtue of its antiquity and admirable history, has right to our veneration and respect; but I want to those who are called Jews, that is to say, according to the meaning-popular fiction, sellers or dealers of silver. I deliberately use the word "Jewish," firstly because it renders my thought; then, because I would like the Jews not to re-They would no longer keep that name as an insult, and that will happen. as soon as some of them cease to deserve it. The few-The Jewish people hold a glorious place in the history of nations; No race has been more fertile in brilliant individuals. Unfortunately, they believed that God had granted them the monopoly of exploitation, and they brought a kind of Fanaticism in the art of extorting humankind. The

ME 56 -

Jews, as they are in part, are no longer of their time; They remained the Jews of the Middle Ages, instead of showing themselves worthy of the public rights granted to them. I am not saying That's only for part of it. The part that inspires repulsion in me. justinctive, As for the Jewish merchants or others, who have earned a reputation for integrity and selflessness, I value them as much as, and even more than, some Christians. I com-I take it, and I love equality too much to incite hatred. Jews. I use that word as a deserved punishment. by a few. The noble character of some Israelites gives me hope that in the not-too- distant future my accusations today's tions cannot be reproduced without in-justice.

It was necessary that the mass of Jews themselves drive out the ven-deers of the teiple, saying to them, "My father's house "is a house of prayer, and you have made it a ca-"A set of values."

GEORGES DAIRNVÆLL.

EXTRACT FROM THE SUMMARY.

The servants. - To a slander. - To MPR - The newspapers that one does not Doesn't read. - The cost of bad prose. - What is my goal? - The Usurious feudalism. - 1815, the Jews, merchants of old clothes. - Where's the 60 million?! - Fraudulent sale of shares - We live of shame. - 60 million yielding 800 million in interest. - From the mono-

bankers, what it brings in. – A former candle seller, re-
representing the people.– 250,009 shares sold in a quarter of an hour.

– Order to merge with the Rothschilds. – The bags of coal, of which
Mr. Isaac Pereire came out very pale. – The attendance tokens. – the re-
Little-known sayings. – The Neapolitan loan. – Jewish monopolies.
– Material interests. – The spider and the banker. – Legal thefts.
– Mr. Locke. – The road to Le Havre and the Versailles line. Pro-
fashionable biting. –The neo-Jews. –The people. –Usury. –Messrs. Roth-
child and Laffitte. – Borrowed nobility. – A great administrator de-
interested. – To the Israelites.

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Gift and England. – The Rothschilds, bailiffs to kings. – The loan
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than or Satan. – Loan scandals of 1844. – Anecdotes. – Che-
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© PHILOSOPHICAL HISTORY

OF THE

FREEMASONRY

ITS PRINCIPLES, ITS ACTIONS AND ITS TENDENCIES,

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1850.

Many writers have,

Freemasonry; this institution
was attacked with a viva-
extreme city by men
who had an interest in the de-
to stun, to destroy; she has
was defended with energy
skillfully, by insiders.
In this line of thought, the struggle
is interesting because she has a
but which is not without great-
; deur; it is, for an order
to which a huge number of people are affiliated.
to continue his work, to move towards the realization of
his views, to the application of his principles, or to succeed-

ee

to descend under the hatred or ridicule inspired by the men-
dream. The books written for or against have therefore a
genuine interest, because they cooperate in a work
important; dictated by a desire for destruction or
conservation, they work towards the triumph of an idea, and
In this respect, they deserve attention.

Dissidence has arisen within Freemasonry.
nonsense; a human institution, like all others, without
with the exception of those who have exerted some influence on society,
She submitted to the law of humanity. No real schism was
possible in Freemasonry, since its principle is
simple and clear-sighted; but such is the weakness of men,
Such are their passions, their vanity, their errors,
that schisms have broken out, not over dogma, -
This was impossible, we repeat, - but on the
nature of the ruling power, on its possession, on its
acts. Schisms erupt in religions, they divide
profoundly affects men; the negation of a doctrine
obscure, doubt surrounding an incomprehensible mystery,
arm populations against each other; the blood
As humanity sinks, it groans from the cruelties committed in the name of
of God, and a few years later the bloodiest
victories, when the sword believes it has had its last word,
When extermination thinks it has destroyed everything, the
peoples find themselves face to face with the same believers
these, more rooted than ever, demanding freedom
for their worship.

Happier, Freemasonry has not had
bloody schism, and never, in this respect, nor the
Neither misfortune that leads astray, nor fortune that dazzles, have

fit

commits a crime against humanity. However,
the spirit of domination, inherent in human nature, has
divided the followers; their vanity created distinctions, and
The spirit of contention manifested itself when the persecution
the response against them was less violent.

We wrote long essays, we passionately engaged a
lodge, sometimes an entire Orient, for reasons
secondary; external quarrels, which served so
well, the enemies, whom they seemed to incite,
stopped the Freemasonry movement, the
development of his great thought. The unnamed volumes-
brables born in these inglorious struggles seem to us
more harmful than the most ardent attacks.

These two causes inspired the writers of the
Freemasonry has joined another cause
which has none of the grandeur of the first, which does not have,
like the second, the excuse of a struggle, fatal it is
true, but finally of a struggle which drives, which stirs;
That's speculation.

Between the ardent attacks, the conscientious defenses
its, the public, unable to understand the nature of the in-
his institution, had remained undecided; his curiosity was piqued by
retracing the temple ceremonies, describing the
The challenges that await newcomers, by printing the
words one needs to know to penetrate the interior
lodges. Curiosity answered the call and made the
success.

By publishing a book on Freemasonry, we do not
Let us not come to defend the order that we do not attack.

France, nor take sides with either of the two major powers
see those who lead Freemasonry – if they walk

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To the same end, we do not look at the banner, —
nor reveal what was meant to remain a mystery. We have just
to trace the philosophical history of Freemasonry,
that is to say, to consider it from a point of view that we

believe in something new. Specially written for the French—

Masons, our work aims to teach the
true doctrines of order, — doctrines sometimes mis-
known, — to explain the true meaning of the ceremonies, of
to popularize the philosophy of our school, to finally pose
Clearly, that is frankly the goal of Freemasonry.
The thought that guides us is that the sustained struggle
by our order for so many centuries is not close to
to end, and that Freemasonry is eternal. We
We will explain the causes of this duration; we will write its
history by taking it from its appearance in societies
ancient times, by making it cross centuries in India,
in Egypt, Greece, and Rome; we will show it,
after Christianity, in England, in France, in
Italy, Spain, Germany, America; we
we will see how things will change depending on the laws, customs,
the needs of the sectarian peoples were transforming, explaining its
symbols and the links that connect one century to another;
Finally, we will mention his perpetual struggles, the proscribers
the events that struck her, her triumphs, her faults, in order to
that the lessons of the past serve the future.

We are not mistaken about the importance and the
difficulty of the task we undertake by coming
to trace the philosophical history of a little-known order
despite the numerous volumes published about him, let's say
everything, of a little-known nature despite the multitude of followers
who throng the columns of our temples. Crowd

light, fickle crowd, always swirling, which
She exalts what she begins to understand, only to forget it.
tomorrow, which will not be presented two years in a row

immediately with the same thought, with the same desire;
a dizzy crowd, rushing forward with fervor and...
simply remained indifferent, before understanding
completely fulfilling his high mission, or who recoils in astonishment
faced with the duty to fulfill it.

If a dogma, a faith, a religion were to be
shelter from this fatal scourge of indifference which does more
it was wrong that all the persecutors together did not accuse him of it.
This dogma, imposed upon the heads of men, was to be the norm.
the Masonic faith and religion.

Freemasonry, in fact, does not impose a cult of the en-
France; she doesn't tell the child, like the Catholic,
like the Protestant, like the Israelite: I will take you at
From your birth, I will raise you in my worship, you will have no
no other, and you won't be able to leave him without shame.
without deserving the damning name of renegade. She did not-
only addresses grown men; if she asks them to
What religion they belong to, it's not for their
Advising them to change it is a way of preaching tolerance to them.
rancidity towards those who do not share their faith; it is
to make them understand that all religions have
a common link, the moral law; it is to teach them
that God is in such a high sphere above humanity
manité that he should not worry about how one
He adores him; it is to finally tell them that idolaters this Christian
Look, Israelites and Muslims, civilized and savage,
Rich and poor, all men are brothers.

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Thus, from the very first day, from the moment of entering the temple,
not only are Masonic doctrines revealed,
but the purpose of Freemasonry is shown to man
that we admit it. Freemasonry would be nothing but a vain
In short, if she were to limit herself to setting a goal without moving forward...
its realization. Here the struggle begins; ideas from the outside,
so different from those of the temple, they react; the passions,
the specific needs and expectations of these men
still belonging to the society so often agitated by
Revolutions regain their power; thoughts
political, so ardent, so active, come to obscure the
the purpose of Freemasonry; the members find themselves facing
face to face, as in the world, with their opposing views,
their opposing wishes, their enemy policies. So

glimpsing what they hadn't understood at first, or resisting a trend they do not want to support because they do not share it, or are satisfied with their position, social situation and fearful of future prospects, the Masons, we say, fall into the calm of this indifference that is destroying today the forces of the past so powerful of Freemasonry.

Fortunately, indifference does not affect everyone. men; great institutions do not die without having fulfilled the destiny for which they were created; the Masonic faith has remained in many hearts. It is for you who have remained faithful to him, for you who are not satisfied with empty words, who do not limit their action to small alms, for you who see its goal and want to walk towards it, that we are writing the history of Freemasonry, that

that the goal of his philosophy, and, in our thinking, no philosophy is real, great, or complete. complete, that on the condition of rising to God, of embracing laws, human institutions.

KAUFFMANN. CHERPIN.

Lyon, July 1, 1846.

| we come to remind you of its dogmas, its tendencies, indi-

this a little

PHILOSOPHICAL HISTORY

FREEMASONRY.

PART ONE.

CHAPTER ONE.

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Its method of operation; the objects to which it limits its examination. – Freemasonry considered as a religious school, – It does not call itself a daughter of revelation; it does not permit a man; she is tolerant; consequences. – The circumstances in which they appeared Loreto, Moses, Jesus Christ, Muhammad, are different from those in which the Frankish people of Freemasonry. – Origin of societies; migration of peoples; selection of leaders; birth of the Masonic; its god; its flag.

At the Masonic 'SCHOOL', it must be admitted
07. It's best to explain it from the beginning, isn't it?
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4 to 4 human, of civilization, among
1 \1 88 a Re 24 #1 to those who have had an influence on
ei ze + = + companies; however, it is
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{ more direct, more real. It is

It's easy to understand this kind of thing.
of absurdity in which Freemasonry has remained as
philosophical school; for it, no advertising, no portico.
no high school where crowds can flock to hear the lessons
from the master, to be nourished by his word. From the very beginning, in

struggle against established powers, against all those who live off them.

14. Development of intelligence

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the weaknesses and mistakes of others, carefully cultivated, the
Freemasonry shrouds itself in mystery, imposing on those who
demand the initiation of terrible trials, outdated today-
of today, misunderstood when they are no longer needed, but necessary

but it would be ungenerous to ridicule it, because of serious men like the early Freemasons had
There are better things to do than create pointless or useless ceremonies.

The Masonic school does not stay long in the regions elevated, but obscure, where God, his essence, his action, discussions in which all schools have become passionate men; she acknowledges and proclaims without emphasis the existence from a Dicu who created everything; she doesn't get lost in abstractions to search for the origin of good and evil; it observes their existence, and his initiation into the rank of master, perpetuated since thousands of years up to the present day, without alteration in meaning, and almost with the same forms, is in this respect the most important lesson simple, the clearest and at the same time the highest that has never been given to men, and that in our particular we have we ever found in the history of the various philosophical schools phiques that have shone some light on the world.

The study of heaven and the study of earth, that is to say, God and Man, and through him societies, these are the two terms of all philosophy, the two objects to which they are attached, and indeed They embrace everything. The Masonic school does not look far— Time on God, the solution to unsolvable problems; it revolves around God; it turns promptly turned her gaze towards humanity; it was to humanity that she turned her attention; task; it is to give him good institutions, a larger sum great happiness, these two points inseparable from all civilization

tion, which it applies specifically, by proclaiming principles

of an eternal fairness that nothing can henceforth obscure, nor neither fraud, nor lies, nor weakness, nor tyranny, and who will so often put her in conflict with the oppressors of social. | |

Philosophy that is, in a way, earthly, that is to say, seeking more the destinies of man on earth than the essence of God, she speaks through emblems, instructed by them as much as by

OF FREEMASONRY, of

the dissertations, and the speeches of its orators, free in the — thought, free in form, will have as its object the deduction of consequences of the invariable principles of which these emblems are the representation.

This idea of educating, of popularizing principles by speaking to the eyes, was the happiest conception. The senses and the intellect— agency were struck at the same time, and this one was developing

instruction, so well suited to the time in which it was put into
This practice, still so useful today, was immensely successful and which
We must thank those who conceived it, for it will be one of
their titles of glory, it will be the honor of Freemasonry to
Throughout the ages, this result, we will explain it, but we will not
we would not want people to think they would find anything in our words that could
to be considered a condemnation or a bad-
monitoring of schools that have adopted a differentiated instruction system
rent from that of Freemasonry; we would reject all
a similar interpretation of our thinking.
Is it we who would want to rise up against you, philosophers?
from antiquity, the Middle Ages, and our time, you who have
enlightened the world by passing it on from age to age, from hand to hand
hand, the torch carried from one century to the next, which made res-
to shine so brightly! It is through your discussions, through the
method created by you, that the spirit of examination and criticism may be born;
You are preparing for the liberation of the es by enlarging the
domain of human reason.
Whatever system you adopt, the result you will achieve
conduct the study of the universe, whether you arrive at negation or at
the affirmation of the existence of God, of the immortality of the soul, the
results of your work, the consequences drawn from your principles
will, in both scenarios, be favorable to the development of
civilization, useful to humanity. We do not have here to pro-
to declare between you, materialists and spiritualists, who have established the
great philosophical division, but only to note what
has resulted from your efforts; if you deny God and the immortal soul,
Society will have to focus specifically on the happiness of men.
regulate their relations in the interest of all; if you proclaim

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God and the immortal soul, men must strive to rem-
to fulfill the purpose of creation, which is the development of civilization-
tion, in short, the improvement of everyone's lot. On both sides
you arrive at the culture of intelligence, at the establishment of the
well-being, to the foundation of institutions that protect rights and
'the interests of all.

On another note, through you the worlds are discovered
green, the laws that govern them clearly deduced; the march
The existence of the stars ceases to be a mystery; their distance from Earth

that which glitters around them will not stop the human gaze. The Heat, the weight of bodies, and attraction are revealed; phenomena of the universe unfold, now understood. Our organs, our senses are analyzed; the functions of the mind are examined. complicated; man finally reveals himself slowly to himself, con- He seeks a new existence through this self-knowledge, the deeper, the most wonderful of all.

This is what you have done for the earth, which owes you one eternal gratitude; but—and it is in this that there exists a The difference between you and the Masonic school lies in this: The school achieved a result that is important to note, because it is one of the glories of Freemasonry – your philosophy, addressing itself specifically to the mind, presupposed, let's say micux, exi-

, &eait, to be understood, required an intelligence developed through study letters, through preliminary notions; his language has for- special mules that are not within everyone's reach; wandering at through the labyrinth of the heavens, it is not always accessible to simple children of the earth; among the crowded audience Despite your lessons, not everyone was able to follow your bold and strong thinking. its flight towards the sky; the eagle often disappeared into the clouds at glances from the crowd.

Today, in the very heart of Europe, in this France who proclaimed the sovereignty of intelligence, to which one de- demands the sanction of any discovery, of any idea that is not there not yet hatched, in which all science shines or is reflected, heaven or mirror for every sun, for every star, at the gate of palaces where The kingship of thought reigns supreme, and open to the masses, there remains still

FREEMASONRY, a)

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an immense number of men incapable of understanding the great truths of philosophy. In the countryside, in the cited, while efforts were made to scatter the light, of the parta- ger among all the children of the nation, alongside the representatives the highest levels of intelligence, at the foot of the pulpits from which fall The highest lessons of reason and knowledge are embodied by living beings. plunged into the most absolute intellectual blindness; fetishism rubs shoulders with religion, the most senseless beliefs, the most ab- surdes, those most opposed to the order of nature, are admitted without reflection, without examination, as truths about which one does not Don't argue.

Sitel is still the state of humanity in countries where the scientists

previous ones, in antiquity, where it did not yet have the means of dissemination than speech and writing, where it lacked the most

The most powerful lever ever given to civilization, the press,

penetrating everywhere, seeping in everywhere, silently, like water beneficial through the layers of soil that it will fertilize?

From both an intellectual and a political standpoint, the Societies were divided into several classes, and he didn't...

It has been given, philosophers, despite your efforts, to bring down the light in all the depths, no more than to make it retain—to the echo of your words.

What you have done for men enlightened by instruction—high tition, class unfortunately still restricted in the societies where only wealth allows for rigorous and lengthy studies, the Freemasonry did it for the people; you spoke to the head of society, she spoke to the body, and her teaching had this effect. In particular, she had the good fortune of being a true eman—the formation of a large number of intelligences that would never arrived without her at the knowledge of the truth. It is therefore for the people that Freemasonry, as a philosophical school, has probed the mysterious arcana in the depths of which thought Humanity has gone astray so many times; it is for him that she stops. a short time in the high regions of the sky, where everything is still darkness, where everything will remain a mystery for a long time; for him, that from heaven whom she admires without understanding, she is quickly redescended

descended upon the earth, acknowledging the great creator in his works worlds, proclaiming their veneration for him, and thinking they would accomplish to fulfill his eternal vision: — by dedicating himself to the improvement of men that he did for good,°this word taken in the most absolute sense.

In this slow but perpetual action of improvement, there is no It had no elements of brilliance, noise, or renown; there was no than a continuous benefit; that would sufficiently explain the species of the obscurity in which the Masonic school has remained, if there was no other cause for this darkness, which dominated all the others, inherent to the very nature of the school.

The philosophers, when the deduction of their principles leads them to touch, in some way, upon the institutions of their country. They shroud themselves in reticence regarding the established cult; they profess everything a deep respect for the form they would like to see revealed to destroy, which they will try to undermine; their strongest arguments sometimes seem to arrive by chance, like an objection that they they form their own doubts, like a doubt expressed by another. This Their circumspection is dictated by their interest, which is that

They are waiting, and we must forgive them for surrounding it with some veil. their bold thinking; but rest on them; the light they they want to throw will sparkle, slowly, by degrees, but it will shine. The Masonic school could not act in this way; its principles were so clear, his thought so obvious, that there was no In times of hesitation, no transaction is possible; in times of tyranny, and this one is of all the powers that have governed societies the one who reigned the longest, one had to either succumb to In broad daylight, or to work in silence; it is the latter option that she took.

We do not need to discuss today whether masonry, in By choosing this role that condemned her to obscurity, she understood everything. the importance of his mission; we are poorly placed to appreciate- acknowledge this fact; we urge those who might be tempted to acknowledge it to... Damn, those who regret the brilliance of a school, to refer to the the time when she was born, remembering what struggles she had to endure, from which her obscurity did not save her, to what persecutions Even more terrible she would have been subjected to if, instead of acting in

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OF FREEMASONRY,

In the shadows, she would have made the public square resound with her doctrines, which were the negation of the existing order of things at the time. This fact If it is so serious, so important, it will be clearly explained throughout. the hour; that all judgment be suspended until then. The thought that led Freemasonry to shift its focus away from God, to whom she first rose, to the man who remained the object of his affections, whose fate has always exclusively concerned, explains why we still find her in darkness as a religious school, why it doesn't seem to have, in this respect, exerted a very powerful influence on the

Society, or rather why this action, which will soon be revealed, is

remained unknown to most men who judge only on the external factors. However, other causes, different from those which prevented Freemasonry from flourishing as a philosophical school phique, still independent of his situation in the State, does not give him have not allowed it to have a global impact as a religious school. as a religion. These causes are as follows:

Freemasonry does not claim to be the offspring of revelation.

She is not personified in a man.

Taking tolerance to the highest degree, it allows its advocates to... yours to worship God as they see fit, without worrying about the a form that will have such a great influence, whose transformations will be written in letters of blood in the religious history of the world.

Thus, from the outset, she disdains the three elements that... would give her a shine she doesn't seek. A few words will make clear the situation in which she places herself from the outset. gine. It is found everywhere in men, manifested in each not in ancient societies, barely weakened by education In modern societies, there is a pronounced tendency towards love of marvelous. Should we see in this love of men for what is mysterious, for what is not perceived by intelligence, for something that reason cannot admit, an inherent weakness in their nature, the manifestation of that pride which places man so high in the hierarchy of beings, the intervention of heaven is always essential to give him the laws under which will regulated not only his relationship with the divine, but also his actions, his relationships with his fellow human beings? Or this love?

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Is the marvelous the development of a poetic feeling? innate – which seeks sustenance and delights in wandering in fantastic regions, inhabited by beings of a superior nature, including the winds seem to bring him his voice, the thunder to manifest the Anger or presence? We will not decide, we will limit ourselves to... we will observe; the crowd accepts, without understanding, what is being done to them said to be supernatural; in vain reason submits to examination, doubt or No, the reason in this is not the lot of the multitude.

Those people understood the influence of the intervention of the mer- those who, preaching a new religion, brought him down of the revelation, presented her as daughter of heaven; plagiarists destined to copy each other eternally, to give the world the spectacle- perpetual key to the same lie, always repeated, for lack of anything better. Once the revelation is admitted, what sanction does it not impose on the laws? civil and religious legislators! What strength, what character Doesn't this imprint a sense of fixity on them by presenting them as the work? of God! Also, ever since humanity has remembered his deeds, preserves its records; those who created religions have never failed to use this means as an element of success.

Freemasonry did not employ this deception;
Such means were not of: his presence. Immediate daughter of

the priests abusing the sacred character they attributed to themselves, and that the ignorant masses were willing to acknowledge them, forced to always fight, modifying one's means of aggression according to the nature of things that it wanted or prevented from taking root or To undermine, she spoke only in the name of intelligence, which is indeed a emanation of God, but which is not God, which is a ray of this great light, but is not that light itself.

From its very beginning, from the very first day until today, and it will be as long as it lasts, the truth fighting against lies, fighting with sincerity; she could not not to call herself the daughter of the revelation by eclat even though she was the truth.

The religions that share the earth have generally personified themselves fixed in a man, in a reformulation coming to summarize the maxims that were beginning to spread, synthesizing ideas

OF FREEMASONRY. 9

which were germinating, which already had some power; for it is necessary note that these so-called revealed religions do not occur not all in one piece, do not fall from the sky like a meteorite An idea appears on the horizon of the mind; it grows, vague and cloudy at first; it clears and casts some light; its consequences appear; it expands, it is shared, and the diffusion The sion increases its strength. Its realization would modify the condition of the companies; this being understood, this achievement becomes a need, we Passionate about her, religions are born; the star has become sun. Religions take the name of a man, but they re- they saturate the hopes, desires, sometimes the passions of a great number.

Zoroaster, Moses, Jesus Christ, Muhammad, whose names are attached to four major religions, were not the only ones who preached doctrines, we will not say new | but great and wise, deserving of the attention of the people, tracing for companies a better way, presenting them with a set principles whose adoption could have a powerful influence on their destinies; thousands of men have emerged, aspiring to role of reformers, capable of fulfilling it, and who have passed, not not unnoticed, but without leaving a trace, including the names and the Most of these acts are forgotten because they did not come at an opportune moment.

It is not enough, in fact, to simply provide or summarize ideas which Practice would improve the lot of men; one must arrive on time. while the men, tired of the religious and governmental system the mind to which they submit, or which is endangered by it, glimpse

to arrive on time, to attach his name to a transformation. He
It is important to understand each other clearly: once the idea is formulated
never dies; sometimes long centuries after its manifestation
Strange, unexpected events suddenly arise, which...
inexplicable events if there were no ideas as there were for
the seeds deposited in the earth a slow and mysterious germination
mination that suddenly causes a thought to burst forth in the middle of a
society, like making a tree spring up in the middle of a forest.

Moses and Jesus Christ were due to their time and circumstances.

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in which they appeared, to find themselves in admirable situations
successful editions.

The Hebrew people are oppressed, captive in Egypt, forced to give-
publicly display signs of respect for gods he despises
taken in secret; his political life has ceased, his moral life is stifled
under constant persecution; the annihilation of the
race, and to achieve this more quickly, children are slaughtered at
cradle; for some time yet, nothing will remain of this little-
Plea, that memory. Moses appears; he was or was not saved
Water matters very little today, but then this
Faith fixes its gaze on him: God has saved him from death
to accomplish his purposes. He gathers the Hebrew people; he speaks
to his imagination by presenting him with natural disasters such as
signs manifested of heaven's wrath against the oppressors; it
appeals to his reason by giving him hope for freedom; he awakens his
material interests by promising him well-being in a land
fertile land that he will conquer. The war cry resounds; the Hebrews
They move away, armed for defense and attack, because it will be necessary
perhaps they dispute the route they will take; they punish on
the newborn Egyptians, the death of their children; they carry-
they satisfied the rich gold and silver vases they had borrowed, satisfi-
thus, from the outset, a twofold desire for revenge. Moses...
leads to the time of the ebb tide through the bed of the Red Sea, where
the flood engulfed the Egyptian army a few hours later
sent in pursuit; the imagination and ignorance of the multi-
The people see a miracle in a natural event. The people have
thirsty, the old shepherd, who knows where the flocks find water to quench their thirst
"Térrer" designates the place where the pickaxe must dig; the water flows for

to quench the thirst of the camp; it was Moses who struck the rock with his

rod and made a miraculous spring gush forth! Moses climbed the mountain
tagne where he goes, he says, to receive orders from the Dicu of the Hebrews; he
He descends in the midst of a storm, preceded by lightning, escorted
From the lightning; he brings the law that God dictated to him! What more can be done?
more to act vividly on the imaginations, in a multitude
who escapes slavery, persecution, death, who saves
his children of the sword P

For Jesus, the circumstances were not the same. Rome had

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OF FREEMASONRY. 11

He conquered the world, but the hand of an emperor is too small.
to contain it. The subjugated peoples are growing impatient with the yoke, and
already one can hear the distant stirrings of the men of the
North, which will lend the edge of their frame to a new faith,
who will carry it on the backs of their shields. Yes, Rome has con-
who the world, and in the political order slavery is established
as a fundamental principle of society; in the moral order
Prostituted religion has fallen into public contempt; the apotheosis
monsters clothed in purple, and whose corpses will
Rotting in the sewers makes one doubt even the gods!

Beast fights are no longer enough for a greedy people.
of bloody emotions; it forces men to tear each other apart under
His eyes, to give her a moment of excruciating pleasure. Morals
have reached this state of degradation that man no longer has
sex; Rome adopted all the vices of the subjugated nations; there, softness
has penetrated to the very core of this body; society is decrepit,
Gangrene is everywhere. What better time for preaching?
tion and the adoption of the morality of the Essenes personified in
Jesus Christ |

In this famous land of Arabia, the cradle of the three great
religions that have divided the world united in the belief in unity
of God, in this desert where the three great lawgivers wandered
solitary, face to face with their thoughts, before being followed by
the crowd, Muhammad emerged, six centuries after Jesus, in
Different circumstances, but no less favorable. Faith
Christian faith, wavering among the newly converted Arabs, had been
deeply shaken by these endless heresies which for three
For centuries, the churches of Africa and Asia were agitated. The Arabs, so willing-
bound by their character, by their customs, to bow to the voice of
God, to accept from him the dogma of fatalism, that is to say, to look-
everything that affects him, everything that relates to him, like
sacred, as immutable, had seen the same doctrines in turn

Their spirit, so poetic in form, so positive in substance,
understood nothing of these unpoetic subtleties, these discussions
baseless, children of diseased minds, fruits of pride and
They needed noise. Disenchanted, they returned to idolatry; the

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altars of paganism were reclaiming the place they had ceded to
| altars of Jesus; Christian thought was about to succumb in the East,
Muhammad stood up to prevent him from dying, and he succeeded. But he
it was necessary to adapt it to the needs, the spirit, the passions of the Arabs;

He did it.

Jesus had condemned the sword, but in the blood of the Arabs.
too much fire was bubbling over; they had too much ardor, too much energy,
so that it would be possible to chain their arms. And then, listen,
listen to this terrible noise that is passing over three parts of the world;
These are the armies that come from the North to descend upon the South;
Italy is in the hands of the barbarians; a Lombard king has sat down
to the throne of Numa, which had already been over by a king of the Ostrogoths;
that distant sound, it is the death knell of the Late Roman Empire tolling, and Maho-
Met invites the Arab warriors to share the spoils of the giant
He has fallen. His successors will not fail to do so.

Was another motive needed for the triumph of this new religion?
The old woman who made strength her most powerful ally?
Here's the thing: Jesus preached social reform, Muhammad was going to...

had said that all men are brothers, Muhammad breaks the castes, an eternal obstacle to equality, and in reality made brothers of all his soldiers. Jesus condemned slavery; Muhammad did more. Slaves who embrace his faith become the equals of their masters; whether they display courage or talent, they will be one day their leaders!

Muhammad, too, knew all too well what power, what force he would find in the intervention of the divinity; he shuts himself in the solitude, and there, he says, he is visited by God; he gives the Arabs his poetic gospel, page by page, and the Quran is, he says, written by God, brought by an angel, in the night. This miracle lasts twenty-three years; God sends the Quran verse by verse, following the needs of the Arabs, or rather according to the needs of the prophet-legislator.

This is the context in which the three major religions that still reign in the civilized world; here they are

| all three personifying themselves in a man, all three doing
The divine intervention, Your revelation. We will explain everything-to-

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OF FREEMASONRY. 13

the time of the origin of Freemasonry, and we will understand elai-

why she didn't seek success and instead...

Wait, why doesn't she have a boss, why does she belong to men and not to one man, why, still active always fruitful, always moving towards the fulfillment of her an eternal work of improvement, she could not, she should not not to be what Judaism, Christianity, and Islamism have been. Freemasonry, throughout the ages, has a character that is in particular, a character of initiative and movement that is not not that of these religions, although it was in the minds of those who founded them.

Moses speaks to the Hebrews, he establishes the tablets of the law, he overturns the statue of the golden calf; Jesus discusses in the temple with the doctors to his disciples, he preaches his doctrine in the public squares; His apostles imitate him; he drives the money changers from the temple; Muhammad follows the same process and gives his voice the auxiliary of the sword;

However, throughout these three religions, men are public-called upon to come and hear what they teach; the frank-Freemasonry, on the contrary, does not call to itself, but receives within its fold those who have not found the truth in others cults; it does not provoke, far from it, it imposes trials to those who seek the destruction of its temples.

Another important difference: religions preach doctrines prescribe rules, establish dogmas, and proclaim themselves eternal, without wanting to understand that everything works and sc transforms around them; they impose on thought the bed of

Procrustes so as not to be overtaken by it; the laws, the inst-

Instruction, science, it makes everything bend, it stops everything to link everything to them when the movement of human progress hand always leads the world to new discoveries which expand the field of science.

This claim by various religions to an immutable im-What is possible is precisely what separates them from Freemasonry. which makes her not their opponent, but the opponent of their priests as soon as they go astray, as soon as they put error to the place of truth, that they disregard the needs of the people.

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We hope to prove beyond any doubt the pro-the position we have just put forward; if we succeed in it, we will have established that Freemasonry works in the cons-aunt of the progress of humanity, almost always preceding it, pointing them out often, never staying behind them when She did not report them, and always went escorted by the rationa-the most complete list, we will go back a little further, but we we will not linger long in these dark times; we we look forward to getting to the facts supported by historical documents risks. |

The state of the first societies, the conditions that govern the relationships between individuals, such as the time of their formation societies will forever remain an unexplained enigma; a veil mysterious covers both the origin of the world and the cradle of man. When the first society appears to us, that is to say when humanity, like a child whose memory unfolds As he grows up, Loppe is intelligent enough to preserving its annals, we find it limited to a small number of individuals without arts, obeying a few ideas generally

even the name; she lives by fishing and hunting, shapes herself in
These exercises are in preparation for the war that will soon break out between the island
various aggregations, as if time were not strong enough to
destroy and needed the hand of men, as if love
that united a family, the attachment that bound a tribe, not
They should not extend to all families, to all tribes!

Societies are slowly transitioning from this semi-wild state to
the state of pastoral peoples, then to that of agricultural peoples who
followed quite naturally from the previous one, Let's not stop
too long a period of time on these transformations, not that their study
either useless or uninteresting, but because a greater interest
Our immediate task will be to focus on observing one of these
large phases that begin with small proportions for
then exert on humanity the fastest and most extensive in-
fluence. 11 This refers to the migrations of peoples, tribes, and
peoples.

The need to provide for one's subsistence created the culture around

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the cabin; the need to preserve animals taken during the hunt, and
which can pass into a state of domesticity, that of bringing their pro-
The pagation created the pastures. The pre-priesthood was born, and with it
all the good it gives, all the evils it brings about have been
contributed to society. Families have become larger,
the herds multiplied; the corner of land chosen by the tribe
can no longer contain it, or rather feed it, suffice to its be-
care; a portion of this tribe will seek another land,
to form another tribe, to pursue different interests.
This phase is one of the most interesting in the life of peoples.
one of those that provide the earliest materials for history; it
is almost always accompanied by events that cannot be-
Winds that will never be forgotten, which remain engraved in the memory of nations,
because they often signal a new era for her.
Different interests, in creating and developing, have given
birth to antagonism, envy, hatred, war. The
The fable of Abel and Cain was put into practice; the war of brotherhood
to brother in the first family became a reality, and rose from
family to family, tribe to tribe, people to people.
The men who emigrated in groups were therefore armed for

Defense first, conquest second; the need to direct-

tion, discipline, unity, required a leader, they would find him; the parent, the brother, hitherto legally recognized by all, became the first of them. Tyranny does not easily establish itself in a camp formed in similar circumstances; Equality before the

The enemy's arrow and spear are the most difficult to destroy; there are commandment for the salvation of all, there is not yet despotism, not yet passive obedience, that will take time.

One to establish itself, the other to bow their heads; it is in the calm that follows the war, in the organization of the conquest, that oppression is born and develops.

No matter how much virtue one who can do everything may possess, it is difficult that he does not go beyond what is right, legitimate, and permitted.

Now that institutions have claimed to regulate everything, to map limits between all powers, ensuring the rights of all, you

You are witnessing this perpetual struggle between duty and desire, between power and right. Judge what must have happened at the origin-

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the creation of companies, when nothing was defined, nor the rights of leaders, nor the duties of individuals. Also, the first leaders of the These societies were quick to abuse the power that their gift-soldiers were born who were subject to command, who had fought with them, in whose eyes they were surrounded by the prestige of the

victory, of the strength that public opinion attributed to them when the colony

had prospered under their leadership and that their particular passions- They could use the pretext of the general interest.

Ambition grows in the heart of man at the same time that his fortune; always driven forward by an insatiable desire, He constantly aspires to conquer.

The chiefs had been appointed as arbitrators of the disputes; they judged- They often returned according to their passions, to which they were neither sufficiently strong, nor wise enough to resist; justice is eternal, but the rules of justice, poorly defined in a nascent society, let-

They knew the field was open to all whims; tyranny began.

The day when, after a successful war, the victors found

Finding the cultivation of their fields too arduous, they gave up the barbaric custom of slaughtering their prisoners, they reduced them to servitude forced them into the most arduous labors, to rest

It was their responsibility to produce. Thus it was inaugurated, entered in customs, then in laws, slavery which, in forms and different names, has continued to this day.

of whom we were equal, and the men who had knowledge of their rights and compensated for the lack of power with a firm will, offered resistance. Society was organizing itself; this wave intuition of a superior being that appears in all peoples some were beginning to take shape, that is to say, the cult was created. The leaders of the societies were well aware that the material force would not be enough to enslave their fellow citizens; they understood the power of moral strength; they looked around them, studied—revealed the morals of the men at whose head they were placed; they saw them, struck by the beauty, the order, the harmony denying nature, raising our eyes to that space called sky, worshipping an unknown being, creator of the universe embraced by their gaze or guessed by their intelligence. Skilled at taking advantage of this ten—

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OF FREEMASONRY. 17

They distorted the religious dance of the peoples, their natural religion. invented religions whose dogmas, calculated by them, favored know their secret plans.

Gradually, we learned to teach man how to make the sacrifice of his freedom, his well-being, his life, by promising him the resurrection and a gentler life in another world. Then we threatened the enemies of tyrants with torments that should not never end; men were taught to look at strength and violence lence as sacred, by representing the gods seated on clouds—ges, lightning bolt in hand; the cult was surrounded by brilliant ceremonies lights whose brilliance captivated men who had only just the eyes of the body, whose spirit was surrounded by darkness; one does not To stop this misguided path, patterns were given. celestial, all errors were deified; all passions were deified. However, from the very beginning of these unjust powers, these cults Strange, yet he found wise men in these degraded societies. and enlightened people who preserved the tradition of their rights, and who, not capable of destroying tyranny by open force, they sought to to undermine silently; who, deeply religious, worshippers by conviction of a superior being, creator of the universe, retained natural religion rejected both the ridiculous gods and the vain ceremonies of new cults.

Drawn to each other by the similarity of their opinions, hopes, desires, through the communion of ideas, the only true one, the only great one, these men gathered to encourage each other in their struggle against the tyrants with whom they were going to contest the lam—beautiful in their freedom, to spread their doctrines through teaching grouping, to preserve the worship of one God in a cult purified by reason, this one and only true guide from which humanity—nité will go astray so many times; they were thus going to oppose a double

that, in their avaricious self-interest, men constituted into a caste special relationships were maintained among the people. Tyranny is more vigilant than liberty, because, in order to maintain, one relies on strength, the other on intelligence. The oppressors were frightened by these gatherings of free men; they trembled for the scepter they forgot they had received for the

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of all; the priests were frightened by these gatherings of men educated people who, denying them a sacred character, reveal their forgeries, were going to dry up the source of their wealth, and the persecution began against them.

Then the men who until then had freely gathered surrounded themselves with a protective shade; which would have been a great religion was a hidden cult; what would have been a philosophical school became a mysterious power. Secret societies were born! They had their trials, which did not frighten man with a pure and upright heart, but which, casting into the soul a certain terror, should naturally have driven away the one who had not penetrated in the temple only to reveal its mysteries, and which was to He trembled, knowing his mission had been guessed, his goal discovered. He was going there of life for the initiated, and we understand why they made themselves heard death threats against anyone who would betray them; the nations had proclaimed the right to punish anyone who put themselves in revolt against them, secret societies borrowed this code and sought shelter behind it. They had their serpreserved until now, the terms of which may seem outdated born, but they recall a great era of struggles and dangers; They had their distinguishing marks; they were going to Let's get to work!

The initiates had only one God, the Great Architect of the Universe—towards, and all the names they give it throughout the ages have the same meaning.

Their doctrines can be summed up in three words: holy trinity which has become the flag of the peoples, sacred labarum towards which All the oppressed turn their gaze, including all the freedmen strive to fulfill the motto, a banner often stained with blood and always resplendent, a hundred times overthrown and always raised again to hover over humanity and show it the path it must to walk; these three words were: LIBERTY, EQUALITY, FRATERNITY |

This is the origin of Freemasonry. Its action is at first slow, ignored, insensitive; only then does it reveal itself to be... bursting forth, from time to time, in public uproar, and the men who closely follow the history of their time, have—

unknown, whose existence was undetectable, whose traces... were soon losing, had brought a powerful direction to the events.

On calm days, it's surprising to hear in the middle of the the deepest silence of societies expressing thoughts that one believed them buried in oblivion or drowned in blood. The French-Masonry has hatched, there it is; let it spread its wings and look at the world; it will expand, it will grow; it will Spreading in the shadows, the winds will carry his thought to all Where they blow, they will deposit its seeds on all lands. as they scatter the seeds while running across the northern steppes of the South.

With her begins a silent war, which is everywhere, eternal-nelle, which will attack all tyrannies, political and religious-his. The leaders and soldiers of this army are also ineon-naked; no drums, no bugles announcing their presence; some are recognized by their actions, they strikes and we think we've destroyed them, but they're still there, too. numerous, also acute; other men have replaced the men

My fallen comrades continue their mysterious war. The fighting-Many have no shields that gleam in the sun, no spears that wound and kill, no battering ram overturning the ramparts of cities, no bribed soldiers rushing into the breach, no Bronze that thunders in bloody battles, not muskets striking from afar. They will have only their. lively, sincere word. inflamed by the love of truth; and yet thrones fell-will be, cults will disappear, the regenerated world will see the re-reading some of their thoughts, will adopt their doctrines, and will march stronger and more determined towards new conquests.

Words are mightier than the sword; the time has come when it is necessary to reckon with intelligence and recognize the predominance of reason based on physical strength.

Secret societies, formed on the foundations we have just described to indicate, having as its eternal, unchanging purpose, to enlighten and to aff-to cross, will have too many interests to destroy, too many things to undermine, so as not to be violently attacked by the men who are founding their power over ignorance and slavery. The initiates gather-

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smells mysteriously – and that is one of the conditions of their success, of their existence – they will be accused of indulging in debauchery the most unrestrained, not to shrink from murder; the slander that discredits will not go fast enough for their liking

their morals, their principles; unable to condemn them, we will be pursued by the sword; dungeons, exile, the executioner will come to crown the work of persecution.

But, futility of tyranny! Long centuries will pass over this Freemasonry, and its enemies will not be able to bring it down; the Time, which devours the empires where it originated, will pass. before her and will not prevail; time will destroy her temples, And, having turned to dust, the workers will go to join their brothers in the night of the tomb; other temples will rise, children They will succeed their fathers, and thought will remain ever unchanging, a star always brilliant, will reign majestically over matter.

The forms of Freemasonry will change throughout the ages, across societies, according to the laws and customs of the peoples; it will organize its work according to the civil constitutions and government policies; it will have different ceremonies at various points around the globe, varying according to the genius of men- my, adapted to the ever-changing needs of the population- tions; his important act, initiation, will become less difficult, less rigorous in calm times than in busy days persecution where she will have to defend herself against secret maneuvers vres; its temple will open more widely in times of freedom; but its goal will be eternal, its flag always the same, its documents invariable trines, and the immortal sgra of Freemasonry.

There is in these words neither pride in the past, nor ambition for The future. Pride! Who would it belong to here, when our greatest or- Our founders' names are unknown to us, while the names of our founders are a mystery? In our temples there is no marble table or ai- rain to remember fleeting names; to each his own work and the egal- Freedom for all. Ambition! And for whom, when we work hard... that day will render our order useless by achieving conquests What did he set as his goal? Ambition! But we would like to be able to assign ourselves an end to the existence of the franc-

OF FREEMASONRY. 21

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Freemasonry. We would like to see the abuses it has perpetrated destroyed. what, the tyrannies she fought, the errors she... prevented the spread, abuses, tyrannies, and errors that prevail still in a part of the world. We would like to be able to adopt with confidence, with security, the ideas of those who shout at us, too many today, these Fateful words: The one who was content saw her maxims pass away in laws, in institutions, in customs; it is

What do you still have to fight when you have disarmed your enemies?]] there is no longer any political or religious tyranny; the Freedom, won through bloody struggles, was proclaimed on the France, and public reason does justice to the men who want impose credulity and levy taxes on ignorance! Beware of such sophisms, of these grand, empty words. of wind and lies. When an army has conquered half of a country that it wants to occupy entirely, disarm- she, by telling the other half to fall in line under the law that she What does it bring? When soldiers were needed to conquer, weren't they necessary? Not to preserve and complete the conquest? If it is permissible, when it comes to ideas, to borrow a Compared to material facts, look at Italy on from which our soldiers rushed with such ardor from the top of the The Alps were covered in snow. They brought him new laws. institutions in harmony with its needs, which fulfilled its wishes, hopes; the light returned to the darkened sun. What remains of so many battles fought on the banks of the Adige? of the Piave and the Tagliamento, of so many hard-won victories Purchased? Names written in history and on a triumphal arch- phe; the dust of Rivoli, Arcole, Lodi, Marengo; of Grandiose titles that no longer have any basis! Of the freedom won, what remains for this unfortunate Italy? battlefield of Europe, trampled by the horses of all The armies, where the blood still smokes? Nothing, nothing but hopes- Rancids stirring to end up on the scaffold! One day everything destroyed; we were unable to hold onto the conquest, and the most Tyranny has replaced freedom.

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Will this example not serve you? Will you disarm when Do you still have so much to do? Your past conquests, all great However they may be, however glorious a reflection they may have cast upon the world, look at them closely, see what they are and what dan- Gers, they run.

Of the three terms of the holy trinity which is our banner, the LIBERTY fights on, victorious on one point, chained to another; EQUALITY, written in laws, is distorted in application- tion; FRATERNITY, shrouded in darkness, ill-defined, poorly understood captured, was thrown out of its path, and saw the idol erected in its place almsgiving under the guise of charity.

Liberty, this common good for which your fathers dedicated so long- time fought, is usurped and belongs only to a small number;

nenie, delivered to all the miseries, to all the pains that it en-
fanta. In northern Europe, this great center from which once departed
every light, where every great thought of emancipation blossomed,
In the pursuit of social improvement, freedom succumbs once again, in
at this very moment, under the efforts of three powers, two of which
have so far maintained slavery in the form it took in the
The Middle Ages, and the most immoral thought that ever crossed the mind
leaders of nations, the organization of assassinations by those
even those who are responsible for maintaining public order, gives you the
measure of what can be expected of oppressors.

In the south of this Europe, liberty struggles relentlessly and without respite-
che, still struck in her victory, still eager to rise again-
to his defeat. In the East, on African soil where it was born
Without the religion of the great initiator Jesus, freedom is
bent beneath the Muslim's feet; in the arid steppes
as in the fertile gardens of Asia, in some states of
North America as in those of South America
Slavery persisted, even in France's possessions.
to the efforts made to break it, and to the unfortunate ones, your brothers,
your equals before the Great Architect of the worlds, groan in
the hardest and most humiliating condition imaginable
posed to a human creature. From all sides, finally, you hear-
Around you, hear the sounds of battles fought for freedom, be

- OF FREEMASONRY. 25

in the bloody sword fights, or in the cinematic battles
from the platform and the press.

Where will you find equality when freedom does not exist? Done
One is the base, the other the column; the base is missing.

Fraternity, proclaimed from the very day when Masonic thought
It could emerge, is less conquered, after so many centuries of struggle, than
freedom and equality, because it must essentially flow from
of them. Fraternity is in the laws of nature, in the will
of the creator, but man resists the laws of nature and
of God. Work has been, in our Europe, one of the great means
of emancipation; he granted freedom to the serfs of the cities, and
in this industry which created liberty, fraternity does not exist;
the three great powers of industry, engineering, labor and
Capital and the capital are engaged in a fierce war that undermines all three of them.

Is fraternity found in education, this precious light?
this divine torch which, by illuminating the chains of slaves, their
learned to break them; who, by shining his light on their moral misery,
Did it give them the desire to break free? She, in education,
this radiant sun that illuminates the steps of humanity; which, despite the

as if to mock tyranny, gilding the iron of the bayonets
that she had placed in the hands of her soldiers?

Is this a nation of brothers, the one among whom we live?
The body has been liberated, but the intellect has not. The child of
The poor will only receive a half-hearted education which will not allow them
not to rise. In vain will genius bubble in his head, his pen-
A vision directed towards the heavens will dream of the unknown; it will consume its vigils
to invent things already discovered, because he will not have put
with one foot on the last step of the temple of science, for

to venture from there into unexplored realms; worn down by the struggles,

He will fall, useless to others, and without happiness for himself.
will have surrendered his life to illusion, his days will belong to
despair.

We search for it in vain in our social order, this fraternity
holy, one cannot find her in any of our institutions.
Privilege is everywhere, and consequently, so is domination.

Intolerance raises its head, momentarily bowed before the celestial body.

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popular!.. She rises again, in the name of God who is the truth of
lying miracles; in a ceaseless struggle, she aspires to di-
to rule, to shape generations; you know what evils its
triumph would throw him to the ground!

Your mission is therefore not yet accomplished; continue it!

To enlighten men, to unmask the imposture, to challenge freedom
of peoples against their oppressors, that is your goal; to fight for
to make liberty, equality, fraternity triumph, written on your
Flag, that is your duty.

It is with the thought that the struggle is far from over, that the
Freemasonry is eternal, because there will always be men
willing to deceive and enslave, and always other men
ready to fight them, it is with this thought that we come
to trace the history of Freemasonry.

There was an outcry, and unfortunate events sometimes give rise to this
An error with an air of truth, we exclaimed that humanity was turning
always, men and things, arts and institutions, in a circle
from which she had never emerged, that civilization, after having par-
ran through all the phases, was doomed to go back
and to start all over again. That's a mistake; the day is

no, not to go back; she walks forward; she will go so far
that it can no longer be reversed; but it is up to you
to help him, if you want to remain true to the principles for the triumph-
phe of which you are gathered in society.

OF FREEMASONRY. 2)

CHAPTER TWO.

The birth of Freemasonry in India. – The two Indian Genesis accounts, that of Valmiki, the
The older one, that of Manu, much later, contains two religious systems and
completely opposing policies. – In the first, there is no distinction between men;
In the second stage, castes are created, which establish inequality among citizens. – Sing
The analogy between the caste system in India and that of feudalism in Europe. – First
Secret societies; their raison d'être, their purpose, their temples. – Temple of Elephanta
on the island of Salcette, of Elora. – Striking similarities between these temples and the
Modern Freemasonry. – Buddha; his reform. – Secret societies in Persia; Zoroaster; his in
Initiation into the mysteries. – Comparison between his doctrine and that of current Freem

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following the cycle gone through by society,
RS, we saw the nations arrive slowly,
ds. by degrees, in an uninterrupted sequence
of efforts, or rather of actions which are called,
develop, become linked, into an existence
analogous to that which the Indians first had
vidus, the family, the tribe. It's a circle that
AKE will always be growing, like the one that
HS2 produces in still water the fruit that falls
* > 2 of the tree leaning on its edges, circle enve-
always lopping a larger multitude, making them participate
to the assets that result from this association, as it im-
will later lay the chains of tyranny, when ambition
will have taken the place of the general interest, will have distorted notions
primitives of right and wrong. The nation has replaced the
tribe; the various chiefs handed over power to one of their number, of whom
They will be the advisors; the old man has become the priest; the order
civility was born, as was worship, that is to say, the form in adoration.
the union of God.
The first gathering of men is believed to have taken place in India.
the first organized society, a few thousand years ago

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the current era. The world's memory does not extend beyond this; the written records, monuments, which are living records, are also lacking to allow for a climb higher.

Beyond that, everything is mystery, darkness. Some want this

The first society appeared initially in the valley of Cachc-

mire, a few myriameters from this kingdom of Lahore, where the

The English have just settled there after having, for a calculated purpose

of

conquest, bloodied each year by revolutions of

palace, since the death of Runjet-Singh, of whom our compatriot,

General Allard was the first officer. Others believe in

find the traces on the upper plateaus where they emerge

the thousand streams that form the magnificent Indus River.

Others, placing it further south, locate it on the banks of

this admirable river which demands a tribute of living waters from all

the gorges of the Himalayas and plunges through a hundred mouths into the gulf

of

Bengal, the Ganges (1).

India, Persia, and Media would therefore have been the birthplaces of the pre-first societies, and the peoples of these lands, so different from

Characters, tastes, and inclinations do indeed appear in

same time in the history of humanity. A single thought

uniformity seems to indicate their common origin, a mark between

them a kinship link, the idea of three races of men, two

white women and a black woman dispossessed of her wealth by the two

others. You can already see the division that will later occur

Bible under the names of Shem, Ham and Japheth.

(4) If there is any country on earth that can rightfully claim the honor

to have been the cradle of the human species, or at least the scene of a civilization

and perhaps beyond, the benefit of the Enlightenment, this second life of humanity; if there is a religion that explains itself as if by itself through powerful impressions of nature and by the free inspirations of the mind, and whose naive forms and sublime, the designs simple and profound at the same time, the system The hardy ones, in turn, explain the dogmas and symbols with some success. religious than most other peoples, that country, certainly, is India; This religion, the one that still appears alive to us on the banks of the Ganges, with its priests, its temples, its altars, its sacred books, its poetry, its practices and its doctrines.

Religions of antiquity, by Creuzer; translation of Guigniaut, volume 1, p. 135.
See the Geography of India, by Malto-Brun.

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DF FREEMASONRY. 97

Of these peoples, one will always march before him, tou-
armed for days, marking his passage through his conquests, imprinting
the seal of his particular genius on the nations which he invaded
territory, and will reach Europe through the gorges of the
Caucasus, skirting the shores of the Black Sea, after having
marked its stages in Bactria and Asia Minor.

The other, on the contrary, the Hindu people, will shut themselves away under the
the most beautiful sky, in the midst of nature of such richness, of
fertility, of marvelous splendor, which will bring him
perfumes on all its breezes, whether they blow from the sea
deep and tranquil, which no ship has yet traversed, that
no foreign gaze has yet touched it, either by descending
From the gorges of the Himalayas, they shake flowers over his head.
gigantic trees caressed by their passing breath. It is
among this latter people, so rich in the treasures of nature, of which

language and genius are imbued with the most poetic colors

things borrowed from this same nature, which we will find
the first seeds, the first traces of Masonic society-
naught. Some of those who wrote before us about the
Secret societies have not seen the imprint of their footsteps on the

It will not stop us, and the facts will speak for themselves.

Moreover, what is so surprising about this negation of existence?

The existence of secret societies in India? In the mid-eighteenth century Europe had not yet rediscovered the lost key to The alphabet of the sacred languages of the Orient. (is a young Frenchman) who enlists as a soldier to go to India, and who after ten years of racing, danger, work, and study, finds Finally, in Persia, a fire priest teaches him the language sacred, preserved only in worship, allows him to copy the sacred books which are translated into European language, which for the first time the West will to know (1). At the same time an Englishman rediscovered the old Hindu language; double conquest which was the true conquest for the Orient, which was to lead to his literary rehabilitation,

(1) This young man is Anquetil-Duperron.

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who, by bringing new elements to science, would to produce profound astonishment.

It is not only his literature that will be rediscovered; we will discover- It covers both its civil and religious laws. Its policy is revealed, his religion explained through the darkness of his mysteries, his philosophy is followed through its phases. We come to contribute to the building of this rehabilitation, of this the disclosure of the Orient, by revealing its secret societies, his Freemasonry which participates in both politics and the religion, philosophy.

The history of the primitive people of India is divided into two epochs. perfectly distinct things, in each of which the law Civil law and religious law are completely different. During In the first period, the nation did not yet exist; the tribes are wandering in the vast solitudes, seeking shelter for the family, a pasture for the flocks, camping in the shade of the forests, at the sources of the rivers; not yet having the idea nor the need for the plow, asking the trees for part of their food, the other to the herds which constitute their only wealth, their primary possession. The land belongs to this- he who occupies it, or rather it belongs to no one, because He will take his tent with him when the pasture no longer offers fragrant herbs for his flock, which will already arouse desire less well-distributed tribes, which will need to be defended against them. - |

civil law; religious law is limited to the worship of the god of light—first, Indra. We must be convinced, despite the various names given to this god, despite his division into three persons that one clearly indicated, despite the subdivisions attributed to these three people, whom the primitive religion of India does not recognize—knows that there was only one god who created everything, as noted by Brahmin Ram-Mohan-Roy, died in England in 1833 (1).

(1) See his work: Translation of several principal books, passages and texts of the vedas, and of some controversial works on brahmanical theology, by Ram-Mohan-Roy, 1st edition.

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OF FREEMASONRY. 29

To make it clear how and why societies
Secrets were born, we need to explain them, and religion
primitive India and the second religious phase as well as the order
civil law created by it; a quote from one of the sacred books of
India, from the Paitareya-A'ran'ya, one of the Vedas, will judge this
primitive religion, while at the same time it will carry another en-
teaching on an important issue that we will have to
to occupy later.

L'AITARÉYA A'RAN'YA.
BOOK II.

\$ IV. "Originally this universe was only soul; nothing else
Nothing existed as active or inactive. He (that is, God) had
This thought: I want to create worlds; that is how he created these
diverse worlds: air, light, mortal beings, and waters.

He had this thought: "Here are floods, I want to create..."

guardians of the worlds. Thus he drew from the waters and formed a being

clothed in human form. He looked at it, and at this being thus
contemplated the mouth opened like an egg; from the mouth came

The word; from the word came the fire. The nostrils opened;

through the nostrils the breath of respiration passed; through the breath of

Breathing, air was spread. Eyes opened; eyes

A beam of light emerged; from this beam of light was produced the sun. The ears dilated; from these ears came hearing; from Hearing, the regions of space. The skin stretched; from the skin emerged Hair; from hair were produced herbs and trees. The chest opened; from the chest proceeded the spirit, and from the spirit, the | moon. The navel blossomed; from the navel came swallowing; of This one, death. The organ of generation appeared; from this organ The productive seed flowed out; from there the waters originate. | » These deities, having thus been formed, fell into this vast ocean; And they came to Him thirsty and hungry, and said to Him, "Grant us..." a smaller dimension, in which to live, we can to eat food. He offered them the form of a cow; they

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They said: That is not enough for us. 1L showed them the shape human; they exclaimed: Very good! Admirable! That's why—that man alone is declared to be well-formed.

He made them take their respective places. The fire becoming The word entered the mouth; the air, becoming breath, penetrated in the nostrils; the sun, becoming visible, penetrated the eyes; space became hearing and occupied the ears; the grasses and the trees became hair and fur, and filled the skin; the moon becoming the spirit entered the breast; death becoming the The swallowing entered through the navel; and the water became the seed. productive, and occupied the organ of generation.

"Hunger and thirst spoke to him, saying, 'Assign us.'" our places. He replied: I distribute you among the deities, and I you share in their power; therefore, to some However much a deity is offered, hunger and thirst have their part in it.

He then remarked: "These are worlds and governments--
nurses of worlds; for them I will give form to food. [I]
He looked at the waters; from the waters thus contemplated, the form emerged, and
Food is the form that was thus produced.

"Having thus formed, he turned away and sought to flee. The man"
Primordial tried to grasp him through words, but he could not
to reach her with his voice. He tried to reach her with his breath, but
He couldn't breathe it due to inflation. He tried to reach it by a
He glanced at him, but couldn't catch him with a look. He searched
He tried to seize it by Pouie, but he couldn't grasp it by listening to it. He
he tried to seize him by the skin, but he could not hold him by the
He longed to touch her in his mind, but he could not.
through thought. He tried to grasp it through the organ of generation,
But he couldn't hold him like that. Finally, he tried to reach him by the
swallowing, and so he swallowed it; this air, which is thus drawn to the inte-
laughing, seizes Paliment; and this true air is the bond of life.

"He, the universal soul, reflected: How this body
Could he exist without me? He considered which end he was going to
could penetrate. He thought to himself: If, without me, speech is articulated, the
Breath is exhaled and sight sees; if hearing perceives, the skin feels, and
the mind reflects; if swallowing swallows, and the organ of generation-
Tiou fulfills his functions, so what am I?

OF FREEMASONRY. 5

"Separating the suture of the skull, he penetrated through that opening."

Let's stop here. This is the whole genesis, as clear, as
simple as it will later be that of the Bible. That is the indication of the
the brain as the seat of the soul, of intelligence, this part of
Divinity. Modern science, after forty centuries of research-
ches, is still stuck in this thought that dates back to the early days
which humanity remembers. What could be greater and simpler?
at the same time as this primitive genesis! God exists and he is alone,
That is to say, there is one God and there is only one! That's the double
principle established from day one, from the moment when, extending
his gaze upon the magnificence that surrounds him, opening his
listening to the sublime harmonies of nature, to the great concerts
that the storms roaring over the waves give him
surging onto the shores, the winds hurling their powerful melody to
Walking through the forests, man is well aware that he is only a part of this
world, and that from a hand more powerful than his own came forth
all this creation!

God had this thought: I want to create worlds, and he created them.
Here is God, a single God, creator of worlds, that is to say
great architect of the universe. Such is the first theology of

descends to man. He had this thought: Behold worlds, I
He wanted to create guardians of the worlds. So he drew from the waters and formed
a being clothed in human form. I] looked at it, and at this being
Thus contemplated, the mouth opened. Further on, when he gave his
each element that constitutes man takes its place, it
asks how this man could exist without him, and, separated—
By opening the suture of the skull, it throws into the man's brain a
a part of himself, a spark of Divinity. In what other
Which religious book will you find this sublimity in? Which one will explain it?
better the gift of intelligence, the greatest of gifts given to
Man, and his distinctive character in the scale of creation?

There is an extremely important point to be made here, and which
We will soon appreciate its full value when comparing the first
Indian genesis in the second, the genesis of Valmiki in that of
Manu. God creates men and makes them equal; there are three races

distinct, known at the time, and God makes them equal; or rather, God'

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He does not create men, he creates man, and he makes him eternally
equal to himself by giving him intelligence, by penetrating into
his brain, as the Indian poet says, through the suture of the skull.
Thus, in a single word the legislator proclaims equality, from which will follow
necessarily liberty, fraternity; he does more: he consecrates it
by bringing it down from the hand of God.

This is the whole of Freemasonry: one God, architect
worlds; equality, and with it liberty, fraternity. It is of
the primitive religion of India that Freemasonry will be born.
His lineage was never established; but his time has not yet come.
came again.

In this first period of the history of the Indian people
Obeying Valmiki's law, secret societies did not appear
No. What would be the point? They would have had no purpose, they had no
no reason to exist; the people obeyed the dogmas that they

will later retain with a consistency that will transcend the

centuries without ever contradicting themselves. They will emerge when the time comes to

we have indicated from the outset as that which is proper to it, which essentially belongs to him, they will keep it until our era, as we find it today.

Indeed, everything is going to change in India; the civil order and the theolog-
The universe will be profoundly altered.

This is the first time I've learned that a people's religion changes.
when the civil constitution of that same people undergoes profound changes
attacks; a fatal lesson that will be repeated all too often and accomplished-
accompanied by persecutions, and yet which will be fruitful in the future;
it would later serve Europe to establish the predominance of
the State over the Church, by proclaiming the freedom of conscience of which
The insiders will give the first example shortly. It is
as in the history of nations no teaching will be
lost, and that the germ of a poisoned seed, transported
In a different climate, it will flourish a few thousand years later.
late and it will produce tasty fruit. India was to give us
the spectacle of this phenomenon in the moral order as in
the physical order.

Let us follow this transformation in which France will be born

OF FREEMASONRY. 39

masonry; it is interesting to us for this twofold reason
that she will show us a free nation in a moment, and not adopt-
believing that only one God, now bowed under the most dreadful
tyranny, and subject to the laws of the strangest polytheism; as
if the creator of worlds, the Great Architect of the universe had
wanted to punish the first people who forgot their law, lent their name
to idols.

War broke out; the Indians, full of weakness, like all
the peoples to whom nature has lavished its riches, are sub-
judged, are conquered by other races whose history has not...
served the particular names. Where did they come from? Perhaps from the
Persia, from Media. Perhaps it even descends from the gorges of the Hi-
Malaya of the Indians, ancient brothers, who, in their Asian Alps-
ques, amidst the arduous tasks of farming, on less soil
richer than that of the plain, under a less mild climate than that
the banks of the Ganges, have retained their original vigor that nothing
has not altered their strength, which nothing has softened, and which marches on
the conquest (1).

(1) This opinion that we express here on the successive conquests that would have
altered so profoundly the form of government of India, is generally
adopted by writers who have dealt with the history of Indian civilization.

Mr. Hecren said, speaking of the outcasts: The difference in color and profile between

remark between the Brahmins and this proscribed class. And I choose all the more readily this comparison, that the establishment of the Spanish in New Caledonia The world, wrought by both sword and cross, might perhaps offer the faithful image of the establishment of Brahmins among the indigenous people of India, if we had the story of the latter.

Mr. Klaproth has the country conquered by a white Indo-Germanic race which would descended from the Himalayan and Caucasus mountains at two very distant points The first branch, he said, merged entirely in India with the primitive inhabitants, of dark colour, giving them his language and taking their teiul; The other went on to populate Persia and spread ever further west, while a the first division headed north and northwest, towards the northern parts of our Europe, where it formed the great nation of the Goths. (Asia polyglotta).

Creuser and Mr. Guigniaut adopted this system of a white race composed Brahmins, Kshatriyas, and Vaishyas, spreading from north to south on the entire surface of India, subjugating one after another the original tribes and of various languages which inhabited its different parts in all their innocence, and who everywhere subjugated the natives by the sacred restraint of religion, willed,

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The Indians succumb; their first conquerors are soon conquered in their turn; always a new race comes to mingle its young and vigorous blood, mixed with the blood of bastard races, and finally From this shock, from this prolonged chaos, emerged civil and religious laws. all new; the Määnava-Dharma- code succeeds Valmiki Sastra, that is, the book of the law of Manu. The primitive nation, The patriarchal system no longer exists; in its place, the nation divided into castes; the God himself, Indra, changes his name and is called Brahmä. The inequality of conditions is founded by the conquerors; The people are divided into four distinct classes, complete-separated, and to make this division respectable, sacred, to maintain it, to stifle the murmurs of the crowd against She is attributed to God himself.

This is the new genesis that will disinherit the nation of equality proclaimed by the first: Brahmä produced from his mouth the Brahmin, or priest, who forms the highest of the castes; of his arm the kchatriya, or warrior, which forms the second; from his thigh the Vaishya, or farmer and merchant, who belongs to the thori-sixth; finally, from his foot the soudrä, or servant, that is to say the the mass of the people condemned to a kind of helotry.

After creating the castes, Brahmä assigns to each of them

never change. Here are the verbatim words of the law: "He gave the study and teaching of the Vedas, shared with the Brahmins (sacred books), the performance of the sacrifice, the direction of the sacrifices offered by others, the right to give and the right to receive see. » |

This right to receive will be widely exploited; it is being developed in the law in all its forms and about everything. A man Is someone who has committed a crime sentenced to a fine, to the loss The king must not keep these riches for himself, of his possessions. But he will perform a meritorious act by offering them to a Brahmin. Is a meal prescribed by religious law given by a head of

in the institutions it imposed upon them, to perpetuate both its supremacy and their Dependence. (Religions of Antiquity, Part 2, Book 4, page 587.)

Mr. Quinet, in his fine work on the Genius of Religions, followed the thought Mr. Klaproth's opinion regarding migrations to the north.

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OF FREEMASONRY. 39

In the family, the presence of a Brahmin is essential; the dishes those who must be offered to him are designated; it is essential to to serve first. If a Brahmin travels, the law imposes the obligation to... to give him and his servants hospitality. She enters on this subject in infinite detail.

The right to direct sacrifices offered by others, which seems This, which is entirely natural at first, will have the most serious consequences; the A Brahmin will know which families make sacrifices, which ones... abstain, and as the law punishes the latter, that is the brah- Mane was effectively appointed Grand Inquisitor. In another order In terms of ideas, the consequences of this right will still be significant. He must have the nation feed the Brahmins; they will collect a part in all sacrifices. If there were only one god, the sacrifices would not be as frequent; the priests will provide for them. Manu's law states that by creating the Brahma castes, he created in At the same time, other gods, who themselves created others, which produced gnomes, vampires, titans, dragons, and all that long litany of saints of all shapes and sizes, of all colors, before which the Indians had to prostrate themselves, to the- which made it essential to offer sacrifices.

One grasps at a glance the entire sequence of this domination, of this exploitation of the entire people, great and small, by the priest,

Let us continue our examination of the caste system created by Brahma.

"He imposes upon the Kshatriya the duty to protect the people," to practice charity, to sacrifice, to read sacred books, and not not to give in to the pleasures of the senses.

"To care for livestock, to give alms, to sacrifice, to study the holy books, doing business, lending at interest, tilling the land, These are the functions allocated to the Vaishya.

"But the sovereign master assigned only one office to the soudrà," that of serving the previous classes, without diminishing their merit.

You can already see the origin of the law, you understand who created it made, who wrote it, who lent it to God; if you still had any left Some doubt, it will soon be clear. Manou continues:

"Above the navel, the man's body was declared

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purest, and the mouth has been declared the purest part by God.

"By its origin, which it derives from the noblest member, because that he was born first, because he possesses the holy scripture, the The Brahmin is rightfully the lord of all this creation.

"Among all beings, the first are the animate beings; among Animate beings, those that subsist by means of their intelligence agency. Men are the first among intelligent beings, and the Brahmins among men.

"The birth of the Brahmin is the eternal incarnation of the justice. The Brahmin, upon entering the world, is placed first rank on this earth; sovereign lord of all beings, he must to ensure the preservation of the treasury of civil and religious laws.

"Everything the world contains is, in a way, the pro—the Brahmin's privilege; by his primogeniture and by his birth "He is eminent, he is entitled to everything that exists."

This is the law that establishes the castes, that assigns to each of them its functions, and it is easy to understand that it is the work of the priestly caste, priests associated with the nobility, to the condition to have preeminence over them, to have priority over them in order hierarchical. Religious law completely dominates the law here. civil. The social order it created will be maintained with severity. ritual that does not allow it to be broken, that will put an obstacle invincible to desires, to love, to gratitude, to all passions, like all the virtues that might have as their re- The result is to bring about the mixing of castes. Listen to the law: "The spouse-sister of a soudra, if he belongs to the priestly class, is degraded on the spot; at the birth of a son, if he belongs to the military class; when this son has a male child, if he is of the merchant class. The Brahmin who does not marry a woman of his class, and who introduces a soudrâ into his bed, descends to "Hellish abode; if he has a son, he is stripped of his Brahmanate."

It is not only marriage, the legitimate union that the law will proscribe; even love will not be permitted between the Brahmin and the daughter of the people.

"For the one whose lips meet the lips of a soudrâ, or rather, as it is written verbatim in the law, for

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he who drinks the foam from the lips of a soudrâ, who is defiled by his breath and who has a child, no expiation will spit him out-tera. »

God had to be held responsible for this condemnation; see How far do Indian priests go: "When a Brahmin becomes assisted by a soudra in the offerings to the gods, the oblations to the spirits and the duties of hospitality, the gods and the spirits do not they do not eat what is offered to them, and he himself does not obtain the Heaven as a reward for such hospitality.

Everywhere you find contempt for the lowly race of the Soudrâs, the superiority of the Brahmin. Is it a question of establishing the penaktes, the confiscation, death, inflicted in many cases on the soudrâ and the Vaishya, never reach the priest; of the interest to be paid to a lender, the Brahmin will pay two percent, the Kshatriya three percent, the Vaisya four, the Soudra five. In the scale of offenses or crimes commissions against persons, those that will have been against the brahmins or those to their detriment will be punished more severely; those committed by them will be redeemed by peilighter ones.

Is it a question of the administration of the kingdom, the duties of the

with them things to discuss, take their opinions and adopt the measure that seems most advantageous to him. But, the code adds, that he deliberates with a Brahmin of high knowledge on the resolution that he took in relation to the main articles; that he communicates all matters with confidence. There are in the governments provisions for days of scarcity when ordinary tax is not enough to the needs, where the prince has few scruples about taking the many of his subjects; the law will still safeguard the Brahmins. "In whatever distress he may find himself," this law says, "the king must One must be careful not to anger the Brahmins by taking their possessions; for, Once angered, they would destroy him on the spot, along with his army and

"his crews, through their imprecations and magical sacrifices.

"What prince would prosper by oppressing those who..."
In their wrath, they could form other worlds and other rulers of the worlds, and turning gods into mortals?

"Whether educated or ignorant, a Brahmin is a powerful deity,"

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like fire, consecrated or unconsecrated, is a powerful divinity. Even when the Brahmins indulge in all sorts From lowly jobs, they must be constantly honored, for they have "There is something eminently divine in them."

Upon reading this social organization which constitutes castes, which confine men without ever allowing them to rise above their circumstances, neither by talent, nor by virtue, nor by courage, to those who are Placed in the lower classes, they were struck with astonishment. a similar society, no progress, no possible improvements bles; it is immobility until a great commotion which brings ruin. There is an insurmountable wall between the castes— sand established by the iron will of the legislator. To give one the only example that will explain the 'petrification of this society' In Indian tradition, a slave freed by his master continues to belong to the class of slaves from which he can never escape, the laws say. by Manou.

One is struck by the singular analogy that exists between this | social organization on the banks of the Ganges and the organization

feudalism was established in Europe before the Indies were discovered green. In the West as in the East, the nation is divided into castes; Europe has its barons, its priests, its burghers, its scribes, elasses which correspond directly to those of the kshatriyas, of the Brahmins, Vaishyas, Shudras. By what mysterious

on the banks of the Rhine, the Loire and the Rhône, when India was still unknown to the West, or rather when the land route in had it been forgotten?

Did the successive conquest of Europe by the Franks brought forms identical to those that had emerged from the successive conquest of the indigenous Indian tribes by foreigners? And, in that case, does primitive tyranny have only one form? Isn't it natural to think that conquering peoples, the warlike migrations that emerged from the slopes of the Himalayas, and from which We retraced the route earlier, they did not leave their

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countries that, after the establishment of this form of government, ct that the tradition has been preserved among their descendants, to

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through the centuries, until the moment of complete victory, did this give them the opportunity to establish it?

However, while the principle is identically the same, the application- tion will vary in Europe for a reason that is easy to understand. In India, the Brahmins dominated, and we see from the laws of Manu what tenacity, what zeal he displayed in maintaining his domination; but the conquering peoples who made their way through the From the Caucasus to Europe, they had too many struggles to endure, too many battles to be fought, so that the warrior, the kchatriya, does not become the important man, the dominant one. It is in vain that the priest will want to maintain his power, I, the warrior, and he will land as equals, and from the struggle will emerge the division of the abandoned spiritual given to one, temporal things that the other will reserve for himself despite all the efforts.

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Another reason will prevent Europe from resembling completely to Asia in its governmental form; the priests of Europe will accept the law of celibacy; they will have no fa- a thousand, they will be recruited from all ranks; the families then-

They are at the head of the army. The lower functions of the cult will be abandoned to the bourgeois, even to the serf, and the clergy will to be a field open to all classes.

These are the causes that prevented the feudal system of Europe to resemble entirely the caste system government of India, and why that one lasted for a shorter time.

It is in this second period of the history of the Indian people that society, the order which is called today, originates Freemasonry, after having changed its name under all the religions whose errors he fought against, under all civil laws whose imperfections he attacked, but without ever having changed of an object, without ever forgetting its dual purpose: the adoration of a One God, equality among men. What were his foundations? teurs? As we said before, their name has remained eou- green with a mysterious veil, an imperative necessity imposed on those who entered into conflict against a society whose leaders, the bräh- The men who fought would not have forgiven them.

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their lies. Their individual actions likewise escape history, and for the same reason.

But their doctrines survive; they will soon form a body which will emerge brilliantly in the worship of Buddha and reproduce- Daira in Persia in the book of Zoroaster. If their names are fallen into oblivion that they can no longer pierce, their monuments These things remain, and after many centuries, they bear witness to their existence. Their underground temples can be found throughout India. rains, whose entrance is hidden in deep gorges, beneath rocks covered with bushes; sometimes even, as at Elora, It's a waterfall that hides the entrance to the cave from view. mysterious.

There is no doubt about the goal of the first initiates. Creuzer, who has shed such a bright light on the religions of antiquity, it indicates Clearly. "The most enlightened among the pagans, finding no more "in the public worship of their religion, enough to satisfy the needs of" "Care for their souls, formed themselves into secret associations where one » taught a purer doctrine, whose dogmas were con- » relied on signs and formulas inaccessible to the common people (1).

begin by attacking the mysteries with much more vigor than reason, and ultimately delivers them resounding justice. "The "Truth," he said, "knows no mysteries; they do not belong..." than to error and imposture. The need to deceive, if one can admit such a need, gave birth to them all. "It is therefore outside the bounds of reason and truth that he..." "We must look for the origin. That's why their dogmas have always..." Surrounded by shadow and secrecy. Children of the night, they re- "They doubt the light. However, we will try to bring it in their dark dens. Egypt had its initiations, con- » naked under the name of the mysteries of Osiris and Isis, including those of Bacchus and Ceres were largely a copy. The com- "comparison that everyone can do shopping and adventures of "The Ceres of the Greeks, along with those of the Egyptian Isis, offers too many of » characteristics of resemblance so that one can misinterpret the

(1) Religions of Antiquity, Part 2, p. 554. Notes.

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» lineage of these two fables. The poems about Bacchus and the story "of Osiris, the ceremonies practiced in honor of these two" "deities, and the identity of one and the other recognized by all" "ancient, do not allow us to doubt that the mysteries of the "The first did not give birth to those of the second. Cybele and" "Atys also had their initiations, as did the Cabiri; but "We will not go into the history of the specific ceremonies here." "Each of these deities. We will limit ourselves to grasping the general character and to define the purpose of these kinds of institutions, to "To present all the traits that they all have in common," and to give an idea of the means that were used to draw the » largest party in this politico-religious context.

"The Eleusinian Mysteries, and in general all mysteries, had "with the aim of improving our species, of perfecting morals, and to restrain men with bonds stronger than those that "form the laws. If the means does not seem good to us, because it "It clings to illusion and prestige; one cannot deny that the "But, in this respect, it was not praiseworthy. Likewise, the Roman orator "Does it include among the establishments most useful to humanity?" "The Eleusinian Mysteries, the effect of which, he said, was to civilize" "Societies, to soften the savage and ferocious customs of the pre- first men, and to make known the true principles of morals that initiate man into a way of life that alone is worthy "of him." That's what they said of Orpheus, who brought to Greece "the mysteries of Bacchus, that he had tamed the tigers and the "cruel lions, and touched even to the trees and rocks by the "harmonious sounds of his lyre. The mysteries were intended to..."

» a system of those who felt they had to support one with the other.
"This twofold purpose is contained within this verse from Virgil:"
"Learn from us to respect justice and the gods; it was a
"A great lesson that the hierophant gave to the initiates (1)."

We hope you will forgive us for quoting this long passage in which
finds a blatant contradiction, because the enemies of Pin-
Masonic institutions have often relied on these words of

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(1; Areyé of the origin of all cults, pages 475 and following; edition of year VI.

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Dupuis: "Truth knows no mysteries; they do not belong
"than to error and imposture." As we retrace the
the first steps of secret societies, it was important to show Dupuis
who attacked them so vehemently, to see for himself their benefits,
based on the testimonies of antiquity and Cicero.
The author of The Origin of Cults did not see, in his legitimate hatred
for all that is error and falsehood, the necessity in which one finds oneself
secret societies used to shroud themselves in mystery; he did not
He guessed their goal, which had been laid out from the beginning; if he had understood it
himself the story we are undertaking today. The societies
secret secrets were not born from the need to deceive, but from the beast
care to escape persecution, the persuasion that the mys-
Only symbols could initiate ignorant men.
to the great thoughts of a philosophy which would have been, without the use
of this means, inaccessible to them, beyond the reach of their in-
intelligence.

Let's return to Pindus.

The primitive cult was centered on the worship of a single God,
creator of worlds; the primitive civil law was equality between the
men; it is this double rehabilitation that will be pursued by
secret societies; to capture the imagination of those who join
will give them, to escape the persecutions that threaten them
always, which often affect them, they invent symbols.
sublime design destined to exert such a powerful influence

"The pure light of intellectual concepts must first and foremost be re-
» to bend in physical objects, and somehow take on a
"body so as not to dazzle the weak eyes with its too bright light"
"Of these men... What could be more imposing than the image? The image,"
"By grasping the meanings, one will reach the
"soul and will suddenly make the truth of a salutary penetrate"
"lesson, which, entrusted to the less prompt, though more
"Direct, seemingly, reasoned instruction, would not reach
"It will reach its goal and dissipate without fruit (1)."

These are the leaders of the followers creating these mysterious allegories-

(1) Cicuzer, page #.

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His, these symbolic figures that will transcend time, will arrive
up to us, and explaining them to those whom they admit into the
temple; their education is not limited to these figures, to these
images, but it relies on them, draws its main strength from them.
By borrowing these images from the realm of nature, from its objects

sensitive to its phenomena perceived by the organs, they compose-

It feels like a kind of morality book, a book that doesn't need
to study it extensively in order to understand it, to delve into it
the meaning, but whose lessons suddenly appear
simple and lucid, and are grasped by the intelligence, by the soul in
which they descend, like the objects that the images represent-
their sensations are reflected on the eyeball.

The pure, abstract idea then takes on a bodily form.
which she would never leave again in ancient Freemasonry, as
in modern Freemasonry; undoubtedly the great thought
Indian, creator of symbols, will not pass through the ages.
will not penetrate among the peoples without leaving and without taking
something; it will lose some of its original simplicity, it will...
will be surrounded by a procession in which she will walk as if enveloped;
The genius of the Egyptians will overload it with mysterious symbols,
fantastic images, inexplicable hieroglyphs; the character
The poetics of the Greeks will cause it to degenerate into a game of imagination; it
will borrow from the successive eras through which it passes
forms inspired by the needs of the times, by aspirations

so much, always profound and sublime, and precisely because of this
From the depths of this sublimity, it will reach us, and
will resume its primitive form in our temples, almost without
alteration.

At first glance, the symbol offers a vague, indecisive image.
which charm through their poetic form, which invite reflection,
the analysis, which forces us to seek the truth between appearance and
the meaning it conceals; the more the idea it contains escapes penetration
The more one tries to grasp it, the more it is first and foremost a fantastic form.
then a faint ray, a distant, uncertain light, which little by little
It grows a little larger and closer; then finally there is a sudden revelation,
swift as lightning, illuminating the mind like lightning

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mine the horizon in the darkness of the night. In its astonishing
concisely, he suddenly throws into view, by revealing himself, the ve-
Rité, completely naked. The torch shines.

The goal that secret societies set for themselves in creating Islands
symbols was completely reached in its part from the very beginning
principal; they enlightened, instructed, made men of
they were outcasts and pariahs. To escape persecution, they...
built their temples in the depths of the earth that the
English soldiers are searching today without understanding their destiny.
nation.

"On the beautiful island of Garipoura, which Europeans call
"Elephanta, which is near Bombay, close to the harbor, on the
"On the slope of the mountains, an elephant is carved from a rock"
isolated. As we advanced through the narrowing valley, we
arrives at a winding defile, between two mountains that seem
"To touch each other. There, we find a stone horse statue. Coming out-"
"From this parade, one enjoys a rich view of the part
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northern part of the island, on the sea and the nearby coast of Pile de
Salcette. . L

» suddenly you see the grand entrance of a magnificent temple which
"The massive columns seem to support the mountain that..."
"overcomes. The entrance to this temple presents a spacious facade
supported by two pillars and two pilasters which feature three
passages under a rock covered with undergrowth and bushes
savages. » | |

Doesn't it seem to you that the Masonic temple is far removed from
the city, lost as it were in the mountains? This elephant of
A stone, hewn from a rock, is it not an indication? (This appears to be a fragment of a la
Does he not show foreign brothers the way they should follow in the middle
of these uninhabited deserts? Further on, the statue of the horse...
Will it not be a second milestone that will mark that of the paths
Which one should be taken, indicating the vicinity of the temple?

This magnificent viewpoint, which one enjoys at the exit of the parade,
Will he not justify this race away from the city, in the eyes of those who
Are they not initiated? Won't there be something in the way they turn around?
towards Ja mer a characteristic sign, an indicator sign which

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OF FREEMASONRY. 45

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Let us enter the temple.

"The long line of columns which in perspective have the appearance of

"touching each other on either side, the flattened roof of the rock which does not seem—
» preserved from its fall only by these massive pillars whose cha—

"The piteaux are compressed and flattened, in appearance, by the weight"

"that they maintain, the darkness spread throughout the entire extent of the

"imposing and mysterious of these gigantic figures arranged the
"along the wall and carved, like the temple itself, into the
"Rocky rock, this whole spectacle, in a word, combined with the uncertainty of despair-
» widespread pervasiveness on the history of these monuments, seems pl-
"Let your imagination wander in the ocean of centuries and let it penetrate you"
"of that religious respect one feels at the sight of the works of a
"Unknown age (1)."

A large number of pillars in this underground temple bear, at
apex of each of the four corners of their pedestal, a head of
Ganecha, the god of prudence, or that of Kartikeya, the god of
the war.

This temple contains a large number of statues of the deities
Indian traditions, and that of the god Indra himself, of which we have
spoken earlier. But what gives our assertions a great
The weight is that we see the figure of Buddha there, of Buddha the phi-
the philosopher, the reformer of the religion of Manu, the representative
of society, of the school that we can call the mason school-
nique, which we will discuss later. Further on, in a
In the chapel, there is a figure of Buddha sitting on a flower.
of lotus.

"A quarter of a mile from these excavations, there are several more-
"several other adjoining ones. They appear to belong to the cult of
"Buddha (2)."

We find similar caves on the island of Saleette,
near Bombay; one of them offers, along with our Masonic temples
of curious rapprochements. Thus, above the entrance which ter-

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(1) Laugles, Ancient and modern monuments of Hindustan, page 162, 2nd vol.
(2) Ibid., page 170, 2nd vol.

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will teach the initiates which of the spectators is not their brother?

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mine the porch is an archway whose ends seem to protrude
from the mouths of the two animals placed at either end; the
the center of this arch is formed by the meeting of the flame that
Each of them exhales.

At the temple of Kéneri, on the island of Salcette, the same particulari-
same Buddha figure, same flames vomited pure from
monsters.

Another fact: Twenty-two inscriptions are engraved in the
temple of Keneri, and no Brahmin is able to read them; this
which suggests that they date back to ancient times,
and that they are written in a lost language which has perhaps been
to be that of the mysteries of that time. Finally, in that same temple, at
On the left, at the entrance, there is a dark room reminiscent of
our room of reflections.

These caves, so well hidden from the eyes of the crowd, these temples
mysterious as the Christian crypts of the days of persecution
will retrace so well, but on a smaller scale, with
Less grandeur, less beauty, to whom can they belong?
What hands carved them from the side of the rocks? Will they be
dedicated to the law god Manu? But he has temples of which
The domes gleam in the sun, in the public squares; there are
in the king's palaces, in the splendid islands, the dwellings of the kcha-
triyas, in the houses of the merchants; he has some in the village,
everywhere; and in those regions where not contempt, but scul-
how forgetfulness and indifference in worship would be regarded as
a crime and severely punished by law, we don't hide from it
to worship the God in whose honor the priests, the king, the nobles,
Power finally burns its incense. No one thinks of digging...
temples in the depths of the earth when the cult that one
Professing is not prohibited.

Did the Brahmins build these underground temples?
would understand that one of these mysterious retreats had to its origin
ginc to the ascetic devotion of some anchorite, such as the

ancient hermitages of Christian Europe; but the facts do not per-

do not admit this hypothesis; the immense work of these
sanctuaries, the statues that adorn them, the bas-reliefs that decorate them
rent, attest to the cooperation of a large number of men,

OF FREEMASONRY. 47

of a powerful society. It is no more acceptable that they be
the work of the Brahmins; these priests are too keen to demonstrate
their power through the publicity of their cult, the splendor of their ceremonies
monies.

Trust them to bring themselves into being; their laws are imbued-

drir, to make it nothing more than a moral domination by locking oneself in a physical darkness.

Those who hide in the bowels of the earth, who veil the statue, the image of their god beneath the vines that hang from the ro-dear ones, these are protesting against an opposing cult, an enemy of their own; at the same time they preserve the tradition of their civil laws broken by new laws that established the tvrannie against which they are fighting. Without apparent strength, they hide under the flowering bushes, behind the iridescent curtain of the waterfall of which the island The murmur stifles their voices and prevents them from reaching the ear of their persecutors, like the Bengal cat nestled in the corolla of a lotus flower to escape the eagle's talons, and of the the bottom of this fragrant chalice, gently swaying on the waves, made to raise towards God his free song that defies the tyrant of the air.

These were our predecessors, the first initiates, the early Freemasons; their doctrines will not always remain buried in the shadows; faithful to their mission of spreading the truth, to share in his good deeds with other men, the brothers will spread abroad the ideas with which they have been associated. God did not tell them to keep the regeneration to themselves alone. that they received from their elders; they should not, they do not want not to be alone in enjoying the pure morality they found in the mysteries; gradually scattered outwards, like the sweet the scent of a perfume spreads and invades the space, the doctrines penetrate-thirty in the huts of the poor Indian whom they first console, which they then raise up before her own eyes; an innumerable crowd-brable adopts them, and, becoming a link that unites peoples to The other, they are making the peaceful conquest of Persia.

Then the Brahmins awaken, emerging from their leaden sleep in which they had paralyzed the nation and frozen themselves-they themselves; they open their eyes, not to see the truth, but

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| to see what steps men have taken under a leadership unknown, from what point they started, how far they arrived vexed, and all the more implacable the longer they have remained stationary, feeling society slipping away from them, they begin-one hundred against the initiates this long series of persecutions which throws-will shed blood throughout the ages. You have seen the first works-You witnessed the first triumphs of your fathers, their first sufferings. Sad condition of humanity which forces the men who come to alleviate his suffering, falling victim to their generous inspirations, from their sublime devotion!

Here the facts begin to become clearer, the dates more precise-
his; when the pages of happiness quickly fade in history-
History of peoples, the pages written in blood are read more
for a long time. Historians agree that the laws of Manu
had lasted a thousand years when the religious wars broke out;

| A thousand years of slavery was still not a high enough price to pay for
reform required further sacrifices, and these were human victims.
The hands that were going to be given to Brahma. The persecutions that have
with the aim of violating consciences, of imposing an ultimate
Rejected, they are never justified; if there is a freedom that must
Above all, respect is surely that of the heart which rises towards

| divinity and the priest in his own way; the horrible persecutions in
of whom were slaughtered those who had adopted the new faith

Therefore, they cannot be excused; they are explained like all others.
crimes committed against nations.

He was far from this great and noble principle of equality.

| by the temple initiates on the principle of caste inequality
written in civil and religious law, imposed by conquest, hand-
held by force and violence. Under the overwhelming influence of this
Lastly, no progress could be expected from civilization.
which circled around a boundary without crossing it, without being able to
Never surpass. In vain the thought, which nothing binds, between-

| Did she see a better order, more suited to the needs of the
nation; in vain did imagination dream of it; in vain the ini-
They proclaimed its necessity; society was trapped in
a circle, she lived there without walking, deprived of pro- action

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OF FREEMASONRY. 49

aggressive, which is his eternal law, outside the path that the great arch-
The text of worlds has traced it for her.

Tyranny was present in form no less than in principle.
cipe, the persecution necessarily had to stem from the will
to maintain these forms; the principle that governed the nation
prospered all that was opposed to him, because, evil by
its essence, its downfall was certain from the day when a different principle-
rent manifested itself and acted. The force that dominates through free
consent from all tolerates discussion, the one that dominates at

always fears that other forces will take over the society that she has molded itself to its yoke, and she seeks to crush them all; she marching towards this goal without hesitation, ruthlessly; its path Once its path is set, it will go as far as cruelty and will not deviate. Civilization—that this force establishes and maintains, he said, on the very day of his appearance, her last word, she doesn't want to go any further; from—when its power is absolutely applied to retaining; its logic does not shrink from the torrents of blood it must shed.

Different ideas, opposed to this civilization, are bubbling up. in the minds of men; systems are born from them; the let them develop, then coordinate them, bring them into harmony when people recognized its superiority, it would avoid Bloody struggles would be progress; but all progress im—explains a change, and the rulers of Indian society are determined not to change, not to accept any modification; They prefer war, in which they must either succumb or triumph.

By so profoundly altering the forms of society, by creating the castes, the conquerors of the tribes of Hindustan, the conquerors These soil rants served a dual purpose: to reserve power, the domination, the enjoyment of wealth, material control social elements; secondly, to ensure and the direction The morality of men and the power that was necessarily being established religion's influence on these contemplative natures among the that religious sentiment was developed to a high degree.

It is unnecessary to elaborate on the first of these two points; the civil organization that we have explained and which is clear—

ideas, Secret Association of the Temple.

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The way it is laid out in Manu's law says enough for it to have been Understood; as for the second, the creation of an order of priests who receive the brahmanate only from their birth, do not per—tooth that by an infraction of the law which establishes a separation eternal among men, who can defile themselves with crimes without cease to be respectable, according to this law, forming a nation in the nation, passing down from father to son the priesthood which does not could never escape a caste inaccessible to anyone who wasn't part of it not born, enjoying immense wealth and exorbitant privileges so many tended to increase; this creation, we say, was for them the safest way to remain in control of the direction morality of society, to dominate it in the most absolute way.

The Indian church, as we have seen, did not confine itself to the sanc-

tuaire, was not limited to commanding and directing the sacrifices, to take one's share among private individuals, to enjoy the right of hospitalization so broadly understood in the law; the priest rose up, not only in his ambitious thinking, but in reality in the daily practice, above even the king's ministers, It should be noted that, in this case, their power was almost almost without control. The king listened to his ministers discussing the questions—important points, give their reasons rather than other reasoning could destroy, explain their views that views, had more high, or lower and better understood, better tasted, could cause regrowth; the struggle existed in the councils by that alone meant that discussion was necessarily permitted there; the per-

The sound disappeared; the king made his decision after listening to the

advice, but, says the law, he would do wisely to submit the matter to a Brahmanic. In other words, and indeed, the king descended to role of rapporteur of the council to the priest who was entering from the in a way, in the active politics of the State, was its true arbiter, the supreme judge, in short, the real ruler. The Brahmin is the The king, the linchpin of Indian society, is deferred to the priest. He then understood what immense power the priesthood must have

to exert power over rulers and over ruled islands, with what

He relentlessly struck those who attacked and fought him. directly or indirectly through reasoning, the outpouring of

OF FREEMASONRY. 51

Major reforms, whether opposed or not by those they support their aim is to limit power, to destroy prerogatives, are not easily accomplished; Hindustan offered proof of this. The efforts of the secret societies were ardent, the reaction of The Brahmins were bloody, and Indian society found itself completely... suddenly, as a result of this struggle, thrown into incredible chaos of ideas. In the minds of the people, the political organization and The nun was condemned; she offended all feelings. it outraged all consciences, its time was up, we com—took it, but we didn't understand it as well as we needed to. put it in its place; the whole worn-out edifice collapsed, and people applauded. at his fall without really knowing what should be built upon his

They did not have enough power to make their triumph
doctrines that were not sufficiently understood by that same

that they were very widespread; there were more in the masses

sincere desires rather than fixed ideas; one sensed the evil, one did not speak—
The remedy was not working well. We discussed this in the chapter
the previous example of the happy influence was truly extraordinary.
Freemasonry will exert its influence, throughout the ages, on societies
with whom she will be in contact, and we will indeed understand
how great it was; but it must be noted here, from the
the moment she first appears on stage, the
The mystery surrounding her will forever be an obstacle to her triumph.
complete on a given day. This is not a criticism that we
We address it to him; it is a fact that is inherent to his very essence and that has
This needs explaining. The people are willing to accept this.
that they embrace, and one must admit that their intelligence of
reforms are less developed than the sense of their needs;
They can get lost in an abstraction, tear each other apart for
that one, but they do not fundamentally change their laws
without knowing precisely what they are adopting, or at least without
to be convinced that they know it; also, from the day of his first
struggle in India, Freemasonry reveals a particular character

a bond that she will always retain; she will create soldiers for the

Whether the struggle is covert or overt, it will have no leader who will accomplish
fairly quickly the reform on which she is still working

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to have time to establish herself as the leader of a nation; she pro-
will proclaim the highest principles of morality and justice, she
She will defend them vigorously, she will make them triumph, she will make them
to adopt in the constitution of peoples, it will not be given to him
to apply them as a body; similar in this respect to schools
philosophical aspects from which it differs essentially on other
points, she will sow ideas, develop them, make them germinate,
will improve through them the lot of individuals and the lot of nations, and
however will never see their complete, total, irrevocable triumph
cable.

courageous and enduring great suffering, one can judge what must have happened. to be his first victory. From the midst of the general upheaval. produced by religious war, by the uncertainty of ideas in the largest portion of society, due to the lack of uniformity in their views, some being driven by firmly held thoughts of reform, the others having only a vague desire for it, a doctrine A new idea emerged which was taken by the ignorant masses for improvement. The promised ration took its place; Shiva appeared, Shiva considered later as the second incarnation of Vishnu, bringing the the cult of the Lingam, symbol of life and death, which, poorly understood Taken by the Indians, it was an appeal to passions without giving them no restraint, and motives for scandalous orgies often culminating in in the blood of human victims.

Where did this doctrine come from? Was it merely an aberration of The mind? Was it the result of some infamous calculation? It is impossible to specify it after so many centuries have passed, in the absence of docu- positive aspects; one finds them everywhere on the ruins of the temples. Brahmanical image of the Lingam, object of worship of the few Nowhere is there any indication of the thought that establishes its worship. What is certain is that social organization, which is important- was the most likely to be destroyed, received no damage, than the institution The castes emerged unscathed from this upheaval. The work of Those initiated had to start again; they pursued it with patience. which will become one of the distinctive features of the order in the future. This time They will not wait that long for success; their action will be taken soon they will feel it; their doctrines react, they will not triumph

OF FREEMASONRY. D9

not yet, but they will at least help the efforts of a reform- amateur who tries to wrest society from the disorders of which it gives the terrifying spectacle; they prepare the way for Vishnu, who purifies the worship of the Lingam by spiritualizing it, and which, unable to Extinguishing it, however, dampened the consuming fire of Shaivism.

At this point, those in the know can believe in success, in religion seems to date back to the earliest ages, the ancient doctrine of Val- Miki reappears; but the evil is too deep, the young priests of Siva are too interested in maintaining the lewd ceremonies and absurdities which accompany marriages in the worship of this god, to allow themselves to be easily stripped of their prerogatives, and Crichna, who seeks to destroy the Lingam cult, makes vain attempts efforts to achieve a complete reform that only Buddha could accomplish- will read thirty-six years after Crichna's death.

This era is one of the greatest, the most beautiful, of more solemn, which secret societies will traverse; the thought Masonic emerges in all its splendor, and this time throws at

Time had marched on, carried out its inevitable work that destroys everything to renovate everything; from the heart of this Brahmanic religion materialized in the worship of his thousand idols, doubt had arose; philosophy, by undermining religious doctrines, had struck at its base, the civil organization. By overthrowing them pedestal the statues of the higher and lower gods which can- they please the Indian sky, proclaiming the unity of God upon the ruins From polytheism, the Masonic school wanted the abolition of castes, that is to say, the overthrow of the political order; it put equality in place of the lie that had founded dependency, slavery.

It is from the temples of the initiates that the Buddhist religion emerged; Christianity will one day be the purest, the most the heightened religious tendency of men, and one can com- to take, by the striking similarities that exist between the forms adopted by him and those of the Buddhist religion, com- These women must have exerted their power over the Indians.

Buddha, who is God, says the popular legend that personified- Trusted in the reform by one of his priests, he created the myth, Buddha

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4. PHILOSOPHICAL HISTORY

descended from the celestial abode into the womb of Maya, wife of Sou- tadanna, king of Magadha, in northern Hindustan, and member of The Sakya family, the most illustrious of the Brahmin caste. Her mother conceived him without blemish, and gave birth to him without pain. After ten months had passed, he was born at the foot of a tree and did not touch not the earth; Brahma was there to receive it on a vase of gold, and gods or kings, incarnations of the gods, attended His birth. Mounis and pandits (prophets and scholars) recognized in this wonderful child all the characteristics of the divinity.

Buddha made incredible progress early on in the sciences; her beauty and her wisdom were more than human, And when he sat under a fig tree, the people gathered around him. He never tired of admiring him. The doctrine of renunciation to himself had not yet penetrated into the Spirit Islands, well that it had been proclaimed in one of the allegories of Brahma- nism; thus, legend has Buddha marrying a princess ceases to be his family, no less beautiful and no less perfect than he, and she gives him a son and a daughter; but, she continues, her noble heart, torn apart by the suffering of his fellow men, breathed only

and goes into the desert where his divine mission is to begin; there, He ordained himself a priest, shaved his head with his own hands, and, surrounded by his five favorite disciples, he gives himself over to life. more austere for several years.

After long trials, his penances completed, he declares to his disciples that the time had come to bring the flame to the world beauty of true belief; the gods themselves descend from heaven to invite him to spread his doctrine, and, radiant with glory, He travels to Varanasi (Benares), the holy city par excellence, to occupy the throne of the saints who had taught the law in the previous ages. Despite the opposition of his adversaries, he receives The people's honorable nickname was Mount (prophet). At this time—that the fire worshippers, who came from Persia, sought to pro— They would page their religion, but the divine prophet confounded the false doctors. Then word of his calling began to spread, and

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OF FREEMASONRY. DD

the doctrine of salvation that he brought, preached everywhere, pre— gradually gained value in Hindustan.

It is said that before his death, at the age of eighty, he announced that his doctrine would last five thousand years, but that it would outlawed in India, its birthplace; that its disciples would suffer violent persecutions, and that they would be forced to flee on a foreign land, from which true belief would then emerge, more More powerful than ever, to travel the world. He also predicts that after five thousand years a new god—man would appear; then he went to reunite with the divine essence from which he had emanated, and was worshipped by mortals as wise, inspired, or prophetic, or god same.

He is called the God of mercy, the giver of salvation, guardian of the human species and tasked with fighting against invasion ever-increasing plagues.

His images depict him being breastfed by his mother, who is holding him on her knees, receiving offerings of flowers and fruit. A A halo encircles the head of the divine child as well as that of his mother. The beautiful Maya. Elsewhere, Buddha, symbol of doctrine and of the Wisdom is often represented in the attitude of teaching. or in that of meditation.

the imprint of his right foot on a mountain in their country and

The one on the left in Deva-Lanka. The writers disagree

on the time when Buddha appeared; the opinion that seems to have prevailed
This was worth noting, as it was born approximately ten centuries before the Christian era
Some thought there had been several men from
same name, continuing the Island triumph of the same ideas; we re-
Buddha is still found in the planetary system of India.

But that's not what this is about; the reform has been proclaimed;
Buddha does not attack the warriors, the kchatriya caste
who provides the kings; that is not the important thing; the entire nation
is dominated by priests who rule indirectly, it is up to those
that he will strike the first blows; the liberation of the people
Indian power will result from the overthrow of their rule. Its first
The task is to call to the priesthood all castes, all men
who feel divine inspiration within them. This proclamation of the right

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of all to the priesthood is in itself a revolution; it is the de-
the fall of the Brahmins, the overthrow of the constitution, the et-
promotion of equality.

"This consequence," says Mr. Quinet in his fine book on the
"The genius of religions, was, in fact, deduced by Buddhism"

"with a fearlessness of logic that seems to belong only to

"The West. Christianity itself, in its most charitable form..."

"pure, did not more irrevocably proclaim the equality of all"

"Men. The Eastern genius wants to make it tangible. The

"Distinction between races," said one of these abolitionists from Upper-
Asia is characterized by its organization: thus, the elephant's foot
is different from that of the horse, the tiger's foot is different from
that of the bull; but I have never heard that the foot of a

"Sudra differs from that of a Brahmin. Likewise, in what

Look at the birds, you can make out the eagle, the sparrowhawk, the turtledove,

"The parrot, by its plumage, flight, color, and beak; but

"Priests, warriors, farmers, artisans, are similar in the

"Flesh, through skin, through blood, through face, through bones: all the

"That they are all part of the same caste."

This was the synthesis of the doctrines preached in the temples. initiates, scattered outwards by this force of expansion which On certain days, great truths triumph. We must to make here, in passing, a remark whose gravity will be necessary- understood. By declaring that men of all castes had the right to become priests, Buddha then carried out the separation of spiritual power and temporal power that the Brahmins had confused them and that they were reunited in their hands by dominating kings. Philosophers and writers have perfectly understood, when the Christian church, in order to defend itself to fight against the domination that she had to seek to re-establish more late in his favor, he began to fight to obtain this separation tion, that this was the source from which the would one day flow Freedom of conscience. These are the initiates, the forerunners of... Freemasons establishing their first titles to recognition of the world by trying to establish in Asia this freedom of conscience whose conquest was to cost Europe so much blood.

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OF FREEMASONRY. 57

The Brahmanical religion had its prophets; - they were called Thus the wise and learned. - To the word of Buddha and his among his disciples, a new order of prophets was formed in India, living according to the new doctrine, emerging from all castes without distinction, calling to them those who wished to follow them, admitting to the prediction anyone who felt convinced and capable of convincing created others. Equality ceased to be a theory; it was now... when put into practice on a large scale and by those who can- were expected to exert the most influence on the nation. These were called Samanean prophets, that is, those who have overcome their steps- siones, and that word alone sufficiently expressed their virtues; they are the same that Clement of Alexandria, Porphyry, Saint Jerome, call

will believe they have swept it off the ground.

The doctrine soon spread throughout Hindustan; it was a fire which found before it only dried and covered heather—would pass through them, setting them ablaze; to the crackling of that distant fire First, and then drawing closer day by day, the tribes flocked to them to draw from the hearth a ray of light, a life-giving spark; that is a burning baptism in which everything is regenerated, the spirit and the body; the enlightened mind, the body finding unknown strength spend in the struggle. What could borders do? They mark—They were asking for the limit where human law should stop. What was their Power against thought? They didn't stop it. Worked by the ideas that secret societies had in this fertile soil, ready for any seed, and which, after germinating For a long time, they were blossoming into the open, Asia felt so deeply—the need for a change in its laws, for a renovation, that on all sides the people were opening their arms to the reformers, adopted their principles.

It's a huge concert that erupts in the middle of India and in—sees its sublime notes stir the four corners of the horizon. II It seemed that this aging society had outlived its usefulness, that the organization civil sation, struck by anathema, had to succumb to the shock, disappear—traitor, leaving only memory as a vestige. Buddhism first went down to the island of Ceylon, and, as if he had Having drawn strength for conquest from this pause, he launched himself at

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across the islands and waters of the Bay of Bengal, he set foot on the land of the Burmese empire and seized it, invaded Siam, and, marching always pushing beyond, it penetrated China and Japan, and established itself there under other names appropriate to the genius of these nations. The idea does not

stick, it radiates; also, going up the Ganges Island, crossing the rocks, eternal pedestal of the Himalayan ice, the bud-Dhism simultaneously brought civilization and the arts to Tibet. would settle on the plateaus of Central Asia as far as the Mongols and Kalmyks, and finally, taking its course in a in another direction, returning to that beautiful valley of Kashmir, cradle of Indian society, of the primitive religion to which that of Brahma had been violently substituted, dethroning this conquering 'and reclaimed her former position before climbing the peaks of Bactria.

A sublime epic, a magnificent poem of conquering thought, which begins with triumphs, which will end in blood and larmy, and so will all poems end until the day when the pure Light will flood the universe!

Every generous thought encounters enemies, every principle, However noble and great he may be, he had adversaries; the reform was not favorable to the people, the people had masters, and this It is never through them that reforms begin. The brah-The rulers were too keenly threatened in their despotism, they possessed too much material power to allow themselves to dethrone without resistance; the whole of society was in their hands, They tightened the yoke. The struggle was from the outset entirely one of discussion, entirely philosophical; in their temples, in their discussion, entirely philosophical; in their temples, in their discussion, In public or secret courts, the Brahmins attacked religion of Buddha with the violence that never fails to occur in discussions religious or philosophical; they presented it to the people as false, they proclaimed it invented by an imposter, the depicted it as a doctrine of atheism, of materialism, of nihilism, imputations that nothing justified (1), and, unable to Having overcome through persuasion, they took the sword as their ally.

(1) Creuzer, History of Religions, page 306.

OF FREEMASONRY. D9

The rajas joined them and turned their weapons against the sectarians who threatened to build their empire on the ruins of any other power (1); thousands of men fell victim of their faith; the persecution was long, Buddhism had cast its roots were too deep to be easily uprooted; it was cruel precisely because of the resistance that was encountered, the The cult was outlawed, the temples destroyed, and one could hear the The ferocious Koumaril Bhatta will pronounce, in ordering the massacre at those he had recruited for these bloody executions, this phrase which has become historic: "From the Rama bridge to the Himala "Whitened by the snows, whoever spares the Buddhas, en-

Here, there can be no illusions about the real cause of these horrible things. persecutions, it is in the abolition of castes, in the war made by philosophy to the errors propagated by the priests who had erected a multitude of idols on the altar of the God of religion primitive, in the abolition by Buddha of part of the rites and Brahmin ceremonies. All purely theoretical religious figures of Buddhism, the doctrine of contemplation by in which man unites with God, the extinction of the flesh, finds himself

wind germinating in the Brahmanical religion, and their development-

This could not have been the true cause of the persecutions. We nor do we think that it can be found in the procla- the formulation of this abstract principle of Buddhist philosophy, "that "The universe is animated by a single spirit, individualized under..." "Endless forms made from matter which is but illusion," for it was This is the continuation of Indian pantheism.

These persecutions must be attributed primarily to the revolution policy produced in Hindustan by the religion of the initiates.

A marked dissimilarity profoundly separates the new the church of the old, the Buddhist religion of that of the worshippers of Brahma; in the first one finds an organization which It presents striking similarities with Catholicism. Brahmin priests constituted a separate caste, an aristocra- priestly bond, maintaining itself by its own strength, by exclusion

(1) Creurer, History of Religions, page 501.

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of the other priestly castes, dominating the kings, if not by right, at least in practice; but no trace of an authority can be found special institution established by these priests to guide them, and to which they

First, at their head were patriarchs who traveled throughout India in missionaries, then they eventually established a head of the church, commanding a large clergy, sovereign master of the law, he-based on a sacred rule for all, including priests only remained in society for monks who had retired to cloisters. completely separated from the world and devoted to the contemplative life. This is the organization that would later be found in Catholicism. in the papacy.

Some historians have believed they saw in this organization the cause of the fierce war that the Brahmins waged against the Buddhists; In our opinion, they have given too much importance to a secondary cause. The persecution had more serious motives, and these are those that we have developed. As a result of these terrible struggles, the Initiates were exterminated, and Buddhism disappeared from Hinduism. But, human weakness exiled from his primitive homeland, of places where it was born, where it shone, Buddhism soon dominated to the south, to the east, to the north, so as to envelop his cradle on all sides. The name of Buddha, in the places even where his religion was outlawed, it retained the meaning of scholar. of wisdom, of excellent intelligence, and, despite the anathemas, the The curses with which he was burdened remained as the epitome of what he was. has a higher and purer form. Moreover, the initiates, obeying the supreme law which we have indicated further on, and by virtue of which they never die, the initiates secretly began again—their eternal work of propaganda, and, professing the the same doctrines replaced the Samaneans, the gymnosophists—tes, under the name of djainas.

Thus, from the cradle, in the very midst of her pains, at the breast Amidst the most violent persecutions, the Masonic order emerged with its seal of immortality, always preaching the same principles cipes, always raising the banner of truth beside the ban—

_nière of the error, feeling his courage being renewed in Blood Island

of its martyrs. Under the crushing rule of the reconstituted castes,

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OF FREEMASONRY, 61

placing a more oppressive yoke on the nation than ever before, The initiates will still live, but they will vegetate in obscurity; later times, subject to the law that disorganizes defeated parties, their children will even lose themselves in their dreams of triumph, and form—

will bear no resemblance whatsoever to those we have described.

It's done, the mysterious caves of Hindustan will keep
still held the hopes of early Freemasonry, but it
will no longer have brilliance, glory, or resonance in these regions where
She reigned for a few moments, during which she fought for good.
Humanity's hour. Sit down, dethroned captive, upon the
stones on the path, feet bruised by brambles, and weeps
on the misfortunes of the men who have stripped and banished you. You
I lured them with sublime harmonies, and the clash of their swords and
their war bands drowned out the accents of your divine har-
Monia; you brought them civilizing liberty, and they did
to triumph over the barbarity of despotism; you spread upon them
Sweet perfumes, and they preferred the intoxicating scent of blood.
high on the peaks where you were to reign over this admirable nature,
casts a final glance and a final farewell to this beautiful peninsula
deprived; it is now in other parts of the globe that we
Let's meet you again with your active life and your strength.

We have seen the secret doctrine penetrate Persia; it
brings back to this nation as ancient as the Indian people the
primitive religion which seems to have been common to both
country (1). In both we find this thought
of light and darkness, – good and evil, – opposites
as principles and in a perpetual struggle. The light and
In Persia, darkness is deified under the names of Ormusd and

(1) Everything suggests that religions, like the populations of Persia and of
India, were very closely linked in origin; the very name of Hom and the ideas which
those connected to it seem above all to attest to this link. The first belief and the pre-
The first regular cult of Iran must have been something quite analogous to this natura-
symbolic realism, to this purified Sabaism, in short, to this primitive pantheism which ma
the truly ancient foundation of the Vedas. The Zend-Avesta, in a multitude of passages, te
still bears witness to this original identity of the two religions. (Creuzer and Guigniaut
page 685.) William Jones notes this analogy; Messrs. Gærres and de Hammer think
that India must have been the common cradle of the two religions.

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of Ahriman; this thought will be so powerful that it will outlive
all these long wars that the Persians will wage against their neighbors, and
in which so many ideas are modified or succumb; she scra
written on the banner of this warlike people whose steps seem-
bent devouring the borders of other nations, always trembling
impatient at the sound of the instruments of war; she will cross
all these splendid dynasties of kings from Dschemschid to
Darius will pass through Egypt, Greece and Rome; she will appear
It will even extend into Christianity: Dicu ct Satan; it will be in

res of Hindustan, and the first steps of the profane in the temple will represent the passage from darkness to light, as more Later, his initiation to the rank of master will offer the spectacle of Ja wrestling putting these two principles into action.

This thought, we will find it sculpted in the gigantic ruins—the temples of Persepolis, as in those of Ecbatana, the capital of Media, as in the underground temples of Bamian, no far from Kabul. "Persia and India, Hom and Brahma, Buddha and "Zoroaster, they seem to be holding hands (1)."

Freemasonry appeared in Persia with a somewhat... different from the one she had shown in Hindustan; we We saw it in this latter region, which is essentially political, to fight civil power, to break down the barriers that separate the castes, to free the people from the yoke of the priests; in Persia, where the The nation is still divided into four castes, but where these castes do not were never hereditary, she seems to attach herself more particularly to develop moral ideas; his political action no longer such a high level of activity, or at least doesn't let it show so much Clearly. Royal power was almost absolute; however, it was governed by a law that seemed to have foreseen everything, and consequently—Quent had to bring some tempering to it. It is to this power and to the upper classes that Freemasonry will give its great lesson in equality, erite in modern temples, repeated in all our ceremonies, like an eternal thought that the Insiders have the mission of making it prevail.

(1) Creuzer, page 677,

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OF FREEMASONRY. 63

We will not follow through the centuries that separate Buddha Zoroaster's secret doctrine in its developments; his mar—the same is true in Persia and India; there as here it goes to produce a book, and by consulting these annals one will find everything entire. At the time Zoroaster appeared, secret societies had a powerful organization; crowds flocked to request initiation to the mysteries of the sun and those of Mithras, but the trials were long and the entrance to the temple was not easily accessible dée. Twelve main tests were imposed on the novices; Initially simple and lightweight, they gradually became not not cruel, as historians have said, but painful.

Nonnus states that in trials the life of the recipient

mystical tortures and torments; this is a double examination. Suidas said that one could only be initiated after having proven, through the most terrible trials, that one had a soul virtuous, beyond the reach of all passion and in a way impassive.

Magnificent praise coming from men who have not always confined to the role of narrators! The trials had the triple goal of ensuring that the novice was not led to ask the initiation through the desire to work on the common project, that he would be able to keep, at the risk of his life, the secret that would be revealed to him; Finally, like the victory of the spirit over matter, the subjugation of

These were essential conditions for admission.

sion, it was quite natural to observe through trials and this triumph and this dependence.

The day when we can no longer apply the parol
The Suidas family, Freemasonry will have lost its power.

A cloud still hangs over the precise dates; some believe that there were several Zoroasters, and trace the first ones back to thousands of years before our era; others think, and This is the most widely accepted opinion, that the doctrines beliefs attributed to this legislator had long been widespread. when he came to summarize them in his writings, and this emerges, in In effect, quite obviously, as a whole; five hundred are kept alive years before Christ, the author of the sacred books of Persia. Thus,

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Long before the Christian era, a man appeared on this side of the earth. of the Indus, Zoroaster, 'who will be exactly the representative, initiated into Freemasonry; he will be the second one to have been initiated into it. transmitted the principles and ideas. There is no longer any need to search. the earth and to ask the unexplained monuments for their secrets buried deep within it, there's no need to search in our legends. a distant echo of Eastern hymns; everything will be explained, everything will be precise and clear; we will see through the transparent veil of twenty-Four centuries later, a brilliant light finally shines upon our order.

less than a hundred years, by Anquetil-Duperron, of the sacred books that he held Parsian priests who still obey the law of this legislator. There is no ceremony that resembles lini-Masonic tradition of our time, no thoughts that have a purer reflection than that offered by the doctrines of French current masonry.

Zoroaster remained in solitude for a long time, preparing himself to the initiation. "Then Brahma, radiant like the sun, and the hand » covered with a veil, presents herself to Zoroaster by the order of 'Or-Musd, – Island creator of beings and worlds, – and said to him: "Who are you? What are you asking?" Zoroaster replied, "I only seeks what pleases Ormusd who made the worlds; "But I don't know what he wants from me. O you who are pure, my-" "Show me the path of the law." These words pleased Brahma, who "He told him: Close your eyes, and walk quickly. You will have-" "Siez said that a bird carried him off and brought him before God. When-" "When Zoroaster opened his eyes, he saw the glory of heaven."

Zoroaster asked the supreme being what the best of "His servants. God, who has always been and will always be, him "He replied: 'It is the one whose heart is upright; the one who is generous.'" "towards the righteous, towards all men, and whose eyes are not "not turned towards riches; he whose heart does good to » (out everything that is in the world.

Ormud also taught him about the revolution of "sky, the good or bad influence of the stars, the secrets of the "Nature, the equal happiness that all beings should enjoy in the "Heaven."

OF FREEMASONRY. 65

These words of Brahma, these dogmas taught by the supreme being Zoroaster's images have been faithfully reproduced in Freemasonry. laughter; by a rather remarkable peculiarity, there are some words spoken here by God which are verbatim the even in one of our ceremonies where they are necessarily reproduced by the one presiding over the initiation. What follows is a symbol preserved since antiquity, and that all The Freemasons will understand.

"When Zoroaster was filled with the knowledge of God, he "saw a mountain of fire, and he was ordered to pass through it; "He crossed it without his body suffering the slightest harm." "Then they melted down various metals and poured them over him." "body, and he didn't lose a single hair. After that, they opened him up "The belly, they took out what was in it; all this was done by order" "of Ormusd. He whom God protects, the iron in his hand is like

These are emblems that still have the same meaning today.
 meaning; we will see its application. "Ormud said to
 Zoroaster: Teach the people what you have seen, you who
 "You are their shepherd. He who follows the impure way of Ahriman (the
 "evil genius"), as you have crossed a mountain of fire,
 "And when your belly is opened, streams will flow from your body"
 "Of blood, his body will be consigned to burning flames. For this"
 "which is from the river of molten metals, which could not have damaged a
 "Just one of your hairs, here's what it means: A generation"
 will abandon the law to follow the path of Ahriman; but the Mobeds
 "will arm themselves to fight the Dews. Doubt will seize the
 "The hearts of men, and this burning river will dissipate it: Aderbah"
 "Mahrespand will appear, he will instruct the men in all that they
 "They must know; molten metal will be poured over his body."
 "which will do him no harm; this miracle will dispel doubts and
 will reveal the right path.

"After that, Zoroaster consulted the one who knows the secrets about..."
 "The duties of his servants. He asked him how it should be done."
 "Pray," which is what the one who wanted to address Ormud with... must have said.
 "Praise accompanied by thanks, and from which side, in
 "Praying, one would turn one's face. The being who gives food"

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"of each day, and who needs nothing," replied Zoroaster:
 "Teach the people that my light is hidden beneath all this"
 "that shines. When you turn your face towards the light"
 "and if you carry out my orders, you will drive Ahriman away;
 "In this world, there is nothing above the light."

Don't you recognize yourself in these ceremonies that accompany
 Zoroaster's initiation, those to which you submit the ap-
 Preti? The third journey, in the reception to the first degree,
 Is it not that of the Indian legislator across the mountain of
 Fire? The advice is to turn your face towards the light.
 Don't you find all the ideas associated with the Orient in your
 temples? After the initiation, Zoroaster withdrew to the mountains;
 He dedicates a cave there to God, the father of all that exists;
 wants this cave to represent the world to him, and that
 the things it contained, placed at fixed distances from each other
 others offer symbols or figures of elements or
 climates.

"This spectacle," says the historian of Zoroaster, "was very suited to

"Before our eyes, the constant order of the universe, its different parts,
"the elements of which it is composed, this protected harmonic whole"
"By Mithras, companion of the sun and the moon."

Such a spectacle, or rather this representation of the system of world was a religious symbol, a permanent manifestation of the Zoroaster cult, as, in all religions, the statues, The sculptures, bas-reliefs, and paintings were in the temples. the indication of the cult to which they were dedicated. We find today on the walls of our temples all these emblems of the Zoroaster's cave, described nearly twenty-four centuries ago, and we can truthfully say that they represent for us the asylum of Persian legislator.

The vaulted chamber that Zoroaster had built is faithfully reproduced in the architecture of our sanctuaries, but this res-
A mere resemblance would not suffice to establish a direct lineage; which must hit harder, which should convince Micux that images, micux than ceremonies preserved from antiquity, this are the doctrines carefully preserved, the precepts copied word for word

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Subjects, masters, and servants are equal!

OF FREEMASONRY. 67

words from the book of Zoroaster and constantly applied by the Freemasons. In the instructions that the legislator gives to King Gustasp, after receiving them from Ormusd, said, "You see, him
"He said, 'These domes,' pointing to the sky and the Atesch-Gäh, which is..."
"the temple; they gather together without distinction kings and subjects, the
"Masters and servants." Sublime words, if one considers the time when they were pronounced! fruitful doctrines which tell of They were born the seed of equality for all men! Words and documents trines that the Freemasons have meticulously preserved, which they pronounce at certain times, which they always profess, and which are represented in all their temples, without exception, by the emblem of the square.

In all rites, if not in all eras, the temple has enjoyed of certain immunities; vengeance could not pursue him there who came to embrace the altar; human justice even stopped there. sometimes on the threshold; the victim designated to the executioner enjoys there- He knew of the right of asylum. The Masonic temple bore written on its walls, on the capitals of its columns, a broader principle

This thought of the temple that Zoroaster erected at Ormusd, in which he traces back to the astronomical system essentially linked to his worship and inseparable from the religious idea for men whom the material forms must be prepared to seek the meaning of the symbols, had been brought to Persia by the initiates of Hindustan or was the imitation of their customs. The Persians, in fact, were not in the custom of erecting statues, temples, to the gods altars; on the contrary, they called those who did so fools. This, says Herodotus, is because they did not believe that the gods would take on a human form (1). They used to sacrifice to Jupiter on the summit of the highest mountains gave the Jupiter's name encompassed the entire circumference of the circle. They were still doing sacrifices to the sun, the moon, the earth, fire, water and to winds, and they never offered them except to these deities. They added to them in the sequel the cult of Celestial Venus or Uranic that they have

(1) Herodotus, 1. I, ch. CXX XI.

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borrowed from the Assyrians and the Arabs; they called him Mithra; the The Assyrians called her Mylitta, the Arabs Alitta.

When they wanted to sacrifice to these gods, the Persians did not erect no altar, they did not light a fire, they did not make a libation tions, used neither flutes, nor sacred ribbons, nor of barley mixed with salt; they led the victim to a place pure and with their heads covered by a tiara crowned with myrtle; they invoked- they would call upon the god, cut the victim into pieces, and make of it boil the flesh, then, after spreading the most grass on the ground tender, usually clover, they placed the pieces of victim and arranged them carefully. The magician, who was always present at these kinds of ceremonies, would then begin to sing a sacred song called a theogony, then the one who had offered the sacrifice carried off the flesh of the victim and disposed of it as he pleased (1).

It is worth noting that here, as in India, before the reform No one is permitted to offer a sacrifice to Buddha without that a mage (priest) attends. The mage acts, like the brahmane, the indispensable intermediary between God and man. The Did the initiates change this custom? We don't think so. we have found no trace of such a reform; the The priest's power was still too well established, too great;

through prayer or thought, without anyone intervening between this God and him; but in material things, in the ceremonies where the Thought was no longer the sole actor; the body was also taking necessary steps. The priest's presence was considered useful, as he played an active role in the process.

But if the action of the initiates fades into the background when it comes to sacrifice in it itself appears evidently in thought and in the form of prayers that always accompany the sacrifice. Here there is no individuality, no selfishness in the secret act which unites man with the god he invokes; indeed, it is not permitted to he who offers the sacrifice of making vows for himself alone in part-culier: he must pray for the prosperity of the king and that of all the Persians in general, because it is included under this name (2).

(1) Herodotus, 1, 1, ch. CXX XII.

(2) Same.

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OF FREEMASONRY. 69

This is the first application of the principle of fraternity, applied- a very vague, very incomplete cation, but which nevertheless This already indicates a new era in humanity, signals the emergence of great thought. We have no right to be in this regard We are quite harsh on insiders, and we cannot justly criticize them for not having given this principle a development- a broader and truer approach, having applied it with greater effectiveness efficacy, since, after so many centuries, this principle of franc- Ancient and modern masonry is still in its embryonic stage, debated in books, but not practiced anywhere in its entirety sincerity, with all its consequences.

Although the barrier between castes was less insurmountable- sand in Persia than in India, the inequality of conditions was however, it was written in civil law, and was noted in the external relations between men. When two Persians you would meet in the streets, you could recognize them by the way they they greeted each other despite the diverse social conditions to which they belonged; They were equals, they kissed each other on the mouth; if one was of a different birth slightly inferior to the other, they only kissed each other on the cheek, and if the condition of one was far below that of the other, the inferior The leader prostrated himself before the superior (1). The initiates proclaimed they proclaimed equality among men, and Zoroaster made his voice heard

men, both kings and subjects, masters and servants, in the temple are equal. The public square belonged to civil society which maintained an unjust inequality between citizens, which constrained them knew, even in their friendships, to mark, to note by apparent signs the superiority of some, the inferiority of others. The temple belonged to the initiates; it was the sanctuary of equality; all distinction between men ceased in the sanctuary.

We have seen the principle of fraternity emerge in the prayers of sacrifice; we heard the great voice of Boudha to proclaim the equality of rights to the priesthood, that is to say the equality of the humanity of men in relation to God; we see a few centuries later this principle was put into practice in the temples. It works well.

(1) Herodotus, 1.1, ch. CXXXIV.

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slow to take shape, a great and true idea, but one that had so many obstacles to conquer.

We believe that the institution should be attributed to the Persian initiates of the Masonic kiss preserved until now in the lodges under the name of fraternal kiss; their customs in ordinary life seem to have brought it about naturally. The citizens have various ways of kissing that indicate between them social differences; initiates adopt the kiss on the mouth which characterizes equality of conditions in civil life, and from the moment of entry into the temple, there is no longer a king, no more warriors, no more priests, no more artisans, there are men. The fraternal kiss, preserved in Freemasonry as it was practiced among the Persians, equal between them, must therefore have been originally the basis of equality in the temple.

If, after these great proofs of the lineage of our order, it were needed another one, we would find it in the education of children in Persia a coincidence with our first three degrees, which seems to indicate that ordinary life had become imbued with the ideas widespread in the symbols of the temple. Thus, when the child has just reached three years old, the father must make an offering to Mithras for him. Until he is five years old, he must be taught to distinguish between good and evil, and, when he commits some fault, to tell him simply not to do it. At seven years old, he is required to follow the precepts of the law. These, as Freemasons know, are the same at the ages of the first three grades.

The manifestations of worship are still present in our own islands. More than among the Persians; the festivals we celebrate are, like the cures, relating to the renewal of the seasons. Finally, if we let us rid our religion of the worship of lesser gods, invoked and demanded by the crowd, and whom the priest respects, prays, but does not worship

unique, the recognition and adoration of Dicu of which all emanates, master of all that is good, principle of all justice. The morality of this religion is written in a single precept which can be subdivided into three, and here it is verbatim, as it is written in the Izeschné, at the beginning of the fourth Ha, that is to say at the Fourth part of the prayer: "Be pure in your thoughts,

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"Be pure in your words, be pure in your actions."
This morality of Zoroaster is that of the Freemasons, that which is taught to all Adini men at initiation.

Let us summarize in a few words this first period of history-Masonic tradition, so that later we can appreciate it with a rigorous accuracy of actions, fidelity, deviations from companies secrets.

From a religious perspective, one god is recognized, a single, uncreated one. within which everything is born, everything develops, everything is transformed form. The worship of this god is the primitive worship of nature established based on observation of the world system. Its entourage composed of seven planets represented by seven stars, or the seven-branched candelabra; with four angels or stars indicating the four cardinal points, the four seasons; of twelve constellations through which the sun passes successively, and which we will be found under different names in the mythology of all the peoples. The festivals are those of the solstices, the separation and the the return of the sun, or, to speak in Persian terms, the festivals of the destruction of Ahriman's productions.

In politics, equality between men is proclaimed; this This principle is applied with regard to the priesthood; it is written books are among the most advanced monuments of intelligence.

In philosophy, the struggle between good and evil is represented by the light and darkness; the initiates are the priests of light, the enemies of darkness, that is to say, they must spread the good and fight evil; the time will come when evil will be destroyed, where good alone will reign; that is the goal that must be pursued secret societies, until the day when the earth, without inequality, becomes—dra the sojourn of happy men, living under the same law, enjoy—experiencing an unalterable happiness under the dominion of light.

The world will then be a great temple where all men will be equals.

However, this doctrine, identical initially in India and in the

and Freemasonry, by establishing general principles and in allowing men to worship Dicu as they see fit, has indeed

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understood that no religion can be universal in its | details no more than in its rites, and that the genius of nations there | would always bring about alterations. It's the lack of intelligence of This inevitable fact has often led to religious wars.

The Indian, of a soft and nonchalant nature, indulges in con- Temptation, and, without abandoning the dogma of the dualism of the principals He believes he can overcome the latter through sacrifice, clinging to the concepts of good of his individuality, through the absorption of man into God; he seeks- | In short, happiness lies in rest. The Persian, on the contrary, lively, restless, warlike, fond of fighting, upholds the dogma of combat in its original integrity.

This is the starting point of Freemasonry, leaving Hindustan and Persia, from where it will penetrate into Ethiopia and

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OF FREEMASONRY. 73

CHAPTER THREE.

Freemasonry in Egypt: the spread of Masonic faith from East to West. – Antiquity of civilization in Egypt. – Gymnosophists of India found in Ethiopia; their doctrine. – Government and religion of the initiates. – Myth of Isis and Osiris; Typhon; Horus. – Evolution of this myth; the third symbolic degree of modern Freemasonry reproduces it entire. – Religion is based on the astronomical system. – Thebes, capital of the governor-initiation of the initiates, – Saïs; festival of lights.

K, onr inuanr its march from the east towards the west- \ {tooth, Masonic faith was to encounter

all of Egypt, a mysterious land like
the primitive initiation, splendid theatre of
Z, our religion and our philosophy, ground
2 who in turn wear the most brilliant mo-
elements of civilization and bends under
the yoke of the most appalling barbarity. The French-
masonry will cross, on the banks of the
river and in the delta that its branches enclose, the seven
great periods of illustration, ruin and misfortune which
divide Egyptian history. She will reign, a beloved sovereign of
peoples, will rise, throughout the theocratic period, to the
the highest splendor she had ever attained, neither before, nor
since then, and in its shadow the laws will be powerful, the floral arts
They will laugh, the marble monuments will rise. Diminished by the
a revolution that will bring the Pharaohs to the throne, it will unfold
Its activity and strength will remain largely intact; it will fight with weapons
in hand when Cambyses, leading the Persians in conquest,

will have plundered its temples, ravaged its palaces; it will fight to restore
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independence from the homeland. Alexander and the Greeks who will drive out
the Persians, Pompey and Cato who would inherit the legacy of the last-
The Greek kings, the Arabs who would wrest this heritage from
The Romans, the Turks who will take it from the Arabs, will find it
still motionless like the granite sphinx seated at the gate of
its demolished temples. It will make an echo heard, when, coming
From the West, the crusaders will go to conquer the tomb of
Christ; she will give them one last word which they will report back to
Europe; finally she will tremble beneath the stone that covers her, the
day when French people, his children, will sing a song of
Triumphant freedom at the foot of the pyramids!

At that moment she will believe she sees her Osiris again, her sun, her god;
light of a day that will pass over the ruins, a ray that
will die in the desert sands, a date inscribed alongside the dates

ancient ruins, ruins added to other ruins! Then the shadow unfolds-

rée, hands supplicating, eyes turned towards France,

will lie down again in his shroud to wait for us.

The historian would go astray by trying to find precise dates.

'Egyptian eras whose history has been recounted in books'

To come. On the sands churned by the simoom, in the forests
dedicated to the deities, on the rocks of Libya, across the
A thousand and one canals that cut through the meanders of the delta, of the
the bottom of the fertile alluvial soil with which the Nile has covered its banks
sandy and sterile, from the peak of gigantic palm trees whose
flexible branches and broad leaves rise towards the sky and
swaying in the air, from the midst of the ruined capitals, one hears
a distant echo murmuring the traditions of the past, in Pobsu-
profound ritual of a night that the human eye will never
to break through. Everything has its voice in this immense desert: the stars around
from which our earth eternally turns; the river that fertilizes
the sun-scorched fields; the ruins of the temples and the
monuments lying in the grass, covered by moss and
the silt deposited by the waters; the Herculean pyramids, mys-
formidable barriers opposed to the invasion of swirling sands
under the blazing breath of the winds; the symmetrical tombs where
Extinct generations, forgotten dynasties, lie dormant;
large necropolises where six races of rulers and

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RER WHEEL that in age |

conquerors who drove each other out in turn, heirs by force
of this splendid land in which everyone overturns what

his predecessors built; everything, even the valleys that guard
piled up the bleached bones of the bulls sacrificed to

gods; each of these remnants proclaims disputed eras
the anteriority, cries out dates going back further into antiquity.

Which one to hear in this strange Babel of diverse accents, of
Confused pretensions? The noisy waters of the Nile roar their
forty centuries of periodic flooding observed by the
men; from the ruins of Memphis rises a voice that gives to
monuments with an existence of four thousand five hundred years; the
Priests of Sabaism murmur from the depths of their tombs.
fifty-two centuries of astronomical observations; the table

Alexander and five thousand eight hundred and sixty-seven years before the era Christian; Plato notes facts predating him by ten a thousand years; Thebes, the capital of the theocracy before the conquest | of Menes, the first king of the first dynasty, Thebes, with its brilliant civilization, its splendid arts, bear witness to a duration lost in the mists of time; the signs of the zodiac, all of which, in the cycle traversed by the world, are destined to mark In turn, the equinoxes buzz above our heads, from various points of the ecliptic, a first date of twenty-five thousand years. Thus, from the depths of the earth, from the rays of the sun, voices rise and fall, rejecting thought beyond of all known limits, in a darkness that nothing disturbs but will no longer be able to provide light.

The peoples of Hindustan, surging across the gulf of Oman and the Bab-el-Mandel Strait, were they the first landed in Abyssinia and entered the deserts of Lydia? Persians, ever eager for new lands, ever driven propelled forward by the genius of conquest, did they carry their ideas forward? religious women in Syria? That is an insoluble problem; we find- vons at the same time, merged in the same antiquity, in In India and Egypt, identical doctrines existed, the dogma of darkness and light, analogous Masonic mysteries, an almost identical initiation.

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In the material world, we see the life-giving star rise with splendor and casting its rays upon the world, we follow its course of Lorient to the west, but it is so far from land that a whole The hemisphere is illuminated at the same time; in the moral world, the light does not appear at first to the eyes of the crowd, she remains long buried in the caves of India and Egypt, It spreads without fanfare, and when it appears all- a radiant blow, illuminating both lands, we no longer know where It has begun; it dazzles, it astonishes, and one does not think of to search for where his cradle was (1).

Upon leaving India, we left behind the Gymno- philosophers sophists, initiates hidden in the ruins of Buddha temples overthrown by persecution, secretly reviving their pro- written by the Brahmins; we find them in Ethiopia in the most remote antiquity, organized into a college.

Their home was situated on a small hill, not far from the banks of the Nile, in Meroë; they gathered in a sacred grove to deal with common affairs; legality existed between them, and age alone conferred the title of supreme leader, of hierophant par excellence (2). They had preserved the custom of Hindustan to speak in symbols, led an austere life, presided over the education of children, and inspired in the people a veneration profound; their god was the immortal being, the principle of all things; doing nothing wrong was, they said in their instructions, the most beautiful tribute that could be paid to him. We find— They have in their homes the cult of light and the representation of darkness by the sun and by the moon; they had consecrated to the former a akelage of four white horses to mark its speed and its brilliance; at the second a team of oxen, offering the animal which crisscrosses the earth to the nearest celestial body (5). We find them

(1) Did Egypt, by the slow path of experience and progress, reach the point of social advancement, as her earliest works have shown us? Or did she receive— she possessed a ready-made science from another people who had preceded her in this path of Primitive attempts at social organization? How many days and years passed in both! supposition! Cnawrocliox-Ficeac, *The Universe* (Egypt), p. 2.

(2) De l'Aulaz;c, *History of Religions*, p. 61.

(3) Heliodorus, |. X, p. 175.

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looked at them like the inventors of astronomy; the Freemason-
nerie thus marked its first steps on this new land by
in-depth studies and discoveries useful to humanity.

These gymnosophists were renowned in Egypt as the custodians of all the sciences that made Ethiopia famous, and they themselves regarded the Egyptians as a colony of their country, which had emigrated under the leadership of Osiris (1). This name of Osiris is pronounced for the first time

(1) The opinion that the ancient population of Egypt belonged to the race
The term "African Negro" is a misconception that has long been accepted as truth.
travelers to the Levant since the Renaissance of literature, few capable of appreciating v
accuracy the notions that the monuments of Egypt provided on this question
important factors have contributed to spreading this false idea, and geographers have hard
failed to reproduce it, even in our time. A serious authority had also declared itself
created this opinion, and had, so to speak, made this error popular. Such was
the effect of what the famous Volney published on the various races of men he had
observed in Egypt. H says in his travelogue that the Copts are the descendants of

thick lips, like mulattoes; that they resemble the sphinx of the pyramids, which is a very distinctive black head, and he concludes that the ancient Egyptians were true Negroes of the species of all the natives of Africa. In support of his Volney's opinion invokes that of Herodotus, who, concerning the inhabitants of Colchis, It's worth remembering that the Egyptians had dark skin and curly hair. But these two Physical qualities are not sufficient to characterize the Negro race, and the conclusion of Volney, regarding the Black origin of the ancient population – Egyptian, is evident–forced and unacceptable. The observed facts contradict it very formally.

It is widely recognized today that the customs of Africa belong to three races, at all times very distinct from one another: 1° the Negroes proper–as they say, in the center and in the west; 2° the Kaffirs, on the eastern coast, who have a less obtuse facial angle than that of Negroes, and a high nose, but thick lips. and curly hair; 3° the Moors, similar in stature, physiognomy and the hair, to the best-formed nations of Europe and Western Asia, and not of differing only in skin color, which is tanned by the climate. It is to this last–the first race to which the ancient population of Egypt belonged, that is to say, to the white. To be convinced of this, one only needs to examine the human figures representing Egyptians on the monuments, and especially the large number of mummies that have been open; to the color close to the skin which has been darkened by the heat of the climate, they are the same men as those of Europe and Western Asia. The hair curly and hairy are the true characteristics of the Negro race; now, the Egyptians had long hair of the same type as that of the white race of Occident. CuaupozLion–Ficeac, The Universe (Egypt), p. 26–27.

The first tribes to populate Egypt, that is to say the Nile Valley, between the The cataract of Siena and the sea came from Abyssinia or Sennar. The ancient Egyptians–these belonged to a race of men quite similar to the Kennous or Bara–arms, current inhabitants of Nubia, One finds no trace in the Copts of Egypt

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in the history of secret societies; it will henceforth be eternally there–repeated repeatedly, and, although it varies among different peoples, He will remain as the immortal representative of the sun, a symbol of light.

Osiris was the Indra of the Indians, the Ormuzd of the Persians; but the Indian metaphysics, the dogma of Persian dualism, will in Egypt to take on a less transparent body, a poorly–fortunately material; for the ignorance of men will take this To make the myth real, she will transform him into a man, a hero, a god. and from this first mistake will stem the most monstrous errors false crimes, saturnalia, tyrannies that defile the history of peoples.

During the first Egyptian period to which we give a fabulous duration, the priests, initiates and initiators into the doctrine secret, reigned supreme; the priestly order and the order

the first of these orders; the college of priests made the laws; religion, which encompassed all branches of administration, was the powerful link by which citizens and various parts of the empire. This period has since been called the reign of the demigods, history has accepted this name; it is probable that originally it simply meant the priests, the representatives God's followers, those who ruled in God's name. In During this period, the people were not subjected to a despotic yoke. because it gathers in assemblies called Panegyries for to make known its needs, its wishes, and to indicate to the legislators those who are concerned about what affects their interests. Thus, from the outset, the in

we do not limit ourselves to preaching grand theories of freedom, she applies them to the government in countries where it dominates (1).

characteristic traits of the ancient Egyptian population. The Copts are the re- The result of the conflagration of all the nations that successively dominated over Egypt. It is wrong to expect to find in them the main features of this ancient race, 'CuawPoLLiox young, Historical Memoir on Egypt.

(1) The Egyptian sages attached themselves with rare predilection to everything that was to be true, useful, and lasting. The happiness of all was the goal of their study of man and of nature, a study enlightened by perseverance, strengthened by solitude; and these w They fortunately understood that, in order to achieve this noble goal, they had to become kings and prostitutes; they also discerned the true foundations of human society,

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OF FREEMASONRY. 79

The figure that appears at the top of the religious building of Egypt is Osiris, a myth created by Ethiopian priests, by the gymnosophists, preservers of the secret doctrines of India and

of Persia. Osiris has several characteristics: first of all, he is the god

uncreated, principle of all things, soul of the world, intel- light lectual; then it becomes, through a rather slow transformation natural to the minds of men, the visible god, source of all warmth, of all life, of all fertility, the perceptible light, The opposite of darkness, the sun at last. This first philosophy, so great, so high, coming from India and Persia, darkened after the invasions of pastoral peoples, and in some con-

Treces, in the Egyptian delta, for example, which owes its fertility.

to the regular flooding of his great river, Osiris ceases to be the universal discussion to be only that of this delta; it is the Nile.

The annual revolution of the sun gave birth to the legend symbolic of his wanderings, of his assassination by Typhon, – the evil principle, the darkness, – of his body found by Isis, – the female or moist principle, – enclosed in a tomb – beautiful, of his resurrection, of his ascension to heaven; the Egyptian spirit-tien applied this legend to the Nile, and, thanks to a few subtleties, this application, quite ingenious in itself, has nothing to do with shocking.

In India, we rediscovered our temples, our principles, our doctrines; in Persia our initiation with its journeys, its symbols, down to the words we speak in this ceremony – denies it; the first grade, that of apprentice, is entirely contained within it; the

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and the one they created in Egypt had a duration that no other equaled or will equal. never, irrefutable testimony to the power of laws skillfully adapted to the es- and adapted to the customs of the people they governed, and also to the Enlightenment, to the probity and integrity of the legislator.

Our spirit is deeply moved by the spectacle of this moral and political organization. tick of ancient Egypt, which seems to have sprung from the hands of the Creator fully ended the institutions most necessary for its existence and social development. indeed ignores its origins, and to the most remote eras to which criticism Historically, she was able to trace her roots back to Egypt, with its laws, customs, and its kings and its gods; and, before those same times, there were still ruins from earlier periods. CnaupozLion-Ficeac, the Universe (Egypt); p. 2°

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The Egyptian legend of Osiris will completely retrace our third grade, feature for feature, word for word. Our second The grade, that of companion, is indicated in the Egyptian mysteries. hold by the trials to which men were subjected newly initiated, but it is not traced there with a resemblance – white as well; we will only encounter it again later. among another people. The action carried out by secret societies,

she was practicing, will easily make it clear why this second grade does not exist in Egypt as it is given today (1).

Listen to the Egyptian myth preserved in Freemasonry modern under another name: Osiris marries his sister Isis, and they descend together to earth; Isis is the first to bring them men cultivate barley and wheat; Osiris invents the tools of agriculture. culture, gives the inhabitants of the banks of the Nile the harvests and the laws, marriage, religion, civil society. He wants to bring his property to... Having been involved in other lands, he sets off, traveling the world at the head of of a large army, subjugating the peoples, not by the fighting, murder, pillaging, but also the allure of music and poetry; a beautiful image of initiation, a great lesson imparted to men.

During his absence, Typhon, his brother, the pervert, the rep-sensing darkness, seeks to seize the throne of Egypt; Isis, who commands on behalf of her husband, thwarts the plans of Typhon. Osiris returns, and Typhon, who has allied himself with sixty-twelve conspirators, allied with the Queen of Ethiopia, Aso the Black, invites his brother at a splendid banquet. Amidst the joys, the pleasures-Lords of the festival, Typhon and the conspirators throw themselves upon Osiris, They lock it in a chest which they seal with lead, and the They plunge into the Nile, which is to carry him to the sea. Osiris dies Thus, at twenty-eight years old, on the 17th of the month Athyr (November 13th).

Immediately the Pans and the Satyrs began to roam Egypt crying out in pain, Isis learns in the city of

(1) It was some time before 1830 that the grade of journeyman, ceasing to be in France, a continuation of physical trials, became a magnificent allegory rendered more sensitive through the notebooks of Mr. Désestang, who devoted his entire life to the tion of the order. The rest of this story will indicate the source of this second grade.

FREEMASONRY. 81

Chemmis, after the death of her beloved husband, abandons herself to despair. pear, then puts on mourning clothes and goes in search of the Osiris's body. Children point out the Tanitic mouth of the Nile to him. who dragged her husband's body into the sea. Osiris, by a The error, later acknowledged, had been attributed to Nephthys, sister and wife. of Typhon, a natural son similar to his father in wisdom and goodness, but who wore a dog's head, Anubis; Isis the taken to help him in his research. They were a long time useless; the coffin had been washed ashore on the coast of Byblos, amidst the reeds. A heath (1), at the foot of which he had stopped at, had grown in such an extraordinary way-naire, that the chest was found wrapped in its wood. Struck by

admirable stem which contained the body of Osiris had a column that supported the walls of her palace. Isis learns these details, rushes in tears to the gates of Byblos, and sits down at edge of a fountain.

The queen's women met him there; Isis graciously raised him up
They combed their hair and poured the sweetest perfumes over it. Upon their return,
They spoke to the queen about the foreigner, who displayed her marvelous talents.
them; the queen summoned her and gave her child to nurse; Isis the
feeding him by putting his finger in his mouth instead of the
breast, and at night, to purify his body of what he had of
On earth, she made him pass through the flames. She herself, pre-
taking the form of a dove, it fluttered around the column,
filling the air with its plaintive tones. One night, the queen,
Struck by the strangeness of his behavior, she spied on him secretly, she threw
a great cry upon seeing his son in the midst of the flames, and, rom-
The spell cast prevented her from achieving immortality. Suddenly Isis
appeared in the guise of a powerful goddess, seized the
column, removed the coffin, then returned the wood to the king of Byblos
sacred thing that was deposited in a temple where it has been worshipped ever since.
Then, rushing to the coffin, Isis gave herself over to her grief.
and uttered such piercing cries that one of the king's sons died from them.
fright.

(1) Erica arborea; some authors say acacia.

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From this pious concern, he went to Buto, where he was secretly being raised, and hid Osiris's coffin in a secluded spot. Typhon, who hunted one night by moonlight, discovered it, recognized it he cut his brother's body into fourteen pieces which he scattered From all sides. Isis returns, searching once again for the scattered limbs. of Osiris, travels through the seven mouths of the Nile in a boat made of papyrus, finds the sad remains except for one, the

fertilizes Egypt by its overflowing; then it transports its
He married Philae and buried him there. Philae was from then on the holy place
par excellence (1). However, revered tombs and temples
by the peoples arose in all the places where it had been found
one of the members.

However, Osiris returns from the underworld to instruct his son in
the weapons, to test him and to inspire him. Horus gathers his
loyalists; his party grows every day; they march to battle;
Horus triumphs, and Typhon falls alive into his hands.
Isis breaks the chains of this cruel enemy, and restores his freedom.
Horus, indignant at this action of his mother, lays his hand on her
and tears off her diadem; Hermes replaces this crown with
a cow's head adorned with its horns which has since remained the symbol
distinctive of Isis. Typhon again sought to seize the throne from
Horus, but he was banished by him and relegated to the deserts. Isis
had a child by Osiris, Harpocrates, born after Osiris's death.

(1) The island of Philae was accessible only to priests; every day they offered there, at
tomb of Osiris, three hundred and sixty cups filled with milk (a number equal to that of the
days of the year in its oldest form), and this funeral offering was accompanied
accompanied by lamentations with a kind of litany. A completely similar usage sub-
resided in the city of Acauthus. It is evident that this cult had a dual relationship to the
annual revolution of the sun and the vicissitudes of the Nile which depend on or correspon-
porndent. Osiris was considered to be both the Nile and the sun. In accordance with
These ideas, the foundation of the national religion, were not taken as oaths by the Egypt
more sacred than this one: "By Osiris who rests at Philae." The discovered monuments
daus this revered Island perfectly supports this.

Diodorus of Sicily. Zoëga, from *Origine et Usu obeliscorum*, p. 286. Lancrét, *Description
Egyptian history, Antiquities*, p. 4. Creuzer. Herodotus,

always and thought of avenging him; she wants to charge Horus, her son,

Isis brought back to Egypt the body of her husband, whom she mourned.

has

OF FREEMASONRY. " 83

who came before his time, mutilated, lame, a child of pain
and tears (1).

This is the sacred myth that formed the foundation of Egyptian religion.
yours, the cornerstone of the mysteries of the ancient society, and

The main characters are actually the sun and the moon who necessarily occupied the first rank among the stars, and the The sacred fable is explained quite simply by their movement compared to the zodiac and the para-anatellons (2). Osiris is the benevolent sun, which fertilizes the earth, presides over vegetation universal, it brings to life and matures the productions it has sown. in the bosom of the earth, and that the earth gives to men, su-transfer of events completed since the moment the sun returns to our hemisphere until the one where it moves away from it to move towards the southern regions of the world.

Osiris is therefore the sun, god of plowing, benefactor of men, pouring out their riches upon them (3); the sun, considered as a good principle, as the author of the goods enjoyed by humankind Typhon is his enemy, Typhon who, in theology Egyptian, is the bad principle, the one that presides over the tenèbres; it is Ormusd and Ahriman who changed their names in passing from Persia to Egypt, but who continue their eternal struggle. [I] another principle existed in Indian and Persian philosophies a topic we haven't discussed until now, because it wasn't Jiait that very weakly to the development of our history; it does not He will not play a more important role in the sequel, but he takes on a

(1) Plutarch, On Isis and Osiris.

2) The paranormals are the celestial bodies taken outside the zodiac, to the right or to the left of this band, which rises above the horizon or descends below it in the same moment and during the same time that each of the ten degrees of each sign puts at motion to go up or down, From which it follows that there must also be thirty-six paraglidiers who By their rising or setting, they are naturally linked to signs and tics of signs, otherwise to the thirty-six subdivisions inspected by the decaus, and in which are distributed among the seven planets, each five times. This number thirty-six of the decans and the paranatellons is precisely that of the planes or constellations celestial figures outside the zodiac; for the ancients counted only forty-eight celestial twelve of them are in the zodiac or in the signs, and thirty-six are outside the zodiac.

Drruis, Origin of all the Culies, vol. 1, p. 180.

(3) Iamblichus, ch. XXXIX.

body in the Egyptian mysteries, is personified there; it is the principle of heat and humidity are the sources of all things, of the heat doing the role in the reproduction of beings

Everything is born and develops.

This abstract thought materializes in Egyptian religion. yours, and the priests give to Osiris, supreme god, author of all things, sun-god, principle of heat and fertilization, Isis, the moon, as their wife; they attribute adventures to her. which merely represent his races, his revolutions in the astronomical system; the administration of the world depends on them, all sublunar bodies owe their nourishment, their increase, during the annual revolution they generate and the different seasons that share it (1). The combined action of These two causes harmonize the temperature, produce the generation beings, because they possess, one the fiery and spiritual qualities tueuscs, the other the moist and dry qualities of bodies, and both an equal portion of the principle of aerion. The sun and the The moons are therefore the supreme moderators of universal nature. saddle whose elementary parts are the spirit principle, the the fiery principle, the dry and the wet, and finally the aerial principle; they are the principles of fruitful activity and good that heaven communicates screw the earth; they gave mankind civilization, all that which relates to it and all the benefits that result from it.

Osiris's cloak, like Ormusd's, is a color bright and vibrant, without any mixture of other colors which could alter its purity; its hue is one, simple and without shadow (2). Osiris, in the spring, united with Isis, and poured into She was the seeds of fertility; she was spreading them throughout Pair, imbued it with generative principles that set the universal vegetation (3); the zodiac sign of Taurus occupied then the spring equinox; hence the Apis bull, a living form under which was represented the sun-Osiris in his union with

(1) Diodorus Siculus, Book 1, Chapter 1, pp. 14-18.

(2) Diodorus, De Iside, p. 582.

(3) Diodorus, De Isile, p. 559.

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the moon-Isis, at that same time, when the two celestial bodies spread regeneration and fertility across our hemisphere; From there again, when superstition obscures the symbolic meaning from the myth of Osiris and Isis, the requirement that the ox Apis, among its distinctive characteristics, carried on its shoulder a A symbol representing the crescent moon. This fruitful action The relationship between the two stars was also expressed in Egypt through images. that our current customs reject, that the initiates of Egypt accepted them because they had a true meaning, but who did not never been admitted into the temples of Freemasonry

At the moment when the primitive myth is altered in the delta and in the part periodically flooded by the great river, the Nile is regarded as the god, as Osiris himself; the fertile earth—The goddess he named Isis. It was at the spring equinox that a kind of movement was beginning to be noticed in the river water gradually rising, so that the action of the Nile on Egyptian soil coincided with that of the sun on the moon. This connection must have made the error easier; Egypt is viewed in its entirety as the bed of its river; what it does not water not remain barren; it is a desert that the waters of heaven cannot not to fertilize; that is Typhon's domain. Thus is explained the birth—Anubis's power. Isis is the fertile wife of the Nile; Nephthys is Typhon's barren wife, and can only conceive through an adult—to be with Osiris, meaning that the desert cannot be fertilized than by the Nile.

The Egyptian national religion has been, from the beginning, that of the initiates, the cult of the great architect of the universe represented by the sun, a source of light; long, calculated observations firstly, the length of the meridian shadows leads to the knowledge of its annual revolution; the inspection of the stars leads to the discovery of the sun's oblique movement in the circle of the ecliptic; the zodiac, with its twelve signs, that is invented, or rather the actual movement of the stars that make up the sphere is translated into sight, made perceptible to all; the celestial system is established; worship will be based upon it.

The priests had invented astronomy, the observation of

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phenomena of nature came to complete the general system, and at the same time as they were developing the elements of a science Exactly, they broadened the foundations of a religion. The year is divided in four seasons marked by temperature changes; The seasons themselves are subdivided into twelve indicated months. by the twelve signs of the zodiac band, where the successive entry the sun's activity is determined by observing stars placed in outside this band; the time the sun spends in each The constellations are measured, the zodiac divided into three hundred sixty days or revolutions bringing in turn the light and the darkness, to which are soon added five additional days taires which represent the entire path of the sun.

All external worship will be based on astronomy; the cere—Monks will recall these various developments; the festivals will seem to have as its sole purpose to celebrate the periodic rapprochement of the sun, to pray when it moves away. But science cannot—

in that the historians who have written about initiation without Having received it, on the mysteries without knowing them, which have copied in turn, they propagated errors that they passed on to one another. They were innocently passing from one to the other. We understand, in all Throughout history, some men have striven to improve themselves. working together in a manual art, obeying a partisan interest eulier, to an interest of existence or well-being, rejecting those who present themselves to exercise it, ensclating it only to a small number, than to members of their family, so as not to be delighted to themselves, through distribution, their means of wealth, their resources; one groans from this state of inner turmoil, from this antagonism, of this necessity, if you will, in a bad a social organization that makes men rivals instead of to make brothers; they are not approved of them, however they are complicit. takes.

But this could not be the case for the leaders of the initiation. Masonic, custodians of the sciences; the knowledge as- the tronomics spread by the Egyptian priests illuminated the initiates into the superstitions of the masses, which we will have to talk about earlier; they were the corollary of the reception, of

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admission to the mysteries; they were not its principal object, nor the basis. They did not constitute a secret doctrine, but only a little-known science; initiation had another But, and this goal, we will explain, not by induction, not by searching for a few haphazard inots, scattered in the books, but relying on ancient authors who, struck by This great fact of the existence of mysteries, they have sought and revealed philosophy as much as was permitted to them, when they had themselves received the initiation.

The dogma of the immortality of the soul was born, and with it the idea rewards and punishments; a comforting, civilizing thought, which reformed an entire society delivered without hope to anarchy The morality of materialism. From this dogma naturally followed lessons in wisdom, fairness, rules of conduct, the idea of resistance to the immoderate appetites that drive men by such a rapid descent into degrading immorality, of the prin- principles of fraternity, equality between men, and regulated freedom by the laws. That, as all writers note, was the doctrine the secret of the Egyptian Freemasons, the teachings of the priests, leaders of the initiates, and constituting the theocratic government which preceded the rise of the Pharaohs.

During this famous period, the city of Thebes arose, the capital- tale of the empire ruled by initiated priests; and, says Diodorus

cence. Its beginning is unknown; its first days
lose, like those of the Egyptian people, in these mysterious times
rieux which have no precise date. Historians of all
most people of all ages have the crazy habit of looking for a foundation
a leader in all the cities; hence long disputes, a thousand tales-
sterile speculations that do not advance science one step. Apart from
some cities were founded by kings, often for practical purposes,
in a vain thought sometimes, but who take good care to ins-
Cities are built by writing their names on their monuments.
slowly by the populations; they do not emerge from the ground
like a plant. By the sea, on the banks of rivers,
A few traffickers gather, a few fishermen meet-
thirty, they make shelters against the coolness of the nights, against

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the inclement weather of the seasons; they gather under a tree to
deliberate, and the shadow of the commune appears; they pile up
among a few stones, they celebrate the ceremonies of their worship,
they place the image of their god, and the temple is indicated; the family
increases, men attract men, cities are born,
develop, grow, surround themselves with walls, adorn themselves
of buildings. When they are given a name, those who founded them:
The goddesses have been sleeping for a long time in the oblivion of the tomb.

Thus Thebes was built; some men first erected on
the eastern bank of the Nile, cabins made of borrowed reeds
to the river; the population grew, built a bridge over
the waters gradually covered the western bank; an immense
The valley stretched between two mountains; Thebes only stopped at
within these limits; the initiates established their principal college there, the seat
of their power; then the buildings rise; one sees emerging from
These splendid palaces, these marvelous temples, between which
will shine this famous temple of Karnak whose ruins cover
still the earth. Nothing in modern times could give
an idea of this grandeur: the temple of Karnak was nearly one
half a league in circumference (1); who would dare say what it contained-
then master of colonnades, colossal statues, obelisks, in
seeing what still remains after the devastation of so many centuries
how much time has passed since its fallen splendor?

One hundred and forty-two columns in two quincunxes, of which twenty
columns eleven feet in diameter, from sixty to eighty
peaks of height, composed of the main portico of the island, lit by a
mysterious day; beyond this portico lay a second entrance
followed by four granite obelisks of exquisite workmanship; three
were still standing just a few years ago; perhaps
Has the wind of destruction swept over them by now?
The ceiling of the Karnak temple, painted blue, was studded with stars

Description: we believe we see the starry vault of our sanctuaries,
as we saw it again in Persia. The gate through which one

(1) Denon, Voyage en Égypte.

(2) Caupo Luox jeune, l'Égypte sous les Pharaons, 1. 1, p. 206.

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entered the second circumvallation from the north side
lined with sphinxes whose pedestals still exist; beyond, in
In a courtyard, colossal statues of sandstone and white marble rose up.

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A second temple was enclosed within the precinct; its first
The gate was preceded by an avenue of bull-headed sphinxes which

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arrived at a fork in a second avenue of sphinxes at
human head, cutting across a third avenue of sphinxes with heads of
ram; one had one hundred and twenty, the other one hundred and two (1). This last-
The nière connected the temple of Karnak to that of Lugsor. Finally,
within the general enclosure there were four temples, of which we can see
The ruined walls, the truncated columns, the statues...
Mutilated. Two obelisks carved from a single block of pink granite, one hundred
feet in height, two statues forty feet high, more than one hundred
columns adorned the entrance to the Luksor temple. All these
Magnificent displays extended over the eastern part of Thebes.

The west bank of the Nile contains a greater number of
ble more columns, pilasters, statues of colossal priests
dirty and carved into caryatids, monuments among which are
The Memnonium: tomb, temple, or palace, we no longer know.
which, a statue seventy-five feet high, a
library on the door of which was engraved this inscription
tion: PHARMACY OF THE SOUL. An idea quite worthy of Freemasonry-

Such was this famous capital, when the initiated governed—
were born in Egypt; it was in these resplendent temples that they
they celebrated the mysteries, and that's where the people flocked to their
Voices, they came to listen to the word that gives life, that regenerates. More
Near us, going down the Nile, one found in the delta a
another city, Sais, where there was a renowned college of priests and
a temple, since called Naët, in which there was a chapel made
of a block of granite quarried from Elephantine and
transported to Sais, which is one hundred and eighty leagues away (2).

The difficulties of locomotion seemed to be a game for ee
a people to whom civilization lent so much power; the land

(1) CnawrozLioN young, Egypt under the Pharaohs, 1.1, p. 206.

(2) /d., id.

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that he inhabited, all of Lower Egypt, was the result of landing=
successive ments produced by the Nile which had added a counter
to the Thebaid valley by pushing back the boundaries of the sea; the
delta was merely the remains of Abyssinia carried by the river
nearly three hundred leagues away, and this people, too, transported to
considerable distances the columns, the obelisks, the cha-
shovels, the temples; the waves had given him the land, in his turn
He would take the granite rocks they respected and add
Thus, one conquest leads to another, even more marvelous conquest.

History has preserved for us the memory of the great ceremonies
national ones that attracted initiates to the mysterious temple of
Sais, a whole religious and enthusiastic people. When the time
As these festivities began, the Egyptians embarked on the Nile.
in splendidly lit boats, and the whole river
The waters up to Sais were covered with these ships going up and down.
its course, and whose brilliance dispelled the darkness of the night. They arrived
in Sais, where the mysteries were celebrated after sunset,
The Egyptians lit candles around the temple and around
tents, in which they camped in the open air; the inhabitants
of the city surrounded their houses with lamps placed outside
laughing; they were small vases filled with salt and oil, with
a wick swimming on it and burning all night (1). In
At the same time, in all parts of the country, those who could
attending the solemnity would burn candles in their
cities, so that at the same hour all of Egypt was

asked, while passing over one of the branches of the Nile, or while re-guarding the delta from the bottom of the Inland Sea, the cause of all These fires that brought forth day from the night, the answer given was: They are the Freemasons who celebrate the festival of lights, and who celebrate the night amidst these splendid lights, because Initiation dispels the darkness of the mind, like the light of Lamps chase away the darkness of the night.

Like Thebes, Sais has suffered the ravages of time; the city

(1) Herodotus, I. I, & LXII.

(2) Herodotus, I. II, & CXI.

OF FREEMASONRY. 91

the most considerable part of the delta seems to have been submerged in the waters; his college of priests was dispersed by the conquest; of the temple famous of Naët, today only ruins and colonists remain truncated bodies, mutilated sculptures that serve as supports for poor huts of fellahs ignorant even that the ground trodden by their feet were dedicated to the ancient gods of their homeland.

It is pointless to search for what they were at that time. famous and unique in the history of Freemasonry, the trials imposed on those seeking initiation; that—"1 It had several degrees, and we can easily understand why. secret doctrine had become the dominant religion, the religion national, the object of everyone's veneration; she no longer had anything By concealing her identity, she could make all her knowledge public. It wasn't she who resisted intelligence, who enveloped herself of veils to hide from his eyes; but, charged with the instruction— The formation of men proceeded slowly, as it does today. In the study of science, one begins with the most simple, the least difficult, so as not to discourage the minds of those who engage in it. She measured her successive revelations against the intelligence— loyalty of those who had obtained initiation, so as not to not to frighten them by suddenly showing them the goal they were to reach, but to lead them there by degrees. A: this mo— The mystery was no longer within her, but the darkness was still in the minds of men; she could only dispel them

Little by little. His trials were therefore, like Faure bui's,

much more moral than physical.

CHAPTER FOUR.

The story of Freemasonry in Egypt continues. A revolution wrests control of the country from the priests and establishes a hereditary monarchy. – The myth of Isis and Osiris is distorted, – Gross idolatry of the Egyptian people maintained by the priests. – Invention of astrology; of talismans; of charms; lends a soul, an intelligence, a life, an influence on the fate of men, or constellations. – Divination; horoscopes; the supposed power of the moon; palmistry; magic; necromancy; human sacrifices. – Empiricism; personification of the planets, – The Apis bull. – Aberrations. – The role of Freemasonry during this period. Its philosophy, its struggles, its suffering.

This begins, for those in the know, a period of Egyptian history. News: a revolution was brewing; one of the warriors' leaders, Menes, soured up the soldiers, wrested from the priests the power, founded a throne (1) and there established his dynasty, the first of thirty-one who reigned before the Alexander's conquest (2). It was not enough of having taken away from the priests their scepter, it was necessary to escape the moral domination they exercised– They were saying that they needed to distance themselves from their still very powerful control. Menes built Memphis, which was thereafter the residence of the Pharaohs; Egypt had the capital of the kings, just as it had the capital of the priests.

During the first period, Egyptian Freemasonry had focused primarily on perfecting the laws, on civilizing the men, and the great initiation which later became known as the Telele. The name of Telele was indeed regarded as suitable for raising them

(1) 5867 years before Christ, according to Manetho.

(2) The crown was hereditary from male to male, by order of primogeniture; the brother succeeded the brother who died without surviving children, and, in the absence of a son, she yielded to the father, and the man she married was the queen's husband without being her brother.

Cnawpouion–Ficeac, the Universe (Egypt).

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It is likely that the priests, heads of state, did not have the fundamental principles of freedom have not been sufficiently developed. of equality, of fraternity, the basis of the secret doctrine; the materials They lack the means to judge them impartially in this regard; perhaps had they not succumbed in the struggle against the ambition of warriors, if, as rulers of society, they had given it laws satisfying all his needs.

The military order could not view the domination without jealousy. constant of the priests; invested with the right to bestow the crown, he naturally aspired to place it on the head of one of his mem- bres; if the right to vote, in this great circumstance, belonged exclusively to the first two orders, the people, Understandably, he must have taken little interest in a revolution that did not specifically affect him, and refraining from defending a go- a government he did not help to form. The revolution which replaced the elective sovereignty of the priests with royalty The hereditary power of the Pharaohs would therefore have been merely the result of a struggle between the two main bodies of the state, in which the people would have remained a stranger. However, it is so difficult sometimes to To properly judge the revolutions taking place before our eyes, that there are caution is advised against expressing a specific opinion on facts that have remained unres observers. and passed seven thousand years ago.

After the overthrow of the priestly government, the Frank- Freemasonry, religion was not confined to temples; the Kings had to reckon with her, for she was still powerful; She intervened in the laws, of which the priests remained the inter- ready in the government, since they remained in charge of the administration of justice; cultivating the sciences, arts, the letters, she contested power, she often shared it; but of This era marks a period of decadence for humanity. hopeless. The Pharaohs, recognizing the inadequacy of the laws to maintain the people, they too called upon religion to their help. The initiates had adopted the philosophical principle of light and darkness in a constant struggle; the myth Isis and Osiris showed them this ever-regular struggle in its perpetuity; efforts were made to persuade them that the gods their

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even in this battle they set an example of an order that nothing did not disturb, and that the imitation of these gods, in relation to the social institutions was the surest way to please them: the Politics began to be based on religion. Then came the symbols, simple at first, they took on a grandiose, pompous character;

borrowed from all known sciences and already brought to a point elevated; the splendid decorations, an imposing ceremony, a intoxicating music, choirs, and dances were employed to charm the initiates, to attract them to the celebration of the mysteries (1). We spoke more. We focused our senses more intensely while we spoke. more weakly in mind. However, it must be noted again, We never forgot to include in the grand ceremonies lessons in morality and virtue, even in days of delirium. However distressing the spectacle of these days may be, it is necessary However, offering it to view. The entire Egyptian religion was based on the astronomical system; it was the basis of the cult outside the circle of initiates who guarded the repository of knowledge. an ignorant crowd; always ready to accept mistakes, the Lies gradually transformed this lofty cult into the most formless chaos. the assemblage of strange, bizarre, cruel practices and doctrines them; she gave free rein to everything that the imagination can conjure up- tion without guidance, thought without knowledge, the religious tendency without principle.

Those initiated into secret doctrines in India had rio the language of symbols; it was for them an absolute necessity- a serious matter arising from their situation in the state, from the struggle they are wag They were born against the priestly caste; it was necessary to conceal the reality under the emblem, and to escape the investigation of the powerful sgnce, the foundation of which they were undermining, and to bring down pen- abstract philosophical concepts in minds that no study had not prepared to receive them.

In Egypt, why did the priests bring it from India?
did they retain the same system when the situation was not

(1) The music used in storms made it fearful that the initiates would study the Inveleurs. Dereris.

OF FREEMASONRY. 95

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BR meme? Why emblems when the simple reality doesn't
It should neither offend public opinion nor provoke persecution. Why?
What about mysticism when the truth could be proclaimed without danger? Why symbols that, instead of making this
A more tangible, clearer truth, on the contrary, would obscure it.
and throw the people into an endless maze of the crudest kind
Superstitions?

Should we look for the solution to this problem in love?

men for the wonderful, love that we will see in all
The eras occur and develop? Wasn't it a
a mistake that was later complicated by an unworthy speculation of
some priests willing to create and maintain a superstition
that they exploited for their own profit, sowing ignorance to gather
Read about domination?

The error resulted from these two causes; but if the bridle was
a misfortune inherent in human nature, the second was a
A deplorable calculation, a crime against reason. Also, see what
became this religion, so simple from the beginning, so clear at the origin

ginc. The sun's passage through the twelve signs of the zodiac:

become the races, the battles, the victories of the god. Cha-
Each of these twelve signs will be the domain of a particular deity.
a line that reigns supreme there, that exercises over the earth a
a fortunate or fatal influence, which one must therefore pray to,
To conjure, to make favorable through offerings, through sacrifices.
They wanted to read the future in the stars; they claimed to be able to do so by

the inspection of the state of the sky at a given time and by the com-

combination of the alleged influences of celestial bodies in constitu-
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The sun was regarded by all men as the celestial body.

beneficial par excellence, always fruitful, always favorable
ble; they did not dare to deprive him of these qualities, of these functions;
there would have been some danger in directly challenging beliefs
popular; so it was imagined that this influence, always...
The sun's reuse could be so corrupted as to become fatal.
when its rays are reflected by a star that is too arid and too
Too hot, or too dry and too cold. Thus misusing observations
Based on seasonal temperatures, it was claimed that islands could be predicted.

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events, human vicissitudes, submit these predictions to invariable rules. The planets were regarded as capable of drying and numbing, fertilizing and revitalizing. A color special 'was devoted to each of them, and the combination of these Various colors were one of the elements of the horoscope.

Astrologers divided the sky into twelve parts, by imitation of the zodiac, itself divided into twelve signs; they called them The twelve houses of fortune attributed to them an influence on the future individuals, future determined by the qualities of the deities benevolent or malevolent qualities of those who inhabited these houses combined with the influences of the planets and signs.

This absurd science of combining completely nonsensical facts strangers to each other, to draw from an insignificant chance a horos- The coppa presented as certain became an art, and the peoples, themselves nurtured in a belief beneficial to priests, attached the utmost importance to all these juggling acts. But It was not enough to predict a man's future; madness went to the point of individualizing a city, an empire composed of so many of different beings, of so many opposing passions, subject to so many events that result from external facts, wisdom or of the incompetence of the rulers, and people wanted to predict their des- future tins.

To create this art, the priests gave to the planets symbolic characteristics, they attributed to them a sex, a temperament erasure, they supposed them to be formed of elements, metals, trees, stones, colors, which all corresponded to a quality of man. Each of these planets had a seal or talisman. to which a special virtue was attached, on the condition that it would made of gold or silver, lead or molten tin, engraved on such and such a day, at such and such a moment which always relates to the course of such and such a celestial

Three zodiac signs, combined at the moment of birth, determined the lifespan of individuals.

The forty-eight constellations known to the Egyptians became- They are animate beings, offering in their forms all that Ja Fantasy and imagination can create in their delirium. The sign Jupiter of Aries is Ammon; a star, Cassiopeia, is a A woman seated on a throne, holding a whip and a triangle.

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OF FREEMASONRY. 97

Taurus is the Apis bull, bearing a hen and some on its forehead
Chicks. Gemini are Hercules and Apollo. The Great Dog
is Anubis. A gathering of stars takes the form of a man with
goat horns, holding a snake in one hand, a snake in the other
stick, with a small goat on its arm. Cancer becomes
Hermanubis, or Two-Headed Mercury. The Lyre transforms into
An Egyptian priest carrying a musical instrument. The Virgin is
Isis the harvester; one of the stars that can be seen among her para-
Natellons is a tree bearing in its branches a dog and a
ibis. The Bouvier is a bull's head whose neck belongs to a
man and surrounds himself with draperies. In the Scorpion rises
Typhon, the evil genius, the god of darkness. Orion is a
man armed with a javelin, a torch in his hand, on his head
a bird. Capricorn is the god Sothis, Sirius, Anubis con-
leading a fish-tailed Capricorn beetle on a leash. The year
Egyptian tradition began at the moment the sun entered the
degrees of Capricorn; Sirius appeared on the horizon and heralded the
next Nile flood; they made a faithful barking dog out of it
when the thief comes. The spring equinox is personified
in the god Pan, the emblem of generative and nourishing power
nature's tive. Spring itself and summer become a
bull and a lion crossing. I space in a boat at the extreme
a pit from which a woman is seated.

Everywhere, finally, the Egyptian priest places spiritual beings, then-
healthy, active, in place of the stars, the constellations, the
signs representing in principle the annual revolution of the

sun, the successive passage of the two hemispheres of light
to darkness.

The priest becomes a soothsayer; he attributes an influence on the stars.
the character of the child who is born; astrology, the most false of
All the so-called sciences are invented. There were only twelve
signs in the zodiac; give each of them a specific action.
Having the same number of days was too restrictive for the series of horoscopes.

Copes for the three hundred and sixty degrees of the zodiac signs,
that is to say, for every day of the year. Thus, he who, born
yesterday, would have been a faithful companion, will be, born today, a bad-

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I'm going, companion. A one-day difference in birth will suffice.
to make an immodest man out of someone who had been full of chastity,

a lazy person compared to someone who would have been hardworking, a slave compared to son

A fool to a scholar, a baker to a king. Of the twelve mansions
of the sun, some were pleasant to him, others odious, and,
depending on whether he was in these or those places, he poured onto the
children unc fatal or benign influence.

These are the ridiculous superstitions that were preached to the people.
how it was dominated, for the power of the stars could be
destroyed by the priest whose empire extended to the sky
and whose services we paid for. A sad and discouraging spectacle!

What a distance from primitive religion, which worshipped the god
principle of all things, personifying it in the sun, of the
doctrine that established the struggle between light and darkness, to
these serious follies imagined by the priests, all of whom, opening to
Their predictions of a new path, would they lead to chaos?
The delusion of human reason was not to stop there.

The monthly revolution of the moon, fixed at twenty-eight days,
counted twenty-eight houses in which this star stopped, etc.
Each of these houses had its own particular genius, endowed with a

the constellations that the moon encounters in its course,
But where would the marvelous have been? It was better to create these rests of
the moon and the entirety of horoscopes; the nomenclature of predictions
Calculated in this way, the lunar revolution is immense, and presents
all that can be produced of the mediocre and trivial in this:
genre; as original as the imagination had been in the representation-
tion of symbolic images of the signs of the zodiac, as much as it
is poor and colorless in these predictions; one thinks one hears these
unfortunate sibyls of our time who, for a few pennies,
tell fortunes. In a deck of cards soiled by their
fingers or in a grimoire they don't even know how to read.

The elementary parts of the universe had been given names of
divinities (1); the universal soul, the spiritus, was called Jupiter,
Vulcan fire, Ceres earth, Ocean and Thetis water, Minerva air.

(1) Jaunblique, ch. XXIX.

OF FREEMASONRY. 99

It was not enough for the priests to have deified the elements, to
to present for the adoration of the people; they added that these five
Deities roamed the universe, appearing to humans in various forms.
the appearance of sacred animals, sometimes also adopting the form
human and other figures; they tried to persuade that
This was not a fiction, but the real effect of their nature which
is to enter into the generation of all beings. Thus, a strong
a beautiful allegory of the elements that make up all
The bodies became the object of superstition.

The source of income was not yet large enough; the pre-
Many Egyptians imagined they could read the future in the lines of the
hand and in the configuration of the front. 1] it was necessary to strike the imagination-
tone, to seduce, and therefore not to stray too far from the ideas
received; they attached this new branch of the business
human to the astronomical system, the basis of religion; they distinguished-
scarcely held in their hands seven protuberances which they brought back to
seven planets, and announced the temperament, the character of the
men and the events that were to mark their lives.

Magic was then invented. You can feel it, seeing this strange
At this time, the human mind is at work; it strives to penetrate the
profound mysteries of this immense nature of which he only glimpses
the envelope; he wants to reach God; he rushes off in the footsteps
of everything he believes can offer him the solution to the problem
unknown, He rises with the sun, travels with him through the signs of the
zodiac and seeks its light; he descends into the darkness and
he asks the constellations for the secret they keep; he searches

bowels of the earth to reach the secret that flees before him;

| fallen from the sky, risen from the depths of the earth, discouraged but
Not defeated, he seems to want to rest while continuing his work.
true in the analysis of the chance events that pass around him. So,
carried away in turn down a thousand different paths, he evokes, the
At night, shadows on the tombs, and he thinks he sees them indicating
He points to the object of his desires; he reflects the wrinkles in a mirror
light waters this questions them; fish run in
Playing in the river, he asks their fins for a thought.
| inclined; he throws ashes to the winds and wants to know what there

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where the winds carry it; the leaves of the shrubs tremble
in the warm breath of the breeze, and he seeks meaning,
a thought in their palpitations; the trunk of a tree resounded
Under the woodcutter's axe, he asks that voice what it
cries out; the smoke leaps, he questions its aerial forms, capri-
beautiful, fantastic, by turns hair and serpent, monster and
beauty; always deceived, he becomes irritated, his ardent desire prevails,
He evoked the shadows, now he opens the tombs, and,
in the inspection of the corpses lying on a stone outside of
In their tombs, he wants to read the present and the future: still nothing!
He still walks, the blood of the flocks flows on the altars, and
the crackling of steaming flesh on a brazier are still
mute; then frenzy seizes him, all the laws of man-
Manita are raped, trampled underfoot, a man knocks over a
another man on the flagstones of a temple, opens his chest
his knife, plunges his dripping hands into the body of the
victim and demands an impossible revelation from her inner self.

Horrible results of a happy trend that led to the
discovery of the sublime workings of nature, and that ambition
priests gone astray!

We talked about talismans: each planet will generate a
certain types of diseases, and at the same time will give birth
to plants specifically designed to cure them. It was simply a matter of observing-
to determine the influence of temperature, not determined by the ap-
appearance of this or that planet, but making itself felt in the
The regular course of the seasons occurred at the same time as the planet was at
at this or that point of its ordinary revolution, to say which plants
were born, grew, flowered or dried up during
during this same period, the priests preferred to establish reports.
absurd connections between the planet, the cause of diseases, and the
plants presented as having curative properties. Hence the origin of
these talismans, composed of the most bizarre mixtures, in the-
which are crushed, to name just one, from the poppy seed

magnet powder, pulverized and made into a paste with blood of bat and black cat brain.

There weren't enough deities: the planets are personified,

OF FREEMASONRY. 101

or rather, we lend their names to beings who have never existed, to whom we give a father, a mother, children, and the sky is thus populated by thousands of fantastic deities. The operations of nature all have attributes that give birth to emblematic, symbolic fables, accepted by ignorance as realities. Once on this path, the pen- The sleuthing never stops; ignorance is exploited by lies and ambition, – the three wicked companions who killed Hiram, – and already the Masonic emblem is a reality.

From the adoption of all the preached chimeras, presented From real events, the labyrinth of Egyptian mythology was born. which will be reproduced in the religion of Greece and Rome.

Each priest has his portion of the sacred meats, which are given to him all prepared; he also receives a portion of wine.

The priests say that the world's oxen belong to Epa- Phus, the god Apis; so they chose one of them to examine They took care of all the hairs of the oxen intended for sacrifice. to indicate in their sacred books the particular signs to which These animals will be recognized, to designate one of their own who will... mark by attaching to their horns a rope made of bark Byblos applies seal clay to it, onto which he imprints his seal. No one may, under penalty of death, sacrifice an ox that does not bear this imprint (1).

Do you hear that confused noise of footsteps, men's cries and of animals, trampling in streams of wine poured over the altar and around the victim, these furious imprecations that rise from sanctuary with smoke laden with a horrible odor, incense Is this truly worthy of the god we worship? It is the absurd sacrifice that is being made. complit.

The victim is brought in, the fire crackles, the wine flows, and in a the dreadful mixture mingles with the boiling, steaming blood; The head falls, and then priests and people alike burden it with curses. tions and pray to the gods to make all the evils fall back upon her the dangers that threaten them and their homeland (2). Superstition

(1) Herodotus, I. I, & XXXVII.

(2) Herodotus, Book 11, & XXXIX,

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replacing the great lessons of the initiates, the worship of the animals evils, the disgusting spectacle of the bloody sacrifice in place of High truths, sublime lessons of initiation! The priests will go so far as to develop theories on how to burn the victims and to search their entrails. The sacrifice made in Isis's honor will not be the same as that offered to her husband; We only consume a part of the body after we have filled it with bread made of pure flour, honey, raisins, figs, and frankincense, of myrrh and perfumes; streams of oil flow in place of streams of wine, and, while the victim burns, those who offer the sacrifices are all made, and when they have ceased, they are served the remains.

The slaughter of the ox is general, but it is not permitted to sacrifice heifers, because they are sacred to Isis; one sees that the goddess has been the object of gallantry on the part of the pre-very people who gave her more privileges than her husband. Everywhere Heifers are shown more consideration than the rest of the livestock; the different nomes of Egypt adopted in the sacrifices different victims: Thebes only sacrifices goats and respect the sheep, because one day Jupiter had donned the the fleece of a ram and had held its head before his face, to to show himself to Hercules who desperately wanted to see him, but whom he He didn't want to be seen. Mendès, on the other hand, spared the goats. and sacrifices the sheep.

The ceremonies still differ from one city to another: the women Those who go to Bubastis engage in indecent acts; at Busi- They laugh, they lament, they hit each other, they slash their foreheads with swords; at Sais, they limit themselves to the beautiful festival of lights; at Helio- In Buto, they are content to offer sacrifices; in Papremis, As the sun begins to set, a few priests become agitated. Around the statue of the god, others stand at the entrance. from the temple, armed with sticks; the pilgrims arrive similarly armed, And soon a stupid but real conflict develops between them and the priests. combat (1). | |

In most of the nomes, animals, wild

(4) Herodotus, Book II, & LXIN.

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or domestic, are sacred; whoever voluntarily kills them deserves the death; whoever kills them unintentionally pays a fine fixed by the priests; but if it is an ibis, whether it was killed intentionally or No, we are presumed guilty and put to death. We had to find a pretext for this severity; it was imagined that every year, at At the beginning of spring, a... arrived from Arabia to Egypt a large number of winged snakes, but the ibises were going to post near Buto, in a narrow gorge, at the place where she opens onto a vast plain that borders that of Egypt, and that there they attacked and destroyed the winged serpents (1).

Thus, a simulated fight between a bird and a winged serpent,
To arrive at the worship of an ibis! Poor humanity!

Cats are regarded everywhere as sacred; if a fire
When a fire breaks out, the house is left to burn, but the cats are saved; when
If one of them dies, we shave our eyebrows, we embalm the
body, and it is buried in Bubastis; if it is a dog, one shaves
the whole body, and the corpses are placed in sacred boxes;
The ibises are transported, after their death, to Hermopolis (2).

The inhabitants of Thebes and the shores of Lake Maeri venerate this
They tame the crocodiles, they put earrings on them
of gold, surround their front paws with bracelets, the feed-
smells of the victims' flesh. Those of Elephantine, on the contrary,
kill and eat the crocodiles they catch by throwing a
bait to their voracious appetite. The hippopotamus is sacred in the nome
Papremite; it is just an ordinary animal among others.

The imagination can no longer move freely enough in the
an immense circle of animals actually created by nature; it
He invented islands to dedicate to the gods. Of this number is the
phoenix which appears every five hundred years in Heliopolis, coming
of Arabia, and, on its wings half purple, half gold, bringing the

(1) There is in Arabia, quite near the city of Buto, a place where I went to
to inform me of the winged serpents. I saw upon my arrival a prodigious quantity of bones
spines from the backs of these snakes. There were piles of them scattered all around,
large, medium, and small. The flying snake resembles in appearance the scr-
aquatic pens; its wings are not made of feathers; they are entirely
similar to those of the bat. Henovore, |, I, 8\$ LXXV-LXXVI.

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his father's body in a myrrh egg which he places in the Temple of the Sun (1).

Savior birds resting on islands, winds they beat with their wings, animals that fantasy has sacred, born of a myth whose Peoples have forgotten the meaning, colossal statues of marble and bronze that capricious imagination has raised onto a granite pedestal and that philosophy can overturn with a breath, splendid temples ideas where both perfumes and the blood of victims mingle, this was not yet enough to dominate the Egyptian people; Kings saw the priests too closely; the people grew weary to always hear the same voice; birds, monsters and statues maintained a silence that could ultimately compromise their dignity by betraying their weakness, their powerlessness; they did Speaking of the gods. Hercules, Apollo, Minerva, Diana, Mars, Jupiter and Latona delivered oracles from the depths of their sanctuaries. tuaires. |

Then riches flowed to the temples; the kings wanted to know their destinies and those of their children, the outcome of wars they undertook, distant expeditions they confided in their officers or directed them themselves; chacun tried to gain the favor of the deity, and believed he could sway her or to win her over with gifts; the temples sparkled in the fire of candles, chased bronze cups, silver craters of a weight enormous, of vases and statues of solid gold enriched with precious stones. An unprecedented luxury of offerings, growing due to weakness, The fears, desires, and passions of kings!

Hence these ambiguous oracles whose words are arranged with enough art to offer a double meaning; hence these prophecies that

(1) Heliopolis was between the Nile and the Arabian mountains. One of the principal cities Under the Pharaohs, it communicated with the Nile by means of canals.

It was famous for the priests and illustrious scholars who, in the good times of the Egyptian empire, lived within the precincts of its temples. The vast buildings which served the Masonic initiations that persisted long after the total ruin of the city which, under the emperor Augustus, offered nothing more than the sad ruins of its past, protesting against vandalism and barbarity.

It is in these sumptuous buildings that the degenerate descendants of the Egyptian people the link communicated to the wise men and legislators of Greece the already corrupted initi through superstition and ignorance,

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OF FREEMASONRY. 10

The event alone makes them intelligible; hence also these scandalous complaints the chants that the ambassadors made resound in the sanctuaries kings disappointed in their hopes: God, I have filled you with pre-Sent, and you haven't been favorable to me! A deal between man He's the one he regards as his god! Aberration of the mind! The debasement of reason! One can almost see the porters of Naples shaking the rope around the neck of the statue of Saint Jan-virgin, and hurling disgusting insults at him when he doesn't hurry not enough, given their impatience, to accomplish his miracle! And it was kings who put on such a spectacle!

The Egyptians eventually stopped worshipping the gods, but their images, and this error was exploited by clever kings. After the violent death of Apries, Amasis, from the city of Siuph, in the Saite nome, which had overthrown him and had been forced to delivered to the fury of the people, he ascended the throne. At the beginning- Throughout his reign, the nation showed contempt for him. because of the obscurity of his birth; the king, among other things precious things, possessed a golden basin in which they washed themselves He put him and the adults who were eating at his table on his feet. He put him in pieces and had a statue of a god made from them, which he placed in the place the most obvious in the city. The Egyptians did not fail to to gather there and worship this simulacrum. Amasis then summoned them and declared that this statue, for which they had so much veneration, came from the golden basin that had served formerly used in the vilest ways. "It is thus with me, " he added; I was a plebeian, but now I am your king; "I therefore urge you to give me the honor and respect that "They are owed to me." He thus won the affection of his people, who found it very right to submit to his government (1).

Thus, the corrupted religion served as a means to power; it it became a political weapon, one of the most profound forms of degradation tions in which human passions can make Ja do- ashes. When public worship reaches that point, it is no longer a Communication between God Island and man is a lie. surrounded by pomp, an instrument in the hands of the strongest and

(1) Herodotus, 1.11, & CLXXII.

From the most skillful, a calculation; such a cult no longer has power real; condemned by enlightened minds, it now only acts on the ignorant, he has lived, he is worn out, he is destined to fall, to disappear—three. World history will offer us several examples of this nature; the mistakes of that time will be repeated twice in the succession of centuries with similar, if not identical, characteristics, differing only because of the diversity that will exist among the

peoples where they will occur; the causes of this degeneration

Details will emerge from what we will be asked to provide. and will, moreover, be clearly explained in the summary who will complete this work.

However, not all priests and initiates had accepted the deplorable role that we have seen some play members of the priesthood, to the crude and ignorant crowd, converging the symbol with reality, worshipping the material image without to trace back in thought to the being she represented; not all had not subscribed to this abdication of intelligence lost in ridiculous practices, lost in absurd ceremonies, lowering—overwhelmed by this phantasmagoria of spells, prognoses, and talismans medicinal herbs developed under the influence of: such and such a constellation. It rose from the depths of the sanctuaries of courageous voices, like those found in every era. of humiliation, fighting, for the honor of humanity, against the errors of reason, forgetting or abandoning principles, converging between the tyranny of the conquerors and the humiliation of the homeland. No people ever resigns itself entirely to a transformation degrading, does not throw itself without exception into the Saturnalia which, at At certain times, they sway the masses and make them think that a The nation is plunged into a kind of intoxicating orgy.

In these painful, discouraging times, instead of to make forceful accents heard to which the people remain While rarely indifferent, science sometimes maintains a guilty silence. or makes common cause with the leaders of the company; the pulpits from which truth, instruction, and lessons were to descend invigorating with wisdom, resounding with passionate declamations, of calculated sermons, resulting in corruption; it is perhaps—to be the saddest moment in the life of a people, while

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Those who had the mission to mislead him or leave him without guides to direct it.

All forces, all activities seem to have only one
 But the goal is to let oneself be swept up in the same whirlwind. Eh
 Well! Of all these humiliating times that the future will take in
 pity, which he will be ashamed of, which will serve as an eternal text to those who
 they fight against the grand and beautiful idea of human perfectibility,
 who want to see in society a slave always turning in
 the same circle, climbing the steps of civilization for the
 descending again, raising and destroying in turn its monuments
 ments, successively inventing and forgetting the arts and sciences
 those which constitute its glory, from all these eras, we say, sort
 a resounding protest against public error. Firstly
 a voice lost in a confined space, which later enlarged the-
 said, it resonates, grows, attracts the crowd and manages to vibrate with all its power
 health; it is a timid ray of light that pierces the clouds in
 the tempêt, a rainbow nuanced with beautiful colors, hovering over
 the storm, a lighthouse on the reefs battered by the crashing waves,
 then a star shining in a corner of the sky in the distance
 nights, serving as guides for ships!

Such was true Freemasonry. The history of the initiates in
 Egypt can be divided into two periods: during the first, they
 see their power grow and their influence extend successively
 worse; in the second, they descend to this deplorable state that
 we described earlier. In this very slow passage of the obs-
 primitive security of the gymnosophists settled in Ethiopia, deliberating
 in the shade of the woods, to this grandeur, this power, this
 wealth that forms the basis of Egyptian society, giving it laws,
 govern it, endow it with fruitful institutions, raise these temp-
 these splendid palaces, whose ruins still astonish and
 attest to a civilization unexplained until now; during the period
 decreasing which from this height will see Egypt descend to-
 that to slavery sitting upon the ruins of its monuments, he finds himself
 will always see a certain number of men, superior minds,
 who will keep unchanged the inflexible principles of initiation
 Masonic. Amidst the glittering pomp that followed
 Initially simple, they devoted themselves primarily to propagation

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from moral ideas to the explanation of allegorical themes, including religion,
 having become national, they still borrowed the veil; they retained
 intact the repository of light, and, by spreading it, accomplished
 faithfully their noble mission. Dedicated to the teaching of the high-

and which linked man to the great architect of the universe, they did not neglect the popularization of practical political ideas which were the basis of initiation, but perhaps their voice did not have— It didn't have enough impact; we find traces of their constant action, but it is no longer possible to ascertain its exact nature—the power at this moment of unprecedented magnitude; in all the In this case, she did not save the government of the initiates, but left it succumb to be overwhelmed by the ambitious efforts of the military class. This small number of faithful men did not bow their heads; they did not He remained silent neither in triumph nor in defeat, and when, After the accession of the first of the Pharaohs, it remained constant for the masses that Mercury had dictated to Menes the laws given by This one to the Egyptian people, a lie repeated so many times Since then, the exploitation of religion has grown, and its decadence has continued. began or increased, these initiates appealed to reason, combat—they overcame the intoxication of the senses, they put the gods back in their place, they defined the limits of the power of kings and priests, They tried to stop the degradation of the human species. Their Ardent voices could not be stifled by the crash of cymbals resounding on solemn feast days; they pierced despite the chants that filled the temples; they continued—renewed to make themselves heard amidst these terrible revolutions of palaces which, like a hurricane, swept away dynasties, replaced by new families destined to perish Like the first ones, they covered the country in blood and mourning. In times when religion is most corrupted, when the most deplorable superstitions had replaced a cult enlightened, where society had reached the lowest degree of degradation, Masonic philosophy retains its elevation and purity. Listen to one of the writers who have studied, penetrated, and understood the meaning mysteries: "I learned from the Egyptians themselves the spirit and "The interpretation of symbols. Be careful that the image matérielle—"

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OF FREEMASONRY. 109

The nature of symbolic things seizes your imagination or with your ears; prepare, on the contrary, to perceive the truth by intelligence. Therefore, consider Lutum as meaning all corporeal and material things, such as power

nature, agitated by the various movements of matter; as everything that receives the heat of generation or relates to it; Finally, as the primary and fundamental cause, there are elements, either the power that resides in these elements. Thus must understand the Lurn. (tā se habet Lurn.)

"God, author of all nature, cause of generation, of powers, of all the elements, is greater than all and enm- He stirs everything within himself; he is the one who surpasses all, immaterial, incorporeal, above nature, uncreated, undivided, all by itself and contained within itself, and just as it contains everything within itself, it communicates itself to all parts of the world, it shines in them; just as he is above all things and, alone, spread over all, thus it is separated from them, outside of their affected in its elevation, and by itself extensively disseminated mined on the powers of the world and on the elements.

"The following symbol confirms all these thoughts. Thus, God" is seated on the Lotus, and this signifies his supremacy, his power which does not affect the Lurn; this further indicates its superiority intellectual and celestial. Everything in the Lotus affects the

circular shape, its leaves, its fruits, a shape to which re-

pondered the operation of his thought moving as in a circle, that is to say, always acting under the same conditions, with equal order, equal wisdom. God alone, venerable, holy, extends himself over this universal empire, resting in himself; that is why he is depicted seated. When In the symbols we see God directing a vessel, this em- The problem indicates the power that governs the world. Like the The pilot, separate from the ship, stands at the helm, of the same God holds the rudder of the world from which he is himself distinct (1). "The ignorant masses adore the animal islands that are offered to them"

(1) Iamblichus, section VII.

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"The image; for initiates, celestial animals, besides the fact that they are
"The signs of the zodiac signify the various forces that the sun"
spreads throughout nature and the various aspects it gives to
"all things by his courses, though he remains motionless, eternally"
and powerful ({}).» |

"Therefore, we must not honor such beasts, but through them the
"Divinity which shines forth in them, as in a clearer and more

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"shining mirror, which is according to nature, so that we may reject them"

» (ions as instrument and artifice of the dicu which governs and governs
"Ucerne all these people. And we mustn't think that anything,
"Having no soul or feeling, may it be more
"No one is more worthy or excellent than she who has a soul and feelings."
"Not if we put everything in as long as there is gold or emeralds"
"together; for it is not in color, nor in figures or
"polishes that divinity imprints upon itself; but everything that does not
"Participates in life, nor was it ever by nature to par-
"Ticipate, is of lesser and worse condition than the dead"
memes (2). »

We talked about Osiris's cloak, which is a certain color
unique and radiant; Plutarch will explain this symbol: "The
"Osiris's garments have no shades, nor any variety,"
"They are all of a single, simple color, namely the color of
"Light, because the first cause and principle is quite simple,"
"without any mixture whatsoever, being spiritual and intelligible (3)."
Everything is symbolic in the cult: the priests' clothing,

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the perfumes they burn in the morning, those they burn in the middle of the day, and those whose temples they perfume at the entrance of the

night; Plutarch also gives us the explanation of these emblems (4).

Misled by these allegories which they unfortunately took to heart
letter, the people had rejected far from themselves the principle of
The unity of the great architect of the universe, of the one whom Iamblichus

(1) Junbligue, section VII

(2) Plutarch, translation of Amyot, of Isis and Osiris, p. 535.

(3) 1d., id, id.

(4) Ibid., ibid., ibid.

'later, so many followers will distort the notions of justice and truth'
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OF FREEMASONRY. 111

He calls him the worker par excellence; they had made several gods of themselves.
The initiates have only one god, who was not created, who does not die
point, but which takes on different names in the works it
accomplished.

We will see later another people, like the Aeolians
the priority of this thought of the unity of God; it existed in
Those in the know, as many monuments attest, attest; she was also
older, if not older, than secret societies and priests
of Egypt who were not imposters preserved without
alteration.

When the common people, driven by their superstitious fears, by
his unrealistic, senseless hopes, deceived by the calculation of
those who took advantage of his ignorance, he admitted without thinking that
Human destinies depended on the chance of birth.
under such and such a constellation considered as exercising necessary-

contrary to laws and customs, which dissolve all bonds of the society, was bound to throw it towards inescapable chaos, towards anarchy appalling morality, in which nationality itself would To perish, the initiates had highly inscribed a philosophy completely different, completely opposite, which undermined this absurd system.

Listen to them again: "They say that there are two in man
"natures, which they also call two souls; one participates in the
"power of the architect of the universe, for it emanates from him;
"The other is given to us by the movement of the celestial worlds."
"That which comes to us from the worlds is influenced by them; that which
"stems from the intelligent being, which constitutes intelligence within us,

"Hovering above the universe, we are freed"

"The bonds of destiny (1)." The dogma of fate, which will count

will teach men to quietly make a life of
The pointless sacrifice was rejected from the outset by the initiates, who
proclaimed that the soul was not subject to invincible bonds
of the necessity that we call destiny (2).

(1) Iamblichus.

(2) Hd.

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One will naturally wonder how the voice of the initiated
had so little power that, despite all their efforts, it left
the people given over to the most deplorable superstition, to the practices
more contrary to reason. Alas! to this fact, unfortunately too much
True, we could let the Freemasons of today answer...
of today, who know with what difficulty it is necessary to gain entry into the

minds the soundest, most just, and preached ideas

especially since the birth of their order. This is the story of
the human mind. We will limit ourselves to citing a curious example

difficulties encountered in rectifying, even in the material order-

The Egyptians had initially divided the year into three hundred and sixty.

days; later, when it was realized that this first calculation was
cronic, and that to complete it, five days had to be added and
a fraction, it seems, encountered some resistance, and

To get this change adopted, a rather...

singular: it was imagined that Mercury, playing dice with
Ha Lune, he had won the seventieth game of all his
illuminations, and that, joining each of these parts together,
ties, he had composed five days' worth of them which he had added to the an-
born (1). |

Later, when we have to talk about Freemasonry
among the Israelites, who posed it very clearly and rejected this
who had interfered there as a foreigner among the Greeks and the Romans;
when we come to the building of Solomon's temple, to

to which today belongs the modern Masonic order

and the guilds of various trades, two associations
now distinct and which obviously derive from the same
Source, we will see the myth of Osiris and Typhon change from
name by reproducing itself in the murder of Hiram assassinated by
the three bad companions. We will explain it then with the
greater clarity and in all its parts, making it understandable
to draw the moral meaning attached to this great drama, to this beautiful poem of
initiation; however, we could not leave Egypt so full
precious memories for us, from a time when our order was so powerful

(1) Plutarch, on Isis and Osiris.

OF FREEMASONRY. 113

where it flourished, where it reigned, without pointing out that the meaning
The high value we place on this symbol, apart from its meaning
in the celestial system, it was given to him from the beginning by the pre-
Very Egyptian. The ancient authors who wrote about the mysteries
are full of reservations that were dictated to them by the laws
secret societies; you can feel their embarrassment at every step; they don't

to remain silent, and Herodotus, among others, clearly admits that it is not for him not allowed to explain everything; however, through the veils of which They are covered in so many symbols, Plutarch let their meaning shine through the moral of the Osiris myth, and sometimes, when listening to it, one thinks one hears a

A Masonic orator of our time. This is not in order.

He is only looking for the meaning of the symbol in physical terms. in the distance or approach of the sun that he sees it, in its relationship with the constellations that it finds and the complete; they rise above what strikes our eyes, our senses, to speak only to our intelligence. "The desire to hear the "Truth is a desire inspired by the divine, and its study is more holy than the guarding or the building of a temple. Knowledge and the science belongs to Isis; Typhon, her adversary, her enemy, puffed up and proud because of his ignorance and error, dispels and erases the holy word that the goddess gives to those who. follow his precepts. In our soul, the understanding and the reasons that guide her, lead her, shape everything she "contains good; it is Osiris; the passionate, violent part, "Unreasonable, mad, of the soul, that is Typhon (1)."

Moral trials were consistently the most important in Egypt. important ones, those that were used more recently to determine the level of instruction that should be given to novices, or, to use today's language, the ranks to which they could aspire. They usually lasted three months, and the content the recipients' background, their knowledge, and the rank they held or to which they were entitled in society, served as rules for these tests. Before taking the exams, they had to... long conversations with priests, attended instructions.

(4) Plutarch, on Isis and Osiris.

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They held two conferences a day in the presence of the neophyte. In the morning session, one of them explained the principles generals of the Egyptian religion; he eroded the notion of it

The One God who had conceived the world through his intelligence before than to shape him by his own will. In the evening conference, we dealt only with morality; one of the priests first explained the rules

cases or examples suitable to the applicant's condition, after which other priests proposed difficulties which were resolved by the first. The aspirant did not speak there; but in the

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'familiar conversations that the priests had between the two of them:'

twice a day, he was allowed to say whatever he wanted, not on the -- religion, but on morality, and we answered his questions and his objections.

This freedom, which lasted for days, gave rise to the as-
urging them to reveal the depths of their souls, and the priests brought great attention to studying his character and inclinations.
When the evening of the forty-second day arrived, they prevented-
The aspirant was born knowing that the next day he would enter into silence.
eighteen days, during which he would not be allowed to say
not a single word, nor even making any sign that represented his
thought, for whatever reason it might be, except if it was
sick, and then he had to indicate it by putting his hand there.
heart. He was treated with care; but, after his recovery, it was necessary
to repeat this ordeal which was called the purification of
the soul; at some point during the three months he had remained there. The as-
Pirant had books, tablets, and a stylus for writing
He had complete freedom to do as he pleased. He was given twelve days.
to gather in writing or in his memory what he had learned
in lectures and in his readings; he could then...
to maintain contact with the priests. The moment had come when, by revealing
the soundness of his judgment, the knowledge he had acquired
questions in the study, either before or since the beginning of the
trials, by laying bare his ideas and feelings on points
He was going to conquer, having been raised in morals, politics, and religion.
to establish one's place in the hierarchy of initiation. Three questions
They were offered to him, encompassing the most extensive range of objects that the

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of Isis. After this period of time, CORMeneN, the manifestation which

both light to the eyes, revelation to the mind.

= The mysterious twists and turns of the splendid twelve-leaf labyrinth

philosophy could be addressed; he was questioned about his opinions

relative to divinity, on the principles of individual morality.

visual, on the mission that human society is called to
to fill in, on the distinctive characteristics of heroism and virtue,
on the duties of the citizen towards the homeland, towards his fellow citizens,
on the form of government that best suits a people,
on the application of the precepts of liberty and equality, the basis of
mysteries, on the means of making them triumph; he had nine
days to prepare his answers; but, during this time, he was
Asireint, on fasting with bread and water, was to keep silent
more complete, and slept in the sanctuary, behind the statue

lasted twelve days (1).

Physical challenges also played a major role in the initi-

initiation into Egyptian mysteries; but everything points to proving
that they were only used for men whom one
wanted to raise them to higher degrees, they would have been impossible-
bles for the crowd of men and women who frequented the
temples.

These trials appear to have been long and arduous, and all
The authors who have delved into these mysteries represent the recipients-
daires as exposed often risk losing their lives in the long rope-

underground ramparts, the dreary lakes, the blazing spaces that he...

one had to cross before arriving at the sanctuary, where they burst forth at the

palaces, reproduced in the bowels of the earth, were they consecrated?

Created for initiations? Did some of the pyramids serve as initiation sites?
to this preparation which so profoundly marks the passage of the .

A novice in ordinary life, embarking on a new life? The broad foundations
upon which rest these imposing masses raised towards the sky,
so precisely oriented that they scrupulously indicate the

in which the unity of God was revealed to the initiate, while at the
On the surface, the crowd adored its living emblems, its statues of mar-

(4) Sethos, book III and IV.

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br, of bronze or of gold, thus making themselves as many gods as the Great
The architect of the universe had images? The secret remained.
Hidden in these depths. The Great Pyramid of Gizzard dates from
fifty-one centuries before Christ (1), those of Meroë,
in this Ethiopia where we have seen the gymnosophists reborn
from India, are even older, and perhaps, during this
a long period when mysteries were held in high esteem, some
Did the pyramids lend their dark vaults to the ceremonial-
nees of initiation.

The existence of a large and deep well identified in one of the
three pyramids still standing at Saqqara could have given some
value to the opinion that makes it the scene of physical trials
Freemasonry of that era (2). In this hypothesis,
Nothing is more dramatic, more striking than the description
provided by Thomas Moore.

"I climbed the pyramid, and I advanced in search of the
"secret spring, when, at a certain distance, I heard a
a great and mournful noise to which all the echoes of the
"Cemetery. He came from the great temple on the shores of the lake, and"
"It was the sound of its doors, which were called doors"
"of oblivion, turning this night on their hinges to receive in
"Their enclosure contained a newly brought-in dead body."

"For a moment I doubted whether I should abandon my undertaking-
x taken; the hesitation was only momentary. I touched the res-
"I came out of the door; a few seconds later I was in the passageway

(1) Thanks to recent scientific discoveries, it has been possible to establish with certainty
the date of some of the pyramids; that of Suphi, called the Pyramid of Cheops,
It dates from 5112 BC; it is 150 meters high; its base is 238
_ meters 50 centimeters.

(2) There were forty-eight pyramids at Saqqara; forty-five now offer only
Of the debris, three have withstood the ravages of time; one of them, called the pyramid of
degrees, composed of six superimposed floors, is the only one that is empty inside.
This is where there is a large well whose depth had not yet been determined.
in 1845, or at least nothing indicated that it did. Did it communicate via underground passages
Ancient temples of Memphis? That's possible, but we don't know. As for the others

narrow corridors, small rooms that could have been our rooms
reflections and are quite similar, but which do not allow us to admit that they have
never used in the great mystery ceremonies.

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OF FREEMASONRY. | "117

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" cast a light upon my passing that seemed supernatural.

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of the pyramid, and my lamp giving me the ability to follow it.

I took the detours less slowly, and found myself promptly
in the gallery, at the door of the chapel.

"A lamp burned on a crystal reliquary; the cold image,
A cross was placed on his chest, and he had a calm gaze.
as if voluntarily resigned to the solitude of death,
Complete solitude. I had lost all trace
of the object of my research, and I was slowly preparing myself to
resume my journey back to earth, when, raising my lamp
To leave the chapel, I recognized that the gallery, instead of
ending at this point, turned abruptly to the left-
che, and promised to lead further into these dark retreats-
yours; and, without further reflection, I advanced eagerly.
"For a while I found myself confined in de-
towers similar to those I had encountered following the es-
descent ramp; then the passage widens into a long and
narrow gallery, on each side of which was aligned a ran-
a collection of dead bodies placed upright, and whose glass eyes

"Having reached the end of this gallery, I realized that the path..."

the glow of my lamp, which grew dimmer with each passing minute
In addition, there was the mouth of a huge well opening in front of
me, and showing me a dreadful, dark abyss without
bottom. I then remembered having heard of such wells
as sometimes serving as a passage for priests. Leaning on
So, on its edge, I regarded it with concern, looking
to discover some way to descend into this abyss;
but the sides were straight and smooth like glass, being in-
Produced all around this black pitch that the Dead Sea jotte on
its edges (1).

"After closer examination, however, I discovered, at the
a few feet deep, a sort of iron ladder
projecting very little, and below a similar degree
which, although barely visible, was just enough to

(1) Bitumen.

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"To determine an adventurous foot to venture there. Subjecting on

"My head, my lamp which was hollow underneath, so that
"to be able to hold like a helmet, and having, by this means, the
"Free use of my hands, I carefully placed one foot on
"The first iron step, and I descended into the well.

"I found similar things down to a considerable depth"
"degrees, regularly spaced, and I had already counted nearly a
"A hundred of these steps, when the ladder suddenly stopped and
"deprived me of any ability to go any lower. In vain I extended a
foot to seek some support, the sides smooth and slippery
were all I encountered. In the end, lowering my head to
By shining the light of my lamp lower, I glimpsed a
opening or window directly above the step on
which was my foot; and, concluding from this that necessarily
"The path had to follow this direction," I entered, no
"Without some difficulty, in this opening."

"I then found myself on a difficult and narrow staircase whose
"Steps were carved into the living rock, and descended in a spiral-"
» ralc in the same direction as the well. Completely dizzy from this
"A descent that seemed like it would never end, I finally reached the
"last step , and there, a pair of massive iron gates..."
"Found directly in my path, as if to close me off"
Absolutely the way. Gigantic as those gates were,
I recognized, to my great surprise, that the hand of a child...

they promptly yielded to my every effort.

"No sooner had I passed through those doors than they, in

"falling one on top of the other, a noise that would have awakened death"

"herself. It seemed that every echo, through this immense

the underground world, from the catacombs of Alexandria to

the Theban valley of the kings, would have seized and repeated this crash of ton-

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» earth.

"Astonished as I was by this supernatural noise, my attention-

tion was nevertheless attracted by the sudden flash of light

"Sweet, warming, and for me as welcome as the

"The stars of the South to the sailor arriving in his homeland, after having

"Long wandered in the North Seas. Looking back to where it came from"

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OF FREEMASONRY. 119

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this light, I saw, through an archway, a long ave-
illuminated nude, stretching as far as the eye could see, and adorned on one side
fragrant shrub bushes, while on the other reigned
a long portico with high arches, from which light emerged
which filled the entire space. The resonance produced by the
Echoes were followed by a chorus of music that seemed to come from
several vast rooms within these brilliant arcades.
Among the voices, I could distinguish a few women's voices.
whose light, silvery tones dominated all others and

"formed the main appeal of this harmony.

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"I ran towards the arcade, but I found it closed by a
trellis whose bars, although not visible to some extent-
tance, resisted all my efforts to break them.
While I was making these futile attempts, I noticed to the left
a dark, cavernous opening that seemed to lead
in a direction parallel to that of the row of illuminated arcades.
My blood ran cold at the sight of this passage, which I could not
to look at with a shudder. It wasn't so much the darkness
that of a sort of livid and frightening half-light, accompanied
of a dampness similar to that of the caverns of death, and to
through which, if my eyes did not deceive me, I could see
to pass from pale and sinister phantoms,

"Looking anxiously around me to discover"
Some less dreadful outcome, I lived on the vast shutters of
the door through which I had passed a bluish flame and
trembling, after wandering for a few seconds on the ground
obscure, gathered successively in characters of fire and
formed the following words:

"You who want to attempt this terrible passage, it's life or death."
dead; but never look back.

"You who yearn to be purified here by the terrors of fire, of
the earth and the air,

"If you face danger, hardship, and death, again"
you will rise into the light;

"You will rise into the light with this divine secret many-"
hidden from view by the veils of the sanctuary.

"But yes..."

"[The letters merged into a luminous surface]"
 "more intelligible than the most expressive words."

"Am I then," I exclaimed, "on the path of this mysterious
 "promise, and will the great secret of eternal life be in my
 "Power?"—"Yes," a celestial voice seemed to reply from the air.
 that I heard, dominating the choir's chants with its sweetness
 "of his accents."

"I plunged into the abyss. Instead of that vague twilight"
 "This friend of ghosts, who first caught my eye, I..."
 "found in a thick darkness much less horrible,
 but at this much more unfortunate moment, my lamp, which during
 "Some time had been of no use to me, being near expi-
 "rer. Resolved nonetheless to help me with its last glimmer, I tra-
 I quickly crossed into this shadowy region which seemed
 "Less secluded and more open to the air than anything I had"
 » traveled. Shortly after, the flash of a great fire announced to me that a
 "The first and serious test was about to begin. As I approached-
 "She, whirlwinds of flame rose from all sides, de-
 "unleashing a fury capable of frightening even the most courageous
 "More familiar than I am with the dangers."

"Opposite me, and completely in my path, was a grove"
 "among the most flammable trees in Egypt, the tamarisk, the
 "Pine, the Arabian balsam. Around these trees were twisted-"
 "The wounds of the fire serpents, which, swiftly entwined from branch to branch"
 "In this branch, they scattered the flame in all directions, and in all
 "These trees were nothing but a huge blaze. The fire was
 » also suffered as much as that of the reed plains in Ethiopia, whose
 "Twinlight during the night extends to the distant distance of
 » Nile cataracts.

"My only way out was through the middle of that burning fort. I..."
 "I could see, and not a moment was to be lost: the conflagration was spreading-
 "was happening rapidly from all sides; already the narrow path was
 surrounded by flames. Throwing away my now useless lamp, and
 covering my head with a fold of my dress, I ventured into this
 "Fire, trembling in all my limbs."

"Immediately, as if my presence had given a new activity-
 "Avoided the fire, the conflagration became general on all sides.

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OF FREEMASONRY, 21

"The trees formed a huge bouquet of fire above"

"From my head; the snakes hanging from the flaming branches"

" were showering me with sparks. Never before had the activity and the pre-Common sense was no longer needed. One minute later, and I was perishing. The narrow opening through which I was so promptly The door that had just entered closed immediately behind me, and, as I I looked back to consider the ordeal I had endured, I saw that all the wood was now nothing but a mass of fire.

Having finally escaped this first danger, I tore myself away from one of the

"pins a burning branch, and with this single guide, almost

"Unable to breathe, I rushed forward in great haste. Barely

I had taken a few steps when the path suddenly changed.

"of direction, and inclined at a fairly steep angle. As well as

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I could judge by the light of my pine branch, it became more

narrow, and I felt on my forehead a cold and damp air like

"That of the vicinity of the waters. Soon my ear was struck by the

"The sound of torrents mingled with cries of distress, like those"

"of people in danger of dying. With each step the number increased"

"The sound of falling water, and finally I realized I had entered"

"into an immense cavern, from the middle of which, also

"as impetuous as a winter torrent, the waters rushed forth"

whose crash I had heard floating on their surface

"Strange figures, like specters, uttering these cries"

"sharp, inspired by the terror of the precipices where they ran"

"To be destroyed. My course could only be directed through the torrent."

"There was reason to be terrified, but my courage was my

"My only resource. I didn't know what awaited me on the opposite shore—"

"Dry, for everything was shrouded in impenetrable darkness,"

and the faint light that I held in my hand could not reach

Up to this point. Dismissing all thoughts other than moving forward,

From the rock where I stood, I plunged into the waves, hoping that with

With my right hand I could resist the current, while, from

"The other, I would try to hold above my head this remnant of

"A lit branch for as long as it could last, and"

"to use it as a guide to lead me to the other side."

"My efforts were to be long and arduous. More than once
"Carried away by the impetuosity of the waters, I let myself go as

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"intended to follow these apparitions which kept passing by"
"beside me, running to plunge into some invisible abyss.

"In the end, as my strength was almost entirely exhausted-
»sées, and at the moment when the last remnants of the burning branch
"escaped from my hands, I glimpsed in the water a double
» balustrade bordering a series of steps that rose up
"dicularly above the waves, and whose summit appeared
"Lost in thick clouds. I had only glimpsed it, for my
"The dying light had not allowed me to discern any further-
» tage; but it was enough to revive my courage and strength.
"Having both hands free, I made such desperate efforts-
"I realized that after a few minutes, I felt that my forehead
"hit the balustrade, and a moment later my feet were on
"the degrees."

"Although I didn't know where that staircase led me, I..."
I climbed the stairs; but I had not yet reached a great height,
"when I saw with horrible dread that each of these degrees,
"As my foot gave way beneath me, broke, me
» leaving in mid-air, with no alternative but to continue-
"To be able to go up this staircase for a moment, and without even
"To know if he could put up with me."

"For a few seconds, I continued to climb without having
"Below me, nothing but this terrifying river where I hear-"
"I would let the fragments of the staircase fall, as each
The degree crumbled beneath my feet. It was a moment of harsh
» ordeal. Gette balustrade, on which I had leaned in
"Rising, it became trembling beneath my hand, while the degree

"(ant, my eye was struck by a momentary glimmer, as
"Would be that of a flash of lightning, and I saw suspended within my reach a great
"Bronze ring. Instinctively I seized it; at the same moment,"
"The staircase and the balustrade collapsed beneath me, leaving me suspended"
» hung by the hand in the vagueness of the air; and as if, by
"Some magical power, this enormous ring would have been in association"
"Clalion, with all the winds of heaven, I had not had him any sooner—"
"It seemed that she had set in motion all sorts of things"
"of hurricanes and storms that have ever filled the shores"

DFE FREEMASONRY. 129

"Maritime shipwrecks and deaths. In the midst of this battle"
"Elements, each new burst of his fury threatened to
» reduce me to atoms, like a sail torn to pieces by the
" storm.

"I was swept away as if by a thousand whirlwinds, and, at
In the midst of this deafening chaos, I felt myself turning into a pair
like a stone in a slingshot, as long as my head ends up

this wheel of the infernal world, from which, it is said,
Only eternity can count the rotations.

Human strength could not have lasted much longer in such a situation.
It was a tough ordeal. I was on the verge of giving up at the end, when—
"that suddenly the violence of the storm subsided; I ceased by
"degrees of being whirled through the air, and I felt the ring"
"descend gently with me, until, happy as
"A sailor who reaches land after a shipwreck, I found myself..."
"Once again, on solid ground."

"At that same moment, the air was filled with the most intense light."
"Delicious sweetness. Music like the music we were lulled to sleep."
"In dreams it could be heard in the distance, and my eyes
Gradually regaining his sight, he unfolded himself before
"Them, a spectacle perhaps too brilliant for the dreams of the ima—"
"Genation, but nevertheless alive and real. I was going to run... a
"The priest stopped me and said: 'The victory over the body has been...'"
"Within reach, follow me (1)."

After all the physical and mental trials, the fasting, the
silence, the instructions, the answers to the three questions asked
The aspirant finally received initiation, which ended with
a brilliant procession in which the initiate appeared at the head
covered with a veil that concealed her features. [1] was surrounded by a

full of warmth and charm, the story he borrowed from the author of Sethos, Movre, has felt compelled to attack very vehemently the Egyptian mysteries to which he opposed the Christianity. It is regrettable that this writer was not himself initiated; he understood how closely ancient Freemasonry resembled Christianity, of which it had prepared for the arrival, and which fulfilled some of the promises that she made to humanity.

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to become confused. My thoughts became muddled, and I thought I was almost sure.

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A military procession from Jui served as a reminder that he must always be ready. to serve his patrician; before him marched a triumphal chariot drawn by a chariot four horses abreast, but one of which he never rode. to show that he doesn't even expect the honors that his Great actions could merit. First public lesson of modesty, which may well have influenced his ignorance where we are among the most zealous names of the initiates of the Freemasonry, of those who, in those early days, have to have raised the glory of our order to its highest point.

This public demonstration of all peoples where the initiation will have penetrated, which we largely find today in France, in the United States of America, served as a model for Catholic processions of the Feast of Corpus, which reproduce them to a small extent near all the provisions, in which we find even the Young girls adorned with flowers walking before the tabernacle. The initiation-Egyptian confederation, after having proclaimed the unity of God which it represented by the emblem of a cross, a unit which is the basis of the Christianity, it was still necessary to lend it its most elaborate ceremonies imposing.

Women were admitted to Egyptian initiation; for as a distinctive sign of their admission to the mysteries, they wore in their hair a golden cicada, a symbol sacred to the sun.

It was not enough for the activity of the initiates to preserve and re- to spread doctrines, to preach lessons of morality and wisdom, of politics, to present a peaceful spectacle of it in the temples, in administration, in private conduct; the life of peoples There are times that impose other obligations on those who aspire- They are expected to lead men. At certain times, words no longer have any effect. Sufficient power, these are the acts that are required of the speaker;

by showing them the way with just a gesture; he must then
They descended from the platform and girded on the sword. Thus did the initiates do.

When, precursors of those other barbarians who so often
are rushed against the civilized peoples, the hordes of the Hyksos or
pastoral peoples, who came armed from the eastern lands, descended
fire on Memphis, on middle and lower Egypt, 2082 years
before the Christian era, seized the country, dispersed or

OF FREEMASONRY. 129

they oppressed the leaders, burned the cities, overthrew the
temples, pitched their nomadic tents on the mutilated ruins,
put barbarism in place of the arts, tyranny in place of the
Laws, but the initiates did not shut themselves away in their sanctuaries. The
the highest lesson in public morality they owed to the populace—
tions accustomed to obeying their voice could no longer stem from
Their words, but not their actions; they had a mission to
to fill in when the enemy invaded the homeland; they did not retreat
not before her; as today, they carried a sword, and they
They knew why it had been given to them. For two centuries and
half, we saw them fighting in the insurrections whose purpose was
to drive out the rulers of Egypt, and from all points, of
two banks of the Nile, from Heliopolis, refuge of kings, from Bubastis, from
Memphis, launching an attack against the city of Tanis, whose barbarians
had built their rampart between two branches of the river, entrain—
liberating the people in the name of freedom.

Such noble efforts were crowned with victory: the con-
foreign seekers, whom the historian Joseph calls the children of the Jews, that
other authors call them Seythes, were finally partly chased away
ses, partly reduced to captivity; the Pharaohs regained their
power lost, aided by the very people they once had
stripped of power, but who silenced all resentment
particularly in the common danger.

This courage was not to save the leaders from persecution.
initiates; before as after the invasion, they had preserved the pri-
the duty to judge dead kings, to condemn or honor their
memory, to open or close the temple doors at their tom-
beautiful. This immense power, exercised with pomp and solemnity,
by judges appointed by each of the nomes, in front of the people
who had the right to raise their voice to accuse the one whom death
had just equaled him, frightening the kings who feared the severity—
The truth of the arrest. This contemporary history written on a shroud.

by subjects that were defended by both customs and power

priestly ordination, and the prestige of religion, were for the survivors an inconvenient brake, and often the initiated paid for their life, the fairness of their judgment on the deceased monarch or the fear that he inspired in the living monarch.

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The devastation inflicted upon pastoral peoples was to be repeated. by the Persians; sword in one hand, torch in the other, Cambyses, victor at the Battle of Pelusium, piled ruins on ruins, made the bones of the Pharaohs beaten with rods in their violated tombs; the looted and burned temples mark the footsteps of this conqueror, who seems to have wanted to destroy all the monuments of Egyptian civilization, and did not stop, if we refer to a bas-relief from the recently rediscovered past amidst the rubble, in front of the temple of the goddess Neith, to whom he made an offering. But neither Cambyses nor his successors The censures did not peacefully enjoy the conquest; long civil wars, frequent revolts in which priests and Initiates played a large part, occupying the armies of the victors.

queurs, and, during these fierce struggles for liberation from

the homeland, Freemasonry regained some of its power primitive. The brilliant celebrations were held again, the voice The cries of priests resounded, an echo of a past that was never to be reborn. until the day Alexander, at the head of the Greeks, came to drive out the Persians, to establish their empire on the ruins they had sown Egypt, adding further ruins. A fateful era to which All the forces of Freemasonry expire; the old love

more than a chaos of ancient ceremonies mixed with practices
news borrowed from Greece. It's not just in
In Egypt, initiation loses all its prestige; it is persecuted.
even in Ethiopia, which was his refuge or his cradle, and the
King Hergamenes, a contemporary of Ptolemy Philadelphus, made
to massacre all the gymnosophists in the temple of Meroë. At this
at the moment, the spirit of nationality, so carefully maintained in
The moral trials of initiation disappeared from Egypt, and did not
will no longer be able to offer resistance to the Roman armies which van-
will in turn drive out the powerless successors of Alexander.

Of such grandeur, only scattered debris remains.
on Europe. The stupid Muslims, after having seized Egypt
to the Arabs who had dismembered it from the falling Roman Empire
In dissolution, they thought they would be pleasing Muhammad by mutilating
the statues remained standing on their pedestals; it is not even up to the

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OF FREEMASONRY. 127

large reclining sphinx figure at the foot of the pyramids on
which they did not drop their wrecking hammer. The
artistic treasures that the sand has covered have been the only ones
saved from their blind fury.

Monuments only fall with the people; the collapse
and decay go hand in hand, sowing a land of debris and
mourning, holding the two ends of the shroud spread over a nation.
The moral state of Egypt is no less appalling than the aspect of
its palaces and temples; like liberty versus tyranny, the
Splendors have given way to the most appalling misery, the sciences to
the most profound ignorance. One would search in vain in this
a degenerate people, a memory of initiation; but, more real than
the phoenix, Egyptian Freemasonry, by plunging into
ruins, would be revived among the fleeing Hebrews, and, at the voice of Gold-
Phea, to rise up over the Greek people, a star on their foreheads.

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1928 PHILOSOPHICAL HISTORY

CHAPTER FIVE.

Freemasonry among the Hebrews and the Greeks. – Initiation of the former by Moses, of the
Seconds, par. Orpheus. – New phase – The institution takes on a more distinct character. –
Restoration of the Indian Masonic idea by Moses; its natural progress. – Unity of God.
– A clearer proclamation of the principle of liberty and of the law – Laws of Moses. Hymns
Greek mysteries, Hebrew mysteries.

<@) RELATED or descendants of the peoples

pastors who had subjugated a
t part of Egypt, the Hebrews

HQ: "At TD they remained captives after the Island
2. The triumph of nationality over
the invasion. Short and constantly agitated by the insurgency
The conquest had resulted in slavery.
The time was past when one of their sons, Joseph,
He came from the land of Canaan and ruled the country.
Apophis' all-powerful minister, one of the kings
foreigners (1); however, after their defeat, they had continued to
to grow, to expand, to occupy a fairly large territory, to the point

(1) Hyksos means captives in Egyptian, which would indicate that this name
was only given to these temporary victors after their defeat and during their enslavement
vage. The historian Joseph modified it to that of shepherds. Maneichon says that indeed
It was in a state of captivity that these foreigners were represented on the temples of th
All that remained of them in the country was a deep hatred that would forever engulf them.
the classes. They built nothing; the sacred script could not preserve their names
on the frontispieces of temples, they rejected the national religion; nor on the palaces,
They lived in the camps and destroyed the cities. They enabled the cultivation of
fields, in order to extract onerous tributes from the enslaved people, but sufficient for
the maintenance of the army, the needs of the leaders and the demands of war.

: Cuaurozuiox–Ficeac, Univer. Egypte, p. 298.

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to overshadow their oppressors. Their pre- history
feel this singular spectacle of a race that was first conquering, then
defeated in turn by the indigenous people, but attached to
grounded by its interests, its hopes perhaps, not wanting
abandoning the homeland it won by force of arms, creating there
a separate nationality, a particular religion, a memory of the religion
primitive India, an echo of the Masonic religion of the early

time, preservation of Egyptian initiation, while it

was not altered by the error that had led to the symbols, to
myths, altars dedicated to the one god, the Great Architect
worlds.

While the victorious nation, having once again become master of the
territory, indulged in superstitions that the priesthood nc
did not sufficiently restrain himself, of which he was sometimes complicit, in
a corner of land, a very small people preserved the religion of the
it was created and drew its strength from it. Under the watchful eyes of armed guards
of sticks, condemned, after the complete subjugation of the Hyksos,
to work in the quarries, to extract stones from the mountain of
Massarah, to rebuild the ravaged cities, to repair the temples of
Ptah, Apis, and Ammon, mutilated by war, the Hebrews mutilated
tiplied, according to the words of their prophet, like the stars
of the sky and the sands of the sea. Their number frightened one of the
Under the Pharaohs, slavery became more burdensome, and then appeared
Their leader was a liberator, Moses.

Elevated to high positions by the dominant figures of his nation, he did not
He did not, however, sacrifice its interests; admitted to the mysteries,
A priest himself, he found in initiation the great principle
of unity, and he considered transferring to civil life the maxim which

was the foundation of the religious edifice; the ideas of equality, liberty,

of justice, which are the very foundation of Masonic doctrine, he
wanted to put them into practice in the constitution of the people that he

freed them from servitude. We have described the Exodus from Egypt; but

It was not enough to flee; the liberated population needed to be...
to feed her, to lead her to fertile land, to discipline her, to organize her
to unify, to make it a people, to give it a stronger nationality,
more active than that preserved in captivity with more
persistence is more than true power.

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Moses begins the work of regeneration. The criticism has
raised doubts about the migration of the Hebrew people; she did not see
in the flight by which he escaped Egyptian domination
than a moral liberation (1). Without seeking the truth of a
a fact accepted by tradition and which it is impossible to assert or
to deny today by supporting the acceptance or the negation of
Irrefutable evidence; it will suffice to say that the effect of this freedman-
The vow, whether symbolic or material, was absolutely the same.
Major historical events are altered as they pass through
the centuries; they are arranged in such a way as to highlight the
courage, the virtue of those who accomplished them; but, whatever
Whatever the alteration undergone, there is always something in them of
true, in the sense that they invariably indicate a change,
a transformation.

The Genesis of Moses dates from the liberation of the Hebrews.
its civil and religious laws. The legislator had seen the faults in
which had fallen the people of Egypt, representing by
Visible signs represent immaterial ideas; it goes back directly
to the simple, yet profound ideas of the first Indian Genesis;
He will evoke Valmiki from the dust of his tomb. His cosmo-
gonie will rest entirely on the pure essence of principles
taught in the mysteries. His supreme being, his Jehovah, is
the creator of worlds, whom Valmiki calls by this great name:
HE; he is the Ormusd of the Persians, the one god of the gymnosophists-
tes. The dogma of light and darkness will be reproduced in
the doctrine of Moses, less pronounced, it is true, than in the
primitive times, yet well characterized; from them will be born

still good and evil; the Persian and Egyptian myths will not have
The fact that they changed their name. The Magi of Persia had represented-
He saw the world under the symbol of an egg; Moses adopted this
emblem; the egg, like the zodiac, is divided into twelve stations

the twelve months. For six months, the light prevails over the darkness; for six more, she is overcome by it; thus, the

(1) See Quinet, Des Religions de l'antiquité; Salvador, Jésus-Christ et ses doctrines; the Jews.

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FREEMASONRY, 131

Two equinoxes again mark the duration of time, and will be celebrated with festivals that have been perpetuated to this day.

It is neither in the division of time, nor in Genesis, that he
We must ask Moses for an originality he doesn't possess; he found a
A complete system, an ancient cosmogony suited to his ideas
He adopts them; it is not in this that his personality should truly—
how to appear. But the Hebrew leader saw the monstrous errors—
false, degrading things that the crowd, in its ignorance, substitutes for
was killing them, in truth; he will fight them, try to destroy them, and
especially to prevent his return by an act of his will then—

health. One of the articles of the law that he claims to have received from God forbids,

under penalty of death, of worshipping images, even when they
represent the divine.

Obtaining obedience to such a command was a step
immense for a people who had lived among the Egyptians,
had partly adopted their religious ceremonies, and the struggle that
Moses had to defend this, which proves quite clearly how much this precept offended people
received habits (1). But this is not yet where the initiate
Egyptian who became an initiator, that the Freemason heir of
secret doctrines will be fully revealed; we
we will see it at work in the social and political organization of
his people; the teachings of the temple will be applied to
civil life, the principles put into action.

The law was proclaimed at the foot of Sinai and Horeb, the constitution
Political tuition is in effect. Moses has established the government.
which was bound to result from the rigorous application of the
Principle of initiation: unity of God, national unity, equality

people, election of leaders. No distinction of castes, of differences in condition, no privileged group enjoying self-Rity, no nobles; work is imposed on all, the law is for all. Religious thought will dominate the work; Jehovah will be the key.

(4) The sons of Jacob had combined most of the wise thoughts of their ancestors Egyptian superstitions; the servitude that had weighed upon them for so many years had, as much as superstition, enervates their souls; for a long servitude is like too long a sleep which, far from reviving the man, disposes him to sleep again.

Sacvabur, /nstitutus de Moise, 1. L., p. 28 and 29.

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of the vault of the social edifice; listen to his words: "It is I who:

"The one brought out of Egypt, from the house of slavery (1)." Thus, the the first effect of this Dicu's will, the immediate consequence

The fundamental principle is, after common equality, the principle

of liberty (2). Individual unity, the right to
For each person, the law is not limited to punishing theft; that would not have been there a sufficient demonstration, she forbids coveting the woman, the field, the servant of the neighbor (3), thus wanting to establish and clearly convey that oppression is prohibited in any form whatsoever. This is not just a
A religious precept is a political and social thought.

Thanks to the implementation of these principles, which are those of the temple, a nation that cannot be compared to these great powers manage to establish themselves between Egypt, this wonderful empire of science, of civilization, and Arabia, this land which produced the reformers, on the shore facing Greece, the homeland of beauty, of the arts raised to their highest expression, etc. without any literature other than that of its prophets, without perfection In these arts, the glory of her neighbors and rivals, she lives, she maintains itself through the sheer force drawn from Masonic mysteries-questions, but this time clearly applied.

At the same time as Moses was initiating the Hebrews into a new way of life Orpheus transplanted the mysteries of Memphis into the

to which he gave wheat as an aid; an echo of the old
Egypt resounded in the Ionian Sea. It was neither the trees,
neither the rocks, nor the ferocious animals that are stirred by the sounds of
The poet's lyre is made of savage men, without religion.
without connection between those, inhabiting caves, forests, that, by its
Powerful words, they attract and unite people in society, a miracle less
strange, but more fruitful.

Orpheus was born in Thrace; he came to Thessaly, where he married

Eurydice, daughter of Talaon the Titan. "One day Talaon and Eurydice

(4) Exodus.

(2: Salvador, Institutions of Moses, vol. 1, p. 79.

(5) Exodus, Deuteronomy.

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| OF FREEMASONRY. 155

had stopped on the tip of a rock battered by the waves
threatening. The sky suddenly became covered with clouds; one night
anticipated spread over the waters, and from the heart of that night emerged
| "terrible flashes of lightning. In the sinister glow of dreadful meteors, they
They saw a frail skiff tossed about on the roaring abyss. Gods

"Immortals! in the skiff so miserably lost among the waves"
In Wrath, will you save this fearless mortal who fights alone?

against the storm? Talaon summoned his servants and had himself brought to him.

He lit torches of resinous pine. He immediately set fire to a

"A bushy oak that dominated the shore; an ancient tree, a retreat"

"Accustomed to a thousand different birds; sacred, fateful tree"

"like those of Dodona, and which the Titan cherished above all others"

"the others. Thus, the old man obeyed against his will a sudden

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"Inspiration: the tree condemned by fate will no longer bear fruit"

"oracles of the old world; the new man will escape the
Shipwreck. Soon the ablaze oak, sparkling with a murmur

"Just like tumultuous voices, throws a faraway

"Great light, and the unfortunate man who was suspended on so many..."

"chasms ready to be swallowed up could direct its efforts towards the

"Helpful clarity. Indeed, the skiff was approaching; it was rolling,

"rushing from wave to wave, and crying out in its disjointed wings.

"Then one could distinguish the noble figure of a young hero who

"He was forcefully and calmly stirring his half-broken oars. His soul,

"remained peaceful amidst this formidable chaos, her soul

"seemed to dominate the elements and command the waves. One

The lyre was at her feet. Finally the storm subsided, and in a few

"In those moments, the courageous stranger reaches the shore. With a gesture, he salutes.'

"the old man who had steered his course across the stormy sea, and,

Taking his lyre, he offered it, smiling, to Eurydice a thousand times.

| » moved.

| » Eurydice, who had gone through all the anxieties of worry-

"tude, and who was barely reassured, cast a gentle glance

"on the bold navigator, all radiant with youth and beauty.

"He, with no other emotion than the poetic inspiration that swells his

| » generous breasts, which inflame all her senses, which is her

"soul and life," he swiftly moves his fingers across his lyre

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He was aware of the civilizing mission that heaven had entrusted to him.

Given this, he knew what persecutions, what pains, what

Moral storms threaten the initiators bringing to the people

new ideas, institutions, through what territorial trials

the reformers must pass, he dared not link the fate of Eury-

dice to his own; love, too, did not have enough power over

this powerful Soul to restrain him and tie him to the ground, he is

intimately associated with the class of mortals who must be raised to

rank of men. "Old man," he said to Talaon, "the gods will not have

"not vainly placed in my soul the desire to tear out

"in a silt. I reaped no fruit from my first
"attempts; but what good would courage be if one had no action to take."
"Only the easy path to success? I want to take the scholarly one."
"Egypt: there, I will learn all the great wonders of the
"morality and poetry, and I will be initiated into the mysteries of Isis,"
"Holy mysteries where human thought seeks to unite with the
"Divine thought. It is there, in this blessed land, that the
"religious genius of civilization (2)."

Talaon thought Orpheus too young for such bold designs.
and yet did not blame him, knowing that God places within us the
advance knowledge of the things we need to accomplish
or that he wants to accomplish through us; he understood that the poet
wanted to flee so as not to cause turmoil in his daughter's soul.
But he realized it was too late. "Stay with us, him."
"He said; wait until the storm season is over. Why
"Would you banish love from your heart?" – I have nothing to offer Eury-
"It says that the pains of exile and the premonition of I don't know
"What glory, I fear she herself might be seduced by," replied
"Orpheus." "Eurydice will be your wife," Talaon replied; "she will follow you-"
"True, wherever you wander, the

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"divine, and brings forth ravishing sounds, streams of har-

(1) Ballanche, Orphre, p.127-:98.

» Monia (1). »

Orpheus, taken in by the Titan, inspired love in Eurydice;

(2) /d., id., p 140.

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OF FREEMASONRY. 155

"Solitude will walk with you under the sun. – And your Eurydice,"

"Where will she rest her head?" –"On your breast," said the old man (4).

The two spouses embarked for Egypt; but, in his
It was a difficult mission; Orpheus was not to receive any consolation.
of love, to savor the joys of family; his apostolate would
It begins with suffering and ends with martyrdom.

on the journey from the port to a hotel located outside the city, Eurydice was slightly stung on the heel by a venomous creature. and expired a few hours later (2).

Soon Orpheus asked for initiation, came to draw from the lessons from the temple the strength he needed, to complete his thought civilizing in Masonic teachings. It is said that he undergoes the physical tests described above, minus that of the bronze ring, which he did not even think to cling to, which the priests forgave him, not because of his beautiful voice and harmonious verses which he sang while accompanying himself on his lyre, as the author of Sethos says (3), but making an exception for genius, anticipating the era in which the material hardships were expected to diminish, to fade away in the face of the moral trials.

What was the need to ask Orpheus for proof of a counter-instinctive rage, when he had already undertaken a very different task—It is a difficult, and far more perilous, process to civilize men. to create a society where only barbarians existed, only... savages? Initiation could not be for the bard of the Thracians what it was to ordinary novices; it is not to him that the Egyptian priests would have proposed riddles to solve; they would not have offered to teach him, without a smile. reveal three great secrets: one for making gold, one for extending life, one to exalt the imagination and make it produce things exciting the admiration of men (4); they knew very well that he would not have bothered to reply like that other aspirant:

(1) Ballanche, Orpheus, p. 141.

(2) Sethos, Book II.

(3) {d., id.

(4) Ballanche, Orpheus, Book VI,

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"The secret to making gold is to live free from wants;
"The key to prolonging life is to make good use of the time that..."
"is granted to us by the immortal gods; that of exciting
"Men's admiration lies in giving them good
» examples. » .
The poet, initiator, reformer, who had already begun his
great mission, which would give laws to his country, brought his

the results of the social organization they created, and it came in to study the details, the secrets; it was an equal speaking to equals, seeking their goal, and they could answer him:

"The priest is man himself."

"The poet is the likeable man."

"The king is the people (1)."

Sublime words whose application we will find among the Greeks and among the Hebrews!

Orpheus did not have to ask Egypt for an explanation of the Phe-

* symbolic nix; he had well understood that, in his death and his Resurrection, the mysterious bird is none other than humanity.

which always survives when societies die and are reborn, the

The first group prepares the elements that will be used by the second group.

But the priests of Memphis could say to the initiate:

"We are approaching this era of endings and renewal of the

"Human societies. The reign of divine kings will end here; there it is

"The reign of heroic kings; elsewhere it is that of pastoral kings."

The world of humanity everywhere begins, or everywhere undergoes a

"A huge transformation. Here comes the funeral of the bird."

"Symbolic events will begin. Woe to the princes who fail to recognize--"

"The very nature of man would be born, which would be without

"Sympathetic for his successive destinies! It will not be for them"

"Given the opportunity to witness the mystical death of the Phoenix, they will not see"

"Once he has resurrected himself in glory, they will no longer be able to reign over"

"Islands and peoples (2)."

Orpheus, upon leaving the temple, SR" therefore the secret of

(1) Ballanche, Orpheus, book VI.

(2) Ibid., id., id.

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mysteries, the great thought of human perfectibility; if, in it
Upon entering, the horizon of the future was still, in his eyes, fraught with
some cloud, covered with some veil, cloud and veil had
Once gone, the doubt was dispelled, the goal appeared in the distance.
bright, he was going to walk there without hesitation.

Back in Greece, Orpheus taught men how to dress and to
to shelter from the harsh weather of the seasons. The initiation begins--

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Made by the trials of the body, it follows the same law. By bringing

lessons of intelligence; indeed, he soon taught them one:
The new language, that of the Greeks, gave them the institution of
marriage, that is to say the family, then the cult of tombs,
thus linking the past to the future through love, the sweetest of
links, like the most powerful emancipator to confound the
classes and orders. After establishing social institutions, he
He organized the political institutions. For him, there were no castes.
Like Valmiki, like Buddha, like Moses, he declares the
equal men; royalty cannot be transmitted by the
birth, it is not a right granted by chance; the franc-
Freemasonry has broken the dogma of destiny; it pursues it to the very end.
on the throne; kingship is merely the handing over of the scepter by the
the people in the hands of the most worthy; finally, to crown
Through religion, Orpheus established the cult of mysteries based
on the unity of God, the great festivals of Ceres and Bacchus,
symbols of plebeian emancipation.

Osiris and Isis changed their names; the former became Bac-
Chus, the sun god; the second, Ceres the fertile one who will give to
The people harvest the crops. The myth is exactly the same. Pluto,
The king-god of darkness snatched Ceres' daughter away, just as Typhon had
taken from Isis, her husband. Like Isis, Ceres sets out in search
of the property that was taken from her; she arrives at Eleusis in Attica, as
Isis at Byblos, and, like her, sits by a fountain, the
Callichore's well. King Frost's daughters, leading two goats
They find them in the pasture, just as Astarte's wives had
Isis's actions, and they inform Queen Metania of this encounter. Ceres
is summoned to the palace, and the son of the king of Eleusis is entrusted to her for

to feed him, as the king of Byblos's son had been fed to Isis. Ceres,

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During the night, he would pass this child through the fire, in order to
to consume what was mortal within him. The queen surprises her during
this operation, the purpose of which she does not know, and she cries out; the charm
is broken, the child dies, Ceres reveals herself, gives to the eldest
sons of Metania, Triptolemus, a chariot drawn by dragons, and the art
to cultivate the wheat which he will teach the whole earth by traversing it
riding on a winged chariot. As for Proserpine, Jupiter ordered
Pluto to return her; but she consented to remain every year

the darkness.

In Egypt and Greece, the myth is identical; but the thought social progress has been made. On the banks of the Nile, there was a desire to dedicate to Marriage, Osiris and Isis are united; this conquest completed, it is necessary to establish family ties; it is no longer her husband but Ceres- Isis will search the world; she is his daughter. Thus, the thought Freemasonry continues its work through the ages, by modifying sometimes the form it takes.

Orpheus does not have the same advantage as Moses; his principal books are lost; its genesis entitled Origins of the 1nondes and of the gods, his initiations into the mysteries of which barely a few remain Words scattered throughout the old texts, unfortunately, did not come. until now, and thus we are missing one of the most curious monuments points of comparison in the history of developments of the human mind. Two men almost leave together Egypt; both drew from the same sources of the temple, all two will regenerate their nation, and it would have been as useful as curious to judge the differences that the particular genius of the two The people would imprint their work on the laws of their legislators. We do not we will see in a complete way that one side of the picture; of the chan- of the Thraee we have only a few pages left, and, if one can compare monuments of the mind to monuments of matter- nels of art, it is through the mutilated ruins of Or-'s work the pheus that we must seek the thought that tore the Pelasgians from the barbarity.

'The poet-legislator proclaims a supreme god, superior to everything. "Ouranos, father of all things, eternally part "Acting force of the world, beginning and end of the universe, you who make

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"rolling the earth in immense circles, celestial god and 1st:"
"Resistant one who guards and dominates all, who summarizes the laws within yourself"
"Eternal beings of nature, hear my prayers and preserve life at
"young child who serves the mysteries (1)." He proclaimed the exis-
the tence of a god who hovers over humanity, he continues the application
of Masonic belief by declaring that only one god presides

"The only divinity is the vast sky that surrounds us with its light."
"He alone created everything; in him flows creation, fire, water and the
"Earth (2)." –

He naturally began with the being superior to all, he
descends back into the earthly realms, looks around him, feels
the need to impose a law that would be the immutable rule of
citizens, who, equal for all, obtain respect and obedience
of all, without regard to wealth and power, "I
"Invokes her divine law, genius of men and immortals, goddess"
"Celestial, common sign of all things, foundation of nature,"
"preserving the immutable laws of heaven in its revolutions, you
"who governs all that breathes, who directs all with equity;
"Goddess favorable to the righteous, severe to the wicked, remember
"of us, and may our names be friendly names to you (3)."

The bloody struggles fueled by desires for revenge or
punishment must cease before the courts established for
to judge crimes as well as disputes; the love of virtue,
If the commitment to moral duties is not strong enough, it
We must suspend the threat hanging over the head of anyone who might be tempted to
to give in to the inspirations of a guilty thought. "The eye of
"Justice embraces all; she sits on the holy throne of God,"
"From where she watches over all men. An inexorable avenger, she
"Punishes crimes, and no one escapes its action (4)."

It is not enough for the law to regulate, for justice to strike,
He tries to make citizens understand the spirit of fairness
must guide them constantly. "A good advisor to men,

- (1) Hymn II.
- (2) Fragments, I.
- (3) Hymn LXI.
- (4) Hymn LIX.

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"Opulent virgin, venerable goddess, Equity, through wise decrees,"
"You share equal rights among all; you crush under your +"
» those who refuse to submit to your law; you hate what is |
"False, you love what is true. Goddess who breaks injustice, that
"Those who enjoy [the blessings] walk in a straight path through you" |
"Gifts from the earth, those held captive on the seas by |
» the winds, all those that breathe on the surface of |
"The universe (A)."

feared by barbarity, and which could not be transformed in a day; it |
 We must instill in men's minds this idea that the
 A hidden crime, if it evades human justice, will be prosecuted by the
 remorse, a great and beautiful thought that gives justice an auxiliary
 a more terrible liar than herself. "I invoke you, Eumenides,
 "Dreaded goddesses, horrible goddesses, Alecto, Tisiphone, and you,"
 "Megeria, goddesses, friends of the night, who dwell in dwellings"
 "Underground goddesses on the banks of the Styx, terrible, avenging goddesses—"
 "His inexorable daughters of Orcus, aerial goddesses, invisible,
 "Lighter than thought. Neither the swift pursuits of the sun nor of
 "June, neither powerful virtue, nor amiable old age, nor youth—
 "A radiant presence of strength and beauty, will not inspire joy in
 "Our hearts if you refuse it to her. You govern the generals—"
 "tions, you do them justice (2)."

Religious law and civil law are established, the initiator rises
 returning to philosophical ideas; he received in Egypt the
 dogma of light and darkness, of the predominance of
 This one, 11, transmits it to the Pelasgians. "Mighty Vulcan, flame
 "Eternal, god of light, shining god, endless god, pure"
 "Element, portion of the world that rises above everything; the sun, the
 "June, the stars, do not shine in the eyes of mortals, O Vulcan!"
 "like the inflamed members of your body. You illuminate"
 » all houses, all cities, all peoples; preserve
 "Within us a generative light (3)."

The time has come to focus more specifically on interests

- (1) Hymn LX.
- (2) Hymn LXVT.
- (3) Hymn LXIIT.

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materials that a new people needs to develop. Orplied
 tries to tear the Greeks, who until then had been intoxicated by the fighting, away from t
 war, to substitute the plow for the sword; he did not give them the wheat
 to see the ravaged fields, the destroyed harvests, trampled underfoot
 horses' feet or under the wheels of war chariots; the
 War, in his eyes, is not the law of humanity. "Mars Magna—
 "Nimbus, terrible, indomitable, leading the tumult, dripping"
 "blood, and you always thirst for it, who delights in the sound of swords, of
 "Quarrels and struggles, suspend your battles, make a truce to
 "frightening tumults; surrender yourself to the charms of love and"

"of peace which gives abundance and wealth (1)."

Trade, in turn, must bring its benefits to the nation;
The legislator wants the ships to set sail on the seas, to go
to establish relations between peoples; it provides a protector
to the boatmen. "Be favorable to us, Leucothea!" Dominatrix
"Azure waves, playing on the waves and protecting the sailors."
"Through the dangers, hearts rise from all ships"
"to you; you come to the aid of men in peril, you
"Aid in the turmoil. Be favorable to the ships that sail-"
"They sail the sea at full speed (2)." These are the fathers that we
will later address to the mother of Jesus.

Thus, by introducing the doctrine of sites into Greece
Egypt, the initiator embraces everything with his profound gaze, since
the throne of God, which rises resplendent in the midst of the sublime
from the brightness of the heavens to the crude ships propelled by oars
and who only dare to half-open their sails to the breath of the winds.
Religious worship was superseded by civil laws. What would ceremonies have meant?
Brilliant, but an initiation with no tangible results for the people?
Intellectual improvement had to be accompanied by emancipation.
politically, to faithfully fulfill his mission; he did so. [He wanted,
by establishing liberty, that it be based on justice, and that the ine-
quality of forces among men was compensated by equality of
rights. The horrific practices of cannibals existed.

(1) Hymn LXIT.

(2) Hymn LXXI.

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still in his homeland; he taught his fellow citizens to respect the
blood of their fellow human beings, to feed on more worthy foods
of them, and, by preaching unity to them, strove to distance them from
internal wars, at least made them renounce the custom -of
They devoured each other. Society formed and cities arose.

The poet had imitators and supporters; kings, warriors

Danaus also established the mysteries and institutions which depended on various points in Greece; already the Egyptians, For their part, they sent colonies to Europe which carried by emigrating their gods and their religion; the peoples were going to mingle at the same time as the intellectual Orient overflowed onto The West. In both countries, the mystery ceremonies were the same, the myth was maintained, only the names were changed (4). Osiris called himself in turn Bacchus, Jupiter, Hercules, depending on the regions where the altars were erected, where initiation penetrated Isis became Ceres, as we have said, and the Pamilia Egyptian was the Greek Dionysia.

We saw the priests of Memphis dedicate to Osiris a
A team of four white horses; Palamedes, among the Greeks,
demands that a young white horse that has not
not yet subjected to restraint; the Massagetae make the same sacrifice—

The sun had its statue, the moon its sacred fountain at Thälma,

in Laconia; statues were erected to both of them at Elis;
Finally, Alexander the Great sacrificed to the sun, the moon, and the earth.
the day before a lunar eclipse. We can therefore repeat with Plato
that Greece, civilized by the Egyptians, initially had no other
gods like those of the Egyptians, and that these gods were the sun,
the moon, the stars, the sky, the earth.

The goddess Ncith, before whom Cambyses had knelt
and had momentarily ceased its devastation, took the name of
Minerva in Athens, which had been founded by a colony of Egyptians who had left
of Sais, the city where the great festival of lights was celebrated.
Greek tribes still barbaric, half-savage, despite the
efforts of Orpheus and other legislators, finding themselves entangled in

(1) Diodorus Siculus, book 1.

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where she received a cult jointly with Proserpine, and in

OF FREEMASONRY.

Civilized men from the banks of the Nile settled among them,
more readily accept from their national initiators the
religious dogmas to which they saw foreigners obeying, but

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Orpheus, by preaching the secret doctrine, had established the festivals of Eleusis; the daughters of Danaus instituted the Thesmophoria in the honor of Ceres the lawgiver, and these festivities were celebrated by the daughters and wives of the Athenians(1).

Isis bore the surname Pelasgian in Corinth; the honorary Boeotia-Ceres the Great, or Cabirique, would have planted a sacred grove there.

which only initiates could enter. The Celeans and the The Phliasians also celebrated the mysteries of Ceres, but the pre-The Phaeneates had been among all the islands for only four years. fully embraced the mysteries of Eleusinian Ceres; the The Argives revered Hermione as earthly Ceres; everything happened in the temple in a rather mysterious way so that the Only priestesses were instructed in this matter; in Samothrace, the Cabiric mysteries were celebrated in honor of four Deities: Ceres, Proserpine, Pluto and Mercury (2).
“But whatever the ceremonies, let the initiates give themselves over”

to dances, to songs, let them hold magnificent trials
Let them throw down, like the Argives, burning torches
in a deep pit, everywhere we find the same myth
of a god who died and rose again, which will be perpetuated in Christianity
nism; everywhere another is linked to the establishment of the mysteries
an unforgettable memory, and the Greeks never forgot that the e-
that these institutions dated back to that of their civilization, that they
owed them the most precious goods of social life and of
liberation from barbarism (5).
To make their lessons more enjoyable, Orpheus and the others

(1) Herodotus,

(2) The names of the four Cabiric deities are Azxieros, Axiochersa, Axiochersus and Casmillus; Apollonius of Rhodes asserts that they were Ceres, Proserpine, and Pluto. ct Mercury.

(3) Dupuis, Origin of Cults, 1. H, p. 6.

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The initiators adopted the symbols, limiting the influence of the Indians.

enigmatic form thoughts, and did not state them openly
ly (1). Religious poetry at that time was full of concision and
by force: these were the harsh accents of a sacred cantor laying down his name.
in a transparent image a profound word which com-
mands memory, will, and disdains vain pursuits
seductions by which a poet enamored of beauty captivates the imagination
nation of peoples (2).
Orpheus had been great but simple in his mythology;
Homer invents a new heaven, and, at the sight of this brilliant

Olympus, Greece somewhat forgets the sublime lessons it

received from the first initiator and the priests of the East. The
beliefs, poetry, sculpture are all governed by this model which has become
national; every other light pales before its own. The anthems
ancient sounds, however, continue to resonate in the mountains of the
Thrace and Phrygia; the cult of Syria and Phoenicia
It continues to prevail in the Greek cities, but the people do not
understands more well the meaning attached to these divine songs and the
The secret of these august ceremonies. Daedalus awakened from their long
rest from the old idols of Egypt; sensible, human action,
purely external, it replaces contemplation; the background and the
senses are sacrificed to the pleasures of imagination and taste, to the
beauty of forms (3).

As in Egypt, during the days of madness which we have recounted
The painting, the prayer degenerates and seems superstitious to the crowd
The power to compel, to bind the gods. The secret doctrine
remained uninvolved in this error; from a political standpoint, his thought
never ceased to dominate: at the same time as the genius of Homer
prevailed, subdued imaginations, seized the minds of
Greeks and chained their religion in its bonds, the ancients
Families of kings were disappearing from the soil of Greece; they were dying out-
gradually gave way, or yielded to republican constitutions
caines who opened up a vast career in public life. Alongside

(1) Pausanias.

(2) Creuzer, History of Religions.

(5) Ibid.,

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From the feeling of beauty arose the feeling of freedom; and from this noble alliance, sealed by both civil and religious institutions religious, resulted in the most decisive, the most original character, the the most poetic and the greatest (1).

Theseus is credited with establishing the great festival of Pauathenes and that of the branches in honor of Bacchus; but the tradition preserved about this initiated prince has quite another importance. After these foundations, Theseus united into a single body political all the inhabitants of Attica, scattered under the empire of petty chiefs and petty tyrants waging war among themselves; tried to raise the soul of the people by passing through his hands the authority, by proclaiming the sovereignty of the people (2). Theseus traveled through the towns, visited families to get them to accept

the new form of government; ordinary individuals and the poor accepted eagerly; he found resistance

In rebuke to the richest and most powerful, they gave in. However, following his example, he then abdicated and relinquished his authority. royal court with which he was invested (5), established democracy (4) by don-

giving to the government liberty, equality, fraternity for

bases, thought only of regulating and policing the republic, called for foreigners; granted them the same rights as others citizens, and finally reserved for himself only the stewardship of the father ct the maintenance of laws.

The Eleusinian Mysteries had two levels: the lesser ones... were in reality the preparation and purification of neophytes, The great mysteries were the initiation. The institution of the little ones mysteries, or rather the origin attributed to it, was itself a symbol. Hercules, having received from Euristheus the order to drive out Cerberus of hell, but unable to be admitted because he He was not initiated, went to Eumolpus, and begged him to give him

However, he did not dare refuse it, for he was a friend of the Athenians and had rendered them some services; to reconcile everything, Pylus

(1) Creuzer, History of Religions.

(2, Isocrates, Encomium of Helen.

(3) Id, id.

(4) Pausanias, Description of Attica.

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adopted the hero, created the little mysteries for him, and there he was admitted (1).

The little mysteries were celebrated in Agra and on the banks of The Tissue, in a small temple; the great mysteries, on the contrary, in a vast temple, and only at Eleusis. The initiation had it took place during the night; it was amidst singing and dancing, then that fear and astonishment were at their peak, that suddenly The light shone brightly. The initiates were crowned with myrtle. and wearing a jacket which later served to identify them, and that they should never leave, except when she was torn to shreds, fallen to pieces (2). The ceremonies lasted several days, and the fourth took place the procession of Calathus, which was led on a chariot drawn by oxen, and that the women follow—they went about carrying baskets decorated with red ribbons and of a particular shape.

Purity of morals was a condition of initiation, and the Even unintentional murders were excluded. The secret was then viewed as so necessary that the death penalty

was pronounced not only against those who revealed the

mysteries, but also against those who listened, who received this revelation. The initiation was given for a long time free of charge. to those who were deemed worthy and who had undergone suitable treatment The preparatory tests. Aristogiton, the first, established the obligation to pay for initiation (5). | |

This new condition had the most unfortunate consequences. Nothing The magnitude of the goal was undoubtedly unchanged, but an element—

and was bound to bring about sad results. It was a poisonous seed—a plant destined to bear poisonous fruit later on. Let us
one can indeed imagine what must have happened then: from the moment that Initiation was taxed; those who could not pay it...
were naturally excluded, and the association was deprived of men.
who could have been worthy apostles. From the day when virtue, the

(1) Meursius, Eleusinia, Various scholiasts of Homer and Aristophauc.

(2) Id., id. Id., id.

6) dl, id.

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patriotism, attachment to moral and political principles of the Greek Masonic union, ceased to be the only conditions from the reception of the neophyte, that the payment of a certain sum of money became mandatory, who could answer that Wouldn't the accessory be considered the main one? By...
By generating income, the initiation would also create expenses that it would be necessary to cover, and therefore was it not to be feared that Initiation, far from being a reward, is a mode of propagation of the generous ideas that had created it, was now nothing more than a means to mint coins?

This innovation, moreover, clashed with ideas of equality, and, if it did not destroy them, but it altered them, since it left in outside, an entire class of men deprived them of the benefit that initiation was supposed to bring them; the circle of those on whom his The influence that could be exerted was restricted; she lost part of its influence on society and diminished the strength of its followers by imposing an unusual condition on their receipt. It is noteworthy—that many men driven by an idea, all ready to to make the sacrifices that his triumph demands, or only that his expansion order, however do not always want to buy the right to devote themselves to her. Sometimes that is for them a It's a question of dignity; it's an assessment that can be made to disagree, but who nonetheless exercises it very often a powerful influence, and one that deserves reflection, because of this even though she had to remove people whom society had counted with pride in her bosom.

This new condition was to act in yet another way method: by making the novice pay for his certification, by requiring a purely material sacrifice, the body seemed to take the moral commitment to provide him in turn with a material benefit riel; from then on, great ideas were stifled or could The being, the original purpose, was veiled, and, in place of the general spirit, universal, of the great association, the personality threatened to

Aristogiton's innovation has been, throughout the centuries by masonry, abandoned and resumed several times, following the circumstances; but it should be noted that it was not the rule

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common only in times of decadence. It is accepted today—today, if not in an absolute way, at least in a way general, and the attacks to which it has often been subjected in the The lodges bear sufficient witness to the ideas that are attached to them.

In the early days of the institution of the mysteries in Greece, and under the influence of colonies from the East, the priests for—some colleges are trying to revive it on another the customs of Ethiopia and Egypt; but the spirit of The inhabitants were ill-suited to this constitution of the priesthood. The priests, scattered and isolated, exerted only a mediocre influence on the people; some priestesses were married, but their jobs were not hereditary. Kings and chiefs armies were invested with priestly functions, and assembled—thus held in their hands both spiritual and temporal powers rel. The same system was followed when the republic was established; Furthermore, the elective element penetrated the temple of the divinity national, and the chief magistrate of Athens, the archon-king, received of the people the sacred mission that was previously fulfilled by monarchs; he was in charge of the mysteries, ensuring their observance tion of religious laws, and, after the celebration of the festivals, convo—quait the sacred senate in the Eleusinium, where it dealt with offenses committed against religion during this celebration.

But this archon, although his functions were higher, was subject to the common rule, a guarantee for citizens against any ambitious thought; chosen by lot from among his colleagues, He only held the religious magistracy for one year. What— which families had, it is believed, preserved from the times

seems to indicate that, even in this case, priestly jobs were not given to them for life (1).

The various aggregations of citizens that made up the empire Greeks had different religious institutions, depending on the localities, and everywhere in general, priests exercised functions only temporary. Their nature did not exclude them from civil offices and positions; far from it, they are magistrates.

(1) Creuzer, History of Religions.

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freely elected by the people, undergoing an examination which must to establish their knowledge and morality, becoming citizens again when the the duration of their mission is complete, or rather, it continues to be citizens, when going up to the altar, not forming a special body, lacking any particular organization, unable to steer by a caste mentality. The Buddha's thought is applied in

its fullness, and later the first Christians will borrow
The Greeks had the wise custom of electing their bishops.

However, the priest-magistrates of Athens can be criticized to have established a tribunal charged with prosecuting what was called the crimes of impiety, and one understands to what deplorable abuses The existence of such a tribunal could give rise to... Happy- his mission was limited to giving instructions against the accused; the senate and the people pronounced, as follows results from the trial brought against Alcibrade and his friends who had played the Eleusinian ceremonies in an orgy.

The great men of Greece paid a splendid tribute both to the philosophy taught in the Masonic association,

From the earliest antiquity, says Pausanias, who was initiated, and who often stops in the middle of his stories, admitting that he doesn't have the The Greeks, having the right to say more, considered the mysteries of Eleusis as the most suitable place to carry the men my to piety (1).

Aristotle regards them as the most precious of institutions religious, and notes that they were called the mysteries par excellence; the temple of Eleusis was, in the eyes of the Greeks, the sanctuary of all the earth.

Isocrates revealed the thought of the immortality of the soul which was there professed: those who have the good fortune to be admitted to the mysteries carry away in dying sweet hopes for eternity (2).

Aristides transforms this hope into a certainty: The mysteries, he said, they not only provide us with consolation in life present, means of freeing ourselves from the burden of our ills,

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(1) Pausanias, Description of Phocis.

(2) Isocratic, Pancyyrics.

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but also the precious advantage of passing after death to a state happier.

Long before them, Homer had said: Ceres entrusts Triptolemus, to Polyxena, to Dorle, the sacred mysteries that it is not permitted nor to penetrate, nor to reveal; the fear of the gods must restrain our voice. Happy is he among mortals who witnessed these mysteries! But he who is not initiated, who does not take part in the rites

death (1).

Plato lived in the union of politics and philosophy the only remedy for the ills that plagued the states, as well as for those of all humankind (2). This thought was that of the societies secrets that the Greek philosopher merely reproduced, that who had led the Egyptian priests; the initiates into the mysteries in Greece they adopted it as a principle, but implemented it in a more complete manner, and raised from that moment a one of the most serious and important questions in order policy.

Moses, for his part, applied himself to the government of his nation the principles drawn from the temple, along with Orpheus civilized the Pelasgians, and this moment must be marked in history. history of humanity as one of its great epochs; it is a era of intellectual and political emancipation. Of these two men— my so different from each other, and yet which work together same goal, as if obeying a mysterious decree from the Provi— one adorns himself with the charms of poetry; the lyre is his secret. Tre, the beautiful ideal sound; the charm of his voice attracts, then his speech captive, and he addresses the intelligence that had lain dormant until— there, and which he seems to be causing to blossom among the barbarians of whom he is— Louré; it is a true creation of the mind.

Moses, on the contrary, presents himself as the liberator of a a people enslaved and enraged by degrading captivity, of virtue

- (1) Homer in Hymn to Ceres,
- (2) Plato, Republic, Book V.

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which he doubts, and which he believes useful to frighten. A poet too, but A poet as grand as the desert, as harsh as its mountains As severe as the destinies of his people, he always has the threat on his lips. He hardly ever speaks of love, and when he does, it is of God's love. only; no sweet accents, nothing to touch the heart, everything it speaks to the mind, and if it captures the imagination, it is through Terrible images.

We saw, in the first chapter of this work, the Freemasonry, after having proclaimed the existence of a God unique, architect of worlds, immediately report his pen— directed towards man, dedicated to his moral and material improvement rielle his constant efforts, demanding laws for him in in harmony with the grandeur of its mission; this trend will

is not a punishment, but a goal; the existence of peoples on The earth is not the punishment for a fault, for a fall, it is a nobler, more worthy destination; they must subdue the land and reign there (1). He gives the law, and the precepts which he will subject All of this primitive idea will stem from the nation's sanction.

Valmiki had made men equal at the moment of creation. Manu, the first legislator of inequality of conditions, the the first representative of the patrician element, distributes them in Castes by having them born successively from the head, the arm, the the thigh, from the foot of his god (2). Moses clearly returns to Valmiki's principles, and, so that error cannot occur To reproduce, Jehovah creates only one man. Why the race Did humanity emerge from a single man and not from several? Jewish doctors ask. If man was created unique, they reply, it is in the future interest of general peace, and in order to that no one can say to another: I am of a nobler race than you (3). 11 It was impossible to pose the thought more radically of equality proclaimed by the first initiates.

This line of thought will be pursued in its application to legislation:

(1) Salvador, Jesus Christ and his doctrine, 1. 1, p. 71,

(2) See our second chapter.

(3) Mischna, De Synedriis, t. IV, chap. IV.

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This establishes, in effect, as superior to any person, to every class, to every public authority, a moral being, always

present, from which all individualities emanate, in which

all are absorbed, THE PEOPLE (1).

The law is one, equal for all. Oh, aggregation! You will only have one same law, same right, same regulation, same justice

affiliated or not. You and he will be equal before your God, and you
You shall love him as yourselves; for you too were strangers
in Egypt, and I, Jehovah, am your Elohim (2).

No one will have the right to change the law at will, according to their whim.
according to his personal views; made by the nation's delegates,
It is mandatory for everyone (3).

In all societies, whatever their form, there are magistrates
They must ensure the enforcement of laws, carry out the administration
administration of justice, tax collection, recruitment of
the army, in the census of citizens, finally fulfill the duties
that any gathering of men requires. Moses knew with what
Greed drives ambitious people to vie for public office, com-
how they were pressuring the people who had no participation in
their nomination, nor influence in their choice; they had seen them
much more eager to seek the favor of princes than to
to render good and prompt justice, he established the free provision of
charges; the people were sovereign, it belongs to them
as such the appointment of civil servants: "Take," he said,
"In your tribes, there are learned, prudent, and respected men,"
"I will put them in charge of you. You will appoint judges and..."
"Men of authority in all your tribes (4)."

We must provide these people with the means of subsistence, the

(1) Salvador, Jesus Christ and his doctrine, vol. 1, p. 77.

(2) © congregatio! statutum unum vobis et peregrino peregrinanti.... Your sicut, sic
peregrinus erit ad faciem Jehovah; lex una, iudicium unum erit vobis et peregrino. If
habitaverit advena in terrd vestrd et moratus fuerit inter vos, sit inter vos quusi
indigena; and diligetis eum quasi vosmetipsos. Fuistis enim and your adrenaline on earth
Ægypti. Ego Jehorvah Elohim tuus. (Vuicate)

(3) To Senatu ccreditur lex omni Israeli. Mischna, De Synedriis, chap. x.

(4) Deuteronomy.

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See

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The Promised Land is divided in advance between the Hebrews and: the

of functions, of origin: "You will divide the land by lot by
»families and by tribes, so that one gives a more
"A large portion to those who are more numerous, and a
"less to those who will be fewer in number (1)." That is what
Moses wants; the prophet will later add: "In each tribe
"Where there is an angel, you shall give him his portion, God has..."
"said (2). p Fe. +

The Hebrews are free, but the ambitions that
will emerge, preventing the nation from falling asleep in indifference
which allows tyranny to take root and grow; Moses writes this
principle: "There is no people except where there is a law, and for

"To give birth to law, there must be a general will, an assembly-

"General information freely and clearly explained."

The Hebrews are equal: the earth is divided among all; the
Work is compulsory in Rome for everyone; everyone is required to work from the age of
twenty years.

Liberty and legality are therefore proclaimed; the Decalogue is a
code of brotherhood, and for the first time the three terms of the
Masonic mottos are clearly enshrined in the laws of a
a people whose leader drew his inspiration from among the initiates.

It is important, in order to ensure the preservation of these laws, as much as
This is humanly possible, to give them popular sanction-
laire: surrounded by seventy elders forming the provisional senate,
Moses appeared before the Hebrews and explained to them the words of
Jehovah, and the Hebrews, after having listened attentively,
They unanimously replied: We will execute them!

Immediately Moses wrote these laws in a book, then, having drawn up
at the foot of Mount Sinai, an altar made of twelve stones to represent
the twelve tribes, he took the book, read it again, and proclaimed it.
sea before all the people, word for word, and the people cried out:
We will obey this law (5)!

- (1) Numbers.
- (2) Ezekiel.
- (3) Exodus.

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On only one point does Moses depart from Masonic precepts, of the principle proclaimed by Buddha in the reform, in the revolution the solution he implemented, adopted by Orpheus to whom it had been transmitted by Egyptians; it seems that man can never free himself completely of his earthly nature, that he must always pay a tribute to humanity, as a token of its weakness. In its struggle Buddha had directly attacked the caste system, all of a sudden on the edge, the most influential of all because of her intelligence, the most powerful in the moral order, and he had achieved a true conquest by making the priesthood accessible to all; there was no longer of intermediary between man and God, and, if all were equal before the divinity, how much more should they be before the princes, before the law.

What are we talking about regarding the priestly class of Egypt! The initiation He comes to break down all barriers; the god chooses his priests from among all the followers; he does more, foreseeing, across future centuries, what will the royalty of the future be like, he distributes to the neophytes the various degrees of affiliation, the various functions of the sanctuary, because of their level of intelligence.

Moses, in this respect, took a step backward by consecrating especially to the worship of the tribe of Levi, by endowing it with the privilege priestly to the exclusion of others. In vain, to mitigate the danger of a disposition out of harmony with the rest of its code, he subjected the priests to the common law; in vain he wished that their leader was appointed by the senate and confirmed by the people: a powerless palliative to a fatal return to the castes of Manu, of an aberration that had the saddest results!

The desire to preserve in all its purity, in all its integrity, religious unity, by placing it under the protection of a can the legislator justify this tribe being scattered throughout the others? Hebrew of this derogation from one of the most important principles of initiation? If the lighthearted nature of this people, which was not still regenerated, which the memories of Egypt carried away still worshipping idols, inspired serious fears and legitimate to Moses, the preventive measure he adopted was unsuccessful; Events proved him wrong; the masses did not were neither more faithful to Jehovah, nor more devoted to worship

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preserved by a privileged tribe; they were seen wandering from one altar to another. the other, denying what they had adored, adoring what they had denied, and the institution of Levi was nothing but an unfortunate deviation from Buddhist reform.

Once again, the insiders voiced a protest. powerful, and the men who, since Moses, held the first rank among the Hebrews, their public orators, called prophets. Your people often speak out against the creation of a priestly caste. on which they cast the most serious accusations, they call the most terrible anathemas; Jeremiah himself, although he appeared attached to this favored tribe, he voiced his complaints against the Levites (1), and all those resounding voices that thunder over Israel sufficiently demonstrate how many men rejected the character exclusive rights granted to a family and they asserted the principle established by Buddha.

This is the only exception to which he can be reproached; the Egyptian initiates rejected the dogma of fatalism accepted by the ignorant masses, who in this way he shackles his freedom, his initiative, and denies his responsibility; Hebrew also rejects it.

With Moses, the symbol of the struggling light appears once again. against darkness, as he appears on another earth with Orpheus; thus, Jehovah reveals himself for the first time to the pastor of Jethro's flock in a burning bush that burns and does not. It does not consume (2). When the fugitive captives take up arms from land of Egypt (3), the Lord goes before them, during the night, in a pillar of fire, so that they do not stop; it is still at amidst the lightning of Sinai, he gives the law to his people.

We have seen, we have understood Moses' political thought; also for a long time it will prevail, that the Hebrew republic will be able to maintain itself, the people of Israel will resist the enemies who they surround it on all sides and besiege the ramparts of its cities; He will retain his nationality amidst the attacks that... threaten a new form of slavery. But division will arise; the

(1) Jeremiah, chapter 1, XIX, etc.

(2) Exodus, chapter II.

(5) Ibid., chap. XIII.

of the nation; this will divide into two kingdoms, it will have two capitals, two kings; a portion of the people trampled underfoot National unity is at their feet, while the other crowd is focused on religious unity. Both succumbed to wars with their neighbors; the The people of Israel are transported out of their homeland, into captivity. Babylon begins; it will have only a passing independence. conquered in a desperate struggle, until finally he is swept away in the irresistible torrent of the Roman Empire! Thus, Three phases mark its existence: under the government Under a democratic state, it is powerful; under a king, it is oppressed; under Two kings, he is enslaved.

In the early days following the Exodus from Egypt, we We find few traces of particular societies among the Hebrews; One can barely glimpse a distant glimmer, shining along a path, and indicating the school of the Essenes. What would have been the action of the societies when the secret doctrine had become general law had become the basis of the national code? Joint efforts should have aimed to preserve it, and for that there was no need of symbols, because religious thought had become something else entirely. more lucid than in Egypt and Greece. Moreover, the people all whole, by receiving and swearing to his law, had received initiation; so much that he will be faithful to the sworn oath, that he will obey the pact made between him And Moses, in the name of the creator of the worlds, no underground temple will not open, no incense will rise secretly to the throne of God, the word will not veil its brilliance between the walls of a In the narrow enclosure, the sacrifice will take place in broad daylight, the voices of a A people will sing the sacred hymn at the foot and on the slopes from a mountain that will serve as an altar. But when this people has He forgot his god, when he had married the daughters of the vain nations— cues and adopted their idols, when kings have replaced the democratic magistrates and that Solomon will have built a temple to the Most High, who had the whole land as his temple, we we will see the emergence of powerful societies that will restart the struggle in the name of independence and in the name of ideas.

But before developing their constitutions, the thought that...

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serving as a guide, let's pause for a moment to consider the construction of the Solomon's Temple, the general date adopted by Freemasonry modern, which borrowed its second grade, and gave to hero of Egyptian myth, origin of the third grade, the name of one of the builders of this temple.

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CHAPTER SIX.

Temple of Solomon; new date for Freemasonry. – The Jewish temple is the temple of initiation; it resembles that of the sun – The seven branches of the candelabrum. – The twelve drinking from the brazen sea. – The two columns. – Steps of the temple; grade of companion. – Myth of Hiram; Master's degree. – The primitive symbol of Osiris, of Eleusis is complemented by Hiram. In addition to its great significance in the struggle of light and darkness, it represented marriage in Egypt, family in Greece, it will represent in Judea the association, and thus encompass a magnificent trinity. – Guilds. – Secret societies. of the Hebrews. – Mysteries among the Romans. – Christianity; he proclaims the thought of secret.

around the 9th century BC
 Christian, a little less than
 five hundred years after the release
 of Egypt, and fifty before
 the era in which we place
 generally the birth of Homer, while
 Orpheus' institutions had not yet
 come. a. were modified by the proclamation of new gods,
 Solomon arrived amidst the inflamed civil wars
 a. parses brothers, on the throne of David, and was preparing to
 enhance the brilliance of initiation through the building of
 the famous temple to which he gave his name. In the centuries–
 In previous times, the Hebrew people had not distinguished themselves by their
 wealth and magnificence, neither by its riches, nor by manifesta-
 artistic tions. Inevitably brought back by his situation
 particularly special, due to the battles in which he was constantly engaged.
 On the positive side of life, he seemed trapped in an intellectual sphere.
 a rather narrow readership, and, with the exception of its literature, religious
 and political at the same time, the arts of the imagination had cast upon him
 little brilliance. David transformed it, and under Solomon its conquests
 of this kind had been quick and large.

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If we refer to the descriptions of the temple and the ornaments-

splendor, what sumptuous extravagance in the construction of the House of Jehovah! Should we believe in this army of seventy? a thousand workers responsible for transporting materials, to the four-
twenty thousand carpenters busy cutting timber, at thirty
a thousand masons who laid the stones, hewn from afar and brought
on carts, to those golden rings holding the curtain laden with
embroideries that concealed the tabernacle, to those heavy candlesticks, those
hanging lamps, these finely carved censers, these elegant bowls,
these basins, all carved from gold; these doors rolling on
golden hinges, to these palm fronds, these blooming flowers, these grand figures
of cherubs, all things carved in the cedars that reve-
were the walls covered and also covered with gold (1)?

What treasures would have sufficed for these fantastic creations? What
The spoils of vanquished nations should have been piled up! What taxes!
it would have been essential to levy a tax on the people, and that he had
The luxury bestowed upon the dwelling of his god was dearly paid for! Let us leave
these exaggerations of the Bible, its commentators, and perhaps
also to the vanity of national historians; the importance of the temple
is not for us in its richness, but in its foundation
even.

The Masonic origin of this temple is revealed in all its
parts; everything is borrowed from previous ages, from the mysteries
ancient; the magnificence of Thebes and Memphis will
reproduced in Judea, to the glory of the Great Architect of the Universe.
Everything in the construction of this temple relates to the system
of the world, represents its order and harmony, offers the
Pictures. The sun, the moon, the planets, the zodiac, the various
elements, and finally time itself, in which everything moves, have their
emblems displayed for the nation to see, this great initiate.
The temple, in its details, resembles the temple of the sun; the
The seven branches of the candelabra represent the seven planets, on the
the very arrangement of which is regulated that of the branches (2);

(4) Kings, book 1, chapter VI, chapter 11. Joseph, History of the Jews.
(2, Clement of Alexandria.

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the twelve bulls drinking from the brazen sea, and lined up
three at a time, so as to form four groups that watch
The four cardinal points are the emblem of the twelve months and of the
four seasons composing the unchanging year of which this bronze is
the image. At the four sides of this base formed by the groups
The four figures of the zodiac are sculpted, which fix the four
points of the firmament: a lion, an ox, a man and a wolf
tower. The two large cherub figures are the emblems

with which time flies away, circulating in the zodiac (1).

Pontifical ornaments worn by priests in the grand ceremonies, one representing the earth, the other the sky, of which he borrowed the shade; the most important of all, at least which has most exercised the imagination of writers, the rational (2) is laden with precious stones, representing the heavenly Jerusalem, are the symbol of diffuse light in the zodiac, the same stones which elsewhere adorn the statue of Isis (3).

The lineage is obvious; it is the temple of Initiation that Solomon had it erected, as it was also the monument of political centralization.

Through a singular chain of events, the physical structure was to experience the strangest vicissitudes and disappear from the ground, while the intellectual edifice, which was linked to the first, which borrowing a new date from him, was instead going to strengthen itself.

The Temple in Jerusalem was indeed alternately filled and abandoned given by the fickle crowd of Hebrews; a king of Egypt plundered; a king of Israel found that the example deserved to be followed and Pimite; another closed the doors and called other deities on other altars. Hezekiah restored its splendor for a time, but His son Manasseh broke down the tabernacle of Jehovah. Then, after After four centuries of existence and varying fortunes, it collapses in

(1) Philo and Clement of Alexandria.

(2) The rational is a square piece of cloth with which the Jewish priest adorns himself in ceremonies. Each of the twelve precious stones that were set there bore engraved the name of one of the twelve tribes of Israel. Those who appreciate the marvelous gift of pronouncing oracles, of casting flames.

(5) Dupuis, Origin of Cults.

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the fire started by the Babylonian army. Rebuilt after the captivity, having become both temple and fortress, it was overthrown by razed to the ground on August 10, 71 AD by the army of Titus. On its ruins other sanctuaries were built, including a tower at tower churches and mosques, depending on which dominates in Jerusalem fortune of the East or that of the West.

Let us not seek to determine the number of workers employed in the construction of the temple, that could not have any interest neither in Freemasonry nor in science; this number

and these workers would gather, according to their type of work, to receive their salary, near the two columns placed one at one to the north, the other to the south, that is to say, to the right and left of the door of the main one of the temple. The one on the right was named Jakin, the one on the left Boaz (1), or Booz; which became a symbol that has been perpetuated—killed, they are now reproduced at the door of every temple. elements of modern Freemasonry.

Not all the workers were Hebrews, a large number had come from Tyre, affiliated with the mysteries that for a long time had entered their homeland as a result of frequent reports established between her and Egypt; already, united in association, they had erected other temples, and they offered the first example of these large workers' corporations that we will find in the Middle Ages, doing identical work, and which will come down to us, without too much alteration.

In the construction of the temple, they were necessarily separated in groups, according to the nature of the work, divided into carpentry third parties, stonecutters, masons, these various subdivided groups themselves as apprentices, journeymen, masters, and they had to recognize signs and words which, according to opinion In general, they are still the same among us.

For the first time we glimpse the origin of the second grade of current Freemasonry, which until this time had slipped away from view. According to the tradition of the symbol, the companions could not enter the interior of the sanctuary,

(D) Kings, Book I,

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reserved for masters, and it is for the construction of the five degrees exteriors of the temple to which their 'grade' is attached today. Each of the tools and materials they used received a meaning, and those stages they necessarily had to pass through to reach the peristyle became an allegory.

The raw materials are scattered in front of the companions, and for To work them, they are given the chisel, the mallet, the trowel, the ruler, lever, square and compass; chisel and mallet which they cut, the trowel that cements, the ruler that directs, the lever that lifts the set square and compass which determine the proportions, the square that levels all the parts; with the help of these instruments, They obtain the cubic stone from the rough stone, and they build—feel the steps of the temple.

sixth COURAGE, the fourth Prudence, the fifth Awakened De
HUMANITY. Through this gradation, the companions will ascend until-
than to the two columns Jakin and Boaz.

But here we must leave the realm of material ideas and rise above them.
higher up in a more fertile and expansive region. The ordeal
The journeyman's initiation is the second rite that the initiate must undergo before...
enter the temple where he will be taught the great myth
of Hiram, that is to say the thought of initiation; the first condition-
tion is intelligence, because Freemasonry does not want
blind soldiers, who march when they are told: March!
who strike if you tell them: Strike! All his followers have a
mission to be accomplished, but they must understand it and they
They should know for sure whether they want to dedicate themselves to it. It's not fanaticism
What we seek to develop in them is a sense of duty.
based on reason.

The second requirement is integrity. No detours.
born, no acts that conscience can condemn; the goal is
Noble and great, one must walk towards him without ulterior motives.
nobly and grandly. No capitulations with the cons-
Cince, no mental restrictions; be fair, be
rights, or don't go any further: Freemasonry doesn't want
of triumphs bought by illicit means. Uprightness in the
Private life, integrity in public life, that must be the rule.

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invariable for the initiate on all occasions, in all the
circumstances.

The third condition is courage; why would anyone conceal-
We warn the followers of the dangers they may face, the hatreds they
will raise the issue of persecution that may have to be faced?
In the struggle, always fierce, sometimes bloody, that they will have to
To support them, courage is essential; they will leave enough of
martyrs on the road.

Prudence is the fourth condition that was imposed on them; if
Courage is always necessary, but prudence is no less so.
Because, if one has the right to gamble with one's rest, one's fortune, one's life,
One cannot, without being guilty, compromise peace and quiet.
fortune, the lives of his brothers. Freemasonry does not want
of boasting, of useless or vain displays; she has
need for that thoughtful courage that always goes to the intended goal, but
who doesn't rush headlong into crazy ventures. So
nurture the idea, always, tirelessly; when the time is right
Come, rise up to make her triumph; but do not sound the bells of
The trumpet before its time!

The fifth required condition of a companion is love of humanity; this is not the beginning of the edifice, it is the last of the five symbolic degrees he must build. Love of Humanity! It is indeed to humanity that everything must ultimately lead. Back Selfishness sets aside personality thoughts! The Freemason must bring everything back to the general interest. He was told this during his initiation, when he saw the swords glimmering, that he must be... days quick to rush to the aid of his brothers, as he would always find them. Ready to defend him in peril; they would find him learns here that every individual feeling must be absorbed into love for humanity, that the happiness of humanity is the goal constant efforts of the Freemason.

He will finally touch the temple columns, but 1] still has to build the paving that will cover the space between them and the last degree; this pavement is a mosaic made of small cubes and cement, and this aggregation, which becomes unalterable, which will defy the ravages of time, which will withstand the centuries, teach him that Union alone will give it duration. He arrived between the two

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columns, Jakin which means Strength, Booz which means the srasiliré. It is upon them that the pediment of the immaterial temple rests that the A Freemason must strive to build, and he will not complete, if he does not contribute His work demonstrates intelligence, integrity, courage, and prudence. and love for humanity.

Such is the symbol of the companion; it will be completed in the temple, when, his trials completed, he will be able to enter it and to witness the bloody drama of Hiram.

Osiris, murdered by Typhon and his conspirators, was found by Isis. then brought back to life, he was, in Egypt, the hero of initiation; he She was replaced in the Greek mysteries by Ceres; the hero will change the name once again; the myth will get closer to the primary tradition which cannot be ignored in its transformation information, but it will be much greater; it is the social drama which, for the first time, will unfold clearly. This modification- tion of mysterious thought, or rather this complement of the thought which until now could not be fully understood under the veils with which the initiated writers surrounded him, perhaps officiates the most powerful interest that initiation has yet presented.

Solomon had asked Hiram, king of Tyre, who had been the friend from his father, wood from Lebanon to build the temple, and he had said: Send me now some man who understands to work in gold, silver, bronze, iron, scarlet, crimson and purple, and who knows how to engrave, so that he may be with

The king sent him a skilled man bearing the same name as he, who built with Solomon the house of Jehovah (2).

The architect who directed the works was therefore Hiram, according to Some, Adonhiram according to others (3). He drew the designs, followed

(1) Chronicles, book U, chapter II.

(2) Id., id., chap. and IV. Kings, book. I, chap. VII.

(3) The details given in the first book of Kings and in the second of Chronicles do indeed seem to imply that the director of works at the temple of Solomon was Hiram; the name Adonhiram is also found in the Bible. as an officer in the conscription of the thirty thousand workers that Solomon raised from (Book 1, Chapter Y.)

Men who wanted to divert Freemasonry from its path, to occupy it with These trivialities, intended to deceive her about her goal, have sparked lively discussion

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the execution of the plans, imprinted order and activity everywhere, made to cut wood, stone, gold, silver, bronze, iron, ensured that the workers were paid regularly, had For them, the care of a father was essential, and they were loved by him. However, three bad companions, jealous of both his talent and his authority, convinced, like all proud ignoramuses, that their science equaled his, aspiring to replace him in the management of the workshops, to share the power he wielded, formed a plan to wrest from him the master's word, that is to say—to say the secret word by which the masters recognized each other them, as if the password provided the missing knowledge, and and then assassinate him.

One day they positioned themselves at the three gates of the temple and waited—rent the passage of Hiram; the master appeared at the eastern gate; One of the assassins asked him for his master's word, and, on his Refusal, he struck him with his mallet; Hiram fled, pursued by the assassin, towards the south gate, where a second companion knocked again; he was still able to reach the door of the west—tooth, where the first two followed him, and where the third companion—Gnon laid him at his feet with a blow to the head from his mallet. Three assassins then jumped on him and covered his face. veiled in black, they carried him far away during the night, the neck—they fell into a ditch, covered it with dead leaves, and planted—

to recognize the location and to know if the body would be discovered.

The next day, the workers waited in vain for their master. Then, filled with worry, they searched for him, and, unable to find him to find, began to run in all directions, calling and crying, and The assassins, combining hypocrisy with crime, mixed their tears and their cries mingled with the cries and tears of the crowd. The workers, increasingly saddened, then designated nine of them

to know if the architect of the temple, the master of the works, was named Hiram o1: Adonhiram; there is no kind of effort that has not been made to divide the workshops on th Not an important point, the myth is accepted everywhere, and therefore it is at least It is childish to argue over two more or fewer syllables in the name of the symbolic hero. sensible people understand us too well for us to have We need not elaborate further on this subject.

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They wanted to continue the research, but the frosts, the PAues, The darkness halted their steps.

However, the three bad companions had shown up to succeed the master in the conduct of the works; rejected Some, welcomed by others, had created disorder to replace the activity everywhere. However, most of the workers had not lost all hope; since Hiram was no longer at their heads, his absence had left such a great void, the lack of a skillful management had led to so many mistakes and errors that they understood that the master was one of those intelligences destined to lead men, and whose greatness, elevation, are They appreciated them especially when they missed them. They felt, at amidst the chaos, they no longer had a guide, no flame- beautiful; in the exaltation of despair, Hiram appeared to them spirit as a superior being, and they began to shout: There is not not dead, he is the god of light and truth, and he cannot not to die! The nine delegated companions actively continued- their search; they arrived in a deserted and secluded place; the acacia branch, that branch of the initiates, attracted their gaze; One of them reached for it, and it bowed under the pressure; he They lifted it out of the ground; they then realized that it had no roots, an involuntary shiver ran through their limbs, ct, driven by a sad premonition, they cried out: It is there

They trembled as they parted the dead leaves, uncovered
Hiram remained motionless and made a gesture of terror... One
one of them, however, tried to lift him, and, as the arm he
had seized it, it was slipping from his hands; in his confusion, he believed that he
detached itself from the body, and cried out: M... B...! The flesh is leaving the bones!

The companions' premonition had not deceived them:
Hiram, stunned by the blows he had received, had fallen bloody
glant, but he was not dead; rest had healed his wounds.
He stood up and said to his companions: Do not weep anymore, you have me
found... and his face became radiant like the sun. He
He went towards the temple, where all the workers recognized him,
greeted him with cheers, crowned him with flowers, burned
They sold perfumes and swore never to have another guide.

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The master, in turn, promised to complete the sanctuary with them.
of Jehovah, the Great Architect of the universe, and the workers
they clapped their hands.

Such is the Hebrew myth in its grandeur, imbued with
of touching simplicity. By referring back to the origin of the mysteries-
res, one thinks one senses a ray of Indian and Persian poetry; one
recognizes that Master Hiram is the Egyptian Osiris, the Proserpine
Greek; we follow the symbol, always the same in its transformations
successive matations. The three bad companions who strike
Hiram, cover him with a veil, hide him from view under
The fallen leaves from the trees indicate the three winter months.
during which the sun moves away, like the nine companions
sent to search for him, who bring him back, and crown him with flowers,
represent the other months of the year. The work has been sustained.

of the dead and resurrected god, of the struggle between darkness and the light, of the sun that disappears only to return. The Hebrew myth does not include the poetic details of the Egyptian myth, the grace and the sentiment of that of Eleusis; it is severe and serious as the people among whom it originates; but it contains a broader, more complete thought, a social thought that manifested for the first time in the mysteries with a clarity, a precision previously unknown. It is a statement of a revelation that can be heard between the columns of the temple of Jerusalem, and whose echo will resound in future ages; it is a flag raised over the immaterial temple of Freemasonry; when, of all the immense riches amassed by Solomon in the house of Jehovah, nothing will remain but a vague and a distant memory, when even its ruins have disappeared. swept away to dust by the feet of conquerors, we will rediscover, more fruitful than treasures, this thought always vibrant; larger than pilasters, higher than pediments, this flag still flying!

Let us explain this profound thought of the Hebrew symbol which is became ours. In Egypt, when Osiris disappeared, imprisoned in the tomb where Typhon threw him, Isis alone will ask again to search for the husband abducted from his love. In Greece, when the king

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dark kingdoms led the enraptured Proserpine into the midst of her young playmates, Ceres is still alone in traversing the spaces to find his daughter; although they proclaim it thus One is the law of marriage, the other that of the family; they have not However, both were isolated actions. It was already, we As we have said, a great conquest was achieved over barbarism, which double proclamation of the myth which had placed under the aegis of heaven Marriage and family; but the scene will change, the horizon to expand; civilization will take a new step, and it is to the secret doctrine, to which Freemasonry it will still owe it. Marriage and family rest on solid foundations; Moses has proclaimed Island of Work as a general law, as an obligation imposed on all men, and, this is the important point, the hero of The symbol modified by insiders is a worker, a laborer; A foreman, a man of intelligence and hard work.

Osiris was a warrior, a hero; Proserpine a goddess, daughter of Jupiter, wife of Pluto. Away with the sword, away with these chariots! Winged creatures flying on the clouds! Behind this intervening Mercury To mislead Ceres! There's no longer any need to resort to those dynasties. of princes and gods who reign over the world; Hiram is a an artist, an architect, a metal founder, a dyer; he Seriously, he draws, he works with gold, silver, bronze, iron; he makes scarlet, crimson; in short, the common man, the ple- Beia replaced the upper castes and Olympus itself. What a transformation! What deeper thought could there be? offered to the serious studies of the future! Glory be to you! You, ancient mysteries, who produced it and cast it into the earth! You, new mysteries, who have preserved it!

There is another, no less significant, meaning in the symbol. important, no less fruitful, which will have in the future a equal power, which opens a new path for humanity con- damned at work. We saw the isolated action of the wife, of The mother, tearfully searching for the hero she loves, The other, the young girl, captivated by his tenderness; now comes the action. simultaneous, general, of a workers' association who have Having lost their leader, both their guide and their light, they strive

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to find the one who led them. No more long-distance races. where the woman ventures out alone with profound devotion, under the aegis of his love! No more stopping by a fountain where the The woman, though exhausted by fatigue, had lost none of her grace. No more stays in royal palaces where one is given to travel Having a child to raise! Now everything is simple, modest. as befits working men. The first research- The workers' efforts are unsuccessful; the association delegates nine of its members to continue the work that matters to everyone, which of interest to all initiates, and when the master was found, returned to life, his first words" were these: "You had left me "Alone, and the wicked struck me down (1)." Profound words which seems to complete the symbol.

We are entering a new world, it is a sphere completely different from those we had experienced up to that point Let us now explore. Farewell to the poetic images, the moving paintings of marital pain, of anxiety Kindergarten! Social thinking has replaced feeling. How many Young women had shed tears over Osiris's passion. on the unfortunate Isis traversing the banks of the Nile, sounding the

beloved, removing the tree that had enveloped the grave where he rested
What tender interest did not inspire the unfortunate wife, when,
Transformed into a dove, she would flutter around this tree
which, having become a column, supported the palace's paneling! How many
tears again, as she gathered the scattered members of
the one she loved]

The wives pitied Isis, the mothers wept for the
torments of Ceres calling for her daughter, questioning the heavens, the
earth, waters, and the dark abysses of the kingdom of darkness!
How many, a few centuries later, will be moved by the fate of
Mary collapsed at the foot of the Calvary cross!

The Hebrew myth renounces all these means of charm,
to move; he is severe, and neglects to speak to the heart, so as not to

(1) Master's degree notebook.

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to appeal only to reason; the genius of Moses seems to be reflected in it, there
to relive.

We heard the astrological explanation of the symbol
of Hiram; ask modern Freemasons what they are in
In reality, the three bad companions who wanted to assassinate the
Master, they will answer you what they tell all initiates:
Hiram is the eternal reason from which justice and
freedom; the three companions are anorance, liar and
PanBirion; the nine companions who go in search of the master
These are the virtues, study, and science that serve and honor
humanity (1). |

Ambition drove the plot; lies struck first.
Ignorance cast a veil over the master's head; then all three
tried to train the workers, that is to say the men, and
All misfortunes came to afflict humanity. The lie denied the
the right of all to liberty, preached bad doctrines, made

trouble in relationships; ambition, relying on it, broke
This freedom, which he undermined, established the despotism from which were born the
misery, slavery, proscriptions, religious intolerance which
has shed so much blood, and ignorance, in turn, became its accomplice
ardent, armed with the sword, marching at his command, slaughtering those
that she pointed out to his blind fury; by turns he fell asleep in
a stupid indifference that she decorated with the name of tranquility
and rest; tranquility of death, rest of the grave!

We're skipping these details, because we too, like the
initiates who have dealt with the ancient mysteries, we do not believe
It's useful to write everything down. What we've said will suffice.
to understand that Freemasonry is a perpetual struggle
against ambition, lies, and ignorance; let no one be astonished
then the number of enemies she had to fight at all the
eras (2).

(4) Master's degree notebook.

(2) The various journeyman societies that exist in France trace back
their origin in the construction of Solomon's Temple; most of them, all
Perhaps, we don't know, they adopted the myth of Hiram, although they give themselves

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With the exception of the Essenes, secret societies had
had had little influence until then; but after the division of the Hebrews
in two kingdoms, in the wars they waged against each other
or that they had to defend against neighboring nations, during the
Babylonian captivity, under the rule of various masters who
They fought over the land of Judea and took turns seizing it,
They gradually underwent significant development. Don't ask them
not unity in the midst of this general conflagration, of these
incessant struggles that shake the very soil of the homeland, threaten
constantly threaten national independence, sometimes destroying it.
create opposing interests, change customs and worship itself
Even so; the idea of Jehovah, of a single God, will always shine forth
upon it; the great Masonic principles will not be abandoned
by none; but the means employed to achieve the application of
these principles, in the deplorable circumstances in which the
nation, will not be the same, in the sense that each, acting
within a small circle, will focus more specifically on one or another
point of general doctrine, and will limit its action to its application
restricted.

The Pharisees strive to uphold the letter of the law,

particular chiefs. Some of the stonemasons call themselves master's children

Father Soubise attributes to him a life and death quite similar to those of the latter. also employed in temple work, he is the patron saint of carpenters.

Almost all of them, as we have said, adopted the myth of Hiram; badly-
Fortunately, the meaning of this symbol, so grand, so profound, from which an era dates
This news for workers seems not to have been well understood by all those who have
accepted; many saw in the symbolic murder a true event, a real crime
which they attributed to one of the divisions of the journeyman's guild. One day when we:
Let us strive to make our companions understand that all men are brothers,
that work being the general law, all have an equal right to work, and that a great
and beautiful association could only be powerful and useful on the condition
to renounce the hatreds that divide different societies, only on the condition of renounci
forever, to the bloody struggles that dishonored them, it was clearly
replied that the carpenters would never forgive the... (we believe we must
(to keep the name secret), that they would never fraternize with them, because they killed

This is what had been done with an admirable symbol; fortunately these ideas have
modified today; the journeyman system has entered a path of reform, and this
This remarkable progress is due in large part to the efforts and book of Mr. Agricol
Partridge tree.

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the observation of religious practices, the doctrine of immortality
of the soul; this society is animated above all by an ardent spirit of
proselytizing towards foreigners, whom she initiates on a large scale
number to its beliefs (1). It is a school that is both religious
and a policy pursuing the triumph of the Jewish people

The Sadducees adhered much more closely to the spirit of the law
than to external practices, and believe that it suffices for all the
hopes. They do not admit the existence of spirits and of
angels, which seems to them likely to lead to polytheism, no
more than the individual perpetuity of souls; they reject
energetically rejects fate, and proclaims the doctrine of perfec-
human stability and human freedom.

The Zealots aim to shake off foreign oppression in
whatever the price; purely philosophical questions
seem to occupy them little; the nation is enslaved, they want

Dante, and they shed their blood to achieve triumph. To their advice, the first duty of men of energy and intelligence, It is about rebuilding the homeland; they will then see to throwing themselves into the field of metaphysical discussion. Whatever opinion one may have professed on human fraternity, one cannot ignore this that there is something great about giving freedom to one's country, about looking at this mission as the first of all.

The Therapists are the successors of the Indian monks, the predecessors of the Thebaid fathers; they are given over to life contemplative, rather useless to nations, and not attached to the Masonic tradition than by the absolute proscription of slavery.

Equality is the law of the Alexandrians; they seek to initiate the educated men from foreign nations, in order to spread everywhere and more promptly their doctrines. Questions of nationality or locality do not concern them, and, unlike in this respect the Zealous, they seem to consider all men as one the one and only family that they want to link to the thought of Moses. It is to men of this school that the version of the

(1) Salvador, Jesus Christ and his Doctrine, vol. 1, p. 109 et seq.

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Septante (1). One of the heads of this great school, to which the Christianity was soon to borrow one of its most beautiful maxims, strives to combat the thoughts of false nobility which men boast of. Listen to his memorable words:
"Those who exalt nobility as a great good and as
"A cause of great good, are strongly to be resumed, if they
"Men descended from illustrious parents are called nobles"
"or very rich. True distinction belongs only to the
"People endowed with intelligence and justice, even if they
"born to enslaved parents, born in our homes, or purchased"
"Cash. The blind man, embarrassed by his..."
"His tongue, dried up by a long illness, he ever drew"
"part of the piercing eyes of his ancestors, of their eloquence or
"of their athletic strength? What about justice, temperance, the
Would the public and private virtues of their ancestors serve the

'If it pleased God to give true nobility a form and

"a human voice, what would not be its speeches"

» tions (2)!

Elsewhere, he proclaims the good that equality brings: "Life

"The longest life of a man would not be enough to tell the story of the

"The benefits of equality. It is the source of justice; it produces"

"in the cities the best and most legitimate form of

» republic, democracy or administration by the people;

* It gives strength to bodies, courage to souls (5).

We believe we hear in these heirs of initiation, in

these apostles of the law of the temple, the philosophers of the eighteenth

century; the thought is the same, only the eras are distant,

but identical needs bring them closer together and confuse them.

Among the political and religious societies of the Hebrews who

shone with some brilliance during the five centuries of fighting,

pains and enslavement that preceded the birth of Jesus,

(1) Joseph, Jewish Antiquities. Ihlion, On the Life of Moses. Salvador, Jesus Christ and his Doctrine.

(2) Philon, Fifth on Nobility.

(3) Philo, On the Creation of the Principle.

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It is especially important to distinguish that of the Essenes; it must ins-

indeed, to arouse the keenest interest in the socialists, to whom she

offers a subject for observation through the way in which she applied the

principles of initiation. She was born in the midst of war,

while the Syrians invaded the soil of Judea (1), pillaging

its temples imposed beliefs on the people by force of arms that

Men never openly accept the victor.

wanting to submit neither to the laws nor to the gods of a foreign land, several

Families sought shelter in the steep mountains,

took refuge in the desert, transported their altars there,

established a form of government suited to their customs,

to their customs, to their needs. It wasn't just equality

political, but also the civil equality that they proclaimed between

them; in a necessarily restricted society, always threatened

by the sword of the conqueror who sought to break all resistance,

peril made a law of community property for them, and they adopted- They were silent. The precepts of the secret doctrine imposed on initiates the obligation to help each other on all occasions where they have they needed each other; in their mountains where they were entrenched against the enemy, they wanted this law to be never raped, and this thought led them to create an interest common.

This institution persisted after the war that had created it to blossom, through the vicissitudes that marked the destiny of Hebrew people; the Essenes showed themselves in the city what they had been in the desert. Work and mutual charity were their rule; they disapproved of all forms of servitude, condemning in principle of all combat, and yet, putting the independence of the homeland above philosophical theories, they ran to the defense of the threatened country, and their indomitable courage will not not denied for a moment in the fight against the Romans (2). Well Although they were numerous, they retained their original law (3).

(1) Salvador, Jesus Christ and his Dogtrine, vol. 1, p. 129.

(2) Salvador, Jesus Christ and his Doctrine, t. 1, p. 122.

(3) Joseph, Jewish Wars. Anyone who wanted to become a member of

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The Essenes were distinguished by their loyalty to their least commitment, so they regarded oaths as useless and | did they never do so; the neophytes themselves, on the day of their initiation, they merely declared aloud their desire to to participate in the institution. They promised not to harm anyone, to avoid associating with bad people, to help people good, to communicate without alteration and with fidelity, to those who They would later be initiated into the most secret books and mysteries of the association, but at the same time revealing nothing about it to foreigners, even if one were to try to force them to do so by violence. The morality of the Essenes was based on love of God, the love of virtue, the love of humankind. The love of God

Virtue implied frugality, modesty, constancy; love
men embraced charity and the most com-
plete (1).

These are the societies among the Jews that preserve the tradition
of the primitive initiation, take it upon themselves to transmit it to the gen-
future rations, thus fulfilling the mysterious duty imposed on
followers, and whose accomplishment must have such great
influence on the destinies of humanity. However, of the double
of the goal they are pursuing, they will only achieve half; the
courage they demonstrate, energy they deploy in
The struggles against the external enemy will never be able to compensate
the weakness of the people, to whom its internal divisions leave no room
no expansion force, do not allow resistance
effective. Masonic doctrines will be preserved by them.
scattered across different schools, to be summarized later,
united into a bundle by Christianity; but the triple enclosure
which encloses Jerusalem, the towers that guard it, the two armies |
Those who defend it will not save the nationality; it will disappear.
No turning back.

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The association delivered its assets to the common treasury; a number of chosen stewards
They received the product of everyone's labor and distributed it to each person individual
according to its needs. Land cultivation and all professions applicable to the scheme
peacekeeping constituted their general occupation. (Book UE, Chapter XII.)

(1) Philo and Joseph.

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The Hebrew cult will persist even in the midst of the vanquished.
those who proscribe it; these rulers who have themselves fallen,
Their empire broken and dismembered, it will still survive in Asia and in
Africa, under the heavy yoke of the Turks and the Arabs; he will live in
Europe, despite the torture and persecution of Christians, but
Nationality will not be reborn. Twenty centuries later, we may be able to...
to attempt the restoration of Hebrew thought; the Jewish doctors

will tear away the veil that covers this outcast people, the rehabilitator

in the eyes of the world, but they will not rebuild a people.

In the interval that elapsed between Solomon, the material king of wealth, splendor, magnificence, voluptuousness, the king crowned with myrtle and roses, into whose arms they throw themselves, Full of love, the queens of the East, and Jesus, the immaterial king of poverty, the emancipator from slavery, who dies, the front crowned with a wreath of thorns, with a cross on his arms, he had A tiny people, arose on the shores of the Sicilian sea, a commune, a municipality, which, as it grew, was bound to stifle the freedom of other peoples, to unite the vanquished and the captives, to give them the title of Roman citizens to console them for the nationality lost.

The Hebrews, like the Egyptians, the rulers and the

defeated, the captives from the banks of the Nile and those who had driven them there Those who rode up before them, full of pride, were like a flock of sheep. on the triumphal chariot and those who followed it in chains, would fall one after another before this new power, to bow under the same yoke, to merge, henceforth without rivalry, in a shared destiny, "in equal misfortune, among the subjects of Rome, that great victor.

That one too must have its mysteries, both heritage and reminiscences of the Orient, transmitted to Italy from two sides, by Egypt and Greece, which mark the transition between the The old world and the new world. This dual origin, of which we find the perfectly indicated path, will have a singular influence on the mysteries of Rome; the genius so different from the two The peoples who inscribe them appear quite distinct. The cult of Ceres, from Proserpine, from Bacchus, borrowed from the Greeks, to whom It has been said: You Greeks, you change everything by the

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fantasies of your imagination, are destined to undergo alteration profound, giving rise to incredible abuses, engendering the most sad aberrations. The Egyptian myth, on the contrary, has been preserved with all its purity in the sanctuaries of Etruria (1); it is accepted in Rome along with the cult of Mithras, which we must seek the ancient remains in Ethiopia and Egypt (Q). lei, as Here, everything is serious and rigorous; initiation always has a purpose. the same, the one proposed by the secret doctrine, and four- Twenty tests precede the reception; among them, we Let us count the baptism and the chalice of bitterness, an adopted symbol

stupidity (3).

In the ceremonies of initiation into the mysteries of Mithras we find yet another use that sheds a bright light on these ancient times, which clearly marks the lineage Egyptian. Thus, all receptions end with a discourse on justice; it is not about the particular law serving based on the Roman code, but justice considered as general principle that encompasses the highest questions: the social relations, the situation of citizens in relation to one another others, the political and civil organization of the State, the patriciate, the Plebeianism, slavery, property, this great debate Always renewed, never settled, the criminal law, the law on debtors, the source of so many struggles, war, conquest, the division of lands given by victory, the rights of foreigners, religion and its outward forms.

What greater celestial body could encompass the imagination! What an event that suddenly arises and takes nations by surprise, what principle, old or new, of interest to humanity to what extent? Whatever the title, it did not fit within this framework!

In the midst of this society where so many burning questions are in turmoil, where so many struggles erupt, subside, and then begin again, where two opposing elements are always present, alternately

- (4) Ballanche, Orphue. ;
- (2) Creuzer, History of Religions, p. 367.
- (3) Id. id., .. td, p. 359 ct 560.

| bronze.

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Triumphant and defeated, there can be no imposed limits. to the speakers' investigations; nothing can silence their voices, and the great ideas sown from the beginning continue to be pre-secrets kept for initiates. These mysteries, thus reproduced from antiquity, Cicero, who was initiated, could say: They drew us from life savage, made us participate in the life of humanity; no- They only spread happiness throughout our lives, but they cast a ray of hope upon our deathbed (1).

The cult of Mithras is not the only one that is surrounded by cere-mysterious monasteries; the Athenians gave Rome the cult of Ceres, she will reign over the Italian peninsula. Sicily, too. the entire place is dedicated to this goddess and her daughter who, according to the

It was in the middle of these fertile fields, while she was playing under flowering trees, that Proserpine was abducted by the king of Hell, in the forest of Enna. They show the deep cavern there, in which the kidnapper hid, waiting for the opportune moment to throw himself upon her; it was from there that he sprang forth and carried her to Syracuse, where he went underground with her. Poetry comes to mingle his voice with the complaints of the poor mother, and it is to the fires of the Mount Etna volcano, which Ceres lights with torches that are meant to illuminate his race in search of his daughter. Temples rise at Enna; Ceres and Proserpine have their marble statues there and in

Syracuse also has its temple dedicated to the same goddesses (3); They are the protectors of justice and laws, and it is at at the foot of their altar, where the most formidable of oaths are sworn, by donning Proserpine's purple cloak, and holding a lit torch (4). It was there that Callipus, at the moment when he conspired against Dion, took this terrible oath to ward off all suspicion, and raped him by murdering him, on the day of the feast of the goddess whom he had called upon as a witness to the purity of his intentions,

(1) Cicero, On the Laws, book. NH, 8 56.

(2) Cicero, Oration against Verres; On Statues. Plutarch. Ovid.

(3) Ibid., ibid., ibid., ibid.

(4) Plutarch, Fie de Dion,

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This same Dion who had once initiated him into the mysteries. It is the This is the first example of betrayal, but the perversity will not stop. Not here.

Catania, too, built a sanctuary to Ceres which becomes famous and staffed only by women and girls; there In this chapel there is a famous statue that women alone can see, including men: they don't even suspect existence; the moneylender Verres hears about it and steals it the altar. (1).

Rome also has its temple, erected by the dictator Posthumius. victor over the Latins, to Ceres, to Proserpine, and to Bacchus; he It gives a tenth part of the booty taken from the enemy. Superstition begins to cloud reason; the harvest is poor, we make

new temples are built; the gods are celebrated with fasts, offerings; the proceeds from fines are dedicated to them; more is done, thanks to lying priests, the divinity is invoked in human passions, we try to sanctify proscription in giving the property of the outcasts to the temple.

We are in a time of decadence: the Roman festivals in honor of Ceres and the nocturnal ceremonies that accompany them companions become occasions for debauchery (2); women wear white clothes in these celebrations held upon the return of spring, and this symbol of purity does not prevent them from indulge in lewd orgies (3). One of them, Pompeia, a woman Caesar brings his lover, disguised as a woman, to the celebration mysteries.

So blame women for these lapses, when society Roman, thoroughly corrupt, was itself conspiring to overthrow him the sement of his powerless gods, seemed to call for a new- a cult calf that will soon divide it, and against which a Part of the nation will fight in vain. These mysteries of Ceres celebrated in Rome, and which we only mention for

(1) Cicero, Oration against Verres; On Statues.

(2) Plautus.

(3) Juvenal.

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to show how far human weakness can sink, had not nothing of ancient Freemasonry. Cicero, in the praise he In fact, in his attacks against Clodius who had desecrated them, does not say a word that recalls the thought and purpose of this (1) close to being reborn entirely in Christianity. Suddenly, like the prophets in action, the over- knowing much through thought, not limiting themselves like them to groan and threaten, but animated by this spirit of the future, alone regenerator, Jean-Baptiste, who belongs to the Essene school (2), raises a cry for reform, calls on the people Jewish women, baptize in the waters of the Jordan the disciples who dedicate themselves to the spread of his doctrine and the crowd that flocks to his voice. This is not the Jewish baptism of proselytes, which will not be established that later; it is one of the trials of initiation of the society to which the apostle belongs (3), it is the symbol of purification cation of the soul. What does this unknown prophet, born in a poor family, emerging from the crowd to summon the people on this arid, rocky land, without trees, without greenery, on the banks of this torrent whose waters the sun has drunk, where will remain barely any puddle, some small spring hidden in the sand,

Is it because he didn't see all this desolation? The prophets,
Until then, they had shouted their predictions through the city streets,
in public squares, at the gates of temples; why
Now the desert? Is the new doctrine really so threatening?
for the sake of public order, it cannot be issued in the midst of these
populations subjected to Roman rule? Is solitude

(1) "No one, within living memory, before Clodius, had ever profaned this sacr-
| "August fig; no man has ever approached it; none has been guilty"
"of an insulting contempt; there is no man whom religious fear has not driven to
| "It is a sin to look at it. The Vestal Virgins are its priestesses; salvation
The sanctuary is the house of the chief magistrate,
and its majestic ceremony honors a goddess whom no one is allowed to
"A man of knowledge, even the name."

(2) See in this regard Staüdlin, Paulus, Creuzer, Strauss. The affiliation of Jean-
| Baptiste at the Essenes' school, once beyond doubt, the purpose of the letter he has
| the company, the spirit that guides it, are understood.
| (3) Schneckburger. Strauss.

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a precautionary measure, and should we escape the watchful eye of the
Dominators? Or, this desert, between a sea and a river,
Is he too merely a symbol? Isn't this a call to action?
new faith, that is to say, to renewal, to resurrection, all
the peoples whom the Romans enslaved, and this solitude
immense, without barriers, without civilization, without
laws, nothing that stops, or monitors, or constrains, wouldn't she say?
that all are called to regeneration?

John was saying to the crowd pressing behind him: Give a
A robe, when you have two, to the one who has none.
and share your bread with the poor. He shouted to the soldiers: Don't use
of violence or treachery towards anyone, and be content with
your balance. He added to the clerks, the tax collectors
on behalf of the Romans: Demand nothing beyond the taxes that
you are responsible for collecting (1).

These doctrines were those of the Essene school, but the
The reformer did not limit his preaching to that; many others before him

at that time of misfortune, it would have been too vulgar; and to make
Having heard these principles proclaimed so many times, there was no need nor
from the solitude of the desert, nor from the waters of the Jordan.

The Hebrew people, defeated, governed by their oppressors, divided
by the national spirit that lives on memories and by the interest that
clings to the masters of the fatherland, secretly awaiting a messiah
promised by the prophets, that is, a liberator who will break the
yoke of foreign oppression, will ascend the throne of David and
will found an endless kingdom (2). It is not just the nation
Jewish woman who must be regenerated, reconstituted by the Messiah; all
The nations will rise up at his word and become one people
I brothers (3). The political element is essentially mixed here with
the religious element; the worship of the gods of Rome must disappear
with his dominion; the whole earth will be united in the law of Moses

(1) Gospel according to Saint Luke, chapter I, verses 11, 13, 14.

(2) Gospel according to Saint Luke, chapter 1, verses 32, 33, 68, 69, 70, 74. Acts of the
Apostles, chap. 1, verse 6. Strauss, 2nd section, chap. IV, & LXIII, p. 515. Salvador,
Jesus Christ and his Doctrine.

(3) Salvador, Jesus Christ and his Doctrine.

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proclaimed again by the liberator. The humiliation of Israel
is only temporary; the Jewish nation will rise again and never die again.
This is his thought, his hope, his deep faith, hidden in
The setbacks, never extinguished; but the time foretold by the prophets
will only happen when the purified tribes are worthy to see the
messiah; therefore the reformer begins by preaching the
penance to those around him, and does he present it as a
an essential condition of baptism, which will be the material sign of
The purification of souls. This will precede the one who is awaited.
by the Jews, in which they hope for independence for CÉEOHQUERE
Lost dance.

It is therefore an association that is both political and religious.
that Jean-Baptiste undertakes to found based on the ideas of the school
from which he drew his principles and from which he intends to see emerge
the liberator of the people, the messiah. This Essene school has its
followers, her assemblies, she spreads her doctrines; but John
believing the time has come to move on to the application, he throws himself into
He moves through the crowd and is followed by them. The dual nature
His mission is manifested in all the apostle's actions; he
clearly emerges from the era, the circumstances, the beliefs
these same ones adopted by the nation on the faith of its prophets.

political law and religious law were reborn, one broken, the other obscured by the victors; the thought of the triumph of the Hebrews is so clear in her mind, it's so clearly something else entirely than a philosophical struggle, the interests at stake are so exclusive—those of the Jews, whom he refuses to baptize foreigners; It was only after his victory that the people of Moses associated them with its liberation; their hopes are not those of Israel, He will invite them to share, to the feast of freedom, but he will not He is not calling for battle, because he does not yet know which side they are on. would tidy up.

Modern Freemasonry was not mistaken about Îa thought that guided John the Baptist's mission; it seems to have wanted to proclaim its character loudly, when, modifying the name of its forms and giving a Christian name to ancient ceremonies, combining memories of antiquity

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regenerated, it has, in both hemispheres, established its solstice festivals annual meetings under the patronage of the reformer. History is coming, Moreover, to bear bloody witness, and violent death The apostle's words alone would suffice to establish that he was guided by political thought was not the blame expressed by the preacher on marriage of Herodias who led to his arrest and was the cause of his assassination sinat; the real motive for this execution was the fear of unrest popular that the party created by John could excite, or that could arise from the excitements he directed at the crowd, and, if Some personal resentment hastened her, he made her ashamed—seam, in the shadows, taking the precaution of covering himself with cloak of politics (1).

Jean-Baptiste, in fact, drew a large number of followers. of men, those whom he had baptized, and among them disciples whom he had specially trained, instructed in his purpose, initiated into his thought; he could put weapons in their hands. Herod Antipas feared that the Jewish people would make some efforts to to escape Roman domination; he struck the one whose voice invited people to freedom (2), and opened the long list of martyrs.

The preacher's death was not to stop the reform, his His words had echoes beyond those of the desert. He is in the history of peoples from eras that seem indelible marked for regeneration, and nothing can prevent it; the John the Baptist's voice was still ringing out when another voice rose up more ardent. Jesus had come to ask the apostle for baptism. from the banks of the Jordan, and immediately he himself had begun to To call the crowd. With a more active mind, driven by a more thought Boldly, Jesus first leaves far behind the man who had

to receive him; Jesus exclaims that he himself is this long-promised messiah, long awaited, and in turn it announces the trans-shaping the world, in the name of the great principles of freedom, of equality, of fraternity.

(1) Strauss, 2nd section, chap. 1, 8 XLVI.

mysterious to the glorification of interesting eras of the world

(2) Joseph, Jewish Antiquities.

the coming of the messianic reign, and inaugurates his role as liberator through his entry into Jerusalem. The deeds of his short life. and so pure are all the developments of one of these principles maintained by secret societies, which the people keep preciously deep in their souls, and from which they await the triumph, which will also be theirs. It is a grave mistake to to believe and to say that Jesus, encountering sinners, said to them: Follow me! And they followed him blindly, without knowing or what what he wanted from them, nor where he was leading them. Jesus preached the social reform is always invoked by those who suffer; it seemed to be fulfilling the sweetest hope of so many generations extinguished, vanished in this endless wait. His voice shouted the magic word of freedom to the slaves, to the poor equality, to all men fraternity; he too, like the The Masonic myth of Hiram, he proclaimed the reign, the superiority of intelligence by choosing its apostles from among the most insignificant, and when he said to the fishermen of the Sea of Galilee (1): Let There are your nets, and follow me; you will now be fishermen. of men! These followed in his footsteps, with the awareness of the mission they undertook, full of zeal for the cause, full of confidence in the word of the master.

These are not fanatics who obey without understanding. These are soldiers who follow a leader, who march with him to a conquest whose full extent they have probably not foreseen distant results, but ones which they certainly appreciated scope with regard to the generation to which they belong and those who must follow her immediately down this path of life where everything will be changed. Let each have their glory, and let us not forget Let us not forget that after the death of the master, the apostles scattered in order to spread his word on the earth.

The people's eagerness did not match the zeal of the disciples. ples; some ardent men had attached themselves to John the Baptist and to Jesus, but the crowd, either too ignorant to understand, or

(4) Evansile according to Saint Luke, chapter V, verses 1, 10, 11; according to Saint Mark

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Disciples followed him, and he sent them out to preach throughout the land.

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too carefree and incapable of becoming passionate about a doctrine which demanded some sacrifice, the triumph of which was to cost with effort, let the voice of reformers. This portion of the Jewish people who had forgotten the Abraham's god during the captivity, murmured against Moses and against Jehovah in the desert, she had knelt before the calf of gold, while its liberator prepared the law amidst the storms from Sinai, this portion of the people, after so many centuries, was always the same, without enthusiasm, without dedication, and disposed only in favor of beliefs that did not give her no difficulty in conquering or keeping it.

All reformers will have to overcome this deplorable apathy. which always seizes the masses, this love of rest which lulls us into complacency, this instinctive fear of the unknown which restrains their arms, apathy, love, fear, which cannot be destroyed, or rather subjugated, by the most energetic efforts, and especially by the initial successes that transform them into coaches lie and give to passion the triumphs that seemed reserved for reason alone.

John the Baptist n1 Jesus did not find their nation prepared for the a struggle from which a triumphant Jewish nationality could emerge; it had readily accepted the first one as one of those prophets that she was used to seeing and hearing in all important circumstances, but she rarely followed the inspirations, judging by their cries of despair, their prophecies of ruin and resounding sorrow against Jerusalem. But when Herod had the one who announced the coming arrested of the messiah, this crowd that he had believed he was regenerating through baptism remained silent and indifferent; no voice was raised to demand the freedom of the prophet, as no arm had been raised to protect him from the tetrarch's soldiers; he is killed in prison, and no popular emotion, no public tears,

no expressions of regret or sympathy are protested against

judicial; only his disciples came after his death.
they take away his body and bury him (1).

(1) Gospels according to Saint Matthew, chapter XIV, verse 12; according to Saint Mark, ch

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Indifferent to John the Baptist, this Jewish people showed themselves defiant and cruel to Jesus. The inhabitants of a town go to pray to him to withdraw from their country (1); he signs in a synagogue, and the assistants not only do not regard him as the liberator—they worship the messiah, but refuse even to believe in wisdom. that he manifests: "What is this wisdom that is given to him P "Isn't he the carpenter, son of Mary, brother of James, of "Joseph, son of Jude and Simon? Aren't his sisters here among » we (2)P » |

The indifference of these people deeply offended Jesus, his sorrow burst into threats: "Woe to you, Corazin! woe to you, Beth—" "Saida! And you, Capernaum, who have been lifted up to heaven, you will be..." "Lowered to hell (5)!" The Pharisees say: "He does not hunt "the demons that by Beelzebub, prince of demons," and Jesus he cries out: "You are a brood of vipers whose mouths cannot "Speak well, for the heart is corrupt (4)."

Jesus did not receive from the upper classes of Jewish society a more favorable reception; foreign domination had angered these populations; scholars and doctors remained deaf to the parables he addressed to them; dry complaints on this subject are mixed of bitter sarcasm and ineffable sweetness: "I remember you." 6 "My father! Because you have hidden these things from the wise and the..." "intelligent, and that you have revealed them to little children. To whom "Will I compare this generation? It is similar to the little ones" "children who sit in the markets and shout to their companions" "gnons: We played the flute, and you did not dance; "We sang mournful songs, and you didn't rain—" » re(5).» Sometimes he lets himself be carried away by an outburst of indignation in reproaches and threats, sometimes he abandons himself to the fate he anticipates, with admirable resignation.

The death of John the Baptist seems to have exerted a great

(4) Gospel according to Saint Matthew, chapter VII, verse 54.

(2) Gospel according to Saint Mark, chapter VI, verses %, 5.

(5) Gospel according to Saint Matthew, chapter XI, verses 21, 25.

(4) Gospel according to Saint Matthew, chapter XII, verses 24, 54,

(5) Gospel according to Saint Matthew, chapter XI, verses 16, 17, 25; according to Saint L Chapter VI, verse 52.

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influence on the mission of Jesus; until that moment he had revealed the role of a political liberator, and the distance he manifested and through his apostles to those who do not belong to the nation Jewish law clearly indicates their goal; but seeing the inertia of this a people who allow the prophet who wanted to be imprisoned and killed When Jesus freed him, he was struck dumb; he no longer wanted this crowd that follows in the footsteps of the preachers and allows them to be assassinated

sine; he takes a boat and flees to a deserted place, where he desires

to be alone (1); he takes his apostles with him, and wants them to rest (2). A deep sadness seems to have settled for a moment compared to her soul.

Only political struggle can revive the kingdom of the Jews. to give a free homeland to the sons of Moses disinherited by defeat of their nationality; the reign of the Messiah will not be established only by word, it must be founded by arms, by triumph; These are not the orators that the prophetics call upon to be raised up David's throne is made up of soldiers. Vain hope! Vain predictions of prophets inspired by the love of independence dance, and who cannot find a land in which to germinate! The struggle is not possible at that time, with this degenerate generation, this generation of little children molded under the yoke. The [Hebrews await a messiah; they don't understand that they must pay, that they must accept the thought without considering the man; they do not want him recognizing Jesus, they initially welcome him without enthusiasm. They mock the reformer's preaching, particularly his birth. They ask if the carpenter's son is indeed from the family of David, and Jesus casts his first bitter words to the winds, exclaiming that no prophet is honored in his own country (5).

Discouragement, however, has not yet come; Jesus hopes,

to awaken dormant feelings in the hearts of these blind people,
to push them against their will to conquer their freedom, and soon
the indifference he encountered, the mockery he provoked
Make way for hatred, an implacable hatred, the hatred of selfishness.

(1) Gospel according to Saint Matthew, chapter XIV, verse 15.

(2) Gospel according to Saint Mark, chapter VI, verse 51.

(5) Gospel according to Saint John, chapter IV, verse 44,

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self-proclaimed guardians of religion, the priests, the doctors, em-
prisoners within the text of the law, whose letter kills, whose spirit vi-
Vivie, are irritated that Jesus baptizes, that he is followed by
numerous disciples; they utter threats, the storm com-
begins to gather, Jesus moves away, they are still pursuing him when
He put the lake between them and himself, and withdrew to Galilee.
are considering having him killed under the frivolous pretext of non-compliance
of the Sabbath (1).

A noteworthy point! Jesus' mission is actually
Directed against the Romans; against their domination, it is entirely
favorable to the freedom of the Jews, and it is precisely those whom she
wants to free those who rise up against it, strike the one who aspires
to be their liberator, leaving the Romans with the best role in this

generated that nothing can wrest from subjection, which accompanies
will now fulfill its sad destiny!

This moment is filled with terrible anguish; it is decisive in
the life of Jesus, it marks another period; the thought of a
The messianic, true, material reign fades away; hope disappears.
It flies, barely a glimmer of it remains, still emerging from afar.
far away in that darkness, drawing a sigh; this people is not
Not ready, the time for liberation has not yet come, now
Will it ever ring? The spirit of Jesus turns to thoughts
news, he only embraces them reluctantly, but finally he embraces them
He becomes attached to the breaststroke; he will only be a suffering, resigned messiah.
He now only thinks of building a purely spiritual kingdom, and of

'To those who ask him if he is king, he replies that his reign is not

not of this world. However, as one feels the pain of his
A wounded soul, angered by the blindness of this repulsive people
those who wish to free it from foreign domination, by-
She slept, without dreams of the future, in the chains that burdened her! She
overflows and exhales in terrible predictions, in curses:
"Woe to you, Pharisees, who roam the earth and the sea for
"Make a proselyte, and throw him into hell (2)! Woe!"

(4) Gospel according to Saint Jehovah, chapter IV, verses 1, 3; chapter V, verses 16, 1 K
(2) Gospel according to Saint Matthew, chapter XXII, verse 15.

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"To you, whitewashed sepulchers, beautiful on the outside, and within"

His grief is even more touching, and as one might think one sees the tears streamed down his cheeks as he cried out with such deep sadness: "Jerusalem, Jerusalem, who kills the prophets, who
"Stone those sent to you, how many times have I wished!"
"Gather your children together like a hen gathers her chicks"
"Under its wings, and you did not want it; your house will
» become deserted (1)! Of all this, not a stone will remain on
"stone (2)."

But at the same time as the pain oppresses him, tears away from him

cries of anguish, his actions change, his preaching seems

to have another motive, another goal, his mission takes pro-
larger portions; it anticipates the important role that the
barbarians in the establishment of Christianity; he could not sustain-
He raises his nation against Rome, he summons other peoples against
his weapons, against his gods, against his laws; already he is addressing himself more
He willingly welcomes the pagans, wanting them to participate in the new life.
and to make his thoughts clear, to protest a last-
For the umpteenth time, he denounced the apathy of the Hebrews, crying out in the presence
Centurion of Capernaum: "Many will come from the east and the west
"They will happen, and will be at table in the kingdom of the Cicux, and the children"
"Of the kingdom will be cast into outer darkness (5)!"
Elsewhere, on the very steps of the Temple in Jerusalem, the af-
the fuss he feels at the reception from the principal among them
Jews exhale in this significant threat: "I tell you, the
"The kingdom of God will be taken away from you and given to a nation that will inherit it
"will bear fruit (4)." Later, the thought that has just arisen-
To behold him, who animates him, directs him, becomes even clearer-
ment; ik first told his apostles: "Do not go to the people-
"They and do not enter the city of the Samaritans, but go instead-"
"1st towards the sheep of the house of Israel (5)." Now

(1) Gospel according to Saint Matthew > Chap. XXIM, verses 37, 38.

(2) Id. id., id., chap. XXIV, verse 2.

(3) Id. id., id., chap. VIIT, verses 11, 12,

(4) Id. id., id., chap. XXI, verse 43.

(S) Id. id., id., chap. X, verses 5, 6.

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Everything has changed; he himself enters Samaria, converses with the Samaritane chose the Samaritan as the subject of one of her most memorable poems. He sings parables, and finally sends his disciples to preach his doctrine among the pagans: "Go and teach all nations (1)!"

It is therefore impossible to ignore the thought of Jesus was first, like that of John the Baptist, like that of the Essenes, like that of secret societies, at once political and religious. If she is not given the opportunity to apply it, she after him, it was to be accomplished on a larger scale. His enemies. If they prevail, his mission is over; he is condemned to torture. bound to the cross, and the crowd that followed him did not dare to attempt a movement to snatch him from death; the mockery, the cruelty continue until the final hour; only the women protest-tempted by their tears, and still filled with that bitter thought which It awakens in him the blindness of the Hebrews; he cries out when he sees The women wept for him: "Weep for yourselves and for your "Children!"

Indeed, this Jerusalem that kills him will be destroyed; greedy pro-Rome's curators will incite the people to revolt and the will crush; the lost opportunity for the Jews will not present itself again more, but, in the destinies of humanity, it was a matter of good something other than Jews. Materially, the reign of Jesus was limited from the outset, the liberation of a small nation that had not a great weight in the balance of the world; spiritual, it will continue to bring the whole earth to the new faith; material, and consequently

Politically, he would not have found any sympathy at that time among the other peoples; spiritual, he had to resist persecutions and to find confessors even among executioners.

The reign of Jesus began in the shadows, invisible, ignored by his contemporaries, but it will continue, grow in the centuries to follow; his glory will shine upon a part of the world, his doctrine will call all men one after another, his part. This role will resonate throughout all empires populated by civilization. in the vast steppes where savages roam without laws and without

(1) Gospels according to Saint Matthew, chapter XXVII, verse 19; according to Saint Mark, chap. XXI, verse 15; according to Saint Luke, chap. XXIV, verse 47.

brake. When a scaffold was erected, when a man, in revolt
against the society of his time, expired in the public square, at
eyes of the crowd he once stirred, now silent
and cold, the judges, and the power in whose name one con-
damned, they breathe more freely, they fall asleep more peacefully; he
it seems that a weight that oppressed them has fallen with a head;
But in the realm of intelligence, ideas do not die.
with the one who propagated them, presented them; as soon as a thought has
It resounded, it was heard, it became immortal, because it
is at this very moment the inheritance, the property of the generations.
When Jesus succumbed on his cross, a voice uttered this word
Terrible: Consuminatum est! It's all over!... Profound error.
Nothing was over, everything was starting again. This mistake, which moreover was
that of all times, of all societies, is the eternal cause
one of the political and religious murders that bloodied the
world, ever since material and intellectual interests-
They have entered into conflict; they believe they can stifle thought by killing the
body; they freeze the prophet's tongue, they close his mouth,
A useless precaution! The executioners came too late, the word
has already vibrated, and, from echo to echo, it will be transmitted, without us
may stop it.

At that time, as we saw from past history, all great
Religious thought was shrouded in mystery, hidden beneath the
veils of myth, of secret symbol; the political goal was confused
with her in the same conventional obfuscation; the truth does not

revealed that to the followers, and always remained in the eyes of the crowd
in a misty cloud that prevented him from seeing her
entirely; also, scarcely had Jesus ceased to live than the
A mythical legend takes hold of him, making him the hero of a new
initiation. He was born from the union of a virgin and one of the
three persons composing the divinity, like the Indian gods;
He was worshipped by Magi from the East, guided by a...
star, like Buddha, with whom he also bears a resemblance
striking white; like him, he discussed with the doctors of the
law and astonished them with the wisdom of his answers; he withdrew
in the desert, like Zoroaster, in order to prepare himself for it, like him,
to the apostolate. He is resurrected, like Osiris, like Hiram; he has

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disappeared, like the sun, only to reappear brighter, like He. He defeated the spirit of darkness in the struggle against dualism. like the god of the Persians, and he must return one day, like him, to inaugurate a victory that will never end. But an idea arose, no not entirely new, we've already seen it in India, but more clearer, more precise, perfectly in harmony with the Genesis of Moses and the fall of Eden; it is because, through his death, Jesus has redeemed the world, reconciled the guilty earth with heaven; this thought will powerfully contribute, along with the other elements of success that circumstances provide him, to the triumph of faith new.

When, scattered across different lands after the death of Master, Jesus' disciples began to preach, that the The Christian legend spread mysteriously, silently. men who, forming the Freemasonry in Judea At that time, they had lived spiritually according to secret doctrines. some had religiously preserved them until then; others were discouraged, as always happens in parties to which the triumph is long overdue; the others, on the contrary,

were filled with that ardor which gives to energetic minds

certainty of fighting for the truth, in the interest of humanity entirely, and we would find proof of this ardor in the number of companies scattered across all areas. This this dual arrangement was to serve Christianity admirably by immediately placing him in these two camps, which are not opposed, but different, members and auxiliaries.

The spirit of proselytism was lacking in the Masonic religion; we saw it with the Essenes, its highest representatives in Judea; the discouraged would therefore embrace Christianity

precisely because by realizing the thoughts of Freemasonry

Nonsense, he gave them hope of seeing them triumph. thanks to this zeal for preaching which they did not have, but which they

ardent had nothing to deny in welcoming the new le-
genre; they found an element of activity, a satisfaction in

. their impatience; for both groups, Christianity was

a triumph, since in Judah the spirit that had inspired them was revived

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guided, since they found there all the Masonic principles;
So they rushed towards him with enthusiasm.

All serious historians who have written about this great
era of transformation, researched under what circumstances
began the establishment of the Christian belief, they unanimously-
mementreconnu, noted, without explaining this mystery, that an idea
general [religion] had, long before Jesus, taken hold of society, of the
Greece, like Rome, had gradually undermined polytheism.
had rendered him powerless. The danger was so great, so imminent
It is for this paganism, teetering on its foundations, that its most ardent
Champions tried to restore Jui's strength by modifying him, by...
Spiritualizing. A futile attempt! He couldn't lend himself to...
new needs of the people; it was too late, everywhere already the
society breathed a kind of Christianity: which seemed no longer
waiting for a personality to sit on the altars, at the
place of the ancient gods.

Who was responsible for this spreading idea? Who had conceived it?
Where did it originate? Who spread it? That was the idea-
mother of mysteries, the spirit of secret societies breathed into the
world by the followers, transported by them to all points.
A breeze from the East, which slowly traveled across the earth to the
to fertilize, to make it green! ray of sunshine that grew and advanced-
was, heating up and preparing the harvest!

Freemasonry, in its Asian cradle, had pro-
proclaimed the unity of God; the Egyptian people had failed to recognize, under the
symbols that veiled it, the thought preached in the temples,
sanctuaries collapsed under the conquerors' axes, buried
now beneath the sand, beneath the grass and the moss of time; the
Greece, by adorning it, by clothing it in the most brilliant colors-
His poetry had smothered her; Rome had
disguised in the linen garments of her young priestesses, and
And then suddenly she appeared, she burst forth like a burst

appeared unveiled; it resounded along the riverbanks,
at crossroads, on hills, in cities, in the middle of
people who were the last to have the tradition in the Islands
pains of political annihilation:

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It is a thought of equality, of liberation, preached to a
A defeated, subjugated nation, but trembling under the reins; it is a
A thought of brotherhood inviting all men. While,
stemming from the Masonic idea widespread throughout the world and
beginning to predominate theoretically, philosophically,
Christianity was spreading, and suddenly, by the most
singular reactions, irrefutable proof of the uncertainty in
which floated human thought, the highest minds
among the pagans are attached to the elements of the primitive religion
distorted by forms, forgotten, erased in ceremonies
They delve into memories, awakening a buried thought.
deep in consciences, they search in the mythology of the
Samothrace, Athens and Rome, the remains of a more
pure, strive to rebuild a cult that they trace back to
Orpheus, the initiate of Egypt, the founder of the mysteries in Greece,
one of the greatest apostles of secret doctrines, and they rely on
on this cult to prove that paganism can satisfy everyone
the needs of the soul. They embrace spiritualist thought
that they feel hovering over the world as sovereign, they seize it-
driven by the interests of a crumbling paganism, they strive to...
to revive an outdated religion, to stop the march of time by means of it;
but they could not transform it, make it deviate from its
route, to give it as an auxiliary to that which it must destroy.

Thus, the Masonic institution offered an unknown spectacle
hitherto in the annals of the philosophical world: the christia-
nism, which stemmed from it, proclaimed its purest truths.
with clarity, with lucidity, with a rigidity of expression that
had not yet been found in philosophical schools
preaching publicly, and people came to fight him at his appearance
tion precisely in the name of these same Masonic ideas
long overlooked, and resurrected at this moment for
to save outdated forms that had veiled the ideas, had
smothered.

The Neoplatonist philosophers of that era, Porphyry,
Plotinus, Iamblichus, Proclus, profound writers, Julian the Emperor,
in reality adopted the great maxims of Christianity,
but they clearly saw the political side of this religion,

included the danger now hanging over all the powers-sessions, and were much less frightened by a proclamation of principles acknowledged by their reason than a change of name and forms in popular religion, which was to bring about the fall of thrones, transfer of power into other hands, at names of principles that were to have all their consequences. From this assessment arose the struggle that marked these early years time of Christianity. But, once again, it was too late; We had been unable to delay him by grasping his thoughts, last effort of a dying cult, supreme testimony of powerlessness rendered by deposed priests! Persecutions will cease!

Barefoot, staff in hand, a few apostles will go and proclaim this thought; the virgins will stain the sand of the arenas with their blood; It will resound in the echoes of the tiered stands, the vomito-places where the people throng; she will stir up this crowd that has come for to see the tigers and lions tearing apart the victims; the martyrs achè-will witness the moral conquest, like the barbarians who flocked from the North, with the framee in hand, they will complete the material conquest by the overthrow and the sack of Rome.

Masonic thought triumphs in Christianity; it triumphs entirely; the doctrines that Freemasonry ancient embraced, preached, will pass completely into the new law; after centuries of struggles and varying fortunes, Never had success been greater and more beautiful.

Jesus did not create a cult, prescribe forms, or subjugate his disciples at ceremonies; far from it, he had often risen up against the external practices of rigid law-abiding citizens of Moses, practices which, in his eyes, did not constitute the true wisdom; he had wanted to free the mind and body from all the unnecessary links had been removed, leaving only those of the morality and brotherhood; thus Christianity was first a simple initiation, a communion of thoughts; retreats hidden from the crowd, deep caves, hollows in the rocks, The dome of trees, were the temples. There wasn't really of ceremonies; the legend of the master was recounted in private; The preaching stirred up the disciples, who were animated by thoughts social which form the basis of the doctrine of Jesus. However,

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before arriving at material power, in the struggle of the two Thoughts that were vying for attention, Christianity was making in the forms of the numerous borrowings from paganism; a fusion. The first Christians, in order to escape persecution,

attributes of a pagan character, and, as if to show com-
Although the Masonic idea was alive and well, it was precisely under the
the cult of Orpheus which they were hiding, the cult actually given to Jesus.

The spirit of proselytism had seized the first Christians,
and the evils that afflicted humanity paved the way for them,
were pushing society towards them; their numbers were growing, because the
oppressed, deprived of the goods that charm life were
numerous; the hope of freedom and equality was offered to them,
not vague, not limited to laying down principles of fairness
whose realization was distant, she presented herself as active, radiant,
shaking its golden wings from which courage and the
dedication. To conquer, to fulfill his promises, he does not
It was necessary for men to love one another; as a result of so many
battles, heartbreak, crimes, a law of love had to
Governing the world, society would finally be able to breathe.

Social thought, which is the essence of Christianity as
secret societies extended their conquest without violence, without
material means, without the splendor of ceremonies and performances
which seduce, captivate, but only through persuasion,
by the conviction that arose from the true state of humanity. A
A fully democratic organization was created; the rich among
Christians formed a social fund from their surplus wealth which
applied to the poor; thus the basic needs, the source of
So much moral misery, so much disorder, so much abjection, were
firstly satisfied by an ardent and intelligent charity to the
times, not imposing on the unfortunate the obligation to beg for
help, humiliation which is often the first step into an abyss
of mud.

Every well-organized society must ensure that its members
suffer no harm to their person, their fortune, their
rights; it is then called justice and extends to all citizens

an aegis that covers them; she carries a sword with which she strikes the

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guilty, as in her scales she weighs the claims
opposing parties and adjudicating disputes. The company operates there simultaneously
an immense right and duty; the citizens whose justice is
the guarantee bows before it with respect, but it is a
the heaviest chains that bind vanquished peoples, or
prevent the development of new thought, whether political

Regeneration. The Christians did not want to receive righteousness. Romans, Jews, pagans who imposed on them oaths that contradicted their beliefs, and they didn't think be bound to strict fairness towards men whose doctrines were threatening to the social order. It was, in fact, a matter of Furthermore, to establish a company within the existing company, of to give it specific rules, laws, and organization, and The Christians began by taking away justice for themselves civil.

The community, guided by love, devotion, selflessness tion, saw few disputes erupt within its ranks; it had interest in showing itself to its enemies as well united and compact; However, if any arose among its members, they did not have recourse to the country's courts, but they appointed themselves among themselves arbitrators whose judgment they deferred to. It was the most energetic protest that could be made against the dominations foreign leaders and against national leaders who had not embraced Christianity; it was in reality shaking off their yoke, not by force, not by uprising, but by emancipation powerful and expected to have immense results. The leaders of nations to which the Christians belonged saw their power-political session seriously compromised, and therefore explains the fury of the persecutions. Recruited from all peoples, the Christians threatened to incite them all to revolt, and for the powerful It wasn't just their ancient gods that were at issue, gods half overthrown by philosophy, but of their own thrones, because the master's disciples were not limited to one sterile adoration, they aspired to the conquest of the world, and Apostolate was their means, their weapon.

Soon secret societies ceased to exist; the association was no longer

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other than Christianity, it no longer holds any mysteries; its | doctrines are preached by resounding, avowed voices under the executioners' swords, discussed in public with doctors of paganism; the baptism that John the Baptist gave on the banks of the Jordan, to which the apostles invite all men, nothing could be hidden anymore, initiation is still the even the trials through which one prepares for it exist Newcomers must always submit to it, but they do not call-

is engaged in the face of the nations, it continues brilliantly, in full sun, until finally Christianity, the religion of the poor and oppressed, the philosophy of secret societies in its primitive simplicity, flag of the ancient followers and on which are written the sacramental words of their motto: liberty, equality, Fraternity prevails over the old civil society that held the peoples imprisoned in its bonds.

But this religion, so gentle, so pure, this religion of love, which finally spoke to the soul, putting the spirit in place of matter, responded so well to the needs of the people whose needs it proclaimed the emancipation, was soon to forget its origin; as the apostle, she was going to deny her master, borrow from the religions of the past the rites, the ceremonies, all these forms linking the thought, this narrow mind of observances that Jesus had so many times vehemently reproached the Pharisees and the doctors of the law, and which had given birth to hypocrisy and persecution. She was going to shoot taken from its sheath, the sword that Jesus had put back in, to strike with the sword whose use he had condemned.

Formed on broad foundations by those famous councils where the philosophy stirred up the most burning questions, the most of interest to humanity, adopted by the leaders of nations who placed the cross on their banners, led by etc. a spirit of conquest manifested from the beginning, which became its very essence, his particular genius, which will shine forth in all eras, and that Eighteen centuries have not yet cooled, she will become oppressed oppressive, she will take on the role of her persecutors. Until then She descended into the circus as a martyr; she too will slit throats. men who will not accept it, or who, having

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embraced in good faith, will not be able to understand the subtleties—
new beds.

The evangelists Matthew and Luke had attributed these sad words to Jesus.

if they were to be taken literally: "It is not peace that
 "I brought to the earth, but the sword. I came to separate"
 "his father's man, his mother's son, his stepdaughter-"
 » mother; a man's servants will be his enemies (1).
 "I bring the fire and I want it to light. You had thought
 that I came to bring peace to the earth; no, I tell you, it is
 "The division. When there are five people in a family,
 "They will divide, three against two, two against three: the father"
 against the son, the son against the father, the mother against the daughter, the
 "Daughter against mother. If anyone comes to me and does not
 "Do not sacrifice your father, your mother, your children, your wife, etc."
 "brothers and sisters, and even his own life, he could not be
 "My disciple (2)."

These words, which had a symbolic meaning, which signified
 the profound selflessness that the reformer expected from his dis-
 ciples, the absolute devotion which alone could bring triumph
 phe, will be taken literally by fools; they will realize the
 deplorable divisions that they seemed to predict, without worrying
 If they have truly understood Jesus' thought, they will separate what the
 Civil law had united what religion had blessed; they will bear the
 Trouble within families, in the name of the one who preached love,
 Brotherhood!

Human passions, or those aroused by religious zeal,
 or using it as a pretext, will make a veil of it that will cover-
 Many crimes will occur. Sects will arise from this religion.
 of unity that invited the whole world to a communion of thoughts,
 will dispute the baptism of initiation, will hurl anathemas at each other,
 They will tear each other apart, slaughter one another. The altars
 From a god of peace will flow human blood, and, as in
 Egypt's dark days, the throbbing limbs of the victims

(4) Gospel according to Saint Matthew, chapter X, verses 54, 55, 56.

(2) Gospel according to Saint Luke, chapter XIT, verses 49, 51, 52, 53; chapter XIV, v. 26

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bound to the pyre will writhe in the blazing furnace; the voice of
 priests will drown out the cries of the condemned by singing pretense-
 due praise to a god who recoils with horror from such
 offerings, and the dreadful smell of burning flesh will mingle with
 perfumes which, rising from the censers, will be lost in the clouds
 and will not reach the throne of divinity. Extravagance of
 Man! Folly of humanity! Blood will cry out for vengeance, and his
 His voice will be heard all too well!

That is when the master's word will be lost... Then too

in the temples of modern Freemasonry; it will produce new miracles, it will be engraved in hearts, so deeply—that no earthly power will ever be able to erase it.

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CHAPTER SEVEN.

Freemasonry did not appear during the first centuries of Christianity; the lodges, the troubles, the conflicts of the Roman Empire, the insurrectionary movements in Gaul, the Barbarians, the misfortunes that followed, the triumph of the Christian faith, prevented Europe to see its actions, to hear its speakers. — The East, cradle of Freemasonry, No trace of it remains at that time; the Secret Doctrine founded after the death of Muhammad has no identity with it, has nothing in common with the principles, the goal, the means of ancient societies from which it originated. — Transformation of Freemasonry; Freemason brotherhood in France and in Ireland: the name Freemason is written for the first time in the documents; Associations are being organized. — Establishment of lodges. — Foundation of the Grand Lodge, Hierarchy, Masonic code. — Conduct of the clergy in France and England at the time when The association reveals itself. — A Masonic organization has emerged in Normandy; its purpose, battles, his defeat; tortures, mutilations of his followers. — Leaven that remains in the Unnoticed for over a century, the copfraternity gained some prominence in Augleterre in 1066 in 1066. — His works; his meetings. — Crusades. — Their influence on Freemasonry. — The Templars.

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2) that we find the traces of pre-
NR to the scissors of Freemasonry
è | .. which will however trans-
To put oneself from one era to another; Christianity

My primitive contains it all, and if it is,
< S in these early days where the transformation
g- of society is fulfilled, of men who do not
7 do not want to change the name of their cult, including the
(The principles are identical to those of religion)
new, and still meet in assemblies
'secret, who would think of them amidst the preoc-
VS the appropriations with which the world is besieged? Who would hear
the voices of their speakers through the crash produced by the collapse-
the death of this departing society, through the efforts of this other one which

is established on ruins whose downfall it accelerates?

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Rome, still standing, was struggling against itself, collapsing
in inner struggles, he fought against his vices, against
her own weakness, before being shaken by the enemies who came
From the outside. Caligula occupied Gaul with his mad expeditions.
on the banks of the Rhine and on the Ocean which he had to cross to
To throw upon Great Britain, from his ridiculous triumphs of Lyon
and of Vienna, then died by the sword of a Praetorian soldier whose
The companions were looting the imperial palace. Gallic Druidism
sheltered behind the rocks of Armorica, struck to the heart by

as if an order given by an unknown power, sup-
Laughing, he threw them one against the other to break them both, the
forced one to prepare the ve'. for another belief.

Claude, driven by a feeling that surprises, at the time, more than he
is not understood, and in which a strange coincidence manifests itself
with the nascent social thought, slaves were raised from a long
stupefaction, entrusted to the liberators< the government of the pro-
vinces. Great Britain was subjugated: -. and the remains of the dru-
The dim that had taken refuge there was buried: dependence
of this nation; Gaul was in revolt, divided into: + Nero and
Galba fought for the choice of his masters, before + ja er
against Rome, shouting these terrible words to Europe: "Lu. re
"Roman empire ends, the Gallic empire begins; the time has come: *"
"Domination of men and possession of the land will pass"
"into the hands of the Gallic and Cymric nations!" Then she fell back-
Once again disappointed, the empire crumbled almost as soon as it was formed, and,
as if to shed light on these events, these struggles, this full-blown drama
of blood that holds the world breathless, Rome and Lyon were, at
a few years apart, consumed by a nighttime fire.

Other, even more serious events were about to occur, which were to
attracting attention exclusively: the nations had mingled the noise
from their broken chains amidst the clamor of the empire's internal struggles,
had risen up, armed, and formed in the light of the fires,
and, from all points of the old world, they advanced, hell-
trapped in a circle that was always tightening, this Rome of yesteryear
mistress of the people, today no longer knowing what her

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emperor among the chiefs to whom the praetorians sell the
scepter and those proclaimed by the legions.

A confederation of Germanic tribes, who came to occupy
their rank in this great army of peoples, appeared to
banks of the Rhine, and, for the first time, people heard people pronounce
The name of the Franks, which will soon resound and shine. From this
At this time, these tribes will harass the empire with their invasions.
Days renewed until he succumbed. To the East, Thrace
and Persia were stirring to shake off the yoke, and Lips on their
territory of the Roman legions.

Everywhere the voices of Christian martyrs rose to heaven in
glorifying the name of Jesus; the new cult was no longer hiding
in the bowels of the earth, in the crypts, in the rocks;
He erected the cross on the hills, in public squares, muti-
milk the statues of Jupiter pure to transform him into Jehovah, of Apollo
They were making Christ, and the altar of the overturned taurobolium; a struggle

Roman, armed and bloody; the temples and churches
it collapsed in turn under the blows of the two rival religions
who were still fighting over the remains; then, by one of those inspirations
rations which sometimes originate in genuine faith, sometimes in
an ambition coldly calculating the means of victory, Cons-
Tintin adopted the cross as his battle standard, and the Christia-
nism made the West and the East resound with the songs of its
triumph.

Incomplete victory! Amidst the heady rush of success,
The Christian church was shaken by the schisms that divided it
its thinkers, its philosophers, and filled all the sanc-
tumults of cries, complaints, invocations, and anathemas. The
councils, summoned, by the most singular of usurpations, to de-
cider of the divinity of Jesus, stirred up the people in the name of a
abstraction.

The nationalities were trying to reconstitute themselves by force, to
to escape this chaos into which the conquest had plunged them
Roman, then fell back, and barely any traces remained of
their struggles in the obscure history of those turbulent times,
where everything is written in a rush, where events follow one another with such speed

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the speed at which they soon lose their distinctive appearance, ct
that they could not be distinguished from any distance.

Gaul, always in revolt, always crushed, pillaged, ravaged,
only the sound of weapons could be heard, and, to cover everything
This uproar, these cries, this crash, a terrible creaking sound was occurring.
In other words, the Roman Empire was splitting in two; the scepter was

Indeed, the great Barbarian uprising was spreading everywhere

both sides at once; it was no longer a question of contesting the empire of
poorly defended borders, remote provinces, landlocked in
untamed domains, lost in some distant sea; the
nations were about to deliver the final blow to the heart of Rome;
The East and the Northeast, joining hands, rushed towards—

seems to be on the West, and they surrounded it with a circle now

impassable.

The Franks, the Saxons, the Alemanni, whom Rome had since
a few nice things, so many times experienced with dredging, formed a
a kind of avant-garde entrenched on the fringes of the in, where it attend—
The bulk of the army was there, and the time of the attack had arrived. Behind them was...
pressed the Picts, the Scots, the Burgundians, 1: . Varailles, the
Herules, tumultuous like the waves of the Ocean that surrounds them,
then the Sarmatians and the Gepids; in the background, the Go'!'<.
divided into westerners and easterners, or Visigoths and Ostré—
Goths occupied a vast line stretching from the Baltic to the
Pontus Euxinus; in the rearguard were the Alans and the Huns
rushing in from northern Asia.

They all seemed to be obeying an order that no one had heard.
and which, however, was transmitted to everyone through an unknown mouth
naked; the last arrivals, or rather those who walked from
the most distant lands, the first ones grew before them
that they encountered; these, in turn, advancing upon those
that they touched more closely, pushed them back onto the first
ranks that were stirring, moving forward, tightening the circle
which was to encompass the two empires of the East and the West. The

'conquering nations had carried out this movement with regulation—

rite, slowly; several generations without a homeland had been born

and had died out during this long march; but the term of

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Their race was about to be over, and Alaric was already camped in front. Constantinople before rushing into Italy.

The tide of Barbarians, awaiting the great day, spread out dait in both Germanies and both Belgicas, invaded— knows the great Sequani and Helvetia, covered the two Aquitaines, the two women from Narbonne, and came to break against the foot of the Pyrenees. These terrible armies marked their path, mar— their journeys took them through the ruins of entire cities; Strasbourg, Speyer, Tournai, Arras, Amiens, Saint-Quentin, Reims, Langres, Besançon and Basel had fallen one after the other, without being able to _to halt their steps. Marseille was not saved by the mountains who defended it, nor by sea; it succumbed and was destroyed. The lava from this volcano only stopped before the ramparts of Toulouse. which the ram tried in vain to shake. In the midst of these successive invasions, when provinces, empires were Reduced to ashes, the populations that the war had not exterminated, they were ravaged by famine and plague. Finally, blending his latest melodies with the sounds that were passing over the world, dominant var the magnitude of his misfortune all those who afflict humanity; Rome was invaded three times by the Parlares; she who had received the spoils of so many peoples, | adorned with their riches, that one was in turn taken and | ravaged; the crown was falling from the brow of this empress | and rolled in the blood.

The Gallic Empire was fracturing, and the Barbarians were taking their share. | part; the classification of peoples began, and the Franks spread out— | were stuck on this land that they were never to leave, where the three elements—Gallic, Roman, and Frankish—were going to mingle, to confuse, to produce a new civilization, based on the Christianity. The Huns and their fearsome leader, Attila, were rising up | the Danube valley, crossed the Rhine, rushed onto this Gaul, the object of so much covetousness, so many attacks, so much dismemberments; this Gaul which was shaking for the last time the yoke of Rome: of which it had been the last bastion, and from which | The Franks now had to set off, as before the | Gauls, to bring the war into the heart of this Italy which had thrown | such a long challenge to the world. Rome fallen, the Western empire

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it collapsed amidst the debris that littered Europe.

In the East, Muhammad came to rival Jesus, to found his religion a region favored by the warlike instincts of the peoples he called to him, and found a powerful ally in the schisms of the Christian church.

Amidst all these repercussions, this immense work of the disintegration of the two Roman empires, of the formation of new nationalities formed with great difficulty from such diverse elements, If they are so opposed, no ear can perceive the sound of the words spoken. in the pulpits of secret societies; no one descends far enough to- fundamentally towards these obscure, hidden workshops, lost in the shadows and the depth of the woods, behind the cracked walls of the ruined cities, to observe their actions, to follow their threads. In vain does Masonic chronology indicate that the island was in England, around At the end of the third century, Albanus became the leader of the brothers masons; in vain does she trace their works in the middle of the sixth century (1); it is impossible to see there again: the real force, a true power; one does not perceive, in the problems meetings of these two eras, nothing that indicates k: -ouvcnir precise of the Freemasonry of the past, the goal of Freemasonry of the future.

Its trace similarly disappears in the Orient, its cradle, or ü1°

The less we can follow him there, the less we can grasp him there. After the death of Muhammad suddenly breaks the great schism that divides into two The enemy camps, the followers of the prophet, armed some against others, it sheds rivers of blood; then men who claim to have preserved the original faith combined with the dogmas The democratic principles of the Persian Mazdakis established what is called the secret doctrine, and seek its triumph without looking by means (2). In the organization of this society, the remains still exist, some parts bear a strong resemblance to white with certain particularities of Freemasonry; they have similar names, identical functions, thing inevitable in associations formed for a secret purpose,

(2) De Hammer, History of the Assassins.

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but there is no connection between them; one would search in vain for a common thought. In all parts of the globe where Freemasonry-Modern Christianity has founded a lodge; the Freemason of all countries will be welcomed, everywhere the temple will be his homeland; none of the men belonging to the secret doctrine of the Orient founded in Egypt, after the death of Muhammad, will not, as such, see the opening For him, the gates of the sanctuary. The two associations have not The same mobile phone, but they don't work towards the same goal.

Towards the end of the ninth century, and during the first In the tenth century, the brotherhood of Freemasons began to to shine brightly. After the completion of Solomon's Temple, the Construction workers, already organized into an association, are necessary- inevitably led to separate; but they do not leave in isolation, at random, looking for work, each for themselves, as they do today the stonemasons who laid the last stone to a building, the pioneers, the miners, the earthmovers who have dug the trench, raised the ballast where the outlines will be drawn on the iron rails 1:5 large curves of the paths intended to unite between They all: |; nations, to erase all border demarcations, to withdraw the impossible war. They divide the world, workers toui; |: time of thought and hand; some return in Africa, in Asia, where they come from; the others are walking towards

Europe; but they all go in groups, asking the princes and

to the people of enterprises, erecting buildings, sowing their
a route of palaces, bridges, and aqueducts, as later they adorned it-
cathedral square.

Strange destiny! In this distant era that we are looking at
with pride as being far inferior to ours, and which was so in
effect in terms of discoveries, positive sciences,
of the welfare state, the workers are organized, forming a kind
They are family members, have common interests, and support each other.
the others, count in the State; far from fighting these associations
In response to these changes, governments recognize their right to exist.
call them, employ them, honor them, grant them
privileges in keeping with the spirit of the times; and today,
After so many centuries have passed, so many lessons have been taught by the exc-
So much suffering laid bare, so many revolts

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which followed, any association of workers was for-
followed with a kind of fanaticism; people wanted to see a danger in it.
incessant for society, when it was only a means of re-
to regulate certain forces. What has not been destroyed is the legacy
of those earlier times; thus, not only has our era not
nothing of this kind could be constituted, but this remainder was deprived of energy
dynamism, vitality, initiative. Europe is entering a major phase
of his historical life, at a supreme moment when the face of it will
changed; the nations that compose it will unite, and it is condemned
precisely the men from whom they are trained to have only
isolated interests, fortunate when they do not become opposed
precisely because of this isolation, humanity cannot walk.
Going backwards, she might get lost for a while, she must soon
to return to the path of his destiny, which is progress; also that
Will he get out of this problem today, noxious?

children, successors, heirs of the e...-tructeu.; of the temple of Solomon, in their races through the mountains; you. : of monu- Things had been thrown to the ground! So many ruins remained! ravaged ground! They went where the need for "efei"ion led them. first, then the need to satisfy the thoughts of a civia- tion new; the material work thus excited from two ect's to 1 This time was not to be missed, and indeed it was he who was the first. This era of Freemasonry allowed its works to flourish. sun, while waiting for the intellectual work to show itself and reveal his own.

During the seventh and eighth centuries, we see the corpora- tions to act, erect buildings, hold meetings which indicate, rather than specifying, interests other than those of work; but it was in 856 that, for the first time (1), one found in England the name of Freemason or Freemason written in the records of these associations; they exist at this time on the same basis in France and England, living in a perfect harmony, and calling workers from one country to another, where their presence is necessary, as had already been seen

(1) Picart, History of Religious Ceremonies, supplement. Acta Latomorum.

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long ago (1). For three-quarters of a century, these cor- Porations spread and organize themselves on a larger scale. and admit a greater number of men into their midst strangers to the art of building, who had been there for a long time already received, but which until now seem to have been received only in a small proportion; they become a fairly powerful force considerable enough that kings would appoint overseers for them, supposed marks of honor which are merely precautions cleverly disguised; lodges are being founded, not in France, but in several cities in England; finally, with the aim of regul- to streamline the association's operations as completely as possible, the The Grand Lodge of York was established in 926, under the Grand Mastership of Prince Edwin, the first modern Masonic power. One can clearly see, without a cloud in the sky, from where all the others, and for the first time also the hierarchy appears

Several sovereigns and princes were received in this Grand Lodge to which members paid a fee.

The construction companies to which we can immediately | | this Mmorucot gives the name of Freemason corporations | already enjoyed considerable privileges, undoubtedly due to their | works, as well as their persistence in the association, and which had been granted to them by the various dominant powers in turn in Gaul and Great Britain; the popes protected them openly admitted, fully acknowledged their immunities, | probably to reward them for what they were building | churches and monasteries; the King of England, Athelstan, in | appointing his son Edwin as Grand Master, granted them a | | patent which in reality placed them outside the common law, by allowing them to judge their disputes amongst themselves, to make regulations to which every Freemason would be required to adhere to put, by placing the public force at the disposal of the magistrates authorities responsible for punishing violations of these regulations (3). The

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(2) AI, id,

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(4) Acta l'atomorum, 1. 1, p. 3. |

(5) Id., & 1, p. 2, from the manuscript of Elias Ashmole.

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the same patent allowed Freemasons to convene general meetings (1), and it is by virtue of this important concession that the brothers met in York, brought there their authentic titles written in Greek, Latin, French and other languages (2), and, after verifying them, having constituted themselves, formed a code containing the obligations that would henceforth- but to engage all the brothers in England and serve as a model to those of other nations.

From that moment on, as we can see, the Freemasons have an influence distinct in modern society; they build many palaces, basilicas, city walls, but there really is erect something other than physical buildings, and if they had not than drawing up plans, cutting stones, squaring pieces of wood, combining the forces of the timbers.:t":, what would be the use of admit- Are we to be part of the corporation of men unfamiliar with the art of building? These men have a role to play, which will be "hidden beneath the functions"

veiled by the very importance of the ordinary work of the corporation
ration. .

From the date of this enthronement, we distinguish clearly in
modern freemasonry the purpose of freemasonry
former; until then, through the regulations of the Macous brothers,
We can clearly see something other than the statutes of a corporation-
workers' ration, but one understands rather than sees; there remains
in the mind some obscurity; at this hour the transmission, the
The lineage of ideas is clearly traced; we find the trace
lost.

It is curious to investigate what, at this time when the
Freemasons are once again showing themselves on the world stage, the
The moral situation of the states where their presence is revealed. In the
In Gaul, the Christian bishops had acquired considerable authority.
health in the final convulsions of the Roman Empire which
he put what little energy he had left at their command; they were de-
came the plenipotentiary islands of the cities between Rome, which was moving away, and

(1) Acta Latomorum, 1.11, p.2, from the manuscript of Elias Achmole.

(2) Ibid., ibid., ibid., ibid.

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the Franks who were approaching (1). Continuator of the empire
collapsed, they held back by religion those whom the conquest could not
could no longer maintain, and still subjected them by this link to the
Rome, which stood upon fallen Rome. Among the Barbarians
who had launched attacks on Gaul from all directions, many
were Christians, but professed Arian doctrines, such as
the Huns and the Burgundians; it seemed quite natural that a rap-
close ties took place between the Gallic Christians and the Christians
conquerors, and that the identity of religious faith became a guarantee
of alliance; the interest of the bishops ordained otherwise.

The church turned to the Franks, who were devoted to the worship of Odin.
completely foreign to Christianity, and whose leaders
The skilled ones soon understood what advantages, what strength could
to give their conquest a close alliance with men
whom they saw reigning supremely over the popular masses.
Skillfully entwined by the "wedding, by love, by chance"

Merovig (2), Clovis or Chlodowig (5), and with him some
Thousands of soldiers, eager to please their leader, received the baptism—
instead of brilliant ceremonies whose splendor astonished the
Barha:cs. From that moment, the conquest of the Franks was assured,
fiiiiiii that she was by all means at the bishops' disposal—
They wanted to be able to dispose of it; garrisons allied themselves with them, cities pas
without fighting under their obedience; in turn, the Frankish Islands mar—
They heeded the voice of the bishops; their swords, always raised, were
always ready to fall on the head designated for their blows; their
armies, always prepared for invasion, went, drawn by
the love of plunder, where religion seemed to call them in the name of
God.

Thus the Arian Burgundians were struck down and subdued, and the cities
the banks of the Rhône and the Saône recognized the divinity of

(1) Sidoine Apollinaire, *Scriptores rerum gallic. and francic.*, t. 1, p. 798. Augustin
Thierry, *History of the Conquest of England*, 1.1, pp. 58 and 59.

(2) Spelling of Frankish names, according to Augustin Thierry, *Letters on History*

_ of France, 6th edition, p. 463.

(3) Spelling of Frankish names, according to Augustin Thierry. *Letters on History*
of France. °

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Jesus; thus all the fires and all the devastations took place, Islands, city bags mentioned above, and everywhere you find the members of the clergy secretly in league with the Franks, conspiring in their favor against the Gallic, Gallo-Roman population, or descended from other conquering races; everywhere they are seen besieging the camp of the victorious leader, surrounding him with tributes and adulation,

to receive in exchange rich gifts stolen from churches.

Arians (4); a bishop goes so far as to write to the Soldier: "When you fight, we are the ones who triumph (2)."
While the nation was subjugated, while the races were subjugated

tochthones or successively implanted on the ground by the

_ conquest were reduced to a state close to serfdom, that the Free Gallo-Roman landowner, he was assimilated to the lite, Germanic of the last condition, cultivator drilled from the estates of the warrior class (3), the priests, on the contrary, took their place with the conquerors within the workings of the governmental system which was being created.

The clergy were not satisfied with fleeting gifts which could They may provide wealth, but they do not establish real power. sustainable; he wanted to establish his domination over territorial property riale; he obtained allodial lands and benticies from the Frankish kings; The bishops did not limit themselves to receiving, they often employed... violence to seize property; various kings, and Charles-Magne, among others, had to repress the invaders several times. acts carried out by them, weapons in hand (4). Several these means further contributed to enriching the clergy: it acted sharply on the crude spirit of the Frankish warriors, tore them away numerous and significant donations in exchange for promises of paradise and other similar benefits. The laws at the editorial office tion in which the priests worked, because of their knowledge, together with the heads of state, they argued against bringing any hindering the donations that were intended for them; later, they they even regulated the forms of these donations according to the motive that...

(1) *Scriptores rerum gallic. and francic.*, t. II, p. 586.

- (5) Augustin Thierry, Letters on the History of France, letter VII, p. 109.
(4) Guizot, Essays on the History of France, 5th edition, p. 86.

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determined, for the remission of sins, for the salvation of the soul,
to lay up treasures in heaven (1). nn

The clergy had monopolized such a large portion of the wealth of
the nation from the beginning of the eighth century, that Chilpe-
Eric II (2) exclaimed: "Our tax system has become poor; our wealth
» have been transferred to the churches :: the bishops alone reign;
"The splendor of our throne has vanished, and the bishops of the cities are..."
"invested (3)." A century later, Charlemagne, then Lothair
were forced to resort to severe orders to prevent-
dear to the abuses that arose from donations made to churches. He
It sometimes happened that the mayors of the palace or the kings, yielding to

The necessities of war temporarily took over the churches.

some of their domains; then it was a concert of
complaints arose from all sides; so they invented miracles
keys to understanding the need to restore to the clergy what
had taken it; the land was being farmed in the name of
heaven, and the (viques wrote in 858 to Louis the German a
letter, : uricux monument of the spirit of the times, in which they
They listen to an ecstasy of Saint Euchère, Bishop of Orléans, who,
While in prayer, he was caught up into eternal life, and to whom the Lord
showed Prince Charles-Martel subjected to the torments of the damned
as a result of the judgment of the saints whose possessions he had stolen; the

but for the sins of all those who had given their possessions for the needs of Christ's servants and the poor, in order to redeem their souls. They added that Saint Eucher, having regained his senses, sent someone to visit Charles's tomb at Saint-Denis; they saw A dragon was brought out, and the sepulchre was found all blackened. inside as if it had been consumed; and, as a price for this Historically, they obtained the restitution of everything that could be recovered usurped ecclesiastical property (4).

In England, where the only Christians were the remnants of the Vanquished Cambrian nation, now relegated to a corner of

(1) Marculf, Formulaes, book. I.

(2) Hilperik, according to the spelling of Augustin Thierry.

(3) Gregory of Tours, Book VI

(4, Capitulaire of Baluze, 1. II, p. 109.

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their former homeland, Pope Gregory the Great had tried, at the end

– from the sixth century, to make Anglo-Saxon kings and lords

instruments of triumph, as the bishops had done Franks in Gaul. By his orders, young men of noble lineage Anglo-Saxon women, aged seventeen to eighteen, had been bought in slave markets, located in convents with the obligation to learn about Catholic doctrines in order to teach them in their country and in their language (1).

This method did not succeed, and the Pope, without being discouraged, had sent Roman missionaries to England, at the head of which was a monk named Augustine, initially quite unhappy with a such a mission, and accepting it only out of obedience. We find, From the earliest days of Christianity, the trace of the covenant the intimate relationship that develops between the Christian priest and the women, and wh It still lasts. The Saxon king Ethelbert, like Clovis, had married

to the monks (2). He, who had initially received them with suspicion, He eventually allowed himself to be persuaded, was baptized, and made a gift to the pre-lots of houses and land, pledges of faith that they were accustomed to to ask. "I beseech your greatness and your munificence," they said—"They asked the king they were baptizing to give me land with you." "SCs returned, not for me, but for Christ, and to me from "to make a solemn act of transfer, so that in return it may come to you "A large number of possessions in this world, and yet another "Bigger in the other (3)." And things went on like that.

Augustine had taken the title of Bishop of Kent, but he aspired to be the primate of England and Gaul; the Pope, who could only restrain his ambition with difficulty, indeed granted him authority over all the prelates of England and denied him authority over the others. Thanks to the instructions he passed on to him, the monk proved easy for the pagans, merely changing the destination of their temples, and allowed them to continue in honor of Christ the sacrifices they made in honor of their gods; less

(1) *Scriptores rerum gallic. and francic.*, t. IV, p.17. Gregorii papae epistola ad candidum presbyterum.

(2) Augustin Thierry, *History of the Conquest of England*, 1.1, p. 85.

(3) Gregory of Tours.

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tolerant of the Cambrian bishops and archbishops who, without: ambition, without a desire for supremacy, had no fixed seat," they went preaching from one place to another, not however believing in original sin, and not damning children for their sins that they had not committed; Augustine had written to them to have to to recognize him as archbishop of the entire island, under penalty of incurring the anger of Rome and that of the Anglo-Saxon kings, and had assigned a conference on the banks of the Saverne. After two In interviews where he offended them with his pride, they refused to submit to him, not to change anything in their faith, and he rose up exclaiming: "Well then! Since you do not want peace "With Dr. Lières, you will be at war with enemies; since "* you refuse to teach with me the way of life to "Se: ns, before a short time, by a just judgment of God, they "They will be ministers of death to you (1)."

Shortly afterwards, an Anglo-Saxon tribe still pagan, led by her king, descended from the north towards the place even where the last conference had been held, defeated the leader of the province, had the bishops and monks massacred. The monastic-

with Augustine, was completely destroyed (2), and the tradition national has since reiterated that the head of the new Anglo-Saxony had provoked the invasion and designated the convent to the Danes of the north.(5). ;

These men who slaughtered the monks of Bangor they themselves were soon to become Christians; this was yet another woman, Ethelberghe, sister of the King of Kent, who, married to the chief a pagan from the region north of the Humber, came to an agreement with a Roman priest extracted a secret from the confidences shared in the bridal bed. whose revelation to the priest allowed him to capture the imagination of the king and to make people believe in a miracle (4).

In the south of the Humber and north of the East Saxons, religion Christian beliefs and the old Teutonic faith coexisted.

(1) Bedæ Presbyt. histor. ecclesiast., book. NH, chap. NEITHER.

(4) Id., id., id.

(5) Augustin Thierry, History of the Conquest of England, 1.1, p. 97.

(5) I., id. id. 1, p.101,102, 105, 104.

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'friends enough to each have an altar in the same temple where

The king prayed in turn. It was [yet another woman who converted] to Christianity the head of the country HE enans of the Humber to the Thames.

England was subject to the Christian faith; the kings looked– they considered the best of their days to be the one where they could to found a convent to which they donated land, marshes, and ponds and waterways, which he held and possessed entirely, and of a royal manner (1). But there came a time when good intelligence The alliance was broken; it was the day the priest's superiority became established. to feel too heavily, where politics showed itself beneath the clothes priests. Then some of the kings of the country thought they saw the foreign law disguised as Catholic faith, and the some vigorously rejected him; others remained loyal to him; but Soon, swayed by public opinion, they repudiated all dependency of Rome, and limited themselves to surrounding it with marks of a respect that was insufficient for his ambition. From that point on

enemies until the day she sent to William of Normandy
a banner and a ring, a double symbol of military investiture
and ecclesiastic of the kingdom of England, and allowed him to do so
center to reinstate there at dd the tax of the saint's penny
Picrre (2).

This is the context in which Masonic societies appeared
They arise in France and England, and organize themselves in the latter
country in a sustainable way and in a way that conquers a certain
force. Without claiming that there is an absolute connection, a rel-
While a direct link between these facts is important, it is not without interest to
to bring them closer together by shining the light of history upon them.

When modern Freemasonry begins its role, the
Christianity had proclaimed the great truths taught before
He, within secret societies, had preached them more openly.
But in attacking evil, he had not destroyed it; slavery

still existed within Christian society, which did not

(1) Saron Chronicle, Gibson edition, p. 36.

(2) Chronicle of Normandy, Collection of the histories of France, vol. XI, p. 227.

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was astonished and not too irritated (1), and the bishops showed themselves
were quite easy to deal with in this regard. The principles of Jesus and the pre-
The fundamental conditions for the existence of Christianity were forgotten.
in this respect; however, the church in general employed its
influence to destroy an institution that was both a disgrace and
an injustice; the formulas of emancipation are based on
most of them for religious reasons, and he himself is always
spoken while invoking religious ideas, the equality of men
before God, the hopes of the future (2); but one does not find
not in those early days the zeal to undermine slavery that one

done ailier to the triumph of humanity.

However, it must be recognized and proclaimed, the Christia-
uism should not be accused of the fact that the results obtained by
they had something incomplete about him; it was in his essence to push the
world in a different, radical direction, and, if society in
which we will find Freemasonry would have passed
naturally, peacefully, without external disturbance, from
Roman paganism to the Christian faith, the end of persecutions
brought with it, of all necessity, the complete triumph of the
doctrines upon which this faith was based, slavery succumbed
and went off with the pagan gods; but it was not only
the conscience that was troubled; the empires were engaged in
a fight to the death; the Barbarians who so readily accepted the
baptism, perhaps obeying more in this respect a thought of opposition-
tion than to a deep conviction, the victorious Barbarians bring-
were fairly significant obstacles to the immediate accomplishment of the
promises made by Christianity, which they did not understand without

They probably didn't understand, and it was in their best interest to understand correctly
if we consider the goal of their efforts.

The tumultuous entry of the Franks, the Vandals, and the Visigoths
and other conquerors within the Christian church were delayed
naturally, the application of the ideas she had proclaimed

First, it even had to modify them somewhat. Christianity.

- (1) Guizot, History of Civilization in Europe, 5th edition, p. 173.
- (2) Ibid., ibid., ibid., ibid.

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was not for them what it had originally been, the faith of the poor, the oppressed; it was, on the contrary, the religion of the victory.

They held different views on the social order. those he had uttered; their customs had nothing in common, identical to the customs of the Christians of Rome and Africa, and with those of the Gallo-Romans; they were, moreover, dominated through the pride of conquest, which begins by imposing its views and only eventually accepts the ideas of the conquered people, and the bishops, having acquired considerable influence over them, used them too often for the purpose of temporal domination and self-interest worldly.

If we do not separate the Masonic institution from its cult for the Great Architect of the universe, if we look at it, as well as We did it, like a religious school, you'll understand. Even better, his reappearance at that time. He was no longer: it the time of the Church Fathers, of those men of enthusiasm and genius, of these great poets of Christianity, stirring the questions—the deepest things, causing the flow of eloquence to run forth magical; the priesthood was in the hands of simoniacs; the high dignities were occupied by ambitious people, the inferior functions laughter delivered to ignorant people, speaking a barbarous language, not understanding the Latin prayers they were reciting, not knowing not even the formulas for the sacraments they conferred. Listen the judgment that contemporary writers pass on them:

a At the end of the ninth century, there was no Humber to the Thames, a single priest who had any idea of his service, nor who understood the liturgy, nor who was able to translate from Latin In English, a part of the Holy Scriptures; it was the same. beyond the Humber and south of the Thames (1).

"What a horrible sight the holy church must have been at that time!" Roman (in the tenth century), when infamous courtesans they disposed of the episcopal sees as they pleased, and, what is also terrible to pronounce and to hear, when they placed their lovers on the very throne of Saint Peter! Who

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(1) Alfred the Great, King of England, Heardman's book. Preface.

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OF FREEMASONRY. 219

could call legitimate pontiffs intruders who owed everything to
Women of ill repute? Because we were no longer talking about electricity...
clergy tradition: canons, papal decrees, the ancient
"Traditions, sacred rites were buried in the deepest
"Oblivion; the most unbridled dissolution, worldly power,"
"The ambition to dominate had taken their place. Christ assured–"
"ment was then asleep in the bottom of his boat, while the
Winds were blowing from all sides and covering her with waves of
"Sea... and, what is even more unfortunate, the disciples"
"of the Lord slept more soundly than he; they could not–"
"They would not wake him with their cries or their clamor (1)."

This is the context in which Freemasonry emerged from the
A long period of oblivion had weighed upon her for centuries. She reveals herself
almost simultaneously in England and in the north of the
France. Its doctrines, and this is important to note, had,
in antiquity, spread to Asia, Africa, Greece, in
Italy had penetrated into northern Europe, thanks no doubt to
to the migrations of Asians around the Caucasus Mountains, but
we find nothing in central Gaul that reveals the lineage
of our ancient mysteries. It is therefore quite natural that its reappearance
rition took place among men of the North, for we see it
active in Normandy shortly after its establishment in the
Great Britain. However, the difference in customs between the two
The people made their presence felt from the very beginning; in England, it was founded
Methodically, she seems entirely peaceful; in Normandy, she
manifested by vigorous actions, its first steps are com-
Bats, the first question she raises is a social one.

The descendants of the first Franks lived in Normandy,
separated from the native Gauls by social status (2). Little to
However, customs, language, and interests gradually became intertwined;
This fusion took three centuries to occur. "Then there existed between the
"The Rhine and the Ardennes forest, in the territory that the Franks"
"They called it Oster-Rike, or the Eastern Kingdom (Austrasia), a
» population in whom the Teutonic character had best withstood

(1) Baronius, Annals of the Church. From Potter, History of Christianity, t.1V, p. 33.
(2) Augustin Thierry, History of the conquest of England, L, 1, p. 177.

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influenced by southern customs. Arriving last at the conquest of Gaul, excluded from the possession of the rich provinces of the North, she aspired to usurp

their share, and even to supplant the Franks in their domination

of the Neoster-Rike or the western kingdom (Neustria). This bold project, pursued for a long time with varying degrees of success, was finally accomplished in the eighth century; and, in the form of extension, Far from a palace revolution, there was a real invasion of Austrasian Franks over Neustrian Franks. A second land division took place in almost all of Gaul, and arose a second race of kings, foreign to the first; the empire, by renewing itself, took on a more lasting character.

"Charles the Great, whom we call Charlemagne, could not, despite the resources of his genius, to melt into a single body

» so many diverse nations of origin, customs and language;

Beneath an appearance of unity, the natural isolation persisted, and to prevent the empire from dissolving at its inception, he The great emperor had to constantly lay his hand on it. So much During his lifetime, the peoples of the western continent remained agreeable. they were under his vast dominion; but they began to break away this sham union as soon as Caesar Frank was brought down, in imperial robes, in the sepulchral vault of Aachen.

"A spontaneous movement of revolt stirred almost simultaneously the nations allied against their will... The Franks drew their swords against the Franks, brothers against brothers, fathers against the sons. Three of Charles the Great's grandsons surrendered battle between them.

"It was in the midst of this chaos, when the civil war reigned from one end to the other of the immense Frankish empire, that the Danish or Norman Vikings (the latter name prevailed in Gaul) came to afflict this country with repeated invasions... Near A century passed between the first and last descent of the Normans in Gaul, and in this interval was accomplished, at amidst misfortunes of all kinds, the dismemberment of the empire founded by Charles the Great (1).

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OF FREEMASONRY. 221

Towards the end of the ninth century, Roll or Rollon, son of Rognvald, |
one of the top-ranking officials at the court of the King of Norway: |
Harald Fairhair was banished by this prince for a: *
violation of the country's laws. Roll armed some ships and departed.
with many companions, and, after a race to the embou-
Having reached the Scheldt, the fleet arrived in the Seine, which it then followed.
as far as Jumièges, five leagues from Rouen. No army prepared itself |
sent to stop the pirates; terror spread to Rouen that
the inhabitants despaired of being able to defend themselves; the archbishop
from this city went to the Norman camp and concluded a
A truce was reached with Roll and his companions; they were able to enter the city.
promising not to do any harm to it.

They soon continued up the Seine to the confluence
From this river came the Eure, where they established their camp. The king
Charles the Simple sent an army against them which was: entire-
defeat. This victory was followed by a one-year truce, at the ex-
aspiration from which the Normans seized several cities,
attacked Burgundy and Auvergne, laying siege twice
before Paris. The people voiced their grievances, and Charles negotiated
with Roll, to whom Brittany and Normandy were given as fiefs
die; the Norman chief was created count or duke, married one of the daughters
of the king, received baptism, and swore faith and homage to Charles.

Then came the division of Normandy among the emigrants.
Norwegians (1); the country was divided by a ruler; all the lands
deserted or cultivated, with the exception of those belonging to churches, were
data, without regard to the rights of the natives, to the companions of
Roll, chiefs or soldiers, who became lords according to their rank
towns and countryside, sovereign owners of the domains
large or small. The former owners were forced
to withdraw or to hold from them their own farmland or
in vassalage. The serfs had other masters, and men
free men were subjected to serfdom (2). A line
A deep divide was established between the Normans by name and
of race and the ancient indigenous population; the former, although

(2) Augustin Thierry, History of the Conquest of England, 1.1, p. 203.

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unequal in military ranks and dignities, were equal in rights
civils; no one was taxed except with their consent; no one acquitted-
toll was levied for the transport of its goods or for navigation
tion on the rivers; all had the right to hunt or fish.
The former inhabitants, called peasants and villains, did not enjoy
of none of these privileges, and groaned, on the contrary, under the
more cruel oppression, burdened by taxes, by forced labor, by
trials of all kinds before courts every day
invented, plundered by the lords, by their men-at-arms, by
their servants, seeing their livestock removed from the plow, and
unable to obtain justice from anyone.

They grew weary of the vexations they had to endure, of Ja dis-
insulting distinction that existed between men, and wanted
destroy racial inequality. Richard II, third successor of
Roll, was at that time Duke of Normandy. Then he appeared
in the towns, villages, and hamlets of Normandy an association

– which bears a striking resemblance to Freemasonry and

seems to indicate its existence in this unfortunate country (1).

(4) A twelfth-century Norman poet, Robert Wate, in the Roman de Rou, –
poem of Roll, Rollon, which in the Romance language was pronounced Rou, = has recounted to
This episode of the peasant and villain revolt is strikingly naive.
we believe we should give here the verses of the poet from Normandy, one of the most curio

of literary interest are many words and phrases that have remained in various dialects, and others in those of the Lyonnais, the Dauphiné, the Bresse, the Cotentin, the Bessin, not are not alterations of the French language, as it is spoken today, but words and turns of phrase preserved from our old language, on which one could feel still all the influence of Latin.

Had not yet reigned

Ne gaires n'aveit duc esté,
When the country is at war
Ki dut grant mal ferre à la terre.
The peasant and the villain,

Cil del boscage è cil del plain,
I don't know what infatuation caused it,

Ne ki les meu primierement :
By vinz, by thirty, by cenz
Un tenuz plusurs parlementz.
Privately, a private conversation,

He had not yet reigned for very long,

Nor had there been much of the Duke,

When war came to the country
Which must have done great harm to the earth.
The peasants and the bourgeoisie,
Those of the plains and those of the woods,
I don't know what stubbornness,

Nor who first changed them,

By twenties, by thirties, by hundreds,
Several parliaments were held.

They are having secret talks,

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OF FREEMASONRY. 293

It was in 997. Suddenly, without anyone being able to guess who had:
This spirit of resistance was instilled throughout Normandy, in the
In most cantons, the inhabitants began to gather on

They swore to each other.

Ke twinez par lur volenté
N'arunt seirfgnur ne avoé.
Seingnur don't hurt them;
Ne poent aveir od els raisun,

Neither their gain nor their labursegment.
Chescun jur vunt to great dolurs,
En paine sunt et en anhan.
Autar tu mal è pis cel an.

Te ju. sunt lur bestes prises
Pur aïes à pur servises;

So many complaints and quarrels

E custumes viez è nueles.

They cannot have an hour of peace.
Tuz en jur sunt semuns de plaiz:
Plaiz de forez, plaiz de moneies,
Glad of purprises, glad of veies,
Plea of bees, plea of sheep,
Pleasure of sinning, pleasure of all,
Plaiz d'aguaiz, plaiz de graveries,
Plaiz de medlées, plaiz de aïes.
Tant ia prevoz è bédels,

Being a bailiff come to nuevels,

They can have peace, no matter what
So many things make them sure;
Kil ne se pocnt desranier,
Chescun vult aveir sun luier.

Eventually they force their beasts to take hold,
Hold nes' poent, ne defend.
They cannot heal themselves;

Terres ur estuum guerpier.

They can have no guarantee,

Neither towards the lord nor towards the sergeant;
They are bound by no covenant:
Filz to...

Pure kei nus laissum damagier?
Metum nus fors de lor dangier

Tex membres avum cum ilunt,
Et altresì granz cors avum

And alertant sofrir poum;

We must not have more heart than we need.

Above them there is neither lord nor master.
The lords are only acting maliciously;
Justice cannot be obtained.

Not even the price of labor.

The days pass in pain;
Everyone is in pain and sighing.
Last year was bad, this one is worse.

Every day their livestock are captured,
They are required for the chore;

It's nothing but complaints and quarrels.
Old and new forms of justice.

They don't have an hour of peace.

Every day is filled with blankets:
Market blankets, currency blankets,
Path blankets, woodland blankets,
Grinding and channel blankets,
Tribute blankets, tax blankets,
Blankets for the water, blankets for chores
Emergency blankets, melee blankets (for combat).
There are so many provosts and beadles,
So many bailiffs, old and new,

They are burdened with so many loads,

That they do not have an hour of peace;
Justice knows no bounds.

Everyone wants their share of the spoils.

They force their animals to take them,
They are powerless to defend them.
One cannot protect oneself,

And we must leave the land.

We cannot have any guarantor,

No pact holds with them.

Pleasures 6nt swore that never
We wouldn't make them recognize them |

Why let us be harmed?

Let us tear ourselves away from this danger.

We are men just as they are;

We have members like they have,

Bodies as large as theirs,

Being able to suffer the same pains;
We only lack the heart.

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In the evening, after work, they would talk about their troubles, about their suffering, listening to their orators brandishing the great question of equality of men, indicating the means of shaking the

Alum bare by oath,
Nos avoir è nus desfendum.
É tuit ensemble nus tenum;
They are naked, veiled warriors,
Well, I had against a knight
Thirty or forty palzans,
Maneuversable and combatants.

Malveis serunt se came u thirty
Bachelor de bele juvente,

None of them dared to defend themselves;
If they steal it together, take it.

A machues è à grant peus,

A sajetes et as tineus,

With bows, with axes, with swords,
And as stones that will have no weapons;

Od la grant genz ke nus avum,
Naked knights defended.
Einsi porum aler as bois,

Abres trenchier è prendre à choi;
We live to take our lives,

And as forez li veneisuns;

De tut ferum nos volentez

Of wood, of ewes and of prez.

By these sayings and by these words,
And by other, even more foolish ones,

Unt tuit ce cunscil granté,

They are between sworn.

Ke tuit ensemlé se tendrunt,

And together they defended themselves:
Esliz unt ne sai kels ni kanz

Des plus kuint è des miex parlanz,
Ki par tuit li paiz irunt

E li serement rechevrunt.

Ne pot estre lunges celée

Words to aunts, Genz, carried.

Fust par hume, fust par serjant,
Fust par fame, fust par enfant,
Was it through drunkenness, was it through anger,
Asez lost oï Richard dire

Ke vilains cumune faseient,
E ses dreitures li tellreint
To him and other lords

What common villains did,

Let us unite by an oath,
We will defend our fortune.

And together we will hold on.
And if they want to wage war against us,
We will be up against a knight
Thirty or forty peasants,
Well-disposed and combative.

Those in their twenties or thirties would be cowards.

Young fellows of ardent temperament,
Who could not defend themselves against one?
Together, if they wanted to take it.
With sledgehammers and spears,
Arrows, gnarled sticks,
Bows, axes, gisarmes (halberds),
Stones for those without weapons,
Thanks to the number we will have,

Knights will defend us.
That way we can go to the woods.
Trees cut down and take as desired;
At the fishponds, take the fish,
In the forests, venison;
We will do as we please,
In the woods, in the waters, on the meadows.
With these words and these words
And by others even crazier,
The projects were halted.
Then they took their oaths.
That they will all stand together,
Then they will defend themselves together.
They elected, I don't know which or how many,
Most sensible, most articulate
Who will go to all countries,
And the oaths will be received there.
It could not be hidden for long.
A voice given to so many people.

Either per woman, or per child,
Whether through drunkenness or anger,
Richard quickly heard,

His privileges were contested
To him as to the other lords

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yoke of the lords. These were not tumultuous assemblies.
in the public square, as happens in the moments

Ki vilains unt è vavassurs. Having vilains and vavassors.

To Ruol his uncle sent; To Raoul his uncle sent,

This is the business at this point. This revolt told him. :

Quens is from Evreux, very valiant, He is Count of Evreux, valiant,

Very knowledgeable about many things. 'In many things, very learned.'

Sire, he said, stay in peace; Sire, he said, remain in peace,

Li paisanz à mei lessiez, Etles paysans me laisser;

Never move your feet; you don't have to take a step.

Send me your households, but send me your soldiers instead.

Send me your knights, —" Send me your knights.

Richard said to him: Gladly.

| Dunc envéia en severalurs lieux Il envoya par les sentiers
His spies and his couriers.

| By spies inquiring and spies learning,
Both sick and healthy people

K'il ataint è prist li vilains, Qu'il atteinteit, pris les villains,

Ki justoent li parlemens When they held their parliaments

"And they would keep the oaths."

Raol was extremely talented; Raoul became very angry;

Nes' vout mener à jugement ; Il n'enjudiit pas leur affaire,

You fist them sad è dolenz: Made them all sad and doleful;

He had several people's teeth milked, and had some people's teeth pulled out.

And others fisted, J1 had the others impaled,

To milk the oils, to cut the fists. To pull the eyes, to cut the fists;

Li altres fist tuit vifs broilir, Ceci-ci était brûlé vivant,

And others in plumb boiler; The other sprinkled with boiling lead;

Tuz les fist isi conréer. Ainsi les fit accommoder _

They were hideous to behold: How hideous they were to look at.

They were not seen in any place, nowhere were they seen again

If they were not well known there.

The cumune is so much; The commune remained there,

They did not do well, vile things seemed. The villain no longer assembled.

They all withdrew and resigned.

Of what they had undertaken,

For the sake of their friends, fearing the fate of their friends

They saw themselves defeated and badly mistreated. All mutilated and badly off.

The rich were rich, and the rich redeemed themselves,

E by their burse they acquitted themselves; And by their purse acquitted themselves;
They left them nothing to take, they took everything they could take;

| De tant cum l'um pout raendre: They sweated all they could give.
Such pleasures made their stings, Thus the lords treated them

of popular excitement, but meetings that reveal an affiliation and what the writers of the time themselves call conventicles (1). This was not only on a few points that the question of emancipation was raised; the association expanded everywhere, in the cities, in the countryside; she embraced all the classes of the 'native' people who found themselves equal under the level of oppression as before the Great Architect of the universe. The affiliates divided themselves into different circles; there were at least one in each county, and each of these assemblies selected several of its members to form a circle

superior, a sort of central lodge (2); the latter was

responsible for preparing and organizing throughout the country: the means of resistance and uprising; it sent from cantons In cantons, from village to village, men who had a

reputation for eloquence, enjoyed public esteem,

to speak at affiliate meetings and receive oaths new members.

In the division of land among Roll's companions, the church properties had been respected; however, the upper the clergy, because of its French origin, did not participate in the pre-First time, part of the court of the Dukes of Normandy; when a large number of men of Norwegian or Danish race had embraced the ecclesiastical state, a distinction of rank and privilege villages continued to exist, even in monasteries, among themselves and the other clerics (3). Whether the functions of the church were entrusted to men of the conquering race, whether the pretres, as they had done constantly in previous centuries teeth, confuse their interests with those of the lords Normans, whether they exercised the same rights on their lands vexations attributed to them, or finally that the clergy began

(1) *Per diversos totius normannicæ patriæ comitatus plurima agentes conventicula.* Willelm. Germet (Guillaume de Jumièges), *Hist. normann.*, apud scriptores rer. normann.;, p. 249.

(2) *Abunoquoque cætu futis vulgi duo eliguntur legati, qui decreta ad mediterræ-*

(5) Depping, History of the Norman Maritime Expeditions, vol. II, p. 12. Augustia Thierry, History of the Conquest of England, vol. 1, p. 207.

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to demonstrate this constant hatred against the Masonic institution

of which he would later give so much proof, it happened that the
The oppressed people found themselves completely separated from their rulers.
spiritual. The priests did not limit themselves to particular efforts
To halt the association's progress, they took to the pulpit,
and, from this tribune from which proclaimed words were to descend
upholding equality, they fulminated excommunication against those who
were trying to conquer her.

The association was spreading and had not yet revealed itself by

no act of rebellion, when she was denounced to the court of

Normandy, where this news caused alarm. The young Duke Richard
consulted his uncle, the Count of Évreux, on the party that was available to
preudre, and he undertook a special expedition
against key members of the affiliation. The spies
played the main role; they discovered the time and place where
held the meeting of the central lodge; on their reports, the count
d'Évreux marched his troops and stopped all the
leaders of this Freemasonry, some while they were holding
session, the others while they received the oaths in the
villages.

The hatred of the people, the hatred of equality, of which the Count of Évreux
and the knights who accompanied him were animated, burst forth in
This occasion was marked by extreme violence. There was no respect.
even the forms of justice, and without bothering to put
The prisoners on trial were treated with horrible
cruelty; they were subjected to the most horrific tortures; a
an unparalleled refinement of barbarity. Some had their eyes gouged out,
fists cut off, teeth pulled out, hamstrings burned; others
were impaled, burned alive, doused with molten lead. Those who did not
They did not succumb to these torments and were sent back to their homes.
thousands, paraded everywhere to spread terror; the rich
The poor redeemed themselves by giving away everything they had.
returned to their plows (1); the members of the affiliation,
either the speed of the Count of Évreux's movements had

(4) Guillaume de Jumièges, p. 249. Jean Nagerel, Histoire et Chronologie de Normandie, p. 48.

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. intimidated, either because the spies who were watching them had played a role.

an even more infamous role in order to stop the insurrection, namely that the Fear proved stronger than the love of liberty; the bourgeois and The peasants of Normandy did not rush to arms, did not did not rise up en masse, did not contest the victory, and fell back—rent for a long time yet under oppression.

However, this Freemasonry will leave its seeds in the...

country; the association dissolved by force was, or secretly continued, or reconstituted later, by a small number of chosen individuals, and a few centuries later everything erupted on the borders of this Normandy, the scene of his first sufferings, another insurgency regency, also repressed by treason and by rooftops who seemed to want to legitimize in advance the saddest representations sailles.

In England, no sooner had the funcisconnere been instituted, that important events were pushing her back into darkness from where it barely casts a glimmer of light from century to century. While the country was given over to the bloody struggles that marked the short What was the role of Danish domination over the Anglo-Saxons? This association? What action did it take during this war? national history marked by successive invasions, defeats, and Murders, betrayals, torture? Did she take up arms to to chase away the conquerors, when Godwin, after having, in his game—Nesse, who served the Danes, to whom he owed his rise to the highest ranks high-ranking officials in the administration and the army, spoke out with his son Harold, who fought for the country's independence against all Danes.

king or pretender, leader or soldier (1), put an end to the domination of

Scandinavians, and placed the Norman woman's son, Edward, on the throne? The history of that time, full of fantastic tales, like that of all the eras in which two races are in conflict, remains silent on the Masonic brotherhood; but it is permissible to think that it bravely defended the interests of the fatherland, for scarcely Edward is it acknowledged that he declared himself, in the very year of his accession,

- (1) Henry Knygthon, On the Events in England, book . ch. 6.
- (2) Acta Latomorum, t. I, p. 4.

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Leofrik, who a few years later became governor of the pro-central vices of England.

The records are also silent on her conduct.

during the invasion of William the Conqueror; we only know that the Freemason brothers were beginning the construction of the tower of London, from the wooden bridge and the old Westminster Palace-ter (4), around the time when the Saxon monarchy fell under the blows of the bastard of Normandy. The successors of William protected their meetings, granted them new privileges legends; the association penetrated into Scotland, where Great Britain was founded. L.cze of Kilwinning, under whose jurisdiction they placed themselves soon all the Scottish lodges; in this country, as in In England, the march was becoming more regular, the hierarchy was established. But a completely new war was stirring up the European nations. scarcely formed, it put an end to internal dissensions, precipitating- The West was silenced about the East in the name of an idea. It's not that the principle from which this war stemmed was as new as the war itself; It had already been debated, but for the first time it involved outside the continent, the peoples guided by him; an energetic reaction gic manifested itself against the Saracens, who were not long ago dominant

. members of this Europe who rose today at the voice of a

hermit pilgrim, and who, believing he was only following a movement religious, but nevertheless obeyed a grand political ideology. 1] The power of the religious idea should not be underestimated; it is, in its origin, the apparent lever in the eyes of those who they follow the movement, without really realizing it; she seems to act alone, and there is, to support it, a spirit of nationality still unknown in Europe, which reacted against the Arabs, remained-masters of part of the continent, driven from north to south to the borders of Spain, and which is continued along the shore of Africa; there is a vague desire to study, to learn about the civilization of Asia- tion of the Orient in its varied forms, a need to compare that which is with that which was, and which brings peoples back to their cradle; there is also in this expedition a remnant of love for conquests, finding no satisfaction in

(1) Acta Latomorum, t. }, p. 4.

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in the midst of a society whose members, barely emerging from chaos,

tended to harmonize.

These are the great causes that could be enough to change the state
nations, joined, for the popular masses, the souff-

Frances of the misery born of internal struggles and a terror-

a famine that marked the era of the First Crusade; for the

great, the ambition to conquer lands, estates,

principalities, an ambition that became clearly evident when they

wanted to stop in Asia Minor and settle there, sar: to go

further on. That would be the end of the project to liberate the Holy Land, s: the

The thought that was dying out within them had not yet stirred the popular masses.

composing the army, if they were not forced to advance by

these masses who did not come to enrich Raymond de Tou- |

neither louse, nor Boémond de Tarente, nor the other obscure captains of | |

the expedition, but want to march on Jerusalem, to avenge the

men who madly followed Peter the Hermit and Fexec

Adhemar, and were massacred by the Turks.

Any long and important expedition, having a character

In general, like the crusades, its first result was to tighten

the links of fraternities, of secret societies widespread in

the country whose citizens will take part in the action. By throwing themselves

in the dangers of the unknown, far from home, on lands

unexplored places where customs, language, and religion are different

or enemies, men like to rely on something

more than the ordinary sentiment that animates armies;

They draw, if not more courage, at least a greater

trust in the promises and commitments of associations

particular; united by a mysterious bond that adds to the strength

of a community of ideas by giving them the means to

They know that in a rout they will find a

necessary assistance, such as the care of personal preservation

and the selfishness of days of misfortune will not make them abandon

on the battlefield, that a hand will tend to their wounds, a

arms will support their faltering steps.

If it is permissible to count the effects of the crusades on France-

masonry alongside the major changes they brought about

in the social state of Europe, and of France in particular, one

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can see that the first crusade, which stirred so powerfully imaginations, stirred nations in the name of an idea, had for as a consequence of giving associations more activity in mon-giving an immediate goal to the initiates. The Freemasons who did part of the crusades would at the same time reinvigorate their beliefs in primitive sources, drawing more strength and energy from them energy. |

A society then formed in Jerusalem, which became famous for the rage she displayed, the battles she fought, by her victories, through the persecutions to which she was subjected and the torture of these leaders; it is the Order of the Temple, founded in 1118, to which Beau-Douin IT granted permission to establish themselves under the forecourt, and that the Patriarch Honorius admitted him into his jurisdiction, giving him a provisional status.

Created by nine of the principal knights who had gone to the conquest of the Holy Land, his aim was then to rescue, to defend and care for the pilgrims who visited the tomb of Jesus; religious faith, ardent at that time, the glory that the knights They soon acquired, in their struggles against the Muslims, awakened noble ambitions, and the most illustrious families sought the honor of having representatives there,

The Templars, in the ceremonies that accompanied the The reception of new members brought forms which seem borrowed from the masonry then widespread on various points in Europe; they found themselves, at the time of their most great splendor, face to face with this famous association of the Secret Doctrine, which we have already discussed, which commands for a long time the Old Man of the Mountain, and who kept the name of the Order of Assassins; they had to wage wars against it very lively armies; they sometimes had to oppose cunning with cunning, and the were finally forced to pay tribute. In nominal relations- numerous events that took place between these two bodies so close together, they were able to borrow from each other; therefore, it is not surprising that striking analogies have been found in their uses (1).

When Theoclet, Patriarch of Syria, instituted the order of

(1) De Hammer, History of the Order of Assassins.

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Temple in Palestine, he entrusted the deposit to the nine crusader knights early Christian doctrines as they had developed served, from the philosophical initiation of Alexandria to the era of the Crusades, on the land where Jesus had preached the new old law.

They are founded on the unity of God manifested by three attributes of his infinite essence, namely: the being of God in itself, which the intellect of the human soul can grasp @« a priori; the action of God, or his infinite activity, revealed to the material being through the movement of matter and its successive transformations; finally, the intelligence of God, that is to say, order and wisdom of its immutable laws.

This doctrine admitted the creation of matter and intelligence.

“human being or soul within the essence of God, in which

the immeasurable universe is immersed, according to the expression of the apostle Paul: /n Deo vivimus el movemur.

According to this belief, all beings formed from a body and of an intelligent soul are not only creations of God, but also manifestations of his being, children of God.

The principle of the human fraternity and the obligation of the law of love as it has was taught by Mary's son.

While the Western churches were dividing among themselves by constantly recurring schisms, resulting from interpretations various questions on the dogma of God and on the nature of Christ, and that they could find no other way to escape the controls. verses of free inquiry rather than immobilizing all these doctrines

through an act of faith, the philosophical forms of the first

initiations were preserved in Syria as a benefit rendered to the freedom of the spirit. We remembered the master on this earth where He had lived, and, following his example, tolerance was preached and the love of his brothers. This was how the crusader knights received—rent, in the form of initiation, the teaching of Christianity primitive as practiced by Jesus, and this was through initiation that they kept it among themselves.

The power of the Roman Curia imposed on the Templars the obligation—They are committed to keeping their rite secret, but there is no mystery.

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that jealous Rome could not investigate further; her jealousy was great when she saw the rich and powerful Order of the Temple growing each day the number of its followers and its means of action. Clement V and Philip the Fair then set about destroying it. Two expelled Templars fabricated accusations; they served as a pretext for the condemnation and the prohibition imposed on May 12, 1312.

At the moment when the Order of the Temple was falling under the blows of the royalty and the papacy, it had more than 15,000 in Europe knights, possessed immense wealth, provided roads to Spain served as a buffer zone for Portugal against attacks incessant attacks by the Moors of Spain.

It was not without regret that the King of Portugal complied with the decision of the Council of Vienna which had pronounced the abolition of the Templars.]1 needed devoted and courageous men to defend the Algarve border; he obeyed the council, and found a way to retain the Templars by creating the order of Christ. The idea of order was condemned, but he saved its material aspects. because of his possessions, his commanderies, his costume, his insignia, except for the addition of a small white cross on the cross patée of red wool, were kept for the new knights of the Christ, of whom the Portuguese Templars became the first nucleus.

The tacit approval that the Pope gave to this kind of reconstituted status under another name, and especially the right that it reserved for him and his successors the creation of knights of the Christ, are sufficient clues which already in 1519 could to shed light on the secret motives behind the judgment that had struck the Templars (1).

Indeed, the difference that exists between the constitution of the order proscribed and that of the order which was formed from its remnants is all a revelation. The Order of the Temple was sovereign, that is to say that it was not subject to any monarchical or ecclesiastical power tick; this independence was one of the greatest grievances against him; that of Christ also did not obtain the sanction of the court of Rome

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that is on the condition that the Pope alone appoints his knights. Given this condition, it is likely that the Order of the Temple would never have been banned.

The return to Europe of the Knights Templar and members of various orders created in imitation of this one, when the Palestine was lost to the Christians, must have contributed to restoring to the New Freemasonry, the forms of the old, that these orders had been found in the cradle of the institution. It is quite believed It is generally believed that secret societies were founded in Scotland. with the remains of the Templars, and some authors attribute to The latter led to the creation of the Scottish Rite within Freemasonry.

"The similarity of the principles taught, a great analogy between

the legend of Hiram and that of the mystical Templar written after the The death of Jacques Molay gave rise to this opinion.

The Order of the Temple did not succumb at the pyre of Pont-Neuf; the Grand Master, near death, designated his successor, and, Since then, this dignity has been fulfilled to this day. If the chief exists— Nothing was said, nothing leaked about the members' work, and it is quite probably that Freemasonry has covered with its cloak the outlawed order.

From a religious point of view, the Order of the Temple, as it existed Today, he is above all tolerant. His faith is purely philosophical. physics. Here are the basics:

To recognize an infinite God in his power, his wisdom and his justice, filling by itself the immensity of space and of

could not be.

To acknowledge an intelligent and indestructible principle of our being, a soul responsible for the good or bad use of our freedom, a soul destined for a future life, without determination of its state of this victory. The order leaves everyone free to consider this future life as the direct punishment or reward for acts of this one, or as a new existence in which can to include as an element the perfections or imperfections moralities, a result of our past conduct and the efforts we we have done to become better.

Proclaim the great principle of universal brotherhood, the basis

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fundamental to all freedom, to all equality among men, without which there can be no justice, no love of one's neighbor, of devotion, finally, towards an isolated pain or an ailment to be social.

To believe in progress, that is, in the manifestation of the goodness of God is at the heart of our well-being. Everyone is free to... to take for the voice, the word, the manifestation or the incarnation

of God, the voice of every man inspired by his love, his justice

tice, which comes to announce a principle or truth useful to us our improvement.

These are the general principles of the doctrine of order; As for its purpose and current trends, they naturally derive from trullement of the exposition of his doctrines.

The Order of the Temple has convents in the main

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256. PHILOSOPHICAL MYSTERY

CHAPTER EIGHT.

The English clergy joins Freemasonry; the kings oversee it and provide it with its officers — Persecution; Parliament abolishes Masonic meetings by bill; the bill soon ceases to be executed. — Alternatives of prosperity and impotence under Henry VI, Henry VII and Elizabeth. The Earl of Esses and the Duke of Somerset, alternately Grand Masters, are beheld. Charles I joins Freemasonry. — Masonic brotherhoods in Germany and Switzerland. — Initiation into the ancient Egyptian mysteries is substituted for the reception ceremony. The first symbolic grade is taken from antiquity. — Political tendencies. — Formation of the Grand Lodge of England. Strange period: ceremonies, changes, rivalries, orgies, quarrels. Head waiters, a quarrel over aprons. Disputes over jurisdiction between the two powers; Encyclical letter; division within English Freemasonry, pamphlet war. — Resurrection brilliant. Freemasonry appears simultaneously in all parts of the continent. It is established in France, Russia, Holland, and Italy. — The Freemasons were not long in being persecuted; Prosecutions; imprisonments, proscriptions.— The Inquisition and Freemasonry. — Extension of the order in France; the English Grand Lodge declares itself Grand Lodge of the Kingdom and provinces. Creation of the Grand Orient of France.

he himself has purchased of joint the bishop of Winchester, the Archbishop of Canterbury succeeded him — tooth; one perceives this high influence which, in the patron, aspires to dominate him.

For a period of one hundred and fifty years, the confraternity seems to have been particularly concerned with the construction of colleges and other monuments; however, His actions must not have been limited to these material works. riels, because here appears the first regular parliamentary act, governmental, made by the government against them; it's a bill

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rendered in 1425, during the minority of Henry VI, at the instigation of Duke of Beaufort, Archbishop of Winchester, Governor of young king, and by which it is forbidden for masons to hold to the future neither chapters nor congregations: "Whereas, by the » congregations and confederations formed each year by them In their general assemblies, good order is disrupted, and that the effect of workers' statutes is publicly inter-broken, in violation of the law, and to the detriment of all the communes, our sovereign and king, wishing to oppose a a remedy for this evil, with the advice and consent of the communities as mentioned above, ordered and established that in the future he will not hold no more such chapters and congregations, and that, if he were bound Under some pretext or other, they would be found guilty of felony, and that the masons who attended would be apprehended to the body and punished with a fine and ransom at will of the king (4). » |

This bill is unfortunately not explicit enough, and cannot to appreciate the danger that, in the legislator's mind, the holding Masonic chapters could cause problems for the society; but he must have been considered very tall for the holding of the assemblies to the felony was treated as an act of felony, for one could not suppose to impose such strictness without justification.

Abandoned during the civil wars sparked by the houses of York and Lancaster, in which his role is still unknown, The corporation recovered under Henry VII, who himself presided over the Grand Lodge in the capacity of Grand Master.

Thomas Cromwell, Earl of Essex, a favorite of Henry VI, was appointed by him to the highest rank in the order, then the year the following woman carried her head on the scaffold; but the acts of the free-Freemasonry appears completely unrelated to his disgrace. II was replaced by the Duke of Sommeset, who, like him, perished under the executioner's axe. Thus, two men who had occupied the the highest office of Freemasonry died of a violent death, one caught up in court intrigues, the other immolated by religious and political hatreds, without the order

(1) 4cta Latomorum, t. I, p. 7.

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did nothing, as far as we know, to save them. During the long troubles during the reign of Henry VIII and the youth of Edward VI, its action is entirely nil, or at least not noticeable—than nowhere.

Numerous lodges were founded in England under Elisabeth; but soon the queen grew suspicious, sent some armed men to disperse the large annual assembly December 27, 1561 in York; the officers who commanded the Detachments were introduced into the lodge, where they received initiation. and gave the queen such a favorable report that she revoked her first orders and later became the protector of the masons (1). James I also favored them; Charles I was one of their grand masters (2), and his presence in the lodges brought about a large number of lords.

In France, Germany, and Switzerland, the brotherhood of Freemasons built bridges, churches, colleges, thus responding to a threefold need for commerce, religion, and science. Cologne, Valenciennes, Strasbourg, Wurzburg, Bern, saw their beautiful cathedrals rise up, in which one finds columns bearing the mysterious inscription J... B..., of the ornaments that bear an eternal stigma indicating the order to which belonged those who sculpted them. One put to cons—to build these magnificent buildings over many years, each generation

persisted, and on each floor hieroglyphic signs reappeared.
the meaning of which is quite clear to affiliates.

The masons who took part in the construction of the cathedral of
Strasbourg, like those of Solomon's temple, were divided.
in masters, journeymen and apprentices; secrecy reigned, as
today, at their initiations; their attributes were, as they
They still are: the square, the compass, and the level; men
Those unfamiliar with the art of building were admitted into the guild, in
so that it is impossible to deny that there was a
independent thinking from the profession; here and in England,

- (1) Acta Latomorum, 1. 1, p. 10 and 11.
- . (2) English chronologists.

OF FREEMASONRY. 239

the process was the same with regard to the regular establishment of the
power. The Strasbourg lodge conquered all those of
Germany had a superiority which earned it the title of Grand Lodge;
the workshops of the countries located on the Moselle, those of Saxony, of the
Bavaria, Swabia, and Franconia recognized its supremacy.
tie and recue its direction. The act which proclaimed the head of the lodge
of Strasbourg as the sole and perpetual grand master of the
the general brotherhood of Freemasons of Germany was passed on to
Regensburg, April 25, 1459, between the masters of the various lodges
who had gathered there.

At the same time, the various workshops in Switzerland recognized-
rent that of Bern for the Grand Lodge; in 1502, this seat was
transferred to Zurich, where considerable work had been undertaken
colleagues; but, twenty years later, the association was accused of
having interfered in matters that fell outside the scope of her responsibilities;
The Grand Master, summoned before the Diet, did not appear, obeying
probably at the behest of the brothers; the lodges
were abolished in all the states of the Swiss Confederation
that, and forevermore, said the act of the diet.

Freemasonry had flourished for several centuries.

in Scotland, under the direction of the Grand Lodge of Kilwinning,

but under the authority of the king, whose approval was
submitted the nominations of the chiefs.

This is how Freemasonry arrived in the middle of the tenth century.

seventh century; the institution was expanding; the method of initiation,

modified, altered during the long years in which it lay dormant,
during the turmoil that prevented any concern for
forms, was brought back to its original meaning. It seemed to have
long forgotten the old customs, and perhaps
also somewhat the meaning that should be attached to it; we returned to it in
1646, in London; the reception of the neophyte into the first degree
symbolism was once again borrowed from antiquity, recalling the
Mysteries of Egypt and the initiation of Zoroaster. Two years later
| Later, the association's political leanings became apparent
Clearly, but almost simultaneously, the friends of royalty,
the supporters of King Charles Stuart, who had just died on the scaffold
They tried to draw the order into royalist plots,

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by diverting it from its purpose and making it forget its origin. The rest
The century passes in alternative paths to prosperity without result.
and well-deserved obscurity.

The eighteenth century, as it opened up, found the Freemason-
laughter in a rather sad situation; for fifteen years, London
had no grand master; the annual solemnities, where the voice
Speakers make their voices heard, where the principles are reiterated.
the duties retraced, where zeal is rekindled, where the bonds of the DE
fraternity is tightening, was no longer celebrated; the number of |
The lodges were reduced to four, which derived their constitutions from
the Grand Lodge of York. This lukewarmness, however, ceases; the brothers
gather, talk of electing a leader, and temporarily form themselves
ramentally in the Grand Lodge. This nascent power holds its first
meeting on June 24, 1717, appoints its grand master, gives itself to
himself the exclusive privilege of authorizing the creation of new
lodges, declares that no one will be recognized as legitimate before having
obtained the approval of the Grand Master and the approval of the assembly
general. The Freemasons of London, the Masters and Guardians'
lodges renounce all special privileges, recognize
the authority of this Grand Lodge of England, which nothing contradicts

for all of southern Great Britain.

Statutes were drawn up and adopted as general law; the

Archives were formed, and a large number of documents were gathered there.

manuscripts and old charters; several new lodges

| opened and saw isolated masons arriving within them,

| happy to find a link between them. The order's celebrations were

celebrated with great pomp and public processions; the discipline

| An inner Pliny was organized, and men from all over England

| the whole community revered them as scholars were elevated to the highest dignities

| high.

A few years later, an irreparable tragedy struck the

Grand Lodge of England, and preluded by the fire to a

a deplorable period; brothers whose motives were never

well-known, or at least explained, were consigned to the flames

many ancient manuscripts, and among others a work ren-

closing, it is said, with very extensive details on the origin and purpose

OF FREEMASONRY. 241

of the institution (1). It is probable that some wretched fanatic-

who had come to breathe his vandalistic inspirations into men

weak ones that he misplaced. The manuscripts that escaped the fire were gathered together,

given to a brother who used these documents to make the book

constitutions (2). |

The Grand Lodge of northern England or York does not live

without displeasure or worry the establishment of a second

power; a silent rivalry began between these two centers of

direction; it soon burst forth.

Here begins a strange phase, unprecedented until now, and which

will show how far the human mind can descend in its e-

rements, when he no longer knows how to address the soul and stops at the epi-

dermis. Men who do not grasp the concept of order

into which they entered, for reasons unknown, or which have

some secret interest in diverting him from his path, do not seek

in the meetings that the means to satisfy their sensuality, and

They forget themselves to the point of forcing the authorities to issue decrees.

regulating the distribution of wine and spirits. Discussions

arise regarding precedence and require regulations that establish the

everyone's right in this matter; vain puerility takes the

the place of true dignity; instead of engaging in the study of

their ranks, trying to understand the difficult emblems

to delve deeper into the problems

social issues whose solution matters to humanity, companions and

apprentices aspire to the high honor of having their garments lined with silk.

their aprons. This claim, which could only excite the

bursts of laughter, treated from the point of view of the general interest, which,

considered from the perspective of the external distinction of ranks,

Grand Master, brings reports from the wardens, so much is given from gravity to small things, and the Grand Lodge assembles, deliberates, to prohibit those who are not masters or supervisors—granting the ability to wear silk-lined aprons.

This quarrel, barely settled, is renewed by others

(4) Acta Latomorum, t. 1, p. 19.

(2) The book of constitutions of the free-masons, by Anderson, 1723.

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officials; the head waiters (responsible for organizing banquets), dignity of recent origin, and which was gaining importance, to the point that he it seems, in this singular era, that they in turn come to solicit privileges. They believe they are rendering too great a service to that it be possible to refuse them nothing; they ask and obtain—nament, among other favors, that of wearing aprons whose The lining will be made of red silk! They soon realize that the The apron hides the lining, and, as they probably care about this so that no one can misunderstand their importance functions, they want to carry in their hand, as a distinctive sign, a white baguette, and that glorious privilege of master chefs They are still granted boxes! But their ambition is not not satisfied, they aspire to the highest jobs, and, probably—both to reward them and to add to their Out of zeal, it is decided that they will be eligible for the highest offices. except for that of Grand Master; finally, to give more splendor They want to hold their important positions, and they are granted them. the authorization to establish a Lodge of head waiters, a kind of a circle where no outsider, unfamiliar with their art, will disturb their profound meditations. They triumph, and, in the assembly general of December 11, 1755, — for folly retains its dates better than noble and beautiful actions, — they present themselves with resplendent banners, adorned with colorful cords of all colors; their ornaments surpass in magnificence those of the Grand Master and the Grand Officers (4). This time the The Grand Lodge is ridiculously offended by this ridiculous exhibition; She curbs the vanity of the head waiters by forbidding them to present with decorations that are not indicated by the regulations. One truly believes one is witnessing the struggles of the journeymen—swimming for wearing the colors. Luckily this one is all peaceful.

Amidst these sad quarrels, these deplorable tales—tasks, so unworthy of occupying serious men, the Great—The Lodge of England was striving to extend its jurisdiction, which it wanted to establish in the north; the Grand Lodge of York was offended that it

(1) 4cta Latomorun, t. Y, p. 29.

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OF FREEMASONRY. 243rd

regarded it as an encroachment, and their respectable claims

A deep division arose. Disgruntled masons...

withdrew, separated from the regular lodges, formed special meetings which, lacking any uniform direction, were bound to lead to anarchy. An attempt was made to recon- but it could only be achieved through concessions mutuals, and nobody wanted to do it. After a meeting general in which the right to form masonry societies- niques was exclusively attributed to the Grand Lodge of England. and where its grand master was proclaimed that of all Europe, the Dissidents who did not accept such claims made a They appealed to all the lodges, addressing them an encyclical letter in which they laid out their grievances. They complained of changes in Ceremonial Islands, modifications in the rite. This last accusation will be repeated often in life of Freemasonry; men adhering to the letter more than to the spirit, essentially pertaining to forms without always understand the meaning, will never want to allow this which they call alterations and is often only the suppression- sion of things that have become useless, that are no longer in harmony It denies the needs, ideas, and customs of different eras. where these changes, moreover, only affect the surface, are operated on. Those who complained were heard, trained Many men separated, formed themselves apart, in taking the name of ancient masons, and giving to others that Modern Freemasons, for their part, created a Grand Lodge, and The Masonic order therefore had, in Great Britain, three governing powers.

Then began a war between the ancients and the moderns. of pamphlets in which they attacked each other in turn, de- they stared at each other, thus lending weapons to their enemies which they will know how to take advantage of, excluding each other, and offering

wind.

While Freemasonry, momentarily misled, gave
in London this sad spectacle, his thoughts full of energy and
vitality did not remain buried in this limbo; it appeared

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all of a sudden, at the same time, like a meteor that rained down
Several points are seen to shine at the same hour, and one can
to judge the secret work that had taken place while it was permitted to
to believe the entire order is preoccupied with eccentric trivialities of
a few men. Those who don't know the organization
Masonic people will be surprised that a society can be both
distracted by vain forms and give ideas an impul-
a sion that seems to require the use of all forces; those
who belong to the order and who have followed the Islands closely
The workshop activities understand this kind of anomaly very well.
Mali. To serve the development of individual intelligence-
a duel for the benefit of all, we left each person with complete freedom
to propose what would be just, or useful, or necessary, without
to give to the appreciation of this justice, this utility or of
this need for a limit other than reason or the knowledge of that
who makes the proposal. After all the sessions, we present to
brothers a silk purse into which they throw the story paper-
their requests, which are all invariably subject to
judgment of the lodge. In addition to this ability to attract attention
through a written proposal, the members of a workshop can
to still ask for and be given the floor on whatever subject they please.
to process. This broad capacity, limited only by respect
Masonic principles, can provide to frivolous minds, or
narrow-minded, or ill-intentioned, the opportunity to divert some
time a workshop of serious and grave objects which must occupy them
per tous, to provoke extremely heated quarrels,
very deep divisions; fortunately these great disputes of which
the love of noise is often the main driving force, to which the
Vanity, taken to exaggerated proportions, only resonates on one
point, without anyone elsewhere suspecting or noticing.
thought he had started a general fire, but only a few buildings were burned
a few sheaves at the corner of a field; it is thought that a
furious storm, the ship marches on, advances, without the
Passengers notice that the wind is swirling and stirring some
drops of water at the bottom of a bay.

The quarrels that took place within the Grand Lodge were
recorded in chronicles by men who attached

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OF FREEMASONRY, 245

the importance of the actions and words of the ruling power; hatched in another workshop, they would have gone completely unnoticed received, or at least without leaving a trace; however, despite the importance

no matter what the battlefield might offer them, they had

— did not prevent Masonic thought from radiating to others points. Thus, Freemasonry, whose actions were completely hidden in France for a long time, appears in Paris, where Lord Derwen-Water founded a lodge in 1725. It was introduced in 1751.

Russia and Holland, and the lodge in The Hague gives initiation to.

François, Duke of Lorraine, Grand Duke of Tuscany, since em-Father of Germany. In Italy, Florence was the first to open a workshop. Ireland is organizing itself according to the plan adopted by England. Scotland, where work had been suspended for a long time, suddenly sees thirty-two lodges meeting in Edinburgh and to constitute a Grand Lodge. : | |

While Freemasonry still pursues the same goal, the followers are no longer the same; the new initiates are neither neither the peasants of the tenth century, nor the builders of the Renaissance-sance; a revolution has taken place in ideas and is being prepared in things; philosophy has penetrated the upper classes of the society; the ideas of equality and liberty, the essence of Freemasonry, preached by her, they find supporters among the nobility who humanity comes to mingle with the bourgeoisie to form the lodges; has taken a step, since the principles intended to bring about its renewal tions are now professed, defended by those who until then had shown themselves to be enemies.

But no sooner does the new Freemasonry manifest itself in broad daylight, that a vast persecution breaks out against her. The authorities don't really know what she is, and they're pursuing her. instinctively; they sense it rather than know it, and They outlaw it. It's a newspaper article that lends credence to the crusade. his first pretext; it was natural that the press would come to the aid of thought; a publication on Freemasonry inserted in

who permanently banned Masonic meetings by an edict from whose rigor they soon relaxed. That was in 1735 that the persecution was beginning against the lodges of Amsterdam, of

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The Hague, Nijmegen, and from that day the clergy fulminated against the Freemasons, a prelude to the eternal war that he was going to now to do it for them. Two years hadn't passed before the elect- The Palatine Emperor defended the assemblies of masons, and that all the Members of a lodge in Mannheim were arrested and thrown into prison; at the same time the Freemasons of Florence, gathered Despite an edict from the Grand Duke, they were persecuted by the priests. imprisoned in the name of an inquisitor sent by the Pope.

In the same year, the police chamber of the Châtelet of Paris was having the door of the caterer Chapelot bricked up, guilty of having received a meeting of Freemasons at his home, and condemned him to a fine of one thousand pounds. King Louis XV forbade his court to sei- those who would be initiated, and threatened anyone with the Bastille would accept the then-vacant Grand Mastership. Masons assembled Grains were thrown into the lodge on Rue des Deux-Écus in Paris. at For-l'Évêque, and finally Pope Clement XII launched against the Freemasons, the famous bull of excommunication (1) of the 4th day

(4) Here is the text of this speech bubble:

"Divine Providence having placed us, despite our unworthiness, in the chair of higher of the apostolate, to constantly watch over the safety of the flock that is our entrusted to us, we have given all our care, as much as divine intervention has allowed. permitted, and all our application to oppose vice and error with a barrier which in halt progress, especially to preserve the integrity of the Orthodox religion, and to to keep the faithful away, in these difficult times, from anything that could be a occasion for trouble.

"We learned, and public rumor left no room for doubt, that he had..." formed a certain society, assembly or association under the name of Freemasons or liberi muratori, or under an equivalent name, depending on the diversity of languages, in which people of all religions and all sect, which, under the affected guise of a natural probity that is demanded there and of v content, certain laws and statutes have been established that bind them together, and which, in particular, bind them, under the most severe penalties, by virtue of an oath sworn on the Holy Scriptures, to keep an inviolable secret about everything that happens in their assemblies.

"But since the crime reveals itself, and despite the precautions it He tries to hide, but he betrays himself by the brilliance he cannot stop, this society, t Assemblies have become so suspect to the faithful that every good man looks

If their actions were irreproachable, they would not evade the flame. Hence it is that for a long time most princes have wisely These societies were outlawed by their states. They regarded these kinds of people as enemies of public safety officer.

OF FREEMASONRY. 247

The calends of May 1738. It was nothing less than the death penalty, confiscation of property, an irredeemable punishment

Having therefore given careful consideration to the great evils that arise for the ordinary of these associations, which are always detrimental to the tranquility of the State and the and which, as such, cannot be reconciled with civil and canon law: instructed Moreover, by the very word of God, that as a prudent and faithful servant, Chosen to govern the Lord's flock, we must continually be in beware of people of this character, lest, like the thief, they per- a hundred the house, and that, like so many foxes, they do not throw themselves into the v do not spread desolation everywhere, that is to say, for fear that they might seduce the s do not secretly wound innocent souls with their arrows;

"Enfo, wanting to stop the course of this perversion and prohibit a path that dou- nerait licu dese laisser aller impunément à beaucoup de iniquités, et pour plusieurs reasons known to us, which are also just and well-founded, after having deliberated on the bereaved with our venerable brothers the cardinals of the holy Roman Church, and of their opinion, and even also of our own movement and certain knowledge, and of all to the fullness of our apostolic power, we have resolved to condemn and to defend, as in fact we condemn and defend by our present constitution- tion and repeatedly, the aforementioned societies, assemblies of Freemasons, or designated under another name, whatever it may be.

"That is why we very expressly forbid, and by virtue of holy obedience, to all the faithful, whether lay, secular or regular clergy, including those who must be specially appointed, of whatever rank, grade, condition, dignity and pre- no matter how minor they may be, to enter, for whatever reason and under whatever pretext that is, in the aforementioned Freemason societies; to promote their increase; to receive or hide them at home or elsewhere; to become associated with them, to attend them, to facilitate their assemblies, to provide them with anything; to help the advice; to lend them aid and favor in public or in secret; to act directly- directly or indirectly, either directly or through others; to urge, to solicit, to induce, to encourage someone to be adopted into these societies, to attend them, to help them in whatever way it may be, and to foment them. We order them, in the con- to prohibit themselves entirely from these associations or assemblies, under penalty of excommunication which will be incurred by the sole fact and without further declaration by t comings whom we have mentioned, from which excommunication they will not be able

to be absolved only by us or by the sovereign pontiff then reigning, if not by

the article of death.

"We further desire and order that the bishops, prelates, superiors and other ordi-
The local authorities, as well as the inquisitors, proceed against the offenders,
whatever their rank, condition, order, dignity, and preeminence; let them work
to repress them, and that they punish them with the penalties they deserve, as very people
suspected of heresy.

"To that end, we give each and every one of them the power to prosecute them and"
to punish them according to the law, and to resort, if necessary, to the arm
secular.

"We also want copies of this constitution to have the same force as
the original, as soon as they are accompanied by the subscription of a public notary and t
of some person situated in ecclesiastical dignity.

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and without hope of grace (1), for those who would enter into
the order, for the demolition of the houses of those who would receive
meetings; people were still instructed to
proposals would be made to initiate them into the process of having to denounce them.
otherwise you'll face hardship.

The priests did not limit themselves to threats; a sentence of
the Inquisition had a Masonic book burned in Rome by the
hand of the executioner, act of vandals who would like to destroy jus-
than to monuments erected by thought, a stupid act since
the invention of printing, if we consider it in its result
material, but clearly revealing the tendencies of a body. To
Florence, a citizen suspected of running a box in her home
Freemasons were arrested, tortured, and condemned
to detention. Clement XII's bull was published in Malta, hence
Several inhabitants and knights went into exile; Philip V, in Spain-
gne, issued an edict against the Freemasons, imprisoning them
to a certain number; in Holland, the priests were stirring up trouble against
They were driven by ignorance and fanaticism; the Bishop of Marseille fulminated...
commandment, and in Portugal they were condemned to the galleys and to
banishment.

Only a part of Germany showed tolerance, thanks to the
King Frederick William II, who presided over the lodges, gave himself-
even the initiation of his brother and several sovereign princes;
but she could not prevent the imprisonment of the masons at
Vienna, nor the persecution to which Rome was only just beginning

centuries ago, the Inquisition.

"Let no one, moreover, be so rash as to dare attack or contradict the present declaration, conviction, defense, and prohibition. If someone was wearing just that, to such an extent of audacity, let him know that he will incur the indignation of God and the blessed apostles Saint Peter and Saint Paul.

Given at Rome, at Saint Mary Major, in the year since the incarnation of Jesus Christ 1738, the 4th of the Kalends of May, of our pontificate the eighth.

» A. Card. producer. The place + of the sccuu,
» C. Amar, vice-secretary. JB Eucèxe.

"Registered at the writs secretariat, on the above day, month and year, and published" to the usual places in Rome, etc.

(1) Edict of Cardinal Firrao, in execution of the bull of Clement XII.

OF THE FRENCH NATIONALITY. 249

This power, which was destined to bring desolation to families, the trouble in consciences, torturing so many unfortunate people, pouring so much bloodshed, covering all ambitions with a religious veil temporal, giving and taking away empires, cursing Rome and the god of the Christians, had begun in 1208, in Gaul Narbonne, during the pontificate of Innocent III. The schism of the Albigensian region was expanding, and the bishops had petitioned the Pope for repressive measures against him; two monks had been charged by the pontiff to preach against the Albigensians what was called a crusade through the odious abuse of a great idea; their success urged the Pope to create inquisitors independent of the events, tasked with prosecuting heretics, as delegates of the holy-siege. It was quite a revolution: political, because it established a jurisdiction, a justice system separate from that of the country, qualified of crimes, without the cooperation of the true and natural legislator, of acts of conscience that were not the responsibility of anyone; religious, because it changed the living conditions of the bishops, modified their temporal power placed them themselves under surveillance and almost under the authority of the legates.

These strange missionaries, who began by violating the laws, the denial of ancient rights, the contempt for freedom of examination men had the power to proscribe, to hand over to the secular arm those who would not want to renounce heresy, after having however confiscated their property, a measure that the church never failed to take, they tried to draw the king, the counts, the barons into

those that the knights who departed for the Holy Land deserved. Philippe wanted to remain neutral, the lords refused, the The French bishops themselves did not welcome the intervention of these foreigners. The most prominent among the Albigensians were known under the name of Perfects; the legates held talks with them, but they could not train them. They then took another path: They summon the lords to prosecute the heretics, threatening those who would not obey, to excommunicate them, to put them under the in- forbidden on their properties, to release the vassals from the oath of fidelity, to finally punish the rebels by all sorts of means.

We know the rest: the crusade was organized under the orders of
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Simon de Montfort; the Lateran Council ordered the measures more cruel, more infamous, and thousands of people perished return to the islands of torment.

Saint Dominic, who displayed in this horrible war a His deplorable zeal led him to found an institute of inquisitorial monks; he He created one of women charged with praying to God for triumph Catholics and the extirpation of heresies, then a third composed of secular people, living in the world to assist those who preached. This latter order was called the militia of Christ; Its members assisted the inquisitors and were regarded as belonging to the family of the Inquisition, and were named the familiar (1). The workings of this institution are immediately clear: spies, men and women, judges and executioners. Under the guise of faith, she had penetrated everywhere, in Italy, in Spain, and everywhere had signaled its establishment by cruelties; the Dominican order was specifically charged

the bodies. From time to time the people rise up against these awful men who perpetually threaten one of the most precious freedoms, that of conscience, and kills some worries sites; Rome makes saints of them.

It was necessary to gain acceptance for this institution among the people by... deceiving; a priest whom the Holy Office considers one of his brightest lights, Louis de Paramo (2), imagines to attribute to the eternal Father himself, in the earthly paradise, the invention of the Inquisition, and to have it exercised against Adam the power of the preaching brothers. In his book, one of the most curious monuments to human aberrations, to trivial lies and of monastic bad faith, the writer has God quote Adam in court shouting to him: "Adam, where are you?" (Adam, ubt esP) for, he said, the lack of citation would have rendered the proceedings null and void. God. The holy water under which so-called heretics are burned. is modeled on the garments of skin that God made for Adam and to Eve. By stripping them of the possessions they owned in the

(4) Llorente, History of the Inquisition, vol. 1, p. 51.

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* (2) Book II, Chapter NT. |

OF FREEMASONRY. 251

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earthly paradise, this same God has already approved the plundering actions of which the inquisitors will be guilty by confiscating the the fortune of those they throw into the fire.

The wretched author of these absurdities goes even further: for him Jesus was the first inquisitor of the new law; by establishing Saint Peter, at the head of the church, transmitted his powers to him, from where he It follows that the popes are inquisitors by divine right. These are the ex-Travagances, the senseless dreams that will claim so many victims, ignite-Streams will be lit throughout Europe, America, and India,

What restraint can be imposed on fanatics convinced that they are islands? successors of God the Father and Jesus? Who will stop them? Now, are they on this path of cruelty? What tortures do they see as... Too painful, what tortures too cruel? Who will make them to understand that the confiscation of heretics' property is a

unfortunate children whose fathers they will kill and whom they will strip of their possessions will themselves, when they are shown God punishing on all the human race, the alleged disobedience of earthly paradise. So clever rogues soon took advantage of the ignorance of peoples, superstition and fear of kings, and the horrible tribunal is accepted as the judge between God and man.

The Lisbon court had resisted, albeit weakly, the establishment—the oath of the inquisition; on the representations of King John I, the Pope Innocent VII had revoked the powers of the inquisitors Portuguese; the accused had been acquitted, reinstated in their offices and dignities; the sequestration placed on their property had been raised; but, under King John III and the pontificate of Paul III, a The forger presents himself in Lisbon as a legate; he brings to king of letters patent from the Pope; his patents are signed by the Pope. bearing the papal seal; he has full power to create a grand inquisitor and officers of the holy office; he borrows from considerable sums in the name of the Apostolic Chamber of

Hail Rome; he lives like a prince; the king is astonished, but dares not resist; the false legate levies a tax, assembles his tribunal, and, |

before his deception could be discovered, he burned two hundred people and extorts two hundred thousand crowns. In vain is the lie exposed, the false legate removed in

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a tour by a Spanish nobleman from whom he had borrowed on counterfeit bills, taken to Madrid, sentenced to whipping and to Despite the difficulties, the Pope nonetheless ratified the procedures he had do, and be careful not to revoke the establishment of the Inquisition in Portugal. Doesn't God have the right to use all the means to consolidate its power?

This tribunal establishes as a principle that compassion for the Children reduced to begging should not be softened by the severity of the measures. towards the guilty party (1); he adopts cunning as a means (2), not does not want an accusation erased from the book of the Inquisition even devoid of any appearance of truth, because it may be useful later (3), states that it is not necessary to insert

only that there is insufficient evidence against him, so that he can never claim absolution (4). He accepts the denunciations by the woman and the child against the husband and the father, thus opening the door to the most appalling abuses, pushing to the most horrible crimes; to appeal to superstition, to make it complicit in his murders, he grants indulgences to those who sit— They will be subjected to the torture of the condemned. What a religion! What a morality!

The clergy criticized the Freemasons for the mystery that surrounded them he enveloped; he shouted it loudly from his pulpits, in his writings, that we do not hide to do good, that evil alone has the need to veil oneself; it was repeating the accusation of Clement XII; but, alas! as if to testify to the poverty of spirit of all enemies of freedom of conscience, of freedom of the In thought, this Clement was himself merely a plagiarist of Caecilius. the accuser of the Christians, who had exclaimed with so little wisdom and reason: "Why do they hide this so carefully?" What do they do and what do they revere? When honesty is on full display In broad daylight, crime seeks out the darkness (5).

(2) Nicolas Eymeric, Dictionary of Inquisitors, p. 58.

(2) Ibid., *ibid.*, *ibid.*, p. 291.

(3) Ibid., *ibid.*, p.193.

(4) Ibid., *ibid.*, *ibid.*, p. 319.

(3) Cur oculiare et abscondere quidquid colunt magnoperè nituntur? Quüm honesta semper publico gaudeant, seelerata secreta sint. (Minutius Félix, p. 22, edition in-49.)

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OF FREEMASONRY. 253

From century to century, the Inquisition found some new heresy. new to pursue, some victims to deliver to exile, to the persecutors cutions, to the stake, and forces the kings themselves to attend the executions. These are the followers of the Waldensians, the partisans of Wiclef, the Begards, the supposedly apostate Jews who are coveted wealth; each of the Catholic countries has its scaffolds.

The bull of Clement XII had given the signal against the Frank-Freemasonry; we saw Philip V, in Spain, publish a A terrible order, the courts send the mem— From the lodges, the Cardinal Vicar of Rome declared that they would be punished by death, without reprieve, the Châtelet walled up the cabaret

Marseille issues a decree against Freemasons;
The Châtelet ordinances once again outlawed the meetings

which, held in spite of these orders, are dispersed by force;
“Leroy the caterer, who allowed a meeting to be held at his home, is

sentenced to a fine of 3,000 pounds; Benedict XIV renews the
Bull of Clement XII; the examiner of books for the holy office
denounces the existence of Freemasons; the Archbishop of Avignon,
By publishing the bull, he orders the faithful to return to his
in the hands or in those of the inquisitor the manuscript which contains
their regulations and their names; Charles III of Naples proscribed
their meetings; Frederick [], King of Sweden, forbade their assemblies
wounded under penalty of death, then reports this cruel edict; the magistrates
The treaties of Geneva suppress the lodges founded in that city;
Ferdinand VI of Spain issued a new ordinance against them—
nance which equates them with state criminals in the first instance;
The Inquisition did not limit itself to persecuting assemblies, it
penetrates through espionage into the lives of families and workshops,
and, without waiting for the facts, punishes intentions. A Frenchman,
Mr. Tournon had gone to settle in Madrid, to found a factory there,
and to train Spanish workers there. In 1757, he was denounced by
one of those he employed, as a suspect of heresy, for having
asked his students, the denunciation document states, to be received
Freemasons, promising to have them recognized as
such as those established by Masonic power in France. Some
had consented; Mr. Tournon showed them a diploma on which

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engraved were instruments of architecture and astronomy, he
he told them about an oath by which they pledged to keep the
Silence was maintained regarding everything that could be seen and heard; they believed th
This had to do with magic; Mr. Tournon was arrested and imprisoned.
in the secret prisons of the Holy Office, which conducted his trial.
His interrogation, extracted from the minutes of the in—
The requisition will perfectly illustrate the hatred of this court.
against Freemasonry.
The Inquisitor. – Do you swear to God and to this holy cross of
To tell the truth?

Mr. Tournon. – I swear it.

The request for his name, country, and reason for... follows.

– Do you know why you were arrested and locked up in the prisons of the Holy Office P |

– I suppose it's because I said I was a Freemason.

He recalls the opportunities made for his workers.

– Did you tell them the truth?

– Yes.

– So you're a Freemason?

– For twenty years.

– Have you attended Freemason meetings?

– Yes, while I was in Paris.

– Were you there in Spain?

– No; I don't even know if there are Freemason lodges.

– If there were any, would you have attended?

– Yes.

– Are you a Christian, a Roman Catholic?

– Yes; I was baptized in the church of Saint-Paul, in Paris, which was the parish of my father and mother.

– How dare you, with your Christian faith, to find at Masonic assemblies, knowing that they are contrary to religion?

– I never knew that, I'm even unaware of it: now, because I don't I saw and heard nothing contrary to religion.

– How can you deny it, since you know that we professes, in Freemasonry, indifference to religion.

OF FREEMASONRY. 255

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which is contrary to the article of faith (outside the church there is no

that by professing the Catholic, Apostolic and Roman religion P

– This indifference is not professed among the Franks–
Freemasons. What is true is that, in order to be received among them,
It is irrelevant whether one is Catholic or not.

– So Freemasonry is an anti-religious body.

– That cannot be either; for the purpose of its institution
is not to fight against or deny the necessity or usefulness of a
religion, but to practice charity towards one's neighbor
unfortunate, whatever his religion, and –especially if he is
member of the society,

– Proof that indifferentism is the religious characteristic
The difference with Freemasonry is that one does not confess the very
Holy Trinity of God the Father, God the Son, and God the Holy One
Spirit, three distinct persons, one true God; since
Freemasons recognize only one God whom they call–
slow the Great Architect of the universe, which is to say, with

the heretical naturalist philosophers, that there is no other
The true religion is natural religion, in which one believes in
the existence of a creator God, as the author of nature,
viewing everything else as a purely human invention.

The inquisitor then summons the accused, out of respect for him, to
Jesus Christ and his mother, to tell the truth.

The accused replies that in the dressing rooms they don't deal with
neither to combat the mystery of the Trinity, nor to approve or reject it
the religious system of the naturalist philosophers. God is there
designated as the Great Architect of the Universe, by one of
these numerous allegories so common in Freemasonry and having
in relation to architectural art. He adds that in the lodge one does not concern oneself v
No religious dissertations, but Ed topics at the
religion.

The inquisitor having asked him if he believed, as a Catholic,
committing a sin of superstition by confusing things
sacred things with profane things, he first apologizes for not being
quite knowledgeable about all things relating to the purity of faith, but
He admits that anyone who would confuse, through disdain or contempt, the two

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with others, to make them produce supernatural effects, would commit the sin of superstition.

– Is it true that, in the ceremonies that accompany the Upon the reception of a new mason, the image of Our Lady appears. Lord Jesus Christ crucified, with the corpse of a man, a Skulls and other profane objects of that kind?

– The statutes of the order do not prescribe anything of the sort. If These things are sometimes used there, no doubt because the effect of some particular custom adopted there, or of any other arbitrary arrangement of the members of the corporation tion who are responsible for preparing everything for the reception of the candidates, because each lodge has its own customs and party ceremonies culières.

– That's not what you were asked; answer if it is
It is true that all of this can be observed in the lodges of Freemasons.

– Yes or no, depending on the arrangements made by those who are in charge of the initiation ceremonies.

– Did things happen this way when you were accepted?

– No.

– What oath must one take to be received as a Freemason?

He replies that we swear to keep secret the things we will see or hear.

Regarding this question: Is the oath accompanied by execration? And how do we do it? He replies that we consent to suffer all physical and moral penalties if one violates their promise.

– How important can this promise be for us to believes he can administer an execratory oath without indecency Just as formidable?

– That of good order in society.

– Why a crucifix if the reception of a Freemason is not Not considered a religious act?

– To penetrate the soul with a deeper respect at the moment where the novice will take the oath. It is not seen in all lodges. He does not it seems that when it comes to conferring a certain rank (rose-cross).

– Why do they bring a skull and crossbones there?

– So that the idea of death inspires more horror in the parjure.

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OF FREEMASONRY, 257

– What purpose does one see the corpse of a man there?

– In order to make the allegory of Hiram, the architect, more complete of the Temple in Jerusalem, which was, it is said, assassinated by traitors, and to make murder and harmful vices even more detestable
Until next time.

The inquisitor asks if it is true that the masons chose Saint John as their patron saint, and that they celebrate his feast day; what is the worship that is shown to him.

The accused replies that this ceremony is limited to a meal of brothers, after which a speech is read to encourage the guests to to practice charity.

Upon request, the sun, the moon, and are honored in the lodges.
The stars, he replies, are displayed there to make
The allegories of true light are more sensitive than the lodges.
These representations are received from the Great Architect of the Universe.
They instruct the brothers and encourage them to be benevolent.

The inquisitor told the accused that the explanations he had just given the statements he made are false and contrary to what he previously revealed himself. He urges him to tell the truth, to confess the heresies of indifferentism, supersilion, and idolatry, to ask for his forgiveness through his confession before the taxman accuses him criminally committed these horrible sins. After that, we can only... to pursue it rigorously, according to the holy canons.

"I told the truth in all my answers," said Mr. Tournon.
And if there are witnesses who have testified to the contrary, they are mistaken in the interpretation they have given of my paroles, because I only spoke about the object I was questioned about. only with the workers in my factory, and never in any other direction.

He is accused of wanting to train other men to to receive and embrace heretical, superstitious errors his and pagan. He admits it, but it was in their interest; that

However, it is false that he pushed them to embrace errors contrary to the Catholic faith, since there are none in Freemasonry, where there is no dogmatism.

The inquisitor said that it had been proven that these errors were not fanciful. He implores the accused to confess to them humbly,

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to ask for forgiveness and absolution for the censures incurred, if he does not does not want to be the cause of his misfortune through the loss of his body and of his soul

This is Montlion's first hearing. He is advised to to reflect in order to prepare for the two other hearings that await him will be granted through an effect of compassion and mercy rope that the holy tribunal always shows to the accused.

Mr. Tournon was returned to his prison. In both hearings— He persisted in his answers to these following questions. The taxman presented the indictment, which, according to custom, was divided into articles in accordance with the witness statements. The accused was offered

to choose a lawyer to defend him, which he refused, saying

that the lawyers in Spain are unfamiliar with the lodges, and perhaps— sharing the prejudices of the Holy Office towards them, they do not would know how to defend his case. He was offered the opportunity to present his evidence, or to dismiss the persons whom he believed had testified against him out of hatred, out of self-interest, or for some other particular motive. He refused, saying that the cause of his misfortune lay in a prejudice and the false interpretation given to things past. Moreover, after having carefully considered his position current situation and the consequences of its persistence, he had thought that it was wiser to admit he was wrong, and to confess his ignorance or the dangerous spirit of the statutes and customs of the Freemasonry. Based on these reasons, he declared again having seen nothing contrary to the Catholic faith in all that he had done it as a mason; but having been mistaken for lack of He was prepared to hate certain particular dogmas. all the heresies into which he might have fallen, and asked to be absolved of the censures, offering to carry out the penance that would be imposed on him. He hoped that this punishment would be moderate, because he had always acted in good faith, had always

sanity; faith had never been opposed, and he had acted in all peace of mind.

The defendant's request was accepted by the tax collector. His judgment was pronounced and notified in December 1757.

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niques; finally, idolatry, by honoring the images of the stars.

OF THE FRENCH-MACONNERIE. 259

EXTRACT FROM THE JUDGMENT.

Mr. Tournon is declared a suspect (of Levi) of indifferentism, in following Masonic practices which are imbued with naturalism; superstition, by mixing profane things with

feasts, oaths of execration and Masonic ceremonies-

Mr. Tournon has committed serious crimes, in approving the use of corpses in certain Masonic ceremonies- niques, by considering the horrible excrements as permissible which accompany the oaths of Freemasons, by wanting to present these errors as dogmas, and by seeking to entice good Catholics into Freemasonry, The holy canons and bulls excommunicate, and the laws of Espagne are subject to various temporal punishments, including those reserved primarily for state criminals, especially those who form secret societies without permission and the king's pleasure.

Mr. Tournon deserved a severe sentence for having found guilty of all these offenses, especially for attempting to corrupt good Catholics. Considering, however, that it is not born in Spain, which he acknowledged was an error committed by ignorance, that he asked for forgiveness and reconciliation through penance, he is condemned only, and by an effect of compassion and the mercy of the Holy Office, to a year of detention which he will have to accomplish in the prison he currently occupies, and, this Time expired, to be led, under the escort of the ministers of the holy-office, up to the French border, and banished from Spain for always, after he has been informed that, if he ever returns to the kingdom without the permission of the king and the holy office, it will be severely punished and according to the full rigor of the law.

tie of his sequestered effects to pay the expense he has already done or that he will do, as well as the costs of his trip to the borders of the kingdom (1).

(1) Llorente, History of the Inquisition, vol. IV, p. 66.

sacred things, and the worship of saints and images with joy.

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The judgment also includes a sentence for exercises in piety, orders a general confession to be made, and the book of reading to be read. Spiritual Exercises of Saint Ignatius of Loyola and that of John Eusèbe Nieremberg on the Difference between the temporal and the eternal, to recite the Holy Rosary of Our Lady the Victress Mary, of frequently repeat acts of faith, hope, charity and contrition, to learn Father Astèle's catechism by heart, to prepare to receive absolution at the Christmas, Easter and Pentecost, etc.

And, so that Mr. Tournon may be informed of this sentence and of With all these arrangements in place, a special auto-da-fé will be held in The courtrooms, the door open, in the presence of the secretaries of secrecy, employees of the Holy Office and persons with- which the lord inquisitor dean will have allowed to attend.

Mr. Tournon will appear in the auto-da-fé without wearing the blood-benito ni la corde de genèet, et entendrea debout la lecture de his judgment and his complaints; he will receive a remonstrance from the sei-dean, inquisitor; he will then abjure on his knees all the heresies, particularly the errors of which he was deemed suspected of Levi; he will read and sign his abjuration and his profession of faith in accordance with Catholic, Apostolic, and Roman dogma, with the promise never to attend Freemason meetings, to no longer present himself or behave as a brother of the order, and to consent, in case of recidivism, and if he is taken back by the saint-office, to be treated as a relapsed criminal and subject to the reserved penalties to those who fall back into the same crime (1).

This judgment was executed in its entirety. Mr. Tour- He did not return to France seeking a more hospitable asylum.

This struggle, so intense that Freemasonry had to support it, This did not prevent it from spreading in France, where there were energetic protests. gradually against Roman oppression; it was bound to to cover the whole country; the sun had risen, nothing could more neither the ordinances of the Châtelet nor the prohibitions could stop its light of Louis XV, nor the conclusions of the Sorbonne against the order. By the end of 1736, four lodges existed in Paris; on the 24th

(4) Llorente, History of the Inquisition, vol. IV, p. 67,

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OF FREEMASONRY. 261

In June 1738, the Duke of Antin was elected Grand Master, and the king did not He didn't send him to the Bastille, as he had threatened to do. The half-century that followed offered the spectacle of the greatest development The development of masonry in France. Paris saw the legal creation of formally and authentically, in 1743, under the name of Grand Lodge English in France, a central power which, in 1756, was to cease to recognize London's supremacy, to declare itself Great-Lodge of the kingdom and imprint its direction on a large number workshops. |

The provinces responded enthusiastically to the call of the capital. tale; Bordeaux, which had been initiated as early as 1732, worked with a remarkable activity, but not without obstacles and dangers, at the spreading the ideas she had received in order to pass them on, faithful custodian of a light that she was meant to radiate around her. Her English Lodge was not content with simply opening its by opening doors to the city's inhabitants, it constituted workshops at Lorient, to Limoges; the ships that left the port and carried French goods in our colonies carried in their veils the regenerative principles of order, and a lodge was founded in Cayenne in 1755; ten years later established itself in Périgueux, the Lodge of Friendship.

Driven by the purity of Masonic doctrines, obeying the philosophical thought that was already quietly stirring France, many citizens, happy to contribute to the disclosure of thoughts preached in the meetings, and which were expected, as they spread, They came to line up on the columns, soon to change the face of the country from this lodge where bourgeois and nobles mingled and blended and priests. This era, in fact, offers the example of the clergy... throwing themselves into the political movement to support it, and members of the nobility openly adopting principles

is changing; humanity is entering a new phase; something

(1) The Devaulx family from Sarthe were counted in the FPAmitie lodge in Périgueux, Marquis of Taillefer, of Saint-Astrés, of Albzac de l'Adouze, of Blanzac. (We owe everything related to the lodges of Périgueux to the kindness of Brother Charrière. We regret that we cannot reproduce in its entirety a remarkable manuscript (through order, clarity, and the elevation of ideas.)

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something vague, unknown, foreshadows the union of the Third Estate and the clergy, the Jeu de Paume and the night of August 4th; a breeze is in the air The harbinger of the storm where the past will be swallowed up.

The mountains of the Ardèche, in their steep locations, had witnessed cruel massacres; their deep ravines had given refuge to freedom of inquiry and conscience during the long persecutions fomented by fanaticism; their tormented rocks were still stained with the blood of their unfortunate inhabitants; it was It was natural that an institution which wanted Tolerance of all religions brought together those who had been separated religion, proclaimed the equality of all men before the Grand Architect of the universe, and, by uniting them with the bonds of the brotherhood prepared them to form a single, great political family.

It was through the army that Freemasonry penetrated this province, because it too felt the wind that was blowing over France. The oldest lodge, initially called the Vivarais Regiment, was created in Saint-Omer, where the regiment was garrisoned (1). Little by little three lodges opened successively in Annonay (2); and soon Two of them founded a philanthropic society to help the elderly, the infirm and the indigent families (5). Two other lodges, one in La Voulte (4), the other in Tournon (5), were completing the conquest of the country with Masonic ideas.

(1) She took the title of Parfaite-Union. Ven...: F.". Dupret, officer of the regiment. Constitutions of the Grand Lodge of France, dated April 15, 1759, renewed by the Grand Orient on June 4, 1735.

(2) La Fraie-Vertu. Founders: FF. Lombard, Monneron, Frachon, Chevalier, Demissolz, Demissolz de Lapras, brigade leader in the artillery. Affiliated in 1766 to that of Saint-Jean de Saint-Louis, of the Metz regiment. Renewed constitutions by the Grand Orient, dated July 1775.

True Friendship. November 16, 1778. Founders: Brothers Claude Peiron and Raviuel. Peiron, Blanc, Malsontier, Bluchier. This lodge is distinguished by the regularity of its works, The clarity with which the principles and the elevation of the philosophical questions that were addressed there; there, among others, Monne- were initiated, Joseph Montgolfier, baron de Canson, Bollioud de Brognieux, Boissy-d'Anglas.

(3) This creation dates from 1788; these two lodges continued their work until- than in 1815.

(4) Saint Vincent of Perseverance. Constitutions of the Grand Lodge of France, in Date of November 23, 1769. Vée.. : F.-. Tardy de Montravel, artillery captain.

(3) Perfect Union. Constitutions of the Grand Orient, dated April 18, 1774. Ven.:

| OF FREEMASONRY, 263

Franche-Comté joined the movement with gusto; a The lodge was first established in Besançon, installed by the intendant. of the province which was appointed its grand master (1); it had more late a chapter of rose-craix, and, wanting to initiate the ladies into ideas of Freemasonry, he created an adoption lodge for them. provincial intendants, subdelegates, magistrates, directors of various finance departments, lawyers, officers, canons, abbots, and religious figures from various orders lined up on its columns, and the number of its members became considerable.

The principles of liberty and equality were upheld there with energy; that was the spirit of the Masonic constitution, but Several deliberations from this workshop demonstrate that no one was not willing to compromise on this point.

Later, a second lodge opened in this city (2), and she closely united herself with the first, whose aspirations she followed and the traces. Poligny, Dôle, Salins, Lons-le-Saunier, formed soon a powerful Masonic circle that began to communicate cation with Lyon and Strasbourg. Besançon became a center where brought together deputies from Basel, Salins, Vesoul, Lons-le-Saunier Saunier, from Luxeuil, from Poligny, to agree on the measures to be taken in the interest of order, and appointed the delegates who were to go to Paris to attend the installation of the Grand Master. In the same circle, Gray had his lodge, Langres, Fontaine-French women, theirs.

Not all priests were willing to support the regeneration of France; the repulsion that some of them their protests against the lodges went so far as to refuse to their share the donations intended to come to the aid of the unfortunate. In a year of hardship, the brothers and sisters of Besançon

F. Dumaine, notary. (We owe all the notes concerning the Ardèche to the com-
pleasure boat of F.*. Poncer, of Annonay.)

(1) La Sincérîte, founded in 1764, to the French rite and the ancient Scottish rite and
accepted; it was authorized by the Grand Lodge of France, from which it received constitutions in 1766 only.

(2) La Parfaite-Union, founded in 1771.

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wheat and offered it to the town priest to distribute to
indigents. Although the venerable master of the lodge was a canon, the
The priest declined the mission, on the pretext that going to the intermediary
To acknowledge this charity would be to recognize and confess a body
which was not authorized by the king, nor by the law, nor by the church. The
The mayor, to whom the lodge addressed itself, did not share this scruple;
accepted the offer eagerly; the wheat was handed over to the bakers
Gers, and the bread was distributed at the town hall.

To the south Marseille, to the east Lyon, to the north Rouen, Arras, had
their lodges, and formed the nodes of this vast chain of union
which surrounded France. However, this development was too
quick to be entirely directed, controlled, by a power
central authority established outside the laws of the kingdom, and to which the obedience-
The action was entirely voluntary. It does not belong to all men
to fully understand the purpose of a mysterious association; the
superficial, narrow minds, which have been and will constantly be the
the scourge of Freemasonry, they are preoccupied with forms; the
vanity fuels their desires for precedence, supremacy, and the
Lodges are bustling about fruitlessly trying to resolve these futile questions.

This era offered a sad spectacle of this; the Masonic institution-
that was invading from all sides at once; it was spreading
under the auspices of England, of the National Grand Lodge of
France, under the influence of Scottish Rite ideals and nebulous dreams
of Germany; the feeling of the need for leadership had
led to the creation of the Grand Lodge of France, and, if its power
would have been completely accepted and recognized everywhere; it would have been easy,
From that moment on, to imprint on the order a movement of the most
powerful; but disagreements arose. Is this the fault
Human weakness? Is this the result of Machiavellianism?
power? Singular facts give this last thought a
a certain appearance of truth; or an order where each of the
the individuals who comprise it enjoy absolute freedom of examination,
'of appreciation and expression of his thoughts, is it necessarily
destined to see divisions arise within its ranks? Whatever the case may be,
the disagreements that had stirred the workshops of England
were partly reproduced in Paris. The three ruling powers of

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creation of workshops under all rites, grades, chapters, of courts, more or less regular, of councils decorated with the most pompous and strangest titles that were installed in the capital and in the provinces.

Childbirth was difficult; some men, forgetting that Only election, in Freemasonry, can confer the jobs, aspired to job security and thus failed to recognize the The very law of their existence; the affiliates can judge the the confusion that such a satisfied claim must have caused. Vanity ignored in the lodges the principle of equality that the order proclaimed and was meant to radiate outwards; she was not content in addition to the three symbolic degrees; a chapter was seen to emerge taking the title of Council of Emperors of the East and West, sovereign princes of Freemasonry, issuing capitularies for the high ranks, appointing inspectors-general responsible for to propagate the Freemasonry he had established, having colleges on several points in France. War broke out between this council and the Grand Lodge, a war of pamphlets, exclusions, and decrees, of powerless decrees.

Fortunately, and despite this lack of uniformity which would have been if necessary, under all names, under all headings, despite all the idle pretensions, the general thought was everywhere the even, because it was no one's place to change it; the movement could be slowed, hindered in its progress. but it was not possible to stop him.

Of the mystery that reigned over the order, of its long-standing language and necessarily symbolic, was born, in the minds of some unfortunate ignorant people, poor deluded souls, the most strange, the craziest thing that ever came out of the human brain. Men who knew nothing of Freemasonry except the name convinced themselves that the secret they had heard about was none other than that of making gold; the great Masonic science- For them, icing was not the goal; the great work seemed to them the objective. that the institution was pursuing. [They did not understand that it was to change ideas, institutions, laws; they put the master instead of thought, and, unable to delve deeper into the symbol, They sought to create a chimera. Then, they were formed,

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fantastic (1).

in mountainous regions, in wooded countries, meetings which took place at night, in the deep shadow of the forests, where they gave themselves over to the most senseless practices, where the most

The great revolution that changed the face of France, stirred throughout Europe, it altered the political existence of almost all the nations, the great wars of the Empire, the progress of civilization—sation, have fought for a very long time against these illusions, without to destroy them; in the final years of the Restoration, assemblies of this kind, but which had preserved nothing of the traditional forms of Freemasonry, were held in the woods of certain regions, and perhaps we would find some Even today, a few last vestiges remain.

Finally, a cry for reform was heard; the Grand Lodge appointed commissioners, workshops in Paris and the provinces sent delegates; the Masonic representation assembled at the hotel of Chaulnes, under the presidency of the Duke of Luxembourg, and proclaimed, in 1772, a central power formed by officers of the order and deputies of the lodges, under the name of GRAND ORIENT OF FRANCE.

The following year, he promulgated the constitutions of the Freemasonry renewed the old patents and issued them. new developments, and gave it a strong impetus. However, the war The internal strife did not cease; some men, whom the creation of the the new power disinherited them from [a part that they had exercised in the leadership tried to resist him; under their influence, the The Grand Lodge continued its work and correspondence; the rite The Scotsman increased the number of his workshops; the councils strove— They sought to extend their jurisdiction. Petty passions held sway. a major role in this conflict, where incredible zeal was displayed ble, an unheard— of vivacity; they were more bewildered than wicked In your case, there was more vanity than real ambition.

(4) We have before us manuscripts from the last century, obviously copied of books unknown to us, manuscripts where naivety reveals good faith, in which contain details, requests, answers, and euphemistic indications Masonic ment, leaving no doubt that, in the mind of the copyist, the Perfection in order was achieved when one arrived at the transmutation of metals.

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The struggle that followed the creation of the Grand Orient must not be confused, however sad it may have been, with the disputes of London; in France, it was a question of the direction to be given to the institution; men equally determined to march in the same direction conquest may not always agree on the path it is necessary to take into account the leaders who should be placed at their head; Unfortunately, in these disputes born of serious thought, Minds are stirred, human passions are given free rein, and divert resources that should be used elsewhere.

When, seventy-five years later, we look back on Looking back, we pause on this period when order was in turmoil. disputes so deplorable that the means adopted to appease them only exacerbate them further; it must be acknowledged that the institution The Masonic tradition must have had great strength not to be among them broken.

Viewed from afar and from above, all these rivalries seem quite poor-past; we no longer hear the echo of those struggles which were so ardent; the resounding words of passionate orators who stirred the crowd, they find us cold and insensitive; this viva-In this city, this noise, these threats, these partisan acts, do not move us. no, because through all these miseries inherent in humanity-Unity, one thought has triumphed, which dominates everything. From somewhere When the wind came, it blew towards the same point, leading to same goal.

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CHAPTER NINTH.

State of Freemasonry in Europe at the advent of the Grand Orient.— In Russia, — In Poland. — In the Netherlands. — In Germany. — In Sweden. — In Denmark. — In Switzerland. — In Italy, — In Avignon. — In Spain. — State of the institution in France. — Extension of the

Voltaire. – The situation of Freemasonry in the Americas. – A serious question
Masonic tensions stirred up by the War of Independence – French Revolution; influence of t
Freemasonry on the revolution.

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RE. AVORIZED by the need for a:
*"Uniform direction, finally out
= n S, of the long conflict that agitated the

ML Orient set to work; he did not

It wasn't guaranteed that he would succeed completely.

STREETS PS years the difficult work of printing everywhere a

PAT works identically, to regularize all shapes

FEAT | of the institution, but nothing could stop Île anymore

aq development of Freemasonry, and he the

And secondly, powerfully.

y LS At the moment he took the reins of an administration
#8" \ news, the whole of Europe was being silently worked on
ÿ JS by the mysterious association whose principles are spreading–

| were in all states, including the brilliant ceremonies
These were not empty representations, but spoke more to the
to the heart and soul as well as to the eyes. Introduced forty years ago in

In Russia, Freemasonry initially only had assemblies.

extremely secret; in 1763, Catherine IT had taken up residence there–

she had declared herself the protector; many lodges had
created, but almost exclusively reserved for the nobility who,
In his initial enthusiasm, he opened workshops in his castles.

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JN lodges of France, the Grand– .

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The social organization of this country did not allow Freemasonry it is not reasonable to assume a very large extent; however, some However limited it may have been, the philosophical principles, the new ideas—the seeds she sowed, the future she foresaw, were not long in coming not to frighten, or at least to worry Catherine, who, from then on, pronounced against her, without, however, daring to take action. Those who had only joined the association through training, through Out of curiosity, they abandoned the lodges in imitation so as not to displease those in power; only a few continued their They worked amidst the harassment they faced. were to be, a few years later, strictly closed by Paul I*, at the urging of the Jesuits who had barely been recalled and

who thus marked their return by proscription.

The Masonic institution had penetrated Poland at the same time

at the time in Russia; Augustus II had soon banned it there in – promulgating and posting the bull of Clement X. From this

At that moment, she had lived underground, in the deepest shadow. thick, and its trace is only found a few years after the foundation of the Grand Orient of France, in 1780; but soon, at limiting this, a Grand Orient was established in Warsaw to govern Poland and the Grand Duchy of Lithuania; Warsaw, Wilna, Posen, Dobno, Grodno, were represented there by their deputies.

In the Netherlands, the States General had unsuccessfully outlawed Freemasonry, the clergy had in vain roused against it the population, it had triumphed, and, scarcely installed, the Great-The Orient of France made a treaty with the Grand Lodge of Holland. This was headed by Mr. de Boetzelner, lieutenant-colonel of the Dutch Foot Guards regiment, which occupied the position of national grand master since 1757.

Freemasonry had considerable influence in Germany various; protected in Prussia by a philosopher-king, she had based in Berlin, and the work of one of its lodges was being held alternatively in German this in French; the precise language a positive philosophy penetrated to the heart of the new power-sance which aspired to the leadership of the Germanic body; the ideas language followed naturally. The city of Brunswick had seen

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The Freemasons are establishing an institute for young orphans; the Thought arrived on the wings of benevolence. Upper Saxony was invaded; lodges were formed in Altenburg, Nuremberg, Hamburg, Leipzig.

All classes competed; the sovereign prince of Bayreuth had opened his palace to Masonic meetings; the Baron of Hund had founded a workshop in Kittlitz, near Lobau; Dresden was for a long time the seat of a fairly powerful Masonic organization already strong enough to carry out a reform that took the name of this city and was called the Dresden Reform. In Prague, four lodges had come together to found and endow an orphanage, and A few years later, during an overflow of the Eger, all The brothers distinguished themselves by saving flood victims at the risk of their own life, distributed aid to families ruined by the plague, did not were not afraid to go and solicit public charity for themselves, acting as intermediaries, and thus deserving of blessings unfortunate people at the same time as they spread their doctrines, a double benefit that extended to both the soul and the body.

But the situation was far from being so prosperous everywhere, too brilliant; the medal had a sad reverse side. The past struggled with all the strength he still possessed. We saw, from the very introduction of Freemasonry in the Palatinate, the Palatine elector defends the meetings and have all the members of a lodge thrown in prison. The German emperor, Charles VI, had banned the institution of states subject to his obedience; the brothers established in the capital had tried to escape the consequences of the edict by dissimulating, re-establishing their existence under a new and unknown name, and had seen, despite this precaution, arrested and imprisoned.

Marie-Thérèse had severely proscribed them, and soon Joseph II had deprived of their jobs the civil servants who belonged to the lodges. The magistrates of Danzig had ruled against the Freemasons; the priests of Aachen, and in particular—The Capuchin Islands and the Dominicans, heirs to the fanaticism of their boss, dissatisfied with the banishment decree which, In addition to heavy fines, they were being driven out of the city. they hurled anathemas from their pulpits, accusing them of all the crimes formerly attributed to the Templars, aroused

-inspirations, threatened them, insulted them, attacked them even

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against them a superstitious, ignorant crowd, who, under their.

in the streets. In Bavaria, in the Duchy of Baden, they were not treated with less rigor. The fight was on the vast proportions.

In the alternatives of such a struggle, it was impossible that Freemasons, protected on one point, persecuted on another others receive and follow a uniform direction; darkness being the only guarantee for some, how can the thought of

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had her leaders guided them to their hidden retreats from all

eyes? Also, different systems had been introduced in Germany—
gne. Mysticism and reverie, whose German nature is
imprints found a career, and imaginations gave free rein to
were born into fantastic dreams, rushed towards the realization of
mad fantasies; they had mistaken the letter for the spirit; rites
ceremonies had been created; they were being sought there
also the philosopher's stone, people indulged in evocations, they
studied, or rather, people thought they were studying magic; they even went so far as to
to found a school of this so-called science.

In Sweden, Masonic assemblies, initially banned under
the death penalty, had been permitted some time later, and
They had soon grown large enough, had become powerful enough
to establish a home for orphans in Stockholm

linen. Denmark had its workshops.

In the Swiss mountains, Freemasonry had
a direct confrontation with authority; proscribed here, on the contrary there
protected and prosperous, it disappeared from one point to reappear there—
to return again. Cantonal sovereignty allowed him to live
freely in one country, while she was persecuted in
another. Bern had closed the lodges, ordered the masons
to abjure their oaths, and to impose fines on them;
Lausanne, after initially following this example, had shown
Soon there would be no more tolerance; the lodges had reopened; Geneva
allowed the institution to develop within itself.

In Italy, watched over by priests, hunted by the Inquisition,
the brothers braved prison, torture, and spread their message in secret |
their doctrines, despite the bulls of Clement XII, of Benedict XIV, |

despite the edicts of the King of Naples, Avignon saw the inquisitor Mabile, a Jacobin father, to prosecute the Freemasons, to surround the mother-in-law, remove the furniture, papers and islands charters.

Spain was under the control of Ferdinand VI's defenses, who had banned the meetings under penalty of being punished by offenders declared state criminals and tried as such; the Holy Office there reigned as sovereign.

Such was the situation of Freemasonry in Europe when the Grand Orient of France was established. This power was not not accepted without question, he had to defend himself against the accusations of usurpation, numerous volumes were written for attacking and supporting him; condemned to read a part of it for to give us an accurate idea of this sad struggle that shook the lodges whose minutes have been passed before our eyes, we cannot than to lament the time, knowledge and talent that were deployed there. However, we are pleased to note that in many In the workshops, resistance was only maintained out of fear of seeing the alterations principles and modify the purpose of Freemasonry (1).

This fear was unfounded, this danger did not exist; Each year was marked by treaties concluded with lodges. chapters, councils accepting the direction of the Grand-Orient, and by the extension given to the institution.

Marseille had four lodges established in a short time (2), one of whom unites with a client from New Orleans, then of this spirit of brotherhood which binds the Freemasons of both worlds.

Two new temples were built in Périgueux (5). At Mans opened a most brilliant lodge, whose principles were clearly proclaimed, the considerable benefits, the celebrations splendid, where the greatest severity was applied to the

(4) This is based on numerous documents that have been transmitted to us, with details very specific, by departmental lodges whose brothers were kind enough to to consult the archives for us.

(2) Perfect Sincerity, of 1763; the United Brothers, of 1776; the Meeting of the Elect, The Faithful Friends, from 1789.

(5) The Happy Encounter, the Meeting Point.

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receptions, and which relied heavily on its columns for memories of the clergy (1).

Freemasonry had made immense conquests in Paris; writers, artists, politicians, the whole school philosophical thinker who stirred Europe with his words, undermined the prejudice, fanaticism, and superstition were found in the temple, they coordinated their efforts there; one man was missing at this constellation, a man who, for sixty years, had attacked to the leaders who dominated society, and had struck them with an incredible passion, in the theatre, in history, in his letters, in his epistles, in his serious works, in his light poems, thus making a weapon of all resources

that nature had bestowed upon his vast genius.

Voltaire, who was unaware of the purpose of Freemasonry, He supposed her to be inspired by mysticism; he had treated her badly enough. | in his Philosophical Dictionary (2), had thrown upon her the sarcasms that he lavished on everything he believed to be tainted by superstition; but while he was indulging in fanaticism and tyranny, In such a harsh war, Freemasonry grew and spread. And the poet found himself one day, perhaps not without surprise, surrounded of men who were fighting for the same cause as him, and who all | belonged to the association whose efforts coincided so well | with those of the great writer. Franklin, printer, physicist, and legislator all at once; Court

| of Gebelin, whose universality few men have equaled

| knowledge and depth; Lalande, the great astronomer; the Dixmerie and Abbot Cordier of Saint-Firmin, both men of letters, were members of the Nine Sisters lodge founded under the inspiration of Helvétius, who died before it was inaugurated; these were They were the ones who suggested Voltaire be initiated. Completely

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(1) The Moria lodge. Several of its members soon made a name for themselves in illustrious arms and public affairs; it included the priests of Le Mans, Tuflé, d'Aigné, de Domfront, the Benedictines, the Oratorians, the Minims, the prior of Saint-Vincent. There had been an atclidr in Le Mans in 1740; its name is forgotten; the The oldest documents about this city date back only to 1787, and are ral- they bring to the Horia lodge, which was then in full operation.

. @) Works of Voltaire, Baudouin edition, vol. 56. Philosophical Dictionary,
| t. Vi, Initiation, p. 207 and 208.

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a stranger to the work in the workshops, of which he had no idea the scope, the poet experienced profound astonishment upon hearing- such men pressuring him to be admitted into the order Masonic; he did not think his tendencies were serious, and he saw the Franklins, the Lalandes, great thinkers, minds vast, seeking in Freemasonry the means to propagate their ideas.

Astonishment was soon followed by conviction; Voltaire learned that the lodges worked to dispel the darkness, to undermine the prejudices, to shed light on superstition; the goal he himself had constantly pursued was theirs; it was a powerful auxiliary which was revealing itself to him; perhaps he could even become interior- rement this justice that the impetus he had given to development The development of philosophical ideas was not without influence on the activity that Freemasonry was carrying out; he accepted.

It was on June 7, 1778, that Voltaire was taken to the lodge of Nine Sisters; presented by Cordier de Saint-Firmin, he was received in the porch by the brothers of Meslay, Lort, Bignon, Remy, Mercier, Cailhava, Fabrony, Dufresne, then introduced by the Chevalier de Villars. The lodge was presided over by Lalande. The Grand The poet relied on Franklin and Court de Gebelin, followed by Knight of Cubières.

There were no physical tests; the entire assembly knew the writer, judged him; no one needed to search what was in the philosopher's soul. Which of all the feelings that a man can keep hidden deep in his heart

who are the enemies of Freemasonry, he had fought them-
tus; the doctrines of order, he had sown them in all his
pages; what is asked of novices, he had done. The
Reception should be the starting point of a life of struggles, that of
Voltaire was the crowning achievement. The trials were therefore
all moral, and the illustrious philosopher found an opportunity there
natural ability to brilliantly expound dry ideas. "It's for us
"What was the lesson, and not for him," wrote one of the brothers who
had attended this ceremony.

When the time came to present him with the insignia of the order,

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Lalande gave him the symbolic apron, a sign and pledge of work;

It was Helvétius's; Voltaire spontaneously brought it to his

lips, thus honoring one of the boldest thinkers and one of the most

learned masons of that great era. Voltaire was nearing the end

of his long career illustrated by works intended to exercise

such a great influence on the revolution that was brewing and on

the century that would follow it; the edifice he had struck was undermined

on all sides, close to collapsing; the undermining work once

Once finished, the worker was going to die. A few months after this reception-

tion, so touching that one of the brothers present could not speak of it

with tears in his eyes, although many years had passed

Afterwards, the same Nine Sisters lodge rendered honors.

funeral services for the one whom the nation was soon to transport to the
temple of great men.

Lalande, who had presided over the initiation, also presided over the
funeral ceremony; he was attended by Franklin and the Earl of
Strogonof, who served as supervisors; Brother

Lechangeux was in charge of occupying the speaker's chair. "Two
One hundred visitors were admitted to the proceedings, introduced two by two
"And in complete silence. The orchestra was considerable and
» composed of the leading artists of the capital; it performed by
» intervals of pieces taken from Alceste, Castor and Pollux, and

» had decided that M^{re} Denis and Marquise de Villette should present-
 | » would just happen to attend the ceremony; they
 | » arrived, the first led by the Marquis brother of

 | » Villette, and the second by the brother marquis of Villevieille (1).
 D » We arrived at the burial enclosure via a long and narrow

 | » gallery; the room, entirely draped in black, decorated with

 | » taste and simplicity, and adorned with cartouches where one could read the most

 "Beautiful thoughts in prose and verse taken from the works of the illustrious"

(1) Madame la Marquise de Villette belonged to an adoption lodge; she was in 1819 Grand Mistress of the Belle et Bonne lodge in Paris. During a grand celebration Masonic ceremony held on February 9, 1819, in his residence on rue de Vaugirard, The bust of Voltaire was crowned. Mademoiselle Duchesnois recited verses by Jouy; Lacépède was venerated at an honorary table; Countess Guilleminot, Baroness de la Rochefoucault filled important functions.

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The deceased's room was lit only by a few lamps, the pale
 » clarity cast a dubious light; Voltaire's mausoleum was |
 » at the back of the room. |
 "The venerable man's speech was a kind of introduction;
 the lodge speaker read a speech similar to the subject of the |
 ceremony; the speaker from Thalia's lodge improvised a speech- |
 tion which was listened to with the keenest interest; finally, the brother of
 La Dixmerie delivered a eulogy for Voltaire. A fine gesture.
 took place around the middle of the speech, at the point where the speaker |
 he exclaimed, after having addressed the enemies of the great man: |
 And if the voice of truth cannot yet silence that of the
 Slander, I see no other way than lightning to impose it upon him
 "silence"; the drumbeat is heard, the mausoleum disappears, and |
 "One sees a painting depicting the apotheosis of Voltaire."
 "Brother Roucher then read a fragment of his poem of |
 The month of January, which contains an energetic tirade against
 the fanaticism that led to Voltaire being denied funeral honors,
 while scandalous ones were granted to the Cardinal of Île
 Roche-Aymon, hypocritical prelate, and to Abbot Terray, minister
 concoctaire.
 » This verse:

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"Where a great man rests, a god must dwell."

» reading of the entire piece.

"During the funeral ceremony, at the moment when the brothers go

"Place the mysterious branch at the foot of the cenotaph," Franklin

"offered, as a tribute of his fraternal sorrow, the crown which

| » had previously been presented on behalf of the lodge; it is |
"It is impossible to express the profound feeling that this produced."

» inspiration from Masonic friendship (1). » |

We understand what influence they must have exerted in the lodges |

Men like Voltaire, Franklin, Lalande, what an idea they had!

had to provide masonry work outside, and how many men- |

My colleagues considered themselves fortunate and were proud to share their work.

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(4) J.-C. Bezuchet, Précis historique de la Franc-Maçonnerie, t. I, p. 292 et

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"aroused enthusiasm; the author was obliged to start again the
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following.

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Whatever power one may attribute to principles, it is necessary

much in their triumph. The cooperation of the philosophers
the most daring of the eighteenth century in Masonic work

would suffice to have his views, his tendencies, his goal judged by this

at this stage of its history, if any doubts could remain at this
In this regard, Freemasonry sought to liberate peoples, in
the moral order and in the material order, that is to say, to destroy all
prejudices, all the errors that divide men into slaves
both as masters, as subjects and as sovereigns, as beggars and as
the wealthy, saturated with possessions, the damned and the elect; she attacked
both political and religious law; his action was to
to extend to the entire universe, that is to say, to all the points where it
had been able to penetrate; she substituted a law of love for war, and
united all peoples in a bond of brotherhood.

These principles of Freemasonry, the Revolution would
soon try to achieve them, and if he were not given the
To succeed completely, she had to sow seeds everywhere.
destined to grow. Seeing the purpose of the institution, one understands
why it counted among its members Helvétius, Cabanis, Camba-
Ceres, Franklin, Voltaire, Lalande, Parny, Lafayette, Washington,
and a great many other men who held a position
elevated in literature, in science, or played an important role-
both on the political scene.

Masonic principles and ceremonies had been
brought to North America by English colonists, and on
In this virgin land, order had quickly prospered; one could find
traces of it can be found in Boston as early as 1753. The following year, a Great-
A lodge is founded in this city; it issues constitutions to
provinces, while that of Kilwinning delivers at the same time
patents, and that the detached English regiments have their lodges
particulars. Favored by this threefold impetus, the institution
developed rapidly; the Scottish rite prevailed particularly.

The War of Independence broke out; Lafayette came to fight
in favor of liberty; it was in America that he was initiated.
Freemasons took a most active part in the struggles which

ensured the liberation of the new people, and lost at

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the Battle of Bunker's Hill, June 27, 1775, their Grand Master Warren, who fell in the midst of victory. The separation between England and America once consummated, the lodges of this The latter country no longer received the direction of the Masonic powers. ques of London and Scotland, founded in all the states Independent Grand Lodges, but which, imitating the constitution the country's political leaders, united closely, and appointed a single leader. grandmaster for all of America; so as not to leave any a pretext for quarrels and pretensions, they all admire rites and treated them equally.

By ceasing to recognize the supremacy of English lodges and Scottish, the American lodges continued their relations with they, and established with those of other European countries; printed documents contain the letters which were addressed, and as a result, several workshops of the two worlds had accredited correspondents with each other others. Apart from the issue that can divide two governments In Freemasonry, there is a link that brings them closer together. men.

The War of Independence raised a Masonic question— of the utmost importance, which had to be stirred by again, a few years later, in Europe, in the struggles of the Republic and Empire against other nations. France— Freemasonry preaches universal brotherhood, it condemns all unjust aggression, she disapproves of the war and does not look upon it as permitted only that which aims to repel the invasion. The American Freemasons, resorting to arms with their fellow citizens

_citizens to free their new homeland from a yoke that oppresses them

seemed too burdensome, to conquer their nationality and become

their cause, by their own right; the English soldiers who belong— Those born into Freemasonry must have had many ideas less certain about the legitimacy of the war they were about to wage, war ordered by politics, by the interests of England, but that the mistakes of those in power had brought about.

If doubt entered their souls, how could they to fight without disregarding the principles they had promised to

the equals of other peoples, did not doubt the justice of.

To follow? If they did not fight as brave and courageous soldiers, Were they not betraying their country? In the first case, what became the brotherhood that must unite all men, and one of the What are the main Masonic laws? In the second, what infringement

_ was not inclined towards the discipline so necessary for the troops, link

that cannot be broken without simultaneously dissolving the body Armed or exposed to the gravest dangers?

Among the men who were called upon to compete on the fields of Battle of the New World, many had shared the agape mystic, called together peace upon the universe, preached the concord, and suddenly the homeland gave to each from them a sword with which they might slaughter each other. Philosophical, religious, political, Freemasonry was going to- Will she triumph, or will her principles be misunderstood by those who had received his baptism. That was the question raised. through war. But Freemasonry was still only a an unenforced principle, unknown to most of those who follow the orders of power, the dangers to the homeland, the laws of war pushing- were on both sides, fighting each other; no state had made it his religion, his law. Freemasonry is like of all the great social ideas: adopted, practiced by individuals in all that this situation of isolation allows them, it could not be proclaimed by a nation as its law, to less so by all; for she who would make it her rule of conduct, to model its codes on it, would be, in its relations with other nations, inevitably trained to disregard its precepts.

But if the application of the principle of human fraternity, which would one day make wars between peoples impossible, were it not not permitted by the state of society, the masons still had to uphold the principles of equality and liberty, the triumph of which The phe had to necessarily precede that of fraternity. As for the war, it was not in the power of any Freemason of the empire- dear; in both camps, everyone obeyed their country, remember- queen mistress of all, and the duties of the citizen prevailed on the others; however, the Freemasons, after having fought With courage, they never forget that a mysterious bond unites them.

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that they owe aid and protection to that one among them, a compatriot or enemy, who fell wounded on the battlefield, or who was taken prisoner.

That is certainly not the ultimate goal of the principle, that is observation restricted by the state of laws, customs, and society entirely; it offered only individual consolations, that the benefits were limited, but it was then impossible for it. It turned out differently.

At the moment Voltaire died, like a star that leaves
After him, a long trail of light: Freemasonry.
reached the highest degree of power. The Duke of Chartres,
since Duke of Orléans, he was appointed Grand Master; outside of France,
twelve hundred lodges were in contact with the Grand Orient; at
Inside, three hundred lodges received direction from him; four
Hundreds more were scattered across the territory, depending on the
National Grand Lodge, of the Scottish Lodge, of the Rite of Misraïm;
chapters and advice were regularly provided; we had
wanted to involve women in this great movement which was
to foresee the regeneration of the country, and adoption lodges were
created in Paris and the provinces. In principle, per-
members of the highest aristocracy joined it; one saw in
the Lodge of Candor, the Duchess of Chartres, the Duchess of
Bourbon, the Princess of Lamballe, the Countess of Polignae, the
Countess of Choiseul-Gouffier, the Viscountess of Faudoas, the
Marquise de Courtebonne; all the ladies of the court followed
these big names in the boxes. But this enthusiasm should not
not to last, the ideas preached in the assemblies could not
not to be adopted by those who clung so closely to power
that was being undermined from all sides; other meetings of ladies continued
Nuërent, but those featuring the ladies of the court ceased
soon.

Imagine seven hundred workshops scattered across the ground of
France, in which the boldest, the most
Famous figures of the time repeated lessons of freedom every day.
equality, fraternity, religious tolerance, at a time when
the government was an absolute monarchy, where the state was
divided into distinct classes, where prejudices of birth, if they

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were beginning to be less powerful in social customs, were
enshrined in law, where inequality of conditions, of burdens,
was an integral part of the social contract, where the fanaticism of

how much Freemasonry, while remaining within the theories, had to help the movement that was preparing itself, to the great a jolt whose first oscillations could be felt.

Three Masonic powers acted, not in concert, but simultaneously, excited at the same time and by the thought of goal to achieve and by the natural rivalry that it aroused their coexistence. The Great Lodge survived and worked actively; The Grand Orient created workshops and regulated others; Scottish culture captivated minds and seduced with its representations. theatrical performances where the thrilling emotions of the drama served to development of doctrines. The ranks had a significance deep, no longer veiled in mystery, or whose veil was very transparent: Hiram was reason, light, freedom; His three companions who assassinated him were driven by fanaticism. ambition, tyranny; this simple exposition needed no further explanation. Based on these deductions, the duty of the masons was easy to understand.

Numerous ranks had been invented, which stemmed more or less naturally of the three symbolic grades and, without the to continue in perfect order, always connecting to it and telling- were providing instructions of some interest. We were looking for- We will later examine the real reasons for their creation in an order who called to him men from nations so different from one another of customs and habits, having immediate political needs so diverse, summoned in the same temple all classes of society so deeply divided in terms of status, wealth, and education tion, thoughts, views, causing them to confuse opposing interests so far; we only wish to note today their action.

One of these grades, modeled on that of Master, which we have explained the myth, dramatized the revenge for Hiram's murder, and minds, stirred by the great movement that animated the country, occupied with social issues of the utmost importance, they quickly forgot

the astronomical allegory for what it covered, and the dream
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were hurtling towards reality. Another grade had nine points

We must judge to what interpretations they could effortlessly give rise. In a third, the subject of reception, of the theatrical performance in the middle of which initiation is given Born, was the Babylonian captivity. There, in a spectacle full animation, movement, amidst shifting scenes where the play of light was employed with the utmost skill, Cyrus's dream unfolded: the roaring lion ready to devour the tyrant, the eagle emerging from the flames, cleaving the air and bearing the Legend: Set the captives free! Nebuchadnezzar the Balthazar, burdened with chains; the towers of captivity in which the prisoners groan, awaiting a liberator; the a bridge of deliverance thrown over a river that carries corpses. Other ranks required a sinister, frightening apparatus. Sometimes: the ceremonies recalled the passion of the dead Jesus for liberty and equality; the halls were draped with draperies black, dotted with skulls, lit by chandeliers whose branches or various parts were bone-shaped humans.

"a – What time is it?" the president asked one of the officers.

"a – It is the hour when the veil of the temple is torn, the darkness And consternation spread throughout the universe, the light is "obscured, the tools of Freemasonry have been broken,"

"The blazing star has disappeared, the cubic stone sweats blood and"

"Water, finally the word is lost."

At that moment there was a knock at the door.

"– Who strikes P?"

"– He is a brother who, wandering in the woods and in the mountains– » gnes since the destruction of Solomon's temple, has lost

"our word, and wants to seek it with you, or contribute with"

"You will have to recover it."

Then all the assistants threw themselves to the ground in the attitude of pain; the newcomer is brought in, and he is told: "You must "to perceive, from the consternation that reigns here, the disturbance which "has happened in the universe; the veil has been torn away, the light is

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"obscured, etc.; speech is lost, we cannot"

"to give it to you; however, our intention is to try, by

"A new law, to find it. Do you want to follow this law?"

The brother swore to obey this law which he belonged to. speakers to develop, but which could not be written or engraved.

The mysteries of another order were reminiscent of the Egyptian well where Sethos descended, and the action that was taking place in his depths was to leave an indelible mark on the initiate's memory cable.

"— What are you asking for?" they would say to him.

"I demand to discover the whole truth."

A mechanism was at work, a deep and dark abyss opened up

in the midst of the onlookers; a sword in one hand, a torch
In the other, the candidate was lowered down by a rope attached to his
belt, and there sc was playing out a real drama whose twists and turns,
exalting the imagination, they were to give birth to heroes ready to die
for the triumph of this truth that they sought and that they had
found in the underground passages from which they emerged victorious, the
torch relit after being extinguished, the sword remaining in the
hand from which they had tried to tear it off.

Elsewhere, in more mystical forms, the
dogma of human brotherhood. In other temples, other
degrees of the ranking system, they were not just
lessons in equality that the brothers received; in the obligation that they
they lent, they made a formal commitment to treat all the
men with perfect equality, whether they were rich or
poor, noble or commoner, to recognize in them no other
a distinction other than that of virtue.

Elsewhere, summarizing the maxims preached in the sanc-
Tuaires, they would say to the initiate:

"A friend of men cannot be a friend of the deceitful, who were
in all ages the plagues of the earth.

"Virtue, enliven us with your benevolent fire; reason, guide our
not on the path of life; truth, may your torch light us
illuminates.

"Be fair, because fairness is the foundation of humankind."

"Be good, because goodness binds hearts."

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"Be lenient, because, weak yourself, you live with..."
beings as weak as you.

"Be gentle, because gentleness attracts affection."

nurtures goodness.

"Be modest: pride is rebellious."

"Forgive the insults: revenge perpetuates hatred."

"Do good to the one who insults you, so that you may appear more righteous."
taller than him and to make you a friend.

"Be restrained, temperate, chaste, because voluptuousness, impulse-
Perance and excess will destroy your being and make you despicable.

"Be a citizen, because the homeland is necessary for your society, for
Your pleasures, your well-being.

"Be faithful and submissive to the legitimate authority, because it is
necessary for the maintenance of society.

"Obey the laws, the expression of the public will, to which
Your will must be subordinate.

"Defend your country, because it's what makes you happy."
and which contains all your possessions, as well as all the most
dear to your heart.

"Do not allow the patrician, this common mother of you"
and of your fellow citizens, falls into the chains of tyranny; she does not
would be more than a prison.

"If your unjust homeland denies you happiness, if, subjected to a
Unjust power, she suffers when she is oppressed, stay away from her
in silence, but never disturb her (1).

It is neither appropriate to exaggerate nor to deny the significance of the actions of the
Freemasonry in this supreme moment when men
clairvoyants foresaw the future. The vast majority of
The nation called for, wanted changes that would put an end to a
The situation had become intolerable; he was rejected from the government.
in which he had no part, the Third Estate was preparing itself in the
lodges are about to appear on the political scene. Everything is serious in this
moment for Freemasonry: we can clearly see it in the workshops
men of the highest nobility, senior officers,

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(1) Ragan, Philosophical and Interpretive Course of Initiations, p. 593.

OF FREEMASONRY.

defeated, some of them mistaken about the path they choose, obeying the general enthusiasm without looking ahead; but The mass of Freemasons consists of the bourgeoisie, of lower-ranking officers, of the lower clergy, that is to say, of the three elements who will soon unite, fight together, when the nation will set out to conquer his freedom.

The bourgeoisie forms this army which acts every day, first in secret meetings, then in circles, at the heart of the family, a thousand, whose vows are repeated even in the pulpits of priests, in the cloistered conversations. This army has powerful leaders, princes, sovereigns; she will follow them for as long as they will be able to go along the path she has chosen; from the day they will stop, she will leave them on the way, but will not make a stop.

It was not in vain that Franklin, Helvétius, Voltaire and Other philosophers had made their voices heard in the lodges, Their words had not been lost; there was no hatred. of the priest, but there was the hatred of the fanaticism that had raised the scaffolds of Calas, of Labarre, the hatred of superstition which kept the people in ignorance, some members of which The clergy benefited. They were not opposed to Christianity there. But they wanted to bring him back to the precepts of the Gospel; the reason said that all religions were equal before the Great Arch- They were subject to the laws of the universe, and they had to be subject to civil law. admitted into the ranks of the Masonic brotherhood the men Of all beliefs, we wanted to shape society on the model of the lodges, and therefore it was no longer possible to tolerate that these beliefs were ever a motive for persecution, a cause exclusion from any of the civilian careers.

For half a century, Freemasonry began to... As these ideas developed in France, the bourgeoisie absorbed them. then he caressed them, fed them, and when the time came to write the instructions of the deputies to the Estates-General, inserted the summarized in his notebooks.

The form of government adopted in the lodges had not maintained without difficulty; power there was elective, temporary, and All brothers were voters and eligible to hold office; under a monarchy

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absolute and hereditary, it was a kind of anomaly; one had tried to establish grandmasters for life, we had succeeded after rather fierce, rather long struggles; but these attempts were exceptional, and in the majority the electoral system had

of the government that suited the nation.

This is what the bourgeoisie was like in the lodges; let's see how many-

what had been the effects in the upper social regions

of Masonic affiliation. Let us borrow this table from Lamartine:

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"Religious tolerance in Germany was born out of contempt" even where Frederick had held sway over religions. In the shadow of this tolerance, the philosophical spirit had organized associations occult practices, like Freemasonry. The German princes- The men were being initiated. They believed they were performing an act of superior intelligence, laughing as he entered these shadows, which, deep down, do not contain- they held nothing but a few general principles of humanity and virtue, without immediate application to civil institutions. Frédéric, in his youth, had himself been initiated into it, to Brunswick, by Major Bielfeld. Emperor Joseph II, this an innovative sovereign, bolder than his time, had also wanted to undergo these trials in Vienna, under the direction of Baron de Born, head of the Freemasons of Austria. These societies, which had no political significance in England, because the Liberty was openly conspiring there in parliament and in the press, had a completely different meaning on the continent. They were the secret meetings of independent thought; thought escaping from the books, they took action. Between the initiates and the established institutions, the war was silent, but more deadly. "The hidden driving forces behind these companies were obviously to..." the goal of creating a government of human opinion in opposition to prejudiced governments. [They wanted] reforming religious, political and civil society, by beginning- influenced by the spirit of the enlightened classes. These lodges were islands catacombs of a new cult. The sect of the Illuminati, founded and led by Weishaupt, was spreading in Germany, in competition with the Freemasons and the Rosicrucians. The theorists, for their part, created symbols of perfection.

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OF FREEMASONRY.

supernatural, and enlisted all tender souls and all

ardent imaginations surrounding dogmas full of love
and of infinity. Theosophists, Swedenborgians, disciples
of the sublime but obscure Swedenborg, this Saint Martin of
Germany, claimed to be completing the Gospel and transforming
humanity by transforming death and the senses. All these dog-
my thoughts were all mixed up in an equal contempt for the institutions
existing, in an aspiration for the renewal of the spirit and
things. All were democratic in their last
In conclusion, because they were all inspired by love for mankind,
without distinction of classes.

"The affiliations multiplied endlessly. Prestige, like
It always happens when zeal burns, he fraudulently added
In truth, as if error or lies were the alloy
inevitable truths and virtues even of the human mind.
Centuries were evoked, shadows were conjured, and hearing
speaking with the dead. The visions were the last secret, the apparitions
We relive the last miracle of these sectarians. They hallucinated
the princes' indulgent imagination through transitions
rapid shifts from terror to enthusiasm. Phantasmagorical science-
Risk, little known at the time, served as an aid to these seductions.
After the death of Frederick II, his successor submitted to these trials.
and was captivated by these splendors. The kings conspired against
the thrones. The princes of Gotha gave asylum to Weishaupt.
Augustus of Saxony, Prince Ferdinand of Brunswick, Prince
de Nieuved, the very coadjutor of the ecclesiastical principalities-
quarries along the Rhine, those of Mainz, Worms, of
Constance distinguished herself by her zeal for the doctrines
mysterious aspects of Freemasonry (1).

Revolution breaks out in France; the nation can make itself heard

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his voice in the councils, actively involved in the government of
country; the Constituent Assembly proclaims from its tribune
the philosophical principles preached every day, without respite,
without hesitation, with a fervor for truth, in the pulpits of the
Freemasonry, and which are simply the recorded precepts

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in the Gospel, to which the institution has always shown itself profoundly fundamentally attached, and which constituted its entire strength. The Assembly The constituent assembly will not be able, in its short duration, to make them triumph. all, apply them, because it is more theoretical than governmental; desperate resistance, external wars, the internal struggles, the storms that, accumulating beneath the feet of the revolution, delay its progress, divert it, will not allow not to the assemblies that will succeed him to fulfill expectations data provided by her, to achieve the goal she had hinted at; but She will have accomplished the greatest conquests a people has ever known. never obtained, changed the constitution, threw the nation and the Europe in a new way, planted milestones for the future, raised In the eyes of the world, a flag that will never be lowered again.

The voluntary immolation of his titles and privileges by the nobility on the famous night of August 4th was the realization of a portion of Masonic doctrines; the majority of France wanted the abolition of privileges that divided the nation into enemy castes; but the admission of the nobility into the lodges, where It was repeated every day that all men were equal, where This equality was being discussed, or was being philosophically established. in the name of reason and religion, where inequality was shown between citizens of the islands, like the result of tyranny, such as the source of all the evils that had weighed upon the world and afflicted— particularly affected French society, which had its own admirably at the sacrifice of his titles.

From a political standpoint, the actions of Freemasonry in the years preceding the revolution cannot therefore be doubtful; moreover, it appears with too much obviousness to that serious men can or will deny it; it will to still exert a very serious influence in a circumstance decisive, and if it is not possible for him to stop the march of enemies who advance on France, at least she will throw some hesitation in their resolutions.

In agreement with some émigrés and corps commanders, the king... determined to transport the monarchy in the midst of an army, without to realize that, being nothing like a soldier, he could neither see to lead or train the troops, without understanding that he was proclaiming

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he himself abdicated for the first time; he fled the capital to
In the middle of the night; arrested in Varennes, he is brought back to Paris, guarded
at sight by the nation which makes him a hostage of the revolution against the
attempts from abroad; the emigrants, at the head of whom are the
French princes, the Count of Artois, the Duke of Bourbon, the Prince
de Condé, besieged Prussia, Austria, the
Russia, which they are trying to draw into a coalition against the
France, and finally decide them to invade, an implicit act that will weigh
eternally on their memory, will return the responsibility to them
June 20, August 10, September 2 and January 21.

However, the war party, so strongly stimulated, finds
opposition among the German princes, and the Duke of Bruns-
wick, who was soon to be, not the true author, but the editor-
author of the famous manifesto that bears his name and decided on the destinies
born of Europe, he himself is silently fighting this coalition
of which he will be the commander-in-chief. What secret motives can be attributed to his
calculated delays, his latest efforts to deflect the threat
suspended over France, the march of the armies over Champa-
gne, on the Rhine and the Var? When the emigrants gathered in Koblenz
They incite Europe against us, proclaiming the solidarity of thrones,
They irritate kings, evoking an imaginary danger hanging over their heads.
establish a regency to replace Louis XVI, represent the
The French nation, deemed incapable of resisting, announces everything
They are so high that in a few weeks they will have crossed the border,
conquered Paris, crushed the revolution, thus decided the enemies
by the pride of conquest and the fear of peril, what
unknown power thus stops their arms, restrains their impatience
such a highly manifested tendency?

"Freemasonry, this underground religion in which
"Almost all the reigning princes of Germany had entered the islands,"
» covered with its mysteries of secret intelligences between the phi-
"Francish philosophy and the sovereigns of the Rhineland. Brothers"
"In religious conspiracy, they could not be enemies"
"Quite sincere in politics. The Duke of Brunswick was at heart
"A heart more citizen than prince, more French than German."
"The offer of a throne in Paris had tickled his heart. We fight
"A people one hopes to rule, and a cause one..."

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"Wants to win, but doesn't want to lose": such was the
"Situation of the Duke of Brunswick. Consulted by the King of Prussia,"

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"He advised this monarch to turn his forces towards ja
"Poland and to conquer provinces there, instead of conquering"
"Principles in France (1)."

But the sympathies of the Duke of Brunswick and some
princes could no longer hold back the events destined to
to thwart all calculations, to deceive even those who had them
prepared, either by not meeting their expectations, or by...
exceeding. The French Revolution, which needed peace
to grow, to carry out its apostolate and penetrate further
easily at the heart of nations, who had not dreamed and did not want
that a peaceful conquest of peoples to its philosophical principles
phiques, was trained for declared war already from the top of the
a platform for the powers that the inspirations of the émigrés had
armed against her.

The latest indecisions of the commander-in-chief of the coalition forces
of Prussia and Austria, operating on Longwy, on Sedan, on
Verdun, in the Argonne forest, did not counterbalance the
movement excited in France by the first disasters of the
campaign, the abandonment of Belgium, the flight of some gene-
raux, the surrender of our cities.

The camp outside Paris was declared, enlistments were voluntary
they huddled in the public square to the applause of the
crowd; on the altar of the endangered homeland the women laid
their jewelry, the proceeds of which were intended to clothe and feed the soldiers,
the nation's supreme hope; the Parisian uprisings
were now challenging the kings; it was over, the armies
were about to clash in a terrible struggle, and our conscripts,
rushing into battle to the sound of the Marseillaise, triumphing over
the discipline of the old gangs under whose rule Europe
The enemy wanted to destroy the revolution.

On the invaded borders, all that can be heard is noise.
distant from the march of the regiments illuminated by the fire of the ca-
no one vomiting death; the gleam of the falling ramparts, of

(4) Lamartine, History of the Girondins, 1. 11, p, 290, 3rd edition.

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| collapsed bridges; the tumultuous cries of surrendering cities, the Germanic cheers from the victors, the clash of the fields of battle where past and future clash, where Île is contested victory between despotism and liberty; bloody war, melee dreadful, all the alternatives of which reverberate at the heart of the countries as if by an electric shock.

Inside, there's the fervor of the clubs, the clamor of the crowd. applauding the motions, the revolt stirring the countryside, raising up cities, surrendering ports to enemy squadrons; the the repercussions of the disorderly uprisings dragging on the

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public square, in the palace of kings, at the bar of representation

national tation, their cohorts inflamed by passion, their bizarre banners, their bloody pikes; the decrees of Assemblies that stunned the world, energetic struggles from a platform where the sacrificers pass by one after another and the victims; the last songs of the condemned on the fatal cart, the dull and mournful echo of the scaffold raised in turn by the parties; and, through the twists and turns of this great drama, of the men pushing patriotic energy to its absolute limits fanaticism, organizing armies and victory, a people rising up in full force and triumphant!

Look for traces of Freemasonry in the midst of these divisions, these titanic shocks that hold Europe together

What to think about in these days of public emotion? At the moment of the action, in the heat of a battle fought on all fronts, Without respite and without mercy, who would concern themselves with theories? Who, Island How would they proclaim loudly enough to make themselves heard? How would do- Did they anchor these clamor, these upheavals in society? At Furthermore, why delude ourselves? The theories, put forward by... Men of reflection, men of order, are almost always put into practice by others; a purely philanthropic thought discussed them, established them; it was to a vigorous arm that the appla- tion belongs to it; will it stop exactly at the marked point? The Nile, in order to fertilize the plains of Egypt which, without it, would remain sterile, begins by invading the lands, and destroys everything that has not been raised above its highest level,

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Also, what has become of the lodge leaders, the initiators into the mysteries of all rites, the orators with the voice vibrant, the preachers of doctrines? Ideas are debated in the street, and the brothers have abandoned the columns; it is no longer in the shadow and the secret that it is a matter of initiating a few elite beings, It's out in the open, it's an entire people that is being called upon to... agency of mystical formulas. Some left the temple to the rostrums to which the popular tide has carried them, from whence it will hurl them, They abandoned symbolism for the unvarnished truth. Who would listen to them? Now? It's in the evening that they gather, but at the same time Instantly, other burning questions are being raised, posed with a different clarity, a different inflexibility, at the Feuillants clubs, Cordeliers, Jacobins, in the midst of an immense crowd applauding the speaker she loves, sending him back all the exaltation- tion of the passions he awakens in her.

These men command armies on the Rhine and in the Alps. from where they will later set off towards Italy, on the Var where they will wait- tooth, in the ports bombarded by enemy fleets, in Vendée, in Brittany; some are fighting there, some illustrious, others obscure soldiers, all contributing to the liberation of the fatherland, to the conquest of a threatened nationality, to the maintenance of rights proclaimed. The scaffold too will have its share of their heads in these blind and always bloody reactions that change in a day of victory in defeat.

Freemasonry, as a constituted, active body, was not
Nowhere anymore; the Freemasons were everywhere, except in
their temples where they had no business; Pepe with which they are armed
could no longer be a peaceful sword, an ingenious allegory,
a weapon on the use of which those who presided over the
receptions provided philosophical instruction to the neo-
phytes; they had also been told that they should always
Ready to pull the trigger for the salvation of the fatherland, they obeyed. The time
The orators had passed, the soldiers' speaker had arrived; Ja puis-
The power of action replaced the power of words.
Freemasons were at the frontier, in the besieged cities, at the
national platform, within the administration, subjected to serious concerns
opportunities for the regeneration of a people struggling internally and externally

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outside; only the invalids remained in the sanctuaries, like

at the time of an invasion, while all the citizens are standing
On the ramparts, only the women remain in the churches.
the old men praying for success, for the victory which they did not
can share the dangers.

However, Masonic work, neglected as a result of
the importance of public affairs, appear not to have been
abandoned completely, and an unheard-of event in the annals of
the order was given at the Grand Orient, in the very midst of this agitation-
France's feverish state. Judged differently in the lodges,
interpreted in very different ways by writers, by the

. orators, due to the time in which it takes place, the circumstances-

Those who surrounded him deserve to be mentioned, for he will
understand better than any dissertation how the institute-
tion was appreciated by those whom the majority's wish had placed
at its head; moreover, it belongs to the history of Freemasonry-
Indeed, this is not one of the least curious episodes of that time.

The Duke of Chartres, later Duke of Orléans, and Philippe Égalité, had been in 1771, upon the death of the Prince of Clermont, his uncle, and grand master of the order, elected in his place by a faction of the ameborn from internal debates about isolating themselves, about separating from the Great The lodge, which had soon issued them with a decree of banishment. accepted this appointment which reconciled the two parties, the decrees were reported, and the Grand Lodge ratified this choice by a new election. Two years passed before it was proceeded to the Prince's installation; in the meantime, other dissensitivities had prompted the government to impose a ban on the The Grand Lodge, the Grand Orient, had been founded and had confirmed the Following the duke's appointment, lords of the court launched sarcastic remarks. my thoughts on his election, which they labeled illegal. But in the end, the two powers had drawn closer for a moment, taking the same man for chief, and his installation took place in October 1773; she was with great pomp at the little house of the prince called Folie-Titon, rue Montreuil, faubourg Saint-Antoine; in its title as Grand Master of the Masonic Order in France he joined that of sovereign grand master of all the islands, councils, chapters and Scottish lodges in France, so that divided powers

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However, both were presided over by the same man. Did the prince want to attempt a grand merger, or, despairing of it To succeed, he harbored the secret thought of blowing out his inspirations. tions in the whole body by gathering in his hand the direction of the three parts of which it was composed? That is very probable, and the political events that soon unfolded, and in which he played such a large part, cannot leave any doubt in this respect; moreover, the terms of its acceptance are quite explicit (1).

We have already been able to judge the activity that the Grand Orient has deployed, immediately after its creation, and the excellent results it achieved. In order to to shed as much light as possible on this period of history where the actions are happening so rapidly, one must enter into a another, less important, order of events, than the enemies of order have exaggerated very skillfully by dressing up their writings with a veneer of good faith quite capable of deceiving minds, that Authors devoted to Freemasonry have not, as far as we know, gathered and grouped within a framework of course, but which will throw their share of light on this mysterious era. The Duke of Once Chartres was established, the word "semester" was invented, which should never to be said elsewhere than in the lodge, and without which every irregular mason, any man, whether a stranger to the order or not, whoever they may be

(1) "In the year of the great light 1772, on the 3rd day of the moon of Jiar, on the 5th of the year 5772, and of the birth of the Messiah on the 5th day of April 1772, by virtue of Proclamation made at the Grand Lodge assembly on the 24th day of the 4th month of the Masc From the Most High, Most Powerful and Most Excellent Prince, His Serene Highness Louis-Philippe Joseph d'Orléans, Duke of Chartres, Prince of the Blood, for Grand Master of all the regular lodges of France and that of the Sovereign*.Cons. .of the emperors of the East and tooth, subl.. Scottish mother lodge, the 26th of the moon of Elul 7771, for sovereign grand master of all the Scottish councils, chapters and lodges of the great globe of France; office which His Serene Highness has graciously accepted for the love of art royal, and in order to concentrate all Masonic operations under a single authority. In witness whereof, His Serene Highness has signed the minutes of acceptance. Signed: Louis-Puillipe-Joseph D'ORLÉANS. »

Minutes of the meeting of the most illustrious administrator-general, of June 48, 1772. Signed: Monraux-LuxEMBOURG, and signed by one of the secretaries: D'ATESEx. In-40 6 pages.

3.-C. Bezuchet, Historical summary of the Order of Freemasonry, t. Y, p. 46 ct #7.

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cannot be allowed to participate in the work; legitimate guarantee against curiosity and betrayal. The following year, the Grand-Orient abolishes the highly inappropriate designation of royal order given in the workshops at the institution, and decrees that in the future the The brotherhood will be called simply a Masonic order (1). In In 1773, he expressed his intention to cleanse the desecrated temples, he said, by corrupt men, and orders information on the composition and work of the lodges; he experiences resistance tances, we believe we see in its prescriptions a violation of the He disregards the freedoms of the lodges and continues his plans reform.

In 1776, the Grand Master, whose Masonic acts were still few in number and perhaps limited to his initiation and upon its installation, it undertook in the southern provinces of France, a journey that will be a long triumph for him; presides over the French Lodge and the Amilié Lodge in Bordeaux, attends to a banquet given to him by these two artists, and to which are The duchess, his wife, and other ladies of the city were admitted, and posed

From Bordeaux, the Duke of Chartres goes to Agen; the brothers rush in to meet him; he comes to Toulouse to receive the delegations of workshops in the city and surrounding areas, settle disputes which they existed between them, reconciled them. This journey continues; in Poitiers, in Angoulême, in Montauban, in Montpellier, in all the cities he passes through, he is surrounded by the tributes of the French masonry, greeted with compliments, accompanied by wishes, and upon his return the Grand Orient sends him deputies who congratulate him and thank him for the honor he has given to the order (2).

The reform continues with unwavering activity; thoughtful men who look deep into things can to sense, to recognize a powerful influence in the work of a regeneration that is truly useful, necessary, and that we accept with happiness because we contribute to it, a rare advantage for those who operate without revealing their secret motive. We are

(4) Acta Latomorum, t. V, p. 112.

(2) Ibid., t I, p.12let 192.

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obviously prepares for something unknown whose future alone will reveal the secret. The direction doesn't seem complete enough, not enough absolute; there are restless, vain minds, aspiring to shine, unable to keep in their hearts the thought that they have discovered green, or only glimpsed, men whose aspirations were poorly the contents can compromise; Freemasonry is lacking of discipline, – and at all times one can address him This very criticism—it is important to prevent this danger: a A decree from the Grand Orient forbids lodges and brothers from doing anything print before having communicated their manuscripts (1). The Duke perhaps the Chartres family understands the need to show off, to to make known, to accustom men to hearing his voice, and In 1777 he presided over the Grand Orient for the first time. Dignity must prevail in the workplace; it is difficult to maintain. in public places, where, moreover, one is exposed to view indiscreet, where uninitiated ears can listen and hear; Lodges are forbidden to assemble at caterers' establishments and in cabarets.

Two years later, the grandmaster, who seems to be getting more mixed up actively involved in the affairs of the order, appointed as secretary by-particular of his commands, with regard to the franc-masonry, Mr. de Chaumont, who, in this capacity, lends his services ment. Around the same time, he went to Fécamp to review a hussar regiment, and donated his portrait to a lodge of this town which had sent him to pay his respects; in 1780, a tailor

A distinctive piece of jewelry, a medal bearing on the front the bust of:

Duke of Chartres who is willing to allow the brothers to decorate themselves with it; soon he will preside over the joint lodges of Besançon, and there he will receive A magnificent celebration.

The Duke of Chartres had been appointed Grand Master by the Grand Lodge, accepted in this capacity by the Grand Orient, in so that, through a rather striking anomaly, and one which deserves to be noted, two powers vying for control of order, and a rather fierce war was being waged to seize it,

(4) Acta Latomorum, 1. 1, p. 126.

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However, they both had the same leader. In 1789, the prince, Having become Duke of Orléans, he can detach himself from major concerns policies of the day, and presides over the work of the Mother Lodge of the rite Scottish philosopher (1). Thus, at the time when the revolution French society was finally bursting forth and would regenerate society, the due, which must have played a significant enough role to be accused of aspiring At the throne, he united the three Masonic powers in his hand. who shared the workshops of France.

This retrospective review was necessary to highlight the value the act by which the Duke of Orléans was, on May 13, 1793, deprived of the Grand mastery of the order and quality of a deputy. The republic had been proclaimed by the National Convention; the stipulation of the secret treaty concluded after the Battle of Valmy between Dumouriez Danton on one side, the King of Prussia and the Duke of Brunswick on the other the other one had not been filled; the French general and minister had promised what they could not do, the king's salvation and the restoration of the constitutional monarchy belonged to events and did not depend on anyone's will. The With the revolution underway, perhaps we could have foreseen how far it would go. He would go, but no hand was strong enough to stop him. He

movement, but which multiply through that very movement; the
The arms that pushed them would not be able to hold them back; they would be broken.
The Convention had reorganized the armies; France was fighting on
all points at once, had taken the offensive and carried the war
on enemy territory. Custine had seized Speyer,
Worms, Frankenthal, Mainz; Montesquiou had taken
Montmélián, Chambéry; Savoy had joined France;
Nice was occupied by Anselm, who was supported by his squadron.
Admiral Truguet; Belgium was ours. Inside, the wheat fields
There were shortages in the markets, famine was everywhere; the Vendée
And Brittany was in revolt. The head of Louis XV had rolled.

* On the scaffold, the revolution was irrevocably begun; the Angle-
The earth declared itself against us and began the coalition which was to

lasted twenty-three years; it had drawn in Spain and Holland;

(1) Acta Latomorum, 1. 1, p. 182.
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We had no allies; our soldiers lacked shoes,
The peasants did not want assignats, money, or food.
All of Germany had armed itself; already on that front we were experiencing
setbacks. The mass mobilization of citizens ordered by the Con-
The convention was generating resistance; the assembly itself was
deeply divided, and one could already judge how
would resolve this terrible struggle.

This was the moment chosen by some brothers for demonstrations.
Masonic festivities to which the Duke of Orléans, who was born, belonged
He was more than Philippe-Égalité, and did not join. Observations
The messages were sent to the Journal de Paris by a correspondent
from Toulouse regarding the inaction of the Grand Master and the receptions
which were made then (1); it is on this subject that Philippe-Égalité
Two days later, he wrote the following letter to the journalist:

"Paris, this 22nd of February 1793, year 9 of the Republic.

"I saw, Citizen Milscent, in your bulletin of the 20th of this
"months, the concerns conceived by your correspondent in Tou-
"louse, on what three or four lodges of Freemasons have there
"resumed their work, and on what was made to receive masons a
"said of the general staff. I cannot, despite my dignity as Grand-
"Sir, you cannot give any information about these events which"
They are unknown; but I want at least to put you in a state
to respond to the reflections and considerations relating to me
"What did your correspondent find wrong with his stories, true or false?"

"You know," he said, "that a rumor has been circulating all over France."
that Citizen Equality, Grand Master of all the lodges, had
"A major party in Paris."

__» Indeed, as early as July 1789, the court party re-
"pandit this noise, which he apparently believed to be useful to his aims.
"A bunch of counter-revolutionary slanderers seized upon it."

» in October of the same year, and since a party of in-

"Trigants tried to rejuvenate me, I don't know for what purpose; but of
"That alone is why it's been talked about all over France for the past four years,"
"Without anyone having produced any proof, any clue, he told me

(1) Journal de Paris. – Bulletin of February 20, 17953.

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OF FREEMASONRY. 299

It seems that every man of good faith should agree that this
The party does not exist, it never existed.
"To be honest, we hadn't imagined it until now."
to add this consideration, that I was grandmaster of all
the lodges of France; but this only proves, on the one hand,
that all inventions improve with time, and,

everything. I don't believe that this could add anything significant.

weight in the balance of probabilities.

"In any case, here is my Masonic story. In a
a time when certainly no one foresaw a revolution,

"I had become attached to Freemasonry, which offered a kind of

»

the image of equality, as I had become attached to parliaments,
which offered a kind of image of freedom. I have since left
the ghost for reality.

"Last September, the secretary of the G.*.-0.:.
having addressed the person who filled out the forms for me
functions of secretary to the grand master, to send me

In response to a question regarding the work of this company, I replied:

to this one dated January 5th:

a. As I don't know how the G.-.-0.-. is
composed, and that, moreover, I think there should be no
mystery nor any secret assembly in a republic, on-
Right at the beginning of its establishment, I no longer want
to involve myself in nothing of the G.°.-0.°, nor of the assemblies of the free-
masons.

"I'm returning to your correspondent. He says: 'He ran here a
rumor, which may be false, that this Equality was in Toulouse for
"visit the departments." As, from the beginning
From the National Convention, I have never gone three days without

attending his sessions, it will be clear, even for the correspondent.

I haven't been to Toulouse. I won't say anything about it.
no further information on this item.

"But he added: 'You also know, perhaps, that the aristo-
"Crates openly declare that they want liberty. And the Écauiré."
And this word Éçauité, printed in small capitals, designates me
obviously using a pun.

"Certainly, ever since the wish for li-
"Freedom and equality, I have no doubt that the correspondent has it"
» heard, as I did, pronounced by many aristocrats;
"But I also admit that I highly doubt it was me they..."
"Want them and that they specify in their wishes. In any case, I am
"I'm very glad to have this opportunity to warn them publicly!"
"that if they want me, I don't want them, and I add that"
"I don't want any more of any party, society, gathering,
"Intrigue or secret meeting that would have a plan to deceive me"
"OR share some kind of power."

"I ask you, Citizen Milscent, to forward this reply."
» to your correspondent via your newspaper. |

"I am your fellow citizen, L.-P.-J. ÉcauîTé (1)."

It was two and a half months after this letter was printed, which
for the first time is recounted in its entirety in a book
Masonic, that the Grand Orient would have assembled, would have dec-
clared the duke resigned, and that the president, breaking the spell
order, would have thrown the pieces into the middle of the room. This
The Grand Master's statement is less a Masonic act than a
political statement inspired in its author by the circumstances
extraordinary situations in which he found himself, thrown into the struggles
of a revolution that he knew neither how to serve worthily, nor how to fight
Frankly. Ambitious without courage, without elevation in the
ideas, the Duke of Orléans had long dreamed of the crown, thought
that the monarchical ideas that still lived on in the minds of
many men would have enough strength to bring the na-
tion to reconstitute a throne intended to be a link between her and
the European powers. By its position as a member of the
royal family, by the role he had played, the part he had taken
to events, the party he had sought to form around &
In June, he had been able to nurture the hope of seeing France, tired and me-
Born from all sides, to put it at its head, to accept it as an anchor
of salvation. At that moment, either he recognized his mistake, or he

(1) Extract from issue 13, supplement to issue 55 of the Sunday edition of the Journal de
2^e February 1795, in the 2nd of the French Republic.

He thought it useful to give new guarantees, he defended himself against all Ambition? He rejected the idea of a party; he was afraid. Considered As a political statement, his letter does not deserve the honor of a discourse; it reeks of weakness on every line; it is truly, by the tone that prevails there, of a man to whom the events had created a situation beyond his soul and his capacity. As a Masonic act, this declaration could and should en- dragged out the resignation of the grand master, but did not justify the breaking of the sword of the order, which did not die because the duke d'Orléans abandoned it after having sought there a strength that his His character and conduct did not allow him to find it there.

The traces of this act have disappeared, as have those of several others. others, and although it is hardly possible to doubt that he had licu, we cannot assign the real motives. Two conjectures present themselves: the Duke of Orléans had played a deplorable role in the trial of Louis XVI; he had not dared to listen to the cry of nature told him to recuse himself, nor to absolve his relative; had voted for death amidst general shock produced by the words he spoke on that solemn occasion. Perhaps the act of May 13th was a protest against his con- duite. On the other hand, after the king's death, Dumouriez had organized an Orleanist conspiracy within his camp; in a conference with Colonel Mack, Chief of Staff to the Prince of Coburg, which was attended by the Duke of Chartres, the colonel Montjoie and General Valence, he had pledged to deliver as collateral to the Austrians the town of Condé, to march with his army on Paris, to overthrow the republic, to give the crown to a prince of the house of Orléans, several members of which formed a sort of court around him. Perhaps Dumou's betrayal- laugh, which took place a few days after this conference, and which Success was prevented by the abandonment of his army, implicated- Does she see the Duke of Orléans as complicit in the eyes of the few? of Freemasons who were still meeting, and she dictated the act of degradation accompanied by the breaking of the sword. The field remains open. to conjecture.

In any case, such an act could have been perpetrated by a few men whose thoughts it is easier to imagine today,

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amidst the struggles of the homeland, what to define and to
to recognize by relying on testimonies. One can find there-
to see the action of a party, one cannot see in it that of the franc-
Freemasonry, which had the right to reject its president, without
to achieve this, she would break her own sword, which she had temporarily entrusted to her
that she never gave (1).

(1) We have made incredible efforts, the most meticulous research, the

_ longer, and we must also say the most sterile, to establish by evidence

authentic the breaking of the sword of the order in a session of the Grand Orient of the 1
May 1793. We have reviewed the minutes of the Masonic senate, and it...

It was impossible to find anything there that related to this object, despite all the com-

the ease which was put in place to favor our investigations by the honorable secretary, F.
Here, moreover, is a note that this F.:. was kind enough to give us, and which, if it
It does not explain the fact, but it may perhaps make us understand why the traces have di-

"I have searched in vain through all the minutes of the Grand Orient and the various
» chambers that made up his administration at the time of the revolution, and I have not
"No trace was found of this fact, that the Grand Master's sword had been broken at the
"in the middle of the temple, during a session that allegedly took place on May 13, 1795,
» the letter he wrote to the Journal de Paris.

"A completely different motive has been given for this alleged event; but it seems to me s
"dinary and so eccentric that, although it was affirmed to me by a vicious ma-
"That, who got it from a F.:. who was supposedly present at that scene, I'm not reporting
"However, this is subject to all reservations and without any guarantee."

(Here lies the narration of this event which, by its nature, and in the absence of authentic proof, not of a nature to hold its place in a book serious.) :

"This fact of the sword breaking is, I know, recorded in several authors, notably" » ment in Thory and in the Historical Summary of Freemasonry by FF.: B. and B., "Our former members of the Grand Orient, who could only draw from the sources where "I myself had hoped to discover something certain; perhaps they, who are "Having arrived first, did they find some document from which they could profit?" "But today there are none in this regard."

"It was said that in 1995 the archives of the Grand Orient were looted; there may be "There is some truth in that statement, but the real plunderers have not" "Were not the men of '95 nor of '94; it is the collectors who, members or "dignitaries of the Grand Orient, and often archived without the slightest control, have "searched and researched without scruple in this warehouse, and only abandoned it when the They thought there was nothing left to tempt their greed. However, I must » add that the Grand Oricunt of our time has shown himself to be more concerned with his a "chives, and that measures have been taken to restore order and preserve what "It remains there, or whatever will be deposited there."

"I return to the fact of the breaking of the sword, and I am astonished that it could have "The aforementioned period. Initially, meetings were held only very rarely, and the assemk "If we can call them that, they were often composed of only three to six per- Sounes. Lately, the minutes only indicate the date of the

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OF FREEMASONRY. 303

The Masonic institution, in fact, would soon reappear, not with all the freedom she needs, chained to the chariot of the man who then filled France and Europe with his name the noise of his victories, but with a strength that was to conquering empires, leading to fanaticism, to the most prejudiced harsh blows they might have received from foreign nations res; the armies were to be his auxiliaries, the missionaries tasked with spreading his doctrines.

Thus, to summarize his role in Europe during the tenth century. In the eighth century, Freemasonry prepared for changes profound changes that a new constitution will bring to the laws

In people's minds, it nourishes their hopes. In this respect,
It is not limited to theory; it applies it as much as possible.
She upholds the precept of equality, proclaiming all men
equal, by making them so in her temples; she declares them all

"sessions, and for a long time now they have only mentioned the opening and closing-
» session duration, without any work.

"The last minutes of the Grand Orient are dated December 27, 1788, the day of the
"Feast of the Order, Later, on December 21, 1789, in the administrative chamber,"
"A letter from a Mr. de Shée, secretary to the Grand Master, is read aloud, which
» announces that the latter, being absent from Paris, will not be able to attend the process
"That was the last time I heard anything about him."

"After 1992, it wasn't until 1999 that regular reports were recorded."
"which, however, sometimes still present gaps that are disheartening for the history-
"Lorien, because often, at the moment when he believes he has grasped the thread that should
"On some important point, this thread suddenly breaks, and the unfortunate writer
"He is like the unfortunate man depicted in the catacombs of Rome."

The shortcomings that are unfortunately noticeable in the minutes of the Grand-
Orient, the very alterations that some of them have undergone and of which we
We will have to talk about this later; they will not be renewed. Today, all registers

are held with great regularity, with perfect order, by Brother Pillot, and the

historians who will come after us to recount the actions of Freemasonry, in the
phases that it still has to go through, will find, thanks to him, precise documents,

coordinated materials, which they will then only have to implement.

It is worth remembering that the Grand Lodge was also under the direction of the Duke of O
On June 24, 1795, resuming its work, the Grand Lodge rejoiced that the
Terrorism is defeated, removing the customary health certificates of the former king and t
Léans, having incurred the animosity of the people, now returned to his
sovereign rights, orders that the health of the nation will be prioritized in the future a
sovereign. *

* Circular containing the minutes of the session of June 24, 1795.
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worthy of liberty, and, presenting an image of that liberty, it gives within its fold to all followers the right to elect and to be elected officials; she fights against and breaks the entrenchment that a few men introduced into the grand mastership, undoubtedly misled by the example of royalty; finally, it aspires to universal brotherhood saddle which, uniting all peoples in a common bond, will impossible wars; to join example to precept, she He calls the initiates of the entire universe brothers, and welcomes them equally ment. :

This is her work; she fulfills it, but she has not made herself any she does not preach theories for the circumstances because Although she senses their impending triumph, she does not raise a flag. new; it is what it must be irrevocably under penalty of not being, and its precepts are the same as those we have seen written in the book of Zoroaster: "Look at these votes, - that "of the heavens and that of the temple—they unite without distinction" "Kings and subjects (1)."

Amid the struggles that divide France, Freemasonry, which is not a political power, which has no direct action, does not cannot, as a body, become a party; it is neither mountain- Neither a gendarme nor a Girondin, she is a philosopher; she has sought the truth. She saw it, she knows where it is, she says so, but she didn't of the governmental system to achieve the goal.

From a religious standpoint, since its reappearance in France, its simultaneous invasion of almost every point on our continent, She worships the Great Architect of the universe; she lavishes providing aid to those who suffer, establishing institutions for the orphans and the elderly, unites men by the bond of goodness. feance; it strives to achieve the realization of the principles of the Gospel, glimpsing the happiness of peoples in this realization- tion; thus, she maintains a faith, practices charity, and nurtures a hope, and these three words are indeed the motto of one of its- main ranks. | |

Those who wrote against her criticized her for not having
He was persecuted during the revolution, an absurd accusation if one

(1) See above, page 67.

OF FREEMASONRY. 305:

reports on the facts. Its members, also driven by
out of love for the public good, they followed different paths, depending on whether they
were influenced by their position in society, by their
families, through their philosophical opinions. They all wanted the
just as she herself intended, everyone sought to realize it-
to use the method that seemed most likely to achieve it, and
this difference in action was bound to result inevitably from the
freedom left in the lodges to all ideas for application.

Indeed, in those difficult days, there was room for everyone.
The systems, all had a chance of success, none could be
applied completely in the middle of a storm that struck them
one after the other. From this emerged the emancipation of France, a people
new. Freemasonry contributed to this immense result.
Bué as a philosophical school, as an order, its followers have
contributed as citizens, and the part she played in this great

The movement that regenerated Europe will always be one of its most

beautiful titles.

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_ CHAPTER TEN.

Freemasonry in France from the Directory to the Restoration – Festivals of Peace and
victories. Under the Consulate and under the Empire, it became military without ceasing to
It brings together the most illustrious names in arms, science, literature, and takes an i
development. – It triumphs with our armies in Italy, in Spain, in Holland,
Founded in all conquered countries. – Freemasonry in England, in the warring states.
with France, and in America, during the same period.

S Aj°" our years have passed,
ME the revolutionary storm has
) calmed, the lodges in France

200%)" their work; the first
 The need is for unity, the initial efforts,
 The first demonstrations aimed to
 to establish it; the Grand Orient and the Grand Lodge, since
 so long divided, finally merge through a
 concordat in a single body which will henceforth
 to give a uniform direction. The question that
 what actually prevented the merging of the two powers was
 that of the immovability of the venerable ones that the Great-
 Loge maintained with more obstinacy than intelligence-
 | agency, and yet within a very limited jurisdiction.
 The Grand Orient alone was in the right, in the principle of insti-
 | tution; this was only through a clear departure from the doctrines
 | of the order that vanity had conquered for life; he had
 For him, reason was key; he was bound to triumph sooner or later; but such is
 the tenacity of petty human passions that negotiations
 | The steps taken on this subject required further diplomatic action,
 | officials, that the conclusion of the most difficult peace treaties between |
 | two great peoples. Twenty times the conferences had been rom- |
 | puses, and, when they were taken up again in a serious manner, they
 |

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OF FREEMASONRY. 907

lasted another year; finally, commissioners were appointed and
 The treaty was concluded. It was a transaction. Here it is.

"From the 21st day of the 3rd month of the year of the V... L.:, 5799,

"We, the joint commissioners of the two GG.+.-00.-. of France,
 sitting in Paris, we displayed our respective powers, emanating from
 the 0.-: to which we are attached, from which it follows that, of a
 On the other hand, Brothers Darmancourt and Conard were appointed as presidents.
 teeth, and the Brothers Duvillard and Houssement, and, on the other hand, the
 FF... Montaleau, president, Angebault, grand orator, and Ber-
 nault, a leading expert, to advise on means of conciliation
 and of union between the two 0's..., to make them a single indivisible whole,
 and all for the benefit of Masonic art and the prosperity of
 In order, we have agreed on the following articles, namely:

» Ant. [®. Irremovability is abolished. .

» TonrT. II. The currently irremovable WV.-. will be able to continue-
 to fulfill their duties for nine consecutive years.

"The lodge shall have the right, upon the expiration of the said nine years, to continue them with the same dignity, etc.

» Ant. III. The former officers upon the appointment of the V.-. alone will in the future be subject to the appointment of members of the L.. and by ballot.

"Arr. IV. The two associations, united in perpetuity, will hold their sessions in the premises located on rue du Vieux-Colombier.

"Arr. V. Their archives will be gathered there."

"Arr. VI. All the lodges of the two associations will correspond" at the common center, whose direct address will be G.*. N.°.; the The register will include the names of Their Majesties, Their Excellencies and deputies of associations with which correspondence will be established.

» Arr. VII. Constitutions bearing the character of irremovability will be reported; they will be, or reconstructed by relating the this treaty of union and the original date of the constitution, or simply aimed at the desire of the article [*], which extinguishes the unmovability; the reconstitution or the visa will be at the V.-..'s choice.

"Constitutions that do not bear the character of immovability will simply be targeted; the L.-. will have the power to make itself to reconstruct.

ceremonies, first expert and chamber experts.

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Article VIII. The officers, VV., and deputies of the two associations will enjoy the same prerogatives. The officers composing the G.*. O., represented by Brothers Darmancourt, Conard, and Duville-Lard and Houssement may be added, until further notice appointments to the positions of secretary-general, hospital-general, architect-verifier, and to the orators, secretaries, masters of

"Arr. IX. By virtue of this union, all masons" holders of certificates issued by each of the associations will be received in their respective Lll.-.

This was a transaction which, deviating from Masonic principles-niques by a concession that was far too broad, extended kéga-

element; it was a very slow transition to reach the state
That's normal, if the masters for life didn't understand that, struck
Morally, they should have just withdrawn and given back to the voters.
their usurped rights. But the division had lasted for thirty years, it
had given rise to scandalous internal debates,
contrary to the spirit of fraternity which they were causing people to forget; she had
passionate about all the superficial men of the islands, more concerned with the
In form as well as substance, it also involved some serious men.
because it is so difficult to escape the influence of the environment in which
We lived; it was time to put an end to it. Two ideas were in place.
presence, irremovability, and election; in this conflict, the Great-
The Lodge represented the country's former political government, the
The new Grand Orient; it was truly a struggle between the
traditions of the past and aspirations of the present; victory does not
could be questionable.

This rapprochement, this agreement between two opposing powers
give rise to an important observation: the preaching of
philosophical principles, radical theories of equality, which
reproduces itself more or less clearly under all regimes, is the
an undeniable glory of Freemasonry, she is often the only
action by which it manifests itself; but the institution, when
It is tolerated, and generally follows, in its outward form,
the government movement. Popular in India when it
struggle against castes and against religious organization, we

OF FREEMASONRY. 809

we saw it in Egypt as an integral part of power
theocratic, to merge with him; it is among the Hebrews
pure republican, under the law of Moses, aristocratic republican
and pontifical in Greece, patrician and pontifical in Rome.
regained considerable popularity at the time of the appearance of
John the Baptist and Jesus, and during the first centuries that
follow, while public authorities falter and no longer have
solid foundation. It always works towards the emancipation of humanity.
prepares the people's advent at all times; abandoned
whether persecuted or not, it is clearly democratic;
Whether accepted or protected, it conforms to governmental procedures.
countries it has entered.

In the new world, in England, Freemasonry
accommodates itself to the constitutional regime, represents its disputes,
its fluctuations, its reversals of parties, through vain struggles
which erupt within her, then she identifies quite closely with the power
so as not to be worried when bills prohibit others
secret societies. In America, it becomes federative like
the republic; every capital has its grand lodge from which
the workshops of the province. In France, before the revolution, it

The interiors are primarily intended for the preservation of all independence on central power. The neighboring provinces are willing to bond with each other, but they find it difficult to recognize a common direction. The monarchy is destroyed, the Parliaments are collapsing along with it; there is now only one assembly. sovereign, the republic is proclaimed one and indivisible, the two major bodies that governed Freemasonry met in one.

Such events can go unnoticed by men who
They don't think, but they must strike those who follow them.
carefully observe the actions of this mysterious power, always active, and which will, moreover, provide a remarkable example of his actions in a new career that events have open. France, attacked from all sides, is entirely at war; The brothers are with the armies; victory will bring the Freemasonry wings and the deposit pariet where our soldiers will stop

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triumphant. Bonaparte, on his way to Africa, made himself to initiate in Malta; the generals, the principal officers of his army They are bricklayers, he wants to be one too; they go together to report Initiation at its cradle.

After a few years of work without any significant impact, and which primarily concern lodge constitutions, the new era Masonic lodges in France open with peace festivals. This was the On 20 Germinal, year IX, the 10th day of the 2nd month 5801, they took place at the same time on several points. The administration had been reorganized in all its parts, the constitution of the year VIII proclaimed and implemented; the Vendée was pacified; of the coalition European Union, only England and Austria remained, and nothing had been unable to disarm. This was reinforced by the islands. troops from Bavaria, Württemberg and the Elector of Mainz, supported by English subsidies. A few months ago— Previously, the combined enemy armies threatened us at the same time on the Rhine line and on the Var line; Austria occupied Italy. Moreau, in his short and beautiful German campaign, spent the Rhine, moved to the Danube, and, after many victories, after having brought several places under the control of our troops important, rich stores, demoralized the enemy, trapped the Austrian commander-in-chief in the Ulm camp, had surrendered possible operations of the Italian army.

Bonaparte had crossed the Great St. Bernard Pass; our soldiers had crossed the Little Saint Bernard Pass and the Sim— at the same time Plon, Mont Cenis, the Saint-Gotthard, had seen this Italy again, formerly the scene of so many glorious exploits. The memorable

days, one of the most brilliant, the most extraordinary to which an army has ever contributed, a given general his name; the Convention of Alexandria and the final victories Moreau's work on the Danube had hinted at the possibility

, of a glorious peace. England alone was opposed to it, and

still supported Austria in its resistance; the resumption of

the Army of the Rhine, had finally convinced this power to negotiate—
cere, and the Treaty of Lunéville had given France peace

hostilities in Lombardy, the victory of Hohenlinden won by

OF FREEMASONRY, 911

eagerly desired after an eight-year struggle against Europe.
Two months after the signing of this treaty, Freemasonry

celebrated peace, in accordance with a circular from the Grand Orient

who himself gave a remarkable celebration. Four hundred brothers were there.
were gathered; the lodges had sent their visitors, those of the
departments their representatives. Music, poetry, high-
writing contributed its tribute; poetry, in the workshops ma-
conical, always has excellent intentions, but the inspiration
He often lacks it; it is a misfortune which men of taste
were able to notice; this time she was of the greatest weakness.
Bonaparte had not yet seized control of Freemasonry
as he soon did, he was not yet seeking the strength that
must necessarily result from the action it exerted on
public opinion, but it's already easy to see that he has his friends,
his admirers, his courtiers, witness the following verse of a
Hymn to peace:

Honor to you whose valor
He knew how to bring us this peace!
Accept recognition

Of all French Freemasons.
Bonaparte, a powerful genius!

Always live for our country,
That is the wish of the Freemasons.

The name of Moreau, whose victories in Germany had powerfully contributed to wresting the treaty from the coalition Lunéville, was intertwined in other stanzas with that of the victor of Marengo.

Douai held its solemn ceremony in the lodge of Parfaite-Union; the voices of the orators made the name of the first consul resound there once again; Brother Delalande, in a speech containing some ideas wise, but without elevation, in verses far preferable to those who preceded, addressed lengthy flattery to the idol of the day, and led the acclamation of "Long live the Republic! Long live Bonaparte!" Long live peace! We note with surprise that, recalling the motto Masonic, he replaced the word fraternity with that of human-

denied. Two other brothers also sang of the hero; no other

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No name was spoken; a young man was planted in the courtyard of the lodge acacia.

A similar festival took place in Nantes on the same day, celebrated by the three lodges of this east (1) in the Circus.

The bust of the first consul stood atop a granite column. placed in front of a luminous triangle lit in transparent (2); On his head was a crown of thirteen stars, a symbol of immortality, with these words: To the peacemaker of Europe.

Between the columns, garlands of flowers were unfurled... both the following inscriptions:

To the republic.

To the government.

Ladies first.

To the freedom of the seas.

To forgetting the past and uniting all French people.
To the First Consul.

To peace.

To General Moreau.

To the brave armies.

To the shop.

The pavilions of the friendly powers, a portrait of Bonaparte in
on foot, in the costume of first consul, completed the decoration
tion. In verses, the best that have ever been spoken or sung
In all these celebrations, the names of Bonaparte are still found.
and Moreau; fortunately one can also read a few words there
on brotherhood. A few weeks later, a peace festival took place.
it still takes place in Paris; it was performed by three lodges in full dress
adoption (3). The name Bonaparte is found in the cou-
plots inspired by the circumstance.

This must be noted with regret, in all the speeches given.
in these ceremonies and collected by the Masonic journals of the
time (4), the speakers are below their task; the occasion
It was a solemn occasion; it was important that Freemasonry explain itself.

- (1) The Perfect, Harmony, Mars and the Arts.
- (2) The greatest honor that Freemasons can bestow upon a man.
- (5) The Union, the Centre of Friends of the Arts, the True Reunion.

'(4) Mirror of Truth, 1. I.

OF FREEMASONRY. 315

on the future, that after having noted the achievements obtained, the
said how we could , we should, preserve them. By staying
Even in the text of the peace won by victory, there was
instead of making known what should be for the propagation of
Masonic principles, the results of this peace. Those who carried-
either kept their word, or did not understand their mission, or obeyed
a secret password, which would be their only excuse; these parties
were therefore a lengthy tribute to the man of genius who occupied
the first place in the republic, and Freemasonry had
something else to do.

From this point on, we can anticipate that the institution will move to

already his emperor's mantle. His lieutenants are in all the lodges in Paris and in the departments, and it's not just to rest from the fatigues of war or public affairs. We will soon see the high dignitaries of the Empire attending Masonic meetings, which Kellermann will seek a moment to remove from the Grand Orient the direction of the order by founding within a grand lodge.

On the 23rd of Brumaire, year XIII, the 14th Thursday of the 9th month 5804, the G.*. 0... sent the plan- to the lodges and chapters of his correspondence the list indicating the names of the Grand Officers of Honour of the Order. These names were named in two previous sessions. We will not read them aloud. pointless:

Grand Master, Prince Joserx.

Deputy Grand Master, Prince Louis.
Great administrator, Marshal Masséna.
Grand Conservative, pe CnoisEuL-PRAsLIN, senator.
1st Grand Supervisor, Marshal Murar.

2nd Grand Supervisor,/ne LACÉPÈDE.
Great orator, DELALANDE.

Grand Secretary, be Jaucourt, Senator.
Grand Treasurer, Macox of Medina, Rear Admiral.
1" grand expert, BEURNONVILLE, ambassador.

2nd expert, General MacpoxaLn.
Grand Keeper of the Seals, General SEBASTIANI.

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Chief Keeper of the Archives, Field Marshal KELLERMANN.

Grand architect, dE LUYNES, senator.

Duranreau, legislator, |

Girarnin (Stanislas), tribune. |

Grand Hospitalier, Marshal Augereau.

Grand Almoner, Marshal Lerebvre.

Grand Masters of Ceremonies,

At the meeting where the proclamation of these elections was made,
The tribune Challan, acting as orator, delivered a
speech on Freemasonry; there was no longer any question of
Liberty, equality, fraternity, words and things were very far away;
In his eyes, "the institution is at once mythological, natural and..."
civil: mythological, because it elevates thought towards the
sublimity of the creator of beings; natural, because of its type
The principal one is represented by the star that gives life to the universe; finally, the
because the strong and the weak, the rich and the poor find there
also a comforting moral message and useful rules (1). »
That is the entire Masonic philosophy of this speaker; but if he
He forgets the principles of order, but he is careful not to forget men.
ges to the emperor. "Napoleon! The cult of the masons is that of the
"Acknowledgment towards the illustrious men who founded,
"enlarged or defended the companies; judge then whether the masons
"French people owe you love, you whose genius has"
"assured our safety. And if, by some special favor, you allow—"
"Tick the members of your illustrious family to come and dictate to us"
The lessons of your wisdom, they would bring you testimony
"of boundless gratitude, etc. (2)." It was difficult to
to lower himself further, and the time was past when the Freemason-
_neric dictated lessons of wisdom to the licu to ask for them. |
In Marseille, Freemasonry was not foreign either.

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manages the major events of the time; the 4th day of the 10th month
of 5805, 12 Frimaire year XIT, {a Parfaite-Sincérilé decided, in
an extraordinary meeting, during which wishes were expressed to

(1) Circular from the G...-O... of France, dated the 14th day of the 9th month of 5804 (25
mayor year XI), pages 9 and 6.

(2) ll, il, id, page G.

Grand Architect of the Universe for the Defenders of the Homeland and for the success of the French invasion of England.

It was resolved that, at all banquets, a toast would be made to our victorious armies, and that if the descent were accomplished Fortunately, the lodge would provide a dowry for a young girl and marry her off to one of the soldiers who would have most gloriously contributed to the success of this great undertaking.

Joseph accepted the title of Grand Master; Louis, sent to Hol-
The heath where Napoleon erected a throne was replaced by Cambacérès's.
who diligently fulfills his duties. He was installed on
45th day of the 10th month 5805 (22 Frimaire year XIV); the same day
High-ranking officers of honor crowded around him who
came to take oaths for the offices to which they had been
promoted, either in a first appointment, or in place of
those in command of the armies or other jobs
important figures in diplomacy or administration distanced themselves from
Paris. They were the brothers:

Lacépène, Grand Chancellor of the Legion of Honour.
Recnier, chief judge, minister of justice.

Czémenr pe Ris, praetor of the senate.

Muraire, First President of the Court of Cassation.
Davour, senator.

D'AIGREFEUILLE.
Duvipa,
tribunes.
JAUBERT, |

Auoier-MassizLon, member of the Court of Cassation.

The Masonic institution had never asked its members
no other oath than that of keeping inviolably the secrets which
they would be entrusted with the task of complying with the general statutes of
the order and the specific regulations of the lodges in which they
were received; by a derogation from this custom which maintained
Wisely, Freemasonry remains separate from political passions.

As his theories evolved, people had recently imagined swearing Loyalty to the emperor. This oath was renewed in this session.

The brothers mentioned above had just taken out their bond

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Masonic; Lacépède had thanked everyone on behalf of them. "At this
"At that moment, all the FF.*, by a spontaneous movement, rise up"
"to reiterate the oath of allegiance to His Majesty the Emperor and"
king. The R.-. first representative of the G.-.-master pronounces the
"Oath, and we swear it!" is repeated at once by all the
members of the G.*.-O.*.. A noble and religious sentiment pene-
It touched all hearts, and this moment was the most august and a
"One of the most impressive moments of this memorable session (1)."

Thus, Freemasonry followed in the footsteps of one man, and
all the glory, the military successes, the administrative genius of this
men could not justify this disregard for the principles that must
always place above individuals, even the most
brilliant.

The seal of the G.-.-O.-. had long borne three flowers of
lilies that, during the first years of the revolution, were forgotten
to remove them, without anyone noticing; later they were
replaced by a triple circle containing these two letters:
RF; after the revolution that gave the empire to Napoleon, one finds there
substituted an eagle. It was imposing upon oneself the sad necessity of modifying it-
proud of every change in the state; also the years 1814 and
In 1815, they saw it revised three times in a few months. Happy
Freemasonry, if, in that sad era, it had not given the
A spectacle of even more serious reversals! Since 1850, the seal and the
The arms of the Grand Orient now only bear attributes belonging to...
nating to the institution.

The close relationship that had developed between the imperial government
rial and Freemasonry no longer allowed the institution to
to enclose within the circle once drawn to its activity; it was
naturally inclined towards political demonstrations, and, the
On the 21st day of the 10th month 5805 (December 27, 1805), she celebrated in
At the same time, the celebration of order and the celebration of victories.

The French armies had, in fact, just acquired a glory

modern. England, implacable in its hatred against the

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(1) Minutes of the session of the 15th day of the 10th month (22 Fructaire year XIV), of t
G...0... of France, page 14. |

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OF FREEMASONRY. 917

France had formed the Third Coalition; the emperor had created the kingdom of Italy, and, upon the refusal of his brother Joseph, had declared rot, until peace; he had given the principality of Lucca to one of his sisters, reunited Genoa with the empire, and these acts, which were not the real motives for a new war, him at least served as a pretext; they had provided Russia the opportunity she was seeking to acknowledge her allegiance to the coalition already settled by a treaty. Austria had accepted the proposals of English cabinet. The Boulogne expedition, so long in preparation—real and announced, which made England tremble, and was supposed to, if She would have succeeded, changed the face of Europe, but had failed by the due to Admiral Villeneuve's mistake, and Napoleon, forced to renounce a project whose success would have had incalculable consequences, had Once again, he turned his weapons towards the continent of his exploits. were going to surprise.

Organized with incredible speed, directed towards the theater of the war as secretly as possible, in

conquests made beyond the Rhine and the protection granted to the Elector of Bavaria, the French army had suddenly appeared heart of Germany, in the Franconian plains, on the banks of the Danube, before his arrival was even suspected, when Austria believed it was certain to beat it on the field of a battle she herself had chosen. This army had to fight the Russians, the Austrians, the Swedes, the English, on both reverse of the Swabian Alps, while the Neapolitan government-Tain was plotting a betrayal that would deliver Sicily to the Russians. and to the English, arm the populations, incite Calabria to revolt, launch against France, even against the brigands of that country, and thus support the movement of Austrian forces.

In both countries where the armies were going to clash, the coalition-The army had five hundred thousand men, Napoleon two hundred and five a thousand; Prussia still floated, undecided, awaiting the victory to decide; she had two hundred thousand soldiers to carry on one side or the other.

Fortunately, the Russians, divided into two army corps of sixty thousand men each, had not yet carried out their

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junction with the Austrians; their two corps advanced one after the other through Poland, the other through Galicia; twelve thousand elite soldiers comprising the Russian guard following this corps; an army of A reserve was being formed at Wilna, and finally sixteen thousand men were assembled at Revel had embarked for Stralsund, where twelve thousand Swedes had preceded them in order to support, in Hanover, fifteen A thousand English people had already disembarked.

It was most important to prevent the Russian corps from coming through the Gallicia, Vicnne, and the road to Munich, to unite with Austria dogs that General Mack had once again arrested on the On the banks of the Danube, in the entrenched camp of Ulm. Napoleon, by a skillfully combined march through the Duchy of Baden and Württemberg succeeded in outflanking the Austrian army, across-to cross the Danube, to seize the road to Munich, to position oneself between the two armies, and to surround General Mack with all stuck together.

The glorious battles of Wertingen, Gunzburg, and Lands-berg, of Haslach, of Elchingen, of the Michelsberg, in which Excelmans, Dupont, Davout, Ney, Soult, Murat, Bernadotte, Lannes, they all vied with each other in courage and energy, some military science experts prepared the famous surrender of the camp d'Ulm, to which the emperor's skillful maneuvers forced General Mack commanded them. In fifteen days this first campaign-#ne was aclievéc, sixty thousand Austrian prisoners, two hundred cannons, several thousand horses intended for

flags and all the equipment of the enemy army were at the disposal of to see French people.

At this moment Prussia was allowing itself to be drawn into the coalition Through Alexander's seductions, a treaty was signed between the king of Prussia and the Emperor of Russia who swore friendship to each other eternal on the tomb of Frederick the Great; but the slowness of the The first [forces] had fortunately given Napoleon time to act.

In Italy, Masséna, with fifty thousand men, had held head of eighty thousand Austrians, and, by the bloody battle de Caldicro, forced into retirement by Archduke Charles, to whom he en-raised eight thousand prisoners. Ney had invaded Tyrol with ten

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OF FREEMASONRY. 19

a thousand men, crossed the highest passes and occupied Innsbruck.

After the capitulation of Ulm, Napoleon took the road to Vicenne, his generals routed the enemy wherever he tried to... felt, the bridges of Vienna surprised by Murat allowed to the French to occupy this capital. Finally, the great ba-the size of Austerlitz, delivered against the Russians and the Austrians, ended this memorable campaign which had seen the renewal of to reveal all the wonders of the first consul's campaign in Italy; Austerlitz was the counterpart to Marengo. The two emperors Brothers from Austria and Russia were fleeing; ninety to one hundred A thousand Russians and Austrians retreated, defeated by forty-five thousand Frenchmen, who had taken twenty thousand prisoners, taken One hundred and eighty cannons and the treasures of the enemy armies. The The third coalition was defeated; three months had been enough for to achieve this immense result. Happy France, if Trafalgar Had not a veil of mourning been cast over so much glory! Happier above all, if he had conquered a solid peace, his ambition

chief, developed to the highest degree by such brilliant achievements

of weapons, would make it impossible!

These were the victories that Freemasonry celebrated in at the same time as its winter festival, in commemoration of the death of Hiram, which no one seemed to think of, so great was the intoxication general,

religious figure who accompanies all demonstrations of men opening their proceedings by proclaiming their respect for the Grand Architect of the Universe. The eighty-one mystical stars which illuminated the temple; Cambacérès presided; where he noted among others, in the East, the FF.-. Regnier, Grand Judge, Fouché, Minister of Police, Lacépède, Marshal Pérignon, the senators Chaptal, Clément de Ris, Siméon, Davout, Valence, the President of the tribunate Fabre (of Aude), the tribunes Jaubert, Duvidal, Challan and Carrion-Nisas, Muraire, Delalande, the great vicar of Arras, Alès, Anduse, the colonel of engineers of Récicourt, the administrator of the Aigrefeuille literary repository.

The five orators Delalande, Challan, Dejoly, Pajot d'Orville, Delahaye took their seats. Challan spoke first.

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Four years earlier, during the peace festival celebrated in Douai, the speaker had again proclaimed these three words: liberty, equality, humanized, as representing Masonic principles; the F.-. Challan didn't even dare repeat them; it seemed that the two first, even if it might hurt the ears of so many men who owed their great fortune to the triumph of the ideas of the French masonry; he was not afraid to change them.

"Peace, UNITY, Blessing, these are the sacred words of which the "Masons make the vault of the temples resound twice a year" "They elevate us to virtue." Such was his opening. It was beginning with a inaccuracy. He then threw out a few fairly accurate sentences on the division that can be made of masons into two classes, those those who received only the sign and those who penetrated the meaning of mysteries, and the culpable ease with which certain workshops grant the high degrees. He finished, as was his custom, by praising the emperor in exaggerated terms. As for of the victories that were to be celebrated, he did not cite a single one.

F.-. Dejoly succeeded him at the podium, and his speech was not

than a long panegyric of Napoleon; however, he ventured to
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to talk about putting an end to conquests. After recalling these words from his hero: "Military successes are only of "Brilliant calamities, and my victories the fable of my life; peace"

"the sole purpose of my work and my ambition," he added:
"A conqueror is but a scourge if he is not the benefactor of
humanity, and Napoleon, great as he was, would not have been
"worthy of commanding the most sensitive, the most belligerent people"
queens of the universe, if the brilliance of his genius had not been tempered by
"the most loving and generous soul."

"Pursue your destiny!... Just a few more moments, and your
"The work will be accomplished; the peace of the continent and the happiness of the
peoples whom Providence has entrusted to your wisdom will be the worthy
"A reward for your heroic efforts."
His courage did not extend beyond that, and he did not say a word about
core principles of the institution.

There was an avalanche of verses, cantatas, and lyrical stanzas,
either in the temple or at the banquet. One of the strange poets of

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OF FREEMASONRY. 921

This celebration placed Napoleon above Caesar, Alexander, and Gen-

giskan, of Charlemagne, and made this singular verse heard:

Your name alone, eternal, must survive in the world (1).

A choir, after emphatic adulations addressed to the em-

Look what gold and treachery have done!

There you are, all alone, proud islander!

Are you prolonging your reckless struggle?

Tremble... the gods carry Napoleon.

Yield; or soon this noble cry of war

Its echoes will reach all the way to Albion:

Long live Napoleon!!! (2)

This prediction was not accurate.

The vicar general of Arras read Masonic-political verses. worthy of a schoolboy. F.-G. de Beaumont recited verses in the honor of Prince Joseph; they were worth even less than the previous ones.

Fortunately, this session was marked by acts of bi-serious affair, as had been the festival of peace: the second son a stonemason, father of seven children, was adopted by the Grand Orient and placed in a high school; six hundred francs were, in addition, paid to the relief fund (3); this offers some consolation for the bad worms and flattery, but does not justify forgetting principles, the change-movement of its motto.

The feast of the order, in December 1806, has some unique features. similar; each speaker feels obliged to throw his incense to the idol; this deviation from the rules seems to have become the law common; military personnel, administrators, lawyers, all suffer from it. General Lasalle, so brilliant on the battlefields, reads a a piece which he precedes with these singular words: "After my "Epistle to Hatred, which has so well served the lofty conceptions of

(1) Verses to the emperor and king, by Raup de Baptestin. Minutes of the festival, p. 15.

(2) Lyric epode, words by F.*. Brunct, music by F.:. Carbonnier. Proces-party report, page 18.

(3) Minutes of the party, page 13.

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329 PHILOSOPHICAL HISTORY

"Our august monarch, I have just made one to love;
"Please grant me your indulgence and attention." He
he especially needed the first one; he handled the sword better than
the pen, and it's hard to find anything less poetic, of
less high than its rhymes (4).

F.-G. de Beaumont, in verses far superior to those
the general, expressed, in favor of Poland, wishes that the politi-
Napoleon's attitude towards Russia was not to be unfortunate-
how not to realize:

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Finally, wake up from your lethargy.

Sarmatian people, children of the North,
And you will see your homeland again

To be reborn from the bosom of death!

I follow a terrible god into battle;
He can reclaim your rights,
He whose arm was invincible

The land dictates its laws.

Alexander threatens you in vain.

It's time, break your chains!
Recall your ancient audacity,
Reclaim your rightful place in the universe.
Napoleon, in his wisdom,

Go and put an end to your suffering;
But, confident in his promise,
Come and triumph under his flags.

They saw our valiant soldiers,
Such as the companions of Hercules,
To expand its vast states.

Peoples, break free from slavery,

And come fight alongside them.

For your wives, your legacy,
For your children and for your gods.

OF FREEMASONRY, 923

The Pole, breaking his chain,
Will know how to rebuild its defenses,

He will defy the Tsar's hatred.
Aided by the first of the Caesars (1).

This appeal to an oppressed people had been heard; the Poles
had long shared the glory of our arms, the fati-
the hardships, the deprivations of war; they remained loyal to the very end.
In recent days, Napoleon alone did not live up to the expectations that the
The Polish campaign had given rise to...

The prefects of that time did not disdain to sing in public,
especially when it came to praising the emperor;
The one from Seine-et-Marne, F. de Lagarde, sang verses
in which he presented the hero alternately as the liberator,
the comforter, the avenger, the peacemaker, and finally like a
another creator in the world. He dared, and it was the first time that
In a Masonic lodge, they would go so far as to applaud at
return from Egypt, one of the acts in Napoleon's life that earned him
there will always receive the most criticism:

What a heavy yoke had been
On my unfortunate homeland!
The whole globe had felt
The tremors of anarchy.
A hero leaps from the scene

May the Nile water and fertilize:
Peoples! This is the messenger from heaven,
He is the liberator of the world (2).

F.+ DeJoly, the speaker of the Grand Orient (5). He spoke, at least for a moment, about the institution, and raised questions that we will have to return to later

| soon, then launched into the usual realm of flattery. He gave free rein; however, he ventured some advice:

"I cast my gaze upon this enclosure, once resplendent-
"Disseminating the rays of glory of so many valiant warriors, I

- (1) Minutes of the party, page 18.
- (2) Minutes, page 20.
- (3) He was then a lawyer at the Council of State and the Court of Cassation.

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52% PHILOSOPHICAL HISTORY

"Look for Alexander's generals; they followed him. Just yesterday they
"joined in our peaceful work... and already the empire of Darius
"is destroyed, the throne of Sidon restored. But, wiser than the son of
"Philippe, their august leader, will know how to set limits even to his..."
"Fortune." | :

These were the only truly serious words that could be found.
in the speeches of this solemn occasion. Soon the speaker returns to
new habits that he himself had helped to establish and
to which we had so quickly adapted; he wants Napoleon to
Leon erects a throne in the North on which he will place one of the
members of his family. It's one of the saddest inspirations of
the speaker, like the creation of the thrones occupied by the brothers of
The emperor was one of his most deplorable conceptions.

An order, an insinuation? Was it a matter of anticipating public opinion? Public, or was it just flattery? That's the question today. unsolvable. Here are his words:

Through him, the genius of France hovers over the banks of the Vistula

and the Neva. Let no one say that Peter's had
» preempted; we saw with Suvrow the regenerated Russian islands of
"This Pierre, the spoiled child of fame."

"Napoleon will be the true legislator of the North; a new Odin, he will..."
"to revitalize these strong souls, and the liberal ideas of the nineteenth
"century, the century of the great Napoleon, will germinate in these"
"barbaric lands, where murderous or massacred princes have"
"were our contemporaries."

"Happy are those distant regions if, like Italy, they
"see their new destinies entrusted to a prince of his
"Blood, Companion of his victories!"

After a speech in honor of the hero, the speaker addressed his
incense to Cambacérès who presided: "And you, custodian of the
"Thought and power of the hero; you whom he believed to be great enough,
"Wise enough to entrust him with the tranquility of this vast empire,"
"without the assistance of a public force; you who, alone and without the
"Prestige of arms, let this second Rome enjoy all
"The sweetness of peace, your name will be for all ages"
» associated with his great name; and if he reminds us of Augustus and

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OF FREEMASONRY. 329

"Henry IV, you remind us of both Maecenas and Agrippa and
"Sully."

This is the style of the orators of the Great East. It is no longer just...
no voice dares to proclaim these grand principles in these
parties attended by so many eminent men in the
weapons, councils, administration, diplomacy, courts,
National representation. Freemasonry in Paris seems
to have lost all philosophical character; it is not for those
who run it, a charitable association, an opportunity to
to show one's sympathy to the head of state. The titles that were left
at the temple gate to simply receive the name of brother
are relayed from the outside world into the lodges, into the dis-

of Saint-Jean-d'Angely, great orator, gives the title of Monseigneur in Cambacérès. The institution's new role is outlined by Him in a few lines:

"a The protective bond of all the widow's children extends over
"All parts of Europe, linked to all empires, are..."
» subdivides among all the cities.

"He offers everywhere a protective support, a benevolent aid to
"to the wandering traveler, to the shipwrecked without resources, to the poor without
"Comforter, to the unfortunate without support (1)."

The Persian ambassador to France, a member of a lodge of
Paris was attending the session.

"He has been admitted to our mysteries," exclaimed the speaker. "He
"It was given to see these comforting rays shine which have"
"traversed the immensity of spaces and times to come here,"
"From the depths of the East, to enlighten just and good men"
» doing.

"Through him this pure light will return to its ancient home—"
"ceau; Asia will recover the pious and useful institution of which it has
enriched our climates.

"A new bond will unite men; a moral clarity, com-
mune, will illuminate all their souls, like a single sun
lights up all their eyes.

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(1) Extract from the proceedings of the G...-0... Winter Festival of 5808, page 3.

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» places where its first branches emerged.

"His offspring, transplanted to their native land, will lend
"Their shelter, its novice farmers will offer their help to
"A European traveler, within the vast expanse of Persia, in his
"famous cities, in its overlooked villages, in its tribes"
"distant, even into its deserts."

These are the great words that resound in the temple;
empty speeches, when they are not filled with praise for the em-
pereur. The speakers had resumed the habit of naming Ja
Freemasonry, the royal art, a name abolished by decree
and which was utterly ridiculous. Even in their relationships
on the material works of the Grand Orient, the secretary Godefroy
de Beaumont, the orator Dejoly find a way, one of them to comment-
cer, the other to end with a censor blow to Napoleon. The
The cantatas, the stanzas, are inspired by the same thought of adulthood.
lation; barely a few words to a Cimarosa tune dare-
They timidly remind us of the temple's legality.

After singing of the peace that lasted so little, the victories that
saved France, the Grand Orient sang of love; the festival of
The order, Summer of 5810, is a long epithalamium whose marriage of
Napoleon with Marie-Louise is the subject.

Throughout this entire period that we have just reviewed,
True Freemasonry should not be sought in these
Grand Orient festivals, and the direction given to its work
all the more regrettable as it included within its ranks more
A large number of distinguished men are found. One finds with a lively
satisfaction in its columns the most remarkable individualities
the highlights of that brilliant era: the soldiers who had won
on the battlefields the marshal's baton, the epaulettes of
generals, who had traversed Europe and Egypt as victors,
They saw the gates of the capitals fall before them; the ambassadors
whose names are intertwined with the major diplomatic acts of
time; the ministers directing the affairs of France; islands
legislators, tribunes, last hope and last illusion
of liberty, legal experts, magistrates, from the earliest
elevated in the hierarchical order; French and foreign princes

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works presided over by the arch-chancellor of the empire.

If such men had seriously desired triumph
Masonic ideas, what impulse could not have given them
Give? But they were near the master who had restored in
France, the despotism, to whose orcs the word of
freedom. Freemasonry was for him a force he wanted
to act in his own self-interest, and he persuaded himself that, holding
the Masonic senate under his domination, in his hand, he held it
the entire order.

[I] was not quite so; compressed in the head, the spirit of
Freedom persisted in the rest of the body.

Several years before the revolution, lodges of several
provinces lived in a kind of independence that he had been
impossible to destroy; bound together by their rites, in cor-
With their responses settled, they acted as sovereigns, holding...
congress where each of them was represented, making resolutions
who carried out their duties faithfully, implementing important reforms.
Thus, in 1778, at the request of the directory of Bourgo-
The convent of the gne, the fifth province of the order, had taken place in Lyon.
Gauls, which was attended by the deputies of Franche-Comté, of the
Burgundy, Alsace, Germany, all the directorates of
France, under the presidency of F. Villermoz. He had redone the
rituals, brought about significant changes to customs, pro-
mulgué ur general code of regulations for lodges of the
French language, of the rectified regime. Its decisions had been
approved and maintained at the convent of Wilhelmsbad, in 1782.

Many cities had large provincial printing lodges
putting the direction to a number of workshops; they had
more directorates of the Dresden reform. Lyon, Bordeaux,
Strasbourg sometimes had both.

This provincial spirit was reawakened under the empire.

From 1800 to 1804, new lodges opened in Besançon;
On this latter date, former masons gathered in this
city under the authority of the committee of the order; planks were
addressed to Lyon and Strasbourg in order to gather the elements
necessary. The fifth prefecture of Besançon and the regency were

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reinstated in the 5th province of the order. Three years later, the chan-

national mastery of the rectified system; he accepted it, and, by a patent, transferred the provincial seat to Besançon from Strasbourg, whose members were dispersed, a transfer which remained provisional until a general convention had pro-
statement on this point.

The Burgundy directory, reconstituted in Besançon, brought together under his aegis the lodges of Burgundy, Basel, Geneva, of Gray, from Salins, from Lons-le-Saunier. The Grand Master was the Prefect of Doubs, F.-. de Brys, Baron of the Empire, Commander of the Legion of Honour; his deputy to the Grand Orient, F.-. d'Aigrefeuille. This state of affairs lasted until the Restoration.

The eastern part of Périgueux had seen its temple reopened; towards the At the end of 1802, the English lodge L'Amitié asked the Grand Orient to resume his work, and soon all the masons will be scattered found a sanctuary. In 1807, they consecrated a new temple with a splendid celebration attended by five hundred brothers; delegations had come from Bordeaux and from the departments neighboring properties.

The ceremony took place in the Rochefort house, whose

immense terraces overlook the plain and the smiling basin which

extends to the foot of the Petit-Change hill; rich Aid was distributed to the poor. The ceremony was announced at sunrise by a salvo of artillery; at nine hours later, a second salvo marked the moment of the meeting of the brothers. An inaugural song was performed with a large orchestra; It is remarkable for the religious sentiment that prevails there and far superior to all the Masonic poetry of the time (1).

(1) We believe we should reproduce this piece, which is undoubtedly unpublished and which pruntons au manuscrit du F.*. Charrière , which we have already mentioned, page 261.
INAUGURATION SONG.

The deepest darkness reigns beneath the outer courtyard.

THE CHOIR.

At: Fresh myrite or dark olive.
God the Creator, soul of the universe,
Hear the wishes we make in the shadows.

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Equality was not achieved there, and the brothers were able to applaud these towards t

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Far be it from you to harbor guilty desire!
Far be it from you to harbor fatal pride!
Let us be equal during life,
We are all at the coffin.

'Lyon was the seat of the Auvergne directory. Bordeaux, Strasbourg, Nantes, Rouen, Marseille, and many others obeyed Drotinéiales lodges. had directorates, of

Long enough our holy concerts'

They resounded in the dark night.
Spread your immortal rays upon us.

Virtue seeks the light;

Come and relight, at his prayer,

The sacred fire of your altars.
|

UNB VOIX.

You lend the day its luminous disc;

The night owes you its chariot strewn with stars.
So from your throne and from heaven
Your hand tore the veils.

But these torches of the eternal wainscoting
They make us, by publishing your glory,
Cherish memory even more
From the sacred water of your altars.

THE CHOIR,

Creator Dicu, soul of the universe, etc.

When the choir repeated the first verse, thunder could be heard rumbling.

AN APPRENTICE.

In Lorient I hear the heavens rumble;
Would God come, armed with his thunder,
Confusing our proud wishes?
Ah! Let us fear, let us fear his anger.

A MASTER.

Rather, beware of blaspheming the Lord,
To fail to recognize his clemency;
Close your hearts to hope,
That is to renounce his altar.

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Scottish lodges, and the ideas that the Grand Orient was forgetting in Paris were maintained in the departments.

In 1806, the Masonic senate, in order to succeed in all matters of direction With his hands, he made a regulation that proclaimed the union of rites. The existence of provincial lodges, an intermediary between him and the workshops hindered his progress; he did not dare to remove them, but he declared that they were an obstacle to the regular operation of the ruling power, and decreed that in the future there would be no more established.

THE SAME.

hurls death into the heart of the perjurer;

But for us, his flashing lights

They are a good omen on this day.

Thus, in former times, in the sight of Israel,

He appeared in the clouds,

And came, carried on the storms,

Restore its ancient altar.

At the sound of thunder, the temple opens; an ancient altar is seen there on which burns the sacred fire dedicated to Friendship.

A MASTER.

God of Hiram, God of Hiram, whom our mouth implores,

Your splendor shines forth before our eyes.

And from North to South, from sunset to dawn, .

Everything here shines with your light.

Of your blessings, beneath these porticoes,

We will instruct the day's star,

And, in the night, our holy hymns

There will still be songs of love.

But I hear it, God is calling us;

He wants his children to be happy

At the feet of faithful Friendship

They run to burn pure incense.

THE CHOIR.

We hear it, God is calling us;

He wants his children to be happy

At the feet of faithful Friendship

They run to burn pure incense.

The FF.*. enter scattering flowers; the V.*. is at the altar, where he burns incense.

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This decree sparked struggles; but the original spirit was not

OF FREEMASONRY,

stifled, and that was the important thing.

Freemasonry had infiltrated the regiments before the revolution, at a time when the ideas of liberty and equality were germinating throughout this fertile land of France which was to give

A MASTER.

Let us hang our garlands in the New Orient;

Let us mingle our flowers with its perfumes.

May these humble offerings be presented before the Eternal One

They carry the tribute of our hearts.
And you, companion of his glory,
Chaste Friendship, daughter of heaven,
Receive from the hands of Victory
The incense promised at your altar.
He whose arm was formidable
Harvest your proud enemies

Your venerable priest will be

The defender of your courts.

THE CHOIR.

He whose arm was formidable
Moissoana, your proud enemies
Your venerable priest will be
The defender of your courts.

Know the price you pay to the God who gazes upon you.

The gentle blessings are returned to us;

May the uninitiated forever learn, by your example,

That true goods are virtues.
Far be it from you to harbor guilty desire,
Far be it from you to be fatal: pride;
Let us be equal throughout life,

We are all at the coffin.
Holy Friendship calls to you;

Swear to obey his laws,

Swear all to live for her.
Swear to die for her.

THE CHOIR (raising their hands towards the altar).

Holy Friendship calls us;
We swear to obey his laws,
Let us all swear to live for her.
For her, we swear to die.

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a hundredfold the seeds sown within it. Under the republic-

that, and especially under the empire, the example of this group of men illustrious figures whose courage and talent Europe admired, whose The fatherland repeated the names with gratitude and pride, led the scidats towards Masonic mysteries.

Quickly swept from the center to the extremities of the empire by

the events that were then unfolding with greater force, more

with unprecedented vivacity, the marshals, the generals, the colonels, the The captains happily rediscovered the maxims around them. philosophical, religious, and political issues that had captivated them, spring from which they had quenched their thirst, which constantly drew them in, amidst the noise of the camps, the perils of war.

Freemasonry enhances courage by showing it a purpose. maintain his enthusiasm by pointing out the conquest to be made, teaches to die for the triumph of his ideas, and, in those times of

"terrible struggles, endless work, sacrifices"

painful, she wielded an easily understandable power over these elite natures that shone on the battlefields. Almost All regiments had their own organized lodge, composed of a single unit. a military unit, operating regularly within its ranks. at a time when most men were soldiers, the lodge offered to some the religious thoughts that one so reluctantly relinquishes, to other philosophical studies that fascinate and engage the elevated spirits, to others still the image of the lost family. It was also a powerful bond between soldiers exposed each day to imminent dangers, a way to fraternize with the followers of the cities where the troops were stationed; a thought com-

"community was maintained between the citizens and the defenders of the

homeland; also we see Freemason soldiers attending with great punctuality at the meetings of the cities they passed through.

It is not possible to get an exact account of the work of the exclusively military lodges, although it exists in the archives from the Grand Orient a considerable number of files and documents which concern them. Their official reports, which would be a monumental... They are very curious about Masonic history in the army. mostly remained in the hands of secretaries, architects visits; perhaps many were lost in the disasters,

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OF FREEMASONRY.

on the long journeys of these soldiers who traveled across Europe with the speed of the eagle that served as their ensign. We are struck by the thought that, for twelve or fifteen

For years, the French army truly had no other religion than that of Freemasonry, another philosophical study than.

that of the truths she proclaimed; thus she was the most ardent of them all.

missionary. — |

In 1804, Naples witnessed the creation within its borders of a Grand Orient.

attached to the military division of the Italian army, whose general—

.ral Lechi was appointed grand master. The following year, a supreme

The council was organized in Milan, where a Grand-Orient auquekse united that of Naples, and Prince Eugene

'Beauharnais was invested with the dignity of Grand Master of the Lodges' Italian. At the same time, Portugal, where Freemasonry flourished, and established its senate in Lisbon.

The land of the Inquisition, watered by the blood of so many martyrs

Slaughtered by the fanaticism of priests, Spain was initiated by

the French army with Masonic mysteries, and intended to preach fraternity, love of humanity, freedom of worship, in places where the provocations and anathemas of intolerance. By a contrast that alone would testify to the dispositions of soldiers, if other acts did not confirm them, a

The Grand National Lodge for all of Spain was founded in

Madrid, in October 1809, in the very premises that had been occupied (L tition (4). In Germany, Kassel became the seat of the Grand-

'East of Westphalia, whose king Jerome was named grand-

Master. Everywhere, finally, where our victorious armies had penetrated,

They had carried with them the comforting dogmas, the high

Truths of Masonic philosophy. Noble mission of a people civilizer |

We have seen the Grand Orient contract, since the peace celebrations, the habit of protesting, in all important meetings, of his loyalty, his attachment to the emperor. All his great-officers were, by virtue of their functions, members of the government; They were appointed mainly from among the marshals of the empire, the

(1) 4cta Latomorum, t. 1, page 244.

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generals, men devoted to Napoleon; it is therefore probable that imperial politics had to become somewhat intertwined with the ceremonies Masonic ties to the army; however, the primitive ideas there were not abandoned, and a secret society, known as the named after Philadelphes, organized within the army by Colonel Oudet, seems to have caused the emperor considerable anxiety (1).

Oudet was born in Ménale, in the Jura mountains, around 1775; He took up arms early, and at first showed himself to be animated the highest, purest republican sentiments. In gar-
Nison in Besançon, he was initiated into a lodge of Philadelphes which, It is said that their aim, in principle, was to remove France the County to France, and to form a Sequani republic. This thought was certainly nurtured for some time by the mountain dwellers of the Jura, but it occupied little Oudet who judged too well understood the situation in France, understood too well the necessity- the state of cohesion, in an attempt to weaken the homeland-through a separation. He liked the republic as a form of government exclusively suited to ensuring the happiness of men, and He would have liked to establish it in all states.

It was during the consulate that Oudet, then a captain, created the so- political society of which he was the leader. He had guessed the thinking of Bonaparte before he was even strong enough to have there was no longer any need to hide it, and its goal was to find in the army of defenders for liberty whose rise he could already foresee

to bind as in Earbonism. Oudet, who was in Paris, well

(1) Details about the Philadelphuses can be found in a book entitled: History of the Secret Societies of the Army, a work attributed to Charles Nodier, who supposedly wrote it news. We feel it necessary to warn the reader to be on guard against the assertions in this book, which can only be consulted with regard to the organization of society. Everything else is a web of lies concocted during the Restoration to to please the new government and deceive the country. Thus, the author strives to establish the cooperation of Mallet and Oudet in a royalist restoration plan, and their intelligence links with Moreau for this purpose. This is completely contrary to the character of these

* two men known for their republican opinions, and who were neither capable of

Neither is it a betrayal. Let writers work to make their ideas triumph. politicians, nothing could be more natural; but, after the victory of their party, it is u honest people would cast slander on men who are dead and cannot be defend.

OF FREEMASONRY. 33%

that the corps to which he belonged was garrisoned on the island of Rhe, found himself in contact with a large number of officers. From a wolf with a sure eye, persuasive eloquence, and to whom it was difficult

to resist, he led many men to share his hopes.

Frances, he initiated them into the society of the Philadelphs, made them aware his goal, but limited himself to revealing his methods to a few. There are still men who knew him, who saw him up close, and who, while keeping secret things they don't think

able to reveal without breaking their oath, they confess that he was not

It is possible to have a private interview with Oudet without being convinced of the justice of the cause whose triumph he sought. They saw old soldiers, hardened in battle, coming out

+ from near him the 7th, wet with tears, warmed and

won.

His existence was suspected; Oudet was returned to his body, to the island of Rhe, then soon placed on leave; he retired to a village in the Jura. Some time later, he was made a major, He returned to Paris where he once again took over the management of the company. 11 He was disgraced again and forced to leave the capital. He had married on the island of Rhe and had a very young child; at the time of to leave and return once again to his mountains, he He introduced her to some friends, and, while embracing her, he reportedly uttered, words imbued with mysticism and politics which without Doubt, he told all his thoughts to those who were initiated into his plan, but from which it is hardly possible to derive a very precise meaning. The history of Rome and Jewish history, at a time when they They no longer had any connection whatsoever with each other; they were all confused. in order to confound the searches, to offer meaning to all the parts, so that the key can only be found in the

knowledge of the political opinions of the person in the mouth of the-

which historian placed them.

Mallet, who, at the Philadelphes society, had adopted the name of Spartacus, succeeded Oudet in the leadership of the brothers. called from the Jura some outspoken republicans, but pure of all excesses; a secret committee was formed, a provisional dictatorship organized, a general assembly of men chosen from the

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2 men and women

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Forty-eight sections of Paris were convened and held (1). But the The emperor's fortune was to prevail.

A few years later, during the 1809 campaign:
was about to open, Oudet, who had been included in the first

promotions of the Legion of Honour, was recalled to the army with the

'rank of brigadier general, and received orders to organize a

additional line regiment under No. 6, but which became the No. 9. He surrounded himself with Philadelphus officers and came to take part in the

Day of Wagram, July 6, 1809.

This is where this mysterious career was supposed to end. A death shrouded in mystery. Oudet had been wounded. during the affair of three lance blows; in the evening, after the winning of

"In the battle, he received orders to advance with a weak-

detachment. He obeyed, and gave, in the night, it seems,

in an ambush, or in the middle of an enemy force. Relieved on.

the next day by the troops who followed him with twenty-two officers. Even though the trees had fallen around him, he lived for another three days. He had thirty-four years old.

In countries where France's influence was less pronounced, The order, however, was not lacking in activity. The emperor of Russia, Alexander, had, in 1803, agreed to repeal the orders sanctions rendered against Freemasonry by Paul [°° ct by himself at his accession to the throne, and had restored it to its states, with the aim of gaining some popularity through this act. He had wanted to be initiated himself, and the work of the workshops had regained its luster, but one can judge how little freedom it owed to leave them the despotism of the czar; he did not foresee in the institution that the usefulness it would be. For him, he only calculated the services- these staff members that she could return to him; in her eyes, it was not a matter of than to forge new bonds, at the time of war, boyars whose loyalty and love were quite problematic ques, while allowing them to proclaim at least some formulas the principles are not very harmonious with the ideas of sovereignty imperial. The lords of the court reopened their private boxes- eulières, and that of Duke Constantine, brother of the Tsar, was one of the brighter.

(1) /History of secret societies in the army, page 185. |

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The institution was flourishing in Sweden: it created almshouses for the orphans; the king openly protected her; he had founded the order of Charles XII, the sign of which was to be worn in public

. by the high-ranking Freemasons. Bernadotte, to whom the policy of

Napoleon outlined the king's legacy, which had to be found in these lodges a powerful support, happy if the maxims that one there preaching would have dissuaded him from lending his support to the last organized coalition against France, his homeland. The king was attending

sometimes at ceremonies as a spectator, his family there-

took part; the Duke of Südermania was Grand Master; but, in outside of these meetings where the truth was so widely represented In addition, there were others, more hidden, where they also gave a freer flow of ideas.

The French revolution had thrown into the lodges of England a lively commotion that is easy to perceive; the

triumph of Masonic principles in an eminent nation

the initiating figure, who proclaimed them from the national tribune and invited all peoples to adopt them, which interested the order too much whole so that we wouldn't feel a profound joy everywhere.

After so many centuries of persecution, effort, and misery, the secret doctrine established equality on the ruins of the throne, the plas powerful in Europe. In countries subject to absolute monarchy-

read, one concealed this feeling of satisfaction that takes hold of

Convinced minds when a resounding success crowns their struggles serious, we were sent to the kings, protectors of the order, initiated into lower ranks; but in free countries, one could to deliver with greater scope to the joy of a long-lasting victory disputed. This is certainly not 'following the advice of the caution, but the same men who sheltered their designs shrouded in the deepest mystery as they fought at peril their life or their freedom do not always resist pleasure to announce their success.

The demonstrations that took place in the London workshops,

'when the French revolution broke out, seem to have worried the

power, because the leaders of the order thought it useful to give him pledges, and the Grand Lodge decided that an address would be presented to the king to assure him of the devotion and loyalty of all the

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English Freemasons. Clarence's lodge went further and decided that it would not allow any speeches in its assemblies on the French Revolution. That was going too far, wanting to

to link thought and speech, in a circle they had to

always be tempted to cross; moreover, the French revolution– The French event was the one that most keenly interested France. Freemasonry, and forbidding anyone to talk about it was simply absurd. The decree provoked widespread disapproval; the lodges of England, Scotland and Ireland declared it an attack on liberty,

Clarence's lodge is banned from Freemasonry, and refuses to...

return to corresponding with her. The punishment closely followed the forgetfulness principles.

through the revelations of Abbé Barruel, which seem to us to have never
He was a bricklayer, but he obviously received confidences.
pored over Masonic books, mixed many truths with
many lies, and exaggerated the scope of a great many
of facts (4); frightened by the books of Mr. Robison and the author of
Zimmermann's life, the English cabinet took measures to
to prevent the expansion of Freemasonry, in order to destroy it
Incently, because it had put down roots too deep for him
It was possible to pull it from the ground in one go. H obtained from the
Parliament passed a bill which, while respecting existing lodges,
placed numerous obstacles to their preservation and defended
to establish new ones (2).

The lodges that did not want to risk suppression were
required to have two of their members affirm this under oath
that they existed before the bill and in accordance with custom and
statutes of the Freemasons. This declaration had to be certified by
the magistrate who received it, signed by those who made it,
filed with the clerk of the justice of the peace court of the place where the lodge is loc

gathered. The distinctive title of each lodge, the place of the assemblies.

the names and descriptions of all the masons were recorded
registered at the registry, inserted by the clerks into their registers,

- (1) Memoirs to serve as a history of Jacobinism.
- (2) Bill of Parliament of July 12, 1799.

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DR. FREEMASONRY. 3939.

placed in their protocols, and a shipment of these documents was
handed over each year to the magistrates of the general sessions
judicial authorities could prohibit the meetings as harmful.

to public order and punish the assembled masons contrary to

this decision.

The bill was, from the outset, rigorously observed; eons-
positivities were refused to new lodges, but the old ones

In times of active struggle, the multiplicity of workshops has the advantage that it lends more power to Masonic action that, and, in those moments, energy is above all what is needed ask the institution. On calm days, when the The fight is not around you, and harmony is above all

– desirable, the ban on opening new lodges imposes on

Brothers, more uniformity, more agreement; we do not separate, in the fear of no longer being able to meet.

Favor soon returned to the lodges of the Great Breia-
gne; an assassination attempt on the king provided to the Freemasons official nonsense, the opportunity to send him an address for the congratulate her on having escaped danger; soon after, busy with physical work, she laid the first stone of a basin maritime near the port of Leith, from a bridge over the Spey, in Scotland, from a theatre in London, and the Grand Lodge of Scotland

He appointed the Prince of Wales as his Grand Master. The men

sincerely committed to the principles that are the essence of the institution tion continued to view the French revolution as the a harbinger of the reforms that were to change the situation People's politics, the French as the great initiators to new ideas; but their wishes were unfortunately powerless to change the implacable policy of their government the ment which succeeded the coalition in the election, supported by its subsidized the armies of the continent, disregarded the treaties, violated the rights of nations, sought even in the other hemisphere of enemies to France, and was due, in a triumph Due to chance, to see the empire that had made him tremble crumble for so long.

Prussia saw Freemasonry spreading within its borders;

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the king did not always rely on his secretaries, on his ministers, responsible for corresponding with her; he wrote himself to the Mother Lodge, at the Three Globes, in Berlin, to promise him

his protection; he approved the statutes of the Royal York Society of Friendship

In a statement from his office, he assured him of his goodwill, he later sent a letter to applaud the principles she manifested, and when, driven by fear, the government—The English government was itself seized, and it issued an edict against secret societies.(1), he excepted lodges, by determining on what Masonic power did they have to depend to escape? per to the proscription; he continued his private correspondence with them, sanctioned the appointments, the agreements, the modifications compliance with regulations. It finally includes all of Fins— IE institution and actively participates in its actions.

It was during this period that the Prussian lodges revised the... the registers of ranks, the general statutes, and that the Mother Lodge of Royal York of Friendship renounces all ranks foreign to the primitive masonry and introduced into the workshops of its jurisdiction the three symbolic degrees of the doctrine of the Grand Lodge of former stonemasons of London.

The order had continued to flourish in Holland, but it was prosperit in the Austrian Netherlands; the invasion of Belgium ct The Brabant region was reopened by troops of the Republic, who then moved the temples ther

Masonic; the ancient lodges established by the Grand Orient

of France naturally found themselves placed under his direction; those that had been founded under the auspices of the Granide—Loge provincials passed under the French banner; the Freemasons followed the policy that gave him freedom. The Grand Lodge of The United Provinces had established workshops in the East Indies tales and westerns; she continued to exercise power under the reign of King Louis, brother of Napoleon, but taking the title of the Grand Orient of Holland, of which the king was appointed grand master; When Holland was united with the French empire, the power...

did not cease its functions. Belgium alone had twenty-nine

workshops under the authority of the Professor of France; many

(4) October 20, 4798.

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| DR FREEMASONRY. | 341

were very old, and the Constance of Maastricht, among others, dated from 1761.

All of Germany was covered with lodges, but in con-

- very different editions, proscribed by some princes, protected or tolerated by others, still living. The Freemasons of Schleswig, in Mecklenburg, sacrificed their income to a hospice, whose foundation stone they were laying. Those from Weimar encouraged poetry and literature by awarding them medals. Altenburg was opening new temples: Mannheim saw the formation of the Grand Orient of Baden, whose prince re-The Grand Master of Ysembourg became Grand Master. Heidelberg, Carlsruhe, Freyburg formed a Grand Lodge. Frankfurt am Main, after seeing his workshops closed, he founded a Grand Lodge of eclectic rite.

A most curious fact demonstrated the vital force of Freemasonry: the Emperor of Austria believed all the deserted lodges, abolished in its states; by an instruction of

In 1801, it had been strictly forbidden for all officials to: to be a member of secret societies, under penalty of expulsion; for that no one could plead ignorance, it had been decreed that the oath of loyalty that every employee had to take upon joining function would contain this clause, 'and this same emperor found-

eleven years later, Freemasonry was present in its provinces, in:

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his capital and even in his own palace (1).

The two Americas had seen the expansion and growth of the franc-Freemasonry in their provinces. In the United States, it had not She had not experienced any persecution, nor had she enjoyed any protection. special from the authorities; he had, as with all the cults, left the most complete freedom, she had largely

She took advantage. She was everywhere, she had her temples, her ceremonies

external; her principles made her appreciate enlightened minds;

his acts of charity, always numerous, often repeated, the
| recommended love and respect from the masses.
|

(1) It was in 1812; the police discovered a Freemasons' lodge in Vienna; all
The brothers who could be captured were imprisoned; the public officials who
were part of it, lost their positions; a chamberlain of the emperor was struck by
impeachment.

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Thus, during the consulate and the empire, in the countries where it is

_outlawed, in those where she is treated as a friend, in those where she

is left to her own devices, without any help other than that of the
law that guarantees freedom for all, Freemasonry or persists
or rises; it actually completes the conquest of the world.

However, Europe was facing a terrible crisis: England
pointed against France, against its greatness, its development
a lie, an implacable hatred; a duel to the death continued between
the two rivals, and more than once, stifled in the shackles of the
continental blockade, which French writers later attacked
With such passion, England had been on the verge of its
loss. Its industry was on its last legs, its taxes enormous, its debt
immense; incredible efforts had sustained her.

Napoleon's overly real ambition, intoxicated by victory, served
as a pretext for his struggle. Never were there faster, more
No amount of glorious triumphs had justified or explained this intoxication.
but never had a conqueror shown such insatiable ambition-

'ble. Napoleon had raised the glory of the empire very high, made

to make the Romani people of France shine, to dominate Europe; its grandeur

thrones in his family had altered his long-standing, high political standing.
so skillful, had led him into mistakes whose consequences were bound to be
so cruel for him as well as for France, because he
It was impossible to separate them from each other.

Spain was attached like a leech to the flanks of the
France; England was contesting Portugal with us; Italy was in turmoil,
The Emperor of Russia had violated his promised faith to make a cause
common with our eternal enemy and trained Napoleon to
this fatal campaign, which began under such promising circumstances,
ended by the most dreadful defeats, where at least our soldiers did not
They could only be defeated by the cold and hunger.

Germany was riddled with secret societies that conspired
The overthrow of Napoleon. The Philadelphus lodge, organist
in the French army by Oudet and whose aim was the establishment-
the freedom, did not manifest its existence throughout the
period of the empire that by the mad and bold attempt of Mallet;
She led him to the plain of Grenelle, he fell bravely,

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hands. This society undoubtedly wanted to proclaim the republic

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He half rose to shout, "Long live the republic!" and fell back down...
None of the Philadelphs ever sought to use the dagger
against the emperor; they propagated their doctrines of liberty, they
were ready to take advantage of the events, but they felt
although striking Napoleon in the midst of his incessant struggles
to fight against Europe was to strike France at its heart, to deliver it to its
enemies by depriving her of the leader who held her destiny in his hands.

republic, but it is regrettable that the mystery still hangs over
It does not allow for an appreciation of the system, the political elements

questions on which it intended to base it. German companies

they had not understood their role like the Philadelphuses; they had set themselves the same goal, but with different means.

Formed in the mountains of Tyrol, they had soon widespread throughout the German Empire; national pride wounded by defeats, by the French occupation, by the dismemberment, had given them ardent activity; Napoleon was For them, the enemy had to be defeated, and, it must be said with regret, They hadn't flinched from the thought of murder. When the The disasters in Russia signaled the start of shameful defections. cowardly betrayals, of a final European coalition, the ideas of liberation that motivated the followers were exploited skillfully manipulated by politics; Germany, exhausted, made a In a supreme effort, he rose up in the name of liberty against France, which only she could give it to him; she fought for those who were soon to deny him the benefit of victory, turn against herself the strength they drew from it and make her vividly to regret his trust and his mistake.

The German secret societies were therefore mistaken; they misjudged the situation, allowed themselves to be led astray by a unthinking zeal, they yielded to a legitimate movement, if one from the point of view of nationality, erroneous if one considers the from humanity's point of view, as the Franks must do masons; they did not see the abyss and fell into it.

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CHAPTER ELEVEN.

Freemasonry under the Restoration. The Grand Orient at the fall of the regime, 1814–1815. hostile to Freemasonry. Many lodges are closed; partisanship is taking hold in some. Some in favor of the new government, Ardent reaction of the clergy against the Masonic spirit. The regenerated free men. The ambitious are abandoning the institution, which is no longer jobs or to advance towards them. Rite of Misraïm. – A large number of former officers come to search in the workshops for the memory of happier times, the philosophical religion they loved, which they had followed. – Reappearance in France of a second ruling power; supreme advice.

Gradually, the attacks from the clergy, the awakening of the liberal spirit, the struggles. The protests against the restoration bring the crowd back to the boxes. They begin by dwelling to discuss hopes there, then we actively resume preaching the eternal maxims of The institution. Invasion of Carbonarism. – Persecutions against Freemasons in Italy and :

Towards the end of the restoration. Mutual schools stemming from a Masonic proposal. Lafay
Lyon. July Revolution, Masonic Festivals,

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I France in the
last two campaigns
which determined the fall
of the empire, she succumbed
under the efforts of Europe. She was exhausted.
of men, exhausted of money; the famine had
* during this period, the price of bread had risen to a rate that it
7th place hadn't been reached for twenty years. We had suffered-
NS Mferr. When the nation had relied only on

For example, she herself had found in her own res-
one source, in his courage, in his despair, the strength |

It was about resisting, about overcoming; but at that moment she had

GE: so identified with the emperor, that, this one |

Defeated, she fell with him; perhaps there was, in

- an appeal to the people, a last resort to crush the foreigner
the very heart of France, to repress treason, to revive

the uncertain, to bring back the selfish ones who, jealous of preserving this

Spain. Bloody scenes on both peninsulas. - The role of Freemasonry in France

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OF FREEMASONRY. 941)

that they had conquered or obtained gifts from Napoleon,
stipulated for them, abandoning both the homeland and their benefice-
But that would have created civil war, and the emperor backed down.
With the use of this powerful remedy, restoration took place.

The Grand Orient of France, which had so completely given itself over to
The empire, likewise, submitted to the new government; it hastened
to declare the imperial prince deposed from his grand mastership

late and cross out again (1). The feast of the Order of Saint John in Summer, celebrated on the 24th day of the 4th month 5814, is a sad monument to this deplorable era: the F.. Godefroy de Beaumont, that we have seen Napoleon extolled, lavishing praise on Louis XVII. "The Great Architect of the universe has cast, in his wisdom, a "A favorable glance at this beautiful kingdom; he has seen our misfortunes," He granted our wishes; and now, in the most dreaded crisis—table, the angel of peace, led by his benevolent hand, comes to calm the storm that was rumbling above our heads. He chose it in this august family which, for so many centuries, governed France with as much grandeur as generosity, and which he entrusts to our head like the cornerstone of the throne that rises to begin our happiness anew; he chose it from the noble blood of Henry IV, whose name will never perish; he is still the » descendant of Louis XIV, whose name Grand recalls the "Great deeds; he is, finally, the brother of the blessed Louis XVI, who, "of the celestial abode due to his virtues, after having been nourished" "of sorrows and outrages, enjoys the admiration of the French" "That (2)."

The grand mastership was vacant, the powers were entrusted to three Grand Conservators of the Order; these were the Islands

(1) Minutes book of the Grand Orient of France, years 5814–5815. One significant mutilation occurred in these documents, but what remains is sufficient for to serve as a lesson for the future.

(2) Minutes of the celebration, pages 3 and 4. We apologize to our readers to make such quotations, which do not even have the merit of being correctly written—ly, but we are copying verbatim. It is likely that the embarrassment of F.—. of Beaumont was reflected in his style. The other speakers were distinguished by their lack of adulation. This curious report is signed by F.*. Dejoly, who this time had the It's good practice to remain silent.

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FF. Macdonald, Beurnonville, Valence; among the dignitaries of This year, we find Kellermann, Rampon, Augereau. Muraire, Masséna, Moncey, Davoust, Serrurier, Mortier, Souilt,

mixed with some men from the restaurant industry who, likewise, seizes control of the Grand Orient, which the events of 1815 bring about to perform contradictory actions.

The empire had fallen for the second time and was not to be reborn. to rise; Napoleon, after the greatest fortune, was going to give to the the world witnessed the spectacle of the most immense pain, and the government- The English signaled the coalition's triumph with an infa-

which had set humanity back several centuries, brought it back

to the worst days of Roman decadence, to the barbarity of Middle Ages. The law of nations, which is not always enshrined by the treaties, but which nothing erases from the code of honor, was shamefully violated in the person of the greatest captain of the era, which, in its most intoxicating triumphs, had shown a generosity perhaps equal to his glory.

The Grand Orient continued its work, pronounced the centrali- the incorporation of all Masonic rites within its ranks, left vacant the presidency of the order, appointed Beurnonville and Macdonald first and second deputy grand masters, inaugurated the bust of Louis XVII, and in his celebrations sang of the king and the return of peace. Things were not the same in the rest of the

France: struck in their glory by the disasters of the homeland, in their love through exile and Napoleon's captivity, humiliated by the presence of enemy armies on French soil, offended through persecutions, whether miserable or bloody, many men, broken by profound grief, abandoned the workshops. A Lyon lodge, having lost all hope for the future, He burned his furniture, his archives, his tapestries, his ornaments, his altar, and was extinguished in a deliberate fire. Comminent to speak of the principles of liberty under foreign bayonets; of equality when efforts were made to restore the old regime; of fraternity amidst the triumph of a party unleashed against the The revolution that had proclaimed them? In the despair of the nation, in its general and entirely legitimate dejection, a large number

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OF FREEMASONRY. Dot

Lodges closed while awaiting better days. Public opinion The royalist seized some of them, made his presence felt there openly, and This gave rise to divisions which led to the desertion of the columns. The anarchy that reigned outside in ideas was reflected in the Masonic body.

It was impossible for it to be otherwise; the shock had
 It was too terrible, the jolt too violent, not to get involved
 to be felt everywhere. Freemasonry was defeated by the revolution.
 who succumbed, defeated along with the empire she had loved and who
 was collapsing. The ruling senate, it is true, was maintaining itself by
 rallying to the new power; but the order was about to face harsh consequences
 attacks to endure. The clergy, who owed so much to Napoleon, distinguished themselves
 through his violence towards her; gratitude and charity
 They were no longer bound by the law of the church; ambition stifled them. The pre-
 They sang of the triumph of the throne and the altar, and reacted
 with energy against everything that had stood in their way. The names
 Voltaire and Rousseau were dragged through the mud, all the
 philosophers of the late eighteenth century insulted; the serpent
 who was biting the file! Freemasonry was shrouded in
 this stream of insults; the followers of public hatred were singled out.
 that; they did not limit themselves to thundering against them from the pulpits,
 whispers were made in the women's ears, in the mysterious confi-
 dens of the confessional, the estrangement for their affiliated husbands.
 The crusade was fierce, ardent, it reeked of hatred; the chapters
 Barruel's texts served as the basis for sermons, even in the Îles region.
 countryside where people were unaware of what Freemasonry was,
 priests who knew no more about it than their parishioners-
 His people thundered against the ever-reborn Masonic hydra.

The bloody reactions of the restoration came to afflict,
 to terrify France; they began with assassination, with the
 looting; in the South, women, children, entire families-
 They were slaughtered. Everything suspected of liberalism was
 pursued by bands of brigands authorized by the silence of
 magistrates; our soldiers, remains of so many victorious legions,
 They were hunted like wild beasts, sacrificed without mercy;
 Freemasons considered to be Bonapartists were struck by
 those very people whose misery they had alleviated; the Protestants

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were killed in their temples in the name of the Dicu of the Catholics
 questions; then, when public indignation could raise its voice,
 Legal assassination replaced summary murder, the scaffold

men driven by an infernal spirit conceived the shameful thought of to use Freemasonry for the revenges of the royalist party; Rejected and disavowed by the vast majority of the brothers, they organized They formed a separate society, taking the name of the Free Regenerates, while retaining Masonic forms. Their goal was to bring France to a more absolute government; the power The central lodge was in Paris, and metropolitan lodges were established there. near him were provincial residents housed in the departments; the Followers engaged in active propaganda and investigations the most meticulous on the opinions of individuals, but principally palement of the men who were part of the administration which they claimed to be purifying. They wore around their necks, for decoration, an amaranth ribbon from which hung an eight-pointed cross embroidered silk tips of the same color, and in the middle of which was a fleur-de-lis embroidered in silver brocade; Each crossbar featured two letters embroidered in black silk and arranged in the following order: at the head of the flower, PR; on the right, DE; at the bottom, RE; on the left, PA. Pro Deo, rege, patrid.

The following lines, taken from a speech given by the pre- the president of the Free-Regenerated Ones will make perfectly clear the intentions of this society. "Knights, GOD, THE KING AND THE COUNTRY, "These are the sublime objects of our veneration, of our devotion" "ly, of our worship. That says it all, that proves it enough" "We must not, we cannot, worry the authorities," "Whenever she is genuinely devoted; that's enough" » indicate that, as soon as, against all expectations, she becomes concerned about "WE, we'll have to worry about her much more... Let's take an example" "(our very enemies; the greatest mystery, the most secret "firmly guarded, they envelop, they protect their smallest details" "projects. Let's take the example of a recent event that cannot "It is only the crime of a few subordinates, of a few mer- "Conaries; If the secret had been broken, a culprit would still be "under the hand of justice, and his peers would not raise

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» boldly the head (1)... So as not to give too much

"Give joy to our enemies, let us not attach too much importance to a

"an escape which would only be so deplorable insofar as it would be

"The harbinger of some other, more sinister projects."

"Knights, we are accused of denouncing. Never a denunciation--"

"Ciation sourd et laceous n'est n'partie, ne'il n'partie ce que le rangs;

"Using our information, she was able to convince herself that we

"We were not dangerous, so that we were not useless (2).

These last words clearly show what an unworthy person he is.

The role of the Free Regenerated descended. When the government

He realized that such friends were leading him to his downfall, and he closed

their silent lodges; the Grand Orient appears not to have been

foreign to this decision by the authorities, and a letter from the prime minister

Deputy Grand Master, Brother Beurnonville, suggests that he had,

as he also says in a positive way, called attention

ministers in companies that only survived by making

victims (3).

There had been men in the lodges, under the Empire, who

had embraced Freemasonry because they saw it

protected by the government, nominally presided over by the brother of

the emperor, in reality by the first official of the State, the one

to whom Napoleon granted the highest confidence and left the

He took care to govern France when the war kept him away.

men, whom no idea inspires, for whom no enthusiasm

does not warm the heart, they have only one idol, themselves; only a pen-

their fortune; that of a desire, that of rising; these

ambitious people of all ranks and backgrounds, who find themselves

at all levels of society, constitute the hornets of

any institution. Freemasons under the Empire, brethren of the

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(1) The president wanted to talk about Mr. Lavalette's escape, who had been able to flee, to his wife's devotion, at the moment the scaffold was being erected.

on the occasion of the inauguration of the king's bust. Hermes, Masonic archives, ? }, pages 46, 47, 48, 52.

(3) Letter from F.-. Beuraonville to G.-.-O.:. of France, 7th day of the 10th month of the of the V.'. L.*. 5817,

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Saint-Sacrement in the early years of the restoration, more late members of the Succession for the propagation of the faith, you will see them take refuge in the bosom of liberalism when disapproval The country will shake the bell that is to toll the death knell of the branch eldest of the Bourbons. They will parade after July in the ranks of the citizen militia, will distinguish themselves by the fervor of their patriotism borrowed ism, until the day they understand that the wind no longer blows from this direction; then they will register in the regi- members of the Society of Good Marriages, they will affiliate with the children of Loyola, because they're always where the power is. Those ones

They abandoned the lodges for the churches.

Freemasonry had been, during the Consulate and the Empire, a kind of novitiate for all careers; one could give to measure his talent, to train him, to refine him; one prepared oneself for it within the administration, in a circle where the workings are quite complicated quarries, where officials are numerous; to discipline, in a truly representative, constitutional order, where the rights are clearly defined, where the bases are hardly lacking to be repressed; to the struggles of the tribune, the public prosecutor, the bar, in a chair that imposes serious duties and makes of man who occupies it, the perpetual defender of the law, its constant organ, the controller of all proposals, of all measures; to handling of affairs, with wise, calm, cool discussions,

, enlightened, in the councils where, although a lodge is little named- everything inevitably takes on an importance as great as if it were a huge company, because everything has a real interest-

table.

Therefore, every individual can be
to produce, none is stifled, and the relationships are too cons-

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aunts, the opportunities are too numerous not to judge
a close examination of a man's character, of the spirit that guides him,

All the islands are followers, promising to help and rescue one another.
engages; it is therefore not surprising that, in its days of glory,
of triumph, it was a nursery where the empire chose the

of his ability, of his knowledge. Furthermore, the same oath binds to |

topics he needed to fulfill public functions
The head of an administration always leads on his pa

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a number of those under his command; some follow him
by conviction, others by trust, still others by
calculation. From 1803 to 1815, almost all the directors of the various
branches of the administration were initiated; many employees
frequented the lodges. The reaction that marked the beginnings-
The restoration efforts forced the former to leave the workshops.
The subordinates had to do the same: their livelihood depended on it.
families.

The Freemasons who came to continue under the vault of the
temple their worship of the Great Architect, their apostolate, are found-

emerged from his shroud, and his propagators founded a fairly large number of lodges especially in the south of France; the Grand-Orient refused to recognize them, and flagged them as dangerous- his (1), the public prosecutor's office prosecuted them, and the correctional courts They closed them.

However, the bloody reaction had ceased; the allies were leaving. the soil of France; Masonic festivals inaugurated this sort of liberation of the homeland humiliated by the presence of the stranger, and who would finally breathe. We were emerging from a terrible dream, We awoke for a new struggle, for this long battle of liberalism, which was destined to end in Cherbourg. The officers of the armed thugs who had been hunted down and murdered in the departments southerners, insulted in Catholic pulpits, called brigands, imprisoned without cause, cowardly persecuted, deprived of their pay, steeped in disgust and affronts, began to res- to worsen upon seeing Freemasonry greet with its songs of alle- The departure of the occupying army is underway. To celebrate properly At such celebrations, it was necessary to review the misfortunes of country and the glory of our armies; it was to make the hearts of many old soldiers wanted to take part in the expression of shared joy.

Soon these officers came in greater numbers to bask in the memories of a time they missed; the Catholic clergy,

(1) Letter from Brother Beurnonville, first deputy grand master at the Grand Orient of France, from the 7th day of the 40th month of 5817, reproduced in the Extract from the plu trace from G.-.-4,... symbolism of the 16th day, page 6.

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so bitter in his hatreds, inspired in them a deep and legitimate distance. The emperor's name was associated with the most infamous. epithets, this great military glory was dragged through the mud, One of the greatest geniuses of modern times was insulted by ignorant sacristy servants; these churches that he had reopened retained- wove savage cries against him, hyena-like howls fury. Those who condemn the executioners of Christians applaud- they spoke of the martyrdom of the hero to whom they owed everything. The soul of these old soldiers who had endured the harshest privations, suffered hunger, misery, shed their blood for the great and A sublime revolutionary idea, for the constantly threatened homeland. was especially upset to hear those who had taken shelter behind the altar, when the cannon thundered, clapping hands on the lapels of our armies, and to salute with a hosanna the sufferings of Russia.

The Masonic lodges offered refuge to their thoughts; they found themselves beneath the mysterious vaults, in the secrecy of the temp- those they had loved, those they had followed, their leaders, their comrades from the battlefields; they heard to proclaim once again the brotherhood of peoples in whose name they had fought; friendly hands clasped theirs, voices comforting thoughts descended to their hearts, and a philosophical religion... phique, elevated, purified, which inscribes nothing contrary to the reason, inaccessible to intelligence, the only one they knew, opened its arms to them again, and showed them the horizon, In the mists of the future, triumphant freedom. We see them found themselves on the temple columns, and they were going to help then- samment to the movement which was soon to manifest itself in the lodges and give new impetus to the public spirit.

At that time, the unity of leadership, achieved with so much difficulty, After so many struggles, it broke again. We saw under the empire Marshal Kellermann tried to establish a power alongside the G.*.-0.+, then renounce it, rally to it, by yielding, without any doubt, based on powerful observations; this attempt had been renewed in 1815; it was going to succeed. It was contested in the Senate Masonic leadership of the Ancient and Accepted Scottish Rite, the even which, before the revolution, had, through the splendor of its ceremonies- Nies, who had so many followers, that he had recognized

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in a positive way, reunited with Jui, and allowed free exercise-
ccr (4). This rite, combined with the G.-.-O.-., nevertheless had a supreme
advice which, without absolutely directing him, hovered over him, no
as an administrator, but as a regulator of ranks. The
Grand mastery of this rite having been given to Brother Cambacérès,
already director of French Freemasonry, the two associations
had agreed (2). From the very beginning of the restoration-
ration, the Scottish Supreme Council had taken particular actions;
A few years later, he completely separated and created...
lodges. All attempts at reunion failed; from this
At that time, Freemasonry in France had two directions.
In vain did one of them try to impose a ban on the other.
In vain did she try to close the temples under her authority to
followers who followed the banner of the rival power, tolerance has
in the end, he won.

Breaking up the unity of leadership was a misfortune, especially since
Since the Grand Orient accepted all rites, the brothers could, at all
by following its laws, embracing, according to their wishes and preferences,
that of the two Scottish and French regimes which seemed to them the
better suited to their purpose. There was no shortage of reasons for
explain this division of governing power under the restoration;
We didn't realize that we should never ask the Senate
sitting close to the government with independent airs, so much
that the law will not have formally recognized Freemasonry,
will not have given him a secure existence, that which depends-
dra of the ministry's goodwill. Whether one is called Grand-
Orient or Supreme Council, the question will always be the same (3).

If the establishment of two powers had only resulted in...
to stimulate commendable emulation, to instill greater regularity
to the works, more rigidity in the execution of regulations, we
might have regretted not walking completely together,

(1) This meeting took place on the 5th day of the 10th month 5804.

(2) It was in 5805 that Cambacérès, first deputy grand master of the Freemasonry
French stupidity, was appointed Grand Master of the Scottish Rite.

(5) We do not believe we need to elaborate further on this subject; the masons
will understand perfectly, and any explanation is unnecessary for those who do not appear
tiecouent not in order.

to have two leaders under the same flag; however, the order does not
He hadn't suffered. Unfortunately, this kind of struggle which
what was established, more artificial than real, was bound to have a different result.
As we have already explained, there is no possible schism in
Freemasonry, but the rivalry in the impetus given
to the various factions of the association always has an unfortunate side.
What is happening, in fact? A workshop is being set up in a city under
the obedience of the Grand Orient; soon some unrecognized men
tents of his march, or whose election has deceived expectations, or
Driven by divergent ideas, they abandon it, reunite,
form a nucleus, and, unable to obtain from this Great-
Orient a constitution that the statutes do not allow to agree-
der, address themselves to the Supreme Council which creates a new lodge.
Thus, men to whom Masonic law imposes the obligation
to live in harmony, separated from the beginning by words,
and, through words alone, they regard each other as adversaries.
and are divided into two camps.

The thought must be the same, and no one has the right to alter it;
all must contribute to his triumph; however, his weakness
Human nature is such that individualism takes the place of the principle.
cipe, and that this one is forgotten in undignified quarrels. It is
especially in times of political calm that such a spectacle is
given to the Masonic world, because then the minds rest-
senses; that danger may re-emerge, unity arises; some raise
Their banner, the others shine it, but the sterile struggle of the days
This rest, however, had the effect of distancing itself from certain spirits.
Seriously, they will soon tire of the absurd battles they have no
could not help but take part, who proclaim the Freemason-

useless nonsense, and one that is no longer found when the idea triumphs

demand from writers, determined orators.

Public spirit was not dead in France, it was dormant, it
was compressed; a generous voice had risen from the tribune of
The chamber of deputies was stifled by cries of madmen.
but a single accent had sufficed; other voices joined the pre-
First, they had to be listened to; in vain did the majority try to
To stifle them, she resorted to proscription; the moment was
came to reckon with France applauding the little phalanx

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tireless, who for fifteen years pursued the bad guys
ministers and fought against their reactionary plans. Liberalism
began his work.

A proud, intolerant, and passionate clergy declaimed against
The Freemasons; the lodges repopulated in hatred of the clergy,
And what particularly distinguishes Freemasonry during this
during the restoration period, it was his constant struggle against the
priests, against their fanaticism to which she always opposes
lessons in tolerance, against their deceitful miracles upon which
It illuminates the truth. This era is remarkable in this respect.
report; the church thundered against Rousseau, against Voltaire, one
reprints Voltaire and Rousseau, and editions follow one after another;
Molière's play Tartuffe, which seems to have been written in 1990, is being reprinted.
Molière; she rises up against Volney, Volney is reprinted; to all
His anathemas are met with public outcry through testimonies of
sympathy for those it strikes. It condemns the frank-
Freemasons in the fires of his hell, the Freemasons sing
hymns to the Great Architect of the worlds.

The first ones to enter the open workshops of nou-
calves first paid a tribute of regrets to the past; they were
natural, but this movement was so widespread that it imprinted on
That era was a type of person whose influence has not yet faded to this day.
and we still hear our orators reminding us far too often
a time that is no more and will not return. In each period of
Human life, its labors, each era its glory, and the most
The great thing is to understand that we cannot go backwards and to accomplish
bravely carried out his mission. After bidding farewell to the past
Full of tears, serious men turn their gazes towards
the future. This is how the Freemasons of the Restoration acted. To the
Regrets were followed by the expression of hopes that the awakening of the
nation was giving birth to; but these hopes had to be realized, the
Freemasonry did not forget him; it resumed its work of undermining and
mine with incredible fervor.

The situation was indeed serious: the electoral law was so restrictive
was threatened by the chamber of peers, whose
majority by the addition of sixty-one peers chosen from among the
military and administrative notables of the empire, etc. in

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which include names well-known in the annals
Masonic; individual liberty was suspended; the press
was hunted down, writers condemned, imprisoned; the party
The royalist waged a fierce battle against all liberties; he fought
against the government itself, which was not moving fast enough
according to his wishes; the missions crisscrossed France; the teaching
Public administration was left to the Jesuits.

The Masonic tribune enjoyed a small amount of immu-
nities, thanks, it must be said, to its obscurity, to the lack of
noise she was making outside. But what did the noise matter?
Lies! That is not what followers should be seeking; the
propagating their ideas, that is their duty; improving the
The fate of men, that is their goal; the triumph of their doctrines
Trines, that's their hope. Brilliance doesn't affect them much, provided they
succeed

Freemasonry, however, had not been sufficient for long to
this era of political unrest; power was too easily seized.
access; men who professed liberal principles
They knew what they were doing, they were able to choose themselves, leaving the others to
vain ceremonies; but outside of it society was formed
secret society of the Union, of which Mr. Rey, from Grenoble, was the organizer,
Mr. Béranger (from the Drôme region), one of the propagators, Lafayette, one of the
chiefs. It spread from Grenoble to Lyon, then to Paris where it
affilia MM. Voyer d'Argenson, Dupont (de l'Eure), de Corcelles
father, Tarayre, Demarçay, Labbey de Pompières, Chatelain, of
Schonen, Girod (de l'Ain), Mérilhou, Odilon Barrot, Mauguin,
Berville, Cousin. Hardly established in Paris, it contributed there
powerfully to the establishment of a Masonic lodge, the Friends
of the truth, whose members were chosen from among the young
the most liberal people in schools and commerce, and who had, from
the principle, a completely political direction (1). The Union proposes to
knows the overthrow of the government by means of insurrections
which were to erupt simultaneously in Grenoble, Lyon and

(4) Mr. Rey, from Grenoble, Historical note on the secret societies of the Restoration.
Mr. Flotard, Revolutionary Paris, article entitled A Night of Students under the Restorati
ration.

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OF FREEMASONRY. 997

another public society known as the Society of Friends of freedom of the press (1), which, supported by Mr. de Broglie, counted its ranks included prominent figures in literature, the arts, the deputy, took charge of preparing draft bills, and managed to have some of the provisions it had decided adopted. It lasted eighteen months, and was dissolved by a conviction pronounced against Colonel Simon-Lorrière and Mr. Gévaudan, at which they used to meet; the ministry had yielded to the declamations of the royalist party and the clergy (2). |

We talked about secret societies in Germany formed under the empire, and which had led against France such a large number of young men believing they were obtaining freedom. They sought to liberate their homeland and achieve political freedom. They were dissolved after the victory without having fulfilled expectations. Followers; a new society was created by the students of universities under the name of Burschenschaft (General Union), and only resulted in the murder of Kotzebue, an attempt against Mr. Ibell, president of the regency of the Duchy of Nassau, and finally to measures adopted by the Germanic diet against the students teachers, at the establishment of censorship against the press and a research commission composed of seven members tasked with investigating the origin and ramifications of this that the rulers called revolutionary plots and demagogic meetings.

It was after the dissolution of the Society of Friends of Liberty of the press, after a few failed attempts against the government, that carbonarism or the charcoal burners invaded in France. Writers who have sought the origin of carbon-scholars have been unable to assign it a fixed period; some do date back to the most ancient times, others attribute to it Saint Thiébaud, founder in the 10th century; his existence is noted during the reign of Francis I°, that is to say around 1530. What there is the truth in all of this, what emerges from the documents, is that the

(1) Created in November 1817.

(2) Mr. Rey, of Grenoble, Historical Notice. Mr. de Vaulabelle, History of the two Restorations, Volume IV, page 443.

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Freemasonry and the Carbonari were for a long time absolute-the same thing, masonry in the cities, coal mining in wooded areas, that they had the same goal, Ja con-

primitive, pure of all the aberrations that have obscured and sometimes dishonored others. In one, the followers were called brothers, in the other they called themselves good cousins, and for a long time That was the only difference that existed between the two societies.

A few years after our great revolution, the coal-
nothing was making rapid progress in Italy; in the kingdom of Naples
Above all, it encompassed an immense number of individuals from
all classes.

Democratic principles were highly professed.
Then there was that infamous farmer, this Caroline of Naples who had
embraced and favoured the coal industry and Freemasonry.
that Masonic writers, deceived by this protection which
concealed ambitious views, exalted and presented as a
glories of the order, Caroline, who ruled with her lover,
Minister Acton, who brought shame upon the king, established
juntas tasked with imprisoning and judging those who were involved
of politics. The second of these juntas included three
men whose names deserve to be pilloried by history
tory; they were the prince of Castel-Cicala, Guidobaldi and Vanni.
Then began the most horrible persecution; society was
filled with spies; the words, the gestures, the most
indifferent interpretations were made; confiscation, the scaffold, punishment-
rent those who professed ideas of liberty; the queen did not
did not fear to witness the tortures; this degraded majesty
had nothing left to lose, not even the prestige that comes with it
those who can grant mercy. The dignities, the riches of
The victims were given to those who delivered them. Caroline wanted,
she said, "to destroy the old prejudice that attached infamy to
role of informer. » She did not destroy, in the kingdom of Naples,
than the prejudice of the greatness of kings.

Freemasons and Carbonari played a large part in
this dreadful persecution. By taking possession of Plialia, the
The French fostered Freemasonry there; the two orders or

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rather the two divisions of the same order lived in good understanding
alliance. Having retreated to Sicily, the king and queen sought to renew
relations with the Carbonari contributed to the creation of a
a new division, the calderari (coppersmiths). Their return in
their states signaled new proscriptions, new
violence. We wanted to take advantage of the followers' efforts, but
not to honor the commitments made to them. This treacherous
The court of Naples was finally to bear the punishment for its crimes; by a
the final betrayal, while the French armies were on the
banks of the Danube, fighting against Austria and Russia, Caroline,

Italy was opened to the Russians and the English, and its ports were handed over to them. The victory at Austerlitz decided the fate of the Neapolitan monarchy. A French army occupied the kingdom of Naples. Caroline went to die in Constantinople, her lover in London.

Freemasonry ascended to the throne of Naples with Joseph Napoleon; a quarter of the population were initiated; priests, nobles, openly professing the principles of liberty; the Carbonari flocked to the Masonic lodges.

Murat soon succeeded Joseph; if France were to forget liberty in its glory, conquered Italy, even devoted, demanded institutions; the coal mine became the hearth where the Italian patriotism; Freemasonry remained the link that united the French. Rivalry ensued. Either Murat didn't understand not the need to yield to the wishes of the nation, whether it was held back by Napoleon's all-powerful will, he refused to Neapolitans a constitution, and began against the Carbonari a persecution for which he had to pay a heavy price. Is there any need to recount his deplorable end? He was cowardly betrayed by those who... owed their fortune, and fell under the bullets of twelve soldiers. Of all those who had given it so much splendor, the Freemason- Nothing saved anyone.

Once again ascending the throne of Naples, supported by the Holy Alliance, the fool Ferdinand no longer knew how to put limits to his vengeance; the scaffolds ran red with the blood of Patriots, Freemasons, Carbonari. But the members of

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This latter association were not men to give in easily. ly. If the Italians are lively and impetuous, they are also in their plans of rare patience; they lie in wait for their prey with a They possess extraordinary tenacity; they know how to wait for the moment to strike.

Carbonari sales multiplied rapidly; the people,

kept in ignorance, kept in fanaticism, not
he no longer thought much of liberty, he was content to despise his king;
The sales filled with enlightened men, belonging to the
commerce, the liberal professions, the nobility; soon they
were going to act.

Another Ferdinand had been placed on the throne of Spain and
had inaugurated his return with the same persecutions that had
bloodied the kingdom of Naples. The same causes led
the same effects; Freemasonry had sown seeds, they
grew. Various associations suddenly appeared.
Pyrenees deep in Andalusia; the Carbonari, the Children of
Padille, the Sons of the Widow had only one goal: freedom. They
They will also take action.

By a remarkable coincidence, the secret societies com-
threatened to make their influence felt in France; the three
kingdoms that were ruled by Bourbons aspired to
at the same time to shake off the yoke. In France, these were not
still the Carbonari, but the remnants of the Union which, dissolved at
In Paris, there were still Friends of Liberty living in the provinces.
of the press which, having been scattered for a moment, had resumed their
conferences, members of a society known as the
The place where she met was the French Bazaar.

Some details about the third grade of the coal mine,
The grand-elected grandmaster will make the island's goal perfectly clear.
of this institution. The candidates, says the author to whom we
borrowing this information (1), will never be admitted if they
are not true friends of the freedom of peoples, and are ready to fight-
to be against the tyrannical governments that are the masters
abhorred by ancient and beautiful Ausonia.

The vendita (sale) takes place in a dark, hidden cave.

(1) Constitution and organization of the Carbonari.

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OF FREEMASONRY. 861

unknown to men who are not Grand Masters of the Carbonari, already received, high-ranking officials. The room is triangular, truncated by all the points. The grand master, the grand elect, is in the east; in Facing him is the inner door which only ever opens to true chosen ones; she is guarded by two overseers wearing Swords twisted into flames. Three lights, shaped like Sun, moon, and star illuminate the vendita; the benches are covered in red cloth with yellow flames. The chosen one, in Dressed in his robe and the costume of the order, he strikes seven blows with a hatchet on the tree trunk, and said:

—Good cousin, first scout, what time is it?

The first scout: The alarm bell is ringing from all sides, it's the A sign of the awakening of free men; it is midnight.

The chosen one: Good cousin, second scout, what time? must open our secret works P

The second scout: At midnight, when the masses, led by our cronies, the good cousin directors, are gathered—Organized and armed, they march against tyranny and are ready to to make big moves.

The chosen one: All directors destined for the general movement Are the troops who are about to be deployed at their posts, well-lit, and well-armed?

The two scouts: Yes, they all left after repeating the oath to perish or to conquer,

The chosen one: Since everything is so well arranged... to me, my good cousins.

1° To the creator of Punivers!

2. To Christ, his envoy to earth to restore philosophy... Phile, liberty, equality!

3° To his apostles and preachers |

4° To Saint Thibaldo, founder of the Carbonari!

5° To Francis [*, as the protector of order and the extermination of our former oppressors |

6. To the eternal downfall of all tyrannies!

7. To the establishment of a wise and endless freedom upon ruin eternal enemies of the people!

— You have the floor, good cousin, our orator, star of our

nighttime gatherings.

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The star (speaker): "...The majority having chosen leaders, it granted them concessions of authority, gave them appanages, guards, the right to enforce the laws made by and for the people; but, freely elected, the holders of a temporary power soon tried to preserve it and to increase it. They used armed men placed under their orders to bind their benefactor people in chains. They dared to proclaim that their power came from heaven, and would be now hereditary and all-powerful. The force that should not to serve only the general defense of the territory was employed against the unarmed citizens. Their ungrateful leaders forced them to pay enormous contributions to support their splendor, their unjust wars, and to settle scores with their persecutors. They concentrated the right to make laws in a few devoted and mercenary hands, and, when the peoples wanted to assemble and destroy the tyranny, a handful of audacious bandits, calling themselves sacred, covered in a usurped inviolability, they called the rebels true sovereigns of the state, who can only be the totality of individuals making up the nation. The poor were despised, treated of a brigand, counted for nothing. The monarch's favorites reigned or tyrannized in its name, and the most dreadful despotism replaced primitive freedom in almost every corner of the globe and the equality that heaven had intended to establish for all men, and which now only exists after the death of individuals.

"...An iron scepter weighed upon the nations, and brigands cut-

The Romans triumphed alone and made a mockery of the people. Such is

the dreadful fate of the rich and beautiful Ausonia. She obeyed many-nating to thirty so-called sovereigns who, locked in what they they call their domains, only tyrannize them with greater impu-the unfortunate peoples subjected to their harsh authority but staggering,

The respectable carbonara. Exiles from the world, liberty, equality they took refuge in the forests, they hid in the woods, and there they swore to overthrow all the oppressors of these beautiful lands. We all did, at the radiant sign of the Savior of the world, the sacred oath to restore his holy philosophy. The moment is

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Having arrived, the tocsin of general insurrection has sounded, the peoples Armed forces are on the march; at sunrise, the tyrants "They will have lived, and freedom will triumph."

When the speaker had finished speaking, the secretary, on the order The elected official read the instructions given to the directors of movement that was to take place to liberate Ausonia; then All those present renewed the oath, the formula of which is as follows:

"I, a free citizen of Ausonia, united under the same government and the same popular laws that I dedicate myself to establishing, Even if it costs me all my blood, I swear, in the presence of the Great-Master of the universe, to employ all the moments of my existence-tendencies to ensure the triumph of the principles of liberty, equality, and "Hatred of tyranny, which is the soul of all secret actions" and public figures of the respectable carbonara. I promise to spread the word. the love of equality in all souls upon which it will be It is possible to exert some influence. I promise, if it is It is possible to restore the regime of liberty without fighting, to to do it until death.

"I consent, if I become perjured, etc..."

After this oath was sworn by all the good cousins, it was given reading of the constitutional social pact prepared by the committee of legislation, which all members were called upon to discuss, and which, if successful, would have to be subject to the nation's sanction. This constitution has no fewer than fifty-eight articles; it It would be too long to list them all here; besides, it would be quite... superfluous, because if the doctrines of the Carbonara were to triumph one day, customs, ideas, and the needs of the people would bring it there significant changes.

Such was this carbonarism which played too important a role in the period we are dealing with so that, in writing history We were able to refrain from speaking about Freemasonry.

In Spain and Naples, the Carbonari triumphed, obtained constitutions, restrained royal power, and, while preserving before the monarchy, they imposed conditions of governance on him. Lies. A triumph of a day, a victory that would cost those who had won them. Soon, leaning on their bayonets Foreigners, the kings had regained the fullness of their power,

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and political scaffolds were erected on both peninsulas, | because the rest of Italy had followed the Neapolitan movement.

"I hold you at last, Freemason, son of the devil; die, die!"

"So!" cried the executioner who was strangling Riégo and who crouched—

was pissing on his shoulders to break his vertebrae. Riégo had

respected the king's days when he held him in his power, the king

He paid for it by hanging.

The plans hatched in France for the overthrow of the Bour—

The good ones did not succeed. So it was organized on a vast scale, and with great speed, the carbonarism which was to give also

The executioners had the opportunity to mow down the ranks of the friends of the freedom.

It had been brought back from Italy to France by Joubert and Dugied, fugitives after the incident of August 19, 1820, embraced immediately by Bazard (1), Buchez (2), Flotard, Cariol the Elder, Sigaud, Guinard, Corcelles fils, Sautetlet, Rouen aîné, then by Lafayette and his son, Dupont (of Eure), d'Argenson, Manuel, Beauséjour, Cor—

the, Mérilhou (3). It is not within our scope to retrace his
A story that would take us away from our subject.

The persecutions carried out in Italy, in Piedmont, in Spain
The attacks against the Carbonari extended to the Freemasons and made them...
almost disappeared from these regions; if a few continued
Their meetings must have been held in the utmost secrecy. The institution
It was likewise outlawed in Portugal, and a decree was signed by the king,
Countersigned Thomas-Antonio de Villanova Portugal, dated
March 90, 1818, orders that all convicted persons
to attend the lodges, clubs, committees, those that would convene them
others to be part of these lodges, clubs and committees, those which
Those attending the reception of any member will be liable
penalties established against those guilty of lèse-majesté. These were
simply death carried out with cruelty and the confiscation of
all property, notwithstanding the existence of children or parents.

(1) Later leader of the Saint-Simonicus.

(2) Author of the Parliamentary History of the Revolution.

(5) See the details given by M. Trélat in Paris révolutionnaire, article Char-
bonneric.

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In France, we have seen Freemasonry regain some influence.

“activity; at the festivals for the liberation of the territory, which marked-

this marked the beginning of the new period she was about to enter.
To the running were added the funeral celebrations in honor of those
who were no more. On the 10th day of the 2nd month 5819, the lodge of
Artists from Paris celebrated a ceremony of this kind for the
brothers it had lost since its creation; delegations from
The Grand Orient and most of the lodges in the capital were in attendance.
Within the temple stood a funerary column displaying on
two marble tablets with the names of twenty-four brothers.

Among others, it contained those of Marshal Brune, of the general
Lassalle, de Desforges, playwright, of General Saint-

Georges, de Lion, deputy to the legislative body, of the rear admiral

Delmas, of Field Marshal Guillemet, aide-de-camp of

Brunette (1).

Masonic activity was about to develop again; but, Faced with a suspicious power, it was important to choose one's field. Three main events mark this interesting period—the health of Freemasonry from 1482 to 1850: the development of charitable acts, high-level discussion philosophical, economic, or order-related questions, and Finally, a very strong encouragement was given to elementary education. comment.

Paris was witnessing the development of a project for a central welfare fund It was a matter of fact for the Freemasons, but it was not for the followers. only those whom the institution wanted to help; collections were organized to alleviate misfortune; sub-descriptions to help in the creation of begging depots; on during the winter they distributed soup in the Chi-square telet. In Strasbourg, the lodges gave wood to the poor; The one from Le Blanc (Indre) was competing with the charity office to a daily distribution of bread, wood and money to unfortunate of the city. In Reims, in Vannes, in Saint-Germain-en-

In Laye, Lyon, Marseille, and Bordeaux, efforts were made to rescue

(1) Hermès, Masonic Archives, vol. 1, pages 527 and 328.

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those who suffered, and everywhere Freemasons were blessed—Nonsense. Metz, believing that work is better than alms, subscribed to provide work for the poor. In Luçon, one gave dramatic performances for them.

The fire at Salins stimulated emulation in all the workshops. It wasn't just France that was being concerned; they were organizing aid was being provided for the unfortunate people who had survived the Missolonghi disaster.

We don't want to make the institution more generous than it is is not actually so; however, it is fair to say that never a His great misfortune did not make his appeal in vain.

in the boxes, all animated by a commendable zeal: Lyon offered a prize for the best thesis on ways to make France flourish masonry, that is to say, to make it as useful as possible to humanity. Paris was opening conferences on the origin, the importance and the necessity of high ranks, a subject full of interest, so much of controversial times, the issue is effectively resolved in part of North America, but one that will be a hot topic in France for a long time, where it divides serious men, and on which we

We will explain, in the chapter relating to grades, in a way neat and precise. A workshop in the capital was holding a competition this important question: To what extent does the spirit of patriotism-Is m can be reconciled with love of humanity. In the

In the Netherlands, a discussion was opened on freedom of education. Freemasonry at that time was stirring up ideas, occupying the spirits, proved worthy of his past, and, while his enemies naively portrayed her as entirely surrendered to ridiculous practices, as if absorbed by vain ceremonies-

In this way, she acquired new rights to the respect of men who, not stopping at the surface of things, they study the character institutions that have some vitality in a country.

Paris awarded prizes for virtue, and F.*. Berville, whose his name became entangled in the political struggles of that time, was in charge of the report on the award winners. Saint-Quentin was following this for example, then, in order to encourage industry and the arts, instituted competitions for factory designs and for questions

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OF FREEMASONRY. 907

literary. Rouen had a course in morality taught in one of from his workshops. We see it, in this time of peace, the Masonic spirit-nique did not remain inactive.

We said that elementary education was handed over to Jesuits; this society enveloped France in a network whose The stitches tightened every day. A perfectly clear instruction. limited access was given to the children of the people by the brothers ignorant people whom the Jesuits dominated. The worthy sons of Loyola had rewritten and distorted the history of the revolution, and their books were given preference in colleges and educational institutions.

'The members of the deliberative assemblies who had settled the

France's destinies were portrayed as cannibals

'who, in the middle of a session, had roasted children and had

sated with their quivering flesh; the emperor was a marquis of Bonaparte in the service of Louis XVIII (1). These infamous lies, – an act of audacity and unheard-of, incredible cynicism – were circulating among the children, they instilled false ideas in them, their teachers were quick to curse the principles for which their fathers had shed their blood. Or the men who thus deceived the youth

were delirious, or they hoped, through censorship laws:

to silence all demands, to stifle complaints by gagging all mouths.

This example of what the Jesuits, masters of instruction, can do The public demonstration should remain as a memory and a lesson. Such an attempt was not seen without indignation, and men of the heart wanted to oppose truth to falsehood, to dispute with ignorant of the direction of the children of the people. The system of en-Mutual instruction had just taken place, the liberals of the time they encouraged him. It was from a Masonic lodge in Lyon that he emerged the first proposal for the formation of an instruction society elementary tion (2); but it was feared that, presented under the This idea, under the patronage of Freemasonry, was found to be too of obstacles, was difficult to achieve, and this fear will be found quite natural, because we remember how the institution was then

(1) History of France, by Father Loriguet.

(2) The Lodge of Perfect Silence, under the venerable office of Brother Arquilière, which in 1848 vice-president of this company.

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fiercely attacked by the clergy; if the authorities tolerated it, thanks Despite the efforts of the Grand Orient, he was far from protecting her; accepting her as a founder of schools, that would have been to recognize her, and her complacency did not extend that far. The idea that had emerged in

a lodge was suggested to other people, received with enthusiasm

a subscription was opened, and the lists were covered quickly from a considerable number of signatures.

The school was opened; soon it was too small to hold everyone.

For the students who applied there, it opened a branch, then two.

Then three. The clergy became agitated, attacked the system, and declaimed in the chairs against the parents whose children attended these

schools which, according to him, were hotbeds of impiety, and stirred up a thousand hassles for the directors. Public opinion prevailed, the

Schools were maintained and grew. The example of Lyon was followed;

upon leaving a celebration of the order given by the Lyon lodge, which

As we have just spoken, a Viennese delegation (1) began to

the work, opened a subscription, and a mutual school was founded

in Vienna. The Paris workshops subscribed for the elementary schools

commentators, distributed prizes of emulation and encouragement,

crowned the students who distinguished themselves there; the same was true

in Valenciennes and in a large number of other cities.

Such were the actions of Freemasonry in France at that time, and

this period of restoration, which had begun for her

Under such sad auspices, it was not to be without glory, nor without

conquests. We searched all the writings of the time; she had

Happier days, more splendid celebrations, but we don't

no one could deny that she had exercised her powers within the circle to which she was permitted to act, a real influence on the happiness of men.

Since the year 1787, under the inspiration of Marshal Macdonald,

one of the three Grand Conservatives of the order, the Grand-

Orient was working to give Freemasonry a regular code.

It was no easy task to reconcile the decrees.

delivered at long intervals on issues for which he

there was no established case law to rule on

customs that varied according to locality, whose origin was

(1) From the Cogcorde lodge, Orient of Vienna.

someone" " "

OF FREEMASONRY. 869

sometimes unknown. A commission appointed for this purpose put four years to coordinate his work (1); it was only in 1821 that the

F.-. Vassal presented the commission's report. Heated debates ensued.

animated, says a historian of that time, succeeded the pre-

sensation of this work; educated and conscientious men

took an active part in the deliberations. It was necessary to consult the

lodges; the report was printed, sent to all the workshops which

Finally, the Masonic code was promulgated in 1826.

Marshal Beurnonville had died as first Grand Master deputy, that is to say, in reality, director of Freemasonry which had no grand master. The Grand Orient and many of Lodges celebrated funeral festivities in his honor. Nothing

will better prove the truth of the picture we have drawn up earlier

high on the situation in the country than the words spoken in this circumstance by the speakers who followed one another, on behalf of the various ranks, in front of the monument erected to the marshal:

"I could not appear before this grave, nor think of your pre-
"first exploits, without experiencing some insurmountable trouble-
»ble, without being assailed by a thousand memories that retrace what
xf at the moment they rushed to arms, without
"to remind me of that devotion, that enthusiasm, which burned
"their hearts, and transformed into giants men who, little
"Just moments before, they barely knew if they were men."
"The enemy was advancing; our strongholds had been surrendered to him; he deso-
"I was destroying our countryside; he threatened the capital and proudly proclaimed-
"Luckily, the plan for the most horrible revenges. What was needed?"
"What to do? We had conquered freedom, and we knew what fate awaited us."
"Waits for the people who become slaves again... We didn't throw
"Point: every Frenchman became a soldier. We rushed upon the enemy,"
"I will make him bite the dust, punish his pride, drive him out of
"France, it was a matter of a few days, so easy is it to be
"Free, when one is truly worthy of freedom!"
"Brave Beurnonville, you were one of the generals who..."

(1) This commission was composed of Brothers Richomme, Gencux, Delaroche, Vassal, Pages, Borie, Caille and Benou.

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They led then, and the laurels that you gathered with us
These are, without a doubt, the ones who will shine the longest.
on your head.

tion, history has already consecrated them; it has delivered them to posterity in all their splendor and grandeur; she said our work, our marches, our countless perils, our successes Incredible. Alas! She also spoke of our misfortunes!... Could we—to be exempt from it, when so many diverse enemies, when so many Were they preparing us for unimaginable acts of betrayal and cowardice? But she also spoke of our steadfastness. In vain, mercenary hands... narcissism and sacrilege seek to disfigure history, to destroy the truth; in vain hatred, jealousy, lies, blasphemy— Our glory is overshadowed by darkness and imposture. to tarnish it: this glory will not perish (1).

"Worthy general, let me speak to you once more of a glory"
So insulted. Cowardice and treachery have no place here;
We are safe in the shade of your laurels: let me
returning to the sweet moments of our early years; the wars—
Those who hear me would ask for nothing better than a warm-up.
to forge their souls in the sacred fire where their first courage was kindled.
Do you remember how we ran into battle; how,
leaving our parents, our friends, all the pleasures of life, we
parts amidst applause and blessings
universal; how, young, inexperienced, without bread, badly
clothed, drenched by continuous rain, deceived, harassed by
Despite the deliberately spread terrors, we marched tirelessly on.
Joyful, full of hope and enthusiasm, we marched singing.
And we achieved victory?

"Do you remember how sincerely we wanted the good—
the happiness of France, with what good faith we believed in the honor
Neur, to the sanctity of oaths, to the fatherland, to virtue? You

"Who can hear me, do you remember?"

"So these crosses, these cords that I see hanging from your

(4) Bézuchet, Précis historique de la Franc-Maçonnerie, vol. 1, pages 125, 126, 125

the following.

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rages; the mere gaze of our homeland was enough for us. We did not
We wanted to conquer or die. Do you remember that refrain?
sacred things that preceded the battles:

To die for one's country,
Is this the most beautiful, the most enviable fate?

"Well, General, soldier of my country, tell us how much"
"Centuries have passed since that incredible time."

"Tell us what feelings, what desires succeeded the..."
"wills, to such noble sentiments. Tell us by what
"A terrible marvel, the pure love of country was able to give way to..."
"What we call the love of a master."

"France remains with us; may she be happy, may she be"
free; may the torch of philosophy dispel errors and
Darkness! Only philosophy can civilize peoples.
to give them peace and happiness; his absence only brings
Madness, upheaval, catastrophes. Without her, everything is men-
Dreams and violence; the people are now nothing more than savages.
barbarians and, the most vile thing in the world, slaves.
"Farewell. We will not forget that you led our battalions to
victory, and that you fought for freedom; we will not forget
Nor will we forget that, besides the sword of the fatherland, you carried the
sword of our order. This sword too must have its power and,
More than just a warrior's sword, it is a sword of service to the world. It is the sword
of the word and of truth. You waged war against our oppressive kings.
sisters; the knights K.-.-H.. swore to do it to the most
Cruel enemies of mankind are fanaticism and superstition. You
We fought with iron, we will fight with science and the
philosophy. You had sworn it; this oath, we...
Let us renew on your ashes, because we all know that if the
States perish through ambition, they also perish through ignorance
and fanaticism, and that their firmest support is justice,
That's science, that's truth (1).

(1) Speech delivered by a Kadosseh knight at the funeral feast he had the honor
From Marshal Beurnonville, on the 26th day of the 8th month 5821. Historical summary of F
Blaçonnerie, by Bézuchet, vol. II, pages 561 to 568.

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Freemasonry must have been cruelly wounded by insults directed at the defenders of the homeland to discredit them a tomb; she made no secret of her aversion to fanaticism and the superstition that the priests sought to revive in France, and we must give it this credit that at this moment when Her enemies were the strongest; she was not afraid, in the The sessions were almost public due to the number of men who attended. were admitted and the impact they had, in speeches intended to be reproduced by the press, to designate its She was doing this to her opponents and throw down a kind of challenge. nobly fulfilling a duty, even though it was not without some danger. While the clergy in France strongly opposed Freemasonry,

This was not the case in the United States, where priests did not they did not believe they were offending their God by uniting with the Freemasons in public ceremonies. We find proof of this in the funeral celebration held in New York in honor of Jefferson and d'Adams, former presidents of the Union and members of the order.

"At dawn, the national flag was raised at the Capi-sheet metal and mast of each building that was in the port. The closed shops and boutiques gave the city an appearance of sadness.

"At ten o'clock, the military society and the Masonic society," as well as the citizens, gathered in the park, and, before At eleven o'clock, the procession was moving in the order indicated. by the program. The military led the way; they came then the municipal body, the officers of the administrative body and the judicial body, the county sheriff, the mayor, the recorder, the members of the city council, the state officers, the chancellor, chief justice, supreme court judges and the orator who was to deliver Adams's funeral oration and of Jefferson. After them were the officiating pastor and the clergy; then came the members of the Masonic lodge of the Fraternity and members of several other lodges, with their distinctive insignia; a corps of musicians preceded them. The robes, the belts of these different orders, the rich attire of the officers of the royal ark, the clothes black, Spanish-style, of the Knights Templar, formed a

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an imposing sight further enhanced by the emblems various mourning attire in which each was dressed. The body of the Franks-

Others include Mr. Wilson, former director of South Carolina. then saw the members of the bar, those from the school of medicine, the Saint Andrew society with its decorations, the members of several corporations preceded by their ban- Finally, the crowd of citizens and foreigners.

"The procession marched in this order through the southeast part of the park" opposite the Capitol, and followed several streets to the house of the town, where he stopped to receive the veterans of the revolution tion, men justly honored with public esteem. They were received with distinction by the marshal who was leading The procession was placed in the middle of an honor guard. then resumed its march to the church, where the procession entered on two rows and went to take his place in the nave. The benches and The galleries on the upper floor were lined with ladies, citizens and military personnel.

"The organ then played sad and harmonious tunes." Soon the Reverend Father Ludlow began a fervent prayer and solemn, in which he invoked the continuation of the divine protection that had guided the citizens of the Union to through the perils of a revolution and the infancy of their government government, and which had given them the great men whose works had so effectively contributed to prosperity current of the country, and whose example had served so eminently of guide in the glorious career that the American people have traveled. He added to his invocation a prayer in which he implored divine power in favor of other nations, so that it may This also allowed them to enjoy the benefits of civil and religious freedom. The prayer was followed by sacred music.

"A suitably decorated platform had been erected in facing the pulpit. It is there that the speaker, having near him the The mayor, the sheriff, and the marshal delivered their eloquent eulogies. "of the life, character, and services of the two immortals" "patriots whose loss afflicts the republic. The author, Mr. Van- "To last" made a profound impression on the audience.

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"After a few religious ceremonies, the Reverend Father "Leonardo gave his blessing to the assembly, which soon..." They reformed into a procession and returned to the park. That was the only

"In Corps, the veterans of the revolution."

"During the march of the procession, shots were fired every minute."

"Gunshots rang out, and the bells could be heard as well as

"The drums. The deepest reverence presided over this."

"solemnity, and, although the entire population took part, the

"The ceremony was not disturbed by any disorder (1)."

Freemasonry was then, as it still is today—

today, in the United States, where freedom of religion is not a vain word, the preferred religion. In Brazil, its leader was the empc—

President Pedro, who had to choose between the two crowns of Brazil, of Portugal, and kept the first. It shone in Peru; it

cncovered India; she had entered Persia, thanks to the ambassador

Persian friar who, having been initiated as a Freemason in France, had attended, under the worse, at the Grand Orient festivals.

In Europe, English masons actively continued their

propaganda and especially their charitable mission; the chamber

the lords, the house of commons included within their ranks

many insiders. In Spain, on the contrary, the power put

an incredible rigor in his prosecutions against the Freemason—

nonsense, even after the initial reactions of the counter-revolution.

Thus, in 1825, in Granada, seven brothers formed a lodge

were surprised, arrested, condemned to death with cruelty and execution

eutes; the neophyte they received was sent to the presidios (2).

In 1898, in the same city, the Marquis of Cavrillana, rich

owner of Cordoba, and Captain Don Fernand — Alvarez de

Sotomayor, nephew of the late Count of Colomera, were condemned

to death as suspected Freemasons, and for not having

not denounced themselves (3). Thus, there was no longer even a need

Without sufficient evidence, mere suspicion was enough for judges to send someone to the c

| the men who were believed to be affiliated with the order.

(2) Historical summary of Freemasonry, vol. Y, page 207, note.

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(4) Extract from the New York Journal of August 4, 1826.

(3) French letter of May 6, 1828.

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1829; the members of a lodge composed of Italians and Frenchmen

were arrested on the denunciation of a former Piedmontese officer

named Erro. The venerable Galvez, a Neapolitan lieutenant colonel,

was sentenced to death and executed; two brothers were also sentenced.

to the galleys for life, three others for two and three years; the rev—

had to have him escorted to the Sardinian border (1).

The hour of revolution was approaching; the final years of the
The restorations were marred by countless mistakes; the
battles fought for liberty by Messrs. Peyronnet, de Corbières, de
Villèle, had angered the nation; it breathed a sigh of relief under the
ministry of MM. de Martignac, Hyde de Neuville, de Vatimesnil,
but all hope vanished with the advent of the cabinet of
August 8, 1829, where Mr. de Polignac, the companion of |
Georges Cadoudal, Mr. de la Bourdonnaye, the man of categories,
Mr. de Bourmont, whom history had already branded. At the first sign of trouble—
A wave of terror was followed by calm and resolve; France
understood where it was being led, and sensed the struggle. Mr. de Rigny refused
Mr. de Chateaubriand withdrew from entering the ministry.

Similar events were taking place in Barcelona in November.

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We do not want to recount the history of the last year of the
reign of Charles X; it is also not part of our thinking
to give Freemasonry a greater role than the one it has
filled, but we must note that it did not fall below
of its mission, that the issues addressed by its speakers were
worthy of this solemn moment when a people will descend into
the arena to fight his government, and that the speeches of
Leaders, imbued with patriotism, contributed everywhere to putting
the weapons in the hands of the brothers.

The ministry had barely been appointed when Lafayette began to
across France, this famous journey which was to be a long triumph-
phe and who would so well prepare the nation for resistance.
Lafayette had been the man of secret societies for ten years;
The Union and the coal company had counted him among their members;
He belonged to Freemasonry; no doubt he was able to reconnect with

(1) Masonic Bee of December 28, 1829.

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broken sons of associations. As early as August 15th, he arrived at the Coast-
Saint-André; from there he went to Rives and Grenoble, a city entirely

Those who had been freed had been imprisoned. He was offered a crown of oak, and, in presenting it to him, the former mayor of Grenoble in 1791 told him: "Receive these oak branches as a token-
"A sign of the people's gratitude; may they be the emblem"
"of the strength we will put into supporting our rights and our institutions"
» (utions. »

On August 19, Lafayette arrived in Vizille, at the castle where he had The famous assembly of 1788, which preceded the Constitution, was held. killing; from Vizille he went to Voiron, then to Bourgoin, to La Tour-du-Pin, in Vienna, and on September 5th he arrived in Lyon. Everywhere he was received with enthusiasm, escorted by the locals, complimented; Everywhere he was reminded of the part he had played in the liberation from the United States, he was made to understand what was expected of him; But nowhere was he received as he was in Lyon. Never a king, never The emperor had never made such an entrance; the population was transformed the entire city was located on the left bank of the Rhône, the city was pen- for a few hours, it was literally deserted. A delegation was sent to meet the citizen whom Lyon was about to receive and awaited him at Moulin-à-Vent; there, he was complimented by Mr. Prunelle (1); he got into an open car and drove through the middle of this A huge crowd greeted him with cheers. In the evening, summoned by the cries of "Long live Lafayette!" repeated a thousand times, he appeared on the balcony of the Hôtel du Nord and was greeted with the most enthusiastic applause. the following day, the committee of the elementary education society was presented, and the general went with him to the model school of mutual learning, thus encouraging through his visit a an institution that was the work of the liberal party in Lyon.

On the same day, this party, then highly organized and not letting- seizing every opportunity to demonstrate his strength, he gave to Lafayette, a celebration on the water. Two decked boats, decorated with flames of a thousand colors, surrounded by a great number of elegant- Your boats sailed up the Saône as far as Île-Barbe.

(1) Mayor of Lyon in 1850, then Member of Parliament.

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OF FREEMASONRY, 977

The general was on one of them, in the middle of the elite of the ladies

surrounded by their cheers, the soldier who had fought for the conquest of American independence; magnificent equipages, many cars followed along the left bank boats whose banners unfurled beneath the gusts a rather violent south wind that seemed to want to carry towards Paris, like a lesson or a warning, the echo of all these voices.

It was on the return from this walk that General Lafayette and his son Georges-Washington Lafayette came to take part in the work of Lyon Freemasonry, in a meeting imposing attire in the premises of the lodge "Les Enfants d'Hiram", at Flore pavilion, in Brotteaux; they were brought by a deputy sent to meet them. These were the workshops of the Perfect Silence (1) who had organised the party; there were representatives of the lodges of Sincere Friendship, Candor, Square and Compass, Union and Trust, the Children of Hiram, the North Star, The Asylum of the Wise, east of Lyon; the Perfect Union, east of Villefranche; the Franche Amitié, east of Saint-Étienne; Isis, the east of Paris; Fidelity, the east of Lille; Love, the east from Geneva. The three gavels were held by venerable men.

Upon their arrival, Lafayette and his son were received by masters ceremonies that led them to a waiting room where they decorated themselves with master's insignia and received jewels on their names were engraved on them; a moment later, they knocked-paid at the temple gate, gave the password, and were ushered in with all the honors due to such visitors. They were offered the presidency of the works, responding to the address that was given to him, and, brought to the East with his son, He occupied an armchair next to the venerable man.

By a happy coincidence, that day was the birthday of the general's birth, and it was Freemasonry that celebrated it in the last year of the restoration. The speaker took the

(1) LeF.—. Lafayette was elected honorary grand master for life of the Council of Kadosh (50th degree), based at the lodge of Perfect Silence. He accepted this title with gratitude

session, and the council had his bust placed in the lieu of its sessions.
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in a brilliant and energetic speech, he retraced the principal-
main features of the past life of the man who was soon to be |
called upon to play such a large role in a new revolution (1). |

Poetry was also meant to enhance this celebration; verses were read.
in honor of Lafayette (2). We then went into the hall of
banquet; to the health that was raised to him and his son, the general

(1) The speaker was Brother Richan, Venerable Master of the Sincere Friendship. The impres
His speech was approved by the assembly.

(2) They were from a young member of Union and Confidence, Brother César Bertholon.

Here they are:

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| Cover yourselves with festoons, vaults of this temple! |

| From his fellow citizens, love and example, |

The apostle of our rights, the prisoner of Olmutz

It brings sixty years of virtues into our walls.
This man, whose glory, after long storms,
Rises unscathed and survives shipwrecks, |
Its appearance makes two continents jealous, |
He welcomes us all under the name of brother.

To bend his generous head like ours,
For legality flees before virtue.
He comes, this close friend whom so much esteem follows; oi
He comes with his son, his son on whom, in advance, oi
Like him, we have based our hope on this foundation.
O brother! Your appearance makes all our hearts beat faster;

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Below the sacred level, his preparations are in vain.

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Learn all that a people is great and magnanimous,
Rushing in your footsteps with a sublime impulse,

Your name must one day be written by wisdom
At the temple of humanity;
For the price of your work, your happy village
It will find its immortality in our hearts.

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Freedom lives within you, young warrior.

When his tree was still quite weak,

To support him, lend him your laurel.
Since then, through misfortunes, you grew up together;
France also unites you in all its best wishes.
And he said it again with us, on this day of fairness:

"Preserve us, god of our destinies,"

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"Since the laws are finally chained to our rights, |
"Lafayette and liberty."

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With hers uniting your dawn,
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OF FREEMASONRY. 979

responded with a toast to Lyon's Freemasonry, to friendship, to the
freedom. Verses were sung, and all those present repeated—
They enthusiastically sang the refrain (1). Later, in Paris, the
Freemasonry will throw parties for the triumphant Lafayette;
In Lyon, she was celebrating before the fight.

On September 7th, the liberal party of Lyon offered its two guests
a banquet where five hundred guests were seated. No one was mistaken.
not on the situation, on the danger that the institutions were facing,
on the necessity of resistance. Next to Lafayette were
Mr. Couderc, Member of Parliament for the Rhône, Messrs. de Corcelles and de Schonen,
Members of Parliament for the Seine, Mr. Chevrier de Corcelles, Member of Parliament for t

(1) These verses were by F.+ César Bertholon; the assembly ordered the printing from the preceding verses and from these couplets which we believe we should reproduce as a testament to the spirit of the lodges at that time.

Air: I've developed a taste for the republic.

It has appeared... rise up, young France;
The heavens should resound with your words,
Welcome into his presence, you who are rich in hope,
The pure remnant of a noble memory.
The tree that grows on your fertile banks, 7
In other times, he was the one who planted it;
Greetings, greetings to the man of two worlds,
To the father of liberty.

From the universe asleep beneath its chain,
Still quite young, he hastened his awakening.
And from Boston to the banks of the Seine,
The sun was lit from another era.
If, freed from foul darkness,
We grow up in its gentle light,
Let us give thanks to the man of two worlds,
To the father of liberty.

Do you agree on another shore

The tumultuous waves of an entire people,

Happy, powerful, free through his courage

To pursue the hero with a cry of love?

This sublime cry has traveled through the airwaves,

And on our shores it will be repeated:

Greetings, greetings to the man of two worlds,
To the father of liberty.

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deputies from Saint-Étienne and Vienne; Freemasonry was still widely represented; after the mysteries of the temple The public demonstration was also coming for her.

Mr. Couderc proposed a toast to the general, and, in the reply of In this one, we find, among other things, these remarkable words:

"I am proud and happy that my time in this great and
"The patriotic city was for her yet another opportunity to
"to demonstrate his constant hatred of oppression, his love of the
true freedom, his determination to resist all temptations
traits of incorrigible counter-revolutionary thinking.
Unanimous and spontaneous applause interrupts the
general for several minutes. [1 repeats:

"No more concessions!" the Islands newspapers recently said.
"Officials of this party; strange misunderstanding about the nature of the
"Social powers! No more concessions!" he said in turn, and more
"The French people are quite right when they demand these institutions"
"So long awaited, which alone can guarantee enjoyment"
the knowledge of those at least of our imprescriptible rights that the
» Charter recognized. |

"Without the jury trial procedure, all enlightened publicists,"
"All nations that know freedom of the press,"
agree that this freedom is not guaranteed.
"Without municipal and departmental administrations"
"Frankly and completely elective, the interests and the wishes"
"The public will always be upset, elementary education"
"will always face obstacles."

Lafayette then examined the electoral process, the double vote, the institution of the National Guard; he continued:

"We are being threatened with hostile projects! How would they carry them out?"
"On? Would it be through the Chamber of Deputies? In a moment"

"In the spotlight."

"Do they want to dissolve the chamber? The voters will..."

"deputies worthy of themselves, of the nation and of the occasion."

"Would they dare, through simple decrees, to corrupt the elections?"

"Exercise illegal power? But no doubt the supporters of

"Such measures will remind us in time that the strength of everything"

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OF FREEMASONRY. 981

"Government only exists in the arms and in the purse of"

"Each of the citizens who make up the nation. The French nation"

"She knows her rights, she will know how to defend them (1)!"

Prophetic words that were to come true a year later.

Lafayette left Lyon on the 8th; a newspaper from that city, which summarized—mastered the moving picture that his journey in the departments of Isère and Rhône, he said in conclusion:

"Strength combined with wisdom, these are the conditions under which

A people attains freedom; these are the freedoms we strive for. every day to obtain, and which will ultimately form the basis of our public morals. If we are not yet far enough ahead to know how to constitute our freedom, we are quite capable of

"less to want it, and that is enough for absolutism not"

"That is no longer possible. How far we will go one day, that is the question."

that the darkness of the future hides from us; what is certain—

"Damn, the thing is, the league of the congregation and of the stranger doesn't..."

"Won't make us back down (2)."

France, in fact, did not retreat and triumphed. Freemasonry consonance, through discussion of the most serious questions, continua to spread ideas, to enlighten the citizens who were making them part of it, to prepare them for the fight. The following fragments of a speech delivered in a Lyon lodge a few days before the The July ordinances will give an idea of the spirit that animated So, Freemasonry:

a They treat an enlightened people as one would treat brutes;
They refuse laws that have become essential; they remain
"Stationary when everything around them is in motion; they will be broken."
"In the shock, like the gears of fire engines which,
detached by the fall of some tenons, they find themselves alone
» opposed to the general movement, and are broken by the gears-

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» ges carried away by an irresistible engine... It is in vain that these

"Men, dreaming of a broken power and a theocratic empire"
"Having fallen into disrepair, it is in vain, I say, that these men, interested-
"Resourceful on the ignorance of the people, they would like to prevent the

- (1) Precursor of Lyou, September 1850.
- (2) Ibid., id., September 1850,

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"Lights to spread; they have undertaken a task above"
"of their strength. Reason repels them, the happiness of the world"
"calls their defeat. Education, and with it the spirit of liberty,
"They can no longer downshift, they can no longer even stop"
"They need to walk, to grow. It's a chariot."
"launched from the top of a fast-moving mountain and which will descend to the
» foot; it is a river that has risen on its banks and that will roll
"Its waters flow all the way to the sea, passing over all the dikes"
"that is opposed to it (1)."

Such speeches were not isolated incidents, but the result
of fixed ideas; the speakers vied with one another in zeal and energy.
Freemasonry included within its ranks, as we have said,
men whose names were honored in the bar, in the
letters, in commerce; they were faithful to the teachings of
gifts to the sons of Hiram, and the day the revolution broke out in Paris,
In Rouen, in Lyon, the brothers knew which side the
right and where their place was. In Paris, several were killed by arms
in hand, and the temple on rue de Grenelle-Saint-Honoré

It was open to provide them with the necessary care and produced nearly six thousand francs. In Lyon, many Freemasons took their place among the insurgent citizens in defense of the freedom, and we saw an almost entire lodge under the weapons, his venerable one at the head.

On August 6, the three Trinosophist workshops celebrated in A common celebration for the triumph of liberty. Brother Dupin The young man presided, Brother Berville was at his speaker's bench; F.-. Dupin's speech was met with responses from all those present. Eri, long live liberty! Count Muraire invoked the spirits of the dead. Fighters who had paid for their victory with their lives. The F...

-Berville excited the assembly by painting the picture

of the three great days, and a bountiful collection came to aid for widows and orphans.

The clergy was not in favor of the revolution; they took to

(1) Speech delivered in the Union and Trust Lodge by the Brother Orator Kauffinann, at the summer feast of Saint John, in July 1830.

(2) Masonic Bee, August 16, 1830.

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Freemasonry considered as a religious body of celebrants to celebrate with funeral festivities the heroes who died in defense of rights of the nation. Lyon set the example; the other Easts... followed. The celebration held in Lyon in the Union and Con- lodge fiancée, was one of the most imposing and remarkable; all The lodges of Lyon were represented; the ladies had been admitted; among the brothers, the prefect of the Rhône was distinguished,

'F.+ . Paulze d'Ivoy, the division commander, F.-. general

Bachelu, several senior officers and a large number of of- garrison officials.

The vast temple draped in black, a funerary column surmounting—
the edifice of an urn upon which the genius of France laid hands
brambles; at the foot of this column, muskets, sabers,
swords, pebbles, bundles of sticks on which floated
tricoloured darts covered in crepes, everything carried to the soul a reli-
gious sadness. Four speakers addressed and impressed
The assembly was eagerly awaited; Brother Bertholon read verses which began...
enough to bring tears to one's eyes; F.*. Kauffmann then took the
He then read a poem entitled: Glory, Mourning and Liberty.

After drawing a portrait of Charles X, he added:

A relic of the past, now coveted.

A medal that time has devalued,

Vicux, a pediment in ruins of some forgotten order.
The capital, which the years have loosened from its original form,

A ruin still standing in the middle of a beautiful temple,
There's Charles! The people, passing by, gaze at him.
Then he walks away and agrees to pay the taxes.
To bribe the watchman who is ensuring his rest.

However, he threatens a gathered crowd;
Against her he brandished his ridiculous sword,
And already his servants have written on our walls
The guilty decisions of obscure councilors.
The laws no longer exist; a senseless rage,
"To support the crime, chain the thought.
Between a magnificent people and an unjust king,
The old pact is broken; whim becomes law.
Charles, to defend us, they lent him the lightning bolt;
But with a word, with a breath, you can be reduced to dust!

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We fought for our freedom;
Would you cut down this young tree?
A storm is brewing. Can you hear the tempest?
A giant will be born, who, hovering above your head,
He will snatch you away, wretched one, with his iron hand,
| Then, opening this hand in the middle of the air, |

Your crowned head will shatter on the rock!
This giant is the people! They have sacred drofts;
You recognized them and you swore to them.
For you, as for him, perjury is a crime.
What! You're suing? Well then, overwhelm your victim;
Obey the voice of treacherous flatterers,
Today courtiers, tomorrow deserters;
| Weigh down the yoke on surprise France
The heavier the irons, the better a people can break them.
Reign, but hurry, time is running out!

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One bird leaves... the echo says: Our laws! Our freedoms!
At this all-powerful cry, gathered around a few brave souls,
A nation of heroes is born from a nation of slaves;
And suddenly, as if in a flash, we saw
Shake off their dust, and stir in the air,
Two wings numb from exile for thirty years,
Who, in this long rest, seem to have grown even taller;
And in the distance, one can hear the rooster of the ancient Gauls.
To recite with pride the beautiful songs of yesteryear.
A tricolour flag is seen being unfurled.

May a beautiful sun color with a nascent radiance,
A sign of victory in valiant times.
A scarf of hope in unhappy days,
A comforting rainbow in the middle of the storm.

Tears flowed from everyone's eyes when the poet, after
having sketched the scenes of the fight, he added in a moved voice (1):

Then, on the angular boundary,
A mutilated soldier, a conscript from Marengo,
What had Waterloo forgotten in its harvest?
| Old man of our good old days, veteran of the Loire,
H seemed to be waiting for a day of glory before he died.
JL had rushed over to avenge an old insult,

(1» Masonic Bee, 1: November 1850.

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OF FREEMASONRY. 385

The star on the heart and the old eagle on the forehead;

He had, as in the days of grand funerals,
A blue greatcoat worn out after twenty battles;

Then he fell. There... struck near the heart.

His mouth, as it closed, murmured: The Emperor.
Old friend! Then we lived on the bloody slab,

In the middle of the crowd, a trembling woman,
Who, in order to find his son, interrogated the bodies,
Who washed the faces of the dead with her tears,

Dust was brushed away from their mutilated foreheads,

And he asked in vain of this great cemetery

His fifteen-year-old hero, so young to die!

Then he recounted the funeral held that evening in Paris, at the lucur
torches, to the victims of the battle.
And the people sang over their half-open tombs:

Honor to their young dust!
To their cold tatters!
Their warlike zeal
To proud France
Makes days brighter.
These brave men sleep there! Respect to their graves!

They have won, but the traitors' cannon
It decimated the citizen soldiers.
And French people begging for masters
Death has been paraded among their ranks.
They fell for our holy cause,
But this death is worth immortality!

No, they are not dead, since their blood waters
The tree of our freedom!!

Such was this festival, which we have specifically mentioned because that it was the first; in many parts of the East, festivals seem-
The speeches were celebrated, and were no less grand, nor
Less pomp. After the funeral chants came the songs.
of triumph; the Supreme Council and the Grand Orient united, don-
They held a party in Lafayette; it took place at the City Hall of
Paris, under the presidency of the F.-. Duke of Choiscul, Peer of France,
and of F.-. Count Alexandre de Laborde, member of the chamber
deputies; F.-. Berville and F.+ Dupin the elder occupied the

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Speakers' bench. The wounded from July were presented there and
ushered in with Masonic honors, beneath the steel vault,
All FF.-. stand and be at attention.

The president addressed them with the following words:

"My brothers,

"The feeling that your presence inspires, the enthusiasm"
"that it brings into being, attest to you that the Masonic world,
"like the secular world, celebrates the imperishable glory of
"Worthy avengers of the fatherland and humanity. Your titles to
"immortality will not only be inscribed on marble by
"The faithful chisel of history, they will remain engraved from age to age"
"in the hearts of the French and of all free men of the world"
and the other hemisphere. Posterity, like your contemporaries-
"Rains will applaud those who, in the three great days of
"July, they brought the heroism of the action to its highest point through the subli-
"Mite of clemency."

"Already, in the Chamber of Peers, I paid my just tribute"

"Praising so many virtues, by presenting a report on the

national awards that are due to you and that you award-
"will give the grateful homeland; that I consider myself fortunate in the new-

Distinguished, to honor you, to congratulate you! Receive
"Therefore, brave Freemasons, receive our unanimous homage with
"An expression of our admiration."

The president orders a triple shot to be fired in honor of the wounded Freemasons.
French and Scottish drum kit, amidst repeated cries of
"Long live our wounded Ill.-. FF! Long live the defenders of the fatherland!"
"Long live the restorers of our freedom!"

The F. Lafayette was introduced a moment later, mallets
fighters, and F. de Choiseul addressed him with a long speech; the
general replied: .

"From my very first steps within these walls, my heart was
"deeply moved by the sight of the brilliant meeting which I attended"
"seen surrounded, and especially in view of these noble colors, of this
"An indelible sign of the freedom that has given us back our strength."
How can I express my gratitude for the few compliments?

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"deserved that you have just addressed to me through your mouth
s T.-. He].-. venerable?

"Forgive the weakness of my expressions; after his,
"I can't say anything, add anything; my emotions are too intense."
"Praise, too, is a burden far too heavy for me."
"old years; you overwhelm me with them today with too little in-
"Dulgence, and I want to take my revenge by offering you the homage of
» my thanks with a triple cheer (1). > |

F. Berville then recounted the life of Lafayette; F.-.
Coudret read a piece of verse in which we notice the
following: .

Already, a promising precursor to the future,

A mighty murmur stirs the earth in the distance

And foretold the brilliance of his new destinies;

Every tyrant already totters on his throne.

Liberty is reborn, and her voice immortal
Heroes are born everywhere.

Oh Lisbon, oh Madrid, Berlin, Naples, Brussels,

So much blood shed, such beautiful lessons learned

May they not be lost to the future before your very eyes;

The French have finally defeated tyranny.

To triumph like them, to avenge the fatherland,
Like them, know how to win or die.

These tyrants and these gods, the object of so much homage,
Who, born like a torrent in the midst of storms,
"They were destined to be swept away one day by some storm,"
These slaves were armed to defend their chains.
These thrones, these altars erected by hatred,

And respected through fear.

All these titles, ultimately created by selfishness,

And these martyred heroes, so dear to despotism,

They will be annihilated by the breath of time.

While in the light of the torch of glory,

Centuries to come, traversing memory,
Your names will always be cherished.

(1) Masonic and patriotic celebration held in honor of General Lafayette, octavo pamphlet 40 pages; Paris, 1830. In a Masonic collection of the time, it was deemed necessary to include to the general a few words that were not spoken.

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The celebration ended with a banquet where speeches were given and readings of other speeches and other verses; an initial collection had been made. One such ceremony was held for the wounded of July, and another for the Belgians. that the example of France had led them to take up arms. Six days later, the Grand Orient held a second celebration in La-Fayette; the FF.*. Mérilhou, Jay were the speakers; the F.-.. Bouilly was its poet.

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CHAPTER TWELFTH.

Freemasonry from 1831 to 1848. – France: The ambitious. Project to grant the Grand Masters to the Duke of Orléans. Indifference of the July Monarchy towards the institution. This is The lodges held this idea that the Masonic principle had triumphed in the last revolution, Order is now useless. This doctrine is flawed because it ignores the progressive law of hu Mania and the true role of Freemasonry. Subscription for Poland. Agitation Politics within the lodges. Law on associations; resolution of the Grand Orient.

Intellectual works: Masonic press; newspapers, speeches, discussions; their elevated chara – Foundations for rewards, prizes, for acts of virtue, courage, and devotion. Fundraising for the flood victims of Lyon. Second reconstitution of the Knights Templar. A lodges. The Grand Orient promulgates new statutes. 1] establishes a central house in Paris relief for unfortunate masons. Traveling masons. – The Fourierists are beginning to Joining Freemasonry: Lively discussions that their presence raises. New debates. between the Grand Orient and the Supreme Council; they resound in the departments, Attempt of rapprochement; they fail. A state of stagnation ensues. – Creation in Lyon of a council of venerable elders; it is replaced by a central council. Important consequences c institution; it is fought, it succumbs. It is reconstituted; hopes that it gives rise to it. The Grand Orient takes offense; it believes it sees in it the germ of a He writes a circular on the subject; the council is dissolved. Results. Foundation of a so Patronage for poor children. – Act of tolerance between the two powers, – Congress Masonic: Congresses of Strasbourg, of Toulouse.

Freemasonry in Algeria: a kind of Arab Freemasonry. – In Switzerland; the Zurich affair. – In Belgium; struggle against the Jesuits. – In Holland. – In Prussia; questions concerning In England. – In Germany. – In Sweden. – In Denmark. – In Baden; erection of the statue from Erwin, to Steinbach; reorganization of Freemasonry in the duchy, – In the United Stat – In Haiti. – In Senegambia, – In Madagascar,

7 LPS GER ÊTES triumphant, songs fu–
6 fE ie <S darkness, acclamations, these

HE S sweet vanities of victory,
Little by little, everything ceased, and their
DAT NRA U 7 + last echoes faded away
2: ER N under the vaults of the almost deserted temples. The

Heavens, saddened by the sight of the men they
SE" pt had seen things moving around them; but, always
Faithful to the law of love and devotion, they continue-
They were tempted to walk the path laid out for initiates.
The ambitious people of all regimes, seeing the franc-
Freemasonry triumphed with the July Revolution,
had reappeared on the columns, in the hope that
the institution was going to regain what they call its former glory,

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that is to say, the power to raise its members to dignities and to
favours. The Brothers Dupin, Barthe, Mérilhou, Berville, the principal-
The poor orators of the lodges successively arrived at the business or
to jobs, and the spectacle of the honored Masonic institution
among its influential members brought back the skilled ones of whom we have
spoken of in the previous chapter. They were only passing through; the principles
The temple's representatives were not those of power, or they were interpreted as such.
so as to cast doubt on their true meaning; the government-
he remained indifferent to Freemasonry; he did not
did not object: any act of hostility would have been a fault, for the sanc-
The streets had mostly resounded with cries of satisfaction;
he didn't protect her, didn't patronize her like many others did.
had expressed the desire; he was waiting. The leaders of the order had
wanted to bring the Duke of Orléans to the head of the institute-
tion by accepting the grand mastership; negotiations open to
This matter was long, difficult, and finally closed without having
the expected result, namely that a secret thought would elide-
gnat the power of any act that could have implied some kind of
protectorate, or the desire to bring back the clergy who were showing themselves
hostile did not allow him any demonstration in favor of the franc-
masonry.

By a circumstance that would be truly strange if it
was the effect of mere chance, of an aberration, but in which
Perhaps we should see this as a clever calculation, a skillfully cast net.
Voices suddenly rose up in protest against vanity, and at the same time,
in the lodges of Paris, in the departmental lodges, which
were asking Freemasonry for a kind of voluntary abdication

workshops this false idea that, the Masonic principles having achieved, through the July Revolution, the greatest triumph to which They should never have aspired, the institution's role was over. Speakers said: "What is the point of your ceremonies, your initiations, Your temples? What will you teach the novices? What they are every day called upon to perform publicly as citizens. The mystery is outdated; 1 liter is no longer needed. You love the God of tolerance, the maxims you attribute to him are written in the organic law of the State; its sanctuary is everywhere; close

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yours, and stop wasting your time pushing your followers to "A pointless struggle, since there is no longer any resistance."

What did these singular apostles of carelessness, these pre-these soldiers, who sang a pre-tense victory, mistaking shadow for reality, did not ask What if they were to fall asleep amidst the delights of Capua? Did they want to arrive very gently, without any jolts, to a kind of resignation of the order? Disappointed in their ambitious hopes, they persuaded themselves- Did they in good faith say that the institution, which had been powerless Raising them could do nothing for humanity. That is a mystery. that it is not possible to penetrate without delving into history to the role of biography, and which will probably remain unexplained.

That the opponents of a religion whose dogmas would offend Reason screams at him to return to the shadows, to repudiate his pontifical, to burn his altars and the images of his gods, because he humanity needs a cult better suited to its intellectual needs customs, morals, civilization-that's understandable. That one to speak to a philosophy confined within an immutable system: Leave your pulpits empty and without echo, you can teach nothing more. You are overwhelmed by the discoveries of the mind, you are beyond the reach of men. through science; to a political principle: You've grown old, you no longer have By force, society ceased to belong to you; you responded differently- once you've had an idea, you've animated at a previous time the form that provided tranquility to the population, safeguarded their interests loans, ensured their independence and gave them a nationality; Today, you've had your day, step aside, leave the stage. world to new forms in harmony with the character which developed among peoples, we still understand it, because that this may be true. But to speak in such a frank manner... To misunderstand masonry was to misunderstand its true role in the midst of constant progress of humanity, a role which consists of fighting persistent abuses persist in successive transformations

The error is not immediately obvious to everyone; presented with
In terms of wit, paradox can be seductive, and it is not enough for an idea to be
False, in order for it to be rejected, we must also fight it.

that its scope be understood, the results glimpsed. If it *

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3.2 Philosophical History

found orators to profess this deplorable maxim that
Freemasonry was now useless, that there was no
For her, it was a middle ground between abdication and futility; others rose up.
rent in Paris and in the departments, who attacked this idea
with energy they finally triumphed.

However, this victory was hard-fought; the struggle
It lasted several years with considerable vigor. The special press
which we will soon have to talk about, had to enter seriously into
the examination of this question; the Masonic Review of Lyon was
Founded expressly to defend and maintain order; Brother Philippe
Dupin, orator of the Supreme Council, whose opinions have-what-
that value, later joined the discussion to reject the idea
of those who want to disarm; and yet, today that
Many dormant workshops have resumed their work, as have
Many new lodges have opened, from time to time
We still hear men abusing the freedom of the public platform.
to surreptitiously undermine an institution to which he would not flinch
that it was up to them to withdraw, if they truly believed it to be useless.

In politics, in religion, there are unfortunately mixed-race people
whose conduct is nothing but a series of inconsistencies; they have
They have no beliefs, and we see them from time to time performing acts
religious; they have no preference for any particular form
governmental, and, on a given day, they act on their vote.
of their influence, in an interest they do not truly share-
Not lying. Such facts are deplorable, however they do not inspire
than pity; but to throw oneself into the midst of Freemasonry, sc
to mingle in its ceremonies, to seek its honors, to accept the
cords, to adorn oneself with them with a certain vanity, to maintain cor-
responses with one of the two major powers to obtain the
to receive the highest ranks, to undertake long journeys,
then come to silently fight the order that welcomed you, which
instructed you in all his thoughts, initiated you into all his
hopes, revealed what is most mysterious about it, is to fulfill
a dishonorable role.

If a Catholic priest were to ascend the pulpit that
The church gives him the opportunity to attack the religion he promised to
to serve, if he were to come and preach against the God of whom he is the apostle,

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voices of the indifferent themselves would rise up precisely for the |
condemn, to shout at him: Get down from that pulpit, this is not |
Not your place; get out, renegade! The sign of the honor- |
tété, of political probity, is fortunately quite strong among the |
men to prevent those who betray from ever being honored.
Freemasonry surprises no one; it only receives |
Mature men who must understand what is expected of them;
before admitting them to the initiation, after having subjected them to the
trials of the first grade, she warns them that they can
they can still withdraw if what they heard does not hurt their feelings.
reason, their religious faith, their ideas on the progress of humanity

| nity. When she removed the blindfold that covered the eyes of
neophyte, when she received him in her temples, admitted to the works
of his rank, it does not impose on him the obligation to remain in
her breast; A has the right to leave by declaring her will by
writes, and he regularly moves away; he is allowed the ability to ren-
He can return whenever he wants; only honor and his oath prevent him.
a duty to reveal nothing of what he saw and heard. When,
With such freedom to act or abstain, one comes to fight
in the stands the order to which one has bound oneself, to whose actions one

Participating voluntarily means failing to meet contractual obligations.
We ignore the voice of conscience crying out that honor is not
not an empty word.

During these unfortunate struggles, these discussions which, putting |
The doubt surrounding the existence of Freemasonry diverted them from
his goal by occupying him with things that should never have occurred
to be fought within its own borders, Poland succumbed to the sword of the Bour-
reals. The July Revolution had given him hope of
resurrection, she had risen with the thought that she would be shaken-
Driven by France, she was alone in the fight, and heroism was
Powerless against material force. Some sympathetic and
devoted as the Freemasons in general were to the ideas they espoused
by the Poles, they could only protest in favor of a
nationality destroyed with terrible ferocity and cruelty
which was to be surpassed again a few years later. The
Freemasonry organized subscriptions in France and in

England to come to the aid of the unfortunate cities; in the
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The brothers in both countries welcomed them everywhere with eagerness. They were offered a second homeland, a sanctuary where they could still to prepare for the liberation of their true homeland, to embark on heroes and fall as martyrs, until a more just Europe agrees to restore their nationality.

The unrest that the fall and

The abandonment of Poland resounded in the lodges; the discussions of parliament naturally found an echo there, and, if we recall—
exclaimed the energy of the patriots at this moment close to the revolution
In July, we will realize the effect that it must have produced
In the workshops, the arrival of the martyrs of freedom.

to form a secret political association which soon became very large, it brings together a greater number of followers than that active members of Freemasonry. This body full of vitality, energy, composed of a vast number of men young and dedicated, it expanded, prepared itself, and finally functioned with a incredible activity for as long as he believed he had a head. the day he realized he didn't have one, that he was obeying a word of an order whose origin was simulated, which he did not have on his side to imprint the direction and movement of the men he believed to follow and who had no idea of their power, he became disorganized nisa; only powerless debris remained.

The history of this association would be one of the most curious

episodes from the times following the July Revolution; but,

although almost all young masons of that time did so part, although it exerted a fairly strong influence on the Freemasonry, she does not link herself closely enough to the latter order so that we can say more on this subject.

It is not necessary to recall which events served a pretext for the authorities to request and obtain rooms the law against associations; Freemasonry did not believe itself affected by its provisions; however, a voice was raised in the central committee of the Grand Orient and proposed to ask the government government authorization to meet, so as not to find themselves in opposition to the new code; the writer Bouilly, grand orator—the author, vehemently opposed this idea, and proposed in turn to

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to pass the authorization and continue to meet; we went to the vote: Forty-two balls against seven repelled the first proposition and adopted that of F.—. Bouilly (1). A few days afterwards, the Grand Orient voted in the same way and dispatched a circular on this subject (2). Freemasonry was not

As we saw earlier, they questioned the usefulness of its existence. It were trying to restrict its action.

The period of the first twelve years following the revolution is not marked in the Masonic institution by important events; but, by a kind of compensation, the Intellectual work occupies an infinitely larger place there than in no other period since the beginning of the century. In all the eastern regions of France, Switzerland, Belgium, and England, the speakers engage in extremely serious work, and the The order's journals are full of highly remarkable speeches, research of the highest interest; we delve into the archives of the past. we trace the old initiations, we reconnect the chain of time.

In Paris, the Masonic Review succeeded the journals Hermès and Abeille. the Globe, one of the richest and best-written collections that we have; in Lyon the Masonic Review is founded which replaces that of Paris, which disappeared after a few years of existence, and which establishes contact with all of France; in Rouen, the Fra-Lernité, in Marseille the Compass, and soon after the Link of Peoples.

Abroad, Leipzig has Latomia; London, Boston, New York They have their journals; everywhere the thought of Freemasonry is emerging, and one can follow the work of the extended family on the various points on the globe.

11. There are men in Freemasonry who are afraid of all innovations; the old rules are such for them— They consider these things sacred and do not want to allow anyone to deviate from them; they are convinced that absolute silence is one of the first

- (1) Meeting of the central committee of the Grand Orient, on the 19th day of the 2nd month
- (2) Session of the Grand Orient, on the 28th day of the 2nd month (April 28) 1834.

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conditions for the existence of order. Those who dispute its usefulness Masonic documents, because they fear seeing them displayed at The mysteries are brought to light, to see things revealed that have been kept from them said to keep them secret. In another era, these fears would have

deal with Freemasonry, which gives false ideas about it;
The mystery is almost gone. The periodical press directed
by educated writers, and especially by writers who know
discerning what should be kept silent from what can be published without
revealing what should remain in the shadows will, in the eyes of
men who were strangers to the initiation and even in the eyes of the brothers themselves,
these false ideas, often deliberately sown; the discourses conveyed by
She will serve as a guide in all the workshops to those who might
to go astray, will establish the true principles, will make understand what
We must become attached to what we should reject from old practices.
We will not venture into an architectural drawing intended for
the impression of what one could have done in a speech before
to die between the columns; we will no longer allow these attacks
unfraternal which have so often corrupted Freemasonry;
the quarrels that shook the lodges in the last century are no more
possible with a press that would subject them to ridicule. Moreover,
The report of the festivities, the work, the outfits, must never
It can only be done with the consent of the officers; they are the judges of this.
that should be made public; therefore, the advantages
that it offers remain alone, and the disadvantages disappear.
Completely.

At the same time as the press influenced minds, it also shed light on
the followers on the grandeur of their mission, the acts of charity
The sessions were taking on a greater dimension in order of development.
lodges came to the aid of the flood victims of Lyon through subscriptions-
abundant donations; they held parties to benefit the workers
without work in this city, so often afflicted by unemployment, this
terrible plain of industry; they distributed bread, meat,
potatoes; they brought their offerings to the bonfires
dies of Hamburg, as they had done for the colonists of
Martinique devastated by an earthquake. They
had consolations for the victims of all plagues.

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Freemasonry was not limited to alleviating suffering
material things, she wanted to moralize men. The Grand Orient
had established rewards for services rendered to the order, |
for acts of virtue, philanthropy, devotion, for
useful institutions outside the order; the departmental workshops
many had followed this example; in Lyon, they had created
awards committees for good deeds around the world
both secular and within the Masonic world. In Vitry-le-Français, he had
A fire rescue service has been established in Marseille.
a house was founded for the education of young girls from the poor-

acts against the slander of the priests.

The Order of the Temple had just been reconstituted for the second times; many dormant lodges resumed their work; the The Grand Orient of France had promulgated new statutes more in harmony with the spirit of the times; the Belgian one imitated it soon; everywhere, finally, Freemasonry was deploying an activity remarkable in the interest of humanity and for the triumph of his philosophical and political ideas.

There is not a single phi- institution in the major cities
The human being who doesn't have his hornets, his scavengers. The Freemason- |
ncrie, considered a charitable organization, could not
to escape the common law; it owes aid to its members
that misfortune suddenly strikes, that misery seizes;
She owes them aid and protection, whatever nation they may appear to be.
hold, on whatever ground they are found, everywhere in short where |
They say, "I am suffering, I am in danger," that they express themselves through the
through words or through mysterious gestures instructed by the initiator.

This duty is faithfully fulfilled, and one cannot fault
the order to rescue only the followers, because he never failed
to bring his offering to all those suffering great misfortunes, his cooperation
ration to useful institutions. The obligation one undertakes to-
to help the members of the extended family of the widow's children
imposes a large reserve on the workshops in the receipts and
strict adherence to the conditions determined for admission
sion; forgetting these leads to serious problems; a
blind or vain proselytism makes initiation a matter of |

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camaraderie; the excessive number of lodges in large cities, their obligatory and often unproductive expenses lead them, for to obtain money, to be very lenient towards the laypeople are presented to them. As a result, one finds on the columns of men incapable of understanding the signs-philosophical aspects of Freemasonry and others related to it constantly under pressure.

There is a curious type to observe in Freemasonry, and that is the of the traveling beggar. He was received somehow, sometimes Even though he doesn't actually belong to the order, he found a a friend, an accomplice, or a simple soul who taught him a little about what you need to know to present yourself and claim help. He holds a diploma which is sometimes skillfully overwritten; he always has his pocket full of certificates issued or endorsed with Far too much complacency. It essentially resembles the Wandering Jew, in the sense that he rarely stops; he does not linger in the cities that just had enough time to collect the medals passing through the various lodges and the particular gifts of some brothers; then he continues on his way. Where is he going? Straight ahead. He has no specific goal. His diploma is from Paris, validated since He was going to Le Havre; he was going to embark there for London where he would be promised a job, when, as he was about to leave, he received the news that the job had been given; now go to Marseille where A brother told him that another brother might be able to recommend him. to ask for help in getting him a position. What kind? He I don't know. What can he do? Oh my God, whatever you want.

In reality, he is not going anywhere with the intention of stopping there; he is going exploit Masonic charity everywhere; he goes around the France, the cup in every sense, armed with his almanac which He tells him where he will find boxes. He sees on the large on the way to an inn; the sign bears characters whose crowd doesn't understand the meaning; our Champollion knows admirably To decipher the hieroglyphs, he enters without hesitation, makes signs, He shows his papers and finds the bread and wine of brotherhood. letter of recommendation wrested from complacency or fairness Blesse is a mine he will exploit for ten years. If he can manage to By pretending to be a political refugee, his harvest will be more

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abundant; in this case, he no longer asks, he demands; he writes of thirty leagues to the mason editor of the local patriotic newspaper that he will arrive with his wife and children, and invites him to open immediately a political-Masonic subscription.

To put an end to the exploitation of these Roma people in favor of which sums are wasted every year in France considerable which could be so usefully employed in relieving-ger of real and honest miseries, the Grand Orient stopped, in 1840, the creation of a central relief house in Paris, and called for special subscriptions to cover the costs. This the house became a refuge for the unfortunate brothers, but did not prevent the relief of travelers who were forced by real needs to resorting to masonry.

In the Orient, where several workshops exist, the traveler serious person who needs help to reach their destination \$fe finds himself in the sad necessity of going to the venerable and the tre-each lodge's attendant, to begin again at each visit the story of its position. In large cities where one does not encounter all-Those we are looking for are wasted countless hours, and sometimes, Before he could leave, he spent what he had received. To avoid to these two drawbacks, to spare the unfortunate the repetition-tion of painful confessions and leave them the ability to use the The aid they receive has led to the creation in some parts of the East of a central fund to which each workshop pays a specific sum miuee; the administrators are appointed in a meeting general; they alone distribute aid, and, if the abuse is not Completely destroyed, it is at least diminished. It is something to be desired. that this practice becomes more widespread; it will help to provide assistance promptly, without humiliating him, the real misfortune; he will prevent the waste of the poor's property.

The Saint-Simonians no longer existed; energetic, enthusiastic-yourselves, most of them convinced, the members of this association had given up the apostolate to return to society; some had gone to Egypt to oversee major public works projects, Others had thrown themselves into the arms of power, which asked nothing of them nothing better than turning their business around for their own benefit. Something Whatever judgment is passed on them, we must render them justice.

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that they have powerfully stirred up your France for an honest purpose, that they stirred up ideas, led minds towards serious matters studies on social order, and finally that they sincerely wanted to improve the state of humanity. The time they took to discuss the conditions in which the workers moved were not not lost, far from it, and many men who, since their downfall, affected a superb disdain for them, did not live than their ideas, and borrowed their critique which was the the most brilliant part of their work. If this criticism were not not new, what rightfully belonged to them, was the incisive, bold form, the sharpness they gave it and which have not They haven't been replicated since. Perhaps their biggest mistake was believing themselves powerful enough to establish a new religion; they were only called upon to destroy and not to found; they did not understand it. They didn't succeed, they failed.

Fourier's school arose on their ruins, borrowed their ethical, while simultaneously disavowing them. It was around 1840 that the disciples of Fourier began to use the Masonic platform to preaching their doctrines, or at least that was the earliest time. to which we found their actions considered to be those of a bodies and not as isolated facts. It was first in the lodge of Children of Sully, in Brest, and later in that of the Clementine Amihé, from Paris, whom F.*. de Pompéry tried to found a phalansterian teaching under the name of economics course social. A very lively discussion arose in this last workshop when he proposed his course; the most vehement opposition was made by a distinguished professor of chemistry who feared seeing the franc-Freemasonry corrupted by the Fourierists; if the proposal found She had ardent opponents, but also fervent defenders; one of these, which one appears to have had the most influence on the vote, declared that he was not familiar with the new doctrines, but that he did not believe they should be rejected without having heard them

to judge them (1). The course was accepted; a few days later, F.-. Pompey gave his first and last lesson in which he

(1) Minutes of the meeting. Globe, of 4840, page 168.

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dealt with ignorance and the need for education in order to...
to truire ensuile ses semblables.

He only spoke this once and then withdrew, using as a pretext that a lodge meeting only once a month, and wanting listening to speeches, undergoing initiations and affiliations, not can pay enough attention to the presentation of ideas that require require a certain amount of work and even prior preparation. rieuse (1). It was a bit late to realize it, and it must be believed that the The professor did not reveal the real reason for his retirement.

This attempt therefore failed; however, Fourier's disciples did not abandon their propaganda project by taking the using Freemasonry as their instrument; they gained admission into the lodges in Paris and the departments; they find listeners there, and seize every opportunity to expound their doctrines. In In some parts of the East, conferences have been established; they are deploying there a lot of activity, but the issues they deal with are rarc- new information, the text and title of the speech by F.*. de Pompéry were reproduced there, and it is doubtful that the Fourierist Islands obtained- They are very successful because, in the minds of those in the know, the realization of the principles of liberty, equality, fraternity, that Freemasonry continues relentlessly, would create an order a new social order that would fulfill humanity's wishes by establishing his happiness on a lasting basis.

The disciples of the societal school are too intelligent to They may not have understood it, but they see the ultimate goal differently. of humanity, they want to lead it by different paths to what they believe to be happiness; through a spirit of tolerance that one would ask other institutions in vain, with the aim of to gather all the elements that can contribute to the solution of the pro- Freemasonry lends them a platform for social problems, they use. The discussions that arise from the presentation and the The development of their ideas has this useful quality that they call attention to extremely serious and medi-worthy objects deep tations; they would render a real service even when that they would have no other result than to have the various judged

(1) Globe of 1844, page 15.

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Schools vying for control of society. Let's leave it to Those who have done so will triumph, those who have done the most for the happiness of humanity.

However, the eternal quarrel between the two powers reignited in 1841; it was always the same question, the claim to a exclusive direction, and as a result, in the departments, taking to the letter and rigorously following the orders of the Grand- In the East, many workshops flatly refused to accept the brothers who obeyed the Supreme Council; hence the rivalries, the Endless discussions, infighting in the lodges where these The strict measures were not approved by everyone; hatreds that... did not remain in the Masonic circle and found themselves in ordinary relationships. Two brothers whose literary merit and their personal qualities had given them some advantage, Bouilly and Viennet were tasked with preparing a concordat which put an end to this deplorable situation. They did it conscientiously- ly, animated by a genuine desire for reconciliation, but the spirit which is fueling the division intended to annihilate the forces of the inst- Tution should not give in any more this time than he had before. Previously; the concordat was met with responses, with counter-proposals, the whole series of diplomatic acts that make to thwart the good intentions that one seems to want to serve, and It was impossible to reach any conclusions. Freemasonry, everything the whole community was affected; amidst these perpetual disputes, its but is misunderstood, its action is now only partial, the discouragement engement seizes men who want serious actions, the en- Teaching is abandoned, indifference arises, and powerlessness... follows.

Freemasonry is criticized for lacking the unity it once possessed. cussuire to all institutions intended to live and prosper; However, despite this lack of homogeneity inherent in its constitution tution and which stems from the peaceful circumstances in which It is where it is today, nothing has been able to destroy it so far, and this This phenomenon deserves to be explained. The main principles of the order, as we have already made clear, cannot to be unknown, nor altered by those who have fully grasped the meaning of The initiation and the two grades of journeyman and master. They

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They would try in vain; they would inevitably be brought back to the true path through public reason, which has its frankness in the workshops.

This impossibility of going astray with regard to principles constitutes the vitality of Freemasonry, and it is not under this report that the lack of unity is felt; here is how it consists of, and we do not want to mitigate its negative effects: Agreed on the goal, the speakers were left without direction precise, active, powerful, according to their own inspirations, must necessarily diverge on the means to be used to achieve to the application of principles. Each of them follows its own spirit, its heart, his temperament; that one wants to wait, to temporize, to... to improve future conditions, while relieving present pain; He wants to cure more quickly the ailments that afflict humanity. manity, and, without refusing its approval to measures which may to alleviate suffering, to lessen it, proposes more remedies energetic and quicker.

From this arise the divergences; from this it happens that the frank- A mason overhears words in a workshop that inflame him; present the current era as conducive to achieving improvements rations, make him understand the magnitude of his mission, and, in another, speeches that recount to him both the situation and his duties from a completely different perspective; it is not impossible that he receive advice or from the same day and in the same box less contrary impressions, so that, tossed between Faced with two opposing ideas, he no longer knows which one to choose. It's not not only in the intellectual sphere that this difference occurs; the lodges are sometimes called upon to give their opinion on a general measure put forward by one of them, invited to to give their opinion on a proposal from the Masonic senate, or to to execute a decree he issued. Discussions begin, ct. Although they are directed intelligently and carried out calmly, imbued with complete good faith, one can be assured in advance

read in the same way everywhere.

The day Freemasonry obeys an impulse
serious, which, without destroying freedom of examination, would coordinate it,

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If its use were subjected to wise rules, it would be a true power. The lodges of Lyon understood this well; they wanted, repeatedly, to give a uniform direction to the institution in their orient only, without deviating in any way from respect that they owe to the ruling senate. They were not thinking of themselves to replace the regular power, to become independent, to exercise—to take direct action on the departments; such claims that wasn't on their minds; they simply wanted to do to cease the inconveniences that we have just pointed out and which etio—Masonic life is slow.

The eastern part of Lyon has almost always been a factor for a long time. twelve active lodges; meetings are frequent; the name Newcomers sometimes attract a crowd that the temples can barely contain; the ladies come in great numbers to attend the Children's baptisms; soldiers still meet there some—a few rare priests and listen with them to the precepts of Jesus that nothing has altered; the celebrations there often have great splendor; of Beloved artists make their voices heard there, musicians first-rate additions to these solemnities add the charm of their instruments, poets and composers provide the first—In these of their works, the organ casts its melancholy notes, and many orators develop the highest questions there; Training uniforms and conferences are organized there; finally We don't limit ourselves to ceremonies, we speak to the soul, to the intellect—agency.

The speakers could agree; without hindering the pace in any way. of their talent, they could, being in charge of the direction concealment of spirits, setting a goal, charting a course, and so on at the time the institution was functioning with admirable regularity, would acquire great moral strength. While waiting for the moment favorable to realizing this idea, the Lyon lodges essayè—rent to create uniformity in intellectual and material direction Ericlle; the venerable elders formed a council in which struggles—

after this preliminary work, they were transferred to the lodges where
The problems were almost always solved in the same way.
The system was incomplete; it seemed to explain the domination of one

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alone in each workshop; moreover, this was only a first step
in a new direction. The idea arose of creating a true representative
sensation, and a central council was founded where each lodge had three
Representatives: the Worshipful Master, the Speaker, and another member. Without
The council, not interfering in any way in internal affairs, settled everything.
which had to do with the Orient in general; idle discussions
ceased; the overly easy receptions, which so often leave...
regrets became less frequent; Lyon Freemasonry
naise had a real direction. Midsummer's Eve was approaching;
The council decided that it would be celebrated by all the workshops gathered together.
in the largest temple; the questions that were to be addressed there
were arrested and put to a competition; the submissions poured in.
The council was able to choose. A few days later, eight hundred brothers of
Lyon and neighboring eastern regions were united in the same sanctuary,
around the same pulpit where generous voices were heard
words, from which fell great and noble thoughts.

Moral strength had been won, but this result was too good to be true;
those who do not want Freemasonry to become a
The powers took incredible care to disunite it. The council of cent-
The tral could only exist through the agreement of all the lodges, one of them
He detached some of them, and the building crumbled. It left too large a void.
great; the scattered elements that had formed it came together, it was
reconstituted and continued his intelligent work.

Until then, this institution had only been attacked in its
her own breast; that was no longer enough to destroy her, she was attacked
before the Grand Orient. Under what colors was it represented?
What ambitious views were attributed to him? What need
to search for it? The Masonic senate believed it saw in it the germ of a
a governing power willing to challenge his control of the workshops,
He took offense at this, wrote a circular on the matter, and the
central council succumbed a second time to the fears of
The Grand Orient, and even more so under the attacks of secret enemies
whose mission is to render Freemasonry powerless-
session. | |

But no good institution passes without leaving something behind.
after her; The existence of the central council of Lyon had to be
marked by a foundation destined to outlast itself and

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whose high moral character will be confirmed by the future. The men who seek-
chment, amidst the political chaos in which we are
immersed, the means of effecting a social transformation, of
changing the living conditions of workers, had to do everything
first, focus on improving the lot of children, the seed of the ge-
future generations, the hope of the nation; they wanted the
enemies of equality could not always oppose emancipation
passion of the masses, their ignorance or morals; they have
created the asylum rooms where the most tender childhood is taken away
to the temptations of the street, an important institution whose first
The most immediate benefit, at least, is to allow poor people
mothers to engage in fruitful work whose wages will help the
family. They established mutual instruction schools where the
children will receive an education that will sometimes be their only for-
tune, which will often allow them to show, to develop the
aptitudes that nature has placed in them, which will reveal the first
Glimmers of genius, will not allow it to be stifled. Another
The institution was lacking. Despite the significant improvement that can be
observed in the fate of children, there are still parents who,
afflicted with the most appalling misery, stupefied or enraged by
They have nothing but indifference towards their children; deprived-
Seen from an educational standpoint, they don't feel the cost; brought to
selfishness through suffering, they think and they say that evil-
happy creatures they brought into the world will do as
They allow the seeds of brilliant qualities to perish.
the first flashes of intelligence are extinguished; they constrain
the ray of divinity to be stifled under an early labor, beyond-
strength is at stake; happy are the children if they do not receive
unfortunate examples, perverse lessons that will condemn to the
prison, penal colonies, an activity that was carried out for the benefit of
society!

Struck by these thoughts, animated by the generous desire to uproot
some children with a sad future that seems to await them irre-
In short, Brother César Bertholon proposed to the central council
the creation of a patronage society for poor children
of Lyon and its suburbs. Repairing the mistakes of their parents, the
society would give children a protector, an enlightened guide.

compassionate, constantly watching over them, making up for the indifference, to ill will, to the inexperience of the father and mother. Patronage had to combine its benevolent action with that of the family in which the child still resided, of which one did not break the authority, which was helped or moderated according to the circumstances. These two actions were intended to complement each other. one by the other; if unfortunately the family was one where finds neither morality, nor good inclinations, nor generous instincts, the intervention of the boss or the bossess neutralized First, then change the direction first printed to Young minds so easily led. In this case, the introduction of an element of moralizing within a family had the double advantage of protecting the child from contagion and of rowing—to sometimes bring back to better feelings those who had gone astray. The magnitude of this goal could not be ignored; subject to central council, the proposal was examined, discussed and adopted there It was necessary to create resources to cover the costs; here The question arose as to whether subscriptions would be restricted. to Freemasonry, or if one were to look outside of it for a necessary support; the latter option was chosen. A plan was drawn up lists; the Freemasons acted as citizens outside lodges were formed; memberships were numerous; the society was founded. It operates wisely, regularly, doing some good without ostentation, measuring its adoptions against the funds it has in a sure thing, whatever the future may hold, that she will never be in the difficult position of having to abandon those that she received in her womb before having fully accomplished Their generous mission in their regard. Each year sees its resources increase and at the same time to extend its benefits proportionally, and today it has forty children watched over by their employers, to whose needs it provides, which it monitors in schools, whom she will later place in apprenticeships, and who will receive from her, when the time comes, either a small dowry, or the instruments work elements necessary for the exercise of the profession they will have embraced. She will thus have prepared good things for the homeland citizens, made up of hardworking and honest women, without the

to sequester them, without depriving them of the happiness of seeing and embracing their parents, without loosening the family ties that are so often broken deliberately in houses where misfortune is given shelter.

This is the institution founded under the auspices of the central council from Lyon, but which we owe to the activity, to the perseverance of F.... Bertholon was one of them. The institution lives on; the council has ceased to exist. to exist; will it rise again? That is likely, for it will always necessary. Will it have a longer existence? That is doubtful. because he will always find before him the same passions, the same elements of division, the same systematic adversaries not daring not, or rather, unable to destroy Freemasonry, but determined to render it powerless, and who will strive to— core of deceiving the Grand Orient about the goal that is being proposed to Lyon, seeking to create unity.

The division that had manifested itself in the lodges in 1841, during the unsuccessful attempt to bring the two powers closer together, these— gradually becomes clear, if not legally, then at least in practice; the lodges of The two obediences visited each other; the orders that defended him were For those who were unaware of these issues, public reason prevailed over intolerance. triumphed, the Supreme Council did not prevent the temples of its obedience to receive the masons from the other camp, and a circu— The Grand Orient finally raised its defenses which, for the sake of honor of the Senate, should never have been fulminated.

Since 1842, a movement has taken place in the lodges of France. a lie that cannot be ignored; everywhere the need has been understood unity is what all good minds strive for; in the midst of anarchy annoying as we reported, there have always been some men who strove to invigorate society Masonic, to strengthen its bonds, to give it this unity

whose absence prevents any decisive action. They did it

so far, it is true, with more courage than happiness; but The initiative belonged to them, and success did not depend on their will. In 1845, at a large assembly of Freemasons of France and Germany, held in Steinbach in honor of Erwin, and about whom we will speak later, it was decided that a The Masonic congress would take place every year, alternating in the various directions.

What were these assemblies?

Before 1789, when Freemasonry was divided into one a large number of rites or sects that vied for ephe-
Mother precedence, the Lyon followers convened in assembly
In general, the main lodges of France and Germany for the
to restore unity of doctrine and discussion. This assembly
It was called the Convent of the Gauls. Other meetings of this kind
then took place in different cities and at various times under
the titles of convents or congresses.

After 1850, the lodges of Paris and Lyon joined forces to
strengthen the bonds of brotherhood that united their members
and to spread Masonic ideas more successfully.
meetings they formed, which were banned by the Grand-
Orient, because they were contrary to an article of the rules
the elements of the rite, did not have the importance of the congresses, but they.
were all tending towards the same goal from afar.

It was in 1845, as we have said, that they began again
the Masonic congresses themselves, that is to say the assemblies
delegations composed of representatives from lodges in different cities,
having the special mission of destroying abuses that harm the
progress of the institution and to seek the appropriate remedies
to bring it there. ' | :

A few days before the vote in Steinbach on the resumption
of the congresses, La Rochelle had held one on July 50, 1845.
He had been provoked by the perfect Union of this city; all
The lodges of the province had responded to his call. This congress
It lasted three days. In the first session, the president, after
having congratulated the visitors, recalled the main circumstances
of the organization of the assembly, then he explained its purpose-
here, which was to deal with matters of Masonic interest and
social issues. In the second meeting, regulations were discussed and adopted.
for the congress attire. The question of the poor was then addressed.
perishability and ways to remedy it were sought. Attention was given to
Finally, improvements to be introduced into Freemasonry.
The result of this deliberation was sent to the Grand Orient under
form of wishes.

The following August 51st took place in Steinbach, a city in the Grand Duchy
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of Baden, a Masonic assembly that did not take the name of congress, but which held all the importance. It had been provoked

by the lodge Les Frères réunis, of Strasbourg, with the aim of inau-

to guer the statue of Erwin, author of the plan of the cathedral of this

city and first known Grand Master of Freemasonry in

France. It was hoped, quite rightly, that relations would improve.

fraternal, more powerful than in the past, would establish themselves in

this celebration between French and German followers.

The Baden government, which had been asked for authorization-
the decision to hold this assembly, hastened to grant it.

The delegations from the lodges of Metz, Nancy, Mulhouse, Basel, Stuttgart, Mannheim and various other cities had found themselves at the meeting, in the temple of the Brothers who gathered, in the day and at the time indicated.

"It was," said Erwinia (1), "a truly touching spectacle that
"This gathering of men from different nations and faiths,
"most of whom were seeing each other for the first time, and who, upon-
"With confidence, they would come and hug each other affectionately"
"And greet each other with the gentle name of brother."

The departure took place on Sunday morning, August 31st, by the railway. The train stopped a league from Steinbach. The local authorities and delegates from the assembled Brothers, departed vigil to receive the delegations from the lodges of Frenckenthal, of Carlsruhe, etc., had come, preceded by harmonically-
nieuse, at the head of the procession. The mayor addressed the president-
tooth, then we headed towards Steinbach to the sound of instruments and detonations of boxes that young people placed in certain
The distances along the road caused them to set off as the procession approached.
Country dwellers flocked to the area to enjoy
the sight of this extraordinary meeting for them.

Upon the arrival of the procession, the Freemasons gathered in a the town hall room arranged like a Masonic temple, and opened the session according to the ritual.

It was decided, on the proposal of the president, that a congress

(4) Periodic collection published on the proposal of a member of the Eagle Lodge Frankfurt.

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Masonic, to which all lodges would be summoned would alternately tick in each city whose lodges would have adhered to the decision; that the congress would aim for prosperity—the order, the establishment of brotherhood among all followers and active correspondence between all the workshops; finally that the first meeting of this kind would take place in Strasbourg the following year.

After the session, the procession formed again to go to... to consecrate the statue of Erwin. Headed by the Speaker of the House deputies from Baden and Consul Haefelin, High Bailiff of Bühl, he headed towards the hill where the statue of Erwin stands. A Upon his arrival, the crowd that covered the mountaintop opened up true to let it arrange itself in a circle around the monument. Several speakers delivered speeches relating to the circumstance and were warmly applauded. After the consecration of the statue, the procession returned to Stcinbach to attend a banquet fraternal gathering where more than one hundred and fifty guests were present gathered together. Praiseworthy toasts were offered amidst the rejoicing general, and a collection of 250 francs was made. which were handed over for the poor to the mayor of Steinbach. Thus ended this celebration.

On June 7, 1846, the Monthyon lodges of Saintes, L'Avenir, of Bressuire, the regenerated Egalile, of Saint-Jean-d'Angély, the Union perfect and the Arts united, from La Rochelle, met in the Temple of Perfect Harmony, Rochefort, in Masonic congress.

At the start of the session, the chairman congratulated the visitors, then he explained to them the purpose of the congress, which was to bring together in one the same bundle of scattered efforts from isolated workshops; for the strength of Freemasonry is in the association of its lodges, in the union of its members.

"Their action," he said, "is limited, for the most part, to a few isolated acts of charity, it would be true to say that, in order to to provide such relief, it would not be essential to be a bricklayer and to maintain establishments at great expense almost useless.

"But the influence of Freemasonry must no longer be trapped in such a narrow circle. All the questions that

touch on humanity, regeneration and well-being
masses are within his domain.

"When the foundations of its institution rest on the principles
Even in the purest form of morality, can Freemasonry remain
foreign to the progressive and generous ideas that seek to
Can it, without violating its laws, re-
to maintain, without taking part in it, this general movement which tends
incessantly to return to the largest and most
Disinherited from society, this is the place she strives to conquer.
through his work and patience?

"No, probably not. But what can isolated efforts, of
Useless wishes?

"The association, a great means that allows us to achieve everything,"
was the only one who could give our words and actions the in-
fluctuation which those who need it. The forces multiply a hundredfold by
bringing together, and it is a grand and generous idea that has
inspired our Brothers of the Perfect Union when they conceived and
held the congress of the lodges of the West, etc. (1) »

The questions on the agenda were formulated as follows:

"4° What is the influence of Freemasonry on civilization?"
"station?"

"2. What is the influence of Freemasonry on the family?"
and on the relationships between men P »

"3. What is the quickest and most effective way to
To come to the aid of a regular bricklayer or his family? Special-
How could this means result from the formation of capital?
"Social through an annual contribution?"

The first speaker proclaims Freemasonry the school per-
The sanctuary of universal morality, the sanctuary from which thought
Persecuted and triumphant, she enlightened the world.

His argument was based on Masonic principles.
He expresses the thought that civilization consists in development
simultaneous development of society and the individual, then in the
conservation and teaching of universal morality, heritage
secret and ancient societies. He elaborates eruditely.

(1) Masonic review, €10 per year, page 165.

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and clarity both proposals, and he concludes by noting the indirect influence of Freemasonry on the French Revolution of 1789. "It's a grievance," he adds, "articulated, it's true, against your order, but true Freemasons should be proud of it.

The second speaker outlines the history of mysterious societies, from which he derives the civilization that has en- fantasized so many wonders in industry, science, and the arts. As well as the first speaker, he presents to the Freemasons, as The association, the only means of success in all their projects, friendship, harmony.

Another speaker, after taking a detour into history- The leader of the order concluded his speech with these words full of meaning. meaningful and relevant:

"Civilization, nurtured by peace and supported by ma- stupidity will see peoples fall under its laws every day who, by their origin and customs, had long been deaf to the voice of reason and truth; the time will no longer be good- early on, armies, passive instruments of sovereigns, were launched on the territory of a neighbor, a rival, in order to exert a passing domination, or against a generous people, for to rivet the chains of tyranny to his feet.

"The only way to work successfully towards the achievement of The wishes we express, let us all repeat, are, my brothers... to act together, to unite as one, and to to show the Masonic senate that our support is guaranteed. if he persists in the progressive voice he has entered.

"So let us get to work, my Brothers! Let the congresses become for we the consecration of our joint work; that the franc- Freemasonry, whose principles are based on progressive laws of humanity, and not on an absolute principle, may it be reborn great and Strong! To work, my brothers! Working men have the right to unite: Union is the first need of intelligence and of heart. » | | |

In the second session, a brother, addressing the second question- tion, seeks to demonstrate that the most complete philosophy sc finds itself entirely within Freemasonry. As means effective ways of spreading the truth, he points out to the press, the paths of

iron, Masonic congresses. "To perfect our education Masonic, he said, to reform our morals, to inspire men love of divinity, of virtue, horror of vice, attachment for his fellow men, submission to the laws of his country; to offer our aid to the weak and oppressed against the powerful oppressors Sister, such are the tendencies of our peaceful gatherings, of our fraternal work.

The third question, concerning Masonic assistance, was then addressed by a follower who condemns begging in terms energetic. He spoke of establishing relief funds and loans in each lodge, or rather in each orient.

In the last session, it was decided that at the next meeting of the congress, all visitors would gather in the same hotel, in order to begin a more friendly relationship between them.

The congress, which had been suspended at the Steinbach festival, opened in Strasbourg. August 18, 1846; it lasted three days. Many lodges in France and from Germany took part by sending delegations or memberships.

The following questions were addressed:

"1. What is the purpose of Freemasonry, with regard to the liberal-social structures and the progress of civilization?

"2. What improvements can masonry attempt to make?"
to produce in favor of the working class, observing that these improvements should focus on a specialty whose establishments-charitable foundations established by the secular world have not Not busy yet?

"3. How to inspire lukewarm or indifferent Freemasons more of fervor for our institution P »

"4. What effective means would be employed to provide to needy masons, especially those who, while traveling, find themselves veat in the midst of scarcity, aid which, if properly employed, Wouldn't they have the degrading character of almsgiving?

"3. Should Freemasonry make proselytes?"

These were the questions that the congress had to address, and of their solution could result in significant advantages for the the whole society, if the workshops, emerging from their slumber

to practice what would be stopped. Our order has this misfortune that sou-
In the wind, very serious questions are being raised, and people are becoming passionately
A third party is for or against; a conclusion is reached, a vote is taken; the order is ex-
taken would have a beneficial influence, unfortunately we do not execute-
cute not what was decided, and progress is achieved with a
Desperately slow.

The discussion opened with the first question: "What is the
"What is the purpose of Freemasonry?" The first speaker, applying to
Freemasonry, always so lucid, so easy to understand, the for-
somewhat obscure mules of German school philosophy,
did not enter into an examination of practical means, and remained in the
wave of abstractions.

Other speakers addressed the same topic, treating it with
Much elevation of thought and style clearly indicated-
They explained the purpose of Freemasonry, saying what was appropriate to
to do to achieve it. The discussion of this question was therefore
full of interest and useful lessons.

The second question concerns improvements to be attempted in favor of
of the working class, was thoroughly dealt with; we arrived at the means
practical instead of remaining in the vagueness of generalities, of which the
Freemasonry too often comes at a price. Opposing opinions
were issued: a speaker claimed that the Masonic institution
could not, as such, concern itself with the position of the class
worker; 1] relied on the good to be done to the latter through the action per-
bell of the brothers. "Freemasonry," he said, "can, through this action,
"to ensure that the specific institutions emanating from it,
that is to say the different cults, the centers of learning and
political powers are interested in the situation of the classes
female workers, let them take care of providing them with food
intellectual and material development, both by cultivating their minds and by...
"guaranteeing them a decent wage, which they pull from them
"ignorance and vice, and seek to instill in them notions"
"of virtue and justice, the love of work and feelings"
"Humanity for their fellow human beings."

"The isolated mason, either as a member of a community"
"religious, either as a follower of a scicuce or as
"As a citizen, you are bound by duty to contribute to the improvement and

- "to the improvement of charitable institutions; because the

"A Freemason must dedicate himself entirely to the service of humanity."

"But, in my opinion, it is the order itself that would need it."

of a charitable institution of his own; it would be an institute of inasonical education where Freemasonry in general and a kind of complete initiation of the disciples into religious life, scientific and political aspects would form the subject of teaching professed in a Masonic manner by our Freemasons

"more capable for the use of our sons and young men than we

"Let's admit it."

"What immense benefit this would be for all humanity, and by

"Consequently, for the working classes as well, such an inst-

» Tuition | »

After this speech, of which we are only giving a part, the ora-

The author proposed creating Masonic high schools. The discussion was lengthy, and, in the vote, the request was rejected by this consideration.

tion that the lodges were themselves humanitarian schools

in which every F.-. can come to learn and refresh his

convictions; that, as for youth, the sons of masons could

to be admitted from the earliest age of reason to participate in our mys-

In the past, the need for special schools was not as great as it had been for the past.

The author of the proposal must have thought so.

This vote did not end the discussion; it was resumed.

by another speaker who, in a brilliant speech, passed

review of institutions created by the lay world to improve

the material and moral position of the working class, institutions

which alleviate misery, but are far from destroying it. He made com-

to recognize the need to unite and work together for the good-

man's happiness, a happiness which Freemasonry cannot provide.

would never remain a stranger. He concluded by saying that, for

To achieve the planned improvements, it was necessary to:

1° To improve the education of the working class;

2. To give good direction to young people who have finished their learning and their instruction at school;

3. Find a way to secure the future of industrially disabled people.

"[1] it seems to us," he said, "that the solution to our problem

"rests on these three bases, and the immediate application of these

"rules would have, for the happiness of the working class, consequences" mathematical sequences that cannot be called into question.

"One of the main causes of the misery of the working class,"

It is ignorance. The Lodge of the United Brethren has already sought to to remedy this problem by establishing evening adult education programs, which You've been able to see the beautiful fruits... These encouraging results should encourage us to persevere in our work, to the utmost—to express our full concern for making him produce all the benefits it may offer, so that our sisters may... based on our experience, may in turn equip their

Must the laughing woman remain in a state of eternal stupor?
must she never be emancipated by intellectual regeneration?
Tuelle? No, it is not so, nature opposes it;
Man, created in the image of God, must not be reduced to the
the condition of the brute.

The speaker then developed his three proposals in turn, and he concluded by presenting a comprehensive plan to establish by the Freemasonry, a large number of schools which, directed by means of from the many branches of our institution, would come to arrive at a common center; he indicated the means of providing at the expense of this creation, and proved with figures that a A small contribution from each mason would be more than enough to do

faced with the expenses. He calculated the resources of Alsace alone,

and establishes very clearly that it would be easy to give this institution a very large extension.

The third question did not arise for the first times; it has been debated for half a century, and especially since The Restoration, repeatedly, without ever being resolved in a satisfactory manner. The causes of lukewarmness, of indifference—We have explained them in the course of this work; They are always the same and will withstand efforts for a long time that will be done to destroy them.

An excellent speech was delivered on this subject by the prime minister. the speaker who approached him; he attributed the indifference that seizes so—wind of the spirit of the masons to curiosity and satisfied vanity made, to the selfishness of individuals, to the lack of timeliness of the work

Masonic, and especially the lack of evidence of immediate results diats. He proposed remedies to remedy the problem, which should to be capable of curing him, and yet will never cure him. His peroration, in particular, was remarkable:

"Right now the earth is rumbling, muffled cries can be heard-
 "addresses various points. Sometimes it is the proletarian who, unable to-
 "Before living off excessive work, hurls curses at the rich"
 "selfish man who wants to take away yet another piece of bread that doesn't
 » is no longer enough to feed him; sometimes it is the worker who asks for
 "work and that indifference lets fall, expiring at the foot of the
 » boundary marker. Here is an unfortunate family whose head has just
 "To die a victim of a harmful profession, where he suffered, in the eyes of
 "All of them, poisoning lasting several years. There, my brothers,
 "Isn't there anything to be done? Isn't the harm obvious enough?" And of-
 "Are we going to remain inactive, contenting ourselves with recording..."
 "Disasters that can be remedied? Our pre-
 "Is not our first duty to find the remedy for the current ills?"
 "The quickest and safest?"

The speaker concluded by proposing that social issues should be...

items placed on the agenda of Masonic work, which one

attempted the most rational applications to which a study further investigation would have led to.

On the fourth question, it was proposed to establish a fund general and mutual aid society whose aim would be to come to aid to two kinds of misfortune: to widows and to the children of Masons who died without fortune, to the poor and needy of the order.

One speaker pointed out, as an abuse that overloaded the order Masonic requests for assistance, the ease of admissions; He proposed establishing stations along a specific route for a trip to innkeepers where, upon presentation of a card, These travelers would be fed and housed, and would even provided with the small sum necessary for the continuation of their travel. | |

A very serious question, and one that was not included in the The program, was incidentally raised in the discussion, and gave rise to fascinating debates. The Prussian lodges, forgetting the principles of Freemasonry which proclaims all

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men, equal before God and before society, had inter-
said the Masonic temple to the men of the Israelite communion
in the various locations where they are situated. We do not have to
investigate whether specific facts had led to this decision
Absolutely contrary to Masonic doctrines. That the manner
including German Jews who practice certain professions
attracted the animosity of the peasants, this is an undeniable fact.
ble, the truth of which recent events have only too clearly proven;
but that this hatred should rebound on all members of a
Religion is what is impossible to accept. In all the
In this case, Freemasonry, a school of tolerance and charity, cannot
to embrace these hatreds, nor to serve them; 'she can even less seek
in the worship of motives to keep certain men away from the sanctuary
dedicated to the Great Architect of the universe, before whom the indi-
People of all races and colors, the powerful, the wealthy
. bleak, the rich, the poor, the cities, the hamlets, the palaces and
The cottages, everything is equal to everything else.

The Prussian lodges had therefore failed in their duties that
the order imposed upon them, disregarding the feelings of a brotherhood which
The precepts are preached from our pulpits, the laws of the ins-
institution, and when a voice was raised in protest in the congress
From Strasbourg, she found echoes (1). The speaker had the right
to say it: "Masonic love is not confined to a
"temple; it does not only spread its fires on privileged beings-
"Legii who drew it from the hearth of our sanctuaries, it overflows
"From their hearts and bursts forth upon the masses. He has no predilection"

(4) It was Brother Hirsch, one of the orators of the Grand Lodge of Luxembourg, who
he was the first to point out, in a speech relating to the occasion, the measure in force
in Freemasonry in Prussia. The lodge "Les Amis de la Vérité" of Metz, on the proposal-
The position of F.-. Landau, addressed a protest to the Grand Orient on June 19, 18435
against this act of intolerance, by asking him to demand that all Freemasons
of his obedience, without exception of religion, were admitted to the meetings of the lodge
Prussian. The workshops of Lyon made the same wishes heard in the senate, in denigration-
monitoring the conduct of the three Prussian grand lodges. Finally, the Grand Orient addre
timid observations to these. The English Grand Lodge, for its part, declared
formally that it would cease all relations with them, if the paragraph relating
The exclusion of the Israelites was not erased from their statutes and regulations.
Three grand lodges backed down in the face of this disapproval. The unfortunate law was
reported.

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 "For no one; it is a fire that engulfs and consumes everything on
 "The altar of brotherhood."

To utter such words was to establish one's right to protest—
 to fight against the exclusions imposed by the Prussian lodges
 certain members of the human family; the speaker did so with au—
 both firmness and propriety.

In the following day's session, a new protest was
 made against the way in which the Prussian lodges understood
 Fraternity. The entire congress applauded with a triple
 battery to the principles of tolerance and equality proclaimed by

. Voorateur, and invited him to formulate in writing a wish that he had just
 to conclude with a brilliant improvisation. The proposal—
 The formulated proposal was referred to a committee, then presented to the
 congress. A very long discussion ensued regarding the wording;
 The first one was rejected. Then this spirit of hesitation manifested itself.
 who shows up too often in the dressing rooms. A second draft
 was debated, but the congress was in its final session; the dis—
 The discussion continued, everyone agreed on the main points.
 But there was a fear of bringing to France the discord that had broken out
 in the German lodges on this subject. They couldn't agree—
 to discuss the terms; the venerable man very cleverly proposed to adjourn—
 to find the solution to the question, while accompanying this
 Postponement for the following reasons:

"Whereas, either by the speeches that have been delivered on
 the exclusion of some lodges in Germany of men not pro—
 not practicing Christian worship, but otherwise offering all the
 moral guarantees, speeches which were met with lively

| signs of approval, either through the oral discussion that took place,
 the congress made it abundantly clear that it disapproves of the
 | principles of intolerance that still prevail in some lodges
 from Germany.

"Whereas the R.—. lodge of the United Brothers and the works
 | published in the Erwinia would leave no doubt about the feelings
 ; comments of Strasbourg Freemasonry in this regard;

| » Considering the time remaining for the congress to finish
 His numerous works are too limited to allow for a full discussion.

|

more time devoted to an incidental question to the detriment of the questions on the agenda; |

"Considering further that such and such wording cannot to change nothing in the moral effect of the congress's opinion, and that, by- While fully agreeing on the substance of the issue, its members have not were shared only on the form to be given to Juda;

"The congress postpones the drafting of the resolution to be issued on this Incidental question.

The adjournment and the preamble were adopted; the resolution was not was no less clearly formulated and the question settled.

On June 5, 6 and 7, 1847, the lodges of Charente-Inférieure, of The Gironde and Deux-Sèvres regions met in congress in Saintes. It was in the temple of the Monthyon lodge that the work was carried out. executed. Unfortunately, the report of these has not been completed. It didn't receive the publicity it deserved. But assistants have reported- it was noted that orators of eminent merit allowed themselves to be drawn in distinguished by the fervor of their eloquence in the field of issues social or political; that they again proclaimed the all- power of Masonic dogma now written at the head of the laws constituent elements of the French Republic; which they traced in the past- See Masonic a new path leading directly to purpose of the institution.

The local press having given these meetings a completely different character Politically, the Grand Orient forced the Monthyon lodge to communicate with it. to tamper with the minutes of the congress sessions. He instructed against her and banned her for a period of three months.

On June 22, 1847, another congress opened in Toulouse.

A commission appointed by the lodges of this Orient had The program for these meetings was prepared in advance. It was designed as follows:

"In the first session, we will deal with the history of the Freemasonry: 1° before Christianity; 2° after Christianity; 3° in parallel with the philosophy and revolution of the 18th century. Each speaker will be able to address only one of these three points.

"In the next two sessions, we will examine opposing views- 1. What masonry should be today; 2. What that it should be in the future.

"In the last two sessions, we will search, by way of

discussion, the means of improving masonry, either in its constituent principles, either in its forms. lei, serious examination general statutes and Masonic regulators.

"Apart from these fundamental questions, and without touching on Religion and politics will be topics everyone can briefly address. topics in keeping with the seriousness of the meeting.

"At the end of the congress, the results of his work will be communicated" screwed at the Grand Orient and all the lodges of its correspondence, so that what we have a right to expect from all will come to pass "Seriously conceived and properly formulated speculations."

The lodges of Toulouse had joined forces with those of Montpellier, of Montauban, Condom, Castres, Perpignan, Albi, etc., to hold this assembly.

The first question was addressed by several accomplished speakers. of erudition.

The section relating to the pre-Christian era was re-summarized in this proposition:

All initiations have had philosophy as their goal
"speculative or practical, veiled by symbols. Therefore, the franc-Freemasonry, too, could be defined as: philosophy
"symbolic, alternatively or any speculative set or
» practice (1). »:

Another speaker addressed the part of the question relating to the epo- that which followed Christianity. He nevertheless believed it useful to re- to the mysterious associations of the ancients, intended to preserve towards the worship of the Supreme Being and universal morality. He made of it to bring down Freemasonry, then he attributed it to England honored having saved her from barbarity. He devoted himself to scholarly research, leading to interpretations that are more or less successful its causes to arrive at this negative result: the origin of Freemasonry The stupidity is still a secret. However, he added that the goal of This was sufficiently understood. "Doing good, preserving the principles of tolerance and fraternity, to extend and strengthen these principles among men, that, he said, should be the goal of the spirit of Freemasonry.

(1) Special report of the congress, octavo brochure, page 16.

A third speaker aligned himself with the Templar system which gave the establishment of our institution in Europe the era of the crusades, as will be seen later in this work. He delivered a brilliant eulogy of the Orders of the Temple and of Freemasonry—things which, according to him, disappeared from France at the same time.

A fourth speaker restricted the historical part of the pre-first question in the 18th century.

He observed the moral reform of Freemasonry in England, with its now philosophical and political tendencies, and showed it penetrating our country within a corrupt society broken, she strove to moralize and reform. Some of the facts recorded in this work are briefly recalled and harmed by him. However, after giving to Freemasonry a political character in England, he condemns any tendency

— of this kind as harmful and dangerous.

A fifth speaker returned to all the historical parts of the islands... questions already addressed, and made a warm appeal to the Freemasons, not to fight barbarism, like their predecessors, the sword by hand, but to establish the law of progress.

The second question offered, in a way, more interest. powerful, more current than the first one.

The aim was to examine the institution down to its fundamental principles. in his mind, to sort of draw up his horoscope.

Followers who had been unable to attend the congress had sent speeches in which they dealt with the first part from this question to its true point of view, based on equality and fraternity. The reading of these speeches was not allowed, no doubt because political issues had summer effluvia. | |

A speaker proved that Freemasonry cannot exist. without union. He listed seven means of union "which embrace all the faculties inherent in our nature and thus allow Each person, to work according to their own tastes towards the common goal. The first three means are efficiency, benevolence, and

Morality in actions, in the continuous development of intelligence; the fourth and fifth are belief in
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God and the immortality of the soul. The last two touch metaphysics and are contrary to Masonic doctrine; this are faith in the first revelation and faith in continuity of this revelation. This division, entirely methodical, could be accepted by a few placid minds in cold Germany, the speaker's homeland; but offending the truth, torch of France-Freemasonry, it must have found little success among the followers of Toulouse.

Another speaker fared better in his examination. We quote His words expressing a thought of the author of The Link of Peoples:

"Today there is a Freemasonry which the common people have become enmeshed in." adorned, which he composed of all types of masonry, and that he governs in his own way, without order, without conscience and without reason.

"There is another one, but little practiced, which has not ceased to be pure, and which has remained the lot of enlightened men, courageous, benevolent.

"The first one attracted the sarcasm and contempt of the world."

"The second, like science and virtue, has never had for enemies are the foolish and the wicked.

"The first consists only of futile and absurd practices" of; it often only serves private interests.

"The other, on the contrary, embraces the cause of the whole world; It is simple, clear, full of reason and truth; it is the code Abridged version of universal morality.

"The first only produces annoying controversies and tiring. Almost all his imitators abandon him after having known.

"The second binds men together, leads them to study, to the charity, to the love of all that is good, of all that is beautiful. We remain attached to it because it is the noblest ornament-In times of prosperity, the sweetest consolation is in times of misery. res that human weakness engenders. ee.

"That, I believe, is what Freemasonry should be."

He concludes by expressing his wishes for a speedy recovery. ancient traditions and moral soundness, which alone can, In these difficult times, we must rein in passions. (I summarize)

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Masonic dogma in these two expressions: friendship, fraternity
nity, which, according to him, cover all kinds of duties, all the
means of glory and happiness, all ideas of union, of peace
and of concord.

Another speaker examined whether the Freemason possesses enough
courage, enough selflessness to fulfill one's role in such a society
as it is currently organized, the mission of apostle or missionary
Zionist. In ancient times, Freemasonry exerted influence on the
minds and hearts had a great influence; she inspired the
Courage, devotion, virtue. That's what his followers were at the time.
possessed of true brotherhood and a sense of equality which
"Nowadays" has become an irony.

Selfishness has stifled our activity; by killing the spirit of our
As an institution, it destroyed man's morality. But that's not
The blame must fall on the institution.

"Active by its very nature, Freemasonry leaves its followers,
he exclaims, neither rest nor truce, as long as there is a little bit of birch left in
to accomplish, and you know if there are any left... If Freemasonry
is dying, or if it remains without results for the moment, do not
Let us not accuse her, for in her principles lies the development-
the most complete improvement of moral sentiment, the perfection
the highest form of intelligence. The life of a mason is not,
Believe me, a sweet life full of roses; its path is sown.
of thorns; he must walk forward, without looking at his wounds,
and go on, as long as, encountering brothers along the way
He will not have offered help and support to everyone more injured than himself .
as long as, by shaking the folds of his heart, he cannot
to say: Now I can appear without fear before the Great-
Architect of the universe, because I have fulfilled all the obligations he
imposed them on me by giving me life (1). »:

The cause of evil lies within man himself, and can be divided.
divided into three parts: fear among some, lukewarmness among others
others, and selfishness among the majority.

The speaker does not believe that shy people harm the institution.
but rather the indifferent ones.

(1) Special report of the congress, octavo brochure, page 30.

"Whether through ignorance or pride, they disdain to concern themselves with a work they do not understand or do not want

see the range. They stop at the bark without ever daring to start.

the fruit; they fear difficulties, they dread sacrifices,
And, since learning requires work and perseverance,
They take pleasure in remaining ignorant. You see them, without
within reach of the heart as without reach of the mind, to indulge in
this indifference, and, by their conduct, by their uninformed remarks
stunned, they denigrate the institution to which they have dedicated themselves by the
the most solemn oaths.

Speaking of selfishness, the speaker had a vast field to cover—
laughter, corruption charts to be revealed; he remained in the
limits the regulations by merely making wishes so that
The corrupt spirit of this time did not penetrate the lodges.

Another speaker, addressing the issue of Freemasonry in the
present and future, says that the moral element, which should ab-
to absorb the material element, is, on the contrary, absorbed by it.
It is leprosy that is eating away at the Masonic body. He points out the admitted-
profane actions carried out for profit; he shows the spirit
of association disappearing under the breath of selfishness.

11. Freemasonry must be brought back to its former practices, the as-
association in wealth and misery, charity and high
Moral of the story. It takes courage, energy, and willpower to...
followers to fulfill this goal of self-sacrifice. He cites associations
of workers' charity, all living near poverty; 1] said to
the masonry to incorporate them into its ranks.

"Call to the Freemasons," cries the orator, "the masses of laborers"
valors who have already paid tribute to the spirit of association, of gold-
and economy. Instead of uncertain or insufficient benefits
from a small association, introduce them to the benefits of association-
universal tion, and then do not fear that conditions of
morality, however dubious they may be, repels and frightens them.
boast. You can be certain, on the contrary, that the most
noble in all emulations, school of the just and the honest, sc
will be responsible for making, for the benefit of the institution, the safest and the mos
"Legitimate propaganda."

All the speakers who took turns at the podium to address

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They agreed on the same point, that it was necessary to pre-
to preserve the sanctuary of Freemasonry from all taint of selfishness
and materialism; that it was necessary to preserve this center of devotion,
of virtue, in all its purity; that it must operate in the future
the association of peoples, that is to say the end of all struggle, of all
war, from all antagonism; that it was necessary to revive oneself, to unite, so
to moralize and to become, within society, the apostles of friendship, of
"fraternity.

One speaker also exclaimed at the end:

"Are we all determined to march towards the conquest of the re-
generation of masonry, of the P company. See, consult,
Ask yourself! Can't you feel your heartbeat?

Who hesitates, who fears, who falters? Well then! Regain your composure,
Fear no more. What we seek has been found. Do you not see?

Not the association that welcomes you with open arms? This young woman with
robust forms, with passionate impulses, with quivering movements

Sants, don't you see her struggling in the embraces that...

awkward, in the narrow space that stifles him, in the embraces
of the corruption that surrounds and devours her? She offers you the
arms; go therefore to his aid, and draw from the industrial association
technical, moral and intellectual, a new life, your regeneration
tion!"

The third question, relating to Masonic improvements,
was discussed intelligently and wittily by several speakers.

We say this with regret, in our institution we have always
made magnificent projects, admirable regulations that have not
summers were very rarely executed. We find the cause in the
lack of perseverance on the part of the followers and incessant mobility
health of the workshops, whose members are renewed too often.

To combat this evil, it would suffice to attach to the institution, by
indissoluble bonds, the Freemasons of intelligence, of knowledge
and of the heart. Now, it is almost always these that we wish
to drift away because we don't know how to hold them back.

The congress formulated its plans for reforms and improvements.
in a large number of vows addressed to the Grand Orient. Among
Among these, we note the following: creation of spc sessions-
social gatherings in the lodges to discuss social issues on the agenda

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of the day from a philosophical point of view; centralization of emergency services to create charitable institutions; abolition of the high Masonic degrees as contrary to the principle of equality; reform of regulations relating to lodge representatives at Grand Orient; to compel the latter to refrain from making any laws of importance without consulting the workshops; creation of a certain number of Masonic centers to assist the Senate in its control; frequent communication between the latter and its administrators; publicity of the box sessions, competitions between them; encouragement of the Masonic press; strict admission to the degrees; Regulations to the candidates educated about the degrees they possess; creation of relief funds in each region; reduction in the number of lodges.

The Grand Orient, which had placed a workshop in Saintes under interdict, instructed against the Toulouse congress, reprimanded the lodges of this east and forbade that of Bordeaux from meeting the year next in congress.

It was a mistake; before acting, he should have looked at the path where one He was pushing it, to measure the extent, the depth. Nobody was seriously considering escaping his control, breaking the ties of unity within Freemasonry, to create new powers, to imprint on the order a movement that did not originate from the senate; But this movement was wanted, it was expected; of all the temples arose a voice that demanded teaching, of eyes that sought a guide; they hoped in vain, and when the The Senate did not know how to promote this movement; it had to resign itself to it. to see him leave, because a static society would be unc lost society.

Within the circle of grand principles that led to the creation of Freemasonry, which they preserved through the struggles of For so many centuries, through varying fortunes, the freedom of the The stand has been completely full so far; it has had no other control than the regularly expressed support or disapproval of the lodges in the annual election which continues or removes from the orators their functions. From the day this freedom no longer existed, the workshop would be useless; he could do nothing more for the propagation of doctrines. of which he received the sacred trust and which he must transmit intact.

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Moreover, among the learned brothers, all must know this. cannot forget that if unity of direction is desirable, because While it coordinates efforts, it is not indispensable to the existence of tenacity of Freemasonry. This institution has a strength that gives it is clean, a victory that no one can stifle, a power that

to the persecutions of the Inquisition, to the edicts of the emperors, to ordinances of kings, to the bills of parliaments; twenty times one has
They thought they'd killed her, but they found her alive. They're trying to discipline her
that the power formed by its representatives gives it wise laws
appropriate to the times, customs, and progress of human reason—
Maine, that he outlines for him the goal towards which every society should gravitate
under penalty of not being; but let him not seek to deprive her of her
freedom of thought, freedom of speech; let her live in
broad daylight, otherwise she would live underground.

What fear would then lead to the banning of P congresses? This prohibition
Is it possible? You will knock on a lodge in Saintes, a lodge in
Toulouse; Maisily has others. You will forbid some brothers;
New ones will replace them. Will you prevent the holidays from
The order? They are ordered by the Masonic code. Will you
that delegations from several parts of the East would not meet there?
That would be violating the law. Won't there be any discussions about
A question is posed, a vote is taken? Who could possibly oppose it?
You will defend the publication of the minutes, you will strike
the organs of advertising; we will write. Who will see the end of this
War? Once again, the majority of lodges want unity in
the direction, but she also wants this active direction. Keep
the reins, but drive the chariot.

Important questions are being raised, but why don't you ask them yourselves?
same; reforms are being demanded, but why don't you call the lodges to
deliberate on it. No one will think of challenging your power once
that we will see you use it in the interest of all.

As in the glorious days of the Empire, Freemasonry is
always ready to follow our armies onto the battlefields, to
to establish themselves in conquered territories. It gives courage
Before the battle, she ignites hearts with love of country,
She heals wounds, celebrates victories, consoles in the

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the task that France was accomplishing in Algeria; the times were
Having changed, the warring generations were no longer in command.
By the same men, Freemasonry had lost none of its
activity.

Our troops, having landed in the cove of Sidi-Ferruch, had to
The Arabs had barely been dislodged from their position at Staouëli, and the area swept av
plain of Cheraga, blows up the Emperor's fort and penetrates
in the nest of Algerian pirates, that the Masonic institution
was going to settle there with them, to take shelter under their flag. Algiers and

Temples were opened in Bone in 1832, Oran in 1834, Bou-

gie in 1856, Gigelli in 1841; then Blida, Sétif, Constantine,
Cherchell and other Arab cities successively erected temples
to the Great Architect of the Universe. There is today in Africa
French, and following the banner of the Grand Orient of France,
eleven lodges, three chapters, a council of Kadosh.

Some natives joined Freemasonry, but
a very small number; there are also men initiated into our mys-
among the Arabs who came from Egypt where our soldiers created
lodges; however, both are far from our temples
by the fear inspired in them by their fellow believers, who are full of everything
both intolerance and distrust towards Christians.
The ideas, hopes, and interests of the Arabs are not yet
Ours; the education of this society hardly allows it to
He understands neither Masonic politics nor philosophy; there is no
We need only elevated minds who can appreciate our precepts; it is necessary,
Furthermore, long-term contact and ongoing relations on both sides
complete understanding of both the Arabic and French languages, for
that our Freemasons make converts in Africa; it is necessary
especially since Muslim prejudices are losing their power,
and much time will pass before this progress is
obtained.

Those who have closely observed and studied the Arabs believed they had found the
traces of a mysterious link between men of the various tribes
which cover the ground of the French part of Africa, to glimpse

'the signs of a Freemasonry that was still practiced'

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know the principles (1).

We have seen Freemasonry in Switzerland obey various powers as a result of the political events that had brought the Grand-Orient of France to establish lodges of its obedience there; many influential figures strove to completely separate Switzerland from France from a Masonic perspective; they succeeded in this to a great extent. In part, without however the fraternal ties, the good relations between the workshops of the two countries would suffer. These fragments-Elements of the printed direction in the order are always unfortunate, for they take away the power he has, prevent him from to conquer the one he naturally aspires to, but they give satisfaction to national pride, and one would fight. It is futile to try to prevent them; they will cease when fanaticism, hatred, the evil passions that fight against Freemasonry will make them understand the need to unite more closely, but only then.

However, the institution was divided in Switzerland between the Grand-Orient helvétique-romand and the provincial grand lodge of Bern; a concordat signed in 1822 united the workshops under the obedience of a Swiss national grand lodge established in Bern. He remained in-core the Scottish directory of the rectified system; conferences took place in 1836, 1858, 1840, in Zurich, Bern and Basel, for to bring about a merger; a provisional act of union was signed at Locle in 1849, ratified in 1845 and finally put into effect in 1844. The Scottish Directory and the National Grand Lodge decreed a social pact and formed the Uxtox of the Swiss Lodges, under the obedience of a national Grand Orient based in Zurich, and which took the ALPINA name.

The act establishing this new power has generally

(1) During a trip that F.-. Kauffmann made to Africa in 1846, he was put in relationship with an Arab chief, from the land of the Mzabites, from where the caravans and A journey to Algiers across the desert, and which involves a number of workers the province of Algiers. The Mzabite belonged to a religious sect which, without having all the characteristics of Freemasonry, however, bear a certain resemblance to it; its aim is to maintain the original religion of Muhammad, and the followers recognize each other through words and signs.

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This satisfies the Swiss masons, but it is regrettable that, in the speeches delivered during his installation, the role of the franc-Masonry has been diminished; many brothers have found Islands the speaker's ideas were not in keeping with the grandeur of the institution. tion; fortunately speeches pass and are not articles
Keys to faith.

A serious question, which we have already discussed in relation to the The Strasbourg congress had emerged in the Masonic world, it was that of the admission of Israelites into the lodges; in its First report, the Alpina approached it, but did not solve it (4).

In Geneva and Carouge, three lodges are of the obedience of the Grand-Orient of France; a fourth march with the Supreme-Advice.

While Switzerland was trying to establish unity of leadership, the Belgian Freemasonry was fighting against a Catholic clergy which, supported on the memory of the 1850 revolution in which he had participated contributed significantly, had the ambition to dominate the country and showed the intolerance he usually has in all the places where his Preponderance is established.

The Belgian followers were persecuted and oppressed by the priests. Attacked in their material interests, their special positions, They were driven to their family home by relentless enemies. linked with the French lodges and sought help and support there; Freemasonry erased the barriers that politics had placed between two factions of the same people.

"Everywhere," said a report on the situation in Belgium, "by- wherever there is a man who is a friend of truth and eager to see it spread, wherever there is a man who is an enemy of superstition- tion ct of fanaticism, there is a persecution to be carried out by these priests.

These truths, consistently confirmed by experience, are of a very old date; but is it the fault of enlightened men of this century?... What is even stranger, because it is insane and monstrous- Trueux, it's a sentence of excommunication issued against us

(1) First report of the administrative board of the Grande Luge Alpina. Zurich, 4845; pages 30 and following,

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at the time, against all Belgian Freemasons by the archbishop of Mechelen. What is cruel and barbaric is to aim in cold blood. to the ruin of an honorable citizen is to bring unrest into his family's aim is to make him an outcast, someone no woman will not be able to marry according to the religious law of his fathers, unless Catholics must not haunt, under pain of disapproval, the tomb from which, finally, it will even be forbidden to weep.

"Yes, the persecution against Belgian Freemasons is ardent, incessant, relentless, and it is the Catholic clergy who preaches openly (1).

Masters of the minds of youth through public education, the Priests encouraged children to distance themselves from their fathers. affiliated. Each bishop felt obliged to thunder from his pulpit. against the Freemasons, to excommunicate them; some have carried Forgetting Christian charity to the point of regretting the era when the church could make martyrs (2).

The temple door was closed to Freemasons who wished milks to marry; the confessional was used to torture the hearts of the wife who was forbidden to love her husband, was advised -to flee the marital home. The president of the senate was removed from office, the governor of Brussels, like Freemasons, and yet the Belgian constitution was the most liberal of all those that re-Europe was lying, the king was a Freemason and a Protestant.

This may be enough to give an idea of the power that was acquired. by the Belgian clergy. The Freemasons fought ardently, opposed the free university to the Catholic university, publications frank, loyal, to the anathemas, and the preaching of truths eternal of their faith to the intolerance and ambition of this theocracy.

Freemasonry is distinguished in Holland by its work | serious; the workshops are followed regularly, institutions | Important institutions were founded by them. The Dutch Grand Orient a few years ago it had seventy-five lodges under its obedience. |

(t) Minutes of the meeting of the chapter lodge of Henry IV, Orient of Paris. August 26, 1839.

(1) Same report.

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In Prussia, the question of the Israelites, which we have
 | spoken while we were dealing with the Strasbourg congress, and which had been
 raised by two of the three Grand Lodges of Berlin. The Jews, in
 Germany, unfortunately, forms a class apart; they do not
 as MR on our home, with the other citizens under the
 a grand banner of political equality; they have made interests
 apart from the industries they practice alone and in the exercise of-
 which they have often stirred up complaints. But none of this
 could justify refusing to admit them into Masonic temples-
 niques, from the day they were initiated into the mysteries.

It is important to establish the principle clearly, because no one should trans-
 to gain. A lodge to which a non-initiate requests initiation has the
 the right to refuse it to him, as a man, if his morals, his habits-
 His actions, it seems to him, do not merit this favor. As for
 His religion could never be a reason for exclusion.

There are some specific grades whose regulations pertain to...
 They argue, in truth, that one must be a Christian to be admitted; but
 as they have never been anything but a deviation from the principles of the
 Freemasonry, that they were created only in circumstances-
 these passengers, and in exceptional cases, they ceased to be
 of general use, and tolerance has long since triumphed
 exclusions that they indicated in the very lodges where they are
 still given.

Nothing, therefore, justified the Berlin lodges in their a
 to exclude Jews because they are Jews. They are free not to
 conferring upon them the title of masons; but from the day they had taken
 no power had the right to have a place in the great family

| legally prohibit them from entering the temples, unless they

| had rendered themselves unworthy; in that case, a judgment rendered

| only in the established forms could establish their unworthiness and

| pronounce their exclusion.

At the time when this question was causing a stir in Prussian lodges, the
 The king's brother was initiated and accepted the protectorate of the Freemason woman.

| laughter in Prussia. It is the same man who today, having arrived on the throne,

| publicizes the oaths he has taken and fights against the national assembly-
 Final. Will Freemasonry finally understand that princes

they no longer ask her for initiation except to control her, to enslave her.

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After mistaking it for Marchepied? Will he be in Prussia
an orator brave enough to remind the king of the oath he

resounding throughout all the Grand Orients of Europe. Carried in An-
England, it provoked energetic protests and brought about the
suspension of relations between several English lodges and the lodges
German women who had violated the sacred principle of brotherhood,
foundation of Freemasonry.

In the same year that the Prince of Prussia took the lead
of the Freemasonry of his country, in 1840, the Grand Master of the
English Freemasonry was dying out and was being replaced by the Duke of
Zetland. |

We have traced the actions of modern Freemasonry in
England; respected, honored, powerful, our institution
exerts a real influence in Great Britain; it
A few years ago, there was one bricklayer for every five hundred inhabitants.
From England, Freemasonry was carried to all continents.
nents, on all the islands where the English flag has flown; the com-
The East India Company brought it back to its birthplace.

The English character harmonizes well with the philosophical spirit
and methodical of our order. Until 1813, two grand lodges
The management of the English workshops was shared: that of the former
masons, then presided over by the Duke of Kent; that of the Mo- masons
dernes, presided over by the Duke of Sussex. A merger took place in 1813
and 1814 under the auspices of the latter (1). The modern rite was
abandoned.

The rite of the ancient masons of the English Grand Lodge is performed
installation, according to the regulations of the Grand Chapter of Royale-Arche, of
four grades (2), namely: apprentice, journeyman, master, master
of the Holy Royal Arch; however, the latter is only regarded
as a dependency of the master's degree, although it has its

He lent his services as a bricklayer.

The question of the Prussian Jews was too serious not to be addressed. Assemblies, its chapters, its officers. This, then, is Freemasonry.

(1) The treaty of union was signed on the 27th day of the 40th month 5813 (December 27, 1815). The new constitution was printed in 5815.

(2) Concordat of 5813.

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The symbolic system in use in England; the other grades of chivalry is scarcely more in use than in India and English possessions in America (1).

The English lodges took an honorable initiative in the matter of the Prussian Israelites and protested vigorously against the anti-Masonic claims of the Berlin lodges that excluded them.

There are several Masonic charitable societies in London. Their sessions funded by lodges, masons, subscriptions, Their purpose is to help masons in distress. to educate their children. The Duke of Sussex, Grand Master, he expressed himself thus at the jubilee celebration held in his honor in 5839:

"The main strength of our institution lies in this, that its chain embraces all brothers, and a ring cannot be broken. pre without the whole being visibly affected; therefore our motto is: Honor and equality before the law.

Germany has eight Grand Lodges or Grand Orients independent on one another: the Grand Orient of Hamburg, the Grand Lodges of Hanover, Saxony, Frankfurt am Main, of Bavaria, and finally the three Grand Lodges of Berlin.

These powers coexist peacefully, albeit divided. simply, but temporarily, on the exclusion of the Israelites pronounced in Berlin and condemned in Dresden in 5841.

Throughout Germany, the political division caused the division of Masonic sion. This is a serious error that subordinates the free-Freemasonry to the various governments and takes away its character

(1) 11, however, has been founded since 1846, in Edinburgh and Loudres, two supreme advice, following the modern Scottish Rite consisting of 33 degrees. The first was for author Walker Arnolt d'Arlary, whose titles were later disputed. This advice was regularized by F.*. Morison de Greenfield, member of the Supreme Council of France, during a trip he made to Scotland. He was invested with all regular powers. The the second council was created by Brother Crucefix, editor of the Freemasons Quarterly Review. The Supreme Council of Scotland refuses to recognize that of London because its Grand Master asked the Grand Orient of France for the sanction and the correspondence of this body; that is to say, the Scottish council has taken up the quarrel of the Supreme Council of France, which denies the regularity and orthodoxy of the Grand O France.

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OF FREEMASONRY.

The association ceases to exist among all when the orders originating from the summits cannot be received until the very last depths instead of a large body full of strength and power, Freemasonry now consists only of small re- bodies due to atony.

Now that the German Confederation has understood the need to form a bundle obeying general laws mandatory for all its members, regardless of the rest difference that exists in their political constitution, perhaps Will Freemasonry, in turn, understand the necessity of having only one senate governing the entire scattered association on German soil, 0 of

In Sweden, King Charles John; in Denmark, King Christian, In Holland, Prince Frederick became Grand Masters of the order in that same year 5840 which saw in this respect so much of changes. Christian died a few months ago, in 5848, after having served in his position for eight years.

In Poland, Freemasonry is working mysteriously to to regain the country's independence; in Russia, to conquer Freedom. It became national in Poland, revolutionary in Russia. Here is an anecdote about this, told by Jean Czynski. excerpt from the newspaper Le Franc-Maçon (1):

"In a salon where the Russian aristocracy used to meet" and Polish, during the short stay of Emperor Alexander "In Warsaw, a Russian showed disrespect to a polo officer" » birth; heated words were exchanged, a reparation of-

"The Russian is injured. When the police saw it as nothing more than a quarrel..."
"Provoked by national jealousy, history later, has
revealed that it was a clever ploy to thwart surveillance
launches spies. Three Polish patriots and three liberals
The Russians, under the pretext of a duel, formed an alliance with
"in the name of two peoples, by swearing an oath to work towards the re-
"Reconciliation between the two countries, to extinguish religious hatreds and"
"National antipathies to work together in agreement"

(1) First year, 5th delivery, page 158.

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"To the happiness of both states. On one side, they were the founders of the
"National Masonic lodges in Poland; on the other hand, the leaders"
"True and loyal children of Russia."

The least civilized tribes saw the dawn of a ray
of this marvelous star of Freemasonry. In the
In Senegambia and the Fouta-Toro territory, one finds a
a kind of Masonic institution; the members are called Almous-
Seriously, but the purpose of their association is unknown, as it has never been
revealed. To

Initiation still appears among the Howas of Madagascar;
among these barbaric populations of the coast and the interior, it is
A powerful safeguard for the stranger. From the day a Howa
chose him for his brother, exchanged a palette of blood with him
pulled from the arm, the European can count on a friend, on a defender
sister who will watch over him.

OF THE FRENCH-NACONNERIE. 459

CHAPTER THIRTEEN.

Higher degrees. – Appreciation of this annex of Freemasonry, – Do Ramsay. – The Scottish-
earthquake generating high ranks – Ancient expressions preserved to this day. – History
of the Grand Lodge of Heredom of Kilwinning. – Successive introduction of these Scottish
England, France, Germany, and other countries. Charles Edward and George I supplied them
The pretexts. – The Lyon Freemasons adopt Ramsay's Templar regime and create the degree
of Kadosh. – Creation of Masonic sects, such as the Order of Felicity, the Knights and
The Nymphs of the Rose. –The Grand Master and his deputy neglect the administration of the

again the number of Masonic innovations. – Rite of the Old Brut or of the Faithful Scots, – Order of the Splitters. – Scottish Rite established in Marseille. – The Knight of Bonneville Chapter of Clermont. – Creation of the Chapter of the Emperors of the East and West. 1] gave powers to one of its members to spread Scottish Rite Freemasonry in America. [II] instituted In Bordeaux, a chapter of the Prince of Royal Secret – Great influence of the three lodges when Martinès Paschalis founded a workshop there under the title of Temple of the Scottish Rite. This innovator. Exposition of his system of the Elected Coens. Martinès is denounced as an atheist by a lodge in Toulouse. – The French lodge takes up his defense. – His lodge is closed. His Death. – Creation of the Council of Knights of the East. – Influence of Freemasonry on the society at that time. – Unrest in Germany. – The Moravian Brethren brotherhood existed there when Ramsay's system was adopted there under the title of the Rectified Dresden Regime, – De Hand founded the Strict Observance regime. Its methods, its tendencies. – Order of Clermont of the Strict Observance; its claims, its ranks. – Zinneadorf Rite originating from the Swiss 11 is modified and achieves great success. – Swedemborg and his system; his grades. – Weishaupt; his doctrine, his tendencies, his ranks, – Cagliostro; his innovations, his trials. His flight, his death. – Rectified Rite preserved by the lodges of Besançon; grades. French

Its degrees. Scottish Rite; its degrees. Rite of Misraïm; its degrees. New Grand Lodge started

February revolution of 1848.

THEN the introduction of the tops
Masonic degrees in France
This, discussions almost
SU RS continual, often oral –
SL LS ES geuses, agitated the order.

QE From the very beginning of this invasion,
SNS followers, until then peaceful and tranquil
In the workshops, they became agitated and divided themselves to
®. form two camps. [here, under the red banner of
KA Ramsay (1) sided with the supporters of the new

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In Scotland, in 1686. His father was Earl Dachausic, a zealous Freemason.
P to: De Ramsay was initiated into Freemasonry at an early age in the lodge of

Tone

At RS Canongate-Kilwinning, in Edinburgh. FH ent of frequent reports with
the Templars who persuaded him that the Masonic order was merely a

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Freemasonry; there, under the blue flag of the Grand Lodge
The initiates of the primitive grades remained unshaken.

Innovators, like illustrious warriors, are reformist geniuses.
amateurs had their historians, their poets, their fanatics.
But the harsh criticism, which only respects unbiased historians,
tiaux, the true poets and enlightened zealots, searched the hearts of
dissidents, and, by striking them, inflicted serious wounds on the institution.

However, if the latter were to suffer from the libels that
launching the antagonists, which the profane world laughed at, she
saw his principles and ideas spreading more rapidly

titude by this very agitation. This state of affairs could be harmful

to its original mystery, but it was to contribute to its popularity
and to continually increase the number of its followers.

Looking back today to that era which saw the birth-
the existence of this multitude of more or less Masonic institutions
known as Islands, names of high degrees or masonry of per-
feclion, it is recognized that these have often met the needs
and to the demands of the times. The high ranks were then this
What have Masonic congresses and banquets been like in our time?
reformists. Democratic ideas, the pure essence of France-
masonry, unable to make itself known through the press,
they dressed themselves in allegorical costumes, and were often placed between
two opposing doctrines, they arrived clear and pure to the intellect-
the licence of the initiate, who divulged them according to his ability.

Ordinary men, who see no evidence of Freemasonry
that its seductive ceremony, covered themselves with silk cords and
of gold jewelry, without worrying about the ideas that could not

His pictorials amused the crowds of curious onlookers drawn to the islands. libels and thwarted the plans of the institution's enemies, the true followers understood each other, made progress, and moved from one rank to another. grades the investigations of tyranny.

Also, after the great act of social emancipation of 1789,

an annex of theirs, and that Godfrey of Bouillon had been its leader. From there came his [He died in Saint-Germain-en-Laye, France, on March 6, 1743. He had been,] It is said that Fénelon's friend had composed various esteemed philosophical works.

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Do we see the high ranks as so important, so sought after at first? to diminish, to gradually fade away and to be summed up nowadays in two culminating points: religion and philosophy; that is to say in the degrees of Rose-Croix and Kadosh.

We cannot agree with those who wrote... volumes to criticize and combat the high ranks, because, According to them, they were harming the cold mysticism of Freemasonry. primitive, nor of those who approved and defended them to because of their pomp and seductive shapes. Some and the others, by serving prejudice and error, have been quite happy-rous to contribute unwittingly to the triumph of truth and of reason.

Of all the disputes that the creation or importation of High degrees engendered among the frivolous masons, the light historical events should have emerged and the truth should have become clear after The struggle. Nothing of the sort. The night is almost as black today. in this labyrinth, as in the last century.

Scottish Rite Christianity is obviously the primary generator of all the regimes that have crisscrossed Freemasonry within the space of a century. Some of his followers, in their delirious enthusiasm-rant, have gone so far as to give it an origin prior to that the first symbolic degrees, and they were only surpassed by the followers of the Misraïm regime, who have traced it back to God, the birth of their institution (1)! |

For the sake of clarity and precision, we will follow the order

avoid repetitions that are sometimes useful, but always in-
boring.

At the time of the general meeting of the members of the brotherhood
in the Grand Lodge of York, no institution having relations
immediate with one or more of the higher degrees did not exist
again; at least the chronicles of the order retain a profound
Silence on this point.

We would first like to explain some common expressions.
ancient ones, on which the new followers were unable to focus

(1) History of the Order of Misraim, by Marc Bedarride.

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their attention, and present an overview of the revolutionary turmoil-
areas that stirred up order before its peaceful establishment.
This is a profound lesson in philosophy that our brothers will know
appreciate.

Robert Bruce, founder of the Stuart dynasty in Scotland,
won, the chronicle says, an important victory over his enemies
made possible by the valiant cooperation of the established Freemason brothers in
his country (1). As a reward for this noble action, he founded the Great-
Kilwinning Lodge and declared himself head of the brotherhood. His successes-
The sisters retained the title of Grand Master of the Order. From there the
royal art name that some old masons still consider
as a synonym for Freemasonry.

In 1744, the Grand Lodge of Edinburgh conducted the general census
ral of all the lodges of Scotland, proceeding in order of seniority
The Kilwinning one was notoriously the first; but,
as it had lost its authentic titles, the Chapel of
Saint Mary of Edinburgh usurped her birthright. Wounded at
justifiably justified this act of iniquity, contrary to the teachings of ma-
Connic, the Kilwinning lodge abandoned its castle on the mountain
Heredom, and came to establish his seat in Edinburgh, next to Sarivale.
It took the title of Royal Grand Lodge and Grand Chapter of
the order of Heredom of Kilwinning. She ceded the administration and
knowledge of the three symbolic degrees in the lodge of Saint-
John, from the same direction, and reserved for himself the right to confer the high

What were the number and titles of the higher degrees? conferred by the Grand Lodge of Heredom, under the patronage of Saint Andrew? We give up trying to establish that. History tells us that the English lodges, necessarily in communication with those of Scotland, only knew the three symbolic degrees until 1717. The only insignia worn by the followers was an apron. of leather; only the officers of the lodges wore it in silk (5).

(1) Battle of Bannochburn.

(2) Mr. Murdæch, his secretary, gave instructive details in this regard, in a letter addressed to F.:. Matheus, dated October 14, 1787, and preserved in the archives of the former Provincial Grand Lodge of Rouen.

(5) Masonic Bee, vol. in-4v.

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It is to this period of political unrest that we must look back—to introduce Scottish degrees, first in England, then in France, in Germany, in Holland, in Prussia, and AUQUE in the New World.

George [*, Elector of Hanover, had just ascended the throne of the Stuarts. Since Robert [*, all the kings descended from his line had been the grand masters and protectors born of the French masonry. In the name of the Stuarts, the Scots attached Memories of glory, of homeland, of independence. In those times so bordering on barbarity, it was for this people a flag of freedom.

It should therefore come as no surprise if a large number of masons wanted to share the misfortune of Charles-Edouard, nicknamed the Pretendant, and accompanied him even into exile. It is not necessary to be even more surprised to see French Freemasons welcoming fraternity eminently this last token of a royal race and provide him abundant aid. If some schemers were thinking of restoring the removal of a crumbling throne, the majority had not no other thought than that of granting fraternal hospitality to a unhappy follower.

Among the Scottish supporters of the Stuarts who mingled In London amidst the political unrest was Sir Ramsay.

He had brought or created a new rite there, composed of three ranks: the Scotsman, the Novice, and the Knight of the Temple

in harmony with that of the suitor, was not appreciated by English, staunch supporters of George [']. The Grand Lodge rejected it, although several of its members had already adopted it.

Ramsay left Scotland and England to come to France, where He was happier.

Political unrest was followed by Masonic unrest in London. Discontented individuals formed a Grand Lodge under the auspices of the original mother lodge of York, as we have already mentioned in a previous chapter. The new institution took the title of Grand Lodge of the Ancient Scottish Rite, and gave to its rival, the name of the modern rite. The Grand Lodges of Scotland and People from Ireland declared themselves in her favor and refused to correspond.

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with the first. So she added to her title of elder that of acceptance, and henceforth bore the name so well known today of the Ancient and Accepted Scottish Rite. She created lodges and chapters very much in various countries, and it was undoubtedly she, says Thory (1), who A few years later, the Council of Emperors was established in Paris. from East and West.

In 1745, Ramsay's innovations began to develop In France, the Freemasons of Lyon were always the first at work when it comes to reforms, but the last to conserve towards the remains of their work (1), as if they counted For nothing, islands of the present time, postponing all their hopes In the future, the Lyon masons had adopted the temporary degrees Ramsay's folds. They had commented on them, developed them in a political sense, and had formed one of the higher ranks more importantly, that of Kadosh, then known under the title of Little Chosen One. This rank was successively developed and divided into Elected of the Nine or of Pérignan, Elected of the Fifteen, Illustrious Master, Knight of the Dawn or of Hope, Grand Inquisitor, Grand Elect, Commander of the Temple (2).

Ramsay had been a political and religious innovator. He had successors who, at first glance, seem frivolous, but who, after a serious examination of their works, are entitled to some Consideration. Among this number was M. de Chambonnet, who, in 1742, He created, in Paris, the Order of Felicity.

The ranks, offices, and allegories of this institution were modeled on those of Freemasonry. The Men and Islands Ladies were admitted to this society under the title of knights. The work consisted of a sea voyage. to the Isle of Felicity. The brothers and sisters, or the knights and

Navigation. An eastern port was called a roadstead and a temple a squadron. It was composed of four ranks: the mnousse, the boss, the chief squadron and vice-admiral.

(14) History of the founding of the Grand Orient, p. 16.

(2) The archives of the Lyon lodges contain no old documents of some importance. It is the lodge of the Rectified Scottish Rite sitting in Besançon that has their greatest claim to fame. This supports the minutes of the important works of the Convention of the Gauls.

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A major pollster, inspectors, commissioners of the order.
The marines comprised the government of the order.

One of the reception challenges was reminiscent of a comical scene from the passage under the line. The head of the candidate who recited a prayer in bad verse to Saint Nicholas, head of the order.

The oath was roughly modeled on that of Freemasonry. Balls and concerts followed the receptions. society was composed of men and women from high society. Although it had caused no scandal, nor deserved any She was criticized and subject to reproach. In 1745, she was ridiculed. in a brochure entitled: The Way to Reach the Top naval rank without getting wet. The followers replied the following year by another brochure entitled: Apologie de la Félicité.

This society, so frivolous in appearance, and which has caused so much groaning poor masons, fixated on purely material uses, were nevertheless a powerful agent for the propagation of principles and Masonic doctrines. People from the high aristocracy-cracy, which, under ordinary conditions of life, would have disdained unwilling to mingle with the bourgeoisie and the working class, he allowed himself to drawn by the allure of novelty and artistic festivals, literary works, etc., which were given away in the harbor by the fortunate followers of Felicity.

The speeches, the songs, the music, the banquets, every favorite- These meetings foster a fraternal rapprochement between the islands. various classes of society. The principles of equality, liberty and A sense of brotherhood began to take root in their hearts. In '89, they led the nobility to make the sacrifice on the altar of the fatherland of his titles and privileges.

temporary in this era of muted unrest. Lacking bass though solid, it weakens with the zeal of its principal members who... were leading. We will see it reborn in other forms and under the name of the Lodge of Adoption. But beforehand, it gave birth to- nce to his society of Knights and Nymphs of the Rose.

This one, like the previous one, was modeled on masonry.

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but dedicated to the worship of the most powerful of gods. The lodge was the Temple of Love. The presidents represented a hierophant and a high priestess. The introducer of the aspir- Rantes was named Sentiment, the lady who accompanied him wore The name Discretion. A knight's age was the age of love. The age of the nymphs, the age of pleasing. In 1780, this society gave a splendid celebration in which the Duke of Chartres filled the functions of a hierophant. The performance was completed by an interlude appropriate to the occasion and interspersed with songs and of dances.

In 1744, the Prince of Clermont succeeded the Duke of Antin in the important functions of Grand Master of the Order. He had appointed a banker named Baure as his substitute, more suited to financial operations than to managing a philosophical society. The Grand Master and the deputy are occupied- fathers of their pleasures, their personal interests, and let- The lodges were left to their own devices. They wanted, as This still happens today when there is a failure of direction. lack of fraternal harmony, competing, surpassing oneself in power- see, in precedence. To assert their authority, they created starting from new workshops, they took on the ambitious title of Mother Lodges.

Charles Edward Stuart came to add fuel to the fire of the unrest minds, to administrative anarchy. His favorites, his supporters who had accompanied him to France, sold to fanatics, to speculators, charters of mother lodges, bulls of canni- tres, etc. These titles were property for those who acquired them. They exploited them throughout France.

Without the ideas of emancipation and progress that these new societies had borrowed from Masonic principles, our order might perhaps have succumbed in France in this new invasion; but, placed like a lighthouse at the summit of all the associations, he enlightened them, and light dawned among the people. In the year that saw the creation of the Arras chapter by the Pre- tending, a new rite was established in Toulouse under the denomin- Nation of Vicille-Bru or of the faithful Scots. The chronicle reports that this was in recognition of the

Freemasons of this East who had favorably welcomed Sir Samuel Lockard, aide-de-camp to Charles-Édouard during his passing through this city.

The Old-Bru rite, composed of nine degrees, was divided in three chapters. The first was made up of the three sym- grades bowls and the secret master; the second of the four degrees following, more specifically designated under the title of elected officials, or of The Templar system; the third, initiates into the secrets of Scientific Freemasonry. These three chapters were called Consistoriale. This rite was administered by a council whose members bore the strange name #Menalzchims, which means, They say, Supreme Chiefs of the rite.

The Grand Orient refused to admit him in 1804, outside the re-union of all rites, because it did not present a moral purpose or fairly precise scientific. It continued, however, to be practiced in the south of France until 1812 (1).

Other creations from the same period include those of Log splitters.

It is attributed to the knight Beauchène, the most fana- the tic of the irremovable masters of the old Grand Lodge of France, they said.

The Order of the Cleavers, like that of Felicity, was andro- gyne, that is to say, instituted for people of both sexes. The The president's name was Father-Master; the candidate, Briquet; the initiates, cousins; the lodge, construction site.

Beauchène inaugurated his construction site on August 17, 1747, in Paris, in a vast garden in the suburb of New France, the same district where the Order of Felicity previously existed. This new The Masonic workshop was named the Workshop of the Globe and of Glory. Other construction sites were soon established in Paris and in various cities of France (2).

"Bored by the pompous and gallant ceremony of the Order of Ja

(1) History of the founding of the Grand Orient, page 562.

(2) Chroniclers have traced the origin of the Fenderie back to the reigns of Charles VI and Charles VI. She was born, they said, in the ferrets of Bourbonnais. The woodcutters of this country had welcomed the outcasts of the civil and foreign wars. manages. This hospitality had been the origin of the charcoal burners' duty.

Félicité, known as the Masonic Bee (1), riders and ladies, in blouses, in aprons, in clogs, arm in arm, under the name of cousins, male and female cousins, ran to the construction sites of the father-master Beau-oak. There, it was no longer a question of minor care and gentle phrase, but of laughter and drinking, so much the ceremony of the single grade (2) The Fenderie is likely to provoke genuine gaiety, cheerfulness popular. "

Socialist authors, who since the first revolution have written about Freemasonry, they formed a strange idea of our association; after reading some bad books on the androgynous societies that we deal with, unaware or ignoring the indelible character of morality which has always been dis- They distinguished Freemasonry, they considered it from the point of view the gallant and easy morals of the reigns of Louis XV and Louis XVI. If they had undertaken a careful examination of its annexes; if, setting aside from their minds all unkind prejudice, all criticism- that biased, they would have evoked historical memories of our fathers, the orders of Felicity, of the Splitters, and some others would have been identified in their works as so- societies of emancipation, charity, and progress. Despite their intelligence and their education, they paid their tribute to the pre- judged by the crowd; they criticized and condemned what was good and commendable. Let us not be like them, let us give to Caesar what is Caesar's. belongs to Caesar.

At that time, high society eagerly sought out

joyful recreations of the people. Listen to Voltaire speaking about the people of the noble and financial aristocracy:

"No," he said, "there is no pure joy except public joy," and the true feelings of nature only reign over the people. Ah, dignity, daughter of pride and mother of boredom, never the "Did sad slaves have such a moment in their lives?"

We have before us a very old handwritten notebook on

(1) 2nd year, no. 47.

(2) There were several ranks called foresters, because their emblems were modeled on the trades of wood splitter, charcoal burner, sawyer, etc.; but that of Beau-Oak was obviously the type of the genus. Carbonarism adopted one of these grades. which has been published.

a rank of the Splitters. The order had probably undergone somewhat reforms when it was written, because this grade is rather political that frivolous, and there is no mention of ladies, although the The society was androgynous. Here are some of its main steps-wise; they will suffice to make known these trends:

"This rank is created with all possible regularity. Among them (the followers), charity and hospitality are perfectly observed They follow the seven beatitudes:

"I was thirsty, you gave me something to drink."

"I was hungry, you gave me something to eat."

"I was naked, you clothed me."

"I was in prison, you visited me."

"I was sick, you helped me."

"I was cold, you warmed me up."

"I was grieved, you comforted me."

The followers hated lies, loose speech, and mis-Discipline; they honored decency and kept the greatest secret regarding the masonry. "The construction site is being held at the computer-naturally in a forest or at least in a garden where it There is a grove or a tree-lined avenue. If that is not possible, We decorate a box with tree branches and lots of wood shavings. The room should be littered with them. Bundles of them should to serve as seats.

To keep the construction site running smoothly, the officers had to be present. whose names are as follows:

The Father-Master. – The Cousin of the Oak (godfather); the Cousin of the Elm (introducer); the Cousin of the Beech (wine keeper); the Cousin of the Service Tree (guardian of the bread); the Cousin of the Hornbeam (guardian hospitality); the Maple Cousin (guard of the seat); the Cousin of the Ash Tree (honour guard).

The reception ceremony was bizarre enough that it was It's interesting to report on this.

The Father-Master was sitting on a large oak log, the

A crown of oak leaves covered his head. He had at around the neck a green silk cord from the end of which hung a corner of boxwood. He had an axe in his hand and a pipe in his mouth. His

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His habit was made of coarse linen. Was this a parody of the temporary ranks? Pliers or Scottish tartans, so rich in ornamentation? We do not know; but All these measures were taken to draw the attention of followers among the lower classes of society, to wear them to know their poverty, their misery, and to work towards the ame-improvement of their lot. Among these men, seemingly so dis-Despite their inheritance, they still practiced virtue and friendship. Love, gratitude. Wasn't that a great lesson? for the candidates who at that time mostly belonged to the nobility, to the wealthy bourgeoisie, and who would soon be called What are the means to regenerate France? All these mysteries, all this work These bizarre things, therefore, tended to strike the candidate's mind, to instruct him. to bring the upper classes closer to the lower classes through bonds of equality and fraternity.

When the candidate arrived at the construction site gate, the father-
The teacher told him:

"My boy, is it truly your wish to be received as a good companion-
gnon and good cousin splitter?

– Yes, Father-Master.

– Isn't it out of curiosity or to go and discover other things?
Think about our homework P. Think about what you're going to do.

– No, Father-Teacher.

– If you were cowardly enough to betray us, our axes, our
"Scics, our wedges, our axes would avenge us."

Here the father-master, rising hastily, was putting the
with the edge of his axe to his forehead, all his cousins imitated him.
A striking allegory of the horror that virtuous men are inspired by
Denunciation, betrayal.

Once the candidate had taken the oath, he was made to sit down.
In the seat of honor, he was served bread and wine from the hospital.
bed, and they gave him five sous for his journey.

To determine if the construction site was under cover, the master craftsman would say:

"What's the weather like?"

"The wind is calm and the leaves are still."

Otherwise, on the island:

"The wind is strong, the leaves and branches of the tree are agitated.

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To close the construction site, we would say:

"Good life! Cousins, let's leave our work, here comes the night which come. "

The completion of the works was followed by a scene reminiscent of again the candidate of modesty, humility, poverty. We will serve—each had a simple soup in earthenware dishes with salt. had an earthenware plate with a boxwood spoon, and they drank in stoneware cups. The sacred words were: iron, coal, steel (1).

The Scottish or Templar rite, already established in Lyon, Paris, Arras, Toulouse was established in Marseille by a traveler whose story, So generous to a few, he did not record the name. He was probably also from the sequel to The Pretender.

This Scottish Grand Lodge, known as St. John's from Scotland, creates new workshops in the Levant, the colonies, in Provence, in Lyon and even in Paris, already the center of all the regimes, of all the innovations.

In 1754, French creations and English horus had made such great progress that weariness manifested itself in the most intrepid, and that some others were seized with despair—pear. In this grand manipulation of Masonic forms, serving as a cloak for liberal ideas, there was a moment of fear that no longer able to recognize himself. The Chevalier de Bonneville tried of a new rallying system. He had a new one built at his own expense. magnificent temple in the suburb of New France. He called immediately to the Masonic commission of men of all classes of society; at the same time he formed a chapter based on the Templar system, which he modified and expanded. Men members of the high aristocracy came there to receive enlightenment, to mingle there with the bourgeoisie, and begin the revolutionary alliance.

This institution took the title of Chapter of Clermont, without doubt in honor of the grand master of the order, an honor of little nicety, for we have said how this great lord took care of the matters of order.

(1) A ruling of the court of the Parliament of Paris dated September 3, 1781, prohibited to the wood and coal workers of Berry to meet in a company, under penalty of extraordinary prosecution.

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Four years later, the grand lodge of the old and accepted regime founded, in Paris, a chapter under the title of the Emperors of the East and of the West, sovereign princes of Freemasonry. It is from his lineage that In 1804, the improved Scottish system of thirty-three degrees. In 1761, this chapter had given to Stephen Morin, that Commercial matters in America required a patent of Grand Inspector General, to spread throughout the New World Scottish Freemasonry. This, forgotten during the revolution, will be brought back to France in 1804 by a man named Grasse from Tilly, with an additional eight new degrees. For example From the Stuarts, this new schemer will find ways to generate resources. these higher degrees, and will proclaim himself grand master of the new rite calf.

Some time after its founding, the Council of Emperors of East and West established a chapter in Bordeaux under the Prince of Royal Secret name. It was in this council that... examined and regularized the degrees of the Scottish Rite, numbering twenty-five; their titles and the order in which they were classified have not undergone any changes since then.

The council of the Emperors of the East and West had sent to the Bordeaux council of commissioners to participate in the tra-grade ranking system. As we can see, the capital does not He did not consider it a disgrace to sometimes submit to lights of the province, and Freemasonry was not doing any worse for it.

One year after the founding of the Royal-Secret council, Bordeaux enjoyed another innovation. The three lodges of this east exercise- then wielded considerable influence in society, because they comprised Among their members were the most reputable men. The Frenchwoman had initiated prominent figures into the cult. in the magistracy and commerce, and his reputation had grown from it increased.

It was on her that an intriguer focused his ambitious designs. Martinès Paschalis, who had already founded a lodge under the title of Scottish Temple of the Elect addressed some members of the Frenchwoman, showed them a sign covered in hieroglyphs inintelligibles that he said had been ceded to him and his descendants. teeth, by Charles Stuart. As he already enjoyed a certain

reputation, the followers he had taken as confidants let themselves
They easily charmed him and welcomed him. It was then that he addressed the
French the following letter (1):

"I humbly beseech the most respectable lodge to want
to do the honor of affiliating him, and he will do in gratitude
wishes to the G.*. A.-. of the U.*. for the prosperity of the spreading masons
due on the surface of the earth and of this R.-. L.-..

"Signed: Martinès, Esquire."

Martinès was affiliated and presented his system of the Elus-coëns.

"The idea for this system was borrowed from Swedenborg."
the creation of man, his disobedience, his punishment, the penalties of
body, soul, and the spirit he experiences together form the whole
of the doctrine of initiation in the rite of the Elus-coëns.

Its regeneration and reintegration into its primitive, innocent state
cence, as well as in the rights he lost through original sin,
that is the goal we set for ourselves.

"According to this system, the man who presents himself to be received
In the eyes of the sect, it is nothing but a mixture of mud and silt.
The leaders of this theocratic society give him life, on condition-
tion that he will abstain from tasting the fruits of the life-giving tree. He
He is seduced, he forgets his promise, he is punished and thrown into the
flames. But soon he is reborn to a new life; he is reinstated
in its original dignity, if useful works, if a holy life and
His exemplary nature makes him worthy of it.

"That's what first-class initiates are taught."
in three stages which are called apprenticeship, journeyman and
mastery, of which, as one may judge, Genesis provided the
program.

"The man having recovered his original rights and having re-
brought close to its creator through a speculative path, is animated by
divine breath. He becomes capable of knowing the most sacred secrets.
creations of nature; advanced chemistry, Kabbalah, divination, the

(1) We owe these previously unpublished details to Brother Noah, Honorary Worshipful Master

History of the lodges of Bordeaux.

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For him, ontological sciences are merely knowledge municipalities, in which it can be easily taught.

These privileged beings form the second class in the order of the Elected Coëns. These classes are subdivided into several others in which are taught to initiates, because of their tastes or their genius, the cabal and the occult sciences in all their parts (1).

This system was very popular in Germany and England, where it He found many illustrious supporters. If Paschalis was among them The author, Saint-Martin, was its Saint Paul or organizer.

The Elus-Coëns admitted only a small number of men. chosen, and observed the greatest secrecy about their mysteries; These were only revealed by manuscripts found in the libraries of Saint-Martin and Lavalette de Lange after their dead. It is claimed that many philosophical works are graduates of this school, to which Baron d'Holbach belonged, Duchanteau, etc. |

The lodge La Française, to which Paschalis had been affiliated, took In 1764 she received the title of French-Elected-Scottish, which she retained. to this day.

Finally, doubts about Paschalis's morality and sincerity began to emerge among the Freemasons of Bordeaux. A workshop in Toulouse, under the name of Lodges of Saint-Jean reunited, having learned that the Frenchwoman, with whom he was in an intimate relationship, had been caught off guard by the pre-tense inspector-general of the Lodge of the Sluarts, wrote to him the August 26, 1762 to enlighten him on the perilous position of this personage. During his stay in Toulouse, he had left behind dishonorable memories. According to this letter, Paschalis was not than a simple car mechanic, who had not been initiated into the trade. a lodge; its titles were of his own invention, etc.

The Frenchwoman did not want to take advantage of this warning; she She responded with an apology for Paschalis. She saw in him only a powerful mason whose authority was envied.

(1) History of the founding of the Grand Orient, page 242.

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members, resorted to the grand lodge which had the temple closed Paschalis's place. The latter, no longer enjoying any credit, penniless, he made his way to Paris in 1768, where he made new dupes; then he secretly left for Saint-Domingue, where he was supposedly going to collect an inheritance. He died in Port-au-Prince in 1779.

From the Council of the Emperors of the East and West soon emerged another swarm of malcontents, who founded a new institution under the title of Council of Knights of the East. Following the example of the other chapters, he established workshops and wrote to the lodges to invite them to fight the system of kinship between the Freemasons and the Templars, whose beliefs they had tried to promote. He proscribed any rank having any connection with this regime.

So our institution was secretly expanding across France, like a vast genie whispering in the ears of intelligent men his ideas for progress and reform.

The constant agitation she maintained in people's minds, the discussions, even quarrels born of rivalry, consequence of the various grade systems, accustomed the citizens to take care of social interests, to present themselves in the public assemblies to discuss their rights and learn their duties.

Germany, more so than Scotland, England, and France, was tormented by sects, orders and rites of all kinds.

The Brotherhood of the Moravian Brethren of the Order of Frankish Religious Freemasons, or the Order of the Mustard Seed (1), the Society of Brothers of the Rosy Cross, etc., already existed there when the regime Ramsay's Templar was introduced there.

Two lodges, one from Unverden and the other from Dresden, adopted this system under the name of the Dresden Rectified Regime. Other at- The leaders followed their example and successfully propagated this new diet.

Charles Gathel, Baron de Hund, received into Freemasonry in Frankfurt-sur-le-Mein in 1742, affiliated with the chapter of Clermont in 1754, he then created a new regime in his lodge in Kitilitz

(1) The motto of the order was: None of us lives for himself.

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that under the title of Strict Observance which surpassed all known limits of Scottish Rite Freemasonry.

Following his system, a bizarre amplification of Ramsay's, The Order of the Temple had not ceased to exist. Its assertion rests on a fable enacted in two grades: the Chosen One of the Nine and the Chosen One of the Fifteen, and here is the outline:

In 1503, two unworthy knights, who represent us the allegorical authors of the death of Hiram, Noffodey and Florian, were punished for crimes and deprived of their commanderies. They asked the provincial grand master of Mount Carmel to... They had possessions they could not obtain. [They murdered him, hid his body under debris from bushes and fled to France. Upon arriving in Paris, they accused the Templars of the crimes the most abominable, which led to the dissolution of the company ...and the death of his grandmaster, Pierre d'Aumont. provincial of Auvergne, two commanders and five knights... They fled to Scotland disguised as stonemasons. There they found a contingent of followers with whom they resolved to continue the order. To escape persecution, they borrowed from architecture symbols under which they sheltered their doctrines, and took the name Freemasons. In 1771, the seat of the Grand Master was transported to Old Aberdeen, and from there the order spread throughout Germany, Magne, in Italy, in Spain and other parts of Europe and the East India Company, in Holland, which possessed great wealth, immense properties, and whose members obeyed nothing less to the laws of the country.

The goal of the followers of the Strict Observance was not to continue to seriously maintain the Order of the Temple, because they recognized that, the time of fanatical crusading having passed, it would have been for them It would be madness to venture into such an undertaking (1). But they wanted to form a separate society in Germania, in a political and religious purpose, aiming at the happiness of its members and to the improvement of society. [They took as an example the company of the East India Company, in Holland, which possessed great wealth, immense properties, and whose members obeyed nothing less to the laws of the country.

(4) Statutes of the illustrious order of the Strict Observance, published by the provincial in 1767. – Anti-Saint-Nicaise, 2nd vol., pages 181–202.

The main means on which they based their success

Their undertaking was: 1° to gain the protection of the princes,

in order to spread freely throughout the world under a high influence; 2° to acquire land in order to establish businesses, charitable institutions; 3° to give encouragement-transfers to commerce and industry; it was, in a word, of to veil their plans from the eyes of the common people without, through works philanthropy projects.

The name of the order they were continuing could harm the pros-The peril of the enterprise had to remain secret. Freemasonry would serve as a cloak or shield for this order until it could safely show herself in broad daylight; she would be the base, and it is from among its members that it should recruit its followers.

The names of the initiates were followed by characteristic denominations. ristics. A large number of princes, statesmen, savans, etc., were affiliated with this institution which had distributed Europe in various provinces (1),

Other sects with Masonic forms soon emerged drawing from this fertile stock. The main ones were those of the Clerici, or Clerics of the Late Observance, of the High Observance, of The Exact Observance (2), of the Zinnendorf rite, of Illuminism of Weishaupt, offshoot of Swedenborg's spiritualism.

The Cleres, surpassing their elders in foolish pretensions, boasted that they alone knew the secrets of Freemasonry the places where the Templar treasures had been hidden. 1] It was necessary to be a Roman Apostolic Christian and to possess all the degrees military personnel of the Strict Observance to be admitted. Their rite was divided into ten grades in which the principal tasks were handled-element, according to the practice of other German sects, of alchemy, of

(1) Here is the designation: 1st province Aragon; 2nd Auvergne; 3rd the West or

Languedoc; 4° T,yon; 5° Burgundy; 6° Great Britain; 7° Lower Saar,

the Elbe and the Oder, Prussian Pulogne, Livonia and Courland; 8° Germany AMPÉTIERRES the PO, the Tiber, Italy and Sicite; 9° Greece and the archipelago. (Acta Latomorum, 2nd vol., p. 134.)

(2) The Strict was the continuation of the Templars; the High was dedicated to the en-signification of magic, cabal, divination, etc.; the Exact participated

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magic, cabal, divination and evocation, that is to say dreams, lies, everything that had no connection to the healthy Freemason.

The superiors of this order, founded on hatred and rivalry with the Strict Observance, known in 1788, included Baron de Raven, the private advisor Duffel and the Protestant theologian Starck.

Zinnendorf, chief surgeon of the Berlin General Staff, was Knight Commander of the Strict Observance and Director of lodges in Prussia when a man named Cklach, an accomplished juggler of Sweden, informed him of a new Masonic system.

Zinnendorf modified it and gave it his name; after great sustained struggles against other rites with courage by the nova-
The new regime, with its leader and followers, was consolidated. In 1772, Louis-George Charles of Hesse-Darmstadt was appointed Grand Master of Zinnendorf, deputy grand master of the new rite. It was composed of seven degrees divided into three series.

Some authors report that the deputy used his influence on grand master to obtain from the Grand Lodge of England a constitution of the national grand lodge of his regime at the seat of Berlin. A treaty was concluded with her in 1773. She imposed on the new The Ja regime, on the condition of fighting, the Templar system and the order of Strict Observance.

The Zinnendorf rite was a great success. It was followed until...

Berlin declared it was abandoning the 'high degrees' system so as not to to now follow only the symbolic ranks. One year later, the The grand lodges of Hanover and Hamburg allied themselves with her ct embraced his system which is today the main one in Germany as in England.

The Templar system, which absorbed Freemasonry, did not fix not all the attention of the curious. Spiritualism counted in the German passion, a crowd of believers divided into several sects.

Swedenborg, one of the most famous secretaries, had been, thus As we said earlier, the creator of a religion new into which he had introduced ideas and forms Masonic. He had studied our mysteries and traced them back to them. our doctrine to the Egyptians, the Persians, the Magi, and the Jews.

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He wrote The Heavenly Jerusalem or The Spiritual World to serve Gospel to his followers.

It was in Tartary, a land ruled by patriarchs, that the word lost, that is to say, the original innocence had to be rediscovered. He considered Jesus Christ the creator as the one true God, the source inexhaustible in life, love, wisdom, warmth and light—First. According to his system, death was only a transitory act during which man left earthly life for life celestial or eternal.

Swedenborg had established his system within a Masonic rite divided into two classes of grades called temples.

First temple: Apprentice, journeyman, chosen master.

Second temple: Companion, master craftsman, grand architect tectate and knight commander, Kadosh.

Swedenborg was succeeded by Weishaupt; his system, more positive, more political than Swedenborg's, tended to bring together Germany under a single government and to do all the

Various nations, one single nation. The princes and the nations disappeared—

They will rail from above the earth, and all fathers will be like Abraham. the absolute ruler of his family, and reason will be the only code of man. Such, in a few words, was the doctrine of the sect.

His main axiom was: The end justifies the means.
docility, unwavering submission, passive obedience
towards unknown leaders, considered to be the most perfect
and the most enlightened of men, such were certain laws of
the order.

Weishaupt, the antichrist of the unreasoning crowd, had
recognized the necessity of German nationality. Firstly, these were the first to recognize
efforts were aimed at gaining followers among the Franks
Freemasons. He explored the various regimes, boldly casting his nets.
and made a great catch of men. He promised the masons
to reveal to them secrets contained within the ranks
superiors who existed only in his imagination (1).

(1) Barrue! attributes to Knigge the creation and organization of the grades of the illu-
ministries,

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One of his most skilled and enlightened disciples, Philo
Knigge took advantage of the presence of a crowd of masons from all over the
countries gathered at the Wilhelmsbad convent in 1782 to propagate
the sect. Several members were initiated into it and took it with them.
their homeland. Avignon and Strasbourg are cited as having had
lodges of Illuminati. But this was mainly in Italy, in Austria-
it was in Russia, Holland, and Saxony that the doctrine made the most
of progress.

The known ranks of the Enlightenment were divided into classes
or buildings, as follows: |

First class or interior building – Preparatory grades
tion, or enlightened: Novice, minerval, enlightened minor, enlightened
major.

Intermediate grades: Apprentice, Fellow Craft, Master Novice
Scottish, Scottish knight or enlightened director.

Second class, or upper building. – Minor mysteries:
Epopot or enlightened priest, regent or enlightened prince.

Great mysteries: The mage-philosopher, the man-king.

A government of order was, as in the Strict-
Observance, established for each country.

Among the most famous innovators of that era was
Joseph Balsamo, nicknamed Count of Cagliostro. Born in Palermo

sent by his uncles to the Benfratelli convent in Cartagirone, where he learned the first notions of chemistry from the apothecary and of medicine. From her departure from the convent until the time of his Masonic inventions, 1} traveled to all countries, leaving After him came scandals and dupes.

According to the chronicle, it was in manuscripts dealing with magic, Egyptian masonry, from which he drew the core idea to to which he attached all his thoughts, the cement that served him to connect all his projects, the cornerstone of his ritual Egyptian.

Having established this ritual, he worked to give it the charm of the new-beauty, prestige of origin, number and variety of ranks, Finally, the magnificence of the ceremony. He first wanted to speak to the eyes of the crowd, for he knew that, once seduced, he

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would easily triumph over the intelligent part of the nation ma-conical. Its success was rapid and complete.

This system, at first glance, offered a laudable goal. It tended to human perfection through physical and moral regeneration. The the first nalière or philosopher's stone and the acacia were the first means of preserving the strengths and attractions of the youth; it was a potion of immortality. The pentagon was supposed to to restore man to his original state of innocence by purifying him of any original sin. He was making people re-examine the origin of Freemasonry-laughter at Enoch and Elijah, as Ramsay had brought his own to the Templars.

Enoch and Elijah had spread their institution throughout the parts of the world, where little by little it had weakened and become corrupted; Cagliostro came to regenerate it. That is how the Templars, According to Ramsay, they had spread true Freemasonry throughout country where it had lost some of its original purity, when he came restore.

Cagliostro recognized two forms of Freemasonry: that of men and that of women. His mission was to reform them and their to print a new activity, a new strength. Cagliostro

He was given the Egyptian title of Grand Copt. All his followers of-

were to have the utmost confidence in his promises. 1} obtained the gifts he bestowed upon them through visions and evocations

These evocations form the main part of the ceremony of Cagliostro; they are developed on an immense scale of ninety degrees.

"Apprentices, journeymen, and mistresses," he said

"Thory (1), formed the entire adoption lodge. The two

"The first classes were considered schools -in
"which the initiates underwent their novitiate to achieve the
"Mistress rank. Only mistresses were the
"great secrets, such as the mysteries of physical regeneration"
"that and morality, the art and power of evocations, etc."

"The first established mistresses had received, through the

(4) History of the Foundation of the Grand Orient, page 215.

"no personal power is born to the one who receives it"
"the success of magical operations. They themselves were supposed to em-
"to use the intermediary of a young boy or girl,"
who took the name of pupil or that of dove, depending on his
"sex. These children were supposed to be in a state of pure innocence-"
"Cence; the high priest, or, in his absence, the mistress who
"presided, gave them the power to operate; they alone had the
"Visions and CN reported. Everything was hidden from the eyes of..."
people present.

"The lodge was led by a grand mistress who was called
» active mistress (M.*. A.-.). She was usually accompanied
accompanied by twelve sister-mistresses, a number necessary for the per-
» perfection of the works; the number could be increased to twenty-four-
three. Each of them had a distinctive name borrowed from
"Those of the Sibyls, such as: Hellespontica, Erythraea, Sam-
Nian, Delphian, etc.

"In all important matters, and especially for the admission-
"Regarding the mistresses, one consulted either Moses, or the genies, or
the angels, whether the high priest, or any other person
"Dead or alive."

"For these mysteries, it was necessary to evoke them, summer."

"Not only did the mistresses conjure away supernatural spirits"
"relatives, they still had the power to reveal the events-
» ments which took place in places far from the one where
"They acted at the very moment of labor; they predicted"
"also the future. Here are the details of the operation necessary for

"This operation was not part of the ordinary work of the lodges,"
that she carried out her actions in the world, even in the presence of people
sounds that were not initiated.

"On a table covered with a green cloth, a carafe will be placed"
"of pure water and nine lit candles."

"The acting mistress will enter into adoration during which-"
» a few moments; after which, making the en- kneel before her
"Fan, who is to act as an intermediary, will impose both on him."

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"The breath of the high cophant, the gift of his power. These..."
» transmitted to their companions; but this faculty did not give-

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"Hands on her head; she will remain in contemplation for what-"
"a few minutes and will say to him: Child of God, I command him to repeat-"
» First WITH Me:

"Great eternal God! by the power you have given to
"Grand-Cophie, founder of the order, and by the one that procures me
"My innocence, I beg you to stop your benevolence!"
"to dedicate myself to my individuality and to give me the means to act"
according to your wishes and those of my mistress.
"After this prayer, the mistress will remain in ecstasy for some-"
"Quite moments to invoke the power of heaven upon the child, and"
"Finally, he'll place it on a chair at the same height as the carafe, summer."

It was in the vase that the apparitions took place, which were not
visible only to the child.

As always happens in such cases, the innovation found a
A crowd of believers and followers. Extraordinary events were reported.
foreseen or predicted in advance by the pupil or the dove, the may-
active braid. But these were only games of sleight of hand.
cut by acrobats in front of the crowd to attract them into the inter-
laughing man of the temple.

After traveling to the main cities of Germany, where he sought to spread his rite by fighting others and saying Assisted by God, he founded adoption lodges and performed miracles in employing its usual means of a dove or a pupil commanding the spirits.

_ [visited Saint Petersburg, Warsaw, where he obtained only a success- This disputed. He came to Strasbourg, where he practiced the profession of charlatan, and the cures he performed there, he said, were in such so numerous and so wonderful that in a short time his house found itself full of crutches left behind by the cripples. cured. He acquired a country house there which was named Cagliostro. Comine in Germany, he aroused enthusiasm among the masons, and "received during his stay in Strasbourg, according "His story, many honors, courtesies, distinctions, and * a large quantity of gifts in silver, jewelry and other » effects for him and his wife (1). »

(4) Life of Joseph Balsamo, Count of Cagliostro; a flight. in-So, Paris, at Onfroy, 1791. 1

He went to Naples and returned to Bordeaux, where, for eleven months, R he attended to his ordinary Masonic work. Having done the dove test behind a screen in communication with the angels, she displayed extraordinary clairvoyance. naire, which he took advantage of with gullible people.

From Bordeaux he came to Lyon; there he visited a lodge of the High Ob- service which brought him great honors; there he spoke with em- phase of his rite which attracted some followers; he commanded them to choose twelve masters and an innocent young girl to create

a lodge of his regime. The next day, he held the assembly and en- He taught that every man must be an apostle of God. He had a lent He swore an oath to his followers according to his system, and declared to them that Among them was a Judas. Indeed, says his historian, the len- tomorrow, after the dove exercises in front of the carafe and behind the screen, exercises that had the greatest effect, one 'of the twelve deserted the society. According to Cagliostro, this man was He was punished some time later; he was robbed and ruined.

The eleven disciples who remained faithful founded a magnificent lodge which It cost a lot of trouble and money. She had three apartments. distinct, each dedicated to one of the first three degrees. was called Triumphant Wisdom and was to have primacy over all the other lodges of which she was to be the mother and mistress.

He himself founded the lodge with a pompous ceremony described in a book that he left to his sons (his followers), as well as his a seal that depicted a snake pierced by an arrow. IT was named:

to whom he communicated his divine power. He gave them the model of a patent of institution on which he affixed his monogram, so that, he said, they might possess the sealed plate bearing the cipher of their founder (1).

His wife and he received rich gifts, mainly in Masonic ornaments, then they left for Paris. Some time later, the consecration of the building erected in Lyon took place. sent two deputies to preside over this ceremony which was of extraordinary magnificence. One of the followers gives

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(1) This piece is reproduced in the Masonic Review of Lyou, second issue quarterly, 1849.

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some details in a letter addressed to the Grand Copt (1). J In 1782, Cagliostro founded an adoption motherhouse in Paris. of high-ranking Egyptian Freemasonry. He received a large number there of people and worked there following his rite with two pupils. Their prayers, the seven angels descended from heaven, what they had not dared to do so until that day. He founded it in his home a second lodge, no doubt in favor of his most devoted disciples educated. No longer able to manage his task, his wife came to his help. M^{re} de la Motte having once attended one of his sessions, wanted to know the sex of the child a mother was carrying within her. The pupil, questioned by the Grand Copt, replied—said without hesitation that it was a boy, which fully satisfied the mother and the assembly. The chronicle forgot to say whether the prophecy is accomplished. In any case, Cagliostro, like all the most Even great seers could not foresee their own destiny. Implicated In the Affair of the Necklace, he fled to London, where he held several Masonic meetings. Forced to leave London, he moved to Basel

(1) "Our companions," this letter says, "have shown a fervor, a noble piety and

the work and the preparation lasted three days, thanks to a remarkable combination of circumstances, we were gathered 27 strong in the temple, the blessing of which it was completed on the 27th, and there were 54 hours of worship.

"We will not attempt to recount the divine ceremony to you... We will tell you, however, that at the moment when we asked the Lord for a sign who made us know that our vows and our temple were pleasing to him, while our master was in the middle of the air, and the first philosopher appeared, uninvited, of the New Testament. He blessed us, after bowing down before the blue cloud, whose appearance we obtained, and which rose upon this cloud of which our young The dove could not bear the splendor from the moment it descended to earth. "The two great prophets and the destroyer of Israel gave us signs" capable of their kindness and obedience to your orders; everything contributed to making: "The operation was complete and perfect, as far as our limitations allow." (Life of Joseph Balsamo, book previously cited.)

We made fruitless searches to obtain some remains of this site ancient lodge. Its existence cannot, however, be called into question; it is confirmed by the following facts recorded in documents reproduced in Acta Latomorum.

In 1785, Cagliostro, having been summoned to the convent in Paris by the Philateles, he proposed. He decided to go there; but he soon changed his mind, demanding that they make themselves previously initiated in the Egyptian mother lodge of Lyon. They refused, and invited—rent the members of Triumphant Wisdom to bring to the convent the tribute of their loyalty. They replied that they were obliged to comply with the prescribed rules. by the unknown leader of true Freemasonry; they abstained.

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and created in his home an Egyptian lodge modeled after that of Lyon, and to which he gave the other of mother lodge of the country Swiss.

He then went to Biel, Aix, Turin, Genoa, Verona, to Rovcredo, in Trento, etc., where he successively occupied himself with nonsense. But his destiny, in some ways similar to that of the bird that the venomous reptile fascinates and attracts to it by an irresistible and miraculous power drove him towards Rome, where The inquisition and death awaited him.

He arrived in this anti-Masonic city in May 1789. He appeared. He learned that a lodge existed there and wanted to visit it. As elsewhere, He advocated his rite there, which people wanted to know; he communicated his manuscripts to several followers who considered him from then on

with the lodges he had established everywhere, hoping to profit from them new financial resources. These eventually closed he paid attention to her requests and found himself in deep misery. Until now, he had shrunk away from the fear of the Inquisition. by refusing to create Egyptian lodges in the States of pope. But need triumphed over his scruples; he threw away the pre-the first foundations of a women's lodge, believing they would find there resources. His plan failed. He communicated his ritual to some followers who refused to pay for his constitution-tion. The fear of being betrayed by one of his initiates caused him to fall to feet of a confessor to whom he confessed everything in the hope of obtaining his pardon. He wrote to the lodges of his correspondence that, victim He had been imprisoned following a denunciation, and was seeking... prompt assistance. What he feared soon came to pass. 11 was 'arrested; his manuscripts containing the entire system of his rite, his His ornaments, Masonic jewelry, and correspondence were put under the sealed islands of the holy office which conducted his trial.

But most of his followers already had their eyes opened. They knew that it was just an imposter who had wanted to shoot pro- They acted in good faith and abandoned him to his judges. Some Only fanatics pitied him.

After a lengthy legal process, he was sentenced to death as

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dogmatic heretic, etc. However, Pius VI commuted his sentence in a perpetual prison in a fortress.

Some time later, it was learned that he had died at the castle. Saint-Ange.

The desire to give our readers a succinct notion of these famous sects that men with little knowledge of history and Masonic knowledge has been confused with our institution. because they had borrowed its forms and uses, has taken us beyond the scope of our topic. Let's return to our steps.

The creation of lodges, chapters, councils, colleges, of regimes, by simple irremovable masters or simple at-bound by at least a problematic skill, had thrown anarchy in the administration of order, both in France and in Germany and other countries.

The Grand Lodge was often troubled by its creations. recent ones who claimed a right of supremacy over it (1). The latter demonstrated to the workshops of her obedience the futility

to the moral qualities of the followers; but to reason these latter pre- would create ranks, titles and ornaments.

The Grand Lodge was therefore led to take a measure of rigor that his dignity demanded.

On August 14, 1766, it abolished all the constitutions of chapters. very, and forbade his constituents to recognize any in the future of these illegitimate powers.

This stoppage was like the prelude to the one that would break the The Grand Lodge itself a few years later.

Protests and scenes of disorder disturbed the proceedings. These members of the Grand Lodge grieve the true adepts who see Ja Freemasonry in its principles, in its dogma, and not in empty formulas, in more or less pompous ceremonies Its meetings were banned by order of the government.

It is undoubtedly such facts that have led authors to

(t) Like the English Grand Lodge, with which it formed an alliance in 1767, it did not conferred only the three symbolic degrees.

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to write that Freemasonry counted its most dangerous enemies placed among his followers.

The work of the Grand Lodge was not resumed until 1771. During his inactivity, disaffected individuals known as The banished brothers had held secret meetings and formed workshops. [Their aim was to replace the Grand Lodge with a new power, they had appointed the Duke of as their Grand Master Chartres, which we have already discussed. But when the Grand Lodge resumed his work, the constitutions granted during the interdict were cancelled, and all the lodges were obliged to renew their titles. Commissioners were appointed to reorganize the Masonic order and hierarchy. These, in concert with the Banished brothers and the Duke of Luxembourg, substitute for the grandmother three, met to form a new constitution.

On December 24, 1772, they declared that the former Great- The lodge had ceased to exist and a new body would administer it. the order under the name of Grand Orient of France.

The new government appointed a commission in 1773 to examine all known grades, recast the most important ones and

The commissioners became lost in a maze of rites and regimes my, sects, etc., and presented no project.

However, in 1781, the Grand Orient established within its ranks a chamber known as the chamber of high ranks, to which he entrusted the special mandate—a task that the first commission had been unable to accomplish.

The Senate committees of that time did not contribute any more than those of today's senate, a great speed in their work. The chamber of high ranks did not present its report five years after her appointment. She had divided the top grade of four orders: the Chosen One, the Knight of the East, the Scotsman and the Knight Rose-Croix. The three symbolic degrees completed the sacred number of seven. Each grade had its own instructions and code. The Grand Orient adopted this project under the name of French Rite, and declared that it would only one admitted and practiced by the lodges of its correspondence.

A large number of French lodges refused to follow the new rite, and the foreign lodges did not welcome it any better.

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However, time has proven the Grand-Commission right. East; he went further than she did in the reform of the thirty-three rungs of the Scottish ladder. Twenty-eight have worn out; there are none. Only five remain in practice: those of apprentice, of companion, master, Rosicrucian, and Kadosh. The others do not are more than just historical relics.

The chapters of the foreign lodges ceased their relations with the new rite, which nonetheless persisted in its system, and carefully took care to secure the support of the dissenting orders which were to ensure its existence and consolidate its power.

In 1775, the Grand Orient received Scottish directories from the Reformed Freemasons from Germany established in France Meeting request.

These directorates had a name and a seat of authority. individuals; each exercised supremacy within their jurisdiction Masonic. The one in Strasbourg was called the Directory of Burgundy, the 5th province; that of Auvergne was based in Lyon, under the title of Directory of Auvergne, 3rd province; that of Occitania was in Montpellier, and was called Directory of Occitanie, 2nd province. These three distinct institutions, united by the same principles, the same doctrine and the same Masonic forms, were designated under the general name of French Language.

This rite was a continuation of the reformed regime of Dresden, and was based on Ramsay's Templar system.

The initiation ritual is divided into two distinct but related parts. by an intermediate grade. The first is called the external order-

laughter, and the second inner order. The outer order comprises

the grades of apprentice, journeyman, and master, which are the same as those of other rites; the internal order is composed of the equestrian chapter, of the novice and the knight. The intermediate grade- The diary that unites these two orders is the Scottish master of Saint-André.

Here are some of the practices followed in the initiation process. of this rite (1).

(4) We owe most of our information on the rectified regime to the ebli-

"The honor of the Freemasons." Pernot, Venerable Master of the Besançon lodge, and Aubry, provincial of the rectified regime.

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No one can obtain the first level of education without having was deemed worthy of this favor by his morality, his intelligence agency, his education, and a certain fortune that put him at shelter from the need for help. Once admitted, he does not manage to second degree, after having proven in writing that he has taken care of the rank he holds and makes known his opinion on the order Masonic. The same applies to the third degree.

To reach the Scottish master level, the recipient must give evidence that he has acquired all the necessary knowledge to the one who possesses the third symbolic degree, considered as the ultimate in true Freemasonry. |

The Scottish master or intermediate grade includes instruction- tion of all degrees of the Scottish scale, from the third up to the eighteenth, excluding the rank of elected official, formal- prohibited by the reformed regime. The Scottish Master degree granted as a reward for services rendered to the order by a large accuracy in fulfilling one's Masonic and civic duties. It is in this rank is chosen for candidates for the Knights of the Benevolent Order. saints of the Holy City.

The reception of a knight is in accordance with that of the other orders of chivalry; it consists of a profession of faith, a vow of order, an act of obedience to legitimate superiors, novitiate of at least one year, armor of the knight receiving a name of order, escutcheon, coat of arms rules and motto.

A commission had been appointed by the Grand Orient to examine the request of the directorates. On May 25, 1775, elk present a report entirely in favour of the proposed meeting.

The merger treaty was formulated in twelve articles; by article V, the Grand Orient of France and the Scottish directorates conserve respectively and exclusively held the management, the administration, the monitoring of their rite; they promised to maintain such discipline in their workshops, that the political government-tick would never have any reason to make any reproach on their occasion to the Grand Orient, a natural guarantor of good order and of the tranquility that reigns in all the lodges of France.

The same treaty of union made the two rites compatible and

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allowed members of one to affiliate with the other. The establishment—the formation of a Scottish lodge, far from harming the French lodges already established, this offered them the advantage of extending their relationships by—everywhere the Scottish regime existed.

On August 19, 1776, the Grand Orient decreed that the treaty of union would be notified to all lodges of both rites.

A Masonic code of the united and rectified lodges of France and a general code of regulations for the Order of Knights of the Order of the Knights of The laws of the Holy City were discussed and adopted at the convent national of Gaul in November 1778. They were executed in all the lodges and chapters of the French Language up to the General Convent of Wilhelmsbad, in July and August 1782, where they were retained (1).

The revolution of 1789 interrupted the work of this regime which we see reborn in 1807 in Besançon.

The Freemasons... Knights of the Holy City and members of the committee

to gather the scattered materials of the reformed rite and the Sincerity lodge and Perfect Union. They urgently issued the following decree:

"Whereas the members of the Burgundy board, sitting in Strasbourg, scattered, cannot attend to the interests of the institution, the officers gathered in Besançon take the title of Directory of Burgundy, 5th province of the order, and decide that a deputy will be sent to Paris to prepare for the election of a national grand master, a chancellor and a grand directory of France, composed of nine members.

The lodge at the Centre des Amis, affiliated with the one in Besançon, had The amended system was adopted. A committee was formed with the participation of two workshops, under the name of the Directory of Neustria, which elected for National Grand Master, F.*. Cambacérès.

From this day forward, the Neustria Directory met every weeks. An active correspondence soon developed between the isolated members of the former directorates. Those of Septimania and of Occitanie, sitting in Bordeaux and Montpellier, approved

(1) These codes were published in the Masonic Review of Lyon, 11th year, pages 59, 244 and following.

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the works carried out in the name of the Burgundy directory. We are– it was hoped that the directorates of Lyon and Marseille would follow this for example, and that the rectified order would soon be restored in France in all its splendor.

On January 31, 1808, the Burgundy directory decreed that the The lodge Sincérité el Parfaile Union, of Besançon, would be the great– Scottish lodge of the rectified regime of Burgundy; that all its members would move from the rank of master to that of eco– master I know, with communication of all the grades of the French rite until– than to that of the Rosicrucians, according to the old custom of the regime.

On January 24, 1808, it was decreed that the knights would not recognize would treat in the adopted system that the three degrees of masonry–

Benevolent knight.

On May 14th, the Scottish directory was confirmed by patent-your specials from the grandmaster.

Finally, on January 29, 1810, a decree established the prefecture commandery of Besançon and invited the grand master to elect a provincial grand master of the 5th district, the 2nd and 3rd districts having The choice of this appointment was left to the sovereign grand master. F.-. Willermoz was appointed to the post of Grand Chancellor of the 2nd, sitting-giant in Lyon, and F.*. Allut to that of the 3rd, sitting in Montpellier. The Grand Prior had his seat in Basel.

On April 24, 1811, the Grand Orient adopted the Rectified Scottish Rite under its special protection and frees him from all submission (1). The lodge of Strasbourg renounced its former rights and declared general-how to no longer want to compete except through feelings of friendship and of dedication (2).

(1) At that time the directory of Burgundy, 5th province, was composed as follows:

De Bry (Joannes, Eques à Siclla, Maltre Prov.-., prefect of Doubs; de Raymond (Ludovicus), Eques ab Herba, provincial chancellor; Branch (Felicianus), Eques at Ramo Oleaceo, prefect of Besançon. Ledoux (Cæsareus), Eques in Tritico, treasurer, president of the Committee. Ferroux (Stephanus), Eques to Vitibus, dean. Pourcellot (Marcellus), Equ to Gladiolo, prefectural chancellor. Darlin (Ludovicus), Eques ab hyssopo, master of ceremonies, mayor of Besançon. Marchant (Carolus), Eques to Nubibus, inspector of "ovices, Seguin (Artouius), Eques in Quercu, seat of administration. Ordinary (Joannes), Eques at Manua Argentea, id.

(2) If the chronicle is to be believed, followers of Strasboury would have vainly attempted in 4817 to re-establish the provincial lodge of Burgundy in this direction.

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The combined lodges of Sincerity-Perfect-Union and Constant-Amüié, of Besançon, alone professes the rectified regime today (1).

In 1786, the Grand Orient made a treaty of union with the chapter-general of France, into which the council of

In 1799, an incident occurred between the few former members of the Grand Lodge and the Grand Orient, a concordat that put an end to the division of Masonic powers that existed in France, since 1773.

However, its integration into the French rite was not unanimously sanctioned

Followers of the Scottish Rite had refused to recognize the obedience of the Grand Orient. The latter had forced them to close the gates of his temples. Some disgruntled masons had gathered in a cellar at a caterer's, and had established there Secret meetings. – Lodges, without consulting the rule or reason, embraced their cause.

The famous Stephen Morin, whom we saw depart in 1761, for America with full powers to spread the ma- Scottish nonsense in twenty-five degrees, was returning from Charlestown and became part of the small church. Other travelers arrived Also from the New World: They all took the lead among the dissidents. Parisians who openly displayed the flag of dissent. De Grasse-Tilly, whom we have already mentioned, created a supreme- council of 53 degrees which bore the title of Pompeii, because of the name of the gallery in which he held his meetings. He conferred his new ranks for vain and unconcerned followers Masonic orthodoxy. He created workshops which, animated without doubts of a good spirit, unwittingly brought anarchy into the order.

The lodge of Saint Alexander of Scotland, which had replaced that

(1) The board is currently composed of the following Brothers*:

Jansun (Carolus), Eques at Nubibus, provincial master; Pernot (Augustus), Eques to Charitate, general visitor; Aubry (Joannes), Eques à Flore rubro, chancellor provincial and prefect; Proudhon (Claudius), Eques in Corona aurca, doyeu; Jussy (Joannes Francisus), Eques ab hyssopo, treasurer; Craplet (Ludovicus), Eques at Columbis, Inspector of novices; Vivier (Claudius), Eques at Columnis, prior.

Two members must be #imis to complete the number nine.

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of the Social Contract, favored with all his efforts, under the pretext of tolerance, the Scottish schism. His authority was accepted, and She chose Prince Louis, a brilliant name, as her Grand Master. Dubious authority, negative power. The officers were elected among the distinguished figures of the time. But, to the vanity of Human things! The names of simple initiates devoted to the order have remained in the annals of Masonic history, and none of Those from this lodge did not survive.

However, the French rite, which had long had in mind He was watching over the building of Masonic unity in France. He knew- He knew the schemes of his new rival, he knew her vulnerable side- He reportedly bought the powers of the American founders.

their mysteries, their science, their ranks, and there was no misfortune in them.

The process was no further advanced. It was then that the pact of union took place. Signed at the Hôtel du Maréchal Kellermann.

Thus, the Grand Orient, which already held bare ownership of the twenty-five primitive Scottish degrees, had just added to his domain the eight new ranks of the King of Prussia.

Through his successive acquisitions, he embraced all the rites, all regimes. But this truly imperial power was of short duration. When, like the archangel, he crushed with his all-powerful foot the serpent of discord, the latter proudly raised- They are the head. Followers without principles, without character, without dignity, sought to break the concordat.

The Grand Orient, it is true, provided them with a slight pretext. He had declared, on December 19, 1804, that he would profess all rules, provided that their principles were in accordance with general system of order. However, on July 21, 1805, he had decreed a directory of rites with full power to reject or admit all Masonic systems not yet recognized by nominati- This creation, a consequence of his initial declaration, was interpreted differently, and the fight broke out with more with more fervor than ever. The Scottish Americans declared of new independents of the French rite. The sensible followers of this- el, now abandoning the means of conciliation attempted up to That day, they resolved to let the dissidents go. However, it was agreed in Pamiable that the Supreme Council would have an existence

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independent and that it could issue constitutions to workshops superior to the eighteenth century; that the Grand Orient admitted—would nister the workshops below the nineteenth century, that is to say at starting from that of Ruse-Croix. The Grand Orient, possessor, As we have seen, of all rites, of all regimes, temporarily retreated into the French rite which embraces the eighteen Scottish degrees, reducing them to seven. But his rivals drew a serious conclusion from this. They have claimed that he had renounced the exercise of higher ranks on the 18th, and they have always disputed it with him since then; and they dispute it with him. Even today, the ability to set up workshops above of the 18th. |

It is from this period that the incessant struggle which divides these dates. Two rites cause so much harm to the Masonic order.

We cannot enter into all the discussions, the stories—tations, the quarrels that have divided two powers for so long made to understand each other, to love each other and to administer order together masonic in France. The questions raised by pride and the vanities are of little interest and offer only the spectacle of human poverty.

With the Supreme Council of Pompeii had come a rival a new council, that of the Prado; then with these another council, that of Misraïin. It was disorder, an into— anarchy maple in the temple of reason, justice and fraternity.

However, one of the most courageous members of the dissident movement resolved to triumph over evil; General Fernig, in concert along with a few other distinguished initiates, worked on the reorganization—the establishment of a single Supreme Council. In 1822, the table of its members were arrested. The Count of Valence was appointed Grand Commander

commander in place of Cambacérès; the Count of Ségur, lieutenant—

Grand Commander; Count Muraire and Baron de Feruig, Secretaries of the Holy Roman Empire. Members who did not possess the 33rd degree were called upon to form a lodge known as the Comman—derie, which was presided over by the Count of Ségur.

On September 12 and 15, 1815, the Grand Orient created in within it a chamber of high ranks, under the title of Council supreme of the rites, and at the same time established a superior workshop,

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under the title of Grand Council of Rites, which later took the name of Grand College of the Riles, Supreme Council for the France and its French possessions.

He declared himself, by virtue of the 1804 treaty, the sole legitimate possessor time of the ancient Scottish Rite accepted, considering the Supreme-Council as schismatic and irregular. This claim offended the tolerant spirit of some lodges in the provinces, which, through wise men observations brought the Grand Orient back to more fraternal towards his rival. Finally, on November 6, 1841, on the instances of F. Bouilly, special representative of the Grand-master, and according to the report of F.*. Desanlis, then president from one of the chambers of the Grand Orient, the latter left to workshops of his obedience the ability to receive as visi-the masons of the Supreme Council, and authorized those of his correspondence to visit Islands workshops of the rival authority. This A wise measure, aimed at the reconciliation of the two parts, and which were not sufficiently taken into account in the Grand-Oricnt, was coldly received by the Supreme Council. February 1st 48492, he sent a circular to his workshops in which, after Having announced the great act that had just taken place, he made them the following recommendations: |

"Remember that nothing has changed, as far as our obedience is concerned-
"Diction, to our constitutions, to our rite. Scottish Rite Freemasonry remains entirely
"In its entirety, without alteration. When you are in contact, either with
"lodges, either with masons of the Grand Orient obedience"
"From France, you will continue to welcome them with all the feelings-
"Means of concord, union and fraternity that Freemasonry"
* imposes on the children of light, without however the ranks
"The vestments they may wear entitle them to honors"
"which belong only to the masons invested with authority by the
"Supreme Council."

The Commandery lodge, annexed to the Supreme Council, took later the name of the Central Grand Lodge. The chapters and the Scottish Rite lodges were able to be represented there by mandates. silenced, but with very limited powers. The chief inspectors of the 33rd degree retained sovereign power and administration of the rite.

"After the February Revolution, the Grand Orient joined to the new system of government. The Universal Monitor reported on this approach in the following terms:

"A delegation of members of the Grand Orient, who have renewed their membership in the Grand Orient, came to place in the hands of the provisional government an act of accession to the Republic.

"This delegation was received by Messrs. Crémieux and Garnier-Pagès, members of the provisional government, and by Mr. Pagnerre, secretary-general, who are also: wearing the sash which indicates their affiliation with Freemasonry.

"Mr. Bertrand, second deputy grand master of the order," former president of the commercial court, representative of The grandmaster then spoke, saying:

"TO THE GLORY OF THE GREAT ARCHITECT OF THE UNIVERSE."
"The Grand Orient of France to the provisional government."

Citizens,

"The Grand Orient of France, on behalf of all the Masonic lodges—
"Chronicles of his correspondence, lends his support to
» provisional government.

"Although placed by its very statutes outside of the discussion—
"Since the struggles and political battles, French Freemasonry has not been able to..."
"contain the universal surge of his sympathies for the great movement—
» national social movement which has just taken place.

"Freemasons have always carried on their banner these words: Liberty, Equality, Fraternity; finding them again on the waving the French flag, they salute the triumph of their principles and applaud themselves for being able to say that the entire nation has received by you the Masonic consecration.

"They admire the courage with which you accepted the a great and difficult mission to establish on solid foundations the freedom and the happiness of the people; they value devotion with which you know how to accomplish it, maintaining the order which in is the condition and the guarantee.

"Forty thousand Freemasons, spread across nearly five hundred workshops, forming among themselves only one heart and one

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"In the same spirit, they promise you their support here to complete"
"fortunately the work of regeneration so gloriously com-
» started. | |

"May the Great Architect of the Universe help you!"

"Mr. Crémieux, a member of the provisional government, has re-
laid: |

|
|

"Citizens and brothers of the Grand Orient, | |
"The provisional government eagerly welcomes and |
"Please accept your useful and complete support. The Grand Architect of
"to support him. The Great Architect of the Universe wants all

"Let men be free; he has given us the earth as our inheritance."

"to fertilize it, and it is freedom alone that fertilizes. (Long live ap-
(Probation, applause.)

"It is true that Freemasonry does not have politics as its object;

"But high politics, the politics of humanity, has always"

"Found access to the Masonic lodge registry. (Yes!) There,
» at all times, in all circumstances, under the op-

"Freemasonry has constantly repeated these sublime words: Liberty,
"Equality, Fraternity."

"The Republic is in Freemasonry, and that is why..."

"In all times, happy or unhappy, Freemasonry has

"It has found members all over the globe. It is not

"a workshop that cannot provide this useful testimony, which he has"

"He constantly loved freedom, which he constantly practiced"

"Fraternity. Yes, across the entire surface illuminated by the sun, the French-

"Freemasonry extends a fraternal hand to Freemasonry;

"It's a signal known to all peoples." (Applause.)

"will become the shining pledge of the Union of peoples over all the
"points of the globe, on all sides of our triangle; and the
"The Great Architect of the Universe, from high in the sky, will smile upon this"
"Noble thought of the Republic which, spreading from all

"parts, will unite all citizens of the
» (Icrre.

"The universe gave the sun to the world to illuminate it, freedom"

» pressure of thought as under the tyranny of power, îa

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"Citizens and brothers of Freemasonry, long live the Republic-
» which» | |

"These words were met with unanimous applause."

"The delegation withdrew to repeated cries of 'Long live the Republic!'"
Long live the provisional government!

For a long time: a reform had been requested in the
composition and organization of the Grand Orient; also it had been
decided, on December 17, 1847, by a solemn decree, that henceforth-
but this Masonic body would then be composed only of the
deputies elected by the workshops of France. Thus were promulgated
the equality of rights in Masonic representation and
the admission of all workshop representatives on an equal footing to
the general administration of the order.

The political events of February 1848 had suspended
for some time the implementation of this measure;
but, by a circular dated March 25, the Grand Orient invited all
the workshops of France, without distinction of rite or obedience,
to send deputies to the new general assembly, called
to now compose the Grand Orient, and which was to meet
the following June 8th. It was in this assembly that the second
The deputy grand master and his representative submitted their proposals.
sees into the hands of the assembly, which immediately appointed
dignitaries in charge of administering the order, and decided
that, until the adoption of the new Masonic constitution, the
The Grand Orient, divided into three chambers or sections, functions-
would be as before.

Later, the new assembly appointed the commission in charge

In April 1849, this project did not appear to fully meet all of the requirements. the hopes of enlightened followers, but it is at this moment (June 1849) submitted to the discussion of the Grand Orient.

In 1814, the Rite of Misraim or Egypt, whose invention is, as we have said, due to Cagliostro, had been reintroduced in France, by two merchants from Naples. This rite claimed the right sovereign to direct all regimes as stemming from his single source.

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Several skilled and cunning followers of Paris are credited with the drafting of the main degrees of the immense Misrai- scale moth.

After the creation of the notebooks, a constitution was formulated. It fell far short of meeting all the requirements. Serious abuses

'had already infiltrated the administration of the rite. Also some FF.-., dissatisfied and scandalized by the traffic that the first importers tators performed this rite, and with the laudable aim of putting a In the end, they resolved, in 1816, to purify the ark and create a new supreme power of the rite. They formed a Supreme- Council, 90th degree, composed of Brothers Joly, man of letters, Anzou, private secretary to HM King Charles IV, Ga- Borria, former inspector and organizer of lotteries in Italy (1), Decollet, an employee in the administration of coins and medals, Méallet, secretary of the academic society of sciences, Ragon, head of office at the National Guard headquarters, Venerable of the Trinosophist lodge, Richard, head of the institution, Lange, trader, Amadiou, trader, Pignière, escalator leader dron, and Clavet-Gaubert, artillery colonel, who resigned, Member of the 90th degree of Naples. Ees FF.-. Joly, Ragon, Gabor- Ria, Decollet and Méallet were charged with filling the offices.

F.-. Joly claimed to be authorized to create, establish and constitute in France the rite of Misraïm in its four series and all degrees. who compose them, by virtue of the powers which had been delegates to Naples, in 1813, by the power of the established rite in This city.

They declared in their statutes that they would not be recognized in France other Masonic and legal authority than the Grand Orient of France, in which they wished to settle and work according to the

the first two series, symbolic and philosophical, comprising the first 66 degrees, which corresponded roughly to 18 degrees of Scottish Rite Freemasonry. As soon as the merger took place, the 90th degree It was supposed to be composed of 17 members instead of 9. The 8 new members

(1) Auzou and Gaborria, both Souv.-. GG.*. MM.-. absolute, at 90 and last degree of Misraim, valley of Naples, residing in Paris. (Great Book of Arch., (manuscript, from the Supreme Consistory.)

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followers to be elected were to be chosen from among the officers of the Grand-Orient. The 90th degree thus formed was to create a chamber distinct and independent under the name of Grand Consistory. Ccdernicr, guardian of the dogma of the rite, would constitute and administer would treat the last two series of grades from the 66th to the 90°. Such were the bases of the project to address the Grand Orient. As we can see, this organization was none other than that of the Current Supreme Council. The proposal was made to the authority of the rite French; commissioners were appointed from both sides. The discussion dragged on. The officers of the Grand Orient, contrary to those consulted in particular had promised their support; but, when When the time came to decide, the proposal was rejected. Grand Consistory, which had already delegated powers to the consul from France to Cairo, to establish in that city a sovereign misraïmite power, in order to justify the title of rite from Egypt, abandoned his hopes and his work.

However, the rite had made converts during the short duration of the consistory. The Lodge of the Scetateurs of Zoroastre, founded at that time, was numerous and brilliant. The F.+ Gannal, who presided over it, had employed physics, chemistry, etc., to to move and greatly impress the novices during The initiation. Trials took place outside the temple. Freemasons from all regimes wanted to attend this new genre of the show, which was a scandal for many.

-Grand Orient, as we have said in a previous chapter-

cedent, spoke out against the innovators who were forced to close their lodges.

hopes, suffers the same fate as those of the capital.

After 1830, some Misraïmite lodges were reconstituted in Paris, Lyon, and other cities. Lyon was annexed This adoption lodge, whose work was active; but one morning We learned that the Grand Master and Grand Mistress had disappeared. It appeared. The lodge fell asleep.

The two obligatory festivals of the cc rite are fixed at the equinoxes. of spring and autumn. The first is called the awakening festival of nature, the second crack in nature's rest. The four

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The final degrees are specified under the title arcana arcanorum, and contain, it is said, all Masonic science (1).

After the 1848 revolution, the Rite of Misraïm refrained from to join the new government. It is administered by two great conservatives or two great administrators. The the Rainbow lodge of Paris, to which is attached a lodge of a- The option, it is said, is flourishing.

At the beginning of March 1848, one saw posted on the walls From the capital, a poster calling on Freemasons of all rites, of all regimes to meet in general assembly to establish to achieve Masonic unity in France. At the bottom of the poster were the names of some members of the Central Grand Lodge and of the Grand Orient.

A provisional commission was appointed which proclaimed the foundation - union of a national Grand Lodge whose active members of all The rites were part of it, and it did not recognize any rank. above that of master. This commission, accompanied of a large number of followers, presented himself at the Town Hall to to demonstrate adherence to the Republic.

"The Masonic delegation of March 10th, reports one day- nal (2), composed entirely of Freemasons of the Su- obedience First Council, departing from the Place de la Bourse, flag in the colors national symbols at the forefront, surmounted by Masonic symbols, and bearing On its folds these words: Freemasons. Three hundred FF.*., marching In pairs, they attracted all eyes with their solemnity. They arrived At the Town Hall, seven FF.*. received the apprentice's tablar. It- Among others were the FF.*. Vanderheyem, Duplanty and Jules Bar- "They entered the room where Mr. de Lamartine received them." Brother Jules Barbier then spoke the following words with emotion:

"Citizens, members of the provisional government, a meeting"
"of Freemasons who belong indiscriminately to all the
"Rites comes to present itself before you with the apron as its badge,"
"That is to say, with the symbol of equality and work."

(1) Philosophical and interpretative course on Initiations, by Brother Ragon. 1 vol. in-8°, page 545. – See this book for the analysis and explanation of the four degrees.
(2) The Freemason, year 1848.

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"We are all, in fact, workers working with a
"equal ardor to the construction of a social edifice where everyone has his
s place and the share of happiness that is due to him.
Accustomed to seeing brothers in all men, imbued with
"The sublimity of this divine saying: 'Love one another'"

"others," we greet with the most enthusiastic acclamations the governor–

"Republican movement which has been inscribed on the banner of France"
"This threefold motto, which has always been that of Freemasonry:
"Liberty, Equality, Fraternity."

"Yes, citizens, our humble banner is that of unity,"
» of sympathy between all French people as between all
"peoples. It is in this capacity that we come to offer it to the government–
"Provisional measure at the expense of Vivila République!" (All the deputies
(The tation shouts: Long live the Republic!)

Mr. Lamartine replied:

–"I do not have the honor of knowing the particular language that
You speak; I am not a Freemason, I have never been one.
My life has given me the opportunity to be unaffiliated with any lodge. I will speak to you
So, in a way, a foreign language, thank you.
However, I know enough about the history of Freemasonry.
"to be convinced that it is from the depths of your lodges that are
"emanated, first in the shadows, then in the twilight, ct
"Finally, in full view, the feelings that ultimately made the
"a sublime explosion which we witnessed in 1790, and
"which the people of Paris recently gave to the world"
"of days, the second and, I hope, the last performance.
"These feelings of brotherhood, liberty, and equality, which are

"sometimes courageously scrutinized, propagated, professed by you"
"in the specific enclosures where you have hitherto kept your
"Sublime philosophy. These feelings, which had had to be hidden,"
" can now be proclaimed openly; their propagation-
"The lion will be all the more powerful as they spread from all over"
"mouths on the entire nation without the need for
» to conceal them under some kind of symbols.

"Reason no longer needs symbols; today it is the

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A cloudless sun, our eyes are strong enough to fixate on it, and if
You keep these flags, these signs of, for a few more years.
freedom, equality, work, with which you present yourself
In our presence, you will no longer consider them a necessity.
you will keep them as a faithful and glorious memory of the tra-
values that Freemasonry has endured in difficult times
ciles, and whose testimony she now presents to the genre
human.

"Just one more word, gentlemen."

"I said earlier that I didn't know how to speak the language"
"of Freemasonry, but I know how to speak like you this
"Great language of the people, which the people have spoken so nobly"
» for us for three days, |

"I thank you, not on behalf of the provisional government-
"evening of the Republic, which is nothing but a passing emanation-
"manages, fleeting and disinterested, which is nothing but an acclamation of the
"People, who have no other right than that of their devotion"
"The circumstances under which I speak to you as a government; but
"I thank you on behalf of this great people who have made the
"France and the world, witnesses to virtues, courage, and moderation"
"ration and humanity that he drew from your principles which have become
"Those of the French Republic."

The delegation presents a banner in its colours as a tribute
national, surmounted by the attributes of Freemasonry. It
he retreated, shouting "Long live the Republic!"

A general assembly was held on May 29th. More than 500
Followers, without distinction of rites, attended this session, presiding
Dedicated by F.-. Jules Barbier, orator of the Central Grand Lodge.
Several assistants protested against the creation of a new
Grand Lodge, considering it harmful to order or anything else
less as useless. They based their reasoning on the
good intentions that the Grand Orient had just shown for

the head of the Masonic movement, and it was not necessary to cross its march. They told the commission of the new Great-Lodge: If you so ardently desire the merging of rites, the unity In order, why didn't you come to an agreement with Île?

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Grand-Orient, with the Supreme Council and Misraïm? This one folds-quait, through the voice of one of its members: "When you want to demolish a house, we will ask the pictures that compose it if "Will they consent to let themselves be overthrown (1)?"

At the president's suggestion, after the debate, the following procedure was followed: appointment of a new provisional commission which would sc-to present a draft constitution in the next session:

This constitution was sanctioned on 15 ab 1848 and promulgated. The Grand Lodge was inaugurated on May 1, 1849.

Freemasonry in France today comprises five rites. assets monitored by four different powers; these are: the Scottish Rite ancient and accepted, practiced simultaneously by the Grand Orient and the Supreme Council; the French rite, by the Grand Orient alone; the rite of Misraïm, by the power of that name; the rectified rite of Alle-Magne, by the lodge of Besançon under the obedience of the Grand Orient of France (2).

All these rites are based on the same principles: Freedom, equality Union, fraternity; on the same doctrine: Do unto others as you would have them do unto you I would like them to make it for you. They differ only in color. their banners, their cords, their arrangements, their emblems Order, a few words and a few signs; they are indistinguishable that by their regimes from a political point of view and offer in this to conscientious philosophers of strange anomalies.

Thus, Misraim is the living embodiment of autocracy; a He alone governs the workshops of the rite, and he is irresponsible: he is a almost divine power. The Supreme Council is the personification of tion of oligarchic power; its dignitaries, appointed for life, are irrevocable. He calls to him the men who suit him, directs and administers, according to his will, the workshops placed under His obedience. He reportedly grants his lodges a great deal of freedom. But this freedom is fleeting, because it is not based on any law.

(1) The Freemason, year 1848.

(2) The Grand Orient also possesses the philosophical Ecissnie rite, that of Hé-

In Brussels, the first of these rites is practiced. No workshops are currently operating. to the other two.

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constitutive; it emanates from a sovereign will which len-
Tomorrow can replenish the benefits it spread yesterday.
Grand Orient follows the democratic system, but tempered by
restrictive laws.

These various rites are for us so many links in the great
Masonic chain broken by the passions of the order itself
is called upon to fight. This division of an ephemeral power
between men gathered in society to set an example of
self-denial, love for one's fellow human beings, in-
Intelligence and wisdom aside, this division is a true scourge.
for our fine institution. As long as there is no one among us
unity of powers, just as there is unity of principles and doctrines.
We will be weak and powerless. Let us stand aside, no more.
Let us wait, under the true banner of order, and let us all march.

together in the pursuit of social improvements, of happiness

of hurricane-ness.

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CHAPTER FOURTEEN.

Adoption Lodges. — Degrees of apprentice, of journeyman, of mistress, of perfect mistress,
Scottish, a Knight of the Dove, a sublime Scottish woman, a Knight of Benevolence,
of illustrious Freemason sovereign, of Princess of the Crown. — Extinction of adoption loc
— Masonic baptisms.

X called @drogynes, and who
A, CE LS, | preceded the adoption lodges
YA AU R % tion, did not have, despite
RER "appearance of frivolity, a lesser influence"

AR the others on morals and public spirit. They
CT undoubtedly felt the effects of the gallery, the stamp
ST from the time when they were founded; their ceremonies,
their forms, their uses had been created for the a-

closer to social classes divided by pride
wealth.

Freemasonry, entirely French in its chivalrous spirit,
Its artistic forms had gradually become imbued with the character
English, and had donned in our temples a cold rigi-
dity. In the beginning, therefore, the ladies could not be

| initiated into its mysteries. But soon they plunged their
glances from beneath the veil of the temple, and if their husbands did not dare
They still allowed them entry, at least

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approach. Then these companies were created, which we
we spoke.

These were not yet adoption lodges, but trials
of this beautiful order which, by recalling the influence that women
and the daughters of the priests of Egypt had exercised on the mys-
tères, the participation of Greek girls in the pu- ceremonies
the customs of initiates, the role of ladies in chivalry
The Middle Ages, linked by a chain of flowers, ancient times
in modern times. oo

Reporters indicate that abuses are taking place in
some of the orders that preceded the adoption lodges,
but it is presumed that the enemies of Freemasonry,
always eager for pretexts to spread slander, transform-
They turn purely fraternal ceremonies into scandals.

In any case, in 1774 the Grand Orient adopted the lodges
of adoption and covered them with his responsibility. A large number
of Freemasons, held back until then by some golden scruples-
they hastened to have their wives and daughters initiated into the method,
their sisters. Adoption lodges spread throughout Germany,
in Russia, in Holland, in Italy. England alone *OpPoss to
V. Introduction within this institution.

We will review the grades of pro-adoption a-
prement said. : |

Thory only counts four adoption grades, another writer
vain brings the number to five.

We have before us a handwritten book in which we
We count eight of them, whose titles and order are as follows:

1. Apprentice, 2. journeywoman, 3. mistress, 4. journeywoman-
done, 5th elected, 6th Scottish dignity, 7th princess of the crown,
8th ct last English amazon.

We possess other handwritten notebooks which bring the total to ten.
number of these ranks.

These are: 1° nnprente, 2° compagne, 5° mailresse, 4° mai-
perfect braid, 5th Scottish, 6th dove signet ring, 7th sublime-
Scottish woman, 8th knight of the Order of Charity, 9th sovereign illustr-
three masons, 10th princess of the crown.

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"This list being the most complete, we will follow it for presentations"
to analyze each of the grades it contains.

The temple of an adoption lodge, built according to the rules
ordinary of Masonic art, bore a name full of sweet
memories. It brought back to everyone's minds that stay described with such...
of charms by the author of Genesis, where the man and the woman
following God's laws, reigned in nature in the scepter of
purest happiness. The teachers of the adoption lodges were
fortunately inspired in naming the temple Eden
intended to receive people of both sexes, more specifically-
destined by a providential favor to work at
progress of humanity.

The East was called the climate of Asia, the West the climate of Europe.
The northern climate is that of America, and the southern climate is that of Africa. The
Regarding Masonic exercises, there were ladders, and one
The toasts served in banquet attire were called "Lamps".
grades were stays in the Garden of Eden.

The regulations of the adoption lodges contained a certain

social conventions.

No pregnant or sick woman could be admitted to

Initiation; no one could be received before the age of eighteen.

without being recognized as having a pure life and morals. The greatest circum-
"Conspersion was recommended to the FF.". and the SS.*.; pena-
rules were linked and fines were established against those who violated them
the regulations.

At the apprentice level, the recipient was confined in a
dark place, assisted by a sister, usually the last
received; she addressed questions to him relating to the situation-
preparation of her mind for the trials she was about to face. She replaced-
had the recipient's left leg garter fastened by a
blue ribbon, removed the sleeve from his right arm and the glove from his
with his right hand, he covered her eyes with a blindfold and introduced her
in the temple.

After the trials, the headmistress addressed these words to her:

" Madam,

"You will be admitted into a very respectable order; it will not

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Nothing contrary to religion, the state, or virtue happens there.
Listen then carefully to what virtue and honor have in store for you.
order them to do it.

Then the lodge's speaker explained to him in a circumlocutionary speech
consistent with the symbols of initiation.

After the speech, the novice swore an oath to listen,
to obey, to work, to remain silent, and received consecration
Masonic. The chief inspector presented him with a garter on
embroidered on them were the words: Silence, Verlu! The ceremony
ended as in an ordinary lodge.

At the rank of journeyman, a painting representing the garden
d'Eden was to be placed on a table in front of the high mistress.

"The senior inspector led the recipient into the room-

that every true Freemason must despise vain ornaments. She told him covered her eyes and led her into the temple, where she was subdued. She was then subjected to several symbolic trials. at the altar; the Grand Master addressed him with a speech for the en- to commit to practicing virtue.

At the rank of mistress, a painting placed in front of the altar represents- He felt the weight of various biblical themes, such as the sacrifice of Abraham, the burning of Sodom, etc.

On the table, placed behind the inspector, was a box opening by means of a spring and containing a core on which were These words were written: Silence, Verlu! Next to them were a small mallet and a small pair of scissors.

A large veil, as a symbol of modesty; she was led towards the high mistress, who made her restore the light and ordered her- born from striking the box several times with the mallet and the Scissors: it was the allegory for work. The box opening, the heart that which she left exposed was the symbol of the work accomplished. that is to say, a good, upright, virtuous, sincere and discreet heart.

The grand master questioned the inspector about the ranks that We have just analyzed it.

On the first day she had used the scissors to chase away the bird- Veté, mother of vices, and the false prejudices about Freemasonry.

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On the second day, she had grown stronger in her work and had
_ recognized the excellence of the order. hu |

The third day had given birth to a heart that had
learned that the art of Freemasons is to cherish honor, to |
to make even the toughest men gentle and compassionate, sympa- |
thiques the most cruel souls.

The grand master gave the recipient a reward
two garters on which were engraved these words, shared
Between each of them, on one: Virtue unites us; on the other:
Heaven rewards us.

{1 he gave him a golden hammer and a gold and silver ring
which opened and in which the secret was contained; it was uncorked
shaped like a five-pointed star, suspended from a cord to be
Worn as a necklace.

This grade was followed by numerous allegorical explanations,
At the rank of perfect mistress, the recipient's curiosity
was put to the test; while she was left to her own devices, one
He presented her with an opaque vase turned upside down on a concave tray.
In the vase was a bird; these objects were presented to it.
like a precious deposit, forbidding her to touch it. If she
had discovered the vase, the bird had flown away; she received a
She was severely reprimanded, and her reception was postponed. Had she resisted
Intrigued, the reception continued. After several others
Through trials, she was led to the altar beneath an arch of wands.
that the SS carried... and the swords with which the Freemasons were armed...;
She knelt on one knee, and the grand master removed the chain
which had been placed on her arm in the rank of apprentice, told her:
"It is time to break your chains, to break free from slavery; the pro-
The mass you are about to celebrate requires complete freedom.
She took an oath.

At the end of the ceremony, the grand master was brought
the deposit we were talking about, then he said to the recipient:
"You are beginning, my dear sister, a new life with a
"Great favor; raise this vase quickly." She raised the vase,
and the bird flew away.
The Grand Master added:

"Of all possessions, the most precious is liberty. Let us endure"

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patiently through the harshest setbacks. Sooner or later, a sccou- hand rable, guided by Providence, takes us out of it and returns us to ourselves.

Upon receiving the Scottish degree, the recipient was led to the temple her eyes covered with a blindfold, her head bare and her shoulders hidden under a large veil.

The initiation ceremony offered nothing remarkable.

When the initiate had taken the oath, the grand master released her. he lifted his arms and restored his sight, saying, "I am freeing you from the The bonds of vice to lead you in the path of virtue; go "Give a fraternal kiss to your Brothers and Sisters." In the re- Presenting herself in Scottish dignity, he adorned her with a white apron. lined with yellow, and he fastened a silver jewel around her neck, in star shape.

The sixth grade, Knight of the Dove, was, it is said, instituted at Versailles in 1784. It offered some similarity to that of the Log splitters.

His painting depicted a fast-moving mountain on which Noah's ark had stopped; a dove had taken flight towards the ark. At the bottom of the mountain were piled up livid corpses.

The grand master was called Father Noah, the dear supervisors eldest sons; the chief inspector alone had the privilege of inter- to maintain a particularly good relationship with the grand master, who addressed him info

Father Noah was seated in the east on a throne; above his

their heads were the transparent image of a dove and a dove

alive; he wore a red and green cord across his neck to which were suspended a trowel and a silver dove.

The recipient was ushered into a room where the son the eldest, carrying a lamp in his hand, entered accompanied by a sister; he would throw a white veil over the neophyte's head. his sister sharply reproached him for his indiscretion. She was calm; she took off his jewelry. The brother comforted her and gave it back to her her jewelry, placing it in her left hand. Soon the reci-

The eldest son questioned him.

a – My sister, who brought you here?

"– The desire to be received as a knight."

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"– What have you done with your chains?"

"The kindness of my brothers has broken them."

The eldest son then spoke to the grandmaster, telling him about the Recipient:

"It's one of your children who is looking for employment in the ar-
I questioned her; she seems to me to have enough virtues, enough
of courage and discretion to fulfill his duty towards the
Signer's depot (1). »

The recipient, blindfolded and holding a sword...
The hand was brought into the temple. The onlookers applauded.
and exclaimed: Gloria in excelsis!

She was subjected to various trials, consisting of journeys
simulated on and around the ark. She took an oath,
covered the light, and Father Noah placed on his heart a
A piece of jewelry representing a trowel: it was the symbol of love.
work.

In the Rosicrucian Order of Freemasons or Knights of the
Charity, under the allegory of the Holy Sepulchre of Palestine in
In Jerusalem, the lodge represented a chapel. On the altar stood
a bluish flame. When the recipient, dressed in white
and veiled, she was brought in, she knelt down; they lit
nine candles, and the grand commander exclaimed: Tenebris succeeded

vera lux! Addressing the recipient, he said:

"Would you still be willing to sacrifice your life to die?"
under the holy banner of the Catholic, Apostolic and
Roman?

"I promise," she replied.

The ceremony continued, then the candidate took the oath

"I promise to God our Savior Jesus Christ, and to the blessed-
O Virgin Mary, to observe religiously and with all my
to be able to uphold the statutes and regulations of the Order of Knights and
Signet Rings of the Benevolence of the Holy Sepulchre, in good and
faithful knight.

(1) Handwritten receipt book.

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She would stand up, and the Grand Commander would decorate her with the ribbon,
of the garter (1) and the apron of the order.

The mere existence of this entirely Catholic rank could have been
considered a victorious response to the attacks of the enemy-
members of our institution, who accuse him of impiety and irreligion; their
Their diatribes and calumnies continued, despite the evidence.
because their interests and their power are based on ignorance
and the superstition that we seek to destroy.

The ninth degree, or Illustrious Sovereign Mason, necessi-
three apartments. The first was to represent the city of
Bethulia, the second the valley of that name, the third the camp
Assyrians preceded by the tent of Holofernes; these arrangements

Local names indicate the action of the rank. The recipient represented

Judith, and the grand master, called the high priest, the governor
of Bethulia; the tragic death of Halophernes was perfectly
simulated, but for a purely moral purpose.

Bethulia was the image of happiness, the high priest that of
'The soul, Judith and her servant, that of the faculties of the soul. The principal-

its members. Holofernes' army was the embodiment of passions, Judith's charms referred to the illusions that seduce us.

The virtues recommended by the grade were friendship, unity,

'submission, discretion, loyalty, prudence and temperament'

rancid. The vices he aimed to combat were hatred, discord, pride, indiscretion, perfidy, recklessness, and slander.

The decorations, with the exception of the color of the cord, had many similarities with those of the ninth Scottish degree, that of the chosen one.

The tenth and final grade was that of Princess of the Couronne. The lodge represented Solomon's council chamber; it was draped in red and adorned with garlands and wreaths of flowers; a magnificent throne, raised on seven steps and covered with a The canopy was meant to represent the ivory throne on which sat the

(1) On this garter, of violet color, which was worn on the left leg, Engraved on it were the initials: FEC, which stood for: Faith, Hope, Charity. grand-cordon was a purple scarf worn from right to left.

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A great king to deliver justice to the people. The lodge was to be illuminated by twenty lights; next to the throne stood the armchair of the headmistress. To the left was a table on which Several lamps, a cup, and a loaf of bread were placed there. On the left side was the ornate altar on which the recipient was to take an oath.

The grand master was called the Most Wise King, the grand mistress represented Solomon's wife; the inspectors were the first members of the council and called Favorites, the recipient represents

She smelled like the Queen of Sheba and was called Mighty Queen.

The SS officers were to be decorated with a sky-blue sash. at the end of which hung a silver fringe, and knotted on The shoulder with a white rosette and gold tassels. The jewel

It was tied with a pink rosette at the end of the scarf; it represented—

felt a circle that contained a scribe, a hand of justice,
and in the center an antique crown. Every sister thus decorated.
was to be received as high mistress and take
Make way for the East.

The work began with a lengthy interrogation which
related to the virtues of Solomon and the visit of the Queen of Sheba.
The reception ceremony was a scene depicting the queen

of Sheba received by Solomon. The recipient was decorated with a

a scarf and a bracelet; the scarf symbolized nobility, the
grandeur, the dignity of the rank; the bracelet, formed from a ribbon
blue on which was embroidered, in gold, an antique crown with these

Two words: Wisdom and Candor, represented the most beautiful ornament:

rare.

Such were the degrees conferred in the adoption lodge until the end
of the Empire. In this disastrous era, Freemasonry in
Mourning closed its temples; if it reopened them a few years later,
She never saw the ladies flocking to her work again; the politico—
The reforms of the Restoration had altered French customs.

After 1830, when liberty had been regained, the ladies
returned to their lodges to celebrate, but their adopted workshops did not
were not restored. The Sovereign Power of the Rite of Misraïm
whoever tried to raise them obtained only a negative result; thus
This brilliant phase of Freemasonry has come to an end.

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The chivalrous spirit, the feelings of brotherhood and in—

However nobly developed the adoption lodges, they could not entirely
They soon reappeared under a new name,
in new forms; Masonic baptism was created.

To get a true sense of this contemporary institution,
It should not be considered from a religious point of view. Baptism
Christianity was established with the aim of erasing original sin and
traditional. Freemasonry has admitted children into its
temples to spread early into their minds and their
heart the seed of liberty, equality and fraternity;
she shares some of her ideas with the young initiates
paramount through striking images, in a ceremonial
sometimes moving, so that they remain engraved in their
memory and that they serve as a torch for them in the darkness
of life. Their mothers, who adorn these celebrations, see
our institution in its true light, that is to say, full of a-
He died for God and country, out of tenderness and devotion.
For humanity, respect for the laws. Prevention against
the Freemasonry they might have received through prejudice,
gradually fade from their minds, they become tolerant and
they end up admiring and loving this much-maligned order.

Masonic baptism is therefore a work created by philosophy.
Isophy, and not an act of faith and renunciation. Its origin
is still too recent to have been fully understood.
It is intended to receive extensive development, to become
fruitful in social improvements. When it has reached the
degree of improvement that we foresee, the child admitted
masonry will receive from this company, in certain cases, a seat-
a truly fraternal rebuke; if he is an orphan, the lodge he will join
part will become her guardian, will provide for all her needs, until
that she gave him the means to live honorably in
the company of the fruits of its labor.

We draw the serious attention of our Brothers* to this inst-
tution which still exists only in embryo among us; it is important to
The honor of Freemasonry and the happiness of humanity
that it may grow and actively prosper.

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CONCLUSION.

We're nearing our goal. We've traced the origins of the company.
Masonic. Through the rubble of antiquity, the ruins
piled up on the earth by peoples who have seen turn after turn
their laws, their religions, their governments, which survived
wind to their power, to their splendor, and from ancient times

found the first steps, the beautiful times, Islands days of decadence and resurrection of this mysterious association to which So many men were affiliated, and so many followers still carry on.

the insignia without understanding it.

We saw this order formed in secret, in the depths of society, slowly continuing its work of destruction against the tyrannies that have always enslaved or oppressed mankind, to suddenly reveal himself through his actions at times of great struggles of humanity, then to bury themselves once again in the shadows. A step taken on the path of progress, we hasten to exclaim that the association no longer has a reason to exist, as its principles have been realized. that her work is accomplished, and she herself, without protesting well Up high, she seems to accept this decision; it looks as if she is dead, or that it still vegetates only by clinging to memories of the past, that they protected.

Error! Already, in the intoxication of each triumph, she she shows herself dissatisfied; amidst the common joy, She searches, she worries, she watches to see who will be the first conquest to attempt. Amidst songs of joy, commemorative celebrations Morative celebrations, joyous feasts, a rapping voice always rises highlighting social inequalities, listing the pains and needs of

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poor, calling for reforms; brothers are still leaving the banquet hall to carry far and wide the ideas gleaned from the temples; we always send encouragement to those who persecution strikes in less favored regions than the knot. There are always these voices, these departures, these communications

make a burning passion resonate in the hearts of true Freemasons and rap- They call for reality. First-class life is the struggle.

Freemasonry is seriously fighting today in France? No; it is in a dormant phase, a phase which reproduced periodically and which needs to be explained for to be understood, as it is so far removed from the true Masonic spirit-fuck. |

Freemasonry has suffered the fate of all human institutions. Maines; in its days of battles and dangers it tightens and

and sees his strength diminish. As long as one can make one step stool, to take it for a pedestal, she sees everyone approaching Those who abandoned her during the battle. They come to pay the cold water of their sterile eloquence on the impulses of its orators; They come to hinder all projects that might thwart the

ambitious desires. In other words, as long as it remains an association--

secretive, she keeps her religious faith, her philosophical dogmas

phiques, its political principles, and like any force in the

The company rests on these three elements. It resides in them, it exercises a true power. When it can safely expand its network, opening its temples" to a multitude of brothers, delivering its chairs with opposing ideas, from the day she agrees to hear speakers who are not closely united by the links that we have just indicated, faith, dogmas and principles, she It loses its original essence, it changes, its purpose seems to also modify; it seems that it only retains the tradition and no longer pursues him.

Many men, even within her own ranks, share this thought, and appearances seem to support their position, but the äppa-only rences. Nothing of what those want, nothing of what they attempt Those who look beyond the present, do not achieve their goals.

The multiplicity of temples in the same east absorbs the

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resources of society and reduce it to LHApUBSAN Ce de-secou- to usefully laugh at those who suffer; it is proposed to have only one temple in each east, than a lodge; self-love They wake up and become restless, each one wants their own little church, their own little

The unity of the temple would lead to unity of doctrine and opinion.
of direction, an indispensable condition of life; of power; this
Unity is not established, society remains a union.

Widespread everywhere, scattered across the soil of France, the ma-
stupidity, could at some point direct public opinion, throw itself
in the arena and, measuring its actions against the new political laws,
to have one's personal ideas prevail in electoral struggles,
because nothing can withstand everyday propaganda which
highlights profound humanitarian truths; but it is di-
targeted, she no longer has any thought that Ini appertienne, her followers
they act as individuals and not as Freemasons.

Free discussion, previously reserved for lodges, becomes a
conquest of the country; platforms open on all sides and hold-
weave together ardent words; the most arduous social questions,
The most difficult ones are addressed by speakers who stir things up.
passions; Freemasonry, instead of opening its own platforms
public, to contribute the fruits of his studies, to make them shine

| the thought that guided it, Freemasonry remains silent, ren-

| closes in its temples and, need I say it? descends; even to the point of discussing
if she is allowed to operate in the shadows that envelop her
the social issues that have always been addressed by its orators,
whose solution is her duty, if she wants to remain true to her motto!

Such is the current situation, full of inconsistencies and
sterility.

We have been searching everywhere for the influence of Freemasonry since
In February, we find her nowhere energetic and powerful.
There are two kinds of action: one material, the other intellectual.

one that overturns, the other that builds upon the ruins of
the overturned building.

Which of the two did Freemasonry have "worked" in this
, Mmoment.si critical? Neither one nor the other. It seems that she has
_no more worrying about how the world works.

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Does she have nothing left to do? Is her role finished? Does she have nothing left to do?
More lessons, more examples to give? Does he need, like
Hiram falling asleep under the grass?

We will awaken him, because nothing is over. The problems are still there.
burning hot. Who will solve them?

Society is in turmoil from top to bottom. Who will give it the
calm?

Humanity is searching for its path towards the future, amidst a
profound darkness. What torch will shine to illuminate it? Is it
Freemasonry, which will support him, which will defend him, by preceding him
And by following him, whoever will hold it in his hand?

Misery is menacing, hunger roars, but brotherhood is
a myth. It exists in name only. Is it almsgiving that is the
Fraternity? Is the hospice itself fraternity?

Ah! If masonry only used willpower! If she had the courage to
to constitute a powerful authority, to order that each
In the East there will be only one lodge, and the teaching will be by-
all the same, that the receptions will be serious, that the adept-
They will be enlightened, devoted, energetic, without any self-esteem,
All individual wills will yield to Masonic duty.
So Freemasonry could once again take the lead in the
civilization, to discuss social issues within itself, the
to solve in theory, to try the application outside of itself.

At what time were the questions more numerous?
more important? The proletariat, public assistance, the organization-
labor, pension funds for workers, the obligation-
The granting and free education of education, all these questions are
raised in the temples; but does Freemasonry have a doc-
trine, a thought fixed on all these points which concern so
Looking forward to society? Alas! No.

However, it is only at this price, only on this condition, that she
will regain its strength; then, actively involved in all classes of
society will impose its views on those in the interest of the people.
who govern them, it will be part of the powers of the State; its ban-
the flag will fly on all ships sailing the seas; to all the
Flags of our armies will be hung, a few sheets
of acacia; on all the citadels the sacred tree will flourish.

There is a remarkable fact in Masonic history, which is that the revolution of 1789 proclaimed as dogma of society the new motto of the order, which that of 1848 repeated this motto. They didn't achieve it entirely, but perhaps they ask this order for the motto of the future.

Freemasonry seeks to achieve freedom in its fullness.

Freedom of conscience. – It fights fanaticism.

Freedom of inquiry. – She wants only reason as her guide.

Freedom of thought, freedom of discussion. – Inalienable right, the negation of which reduces man to the lowest degree of the scale of beings.

Freedom of speech and action. – In all that is not harmful to others.

She wants to achieve legality.

Equality gilding the law, without distinction. – Equality in all things,

Everywhere, in that order.

Equality in education.

Equality of rights.

Equality in duties.

Equality in public functions, imposing on all the same rights and responsibilities. responsibility for their actions.

She wants to achieve brotherhood.

The brotherhood that, by destroying unbridled antagonism, would settle the relationships between men.

– The brotherhood that would not allow a man to die of hunger at the door of another man saturated with pleasures, who would renounce humiliating almsgiving to come to the aid of misfortune in a nobler and more dignified way.

The brotherhood that abolishes war between peoples would make the universe one big family whose true law would be Love; not love as an orgy of the senses, but the love of the heart

the decent love of a man for his partner, of a woman for the father of her children; the love that is devotion to her similar.

The fraternity that, by lowering customs barriers, would leave the

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products of the earth circulate throughout the earth and the products of The industry goes where consumption calls them.

The fraternity which, carrying civilization to all points of the globe, it would perhaps be implanted there more slowly, but not sul- would not shed blood, and would not use it as a pretext for abuses and to the murders.

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That's what you want, from our holy Freemasonry. That's what destinies you wish to make for the people. You will struggle, you will suffer- Ras, but Lu will accomplish your work. From the day you were born, You have been a protest against the evils that besiege the so- companies, an aspiration towards better days. You put yourself in walks with a sword in one hand and a torch in the other, no the torch that carries the fire, but the torch that illuminates.

You've lived through empires, you've seen them fall, and you are still standing; at what funeral did you not attend Arpuis the moment of your appearance, from your Indian cradle of the Hima- laya up to the narrow temples where your followers gather Today? You preceded all progressive revolutions, that is to say, the great, the true revolutions, by shedding light on the road.

You have fought many battles; your steps can be counted by blood. of your martyrs who fell along the way. You saw oppressed humanity- You helped her shake off her chain, break it. You continue- True to your work, you will triumph. In the midst of society's struggles, Your progress is slow, we will not see your victory, it will shine at other ages, but at least, faithful Freemasons, followers conscientious initiates who have understood initiation, we trans- we will pass on intact to our successors the sacred trust that you have given us entrusted.

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The Ihenacconnere in Algeria: a type of Arab Freemasonry, – In Switzerland; a matter of Zurich. – In Belgium; struggle against the Jesuits. – In Holland. – In Prussia; questions of the Israelites. – In England. – In Germany, – In Sweden. – In Denmark. – At Baden; erection of the statue of Erwin, at Steinbach; reorganization of Freemasonry in the Duchy, – In the United States. – In Haiti. – In the Senegambia, – In Madagascar. 559 to 458

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 The Pretender arrives in France and further increases the number of Masonic innovations.
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 – Scottish Rite established in Marseille, – The Chevalier de Bouneville founded the chapter
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Er

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Page 456, 24th line. — Instead of: “and other parts of in Europe,” read:
“And in other parts of Europe.”

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FRONTISPICE. 45 Under eos ee 2 ss... opposite the title.
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CUSTOMS des nesiiserdieshese insu page 44

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Adoption Lodge. rase RES 491

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L VOX. — Bounsv Printing House, Merrière main street, (6, near the Prefecture Square.

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ERRRATA

Page 395, line 27. — Instead of: “Leipzig a Latomia,” read: “Latomia à Leipzig.”

Page 427, 9th line. — Instead of: “An orator also exclaims,” read: “An orator

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SENSE 7 (Marquis pe Souvré, cited by Voltaire)

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(in Voltaire.)

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INTRODUCTION

Variations in public opinion.

December 1887.

This book, which has been impossible to find for the past ten years, was written

| in one fell swoop under the impression of the events that had
marked the period 1873-1875 (1).

A mere spectator of the shames, scandals, and intrigues
whose political rivalries surrounded themselves in order to seize

All the disorganization, including

I could clearly see that the upper echelons of the banking system were solely to blame.

I wanted to shout it from the rooftops, and, above all, demonstrate that the chan-

The movement of men would be useless as long as the revolutions
The lion-holders of gold would retain their power.

That was the aim of High Banking and Revolutions.

Since 1876, and now more than ever, the facts have
sadly proved my thesis right.

(1) The history of this period can be found in my work on
Speculation.

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VI INTRODUCTION.

The thing is, between 1876 and 1887, nothing changed, except
that we can now say and write the truth without
incur the wrath of the law; but we shall see that this will not
It doesn't mean much, because writing the truth isn't
It's useless if you can't propagate it.

In any case, eleven years ago, they faced the kings of gold
was a legal danger; the press enjoyed only a freedom
restricted and the feathers were often very timid.

Therefore, from its very publication, my book had to undergo all the
vexations of censorship.

s

Should I attribute to this circumstance the noise that one surrounded it, the rapid depletion of all its editions and the absorption of several print runs by a newspaper then in the process of being founded (the Lantern) and which sought to attract

– Popular confidence in giving my book as a bonus to its

readers?

Or am I to believe that the public spirit of 1876 was,

more than today's, eager to know the des–

under financial arrangements?

I will simply note that seven to eight years later, in 1883, although, by law, the press had recovered its freedom, it was almost impossible for me to make known to public a new work, complementary to the previous one, and which recounted the history of the Jewish quarters, in two volumes entitled the Kings of the Republic.

This time, a conspiracy of silence had been organized. and the press law has been of no use to me; hence I conclude that, although free according to the code, newspapers had been enslaved by another mysterious power.

IN

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INTRODUCTION. | NI

Remarkable thing! It's in full operation of the the liberal constitution of 1875 that the voice of truth could to be more completely stifled.

Let us not be mistaken about pseudo-liberalism of this regime. This liberalism is only apparent, and with gold From the world of high finance, he knows how to reliably cancel each of the freedoms which he registered in the Bulletin of Laws, with the DrRyante

e.

So in 1876 we were still living under the cent-
preventive security exercised by the peddling commission.

She couldn't delete the book itself
but, on the other hand, she immediately pounced on the posters which
they announced it.

The display was heavily monitored, under the pretext of defending
the walls against the prose of the pretenders.

So I wasn't the only one who couldn't display this.
that I needed to make known, and we will be able to cons-
later, by reading the following excerpt from the newspaper Le Corsaire,

Published on May 25, 1876:

Another poster was not rejected, but this time censored-
rée. It was the announcement of a book full of revelations about
the mysteries of speculation, for which the government
The French seem to have as much respect as the Pharaohs.
from Egypt for the mysteries of Isis.

The poster bore the title of the work: High Banking and
the revolutions, and, in addition, the book's epigraph and titles

VIIT INTRODUCTION.

chapters. The epigraph is borrowed from Montesquieu, it is
This one:

"Financiers support the state like a rope supports the
hanged.

This opinion of Montesquieu did not seem to the prefecture
police images worthy of being displayed on the walls, alongside professional images
"grams from café-concerts, or perfumers' spiel,
of charlatans and liquidation houses that have "finally done
bankruptcy.

The prose of the author of The Spirit of the Laws could not find favor
before the prefectural censorship. This time, the prefecture, which
consult the embassies to see if they are willing to grant

consult with the financiers to remove the phrase from a poster by Montesquieu.

As for the chapter titles, they were worded as follows:

The Revolutionary Bankers. – The Pickpockets. –
The English Plague. – Capitulation of Paris. – Our Farmers
generals. – LaAFFITE. – OUVRARD. – CASIMIR PÉRIER. –
ROTHSCHILD. – MALLET. – \$SEILLIÈRE. – HAINGUERLOT. –
DELESSERT. – The Stool of Madame de Rothschild. – The
Billion émigrés.– The English Debt. – Thiers in 1840.
– Mr. Decases's Nose. – The Rothschild Bakery.

– 1848. – Imperial Cynicism. – PereIRE. – Mirës. –
The One Hundred Million of the Stockbrokers. – Tax on the
stock market game, – The Socialists. – The workers are ac-

tionaries. – The Plunder of the Treasure. – 18931 – The old
assembly and finance. – The new assembly. – Where al-
Let's go?

The police headquarters was alarmed by these headlines. There were
is the one whose removal she requested; these are: Our Farmers
generals; The Stool of Mrs. de Rothschild; The Nest of
Mr. Decases; Thiers in 1840; Imperial Cynicism; The

One hundred million from stockbrokers; The Socialists and The
Looting of the Treasure.

INTRODUCTION. F IX

Apparently, there are words that require a fig leaf and
which would disturb the modesty of passers-by, to whose wishes
Advertisements for some kind of copaiba balm are displayed.
Mr. Thiers' name, the words "imperial cynicism", "so-
"Specialists" are removed from the vocabulary of the display, like the

word "amnesty".

We had to resign ourselves to it.
Undeterred by this altercation, I still had the audacity

to go and claim the stamp, which was then essential to be

allowed in bookstores in train stations.

At that time, Hector Pessard held sway in the office of the

press (Ministry of the Interior).

He's a former journalist, I told myself, he'll understand me.

So I went to complain to him about the narrow-mindedness of his views

the peddling commission.

Alas! Pessard was no longer a journalist, he had become

official.

Very graciously, but very bureaucratically, he told me

replied that my book was "too full of personalities"
"ism".

'Later, I received a similar reply signed Massi-

cault.

The more things change!.... etc.

The reader will be able to appreciate the value of the alleged motive.

It is believed, perhaps, that since the law of 1881, something

* The choice has been changed in this respect!

That is not the case, or at least, if the thing has remained, the
Only the names have changed; for, instead of being called Pessard or
Massicault, the imprint is now called Hachette.

L:

X INTRODUCTION.

While pointing out the administrative hassles which
I was the object; the Corsair had overlooked the most delicate point.

It was Aurélien Scholl who put his foot in it.

He dedicated one of his "Letters" to him in L'Événement.
Paris.

With him, Judaism and Judaizers were put on the spot.

And, as we shall see, he amused himself at the expense of the Princes.
of Abraham, the Marquises of Astruc and the Dukes of Isaac.

His article is, moreover, so brilliant and so eventful that
The reader will appreciate it if I reproduce it here:

“

Montesquieu's saying has often been imitated and reinterpreted:
"Financiers support the state like a rope supports the
Hang him!

Scribe put it in the theatre, and it was cited as being by Scribe.
From that moment on, it could be found everywhere. Alphonse Karr was there.
is sometimes served; the Echoes of Paris picked it up, and one of
These days it can be found in French.

Montesquieu's quote serves as the epigraph to a book that will be published
this week, and of which I am sent the proofs: The High
Banking and Revolutions, by Auguste Cnirac.

“Since 1789,” the author says, “financial people have put to the
fashion, a series of complaints, always the same, about
the revolutionary spirit, the perversity of the people, of their aspirations
tions to chaos and disorder. »

And Mr. Chirac proves that the revolutionaries, the pillagers and

The troublemakers are precisely the gamblers of fortune.
public, in other words the financiers.

RS

INTRODUCTION. XI

do the managers of public funds.

"Depending on whether these managers escape control or are subject to it, wealth circulates to spread and grow among the masses by the individual, or on the contrary to accumulate and grow in A few individuals against the masses.

"Strength and prestige are summed up today in one word, ac- systematic characterization of the PADFSSeRENE sign of the exchange: money.

"And the two aristocracies unite so willingly that Milo Ou- V rard becomes Duchess of Rochechouart, and Miss Say becomes Princess de Broglie.

"Men simply buy the titles that girls acquire"
They seek through marriage, when the counts and barons will be Worn out, we will have the Prince of Abraham, the Marquis of Astruc and the Duke of Isaac.

"Those who would be irritated by this caricatured domination will be treated as Communards, and will have to atone for their wrongs in the present and future penal colonies.

"The feudal aristocracy, which made and unmade kings, is replaced by the financial aristocracy, which makes and unmakes governments governments.

While billions are being divided among a few men, ten million citizens, named Martin, Durand, Chapuzeau, Boulard, Chabert, Bonneau, Duval or Batandier, plow the earth, they hammer iron, they cut stones, they erect frameworks, They operate machines, they suffer from hunger when there is unemployment. and leave children in rags when one of them falls

from a scaffold where he found himself caught by a strap

transmi issi n,

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XII INTRODUCTION.

"A tax is created for specific reasons. The reasons disappear and the tax remains.

"We have never abolished a tax; we transform it into the ac-
croissant. "

These are the intermediaries between the state and individuals who
They do the job; the only benefit goes to them.

"When you take out a loan, you pay it twice:
once by exchanging your money for the security, a second
times by paying ADAL, with which they promise to reimburse you
to stock market.

For thirty years, the savings of French labor, the savings
of the countryman, the merchant, the petty bourgeois, the worker,
They leave France in cash and return in paper.

"However, there always comes a time when this paper is no longer worth
Nothing. "

Batandier paid a sultana for a pearl necklace and a sword
enriched with rubies for some bey or other. Molinchard built
One kilometer of railway in the Orient. Molinchard and Batandier
have no more bread, while the Count of Abraham and the Baron
of Moses, – who served as intermediaries, – gild the grid
From their hotel, they fill their stables with thoroughbred horses, and
buy landscapes for 60,000 francs to hang in their
office.

To attract the gold and silver coins scattered throughout so much
drawers, hidden under so many workbenches, buried in so many
For cellars, you need "suction pumps".

That is why counters and sub-counters have multiplied
tiplies.

Then you need a lever or a big engine, and it's called a king
or emperor.

It embodies the country's confidence; people borrow in its name;
We get rich under his responsibility.

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INTRODUCTION. XIII

And it is not those who use the instrument; it is those against whom it is used pay for its civil list.

When the big engine has run its course, and when, through sheer force of prosperity, we find ourselves with empty pockets, there is a small revolution.

People who need a lever or an engine are looking for to rebuild the machine under another name.

This is called "conspiring in the interest of order".

Have we subscribed to any of these bonus and prize loans?

Have we given enough of our labor and money to these amiable Tirelaine and Co., who make us shout: Watch out! by their coachmen.

Don't we feel tempted to shout at them: "Watch out yourself?"

Individuals are ruined; states are struggling. Where

Where did our funds go?
Take the stock market price, and read the fund prices

foreigners: |

PÉTUVICRS: 02 es QE ounce re 231 »
Egyptian loan. + 42 »
EUTC as dr Le -srenens 47e 12 60
Ottoman obligations 55 »
Spain outside . . . , 14 »
Honduras. DS ee 8 50

Oh my Mexican! Oh my Transcontinental, where are you?

What have we done with our funds?
Who benefited from them?

XIV INTRODUCTION.

Why is the ticket window where they disappeared still there?
green, smiling, and ready to start again?

Tomorrow, perhaps, we will read an advertisement worded like this:

TWENTY MILLION LOAN

FROM THE LAND OF DELOUNDATION

"Guaranteed interest: 8%. Two lots of 500,000 francs. Eighteen"

lots of 100,000 francs (with a guarantee from the government of the Desolation and all the sorry bankers).

"Issuance of 200,000 shares of 1,000 francs each"
payable:

"10 francs when subscribing."

"And 990 francs for distribution."

"The government of the land of Desolation offers, as
Guarantee to subscribers:

"1° The sterility of the soil;

'« 20 Blocks of ice of inestimable value;

"30 Entire schools of walrus tusks."
"

– to the bearer, –

No one denies the importance that the defense of
walrus in European trade. This commodity alone would suffice to
pay the loan interest.

"Subscriptions are taken out in Paris, at the Comptoir des Râfleurs, and in province, at all the correspondents' offices.

And this is not a joke,

We'll do it again.

"Twelve and a half cents (1/8 percent) give the agents
100 million brokerage transactions annually, » So that means annually,

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: Also, the sum of the nonunal stakes amounts to on the stock market
80 billion!

It would be charming in a country where everyone had the
arms crossed; but when, on the contrary, one is dealing with a people
active, tireless, never shrinking from any labor, we grieve
to see this wound on him, through which his blood and strength are escaping.

Let's finish with a few sphorisms:
|
' - Sir, I would like to know when you will pay me.

"1 - You are very curious.
| (PRINCE OF TALLEYRAND.) .

You can imprison me, enemy fortune,
1 But make me pay, by Jove! I dare you!

"But give the money back!"
(ROOT.)

If your debtor is experiencing discomfort, wait until they are more
If you forgive his debt, it will be more meritorious for him.

CRAZY
! (The Koran.)

Lending money means jeopardizing your own and risking your friend.
(Léon GozLaN.)

Gold is a chimera.
(SCRIDE.)

Parisians, stamped paper is eating you alive.
(FOURNIER-VERNEUIL.)

I only have one penny.
(RomIEu, former prefect.)

XVI INTRODUCTION.

My dear Méry,

Lend me five hundred francs, which I absolutely need.
Your friend,

GÉRARD DE NERVAL.
My dear Gérard,

If you are not my friend, I have no reason to be with you.

lend me five hundred francs. If you're my friend, why would you give them to me?
you ask?

Everything by the people, nothing for the people.
(A former senator.)

While money doesn't buy happiness, it certainly contributes enormously to it.
(Duvert and Lauzanne.)

Honor to the unfortunate brokerage firm.

NAPOLEON.

And just for the record:

AURÉLIEN SCHOLL.

*
* +

Except for the brilliant columnist for L'Évènement, who was hiding
Beneath the biting irony lies the serious core of his criticisms, the
The press, in general, carefully avoided highlighting any
which concerned the Jewish quarter.

Naturally, Figaro and Gaulois remained silent.
Deeper.

Before going further and briefly mentioning the apprehensions
from my book, I ask for permission
to correct an error that I helped to perpetuate
of which, I believe, the first culprit was Toussenet.

Moms. Sunday... —
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INTRODUCTION. XVII

By using as an epigraph to my book the phrase attributed
to Montesquieu: "The financiers support the State as the
"The rope supports the hanged man," I had simply copied one
epigraphs appearing on the edition of the Jews Kings of
The Era, published in 1847.

Since then, and on several occasions, but unnecessarily, I have
I leafed through Montesquieu's work to find out what was the point.
he had written the phrase that everyone in Judaism borrowed;
Ultimately, it was in Voltaire that I found his true
origin. |
Or indeed, one reads, in the *Mélanges* (1), the following anecdote-
sells:

One day, Cardinal de Fleury, while presenting the king with
Farmers general, who had just signed a lease: "There you go,
"€," he said, "Sire, "the forty columns of the State."

Here, the editors added the following note:

– "Yes," said the Marquis de Souvré, "they support the State"
"Like the rope supports the hanged man."

This, I believe, is the truth about this famous joke.
which, moreover, is in the character of the Souvré, a soldier covered in...
enraged, whose story recounts his valiant conduct, during
the capture of Bruges, in July 1745.

Montesquieu did, it is true, address the harmful role that
Bankers could gamble in an *Étot*; but, no
For my part, I couldn't find a sentence that resembled the one that
Toussenel blamed him.

Therefore, Souvré must be given back what legitimately belongs to him.

(1) VOLTAIRE, *Complete Works*, Volume XIX, page 333, edition
Lahure, Hachette, 1860.

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XVII INTRODUCTION.

THIS

Montesquieu, moreover, being quite rich in his
own funds so as not to suffer any damage.

Having addressed this minor historical criticism, I will now re-
take the examination of public opinion in 1876.

L'Courrier de France was then directed by Guyot-Mont-

Payroux, with, I believe, the assistance of Robert Mitchell, all two old acquaintances for me.

This did not prevent the fact that in the May 7th issue, 18%, I was executed in the following manner, which I have no knowledge of resentment, because at least I wasn't being suffocated!

Here is what was written:

A book entitled "The High Life" has just been published by Amyot. Banking and Revolutions. The author, Mr. Auguste Chirac, has divided his work into three points: the starting point, the journey ascending and the arrival point.

The starting point is, in a few pages, a brief overview on the old summary of royal finances, on trade in coins and England's role in all political matters and economic factors related to international traffic.

The end point is a somewhat fanciful induction of the increase in debt and the influence of bankers. The author himself gave the chapter the title "Utopias". dedicated to the reforms he deems necessary. What do you want? to tell an inventor who carries out the task himself so willingly And in advance? One can only find him charming and in good spirits. Easy.

The most interesting part of the book is the one comprising under the name of the ascending step. It is the one that holds the

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INTRODUCTION: 19th century

the largest space in the book, and it is also the one that offers the more attractive.

The generation of 1830 was well acquainted with the financial particularities—ceremonies that had followed 1814. Perréaux, Ouvrard, Lafitte and many others were so intimately involved in politics, that the chroniclers of the time followed them step by step and Every day. In our time, all of this is fine. forgotten, and, except for the rare survivors of this turbulent period, it Very few people know this story.

In a humorous style, affecting the form of the summary and In this sketch, Mr. Chirac scrolls before the reader's eyes, rapidly—slowly and effortlessly, from 1814 to 1870, all the per—financial surveys that have been intertwined with our movement century. At the same time, he recounts the history of our debt and of various combinations that have brought it to the point where we are now are,

There are 4, in this presentation, a host of curious anecdotes and Cleverly chosen words that bring cheer to the numbers. Everything This is being carried out at a very rapid pace and is unfolding at a dizzying speed. The sheets are rotated like the plates of a stereoscope.

It's a real magic lantern; you have to see it.

It was this "lively and cheerful" way of calling the attention to the shameful wounds I have revealed that I (fs allusion in the preface to the third edition)

The Century was more serious; it expressed itself thus in its issue of May 21, 1876:

Mr. Chirac undertook the difficult task of studying the role of the high finance in contemporary revolutions. I] is uncon—

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XX INTRODUCTION.

testable that the financial potentates of all times, either by their personal initiative, either through their operations, have exercised a considerable influence on political events; and, from

of brilliance and power than in past eras. But this in-
Fluency does not easily lend itself to analysis; one senses the
effects rather than us seeing them. Attention is drawn only to
administrative or military acts, on mo- phenomena
deraux or the economic facts that it determines, and for the de-
To cover it, you have to go looking for it in the background of the story.
This is what Mr. Chirac attempted for the period from 1789 to 1870. He

he focused only on state operations, i.e. he rewrote the history
national loans.

He outlines the competition that these loans have generated, namely:

embarrassment caused to governments by the demands of the
High finance, the struggles of financial groups and their disastrous consequences
results on the conduct of public affairs: it shows the
bankers' unions, in their early days, operating within a circle
limited combinations, then, emboldened by success, becoming
indispensable, dealing with power on equal terms, and arriving
to dictate their will to him. He shows how certain schemes
policies that had very important consequences were
the revenge of thwarted interests and unfulfilled greed. He establishes

you

finally, that for sixty years the support given to the State by the |

major banking houses have been among the most expensive for the
Treasury, and has contributed significantly to increasing national expenses.

We outline a general summary of the book, and, while cons-
while we would have to discuss a few points of detail,
we acknowledge that Mr. Chirac's assessments are
accurate and demonstrate a thorough understanding of the subject. This publication
cation is not a work of circumstance, but it comes to
this is especially relevant today given the prestige of high finance
begins to decline. It is useful, it is necessary that the public
this way of working closely with this oligarchy of speculation, which has caused
so many ruins and continues its plundering with impunity.

=

has

Nor do I find the note of revolution in Human Rights.

: pair; but we will see to what extent the sound was veiled

And how much, today, by writing more bluntly, we

:| achieves as little result as in the past.

k:4 Human Rights were then under the direction of
Sigismond-Lacroix, with the unapologetic collaboration

: by Yves Guyot; Rochefort simply signed X...; Paul

É Bouquet took it upon himself to analyze my book.

if These various writers, who at the time represented with self-

The "public spirit" is now distributed among different

) newspapers. |

Only the Rochefort newspaper recommended it to readers
my Kings of the Republic; I cannot say the same of the
sheets on which Sigismond-Lacroix and Yves Guyot write.

Why? My theses from 1883-85 are the same as
those of 1876!

Who has changed, them or me?

In any case, here is how Paul Bou-
quet, to whom I am grateful for having given his article the tone
seriousness that suited him; he expressed himself thus in the
Human Rights, dated May 25, 1876:

From Le RE

x The: F3

era

The epigraph of this book, borrowed from Montesquieu: "The
"Financials support the state like a rope supports a hanged man."
indicates sufficiently how Mr. Chirac appreciated the
political role of high finance. He did so, with figures to

our century. 11 has shown the princes of finance lending to

XXII INTRODUCTION.

Napoleon, lending to the Bourbons, receiving commissions from foreigners, speculating on France's misfortunes, sleight of hand borrowing for their benefit, making advances to the Treasury at usurious rates, executing, in short, high-level exercises voltise, that is to say high financial piper, y,

Mr. Chirac restores the true character of the revolution 1830, prepared and exploited by figures in the financial world political commentator; he cites facts, he names people, and de- The picture of the financial shenanigans to which a- Mr. d'Orléans was in a state of shock for eighteen years. He is merely summarizing the financial history of the Second Empire, to which he devotes a A special book, a story that is quite scandalous and saddening in a very different way.

Perhaps there is something in Mr. Chirac, a financial student, it seems, of Mr. Mirès, a bit of personalism: he attacks a lot of Rothschild, while somewhat overshadowing Pereire and Fould, Mirès and others, no less responsible than the extremely wealthy banker quier of Lafüite Street. It is true that it only grazes the second empire, and that he perhaps intends, in his study

later, to distribute responsibilities among the main

members of the financial staff.

Mr. Chirac concluded that the loans should be eliminated, and preferred to strike directly at the sources of work or income, without alienating the future, without providing a vast field for manipulation and to expensive games for the Treasury.

It is difficult to be systematic and absolute in any particular matter. the question being the most complex of all and not being resolved only in parallel with others. But it seems to us that in Indeed, we should be concerned with "closing the great book of the public debt, to settle it through amortization, reduce the expenses and keep the high bank away from any interference. vilified in the state budget."

It is obvious that the bank should not enjoy any immunity. Speculation, stock market gambling, necessitated by a kind of flow and The ebb and flow, that is to say through supply and demand, must not be leading, as we unfortunately see, to speculation

|

ii

INTRODUCTION. XXIII

unbridled tions. In our economic environment, given

4. The unequal distribution of public burdens, the monopoly of a
. : class, the lack of scruples of a certain number of individuals,

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Excessive speculation can only have consequences
deplorable for our social and financial future,

Paul Bocqueer (1).

This article provides me with the opportunity to state that, in
In the current edition, I have taken into account the observations of his

author in relation to the imperial period.

I did, in fact, plan to dedicate a part to this story
a particular book; but in this one, the absence of comparisons
between the financial excesses of the Empire and those of the
Other regimes may have exaggerated in the eyes of my critic.
the place I had given to the Rothschilds, although this
Their pity was due to them, for they truly dominate this century.
entire,

Bouquet describes me as: a financial student from Mirées.

I had indeed said, in the 1876 edition, that "Mirès,
defeated, he showed me the dark underbelly of the world's galleries
money.

What I retained most from the demonstrations of this
Master, this is the indisputable evidence of wrongdoing and...
corrupting manipulations of the upper and lower banks, which, from-
Then, more than ever, it devoured the vital forces of the
France (2).

(1) I have since learned that Paul Bouquet's real name was PAUL STRAUSS,
currently a city councillor |

(2) Charles Virmaître, in his recent book entitled: Paris-
Canard, recounts almost exactly my beginnings in {a Press,

XXIV: INTRODUCTION.

I'm continuing my exam.

In 1876, I collaborated for a time with L'Écho, under the

various directions, including that of Charles Savary

deputy.

So it will come as no surprise to see me executed by the beautiful
in this newspaper where finance played a major role,
just as the famous constitution was being drafted.

. under the direction of Mirès. It is quite true that I was completely ignorant-

everything related to finance and a good part of it which was related to the economy.

But Mirès, by demanding my signature, forced me to in- to quit what I put above; moreover, one day, he told me proved doctorally that "a man, a writer, and even A POET, They were not complete if they ignored the finances of their country." So I began to seriously study what, in short, It was my livelihood.

As Virmaître says, "I gave myself over to my passion > in the Centre-left in 1870, this making that seem acceptable; but when, After Mirès' death, Mr. Debrousse asked me "how much I could have it reported in the financial statement," and that, naturally- I had replied, "Nothing!" He politely asked me to leave. go. .

Mirès, in fact, had never wanted his newspaper to deal with something other than his disputes with Péreire.

In the troubled times that followed my departure from the Press and which preceded the constitution of 1875, there was a determined effort not to offer salaries only for financial work; But I, on the other hand, was determined to succeed in the theater! But when I realized that, once again, finance played the predominant role, my anger

There were no more limits, and I definitively entered the countryside which I have always pursued since.

ne uit me

INTRODUCTION. XXV

Mr. Chirac started from the premise that people in finance are "revolutionaries, perverts, looters and troublemakers-" "theorists." The author argues that this is not a paradox; he will allow us to hold a completely opposite opinion.

By laying down similar premises, Mr. Chirac arrived at to conclude that, through the maneuvers of high finance, there is no No more selflessness, loyalty, or patriotism. These are These are conclusions which, fortunately, are supported by the facts.

As far as we are concerned, we cannot let this pass without protest the attacks directed, in this book, against the the most respectable and universally respected men observed in our financial world. We will say the same of the de-claims to which the author gives vent against men who played a glorious role under the Restoration and under the July Monarchy.

This review of opinions lacks a standard rating for...
Financial newspapers.

Here it is:

Édouard Cahen, the great broker of high finance, as charming as a man as he is disastrous as financier, he told me, in his Journal of Public Works, the following enormous block of paper, dated May 11, 1876:

Who knows how quickly budgetary expenditures have

...Increased over the last fifty years. The 1830 budget reached

1.095 million; that of 1876 resulted in expenses of 2.569 million lions. In the same period, the servicing of the Public Debt increased from 63 to 748 million. Everyone knows that wars

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XXV{ INTRODUCTION.

and the political events that unfolded during this period Time is largely the cause of this prodigious increase in public expenses. We also know that budgets are increasing. gradually, as the needs of a nation develop. They loppent year after year; sometimes it's the tools that need improving, Sometimes the country's defense needs to be completed; these are bonuses or

the industry during the implementation of certain eco- reforms
These causes of expense have existed throughout history, and
will long continue to feature in the reasons supporting ausmen-
positions of credit or even government loans.

We have before us a rather original book, whose author

'strives to demonstrate, using singular aphorisms, that the

wars or revolutions that we have suffered for more
half a century ago, they were the personal and deliberate work of the high
Bauque in France. The Revolution of 1789 created the great book
of the public debt; but this great book has only just been opened,
sometimes closed, only by the sole intervention of the bankers, who
were preparing in advance all the events that we have seen
unfolded from then on. The Hundred Days, the Restoration, 1830, 1848,
1851, 1870, and even the Commune, all these events, of which more
A great historian has indicated the causes, which are the exclusive work
of high finance. This sudden discovery does credit to
Mr. Chirac: it has the unusual merit of relieving all the
previous governments made serious mistakes that public opinion could-
The Republic attributed this to them until now.

We, for our part, were unaware of the hidden role of the high
finance; on the contrary, we knew it through the eminent
services she rendered to the country on many difficult occasions
cies. We find the support of his contribution in all the major
emotions that aim at the development of wealth; it
is associated with all urgent operations that the Treasury does not
can undertake or complete within a fairly short period; its
credit is as solid as that of the State, and savings constitute it
dere rightly as the linchpin of major affairs.

INTRODUCTION. XXVII

Mr. Chirac undoubtedly wanted to try his hand at paradox. We
Let us readily acknowledge that he did it with humor, if not with

success.

As you can see, the note is quite steep, but it doesn't have
absolutely nothing serious, and she is careful to pass
omitting the aspect that Aurélien Scholl had highlighted
and which was primarily what had earned me the hatred of the upper class

bank.

I'll stop my quotations there; except for a few variations of
Of lesser importance, they summarize quite well the way
of which I was judged, both by the monarchist newspapers,
such as the Gazette du Midi, which by republican journals
Caines, like the Courrier lilleraire.

Today, the thesis of my book accusing the high
The bank, being the sole plunderer and disruptor, is more than
Never verified.

Eleven years of history have confirmed my conclusions and no one to
This hour cannot deny that what happens to finance

leads to degradation!
AUGUSTE CHIRAC.

P.S. – The new edition I am offering to the public contains ab-
absolutely everything that fell under that of 1876; I must say
However, I have particularly revised the chapters dealing with
of 1818 and the Empire.

I mentioned the latter earlier; as for what concerns

XXVIII INTRODUCTION.

1

In 1848, I felt it necessary to emphasize more forcefully the teachings
events of history.

I also added new findings, such as the com-
include the events that have occurred since 1876 and the statistical figures
most recently published ticks.

Finally, I included in Chapter VI, in the form of graphs,
the economic and social history of the last three governments,
and then, in the form of documents:

10 Curious clarifications on France's claim
against England; |

20 Three draft bills drawn up based on findings
scientific and not political, precisely codifying the re-

payments that periodically bankrupt France.

AC

TT,

PREFACE TO THE THIRD EDITION

May 16, 1876.

MY DEAR PUBLISHER,

Imagine a doctor, probing a horrific ulcer,
would hear someone say in a harmonious concert: – “What
A graceful gesture! What a white hand!

That's exactly my situation.

High Banking and Revolutions was a book by
combat.

It was a cry of alarm in support of the threatened Republic,
and not, as has been published, – perhaps treacherously, –
a book full of humor | |

It was above all a work of French patriotism!

And here I am, wondering about a third edition
the preface which I had thought unnecessary for the others, you in-
form that four-fifths of these went to
The Stranger.

Even better, I just learned that it's also happening abroad.
that the reforms I have indicated be implemented: indeed, singular-
By sheer coincidence, a bill has just been introduced in Italy

E 2,

XXX PREFACE TO THE THIRD EDITION.

by which, in accordance with the conclusions of the previous day
chapter of my book, we tax the operations of
forward contracts – that is to say, gambling.

Ultimately, what am I complaining about?

As soon as the book was announced, a bold columnist and spiritual, momentarily setting aside his mordant banter, He cuts open the book and asserts the bold thesis of the work. But it stops abruptly.

Almost immediately, others throw flowers onto the abyss: "The book is charming, the paradox is brilliant. The style is full of humor. It's dizzying. The number explodes there. Laughter, the anecdote is tumbling and flaming.

A more serious writer told me: "There is a lot of truth in it." in your story." But he doesn't write it down.

An editor-in-chief admitted to me that he didn't dare talk about the book.

Several other newspapers are reporting the accusations that I have formulated, they protest softly as far as they are concerned politically.

Others, finally, announce an analysis and offer their congratulations in passing. the literary friend.

But they all carefully avoid attacking the heart of the matter, of to talk about organized theft, about recorded events,

We're afraid of the high-level banks that pay, that much is obvious. tooth.

And this fear isn't unique to journalists. A bookseller went so far as to tell me:

"You are being too harsh on the Rothschilds. I don't

I won't put your book in my display case; – they are clients... etc... »

PREFACE TO THE THIRD EDITION. XXXI

As for me, in deciphering, in the heat of history and with the support from his powerful assertions:

"That for eighty-seven years, we have not ceased to lose all the gains of 1789 on the FEUDALITY OF DIVINE RIGHT, to such an extent that the urgency of an 1889 against the FINANCIAL FEUDALITY, which replaced and surpassed the other,

I had thought that the French press, asserting its independence—
d'ailleurs elle pénétrée de son rôle de balise de l'opinion, signalerait
the danger and would reveal the pitfall.

I was wrong: the newspapers seem to be entirely
dominated by this feudalism of money, which is devouring our country and
whom I would like to unmask while she has still completed her crime.

They therefore serve as leverage for this terrible device, which I am reporting.
he who, sucking up France's money, only gives back half...
serenity, dishonour and demoralization.

They are therefore complicit in this system of fraudulent exploitation.
gale, which unfolds in the history of the country, and they tremble at
unveil with me the pickpockets who are huddled in the ar-
sections of our Code.

Perhaps they have taken their skepticism so far as to assume that...
writing a patriotic book filled with harsh truths, at the risk
to alienate my sympathies and arouse my anger, then—
health issues — which, incidentally, I'm not too worried about — I wanted to re-
to add some praise for my style or my erudition, —
He himself, who knows? Maybe even extract some ransom from some

Financial compromises!
It's such a common practice! In which case, in

Darlageant.....,

XXXII PREFACE TO THE THIRD EDITION.

No, I could not possibly push the outrage of
Skepticism. I prefer to blame indifference and laziness.

Finally, my dear publisher, you know which anonymous letter
was addressed to me.

They are branding me a Communeard, they are charitably warning me
that the government would be doing a pious act by sending me to Nou-
Mya; and, finally, I am threatened with some kind of punishment.
if I publish the announced book on imperial finances.

In truth, you and I are daring scoundrels.

And while we are being buried like this, it will only take the daughter Z.
deceive his wife, or that Mr. K. steals the cash register, that

Ms. A. is throwing an oriental party, or Ms. B. a midnight party.

Prussian, so that our journalists might mingle in the countryside and be on edge with four columns of copy on the awareness ! .

And after that, you want to risk a third edition!

Would a reforming Egypt have requested the book?
after Berlin, Petersburg, London, Naples, Florence, Rome, ...
Is this New Caledonia?

Finally, if you persist with your idea, make some posters.
well detailed: public common sense will judge, perhaps, and put-
Please read this letter as a preface.

Yours sincerely,

AUGUSTE CHIRAC.

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RE Lo

THERE

HIGH BANKING

AND THE

REVOLUTIONS

THE STARTING POINT

I

THE REVOLUTIONARIES.

Since 1789, financial people have put to the

remains, regarding "the revolutionary spirit, of progress of the revolution, of the perversity of the people, of his aspirations for plunder and disorder."

It is to address these complaints that this book has

has been written.

p. HIGH BANKING AND REVOLUTIONS.

It is mainly to demonstrate, with the evidence to the hand, to the aforementioned people of finance:

Let the revolutionaries, the perverts, the plunderers
And the troublemakers are them and them alone!

This seems paradoxical.

And yet history, inexorable in its deductions, makes this paradox an absolute truth.

This book is therefore a story.

As such, it contains no fact that is materially accurate.

And I am convinced that the thesis of which he is the
This development will be much less surprising, gentlemen.
financial experts that you yourself, reader, who are accustomed to

long since trained to see in them the conservative values par excellence.

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TT

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PREMISES.

A government is never anything other than a collection of men who are made or are making themselves managers of public funds.

Depending on whether these managers escape all control by their omnipotence, or, on the contrary, are there strictly subject to the origin of their mandate, the Public brown circulates to spread and grow in the mass by the individual, or, on the contrary, circumscribe to accumulate and grow in some individuals against the masses.

Under the old autocracy, the vassal owed to the lord.

It was prestige that gave strength.

4. HIGH BANKING AND REVOLUTIONS.

Under modern democracy, unity is absorbed in the tens and it is strength that gives the present.

Now, everything—strength and prestige—is summed up today. In short: the systematic appropriation of the sign representative of exchange: money.

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III

A SIMPLE OVERVIEW.

About 150 years ago, the best means of extracting from the citizen's pocket, – from the subject of the king, as he was then called, – the fruit of his labor, – public savings, as they would say in the past today – it was, purely and simply, to require for rot service.

In exchange, the dignities, the privileges, the orders, Noble titles were offered to a select few. ransomed people and the subject was happy.

It could have lasted forever, that is to say, also It's been a long time since there were any clever people in France. to collect the coins in order to exchange them later against a royal bauble, supported by a benefice or of some privilege whatsoever.

6. HIGH BANKING AND REVOLUTIONS.

France's financial system was then in a state of Absolutely naive simplicity.

A crowned man ransoms his court; the court extorted money from the tax farmers; the tax farmers– The raux extorted money from the tax collectors and the salt taxes; and these extorted money from the common people.

This system of successive and purely arbitrary decisions could not continue to assert themselves with a Such audacity.

Those who were its agents felt, themselves– same, as the common people, on whom, at the end of the account, weighed the whole burden, would not resign indefinitely serving as breasts for parasites the monarchy.

In short, the same result had to be achieved. but by changing the methods.

Skill had to be substituted for force, for burglary tion the false key. |

The highway robber was about to rise to the dignity of a pickpocket.

Such has been modern progress:

Indeed, the dying monarchy suddenly saw
to create a system of rampant speculation; this system had
a seductive side, because it held out promise, no longer
only in the eyes of a few, but in the eyes
everyone hopes to accumulate in a short time
large sums of money, and to be admitted, in turn,

HIGH BANKING AND REVOLUTIONS. 7

to the feeding frenzy of charges, now being able
to acquire some.

It was then that France saw the emergence of the fantastic
Jean Law, who shone during the good old days of the street
Quincampoix and that the gigantic
East India Company scam.

A general bankruptcy followed this fleeting moment.

The ruins that we had wanted to repair became
deeper, more numerous than ever, and this
The catastrophe exasperated the countless citizens who
had, too, glimpsed their million, but in
Just a dream.

Some, however, remained standing on the
debris of all; for there were at that time for-
scandalous tunes, like unheard-of ruins.

The financial theories of the beginning of the
The reign of Louis XV were more intimately linked than one might think.
one could not believe it at the cry of liberation that he uttered
the provinces were united in 1789.

No more privileges! Death to the aristocrats!
they shouted.

And, as a corollary: the execution of the king, that of the
nobles and high-ranking financiers; and finally the bloody
era which leads to this other era, also san-
glante, but pierced by a little glory, called
First the Republic, then the First Empire!

If 1989 had pushed the theory of equality to its ex-

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extreme limits, the return of a monarchical system, although affecting a plebeian origin, it provoked the reaction of an autocracy.

This reaction took place.

But like the monarchy, it had to adopt the plebeian form.

The Empire, in fact, aroused the greed of traitors so many, who, this time, organized themselves with energy and they even sought to ally themselves with the old nobility; They succeeded, since we saw a Rochechouart, last-to be Richelieu's heir, to marry M^{me} Ouvrard.

But this was the work of the Restoration.

But, pending this merger, the financial aristocracy—a woman of the Empire, bourgeois in manners and origins Gine, hungry for greatness, because she was eaten of pride blindly obeying its greed, cause of his fortune, he could not take long to realize that the master was too much, and to note that, in order to be subject to the passions of absolute power, it was worth The one with the bright, sparkling splashes was better. instead of simply being brutal.

So, we began to wonder if, with We couldn't afford the money to buy a pair of these prestige which is the accepted prerogative of old races royal and conspired for the Bourbons.

One initial fact clearly emerges from this tendance.

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HIGH BANKING AND REVOLUTIONS. 9

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+ That's because until that moment gold was less re-

sought for himself as for the elevation he

. could provide.

Since then, the comfort of life has replaced the comfortable of the name.

Even after 1789 and after the Empire, the theories re-

Publicaines were poorly understood or misunderstood.

"Me too" was the last word of the dream of the domination.

As for the solidarity of interests, to social well-cal, to the ease of each by all and of all by Each one, 1 liter, that was out of the question.

Despite the overly nebulous Social Contract of Rousseau and the Man with Forty Crowns, which is too anecdotal Voltaire, we didn't yet suspect the form practical applications that these beautiful theories could take on miserably aborted in 1851, both by . the extravagances of some, driven by ambition, erimi- + different from others. |

The revolution of '89 had itself prepared the ins- | a tool designed to destroy its restorative tendencies } and progressives:

She had created the public ledger.

It can be said that, through this creation, she had organized, so to speak, from that moment on, the mode a future according to which state finances would be managed.

Also, it is in this same great book that we

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10 HIGH BANKING AND REVOLUTIONS.

we will find the irrefutable history of the spoliations of all the monarchies that succeeded one another.

but 1} was far from suspecting that his only result would be to prepare future peoples for the possibility to prove in writing the abuses of which, until then, they were unable to assess either the importance or the extent.

And when he explained in his report "how the nation would constantly have in its hand the {to of the Public Credit," he was far from suspecting that he created another aristocracy within that same nation dangerous, based on this credit itself, and which in would be outrageously abusing the system.

It is the story of these abuses that we are going to write.

And as, after barely a hundred years, we find ourselves again-'vons the tax farmers under the modern name of political bankers, it's against them and their nameless Janissary brables that we are pushing today the cry of '89. |

Let the example of the past serve as a lesson to them.

We don't want massacres, because 1l is in-core time to stop evil peacefully, by the probity, through logic.

We do not want the attack on the pro-neither prie- nor social liquidation, nor religious persecution grievous, but we want energetic suppression abuses and the fair regulation of the function-

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HIGH BANKING AND REVOLUTIONS. 41

the operation of these savings-suction pumps blique which is called:

Bank houses.

They have always seized power to exhaust the nation.

The feudal aristocracy, which made and unmade the kings, is replaced by the financial aristocracy, which It makes and breaks governments.

All retrograde developments, all revo-

The Restoration of 1814;

The Hundred Days;

The Restoration of 1815:

The Monarchy of 1830;

The Republic of 1848;

The Coup d'État of 1851.

Everything is their work, and their exclusive work.

And if, going further, arriving at later dates
current, we want, at the risk of raising, a
word, the most ardent passions, continue our

Given this, we will prove that:
1870, 1871, 1872, and even 1874, are still

dominated by the political upper echelons of banking (1).
Well! He's crazy to leave the destinies of a

(L) I wrote this in 1876. Since then, the illness has worsened; I have de-

- shown in THE KINGS OF THE REPUBLIC (History of the Jewish Quarters)

and the History of Speculation. (Author's note.)

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country in the hands of money men, monopolized
fortune tellers.

There are wise economists who strive, I will say
I know, to demonstrate that the prosperity of these accumulators
Theirs is linked to that of everyone else.

That's not the case, and while we wait for other demons-

Tell me, French taxpayers, at what time from the period opened by the First Empire you have you seen a single one of the taxes created for determined causes.

Never!

Once a tax is created, it's finished; it's there in perpetuity; one cannot We don't eliminate it, we transform it by increasing it.

This is largely the work of the system odious loans.

But remember that when you subscribe to a loan, you promise to give back twice the money that you believe only gives one.

Indeed, you only give it once when you subscribe. then a second time by paying the tax with the—which we promise to reimburse you for.

But in this back-and-forth of money, there is always intermediaries who accumulate profits at your injury and that of the State, in such a way that at some point, it is up to these intermediaries that you are perpetually paying usurious interest

HIGH BANKING AND REVOLUTIONS. 43

recorded in your ledger under the misleading figures of 5, 4 'J2, 4 and 5 percent.

This is how your fathers of 1814 did not have, debt consolidated, that 63 million in annual charges, and Thus, in 1876, we had: 748 million pay perpetually.

You will be told, I know, that depreciation and Several cancellations took place between the two dates that I have just quoted, and that, as a result, the great—The book was relieved of 585 million.

I take full responsibility for this, because, in this case, our debt public would no longer amount to 748 million, but to { billion 330 million.

And what was the point of these cancellations?

You can clearly see that's not the case.

You will also be told that the financial powers serve to do great things, to liberate the territories to alleviate suffering.

That's precisely what we want to examine. And We will conduct this review in a spirit of conciliation. and fair reform, not with bias war against the financiers.

Because we are pursuing only one goal: improvement of the public good, and consequently the prosperity of the Republic, and therefore still the prosperity of all.

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IV

THE TRADE IN CUSTOMS.

Before undertaking the examination we have just to announce, 1} it is necessary to explain our opi- agreement on the rational role of free banking.

The goods piled up at the merchant's in écus, the banker's capital, therefore, does not should not, in our opinion, represent anything other than work temporarily converted into stock in the form the conventional sign of exchanges between services yields: THE MONEY.

However, industrially and commercially, the mai- Bank sounds facilitate this exchange and fuel the work. | | |

But, from a purely financial point of view, 'poli- technical and economic, that is to say from the point of view

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of their role as intermediaries between the masses
taxpayers who make up the state and each
of these taxpayers taken individually, it should not
no speculation exists, this speculation having
no other effect than to impoverish the individual in his unity
multiplied, that is to say in its mass, for the benefit of the
the sole intermediary, thereby becoming a hoarder."

Industrially and commercially, free con-
The current rate is favorable to discounting, because there is no
no public market, and because there is a regulation-
Author: the Bank of France.

But politically: it is not so, and the ab-
absorption of large public credit operations by
High banking is ruinous for the taxpayer.

There are three reasons for this:

Competition is too limited, and consequently-
which is null in its effects. ...

There is a public market in which the public is enslaved.
and whose floor is engineered like a stage set
theater.

And 1] there is no regulator like, for the es-
account, is the Bank of France.

Develop these three main points of our document-
trine would fall outside the scope of this volume, and we will not
we will devote a particular work (1).

(1) This particular work was published under the title: THE NEXT
Revolution (Socialist Code).

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For the moment, we will only draw the pro-
the following position, which will be demonstrated by the
facts in the course of our study, namely that it is
absolutely false to claim that what the high
The bank absorbs it in one form, it returns it in another.
another one.

This is, in fact, a pure sophism, because, with the

interest and large commissions – remuneration of idleness and economic uselessness – which comp- they lay the foundation for the bank's grand game, she manages to export the cash in exchange for paper which she then distributes throughout the nation.

However, when, at a certain point, this paper does not is greater than zero, which almost always happens, Who lost?

The nation, and the nation alone!

It would be too easy to put a name to this example.

And they talk to us about progress!

There is no progress today in finance, in comparison of the methods used by the farmers generals, as in the way savings are concealed public.

= The looting was followed by the breach of trust; where the The tax farmer promised no compensation in exchange for what he took in the name of his lease of

HIGH BANKING AND REVOLUTIONS. 47

farm lease, the modern banker promises profits and large dividends, under the guise of credit from the State.

There's just one more lie.

Indeed, and this seems unexpected, when- that a state grants a loan to a house of bank, – and it's always like that, even in the case direct public subscription – it does exactly the same privileged operation that Louis XIV practiced towards its tax farmers.

That is to say, the State gives this house bank the right to house under its credit its opera- specific conditions, by appealing, according to certain conditions determined lions, for the sake of all.

This right is accompanied by a de facto monopoly which consists in the power to create scarcity or the abundance of the title, consequently its high or low price price, that is to say, again the rise and fall at vo-

So that the bankers, ordinarily depositing transitional areas of a large quantity of funds belonging to various sources, can temporarily absorb-taking out a loan, either by subscribing to it directly, either indirectly, and, in addition to the benefit of the concession-sion, they have that, entirely arbitrary, of the premium sale on the market, after the closing of the subscription period

blique, usually fictional.

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However, the taxpayer (because we are reasoning here in the hypothesis of a national loan) acquired at a price arbitrary the enjoyment of a fixed income, and, in the the way the damping works, he will not find than the peer.

The bonus and the commission remained between the hands of the banker, hence a net loss for the contributor buable: much more, in the form of tax, 1l will pay of new this bonus and this commission.

This arbitrary taxation of a nominally based valueUltimately, doesn't an income correspond to a rare precision in the arbitrary taxation of sizes and Salt taxes?

Only the form has changed; the substance remains the same, and This is what we complain about, and this is what, at after a certain period, will generate the same ruins and, consequently, the same revolts as those which believed they were putting an end to the financial system of the previous century edent,.

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DR:

ENGLISH CORRUPTION

It is to England that we owe the creation of Financial power in France.

That nation, with its selfish and mercantile policies
island, only exercises the spirit of conquest by means of the
territorial trafficking.

Unable to expand into Europe and having been forced
to permanently abandon the pied-à-terre that she
had long coveted, in northern France,
She took refuge in a taciturn, shadowy role.
and especially financial.

She has always embraced our sovereigns in the de-
her father; she nurtured them, raised them, and corrupted them to the point of...
milk from its financial system.

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And, ultimately, it is always from her home that
The pretenders to the throne have returned to us, like

It's also almost always thanks to his credit

that they may have paid the price for their joyous adventure
birth.

Name me a single crowned contender, –
Napoleon I excepted, who never returned from it, when
he went there – whose starting point was not
located on the banks of the Thames, or which has
free from British influence.

Louis XVII three times.

Louis-Philippe once.

Louis-Napoleon, designating himself third, and by three
times also returning from London.

And now, where do those who look now?

Do they dream of a new monarchy?

To England, always! For there is the qua-

We will not speak of the exiles from the various regimes, even less so those disinherited by ambition or criminals against the public good.

But we believe that the true martyrs of a opinion should not go to England to seek a consolation or a remedy for their disappointments.

We must also point out, in an honorable

(1) Is it necessary to point out that this was written in 1876?

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An exception, this character is respectable in his loyalty. even of his stubbornness, and who, not wanting to return to France as a simple citizen, – not being and being unable to be anything else, – chose Froshdortff to house his alleged royalty there (1).

The English nation has always been very precocious.

Before France, it had its Louis XVI, and before her, too, had her Robespierre.

However, his Robespierre was a financier and his name was

Cromwell.

And our Cromwell paid with his life for his folly of not being

than Robespierre.

Thus, the financial wound developed, on– all over England, to the point of becoming contagious.

And, if she has not yet fully undergone the acc– the purulent process of this destructive force, it is because that, limited in its influence and in its activity military, having therefore had less frequent

equal disasters, moreover, whatever the fate of weapons – she specialized in her role of octopus of the finances of all its neighboring states.

(1) In 1873, Bourbon-Chambord only had to want to reign. His scruples drew all the sarcasm from his clientele, who, Later, he wanted to replace him by creating the General Union. It is necessary to to break free from this promiscuity, and to do justice to the last scion of the degenerate Bourbon race, because he alone persisted in to align one's actions with one's ideas.

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Whether the harm came to him from Venice or he was born on its soil, we do not have to examine it; but this What is certain is that she communicated it to us. first in the form of the Scotsman Law, which opened up new horizons for traders born under Louis XIV.

This student and follower of William Paterson, the in-seller of circulation banks, we also endowed from an East India Company and a host of others companies D The always in the style of An-England.

Later, Mr. Pitt's office promoted the ideas of 1789 and greatly contributed to the fall of Bourbons, even if it meant subsequently adopting a policy opposite, still hoping to benefit from changes.

The English treasury also had the theory of subsidies.

England subsidized for a time three-quarters of Europe.

"The Empire of Napoleon I," which she had not foreseen, this momentarily disturbed her in her usual operations. raires; but she made it keenly felt at the Restauration, and was quite persevering and quite skillful, to the for the second time, to push his revenge all the way to the second Empire of 1852.

Already, under Louis-Philippe, she had invented the the Eastern question, still a thrilling one, moreover, and the

The Egyptian question, more relevant than ever since the acquisition of the Suez Canal.

Nevertheless, she always displayed a horror of the weapon-war ments, considering themselves sufficiently armed with the dagger commercial and economic, the point of which she sharpened with free trade, after having poisoned it blade with credit (1).

But that was enough to kill France. Since then Law, he was committed to it, and he was destined to devour successively-well-being of the royalty while waiting for him to have consumed the entire nation by becoming cosmopolitan like its propagator.

However, we are making such good progress towards this beautiful result. that after eighty-seven years we find ourselves again-vons in the presence of financial abuses much more threatening than those against whom men of 89 had had to fight so energetically.

(1) See also, in volume I of The Kings of the Republic, the Chapter entitled: The Example of England. Everything concerning Suez and the Orient are covered in HISTORICAL BRIGADES,

Speculation during the Third Republic.

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THE ASCENTIAL WALK

THE FIRST RESTORATION.

the high bank of 1814 in the first success of
The restoration of the Bourbons only has to remember:

That it is only through a series of betrayals that
Napoleon I* owed all his defeats to;

And that these betrayals were committed primarily by
the well-fed, whom his omnipotence had filled with

favours and glory.

But, to get straight to the point, let's

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examines with a cold eye what might have happened in Paris
if, on March 31, 1814, Marmont, Duke of Ragusa, and
Mortier, Duke of Treviso, had exhausted their resources
of defense instead of surrendering.

This examination will necessarily lead us to de-
to cover the financial aspect of this astonishing capital-
lation.

Napoleon's gigantic empire lacked...
weighting.

Cohesion could only exist with the help of

The constant threat from these big cops that knew
strike the legendary warrior.

The various interests created by the Empire seek

to break free from the tutelage of the hero.

And among these interests, the most powerful, those that
summarized all the others, were precisely represented
supported by the major financiers, the major capital-
lists, especially those who, like Laffitte, had
preserved, even in spite of the blockade, the ability to
to correspond with England for their business.

However, since the creation of a public fund market

blies, any change is far from repugnant to

financiers, – on the contrary.

Perfectly positioned to be the first

informed, like bankers, state suppliers,

They don't dream, as they did:

In 1870, during and before the siege;

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HIGH BANKING AND REVOLUTIONS. 97

In 1855, the time of the Tartar of Sevastopol;

During the empire's wars, with the help of the new-
constants of Napoleon's death;

And finally, at the time of Waterloo;

Than to carry out stock market deals;

That is to say, to rob the trusting public.

In any case, in 1814, twenty years of
war had exhausted France in JOPUNES and in

money.

The savings suction pumps had been functioning
thundered in every imaginable form, so
that the firefighters themselves, I mean the financiers–
The carpenters were beginning to realize that the handle
the pump was visibly wearing out.

The handle, the lever, whatever you want to call it,
It's the political leader, the pretext or the label behind it.
which ones we hide in to operate the device
pneumatic.

Done, it was necessary to change the lever, or at least

towards where this lever would become resistant and even capable,

in a jerky movement, to strike the front

those who were manipulating him.

This means that bankers feared, in the country's general shortage, a contribution that could reduce their profits by weighing only on them.

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Napoleon, First Consul, had tried in a to a certain extent this reciprocity, and we remember it-born.

But give it back? Never!

Consequently, the old comrades-in-arms of The heroes began to suffer from gout, the court was suffering; the state bodies, feverish with fear, were hesitant to take to their beds.

Imperial prestige was waning.

The Senate had just sworn to die between the tom-beautiful homes of his ancestors and the cradles of his children, which, in the end, wouldn't have served much purpose; but the Legislative Body, full of potbellied, pen-slaves after thirteen years of victories and gains, became Suddenly a free man!

This group of creditors feared bankruptcy.

Napoleon came and broke it.

It was too late.

What, a year earlier, would have been a skill – not a right – became at that moment a fault more serious: because the popular is formalistic and does not understands only belatedly what is unconscious liable between an absolute power and an elected chamber

This dissolution led to many defections;
that of Austria, the betrayal of Bernadotte, that
de Moreau, then the defection of Bavaria, followed by

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HIGH BANKING AND REVOLUTIONS. 99

| Leipzig, who suffered the first serious setback of the great
Captain. And yet he was still victorious.

But, despite his victory at Hanau, the allies...
bordered.

Holland had just thrown itself into the arms of the
House of Orange; Danzig, Utrecht, had capitulated;
Finally, Murat, a Frenchman and the emperor's brother-in-law,
passed to the enemy.

A million foreigners surrounded France and
were beginning to cross its borders.

The emperor performed miracles.

Winner on January 27th in Saint-Dizier, winner
on the 29th in Brienne, winner on February 18th in Nangis,
victor, finally, in all the battles, on March 29th
He also won the victory at Arcis-sur-Aube, and
on the 26th again in Saint-Dizier.

From that moment on, he could proceed on foot
forced on Paris.

But the great Russian and other armies were...
on their way to the opposite side, and they presented themselves at the Island
March 90th under the walls of the capital.

That same day Napoleon was two hours from
the enemy.

Two hours of resistance and a helping hand

We were far from having exhausted our means of defense,

'and yet Marmont and Mortier capitulated.

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The empress had left, Joseph Bonaparte man-
energy quantity.

You really need to look at the dates carefully.
to realize that it is only 1814.

Finally, we surrendered.

Besides, why defend oneself?

Why give the enemy the opportunity to practice
looting?

Who would have suffered from it?

Was it the people? They were ruined!

But there was one in Paris:

Mr. Perregaux, a Swiss man who became a senator, father-in-law
de Marmont, and associated with the revolutionary Laflite.

There was this same Laffitte, whose name was Jacques and
He was losing weight.

JL was there: Mr. Greffulhe, Messrs. Mallet brothers, Tourton,
Delessert, Odier, Hottinguer, Florentin Seillère (dra-

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pier, then baron); there was also Mr. Collot, Mr. Dou- |

mergue, the great Ilinguerlot and the ingenious Séguin,
and finally the famous Ouvrard.
All these gentlemen were immensely rich,

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owners of splendid hotels (all the hotels of

Farmers-General had purchased them or
their friends), several of them owned at
Seals of pleasure houses, the castles of

Raincy, Gros-Bois, Bagatelle, and many others:

Again.

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| HIGH BANKING AND REVOLUTIONS. 31

And finally, as we said, we had been conspiring since
It took a long time for the one who created dukes and counts.
[HS] and fleur-de-lis viscounts!

So there was no need to defend oneself; there was, however-
less, to stop the enemy; it was necessary, finally, and above all,
a new political pretext, a new loophole
'the suction pump described above.

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the Empire to most of the gentlemen named above
"against; and as they despaired of finding these
| 307 million in Napoleon, they imposed them on
"| Count of Artois, whereby they would open the
. | gates of Paris. | |

For his part, the Count of Artois arrived supported
'of a procession of old sun-drenched women, quite neatly
decked out in financial leotards, which ma-
were wielding, with a truly Gallic verve, the rake of
ti Player.

And indeed, Talleyrand, that speculator, was there.
distinguished man, who had made and unmade his fortune twenty times over
to in the stock market games of the entire universe.

"This friend of the Abbot of Espagnac was very worthy of
to come to an agreement with another abbot, a major purchaser of
national assets and who was styled Baron Louis; he-
:_ ei became Minister of Finance.

It had operated under the empire and, consequently,
happened to be a direct link to the other menus

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Capitalists not admitted to the great COR No
Bourbonnian.

These, in elves, are mostly not wealthy,
because they had acquired national assets,
would have judged their situation to be only moderately reassuring
with the prospect of the return of the ancient kings.

But everything had been well prepared, and finance everything
the whole group could greet enthusiastically and without
this beautiful restoration had an ulterior motive.

Indeed, Jacques Laffitte sported the white cockade
before everyone else, and lent his hotel to the various
negotiations, particularly regarding the accession of the son-in-law of
Perregaux, his associate (General Marmont, Duke of
Ragusa), to the provisional government established at
moment of the surrender on March 31st.

The first act of Abbot Baron Louis Fat de se
to procure around one hundred million.

He easily found them at bankers' houses, and just-

which appeared under the name of royal bonds, at 8%,
and refundable within three years,
but still convertible into 5% consolidated.

The backlog, it was all there!

Now, certain of recovering it, the bankers,
faithful to their system of speculation, they lent new

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HIGH BANKING AND REVOLUTIONS. 33

high-interest calves, their recognized capital, being able to-
then double through negotiation on the market of

public funds.

In March 1814, the annuity had yielded 45 francs; in April,
It was priced at 66 francs, and, which clearly indicates the frenetic gambling,
It is listed the same month, without any apparent political cause.
annuity, 49.50 francs.

In May, she made, at the extremes, 65 francs and 56.50 francs,
to reach 80 francs fairly quickly, by August.
the highest price of the period from 1814 that followed
the capitulation of Paris.

Here, moreover, is a table that will indicate the game of:
market after the Restoration, by comparison with
the final years of the Empire.

Movens course
Higher. Lower. Annual.

1810.... 84.50 (March)..... 78.40 (January) 81.86
1811.... 83.40 (November)... 77.70 (May) 80.84

ons 1812... 83.60 (Feb)... 76.50 (Dec.) 81.18
1813... 80.20 (January)... 47.50 (December) 70.08
Empire., 1814 (Jan.-Mar.) 57.50 (Feb.). 45.00 (Mar.) 59.95

Restoration. 1814 (April-Dec.) 80.00 (August). 49.50 (March)

Hundred Days... 1815 (April–June) 69.00 (April). 53.00 (June) 63.45
Restoration. 1815 (July–December) 69.75 (July). 52.30 (December)

Let no one say that the last years of
The Empire was less eventful than
the short periods of the Restoration.

Wars were incessant, New Islands,

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possible;

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true or false, many; and
announced the death of the emperor.

However, there were no suitors yet.

Therefore, no alternative rai-

suitable between the white cockade and the tri- cockade
colored.

, on any subject, someone

Therefore, greed or revenge without

horizons were without boldness.

Once market fluctuations are observed,
Will it be said that they stemmed from trust or from
Public distrust!

Who would dare argue that the public bears rents
or various titles were quickly informed of the secrets
policies for buying or reselling with such
Accuracy, according to the predictions?

milk, not even in the planning stages, and to surprise a TV-gram, 1 liter was needed, like Monte Cristo; to prevent the dormice eating the peaches of the tower attendant from Montlhéry...

In this situation, only the Bank had the market.

A coterie of tax farmers disguised as ban-Quier suppliers carried out the movements at his will and too easily found its counterpart in a mass of small speculators, made palatable by some fortunate acquisition, or even among the

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HIGH BANKING AND REVOLUTIONS. 35

effarés of the second hour which, not deducting the news that market developments were de- the ousses in a flash.

It is in vain and quite treacherously that one seeks always to demonstrate that the stock market is the reflector sincere public opinion.

On the contrary, it is its most deceptive mirage.

It shows horizons of greenery where there are none nothing but arid chasms.

Whether we call it a thermometer or a barometer, be sure that a cleverly concealed tube corresponds pond with a reservoir where the cold can be produced at will or heat, vacuum, or pressure.

If we call it a compass, be certain that, under the parquet flooring is a steel bar that, always at will, directs the declinations of the magnetic needle.

At 1% in April 1814, the game on annuities was of au-

The number of negotiated services was lower.

Indeed, at that date, the consolidated debt did not amount to

_was still only at 63,507,637 francs of annuity at 5%,

of which only 174,193 francs represented the year-

old debt incurred.

So, when 5 percent fell below

90 francs, 1 liter was enough, on the cash market,
of 633,076,370 francs to monopolize all of the
annuities recorded in the general ledger.

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However, the bankers were creditors of the imperial arrears:
they alone claimed 507 million, or half
at the above rate of the registered capital.

Once the supplies are paid for, the annuities, negotiate-
previously recorded and thrown into circulation in
already providing profits to the dealers
considerable, could therefore easily return

into their hands with a new profit.

This was well calculated, even by the ministers.
of that time, and yet they did not change their
a way of acting by using bankers.

They needed the scholarship, because the scholarship is the great
instrument of unacknowledged and unacknowledged benefits.

No minister, for sure, would dare to give
ostensibly at a bank, the clerk

house to be taken out of the public coffers.

Thanks to this already highly developed system in
In 1814, Abbot Baron Louis was able to easily find the
the first hundred million that he needed
at the homes of Messrs. Laffitte, Mallet, Tourton, Delessert and Odier.

This initial success encouraged him, and, at the time of
to draw up the budget, ll again resorted to the same
process.

This audacious man even went so far as to present a
budget not only balanced, but also,
showing a surplus of 70 million, even in recording

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THE MAUTE BANK AND THE REVOLUTIONS.. 37

55 million for the civil list and 10 million
for negotiation fees.

Naturally, this surplus milk was devoted to the
settlement of the arrears, hence immediate conciliation
of all creditors, public satisfaction of
other naive people who said to themselves:

"We are only paying these arrears because there is a
"Surplus!" What a beautiful country France is!

Abbot-Baron Louis did even more!

The purchasers of nationalized property were trembling,
Maloré Islands verbal assurances from the authors of the
Restoration, and they demanded positive guarantees.

A law gave them these rights.

They were solemnly confirmed in their
possessions; then immediately, by a strange Contra-
the saying, which can only be explained financially,

third parties, were to be returned to their owners: originating. Hence, both legitimation and disapproval-bation of the acts of the Revolution.

Finally, to crown the work, the immense abbot had also obtained payment from the Chambers for debts incurred by the king and the royal family, during their exile; 50 million in capital; in annuities perpetual, recorded in the ledger: 1,499,354 fr., enjoyment 1 January 1816.

The feeding frenzy was complete.

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THE HUNDRED DAYS.

Up until then, everything was going well for the big bank.

She had once again performed with great success appreciable.

But because of, or in spite of, the bourgeoisies of Mr. Louis, two unsympathetic elements gravitated around-the throne of the other Louis, master of the previous one.

The operation of the RARE pump was very dis-whore.

The struggles and competitions were fierce, especially between the financiers of race and the financiers of species; for if the high bank formed the state-ma-of the National Guard, the high marquises for-were the one from the king's house.

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The bankers had been made counts or barons, but the marquises were peers.

Finally, the financiers' weapons were heads to the golden chariot or the silver chevron, but those the marquises were azure, with a chief of lilies, with blackberries or croissants, which was much more: sérieux.

Done 11 needed to teach the powers that be a lesson, and him to prove that money was everything and nobility was nothing.

Master Jacques Laffite began to sulk: good that was adored, visited, and consulted daily by both abbots, Talleyrand and Louis, by the Duke of Arlberg and many others, although governor of the Bank of In France, Jacques Laffitte was not satisfied and he had

_ said to his satellites or colleagues of the same rank:

This isn't going well!

Here's why:

Industry and commerce, which had ended up to adapt to a permanent state of war under the Empire, either by organizing itself for supplies, either by supplementing the blockade with transport by land and canals, either by replacing objects foreign imports through chemistry; industry and its leaders, Messrs. Audry-Puyraveau, Bethfort, Human, Delorme, Salleron, Balguerie, Gévaudan, and also the Special financiers such as: Collot, Seguin, Ouvrard and Doumergue, wounded in their pride, very

A0 HIGH BANKING AND REVOLUTIONS.

concerned with Laflitte's interests, declared themselves relatively-idle people.

Abbot Louis's financial dealings had for a moment occupied their stomachs; but they did not had made short work of them, and then we couldn't always perform operations on only one side, even when one is the royal finance minister.

The king, for his part, expressed a desire to oc-

It is understandable that the financiers' camp turned with a certain unease his gaze towards the horizon and began to wonder:

Where are we going?

They resumed their conspiracy.

For his part, the popular, who saw himself in full return of a cursed era, may names resound—
The soldiers constantly reminded him, it was wonderful—
prepared to play into the hands of financiers.

They continued to conspire.

Finally, Napoleon landed at Golfe Juan.

The news was kept secret for a long time, and one can
to think about what the Stock Exchange did while waiting for the explosion.

Mr. Laflitte knew perfectly well what to expect.
And for good reason |

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HIGH BANKING AND REVOLUTIONS. A

We do not need to retrace here the triumphant march—
Phalus of the fantastic emperor.

Before the financial people, the soldiers, and the people,
who, if they had not received their share in money, had

noble selflessness.

Entering Paris was dazzling.

But the European banking elite, assembled at Congress of Vienna, was watching. The blow was unexpected. The foreign banking elite had no involvement in it.

Hence the dismay, the drop in public funds, the rise the exchange rate, anger in England and all the allies.

None of this surprised the French bank; it He expected it.

War had been declared.

Popular patriotism, which had understood nothing about the sleight of hand of the capitulation of March 1814, He awoke full of enthusiasm.

Patriotic donations poured in.

Messrs. Delorme and Gévaudan contributed large sums sums of money.

Jacques Laflitte, with the same enthusiasm that He had displayed the white cockade, put immediately at the disposal of the emperor plus several million, against annuity deposits, taken from the sinking fund.

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1. There were, in addition, 40 million in the co-fires of the State; the Restoration not having the time to employ them, the bankers could, UNDER a to claim it without hesitation, in one form or another.

The Bank of France had provided 15 million.

That was not enough.

Laffitte had believed he was on the verge of becoming a minister; 11 Nothing of the sort happened.

Messrs. Gandin and Mollien had taken over the reins administrative. – Laffite was getting cold, because these officials, accustomed to the very harsh procedures of

sisters and industrialists, on the other hand, had very little practiced by financiers bidding for loans), lacked what the latter called: audacity.

However, the overly ingenious Ouvrard was called upon to Tileworks.

More daring than Mr. Laffitte, or perhaps covering him up, He took it without ceremony from the same sinking fund, 5 million in annuities, 6%, 400, which he valued at 53 francs and for which he paid 50 million.

These 50 million were payable in installments of Q million per day starting June 1st. They were regularly, to the great astonishment of other financiers CIers.

This is easily explained.

HIGH BANKING AND REVOLUTIONS. 43

! 12 cent.

Consequently, by investing the 5 million Annuities at 59 francs 12 centimes, Ouvrard realized a premium . average of 5 to 6 ie per 5 francs of annuity.

Indeed, on June 1st, this financier had placed his annuities not only in Paris, but even in London he was in Amsterdam, and he collected 3 million commissions } sion, plus a 6 million bonus, for a total of 9 million. It was done swiftly.

Now Waterloo could come and second to

pe | new game for financiers.

On the evening of June, the day the news broke, | annuity, which was at 53 francs (Ouvrard's rate), it rose sharply to 55 francs 50 centimes on June 21st, n | to arrive at the 22 at 60 francs, the 50 at 66 francs and, Finally, the day after the second surrender of On July 4th, it reached 69 francs 75 cents.

This was, in large part, the triumph of the bank doctor who had taken 5 million in annuities from 99 francs.

As for Mr. Laffitte, he had not remained inactive, and 11

to not yet help with this capitulation of Paris in

lending, always on deposit of annuities, the millions

EE to pay the army that was retreating behind the
oire,

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IS! The annuity had been 69 francs 25 centimes and 56 francs in May.
Extreme prices; hence, as an average price, 59 francs.

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But, amidst all these multi-million dollar loans, 1l ne
One thing must not be forgotten:

It's because these registered annuities, these realized profits-
CCS premiums, these large interest rates, will weigh heavily in the de-
nitive solely on the mass of taxpayers,
which, being completely unrelated to profits, will not have
received nothing but blows.

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THE SECOND RESTORATION

Another setback, that's the outcome of the Hundred Days.
and the Restoration, faithful to its principles, more than
never needing the resources of speculation,
will not fail to pay them.

And, indeed, we see the following items appearing in the budgets:
Nilfs, which were only settled in 1822:

Arrears of the Empire before 1814, 307 million. 433 million
= in 4815, 196 million. Huons:

In 1815, 130 million.

Total. ses: 666 million.

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Here is the consolidated debt at the mid-

AG HIGH BANKING AND REVOLUTIONS.

ment of the second accession of Louis XVII, in July.
let 1815: |

Total carried over to 1 April 1814.... 63,307,637 fr.

We had added since then..... 2,632,418
Debts of Louis XVIII...,..... sos. 1,499,654

Total, annuities 5 p. 100.... 67,439,739 fr.

The Hundred Days had added nothing to the great book.
His loans were consolidated only much more
late,

But let us note, in the meantime, that during the courses of
June 1815, 93 francs, and December of the same
year, 52.90 francs, these 67,439,759 francs of annuities
5 percent represented approximately 675 million
capital.

The arrears alone required 666 million.

It was, therefore, very easy to acquire at low prices
as many of these annuities as possible, to then become
absolute master of the payment of this arrears, with luck
to double its capital.

This was done, and all the events were enjoyed.

Thanks to the panic of the common people, it had been possible to acquire
at 53 francs the day before Waterloo, we resell at
66 ten days later. That's all! It was the first

This, moreover, was child's play for some

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HIGH BANKING AND REVOLUTIONS. 47

men who were definitely playing, "not finding (as Talleyrand said) another way to gagner".

It is true that, a few months later, the annuity re- it was still at 52.50 francs.

It was another turning point, as we
We shall see it; for, from that moment on, the game will
played on the country's back, no longer just between
French bankers, but between the financiers of the Eu-
whole rope.

This was the triumph of age-old tendencies of the
Great Britain in terms of financial speculation
candles.

This historical phenomenon is beyond all tales.
lation.

If the invasion that brought about the first Restoration

was the absolute work of the rapacity of high finance

local, punctuated by English greed, on the other hand,
the invasion that imposed the Second Restoration on the country
fat a very clear conception of the European bank
coalition.

This assertion is not only evident in games
of the stock market, it is entirely written in the treaties
of 815.

The first treaty, concluded on May 30, 1814, between
the allies and the King of France, had given a glimpse to
all the countries that Napoleon had ransomed, during

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the conquests and after their annexation, the possibility to also obtain payment of their arrears.

That was the word on the agenda.

However, this arrears were immense. All individuals, All the bankers, all the princes, demanded their backward.

And, as the Hundred Days had caused losses unforeseen events for allied players and governors, these-€i, violently angered against the nation that had had the bad taste not to immediately fit the

not to the king-makers financiers; against this na-

tion, who had had the audacity, as long as the betrayal had not completed his shameful work, of their infliger, with a handful of men, about thirty humiliating defeats; the allies, I say, added to specific claims and territorial cessions a large cash compensation:

War compensation....:..... 700 million.
Miscellaneous complaints 4,600 -
In total... 2.3 million.

Of the 1.6 billion, there was arrears of 4,000 reîtres provided to Henri IV by a prinipicule German.

It was impossible to better unmask the intended goal.

These 2,500,000,000 were needed for al to manage the finances of all of Europe, and they appear-

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end of a suction mechanism for everything that the
A French worker could produce annually
in the present and in the future.

Yet this is what we had reached, for having
In fact, in '89, it was only half a revolution!

I don't hide from myself everything that some hu-
Blind bureaucrats will find audacity in this

"proposal. |

But I implore them to consider that the historian, not-
writing not under the influence of the current situation,
only sees and should only see the results achieved, without
to stop and discuss the means employed...

I'll go further, because I can say it today.
with equal logic:

If the 1848 revolution had not been suppressed,
a little by herself and a lot by others, we
would not have had 4870.

This is where we can talk about progress!

So, compare those poor 2 billion to 1815
of the 5 billion of 1870, and so continue to talk
the progress of our modern institutions!

Also, when, making a supreme effort, the mind
human beings place themselves above the dazzling glare of
figure, when pure reason, invoking sound law-
gic, seeks to probe the depths that cover
these heaps, with what immense disdain is there not-

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We did not understand in the presence of these pygmies, who
believe statesmen and are only, that one
Bismarck or Wellington label, what a bunch of short guys
from the shop, because they don't see, the ignorant ones, that they
work with admirable zeal to lead not the
France, but Europe, towards a revolutionary cataclysm-
naire, and that, if it is necessary to sacrifice to the fetishism of

It brought France to 1795, it only took Europe
a hundred years of international finance for the con-
leading to 1893 (1).

In any case, the year 1815 solemnly inaugurated-
the political omnipotence of high finance
European.

It was then that they shone, diplomatically and mi-
tallically:

The Barings, from London, the Hopes, from Amsterdam,
the Rothschilds, from Frankfurt, London, Vienna
and from Paris, the Sina family, from Vienna, the Slieglitz family, from
Petersburg.

A huge amount of speculation set them in motion.

Our French financiers then cut a sorry figure;
Laffitte, the Ouvrard family, and the Roy family were left behind.

(1) This prediction, which I gave at the time by simple comparison |

land grabs are absolutely justified by economic calculations.

The most popular music. See especially my book: The Next
Revolution.

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THE HIGH BANK AND REVOLUTIONS. 51

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Catholics and Protestants were largely defeated.
by air.

The field was vast, moreover.

The 700 million in compensation and foreign claims

These were going to give rise to a movement of funds
and to a dazzling game of the stock market.

Foreign financiers had greatly admired our
bankers, taking turns lending their support to each
one of the governments, which succeeded one another so rapidly-
lying to one another, and, so strong was it always
The wonderful prestige of this beautiful country of France, the
They wanted the most spiritual, the most civilized in Europe,
They too, the victors, lend to their vanquished!

This momentum has been strongly advocated by economists.
which they interpreted as a tour de force and a
The benefit of credit.

Ultimately, we must acknowledge that it is nothing-
lying to obey a feeling of humanity and
moderation in the laws of war than the Allies
acted in this way, but only through calculation and by
selfishness.

If they did not devastate the financial institutions
the thing is, they reserved the right to...
to more surely protect oneself, through their assistance, from fortune
of each citizen.

Only the museums were looted, despite what-
protests.

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This is due to a kind of reprisal carried out against
Napoleon's actions.

Because, in fact, a monetary compensation is not a work of art.
cannot, to any degree, replace possession
sion of the original. |

The European banking elite had therefore just affirmed
its power in protecting our banks, our homes
of credit, our pawnshops, our love banks-
sowing.

the negotiations that were to lead to the famous treaty from 1815.

It is impossible to go back to that period without emotion. of our history, where we see a diplomat re-commandable due to its high qualities, the due of Richelieu, forced to implore the bankers' guarantee of the Holy Alliance and to fight every step of the way, so as not to

not let them lay a greedy hand on the great-public debt book.

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FINANCIAL OCCUPATION (1815-1818).

Richelieu's energy could not fully prevail. ment.

He had to agree to the demands of the high bank, with regard to the monetary compensation.

But he stood firm, as far as the payment was concerned. specific claims.

Richelieu did not want the governments foreigners were holders of annuities to be registered in compensation for losses suffered by their subjects; it does not wanted to admit that these subjects themselves, like creditors.

In this way, he achieved immediate dissemination, distribution tion and the dispersion of securities, and, consequently, it

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averted the threat of a market crash, a crushing blow that would have left him at the mercy of the bank coalition, for all borrowing issues.

We will soon see how the al-and, at their head, England, to paralyze all

In order to pay the first 100 million of
As part of the war indemnity, a special contribution was levied.
social on citizens.

But it took time to carry out this lifting;
It took time to draw up the lists and to centralize—
serve the recipes.

The allies, or at least the bankers, who smelled
a splendid discount, they didn't want to wait.

The government was therefore forced to draw on drafts.
on the prefects, who were responsible for centralizing
to collect the general receivers and the
negotiate.

The eternal Abbot Louis had returned to finance.

The remaining 600 million were divided into fifteen commitments.
payments, payable in quarters, every four
months, starting from March 51, 1816, and exchangeable
thirty days before their expiry, against bonds of the
Bearer treasury.

These Treasury bonds were, in turn, to be...

swum in such a way that there would never again be

50 million in circulation at a time.

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_ HIGH BANKING AND REVOLUTIONS. 55

This arrangement accurately reflects the struggle. The vouchers of the
The Treasury was a concession made by Richelieu:
But the 50 million restriction was his revenge.
Partial, unfortunately.

Until then, the ledger had been defended and the
ordinary intermediaries of advances on annuities a
slightly apart.

Concession.

A guarantee of regular payment had to be provided.
of these drafts and Treasury bonds.

The bankers stipulated for this purpose the delivery of a
registration of an annuity of 7 million francs, on the
& consolidated debt book 5 p. 100.

Forced to take this step, Richelieu stipulated to his
which would be neither negotiable nor
productive of arrears and could not be acquired

that in the absence of regular payment; on the contrary, in

GS of regularity, it should only be melted at-

with the last payment term of the last hundred

millions.

Richelieu's intentions were excellent; he
It was said, and rightly so, that a contribution from
The raised Burcrrre directly was a momentary misfortune.
born, but that lJa consolidation of a loan rem-
Phçant, this direct lifting was a gnawing plague
of eternal duration.

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This is what was completely overlooked in 1870.

At that point, a direct fundraising, necessarily pro-
portional, would have struck right at the heart of property
pecuniary, which was logical; while an emp-
consolidated pruning created a vast field for the game of
purse and concealed, so to speak, from the eyes of the
population the odious aspect of the ransom paid.

And the people are so blinded by the so-
fallacies of modern financiers, to which he does not comp-

more than what he would contribute directly and usefully.

Moreover, he believes that a public subscription to a loan, under such conditions, is a profitable cement and he doesn't realize that, against the sum he gives, subject to a 5% nominal, 10 to 15 percent will be imposed on him, so that he will receive with one hand at fr. and, on the other, will pay 15 fr., resulting in an additional 10 francs in debt to be paid!

Where is the placement?

Returning to 4815, we still need to examine

the big unknown at the moment: the liquidation of specific claims.

They were of two kinds:
Some of them, those of the English, were the same

than those comprising the suppliers' arrears or

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HIGH BANKING AND REVOLUTIONS. 57

French bankers demanded from the Empire, and comprise also include the restitution of confiscated goods in the form of... properties or buildings, operated, since 1792, on all English or French owners.

Other specific claims, including still
Those of the English consisted, purely and simply—
ment, in compensation for loans or contributions
but, raised by Napoleon, or by his agents, sui—
before legal forms in the annexed countries.

The allocation was made directly, without any negotiation.
prior to contacting the bankers, a registration of
9,500,000 francs in annual income, 3% to creditors
8 times alone, and another inscription of the same value
to the allied creditors, English, Prussians, Russians,
Austrians, etc., dealing jointly.

One is specifically for the English, exclusively; the other is general. to the allies, including the British.

Both bear the date November 20, 1815.

The ledger therefore had to record, in this respect, 7 million in annuities, half for the English, half For the allies.

True to its resolve to outlaw speculation, Richelieu had taken the following precautions:

These annuities would not be negotiable.

Their semi-annual arrears would be exclusively Dedicated to buying new annuities on the

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market, thus constituting the accumulated interest and com-

placed in favor of the recognized creditor until the mo- his recognition.

And finally, if, after liquidation, these 7 million of annuity were not exhausted, the balance, with the proportion of purchased annuities that would belong to him, would be returned to the French Treasury.

By this means, Richelieu achieved three results:

L stopped the export of cash; he raised the market as if by the action of a regular depreciation- her, and, finally, in the event of a forced competition from the high bank, the annuity rate being sustained, he finds himself- would see less at the discretion of the coalition of finance.

As we can see, this was a declared war on the high finance.

But that wasn't all.

After registering annuities of 5 percent in favor

to validate the claims, it was necessary to set the rate at which they would be calculated to represent the capital

Two types of cases could arise:

The first case was that of former carriers of French annuities stripped of their title.

JCI no evaluation; to whom did he have 100 francs of income?
We were paying back 100 francs in rent.

The second case was that of capital representing lost furniture or buildings.

HIGH BANKING AND REVOLUTIONS. 59

This is where an evaluation was necessary, and it

was different in the two conventions.
For the Allies, the annuities had to be registered in the

even, therefore at 100 francs, while on the market they

were at 53.50 francs.
But this enrollment at par was subject to

a condition.

For certain debts, the parity would not be permitted

that in the event that the annuity was quoted at 75 francs; France pledged to improve the difference between this course and the one actually quoted; therefore, at a rate of 55.30 francs, France was subsidizing 21.70 francs of capital; if the annuity rose to 70 francs, it only increased by 5 francs.

Which is to say that, according to the public course of the annuity, we recorded those granted at 100 francs. less 21.70 francs, or at 100 francs less 5 francs, that is, by consequently, at 78 fr. 50 or 95 francs, and so on continued. |

For other catalogued receivables, the same system—
The same was adopted; but the base, instead of being 75 francs, milk only 60 francs.

Thanks to this method of fixing the capitalization of France had all the odds in its favor when it came to paying out annuities. of the increase, and remembering that, on the day of the Upon signing these treaties, the annuity amounted to 55.50 francs. one might think if Ouvrard, and Laffitte, and Hope, and Baring would never have accepted such conditions.

60 HIGH BANKING AND REVOLUTIONS:

We said that the capitalization rate had
It was a different summer for the Allies and for the British.

We have just indicated the rate granted to allies in general; let us now see the rate granted to English only.

In their specific agreement,
the same mechanism of non-alienable annuities, of purchases successive, with arrears, of restitution, in case of surplus after liquidation, and it was added:

That the annuities granted would only be issued by fifth quarterly cuts, which im- mobilized registration for fifteen months, even after its allocation to the recognized and justified compensation claimant.

Along with the English, who were individually very advanced in stock market matters required this additional pre- cautions.

But, victorious on all points, Richelieu was beaten on the capitalization rate.

We had to accept a fixed rate, without any uncertainties. common to all creditors, and it was he who res- would emerge, as an average, between par and the price of the day of the agreement. Therefore, 76.49 francs.

Such was this settlement in which participated, with a rare clairvoyance, Mr. Corvetto, successor of the abhé Louis.

The bankers were exasperated at being excluded from this settlement of specific claims; also took-

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HIGH BANKING AND REVOLUTIONS. 61

They take their revenge by buying all of them in advance.
that they were able to find, so that Mr. de Riche-
the place was still bound to encounter, despite its precautions
the high bank behind each of these claims
particulars, acquired by her at the lowest price.

It was in this type of operation that the young
James de Rothschild cut his teeth in Paris.

One more fact needs to be noted before proceeding
the examination of the payment of the war indemnity, at
subject of which we will witness the revenge of
foreign financial elites: this is the peculiar game of

The Stock Exchange since the occupation.
She had risen in power because of Waterloo.

From 53 francs in June, she had increased the annuity
at 69.75 francs in August.

By what strange phenomenon, when everything was going well?
while the treaties were being signed, the annuity was being arranged
had it fallen to 53.50 francs on the day of this signing and
at 52.50 francs the following day, November 21st.

What reason was there in December for remounting?
first at 64 francs and then immediately falling back to 52.30 francs.

with a difference of 12 to 19 francs?
So many mysteries that the enigmatic pages...

will shed some light on this.

The end of 1815 passed, for the high

profits, soon followed by disappointments.

War contributions were coming in regularly
Remont, 11 had to limit itself to discounting bills of exchange
of the first 100 million.

But, while waiting for the time to decide on payment
of the other 600 million, the market was maintained
in a state of weakness sufficient to be able to
to easily become the master at the opportune moment.

The financiers had therefore organized a fight
deaf to the increase, and this struggle continued
well before in the year 1816.

Indeed, during the course of this year, the annuity
5 p. 100 quotation its highest price 64 fr. 40 in fe-
From February onwards, it no longer exceeded 60 francs.

Average price for the year 99 fr. 25.

During that same year, the first

credit requested from the Chambers and obtained by

Mr. Corvetto had received a pension of 6 million. None
The French banker had refused to take them.

The naive or the party men who told
This fact has been attributed to the impotence of finance.
French.

That's a bad joke.

Ouvrard, the least serious of the bankers, had been able to

investing 5 million in annuities at a much more opportune time
critics, and men like Messrs. Laffitte, Sanlot-

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HIGH BANKING AND REVOLUTIONS. 63

Baguenault, Delcassé, Hottinguer and so many others,

They were powerless!

No! The truth is, here it is:

Mr. Corvetto had sought to lead his ministry
in line with the ideas of the Duke of Richelieu.

He had sought to protect the ledger against
the invasion of financiers from all countries and to
to reinstate the depreciation.

But this well-intentioned effort should not
not resisting coalitions of interest.

The allies were impatient. They were not letting
to the government, time to breathe.

Moreover, Blücher needed money, for the
loss at Frascati, at Wellington, to pay his mai-
braids, for the small monarchs, to close the mouth
to their starving subjects, including an unexpected victory
had overstimulated appetites.

For its part, the foreign bank was burning to put
the hand in our affairs mathematically, since
The sovereigns had not done it belligerently.

From multiple and highly competitive events to
mummies; for everyone was speculating, everyone,
including Monsieur, the king's brother, and the Duke of Osmond,
and the Count of Bruges.

It is only from this point of view that we must
to consider the great financial debate of 1816, if
naively or perfidiously appreciated by historians.

G4 HIGH BANKING AND REVOLUTIONS.

Their head, the young Rothschild, – who, modestly originally located on Rue Le Pelletier, had just expanded somewhat his offices, by moving them to rue de Provence – had limited themselves to buying the debts individuals, which were liquidated in accordance with Conventions of November 20, 1815.

As for the French bankers, they had made a identical operation on the national arrears, but with less happiness, however, than the German Jews, Prussians or English, for we were not yet there came to settle this unfortunate arrears.

Hence the general discontent.

The result of this situation was as follows:

The 6 million in annuities, made available to ministry, were very few placed in France, and went, for the most part, in Amsterdam, at the price average of 57.26 francs, or 2 francs below the average price for the entire year.

It was disastrous.

Another circumstance had displeased two princes from finance: Messrs. Laffitte and Ouvrard.

Mr. Corvetto had found it wrong that es mes-gentlemen would have accepted annuities taken from the fund depreciation.

However, we know that Mr. Corvetto was the most protective relentless and the most skillful restaurateur of this ins-

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HIGH BANKING AND REVOLUTIONS. 65

titution, so useful in honest hands; nah-
less so, by pursuing Ouvrard and Laffitte, this minister
was more driven by the need to defend his system

a preference rather than a convinced hostility towards

the intervention of the major bank, of which, in essence, he
enjoyed the competition.

So, Mr. Corvetto wanted to force these two
financiers to return, one 5 million, the other 200,000 francs.
of annuity.

Against this final sum of deposited annuities,
Mr. Laflitte had advanced 2 million, - 10 percent,
like Ouvrard.

Mr. Jacques Laffitte found a way to justify himself and
He also saved his colleague. He wrote to
minister's letter in which he explained that
the circumstances had been serious -and exceptional-
nelles, that the army had to be kept away from the army at all costs
Loire, to protect the return of the beloved king; that
he, the bank's regent, on which they wanted
practicing a forced loan could not allow
a similar extortion, and that, out of patriotism, he
Avall himself raises the necessary funds to pay
the army.

In proper French, this meant: "The bank
was going to illegally realize a profit of 10 percent,
I sacrificed myself in his place.

Faced with such an argument, Mr. Corvetto had no

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(610) HIGH BANKING AND REVOLUTIONS.

that he had to bend down; he bend down, but he had to throw himself into

While this was happening in the offices of minister, the parliamentary struggle was in full swing-
loppement.

On this side, the resistance was using another pretext.
Mr. Corvetto wanted to make money from the forests
from the State, to pay the arrears, instead of continuing
the ruinous issue of royal bonds at 8%, pra-
tipped off by Baron Abbot Louis.

Hence the great anger of Parliament.

The wood mostly came from the clergy; sell
These woods were an attack on religion; moreover, mau-
a bad deal; no serious price was obtained from it, and
This would further lower the property value.

However, it is important to know that the parliament was composed of,
mostly large landowners.

Consequently, the Chamber readily granted

the payment of the arrears, but in the form of annuities from the State ct
No, forests are not for sale.

Therefore, once again, an immediate halt to this timber sale.

The ministry had to compromise; it settled the debts.
arrears through acknowledgments of liquidation,
non-negotiable, but transferable, however, by
the ordinary ways, and the alienation of
drink.

This success of Parliament cost him his life.

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HIGH BANKING AND REVOLUTIONS.

He was dismissed, and his replacement voted, from
First attempt, quite the opposite. So we started again.
sale of the timber; the high bank bought it at the highest price

Low price possible.

This resource is not sufficient.

Meanwhile, Hope and Baring's supremacy was...
firmed every day.

On February 10 and March 11, 1817, Mr. Corvetto had
duca, humbly, to deal with them and entrust them with the
initial investment of 9,090,909 francs in annuities
5%;

Then from 8,620,689 francs of annuities at 5%:

In total, 17,711,698 francs of 5 p. 100.

The great book was finally reopened!

These gentlemen took the first ones at 52.50, the

seconds at 59.90.

And, meanwhile, the annuity was making money on the market.

che: |

In February, 61.40 and 59.50;

In March, 61.75 and 59.50.

Which is equivalent to saying:

That was to be charged to the taxpayers,

the service, in perpetuity, of an annuity at 9% in

average, to the benefit of foreigners.

This was absolutely the opposite of the goal that had been
Richelieu proposed, in writing, so skillfully for-

so much, the conventions of 1815.

—

The king—

FINANCIAL LIBERATION, 1818–1820. — cure
OF RESTORATION.

We will not attempt to write the history of
all the negotiations of this Restau- period
ration,

We must hasten our insights and, above all,
less to analyze the various predatory maneuvers
from the upper echelons of banking, which point to their hyphen
with their final result, which is the reversal of
each government.

We cannot, however, remain silent
financial liberation and the crises that accompanied it
were born, for it was through them that the

the first serious attacks that the Restoration had to suffer
ration.

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HIGH BANKING AND REVOLUTIONS. 69

The liquidation of specific claims had followed

His COURSE.

But those that resulted from the agreement made with the allies in general accused such exaggerated-

rations, which the Duke of Richelieu agreed with in this with Emperor Alexander, had to put some time into it. permanently.

We recall that, for this series of claims, we had to add a bonus to the even difference between the actual annuity rates and conventional rates, fixed, in one case, at 75, and, in the other, at 60.

However, the average exchange rate in 1816 was 59.25 and the average course of 1817: 63.90, it is understandable that the above-mentioned informations could not provide France in a more favorable position regarding its placement of annuities; claims based on 75 being far more numerous than those based on 60, the registration rate had almost always been high

far from equal.

For 1816, it had been 84.25, and for 1817, of

88.90.

Furthermore, the first 5,500,000 francs of annuities Having agreed, it was necessary to add another 2 million. soil, in total, 5.5 million in annuities, which had were absorbed, and 1.5 billion still remained to liquidate; that, at least, was the claim of the allies.

These 1.3 billion, at the average exchange rate of 1817,

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would have required 75 million in annuities to be registered in ledger.

From this perspective, therefore, the stipulation of ds con-

concerning the return of a balance to France was a illusion lost.

A deal had to be proposed.

The allies, moreover, were quite willing to acc-

They wanted to return home, to safety.
of French control, future compensation on the
ledger, which were not easily
acquireable by their bankers; finally, they consent-
were preparing to retire with a large sum of these assets
happy annuities of 5 percent so ardently coveted.

Wellington had several reasons for lending the
hand to this transaction.

First, they almost assassinated him; then the ezar,
mystical and devout, finding that his troops were becoming corrupt
broke down upon contact with the French population, weighed
on the English chief.

Paris had tamed the horse guards as well as
the uhlands and the cossacks.

Because, if political finance did not prosper, the
Parisian commerce extorted money from foreigners and...
enriched himself at their expense.

Cafes, restaurants, shops of all

types, sell their goods or merchandise
at insane prices.

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Se

This was the era of great fortunes in this genre.

of commerce.

Therefore, everything encouraged the demand for a ransom. definitive, under the pretext of an evacuation, which we he wanted to, without wanting to admit it.

But when they got to the figures, the quarrel...

venima.

The force remained at least somewhat interested, the Tsar,

and at the most satiated, Wellington.

We didn't worry about the others. That's all for the

enemy camp.

For France, it was a triumph of loyalty.

plomatic: because, whatever concession was made to him, she always gave more than we were entitled to give her ask.

The allies reached a compromise in exchange for the surrender of a Registration of an annuity at 5% of 12,040,000 francs, Negotiable this time.

This clause made them accept the large discount at their request, which amounted, as we have

said, at 73 million in annuities.

As for the 700 million in war reparations, they

were fully payable.

The English refused to accept any transactions lion; by a special agreement, they demanded the execution of integral and continuous cultion of the convention of the November 20th, in all its clauses, and they obtained

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72 HIGH BANKING AND REVOLUTIONS.

a second deposit of 3 million in annuities, but no negotiable (Richelieu's last victory), for to complete their liquidation, in accordance with the prescribed

terms of the convention that were specific to them.

To achieve this level of success, the British government-

nique had argued that its claims were identical to that of the backward French and the owners stripped by the Revolution; that it was not the in the case of making a transaction, since it involved ordinary debts; finally, that he wanted nothing for him, but only for his own people; that in Consequently, these had to be, as if by the past, recorded in the public debt ledger of France, down to the last cent owed.

However, all of this was said in hushed tones, because, externally- Ironically, England appeared to be making a sacrifice, deceiving his allies by exaggerating his demands pending the negotiation, just as she deceived them later, by simulating a deficit, as we shall see.

The Spanish negotiated in the same way, against a one million annuity payment, except, as for the English, account to be done later.

Finally, the liquidations were intended, for the sake of ease, all, ending in the respective countries of the compensation-Nile-like.

The agreements that thus settled the debts specific details are dated April 25, 1818.

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The remaining balance of 700,000 still needed to be paid. lions.

The loan taken out with the Baring house had profound—Mr. Laffitte, visibly irritated, and a newcomer to the political and financial world, Mr. Casimir Périer. anger united them; they fought relentlessly against the ministry in the 1817 session and, in a sense politically different, found themselves supported by a brilliant Gascon, M. de

City.

The result of this appearance of the two financiers It was not, as they had hoped, to make them successful bidders for the liberating loan, but of impeer dearer than, at least ostensibly, it was conceded to Messrs. Hope and Baring.

The 1818 loan was therefore offered to the public.

It is important to understand that the ministry does not could not publicly choose a French house Spanish, after having dealt, until then, almost exclusively with... vement with Baring and Hope, treasurers of the Holy-Alliance.

Moreover, we still needed those two wellsessions.

And if they seemed resigned to not imposing Their supremacy lies in the convention of the allies, who, in settling the specific claims, had still—12,040,000 francs in negotiable annuities,

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had already somewhat satisfied them, to the point that they

had partly admitted the young man's participation

They were not yet turning away from this rising sun,
which should not overshadow them for long.
In any case, it was under the guise of a
public subscription by the high bank of Paris,

brought to repentance, was able to cover extensively, everything

as in our time, where advertising is also sincere,
the 45 million in annuities offered to his greed.

On that day, Mr. de Richelieu could have been just as triumphant.
Mr. Thiers had no idea in 1872. He didn't even think about it.
No, because for him there was no reason for triumph.

The negotiated rate was 66.50 francs (7.52 francs).
p. 100); at the same time the Paris stock exchange was quoting
5% at 69.60 francs and 67.25 francs, extreme prices
(May 1818). However, the very next month, through a movement—
The amount that had been due to the miracle rose to 74.50 francs.
probably because of the abundance of the title!

Historians will tell us that this was a mani-
patriotic celebration, so happy was France to
what the high-level banks were extorting from him regarding his savings!

But then I have some concern about how
the same historians will interpret this other sentiment—
France's situation, evidenced by the stock market, in de-
December of that same year, 1818, a time when the
Liberation was no longer a hope, but a fact.

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HIGH BANKING AND REVOLUTIONS.

solemnly announced by the king on December 10th, and
where the 5% annuity suddenly fell to 60 francs.

Oh! The sincerity of finance!

This decline was the product of a struggle between
French financiers and foreign financiers, and
in this odious duel. it was only the contributor-
buable who was injured!

Here, in a few words, is the secret of comedy.

Baring, by giving his support, had always wanted to be the sole master of the market.

After the liberation, the same inspiration had germinated in every financial mind: to achieve.

The high hopes had gone to people's heads. played on everything, even on liquidation certificates—ions from all sources.

However, while the holders of the loan of 1818 helped with the increase to unload, with a large bonus, at the expense of the public, the powers, Despite Richelieu's warnings, they were selling either either directly, or through their bankers, Rothschild among others, and especially Baring.

These two opposing currents neutralized each other. that time; but at the first weakness of one of both sides, this weakness degenerated into verstem which the skilled knew how to take advantage of, especially the

English.

To put an end to these curious struggles between

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6. HIGH BANKING AND REVOLUTIONS.

the bankers, the allies, who had in their hands the

a way of beveling the cards, they simulated everything to suddenly hesitated, and seemed to want to suspend

the evacuation. This sinister farce was admirably

played and it turned into a complete triumph of Messrs. Baring and Hope.

It was then, in fact, that they had to intervene at

in the name of the interests of the Holy Alliance; they transported with Richelieu to Aix-la-Chapelle, separated—Rothschild was definitively silenced (who, fighting for his houses like Villèle, Laffitte, Périer, for them and Their shop had also gone to Aachen, (with the aim of offering their assistance), and finally succeeded to endorse the Restoration alone.

The evacuation took place.

The success of these gentlemen from London and Amsterdam cost our country dearly.

In less than two years they had found themselves adjudicial authorities, either indirectly or through official treaties of 57,238,955 francs in annuities at 5%, at the average price

from 59.75 francs. L |

And yet, during the same period, the course The average of 5% was 67.27 francs.

They had therefore been able to achieve an average bonus of

Approximately 86 million, not including commissions and the subcommittees.

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HIGH BANKING AND REVOLUTIONS. 77

They could then leave France and enjoy

their savings.

And indeed they gradually faded from the great

political scene.

This retreat by Hope and Baring resulted in the following to leave the field open to the Rothschild dynasty.

They had dedicated themselves to the specialty of liquidations of parties culières.

Strengthened by Metternich's acknowledged protection, as Hope and Baring had been from Wellington's. They quickly made their services appreciated.

Hope and Baring therefore remained the financiers policies of the Holy Alliance; but the Rothschilds became its sworn treasurers, so that England She herself soon adopted their support, for operations perhaps less extensive than those of their rivals, but certainly just as lucrative (1).

The future Baron Rothschild then tested his strength.

He was unable, in 1821, to wrest from Messrs. Hottinguer, Baguenault and Delessert the issue of 9,585,220 fr. of annuities, made on August 9th of this year, but he took

(1) I have described elsewhere by what strange method Rothschild managed to gain the trust of foreign sovereigns, (See The Kings of the Republic, Volume I.)

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a glorious revenge on July 10, 1825 by taking charge giant alone. of a 25 million annuity issue 5 percent, thus outperforming all other financiers who surround the king.

In 1821 the Restoration could not yet straying too far from his political financiers.

She had clearly demonstrated this by refusing the baroness

Rothschild's stool, the one she had dared to ask for.

"Fool! You must be joking!" said the duchess. from Angoulême.

— Fingt bur cent! had grumbled the German.

This threat was the least formidable at that time.

Indeed, the Restoration had to reconcile itself with a-

welcomed the services, which, however, had accompanied the General Staff of the National Guard and the Parliament: two forces to manage,
But Richelieu died in 1895.

To explain how suddenly at that time the very audacious James de Rothschild had been able to do—
By undermining the high bank of Paris in this way, we are forced to revisit the specific history of the liquidation of claims specifically concerning England earth.

Moreover, this story, always neglected by the writers, too little concerned with delving into the details, is more linked to events than one might think

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HIGH BANKING AND REVOLUTIONS. 79

who overthrew the successor governments of the Restoration, and this Restoration itself.

We have seen that one of the conventions of 1818 had allocated, as a lump sum, to the allies, a registration of 12 million in negotiable annuities.

Baring had a share, Rothschild, as representing or as purchaser of the mass of re—

German lamentations, the other had, and it wasn't the smallest one.

At the Congress of Laybak and Troppau, Rothschild Vienna had already been able to signal its services to Met—

then separated from England and Holland on a

political point of view.

On this occasion, the four Rothschild brothers were

appointed barons.

The one in Paris, James, the new baron, had in

in addition to the need, to ensure its inviolability, to be

Commissioned in some form by its

government.

He was made Consul General of Austria.

Thus inviolable, because it seems that threats are occurring...

He had received anonymous, sarcastic messages, he was able to

continue its operations.

In this regard, we cannot be too surprised
of M's choice, of Rothschild as the focal point
of any threats whatsoever.

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and to Spain.

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Was his fortune threatened? But there was in Paris...

This moment of financiers richer than him! Mena-

Did we know his nationality? Why? The evacuation was

Done.

This direction taken should not be seen as being taken by...
Hames are certainly blameworthy, as is the result of
the deep involvement of this financier in the
specific claims that I just mentioned and
profits he logically, if not regularly, realized
rement, in place of the original claimants.

In any case, Mr. de Rothschild had trans-
moved its offices to rue de la Chaussée-d'Antin, where 1
had bought the former hotel of Minister Fouché and there
had expanded its operations.

In addition to the liquidation of general claims to

allies, 1 had also taken over the service of the funds relating

to that of special claims to Great Britain

On that front, everything was not finished and the final result
could create a surplus in favor of France.

Spain may have escaped the banker's grasp, as a result
of a special and secret diplomatic convention,
but England remained his.

For this nation, there were two operations to be carried out:
there was the responsibility of collecting the semesters of

rents and reinvest them on the Pants market,
in accordance with the conventions.

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There was also the acquisition of the recognized receivables
bares to the holders and to discount them when they
would be tired of waiting for their final liquidation.

Moreover, their wait was generally very long;

It was also easy to make them consent to their impatience

After 1818, this latter type of operation could not—it was no longer going to take place in Paris, since the liquidation was continued in London; but during the first period period, containing the time limits within which claims Members had to produce their documents under penalty of decline, we had had all the time necessary to to collect what was worthy of being collected.

Baron James, after 1818, therefore continued alone—how to do the financial service of the commission London. | |

This commission, for its part, was conducting this liquidation proceeded with surprising slowness. In 1892, his method having long consisted of to appropriate annuities at 76 francs 65 centimes (capitalized tion included in the treaty), to resell them at the prices higher levels that followed the final evacuation, she had been able to pay all the claimants in cash, by plundering, violating treaties, and publishing, however—less, from 1821 onwards, a deficit.

This deficit was so real that in September 1892, the The Commission had been able to record at Roruascuiun's, between

HIGH BANKING AND REVOLUTIONS.

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other funds, a million in annuities, useless for liquidation donation (1).

This one had lent itself to all combinations of the English commission; he had bought annuities with the arrears; he had sold others, in

violation of treaties, and had, in every respect, so well

conducted his affairs, which in September 4822 he had done with the French government, recently deprived from his Minister of Foreign Affairs, Richelieu, as well as his Finance Minister, Cor—Vetto, his first negotiation, consisting of taking 420 million Treasury bonds at 6%, with COMMISSION.

These Treasury bonds are traded on the market.

at 4%.

Building on this benefit and success, linked from then on with M. de Villèle, who, strangely enough, engaged in polite revelry tics, having become a minister, had broken with the Laffitte and the Casimir-Périer family, described as revolutionary, 1 became powerful enough to beat as we have said, in 1823, this same Laffitte, with him, Mr. Lapauze, a relative of Villèle, and finally Mr. Sartoris.

Regarding the settlement of English claims,

It continued to drag on; so we find it again

in about ten years, still slow, still

(4) See end of volume, page 195.

mm same year

HIGH BANKING AND REVOLUTIONS. 83

violator of international treaties and, as if by a singular coincidence, always linked to happy events adventures of the financier baron and consul of His Majesty Austrian.

Louis XVII had died and was replaced by Charles X.

The financial edifice of Richelieu and Corvetto had could have survived for some time, despite some modifications cations of people; but the Restoration denounced him-tura will soon, inevitably producing a void in popular finances, and, amidst the triumph of Bank houses, a sudden glimpse of revolt was seen. of the starving people.

The Government had once again offended the

political financiers by adopting a foreigner, and

These people, seeing the popular movement, had no more than just an idea, to put oneself at the head of the revolt, to appear to direct it in order to dominate it, and to seek a new handle more docile to their hand, to continue—to modify the operation of the suction pump of the public wealth.

This plan was adopted as if by tacit agreement, and became the watchword of the political financiers of the France. | |

This is what we will discuss in the chapter following.

| VI THE REVOLUTION OF 1830.

The financiers' triumph had been too obvious under the Restoration so that it would be left miserably to enthrone the great and the small barons under the galleries of the Palais-Royal.

So a special palace was built for them, in the middle of Vivienne Street, and it was inaugurated in 1823.

Meanwhile, on the rue de Rivoli,

the sad Ministry of Finance, which was so swiftly "Blazed" in 1871.

Despite this, what a poor kingship that of the

bankers, who were in constant contact with the dukes

and their peers, even when they were at home, at the palace—Leave Vivienne!

has ---- -

HIGH BANKING AND REVOLUTIONS. 85

They coveted the Tuileries.

Jacques Laffitte and Casimir Périer did not have
They were ministers again!

Since the coronation of James, Baron of Roth- -
Schild, the high bank of Paris, was idle.

She was looking, by c1 by there, for some adventure
abroad, but it was impossible for her to fight her with
the Austrian consul and financier.

The latter could only be distanced on one point.

As a foreigner, he could not be a minister to the king of
France.

As for the public funds market, it did not offer
cashier for high speculation.

The annuity had exceeded par.

Buyers aged 52 or 60 preferred to enjoy their
returned to 8 or 9 percent, rather than achieving a
capital of a job that has become difficult.

Spain alone was currently showing some
advantage.

But Ouvrard had thrown himself into it wholeheartedly, to finish
then to Sainte-Pélagie and succumb to the blows
from his former colleague, Mr. Séguin.

A Spaniard, Mr. Aguado, was happier; he
had just invented subsidies for financial newspapers,
as England had once found the subsidies
to the European powers. And, with this pendulum swing, if

Perfected in our time, Mr. Aguado minted coins
7.

on France's back, just like | England on the back of Europe.

Amid this relative shortage of large operations, the sinking fund, according to the impulse that Mr. Corvetto had given him, was working with mathematical regularity.

It was not French finance, but the vigilant The Austrian consul, Baron, suddenly realized, first, that of buying back at 105 francs annuities sold at Baring and associates charging 52 or 60 francs was absurd. legal, and he threw the idea of a conversion.

In this innovation he found a new increase—the staking of its immense riches.

The ghost of a 3% was already dancing in the government brains.

We wanted to prepare for the advent of the loss of emigrants on the great stage of public debt. But a conversion from 5 to 3 p. 400 was something severe.

5% was almost entirely abroad and in the upper echelons of French banking; the public saw him little, which explains the indefinite rise of these funds of the State.

Moreover, for the mass of taxpayers, of What was it?

Is the 5% service reduction

was going to be used to reduce taxes? – Not at all!

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The holder of 5 would receive 3, and would not pay any.

minus 10 or 15 in tax.

Double loss.

There was therefore a subject for controversy.

Industry and commerce, which had previously been largely overlooked, the feeding frenzy perpetrated by high finance, entered fully embracing the opposition on this issue, without to understand, in essence, the true scope.

Mr. Laffitte, too much of a gambler to have kept his arrears liquidations, however, welcomed this conversion, much to the astonishment of his colleagues.

Moreover, he was already conspiring for the Duke of Orleans, which was to receive 14 million in annuities, on the creation of 5 per cent, as we shall see.

But Mr. Casimir Périer, a large carrier of 5, was

indignant; his indignation was, moreover, fueled by

Mr. Roy's:

forced!

The minister had to compromise.

He adopted an optional conversion, and on the 5th and the 4% made their first appearance.

The optional OdtRE conversion failed.

And to promote the new 3 percent, they transported the functioning of the amortization fund rests solely on him.

9 p. 100

weaving.

But why had Rothschild conceived the

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the thought of a conversion, and especially of a conversion forced?

As treasurer of the Holy Alliance, he was required to have a high quantity of 5%.

So what was his benefit?

Firstly, Mr. de Rothschild was not the kind of man to...

to peacefully enjoy an income.

It is the constant change that forms the basis of its

the increase in this fund to generate the annuities which
He had been a porter.

Then Mr. de Rothschild was always very far ahead
in the settlement of special claims to
British subjects.

There was a field there of 6.5 million
annuities 5% that it was a matter of working and of the-
stuff skillfully.

Since 1895 the correspondent banker of the cem-
The London mission had helped her in all
violations of international treaties.

The majority of English subjects to whom these treaties apply
had guaranteed annuities of 76.65 francs, had been
skillfully stripped bare.

Others, in their place, had benefited from the
premium that the exchange rate of 105 to 410 francs gave on the
market.

And yet there was still a considerable stock-

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a source of income that was difficult to eliminate:
because the 1818 convention had not authorized the re-

distribution of the capital that the sale of

annuities allocated, but she had instead demanded
the distribution of these annuities themselves, by way
of the annuitant's name recorded in the general ledger

However, the effect of a forced conversion of 5% into 3 p. 100 was going to be this one: |

England would complain loudly; not only—she had a deficit in 1821 (which was false), but also, they stripped his unfortunate subjects of two-fifths of their income!

So, it's one of two things:

Or, able to conceal the existence until the very end of an excess stock and maintain the deficit, she dared request a new guarantee fund;

Or, being forced to admit the existence of this stockpile, She argued that the conversion was her prerogative and thus paralyzing the last Preauton taken by the Duke of Richelieu.

This was the alternative that the Chamber dismissed, certainly without suspecting it in the slightest, and by spirit of opposition, ordinary lactic acid of the fractions that aspire to power.

The so-called revolutionary bank was then represented sent by Messrs. Casimir Périer, Ternaux, Jacques

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Laffite, another Jacques also called Lefebvre, then again by Messrs. Delessert, Odier, André Cottier.

In commerce and industry, there appeared, at the head of many workers, Messrs. Audry-Puyraveau, Kæchlin and even Mr. Human.

A destructive wind, caused by Bour- hatreds geois against the aristocracy, had begun to suffer to flourish on large estates, known as sergneurial estates, since 1818.

A meeting of financiers, nicknamed the gang black, had passed the level on all the beautiful do-Maines, which she destroyed, demolished and crumbled.

Despite this, the owners of the emigrants' property were not yet completely reassured.

Despite all the laws we made, they didn't believe them.
not to their safety.

On the other hand, the emigrants, who were not compensated at the time
that we had paid a multitude of arrears of the same kind-
ture, were exasperated.

Those proud financiers knew their place!

Ah! If only we would give them back their fortune!

Despite some alliances with them, the noble rui-
There were too many born for each to have one
banker's heirloom.

To appease some, because they were rich, to feed
the others, because they were starving – hunger and
Wealth being two equal forces, moreover, – the

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while recording thirty million in the ledger
Renle, that was the option that was chosen, and Mr. de
Rothschild was able, once again, to execute in 3%
The Treasury publishes from France.

This means that the popular masses, who were not
not yet called upon to vote on the tax she was paying,
would nevertheless enrich a great
number of privileged units.

This exasperated industry, commerce, and the ou-
workers, who, seeing the fury of their employers, had not
no reason to conceal their own anger.

Mr. de Villèle was overthrown; Mr. de Martignac, director-
The owner of the Domains succeeded him.

The change was illusory.

* The most curious result of this gigantic
indemnity was, at the same time as it sowed co-

Philip had the means to prepare for his accession.

Indeed, it enriched him prodigiously and cons-

killed a millionaire general staff who could have served him

at the opportune moment.

Among the strongest holders of 3% of registered players

At that time, the following were included:

The Duke of Orléans (Penthièvre through his mother),
14 million in annuities.

Mr. the Duke of Choiseul, 1 million in annuities.

Mr. Duke of Liancourt, with a million and a half in annuities.

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Mr. the Marquis de Lafayette, 450,000 francs
annuities.

Mr. Gaëtan de La Rochefoucauld, 420,000 francs
of annuities.

Count Thiars, 357,000 francs in annuities.

Mr. Count of Lameth, 201,000 francs in income.

It was from this successful operation that the connection was established.
close friend of Mr. de Rothschild with the Orléans family.

The suitor was then residing in England.

This immense peace-seeking after so many others
wartime raids, raising the expenditure budget to
A,118 million (4823), – it had doubled in nine
years, – was the decisive blow that the Res-
tauration, |

The revolt began in the House.

Since she had rejected M. de Villèle, she rejected

They gave it to him, so great was his foresight!

Mr. de Polignac; he lit the fuse.

France no longer wanted Gascons.

Mr. Laffitte, after having softened his position regarding the vote of the 30 million at 3%, became angrier than ever.

It's really strange to keep finding this large, leaky basket for hunting a few thousand lions. |

It had reached the point where its bankruptcy was imminent.

Go away

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HIGH BANKING AND REVOLUTIONS. 93

With him, a host of small capitalists did not ask—
They said it was a wound and a bump.

Finance wanted power at any cost; it did not
He was no longer content with the wings; he needed the stage.

The future lever of the political pump existed.
Moreover, his name was the Duke of Orléans.

He was ready to do anything to avoid remaining
idle, as he kept writing, from the banks of
the Thames, for the last four or five years.

Idle! A delightful euphemism.

Heads were getting hot, because the sun was blazing.

Audry-Puyraveau and Ternaux had begun to

The 1830 elections had given the majority to high finance and commerce.

The Faubourg Saint-Antoine of that time was the street of the Trail.

The entire trading colony was revolutionary with high industry and finance.

As for the workers, that was only mentioned

to throw them at the barricades.
Not accepted as builders of power, we

_ judged them good for destroying a government.

Soldiers, yes; voters, no!
However, there were crises regarding the sa.

areas.

Finally, and this will tell the whole story, here is what the government was like-

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temporary arrangement which then gives way to the rot
Louis-Philippe:

Jacques Laflitte;

Casimir Périer;

Count of Lobau;

De Schonen;

Audry-Puyraveau;

Mauguin;

Anyone from finance or industry.

Lafayette was commander of the National Guard.

Rothschild had prudently withdrawn, waiting,
his millions frozen, the accession of Mr. the Duke
of Orléans. |

Three days of fighting and it was done.

The lever of the suction pump was crowned

Louis-Philippe L^l°, King of the French, note well, and
No, not from France.

And, to characterize the 1850 revolution in a word:
This was the insurrection of the 5% declussé against
competition from the 3% armed;

All this, as always, for the greater good of Dom-
taxpayers' image.

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THE LAST KING.

The new order of things functioned for eighteen
years.

This was the absolute reign of the merchant and the industrialist.
triel, both relying on the bank.

However, it was necessary to broaden the stakes; that is which explains the infinite number of companies that They were created under every possible pretext.

This finally marked the return of the generalized Law system. multiplied, organized, legalized, and deified.

For the second time, history was being forced to write Law near Orleans.

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Indeed, under Louis-Philippe I, as under the regent, any man who had 500 francs could aspire to become a millionaire in twenty-four hours.

The aspiration was certain and free, the result alone was doubtful.

But while waiting for the millions to be repaid, it was necessary that the king began by welcoming his shareholders.

Jacques Lafitte's influence had always been considerable, sometimes to the right, sometimes to the left, because this the financier readily displayed all the cockades, provided they served to fill his coffers, low-Empty days, unfortunately.

Lafitte had become the idol of the people.

Strange indeed, this blind enthusiasm of voters for certain men who stubbornly insist on believe their protectors and their friends!

Now, this man who had brought back Gus's father was called the Father of Liberty!

As such, by 1829 he was already ruined, but, As they say, 1 liter held up.

In the wake of the unrest that accompanied the advent- The birth of the new king, he declared his situation and filed for bankruptcy.

We would soon understand the conduct of this banker during the billion-dollar emigrant affair.

Indeed, the governor could not be left

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of the Bank of France, the current minister of finance, which had appointed as undersecretary of state the young Thiers, who has remained young ever since, under the threat of bankruptcy.

And then he wasn't the only one affected: Audry-Puyraveau was compromised, and many others beside him, and he the workers of this esteemed industrialist had to be paid, who had started the sedition.

The treasures from the Casbah of Algiers had just arrived; these treasures, due to the expedition undertaken under the previous regime, and recently enlarged by two millions, loaned to the dey by a man from Marseille, named Bacri, arrived, very opportunely, to prove fitter to his successors, achieving once again the: |

"Sic Vobis non Vobis."

Gold is being distributed in abundance, except on Bacri, all-times, which, as a valid creditor, should not be paid.

But what was this Algerian treasure in the presence of the Mr. Laffitte's needs?

He needed 6 million, all by himself. The Bank of France hesitated to lend them to him, the banker's balance sheet seeming fantastic to him.

The king, then, remembering that the 14 million the 5% annuities he had received had been supported Mr. Laffitte gave him his personal guarantee by-

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towards the Bank of France etc. the act was solemnly passed on January 15, 1851 (1).

Meanwhile, a national fundraising campaign... it was done penny by penny, up to a million, the poor financier's hotel, and in honor of him

d'Artois took the name of rue Laffitte, pending that it is called Rothschild Street.

To justify such popularity, Mr. Laffite, being in finance, had to show a bit of revolutionary-naire for himself.

He therefore announced an upcoming reshuffle of the tax, distributed national rewards to

wounded in July and even some of the heroes survivors of 1789,

() Here is the actual text of this document:

"The Bank of France having consented, by order of the Council general of the 10th of this month, to be supplied to the Laffitte and Co. firm, of this city, the sum of six million francs, to extinguish entirely-
rement its currently circulating acceptances, by means of
I guarantee to the Bank the receipt of this sum, I commit,
in the event that payments have not been made in full or in part
part by Mr. Laffitte himself, to reimburse the Bank for these six
millions, which can only be taken from the list's revenues
civil, without any commitment on my part resulting from it
part of my personal property, and even less so of my
children, at the following times: 1,300,000 francs on December 31, 1831;
4,300,000 francs on December 31, 1832; 1,309,000 francs on December 31, 1833;
4,300,000 francs on December 31, 1835; 800,000 francs on December 31, 1835.
with interest at a rate of 5% per annum, which will be attached to

capital at each payment period. AGprose the above writing.
Paris, January 15, 1831. Louis-Philippe.

THE HIGH RANK AND THE REVOLUTIONS. 99

The waste was so great that the Treasury was emptied in one

quick and easy.

Mr. Casimir Périer was put in charge of it
fill.

Let's see what the atti- had been during this op study of the Austrian banker.

He had thrown himself into foreign operations, and he he had lost a large part of what he had gained In France,

Thus justifying our opinion that the houses of banks do not give back to a country what they give to it. sorbent, el que leurs profiteurs sont loujours un pearl dry for this country.

In fact, still treasurer of the Holy Alliance, which, seeing with some concern the revo- The July resolution had played a downward role on all the Mr. de Rothschild was in charge of the various positions in Europe. of a host of foreign loans, not yet placed.

He had the ducats of Naples, the metallic coins of Au- cheating, the Russian loan, the latest French loan at 4 percent; all of this was accumulated in paper and lost 50 to 40 percent.

The poor banker had hardly any operations to go on. permanent, if not regular, than the service of the London commission; the latter had not yet declared the closure of its operations, although the The actual liquidation had been completed a very long time ago.

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The available funds, which were, moreover, considerable, had strayed and were circulating, here and there the part in personal expenses of George IV, part in the construction of the palace of Buckingham, part in the form of relief to the dis- tricks in distress, finally, in stock at Mr. de Rothschild.

This could not last indefinitely, and, in 1831, we decided to confess in the House of Commons that since 1826 the legal portion of this liquidation had been closed by the commissioners appointed in 1815. and a fantastic account was published which has no the same as in the more modern ones of Mr. Haussmann.

This account nevertheless showed a surplus of 700,000 francs in annuities in the hands of Mr. de Rothschild.

At that same time, the financial crisis of 1831, and it seems certain that without his brother Nathan, of London, James, from Paris, is said to have lost his mind. Also He was seen rushing about in a panic in the ministerial salons-riels of that era.

Moreover, a riot was brewing in the street.

The population could clearly see that this revolution had not changed anything about the financial abuses of the past; 1 A bold individual was needed at the Ministry of Finance, and Casimir P rier had to give way to the eternal abbot, remaining only the fanatical priest of speculation,

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and who openly admitted it to Baron Louis, in a word, the same one that a biographer in 1831 called, precisely, "the ministry trap".

Our abbot, as was his custom, went straight to the point: Tax.

Everything was increased with great vigor.

The rationale for such a measure is understandable.

The upper echelons of the banking sector deemed it necessary to tighten their belts, and This was the moment when Casimir P rier could count seriously with Messrs. Delessert, Lefebvre, Ganneron and Odier. | L -

The year passed; Europe was threatening; with this In his attitude, James de Rothschild had regained his strength. and, in a major stroke of speculation, found everything his credit; the Holy Alliance had played its hand.

One of the financial measures of 1851, which facilitated most involved in stock market speculation, was, assuredly recently, the one that created bearer annuities, and, by Consequently, it made possible the sale and purchase of anonymous goods. nymes. |

Many fortunes were amassed under the protection of this the muteness of the title, which, passed from hand to hand, thus it became almost a currency, retaining

Everything that existed, in the form of annuities, in the account of the English liquidation, therefore, could, for the sake of convenience payments, to be converted into annuities for the payer.

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These methods belonged to the old school, said the opposition; Abbot Louis, moreover, personified all past governments, and the former The clique was visibly wearing thin.

Another financial school was emerging in the shadows:

The Saint-Simonian school.

Its author was none other, however, than the one named Saint-Simon, a count, and even a Vermandois, said it, but former employee at the pawnshop and, as Abbot Louis, having dabbled in national assets.

Saint-Simon died, but his theory survived. It was retaken and adopted by some young people whose The leaders, called fathers, were Bazard and Enfantin.

Around these two names appears Michel Chevalier, Augustin Thierry, Olinde Rodrigues, Émile Barrault, Charles Duveyrier, Fournel, Pereire, d'Eichthal, Stéphane Flachet, Léon Halévy, all of them, nevertheless, scholars, very intelligent and advocating the destruction of heritage.

This theory, a natural offspring of the acquisition of national assets and which, through it, had its raison d'être practical, fell with the newcomers, heirs, they too, of this doctrine, and not inventors,

in the field of abstract and purely speculative.

Nevertheless, widespread among the proletariat who do not grasp that the large side and put everything else there

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something that Saint-Simon had wanted to put there,
 it could become a most dangerous threat
 uses for the Society founded on the principle of 1830.
 To attract attention, the Saint-Simon family-
 Nienne had resorted to the wildest extravagances.
 Economic theory had become a religion

with its cult and its priests.

The Pope was in Ménilmontant.

Yet it was this school that prepared the Revolution
 the 1848 revolution, stifled him with madness and he eventually succumbed to it.
 sitting on its ruins, also spilling into the
 property and wealth; for it has often been repeated,
 All the Saint-Simonians have arrived, which is
 Exactly.

Meanwhile, the July government,
 after distributing the annuities, or Treasury bonds,
 or pensions, or rewards, among the bour-
 geoisie, was forced to think about the workers as well.

We improvised for them the thing in the world that we

can improvise the least, because it does not depend on a

whim of power, but of an economic whole
 wisely and carefully balanced, – we improvise to them

Visa: for work!

It was, in another form, the milhard of the emi-
 Society's terms.

We will find the same mistake again under Ja
 The Republic of 1948, which died financially from it,

as the July Monarchy was destined to die from it,
as the Restoration had died.

Mr. Thiers was the head of this new school.
to deplete the Treasury. It was he who requested the
100 million needed to organize the work
to occupy the public and the workers.

Instead of proceeding by tax relief, they proceeded

through accumulation, which is an eternal fault in
policy.

With the workers occupied, the financiers, judging

helping them was pointless or not profitable enough, they had
oriented towards foreign countries.

The export of currency resumed; in

In exchange, we created paper of dubious value.
It was then that Mr. de Rothschild made his grand
international loan on the occasion of the Relaunch treaty

Greece; then the loans of Don Pedro and Don
Miguel.

First export series.

Another series of cash exports affected
the form of a payment of 50 million, made to the United States
United, in discharge of a debt belonging to
liquidations of 1815 and the treaties of that time
had refused to acknowledge it.

And while on all sides they were opening the

French money was used as a sluice gate; little concern was given to

The result was being quietly suppressed, which could have to relieve the ledger, as it was being loaded, at On the contrary, from all sides.

Payment in the United States was part of the plan. policies of Louis-Philippe; but the claim to England, which had nurtured him, would not have benefited the A treasure that, by uncovering many depravities, and this took that away.

Besides, there were better options for the minor gentry of the finance, there was the Stock Exchange.

She began her maneuvers again.

We were at the height of the game's madness, and he

It would be curious to note that each of the many

attacks, directed against the person of the king, were not Ultimately, it's just a stock market transaction.

The scholarship players having begun to depreciate To protect the banks of the rich, the government favored the creation of a bank for the poor: the savings banks savings.

The wonderful result of this institution, which, like the sinking fund, could have been very useful in honest hands, was, on the contrary, of to make available to governments a new average calf prone to hoarding money public, in violation of a sacred trust.

While the International Bank was exporting, while the scholarship recipients were playing, while

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Mr. Thiers made the workers work at the expense of the Treasury, the former industrial and revolutionary bank tionnaire also gave an indication of his activity.

Credit institutions came and went; Mr. Lallitte favored them; Mr. Gouin rose up, thus that Mr. Cul and Mr. Derosne.

Mr. Thiers, who had arrived at the presidency of the council of ministers, he said:

– You see!

He wanted to see further, and was always adventurous, felt the need to venture out on his own.

He had, it seems, maneuvered in such a way that one believed in an imminent war with England, first appearance of the Eastern Question.

Everything was already being prepared in this direction when, suddenly, the telegraph spoke, abruptly halting the flow of ideas and with it, that of the Stock Exchange.

They even went so far as to utter the word "blow." Stock Exchange,

And indeed, that was the moment of the most enormous fluctuations in European markets, and fortunes were made and unmade in one day.

Mr. Thiers withdrew.

Mr. Laflitte was dead. We were living in the height of luxury; the

The Rothschild house shone in all its splendor, and the government stated that it wanted to put in place order in the finances.

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born,

Mr. Gouin, successor to Mr. Laflitte, the serious Mr. Delessert, the two Périer brothers, successors of Casimir helped with all their might.

They even went so far as to discover seven million deficit for the Treasury.

This matter is known as the deficit Kestner; but everything was limited to the observation of the fact. Financial corruption had reached its peak.

The phalansterian idea had just made its appearance in the world. The ignorant interpreted it in the sense of promiscuity, and the worker entered into this demoralization that was descending upon him.

The player's gold had been left lying on the country's soil, leaving an oily trail that lengthened and widened. It lay there, a staining, not nourishing, grease.

The jerky movements had been followed,

Stock market, a series of regular increases. The 5% rate reached 199 francs. The idea was revisited.

in

of a conversion. It was renewing an old quarrel

real; 11 was too early, and the 3 percent should not triumphed only in 1852.

Moreover, it is still curious to note, precisely at the moment when talk of a conversion, the London commission was struggling against angry claims, supported by accusations

bold words, regarding the French indemnity

of 1815, and felt that it was necessary to bury it definitively

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her misdeeds. She was to succeed soon, without the competition for a conversion.

We arrived in 1847.

The financial school of 1850 had used the leverage of its suction pump; the railways had then helpfully, and what should have been done first an instrument of public prosperity began, through speculation, by being an element of ruin.

The financiers absorbed the lines.

The system of the future consisted of grouping, under the Company names, countless quantities of workers, whom we would bend below the level of a district discipline, so that later, when one does not could do things differently, lead them to the polls, as they had been led to the barricades at the beginning of this regime.

It was therefore a sub-classification of the industrial forces

trielles, a regimentation of wills under the do-capital investment.

Mr. Thiers had returned to power, supported by Mr. Odilon Barrot.

The storm was rising, and no one saw it. The house of Rothschild had continued to monopolize credit,

taking the flower and leaving the leaves of the tree financial to the capitalists of Paris.

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The year, moreover, was not a happy one, and the Nature did not favor the administration.

There had been floods; wheat was scarce.

Finally, on November 10, 1847, the Treasury, burdened with debt, had to turn to Mr. de Rothschild and award him a loan of 250 million.

This banker obtained it at 3%, for 75.95 francs.

From December 1847 this fund had reached 77.55 francs in less than two months; it was for the millionaire a bonus of 2.10 francs 5 francs of annuity, or, on average, 18 million profits on the entire loan.

While the Treasury was carrying out this operation, the industry, pushed to extremes, extorted by the bank and seconded by the dizzying array of associations, a pretext of a thousand swindles, had taken advantage of the worker, hence a terrible irritation among the people.

Popular writers, moreover, took care to alleviate this irritation by demonstrating to the citizens that the 1830 revolution was a sham, that they they had been deceived, that it was always the same the hand that held power, that it was necessary to take a resounding revenge.

The people, for their part, watched with perpetual astonishment how different his situation was, by how-comparison with that of his superiors, in terms of work.

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Was the boss ruined, through bankruptcy or otherwise? The worker lost his livelihood and was reduced to starve to death, while, surprisingly, the said The boss only sold his cars – when he sold – and continued to enjoy his well-being.

Alongside this, such a proletarian, yesterday penniless or mesh, was almost a millionaire the next day, without apparent cause, without any work done.

For what ?

That was the eternally posed question.

Political finance, entirely transformed into opposition, fostered this discontent, hoping, as in 1850, direct it and then absorb it.

Finally, there was a new pretext, a new lever to adapt to the suction pump, another duke d'Orléans, whose name was Prince Louis-Napoleon Bonaparte.

This one, nestled in the traditional den of contenders, England, where blindness more than The disdain of the Orléans family had let him flee, he spied on time to attempt an imperial restoration.

With him, the people were princes in their turn: Bonaparte was the plebeian kingship; Louis was becoming willingly socialist, phalansterian, everything that one wanted, provided he got his hands on the finances of France.

The opposition, however, took all forms,

has. –

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from the rue du Sentier to the Saint- suburb Antoine, from the Chaussée-d'Antin to the street

Saint Dominic; in Lyon, in Marseille, and even in

Carpentras, all of France groaned and conspired

in one direction or the other.

This widespread aspiration for change erupted in pro-, pos of a banquet.

Louis-Philippe had reigned, and, in turn, this king was leaving for England.

Let's see, for goodness' sake, these great financiers, this luxury, this whirlwind of money, companies, and annuities, railway annuities, annuities on the large book, therefore, had not brought rest and prosperity. of the country?

The Republic will respond.

1848

The men of 1830 were mistaken; they believed they could dominate the movement, once again, They could not.

The 1848 insurrection was both historical and social.

Those very same ones whose brilliant and bold theories had helped her: Messrs. Louis Blanc, Proudhon, Léon Faucher, Émile Pécqueur-Robert, Enfantin, Wolowski, Michel Chevalier, Cabet and many others, were powerless.

Amid numerous disagreements, the pro-reformers had a common part which can be summarized as follows:

(4) This chapter has been completely revised for the edition current, and because of the confirmations that the events that occurred since 1876 have contributed to the thesis of this work.

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Compulsory work.

Society is a vast laboratory where everyone must to find one's place according to one's abilities.

Society owes work to the workers.

War on capital, liberation from oppression of all by the high bank.

These programs and their variants had a Main drawback:

They lacked organization.

One could say that they were simply tables of materials, summarizing a set of criticisms; but They did not reveal a complete concept in any way. summary of the social organization.

However, theory without organization, thrown to the wolves
Popular ignorance creates rebels, not...
revolutionaries.

That's what high finance has always done very well
Understood. Having everything to gain from the Jewish uproar,
She readily embraces the harshest criticism.
against the power, which she nevertheless dominates and which she
surrounds, but in a hidden way; it provides,
even, his money to the most violent newspapers,
which these only tend to destroy.

But as soon as it comes to organizing the theory that has emerged,
Logically, of all the criticisms, it stands out.
vade; so that if the call to revolt finds tou-

_ days at her house of trumpets and bugles, never

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she didn't even provide a fife to the scientific revolution
lific.

In this respect, the bank's position is logical. Indeed, there is no
no social revolution is possible without prior-
11, there has been no financial revolution.

However, finance itself being a per- revolution
manente, but silent, directed against the interests
of the masses, we understand that the financial revolution
Cière must necessarily be a counter-revolution, by
consequently a destruction of the domi- organization
Nantes, whose real name is Capitalism.

For its part, capitalism being an organization
eminently scientific, simultaneously encompassing
all interests, it is clear that, in order to achieve it, 11
You have to aim and hit everywhere at the same time.

That's why, when you want to make a revolution
scientific, 1 liter is needed:

Or to achieve it gently and gradually by
the skill of the means and the superiority of the ideas pra-
ticks;

Or impose it brutally once and for all, by systematic and calculated violence, so as not to do not cross the goal line.

BUT, IN BOTH CASES, YOU NEED TO HAVE A PROGRAM OVERALL AND IN DETAIL, CLEAN, FLEXIBLE, TRANSACTION-FREE POSSIBLE TION, BECAUSE A TRANSACTION. IN A PROGRAMME IS THE SIGN OF ITS IMPERFECTION.

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In 1848, the serious mistake was made of playing with the anger of the starving people.

On the one hand, those who, in sincerity, had no faith that in violence, they were not strong enough to to use it usefully.

On the other hand, the memories of 1789, with its confiscations and its hecatombs, were still too vivans for not having organized a non-resistance not only French, but European.

Finally, the corruption of the reign that had just ended had poisoned even the soldiers of the Revolution

tion.

However, to achieve lasting victory, a "revolution"

"must be pure."

Is it necessary to recall here in the middle of What rottenness brought down the monarchy of 1830?

Do we need to remind ourselves how widespread corruption and venality had penetrated the habits of everyone Civil servants?

Should we point out the strange resemblance of the scans? 1847 slabs with those of 1887!

Here and there ministers, generals, officials members of the highest order are convinced of Venality, treachery, fraud!

Justice, horrified, falters; false weights are elected
home in its symbolic balance; the nation is

demoralized,

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—: How is that possible? — Why
Were these depravities hidden from us for so long?

Hey! Good people! Because those who desired
to sit on these turpitudes, in order to commit them in
In turn, they wanted to have time to prepare.

Think about it! 1847–1887 are two different identities!

In any case, the men of 1848 had the
beautiful part.

The July Monarchy having collapsed in the
Public contempt, the provisional government had:
than to seize power; he therefore had, from the outset
First day, the most unimaginable conveniences
to reform all at once, without any possible resistance,
all the abuses of the past, to install an eco- regime
new economics and, to save France from all
the catastrophes it has gone through since, leaving

to each of them a few shreds of his honor
or its riches.

Instead, what did he do?

For lack of having studied, for lack of having developed a plan
of social organization, composed of ignorant people as much
He was ambitious, he groped for several months, tried
partial systems; a strange surgeon, he began to

to dress the wound—misery—while sharpening the sword
million.

It was absolutely restarting the work of the Da—

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This fact alone powerfully incriminates all these pseudo-reformers, only capable of flooding Paris with their hollow prose and their bombastic phraseology.

Yet these men owed their notoriety than to their vigorous criticisms of the fallen regime; Easy task! However, it is so obvious that their discussions were superficial and directed only in an ambitious goal, which they achieved on the day they met, suddenly, masters of all this power, including, during For so many years, they had only hoped to obtain a The weak part, they appeared bewildered, powerless-sants, — or else they were traitors!

In any case, they waited so long, "repeated," they said, giving time to capital, the sole culprit of the Orleanist infamies, of organizing to nize, to appoint another leader, and, finally, to drown France once again in floods of

blood.

At least let this lesson benefit the people; let it

Know well and remember that never 1! should leave twenty-four hours of vacation between an annual regime

a new regime and a new system.

He should be wary of those who systematically advise

reversals or battles, if the same are

silent on the new organization that will have to be substituted for the old one; on the contrary, it is necessary that this organization is ready-made, being condensed practical-

necessarily in the form of four or five laws or decreets, not of a political nature, – politics does not serving only to satisfy the rage of passions, – but of a scientific and economic nature, the only one who knows to balance, for all needs and means, the consumption and production, and installing the good – to be Ja where there was misery, without it being done the slightest appeal to whim or arbitrariness (1).

In order to better understand the facilities offered to government of 1848, it's worth taking a look on the state of social transformations at the time of its installation: |

Since 1814, all aristocratic forces have been... were gradually being absorbed into FINANCE.

This is how we were able to see, as early as 1824, M^{me} Des-
"Teyère to become Duchess of Osmond, MM^{re} Roy,
Marquise de Talhouët and Countess de Lariboisière;
M^{re} Ouvrard had married the Count of Rochechouart,
Richelieu's last heir. For Messrs. Collot, it's...
It was simply an aspiration to the peerage.

Finances, in turn, had gradually melted away
small in industry and commerce.

(1) To clarify and to join the example to the precept, I give
three main laws, which, if peacefully agreed upon, would render
The use of violence is unnecessary. These laws are based solely on

based on scientific observations; they will be found, along with their explanation
patterns, at the end of this volume.

LS

The supremacy of industry had been proclaimed
by Saint-Simon when he was in charge of L'Industriel.

A manifesto signed Saint-Simon, Augustin Thierry
had established, in principle, that the death of an emperor

triel or a chemist was a public calamity.

But the manifesto did not mention the cataclysm necessarily following the disappearance of a banquier; also those who subsidized the newspaper of Saint-Simon withdrew in the face of this proclamation. quasi-social; their names were Cottier, Vassal, Blanc-Collin, Hottinguer, Gros-Davilliers, Delessert, Casimir Périer (1).

These gentlemen hoped at the time to do business for France, and certainly, Mr. Vassal would not have still dared to rebel against royal decrees and Casimir Périer would not have helped to overthrow the rot.

They had reached that point, however, in 1830.

As we can see, a fusion of races and a fusion of ideas, everything had gradually moved towards the people, without the Fusionists are well aware of this themselves.

Aristocracy, banking, industry, commerce, and finally the bourgeoisie had become allies.

The progression had been as follows:

(1) See, in the second volume of The Kings of the Republic, the specific details concerning these various financial institutions.

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It is

First, one hundred men governed thirty thousand lions; then a thousand men had become necessary-saires; then one hundred thousand, finally, five hundred thousand. On was at; it was the Empire that was to reach the million.

That is to say, thirty million producers, at

They had to feed a hundred families, they had to to make a million richer.

At the time we are studying, however, and all

By dispersing, the metallic force could still count easily.

When she heard the tocsin of 1848, she re-suddenly tightened and created a void around the new power-calf.

If he had been sincere, he would have been far-sighted; he would have sensed where the danger lay, and, through measures severe, 1 liter would have averted the European strike of capitalists who were going to overcome the social aspirations-lists demonstrated in France.

This government did nothing, did nothing wrong, and capitulated. very quickly, as we shall see.

Like any other government, it needed money. He solicited it from the financiers! These They refused him. – Naturally.

Europe, for its part, was surprised and moved; many cities were affected by the propaganda

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French revolutionary. Europe had, moreover,

as we said, the hand strongly before diving

in the great French ledger, either by her or by the bankers, and she was horrified because the financial market-the crier was no longer dirigible, from the moment it no longer held the reins of political movements.

Europe, therefore, went on strike. The first act of this The strike was carried out by the Austrian banker of the Laffitte Street.

He had been caught in the act of playing in 1848. international stock exchange. Accustomed to going with confidence, the

events he had experienced since 1814, him

having always demonstrated that his friends knew how to con-
to serve power, and that he himself always arrived

to possess their secret, he had organized, on the em-

taking 250 million, a vast financial combination
candle.

The new government confused him.

How, moreover, can a financier and a banker
international, of the Jewish religion, could he have
to make Mr. de Lamartine, a poet, understandable;

Mr. Arago, a journalist; Mr. Marie, a lawyer; and,

Finally, Mr. Ledru-Rollin, who was preventing the reopening
ture of the palace of stock trading?

Absolutely, it was impossible!

But he still had the Minister of Finance. This one
was a fellow believer. His name was Goudchaux;
9.

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My.)

He was a second-rate banker, a small-time discounter
a businessman; there was also Garnier-Pagès, a
stockbroker! Above all, there was Crémieux, the gold-
Jewish Leanist, the restorer of Israel in France and in
Algeria.

Perhaps salvation lay there.

With such elements, the famous baron did not
just a bite of republican finance.

This was Rothschild's situation with regard to
France at the time the insurrection broke out

He had submitted a bid and contracted, in no-.

In November 1847, a loan of 250 million, as
We said it above.

As we also mentioned, he had been able to,
thanks to the upward movements of the stock market,
to generate approximately 18 million in bonuses.
Whether they had actually done them or not is not the point here.
question.

The only question is whether he was able to do it.

But he could have.

Of the 250 million, the banker still had to
pay 470 million.

Mr. Goudchaux timidly asked him to comply.
cutter; the banker, citing force majeure,
– because the rent had fallen, – refused to do the
other payments.

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ns

He thus dared to do something that the famous Ouvrard

hadn't even thought of doing so at the time

Waterloo.

It is interesting to compare the two situations.

Mr. de Rothschild had obtained the loan at 5%
at 75 francs. 25, in November 1847.

Here are the lessons from page 3, starting with 100.

era :

Higher. Lower.

1847, November 77139. February 93 ... 76f »

December. 77 35. 74 90

1818, January, 75,920. 73,200

February....., 74 80. 93 February ... 73 70

March March 7..... 58 p

So, in December, Mr. de Rothschild could have placed at 77 francs, average price, the 9,966,800 francs of 3% annuities which would represent the 250 million granted at 75.25 francs, with a premium of 1.75 francs per 5 francs of annuity, i.e. a profit of 17 million 442,000 francs, not including the commission.

But Mr. de Rothschild, undoubtedly not having found the prices quite high for him (he was used to it). was for Spanish or Haitian profits), had otherwise organized his operation, when the days February erupted.

He had, it seems, only invested 2,569,415 francs. annuity, for a payment to the Treasury of 64,450,878 francs,

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thus maintaining a premium of 4,496,472 francs 75 at the exchange rate average of 77 francs.

A bond of 25 million had been deposited, as a guarantee of the bidder's commitments.

Starting from February 7th and on the 7th of each month thereafter, it

had to pay 40 million up to the amount of

nominal balance, after deducting the arrears that the the government had declared payable in advance from December 22, 1847, and which he made pay by anticipation of the anticipation on March 6, instead of March 22, 1848.

All of this led to nothing.

Not only Mr. de Rothschild, after having made himself imperturbably settle, in February, half-

France did not continue its required payments.
but, again, he was released from his commitments and by
in addition, secretly admitted to a 13 million issue
annuity lions 5%, at the same rate as that
to which he had taken out the loan at 3 p. 400 (July 27-
(let 1848). | -

The theory is therefore quite clear; the bankers who
Those who deal with the State do not accept any risk against them.

Called upon to speculate on a nation, they all keep
the profits and make him bear all the losses.

They say it's justice!

Let us now examine Ouvrard's conduct, this

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man so much discussed and, later, disgraced, while
Rothschild was praised for his rigidity and exact-
ute.

When Ouvrard had written a similar treatise to
that of 1847 and when he agreed to take, at 53 francs,
5 million annuity, 5%, this annuity, listed
69 francs, fell to 55 francs (April 1815), then she did
62 francs, 25 and 56 francs (May) and on June 20, at the time of
Waterloo, 55 fr.

At that last price, 1 liter lost its profit and a
part of his commission; but, on that day, having still
five installments of 2 million each, he could-
would invoke the unknown of tomorrow, the case of force
major; he did nothing of the sort and poured out, on the 21st, the 22nd, the 23rd,
on the 24th and 25th, down to the last million, also regularly
relatedly that he had paid from June 1st to 20th the others
millions.

So, Ouvrard had, in ten days, placed the 5 million
rent lions, in 1815; and Rothschild, in 1847,
with far more powerful means, had had two
months to invest approximately 10 million.

By comparing the two results, should we conclude
that the banker of 1815 was more skillful than that
from 1847?

We will not make such a mistake.

We will only say that in 1815 it was a question of to support any monarchy whatsoever, and that in 1848 he

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the goal was to kill a Republic taken seriously by the people (1)!

The Austrian banker's conduct had exasperated the people, or at least that portion of the government popular, which had experienced its resistance.

He was forced to hide and, as just punishment, suffered at This was his worst crisis at that moment.

It was again from London that Jut received salvation, at

at the very moment when he was imploring Caussidière and denying his

intention to flee abroad.

Finally, by a most singular coincidence, This influx of English funds was preceded by some barely a month before the final closure of the liquidation English claims, which began in 1815.

Indeed, everything having been spent, it was said, the Echi-who publicly gave discharge to his clerks saries in 1849.

It is quite extraordinary to note that at this

era when the power of the Republic minted its own currency

(1) In the 1876 editions, my appreciation was marked of some hopes in the new power. Here is what I had written, alas!

"However, we will note that when it comes to dominating a market for public funds, and consequently to extract, through them, Other people's money is something that can be obtained through royalty, not with the republic.

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with the old king's crockery, with the possessions of the civil list, the funds of depositors in the savings banks

– Savings, the 45-centime tax, loans to the

Bank of France, the forced currency, even trying to Sequestration, of public subscriptions at 5% at 75.25 francs (as in the bad days of the invasion), who, finally, Soccupail, to draw up a picture of foreign claims, because, after having taken by violence our currency, the foreigner had also obtained it Through cunning and in various forms, he is extraordinary,

I said, that this same Government, forced to feed

one hundred thousand workers in the national workshops, at price of 9 million per month, and who, to achieve this, He vainly strained his poor brain, never having known the gravity of the atrocities that had caused the disappearance the balance of the 6.5 million registered annuities in 1815 on the condition that an accounting be made.

The strangeness of this gap can only be explained if we would like to recall the jealous care of the diplomats material to shroud in mystery everything related to this question.

Therefore, more science and more
Convincing the rulers to decide to go
delving into the archives and consulting correspondence

* Delightfully convoluted weights.

inseparable from that famous liquidation of which Mr. de

has

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There

Rothschild knew all the details, that if, today even today, even after public discussions that she raised from 1861 to 1869, in London, in the House of Commons, where Lord Lyndhurst declared—would say that this "affair" was a stain on the nation, and, in Paris, in the legislative body, where Mr. Rouher stated that everything was regular, you ask some of these former officials from the ministry foreign affairs directorate, which knows how to survive all You will soon notice the changes. due, to their absolute ignorance in this regard, as to many others, what are their unwritten rights? tibles to retain functions of which they make a si good use.

Finally, it's just taxpayers' money. which is a trifle, like the whole story that we have just written has not ceased to prove it (1).

(4) The newspapers often referred to this liquidation, in by virtue of which France still currently holds a a claim against England amounting to several hundred millions! In the early months of 1887, a member of parliament woke up this matter, and he even secured the appointment of a commission parliamentary.

On several occasions, I had been consulted about the circumstances treaties, origin of the claim, and their financial interpretation ceremonial; I was therefore asked to write a dissertation at the same time technical and diplomatic aspects. This memorandum will be found with some new documents at the end of this volume.

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In any case, the government of 1848 had both fear and horror of bankers and, strangely Mr. Goudchaux's joy, we saw succeeding finance the small systems of Mr. Garnier-Pagès.

Meanwhile, in Luxembourg, they were doing Beautiful theories about work.

But one day, the people, tired of being flattered, finally wanted to make his voice heard. Under the pretext In order, he was silenced; those very same people who had launched it - with words - took refuge trembling behind the dictatorship of General Cavaignac, which soon became conservative, that is to say that is to say, based on the financial element; therefore this Fat was finished, the Republic was running its first skirmishes towards the empire.

Credit was rising from the ashes, the stock market was reopened; the Republic, too! organized a public funds market, discount houses

somewhat at that time and which were called:
Messrs. Pagnerre, Hachette, Dubochet, Laveissière,
Pinard and Boissaye. Soon Louis-Napoleon Bonaparte
was able to get himself elected President of the Republic.

In short, the upper echelons of banking, after a few months of
Despite apparent defeat, he regained power.

As for Mr. de Rothschild, he had become more
A millionaire like never before.

IX

1852-1870

The entire current generation has been able to appreciate the power-
the role of finance in this new period of
eighteen years old.

And yet, at the beginning of the reign, the high bank
The official had hesitated for a moment; she felt
that the new sovereign had impe-
riales and that, perhaps, 1! would be willing to manufacture
He himself would find the bankers he needed. That was
Fear of competition!

This fear was justified, as we shall see; but
given that the priests of Moloch-Baal are arriving

(1) This chapter has been completely revised and considerably

increased, for the same reason as the previous one.

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always agreeing, even when they seem to be
By arguing further, we will eventually realize that the
feudalism lost nothing from gold, and the people, the-
eternally sacrificed, suffers a little more generally the
Shameless thefts and cynical plundering.

In fact, Napoleon III had studied the financial processes
officials of the various regimes. He also knew that a governor-
popular government was only possible if it was

"Tidigitation".

Two forms of prestige were within his reach: that of the name or that of the race; but he had the name without having the race, even the one whose label he displayed.

He had the skill to take hold of the race where it was. That is why he chose Morny, and he was content with take the name for himself.

The preceding few lines summarize entirely—conventional grandeur and decadence real of the imperial regime.

Morny was the great manipulator and the great corrupter. and, in truth, fostered the emergence of a new financial ago-merization.

Rothschild had sulked; he had tried, with his clumsy, nouveau riche-like behavior, intervening between Napoleon and Changarnier (1). He had been dismissed rather abruptly;

(1) I recounted this fact in my Kings of the Rouboue cr volume, page 130.

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but his anger became more furious when he saw one of his former clerks, Pereire, to set up aulél against hôsuch, and become one of the great financiers of the empire.

Finally, a new anger erupted when he saw Mirès blossom; He was also not a stranger to the gigantic struggle which arose between these last two financiers and who remfolded noisily for a good part of the period 1m-perial.

It should be noted that, from now on, the new Finance still flourishes in Judaism. But it is not Not everything.

What would I say if I had to list all the oddities of the Fuld dynasty, all the unreal-semblances of the Roman Duke Galiera, all the for-Nitures of the Seillière and Heine families and the mysteries of Thurneyssen's bankruptcy!

Should we talk about Girardin, the Crémieux family, and the

Crochard, and Solacroup, and Gibiat?

All these names represent what Georges Duchêne, who, before me, dealt with the Empire, called it imperial banking, and when I have added the names of Frémy, Soubeyran, and Rouher, of Haussmann, Erlanger and Jecker, I will have, I believe, I listed the strong personalities and also the great ones plunderers of the French nation during the period a voracious regime presided over by Napoleon II.

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With the exception of Fould and Girardin, all these people were almost to the nearest pen new; one would search in vain in the annals of the monarchy of 1830 a mention of some importance revealing that before being the adventurers of December 2nd, they had been something else something that servants in society run by the

Orléans.

So it was a bunch of starving people that, precisely because of the... In his Chéliments, Victor Hugo has lashed out at them. its flamboyant rhymes.

With them, the Jewish community was in the Empire, and, naturally- In reality, he was supposed to die from it.

Initially, Fould established himself as one of the financiers the most famous and powerful cens; his the bank was already old and earned him certainly the official position he held.

This Jew had claims almost equal to those of the Rothschilds.

A chronicler said: "The Fuld dynasty is yet another pair of Moses' horns; but while Rothschild aims for the inter- crown nationally, Fould is content with the crown of France.

It was he, moreover, who centralized the operations in Paris.

nisant the general treasury service.

He had been a deputy under Louis-Philippe, had served in the civil service.

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like a good servant; he hadn't even stolen the votes who had elected him, because his cashier claimed that he had paid regularly; 1 liter therefore had the star necessary to make an imperial minister.

Her influence was considerable; she was, in the Sur-moreover, supported by certain alliances.

One of the Fould sisters, after having nearly terrified to be a marquis of Béthisy, had ended up marrying a Count of Breteuil.

We know, in fact, that the Saint-Germain suburb had, like Rothschild, sulked in his corner against imperial society, but that his sulking could not to stand firm against courtly robes and seductions of Saint-Cloud and Compiègne.

With Fould, the Empire was therefore organizing the centralization-financial sation, but its economists were of a-very embarrassed.

They knew very well that finance was the base of economic science; but, as, by fearing socialism, they had defended themselves to the newspapers financiers to deal with economic matters, they were somewhat hampered in their expansion, especially when they wanted to act for their own personal gain.

That's why, for a long time, the major the atrocities committed were ignored; the public knew only a few truths, when, like the dogs of Athalie's dream, the high financiers €

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disputed among themselves and resorted to the tribes naux.

It is, without a doubt, to Mirès that France owes the revealing the hidden agendas of certain combinations

Without him, without his many newspapers, without his arrestation, without its oriental, Roman and trafficking People from Marseille, we would never have known the slums. des Pereire, Pontalba's mercantilism, the dilet-Solar's tantism, the independence of the expert Monginot and the extraordinary reversals of impe- justice riale.

The empire's high bank had to several times bit my nails for having bothered this chatterbox; ver-Tablement, his revelations passed through the loopholes in the law that muzzled the press.

The famous separation established between the questions economic and financial issues did not hold up more upright and, despite the hypocrisy with which one allowed the free creation of purely journals financiers, provided that they do not speak Never before had a politicized economy, and truths could emerge. Day. |

It is true that the separation of finance and the economy since nomy is a scientific falsehood, the tribu- the empire's officials could very easily accuse and condemn all financial articles for economism

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candles that displeased the emperor's maintainers. But when a judge pleaded and published a ruling- It became impossible to stop the indiscretions. tions.

This is how we were able to find out that Erlanger, acting openly and with impunity, he had made people subscribe 15 million for the famous cotton loan at the time of the American Civil War, and had put 70 million in his pocket, while also dispensing with It is good to transfer the funds to the borrowing government. than to return a single cent to the gullible subscribers (1), all with the more or less direct complicity of Paris stockbrokers' union.

And now, if we compare the imperial monarchy- compared with previous monarchies, we find-

even, that the Republic of 1848, without realizing it, they also employed.

These general processes consist of the following:

Whether governments are arbitrary or emp-risks, always imagine that a large alms public opinion is enough to make them forgive all their other abuses.

That's how the Bourbons got the billion emigrants;

(1) I detailed this fact in my Kings of the Republic, 1^o volume, page 275.

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The Orléans: railway concessions;

The Republic of 1848: the national workshops.

Napoleon III had many similarities: firstly, he restored the papacy, and thereby reassured those who Pius VII reminded them. Then the monopolies having trembled before the people of 1848, for they held the nation's assets, he also reassured them, as we had reassured the purchasers of nationalized property, that is to say, by legislating to consolidate them and extend: the Railways, the Crédit Foncier, the Bank of France.

Not content with that, he regimented all the industries, all private banks and, 'by The regularly organized anonymity made it illusory personal responsibilities.

With the high bank satiated, he took care of the promoters; in their favor, he created the function-extreme risk; he even ended up persuading them that they became capitalists because of its financiers had helped to establish direct subscriptions and public...

Moreover, it suffices to browse the list of

the power acquired through financial concentration.

As early as 1852, the empire was converting 5%;
This operation involved 3.5 billion.

Next, several annuity issues for dota-

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awards, among others for the Legion of Honour and for
the late Queen of the Belgians, amounted to 200 million.

In 1862, the conversion of the 4 1/2 per cent involved
4.5 billion; shortly afterwards, the conversion of the em-
Mexican prunts stirred 189 million.

Apart from that, and most often for the
During the war, the public donated their money; from 1854 to 1859
It provides 2.2 billion; from 1857 to 1859,
he or the Bank of France paid another
billion.

Finally, from 1859 to August 1870, the public: still

more than 3 billion.

So there you have it, just in official negotiations alone, nearly

of 15 billion that have been waved between the public and
the bankers, on whom, most certainly, more
one and a half billion remained in the hands of
a few intermediaries, not to mention subsidies
more or less reputable than brokers, intermingling-
Financial journalists and journalists have received various
hands.

_ Stock market practices were thus able to penetrate even
in the peasant's cottage and poison the
at the same time the middle bourgeoisie and the class of
workers.

Such had been the result of the economic studies of
the emperor: exaggerating the mistakes of the past, consla-
as long as we hadn't sufficiently broadened the framework

of those admitted to the plundering of public funds, he had broadened the scope; thanks to him the nation had had to pay for the extravagances of a million families, and between Time finance, also building on the past: Laffitte was overshadowed by Pereire, Ouvrard by Jecker, Casimir Périér by Mirès.

Rothschild alone remained incomparable.

'Now let's summarize: the government system of the Republic had, as we have said, called upon to live at everyone's expense, about a hundred a thousand men.

But, in the meantime, she was dismissing or arresting in their operations 400,000 economic firefighters.

It was both too little on the one hand and too much of the other one.

The Empire, initially reaching the number of one million out of 30, had reasoned more algebraically; he had said to himself:

Given that a state possessing 10 million vital forces can, mathematically, be subjected by 2 million concentrated financial forces, of in order to attract the ee of the 8 million remaining.

The Restoration had not yet reached these 2 million funds. 500,000 deamentaux; the July government, a

Million; the Republic, 100,000; and all had

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Therefore, it was necessary to force the progression.

had found 3,600,000 concentrated forces absorbing the total production of the 6,400,000 live forces res-aunts.

He gradually added 1,400,000 appetits, and the balance was, towards the end of his administration: 5 mil-lions against 5 million.

Having reached this point, the pressure was unbearable. table, because the appetites of the 5 million who were above consisted of the saturation of the old ones the voraciousness of the newcomers.

Everything, therefore, reached limits deemed impossible. sixty years ago.

The property, expropriated, worked, fragmented and reconstituted, required a rent of one quarter of income; while its normal figure should be represented by one tenth.

On the other hand, movable property includes shares; rents and money, reached, on the market of public funds, the most extrava-ganles. | |

The Stock Exchange, naturally, recorded the most Great scams of the century. Naturally also, The moral level declined more and more in all the classes of society.

If Balzac distinguished himself by stigmatizing the infamies of

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HIGH BANKING AND REVOLUTIONS. 141

the society of 1830, let us judge by what it can say Émile Zola, by throwing his ardent prose on cynicism of the company of 1852.

By 1857, things had reached the point where a magistrate, a public prosecutor, Mr. Oscar de Vallée, had dared to write a pamphlet entitled The Handlers of money, and that the emperor had felt obliged to re-Mercier publicly acknowledged its author.

What good is this hypocrisy?

Nothing was done afterwards; the law of 1867 (ten years later) only resulted in multiplying more than ever, general and particular spoliation deeds carried out anonymously.

There's no need to go into details here.

Let's just translate it into impi- numbers
The actions of governments are acceptable.

While French capital (buildings, furniture and valuables) had taken twenty-five years to increase by 28 billion, rising from 54 million liards (figure from 1826) to 82 billion (figure from 1851), and this amidst the ferocious appetites that As we have just recounted, it was not necessary with the Empire that nineteen years to load 40 billion these same capitals, that is to say, to transfer them from 82 billion (figure from 1851) to 122 billion (figure from 1870).

This means that at the end of the Empire the governors

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nants and the propertied classes demanded the following from the population:

double royalties, while the ability to pro-
the reduction of this population had only been by a third.

On four or five occasions the Fifth Empire would collapse dré, despite his apparent power, if he had not de-
trout of men, that is to say of consumers, and
if he had not, by plundering outside, mitigated,
to a small extent, embezzlement and theft
that he committed internally, to the detriment of the police
non-owning population.

By 1869, he had exhausted his resources; so s0n
system of consuming men and plunder
External factors were once again imposed upon him.

The upper echelons of the banking world were pushing for war; wouldn't they

that she had stolen!

Judaizing internationalism was on the rise, the Prussia and France could not be victorious. both; therefore, there would always be a people decimated who would borrow.

This people was the people of France!

Everything had been well prepared, by the way!

As early as 1866, part of the press had been purchased French, and one can read, in collections ofli-cielles, the famous discussion during which

Mr. de Kerveguen denounced these scandalous bargains them. |

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| HIGH BANKING AND REVOLUTIONS. 143
It was a warning.

France was about to relive the dark days of 1814: she had to revisit the so-called disastrous days: of Ibera-

a financial institution, which was initially called 1818, and

are then called 1872: she was finally to attend to the Spectacle of a 93 in reverse, which called itself 1871.

Meanwhile, the European high bank
The coalition was monitoring everything, including the smallest details. details of the intrigues and conspiracies that preceded led to the vote on the Constitution of 1875.

Alas! to this Constitution was reserved the care to bring Ja France back to life!

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THE FINISHING POINT

THE BIG BOOK.

Everything we have just described is written in
Indelible characters in the Great Book of Debt
public of France.

That's where we'll always find the criterion.
palpable, inexorable and indisputable,

Here, indeed, is the progression of the recorded debt,
which sums up, as one can easily understand,

the maintenance costs of the concentrated forces shown opposite
listed.

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D

Consolidated debt.

In 4814, there were 68 million annuities.

In 1830, there were 199 — —

In 188, — 24 — =

In 14870, — 3585 — —

In 1876, there were 748 — =

The 748 million annuities are annuities with di-
towards rates. They were negotiated or delivered to

taxpayers eleven and a half billion.

If, now, we want to know the progression of the islands annual expenses, including the service of the recorded debt, we will have:

Budget of expenditures in 1814..... 572 million.

- in 1830..... 4,095 –
- in 1848..... 4,771 –
- in 1870..... 2,200 –
- . in 1876..... 2,569 –

It should be noted that it is on the date following that of the forfeiture of the regimes cities that 8€ develop- to bear the consequences of this regime.

Thus, the monarchy of 1830 found the budget to 4.095 million and raised it to 1.771 million; J'Empire found it at 4.771 million and raised it to 9.200 million, then to 2.569 million, which is the figure to which the The government of 1876 found the annual budget.

Now it's up to him to change it!

You

HIGH BANKING AND REVOLUTIONS. 147

I wrote this in 1876.
Here is what the figures from 1886 show.

Consolidated debt.

ASS ie cms. ST 94% millions.
1870 dar pon 5 358 –

ABTD Nissan 748 –
41886.....25.2 oc... 1,337 – (1)

And as for the expenses, here they are:

Budget 1876 9.569 million.

– 41881..... 2,887 –
+ ABB Ge euiese 3108 –
– 41886..... 3,827 –

And by adding the supplementary budgets, such as they
were at the end of 1885: 4 billion 967 million

lions!

(1) In 1886, the perpetual debt appears for only 706 million
lions; but it must be noted that the
non-perpetual annuities, and as the number of years during
The number of servings that will be required varies from fifty to ninety.
In reality, this is just an illusion, as we will see.
see by studying the total budget expenditures.

CONSEQUENCES.

I was also urinating in 1876: .,

We do not want, in this place, to study the immix-
tion of the financial element in the disaster and the
developments that followed 1870.

Everything looks the same, in fact, and as above,
we could find out under which nonis are hiding
today the Ternaux and the Puyraveaux of the Com-
The Laffitte and Villèle families of the government that
crushed it.

Everything returns, everything evolves.

We have our Abbots Louis and Martignac; there is no
We hardly need anything more than a Richelieu.

We will not discuss loans any further.
recent, neither from the Morgan loan, nor from the liberator:

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Mr.

HIGH BANKING AND REVOLUTIONS. '149

But if we lived five years in a
a permanent state of excitement, we must, we need it
to observe this, to the perpetual revolt of the element
financier who still dominated the old Assem-

wheat.

What will the news do?

Will she understand that she must organize the fight?
by drawing inspiration only from the immutable principles of the
justice and loyalty?

Will she understand that no one has the right to enrich themselves?
will she tear at the expense of others and oppose her strength to

This abuse?

Let no one cry out about an attack on freedom

commercial and industrial.

Certainly, everyone is free to ruin themselves or to

to get rich;

The game needs to be crushed by taxes; the player is not
Not nice.

We must ease the burden, for it was Judah who nourished
France and its parasites for a thousand years.

The game is a passion, it's pointless to try to
destroy it.

Passions cannot be destroyed, they can only be guided.

Open wide the gambling houses,
as you open wide the doors of the

Stock exchange.
11

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SR

Only that the State is a croupier in the courtroom
like roulette.

Immorality!

No: necessity. I will prove it in a moment.

Do you know what annual brokerages are?
Stockbrokers only involved in gambling operations?

One hundred million!

These one hundred million are one-eighth of one franc
for 400 francs of invested capital.

Increase brokerage fees by 35%, leaving 1/8
p. 100 to the agents (which amounts to imposing the game in
at the same time that the courts would have to recognize it
to be born, as we explain in the chapters
following).

And you will have an annual yield of two thousand
One and a half farthings.

Let no one say that the game will stop.

Never has the high price of a hand stopped a Player:

But the public treasury will benefit from everything that
The fool who gambles will lose and will relieve the tax burden.
'who kill the father of the family.

However, absolute supervision is required.

Fake news and fake maps must
to be the object of perpetual solicitude and severity
tuelles. | |

We must ban borrowing and close the
general ledger to close it off through amortization:

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HIGH BANKING AND REVOLUTIONS, 151

We need to reduce spending and move the upper class away
bank of any privileged interference in the budget
of the State.

Not that I'm banning regular operation
from the bank, but if, eventually, the State wants
to complete a value within a few months, for a cause
or for another, he must only do so under the conditions
requests made to the first merchant who came along, without
privilege, without emissions.

We must finally reform taxation in all its aspects
shapes, creating it progressively or retrogradely, and above all
temporary.

If the new administrative organization of the country
hesitates to boldly take this step towards the future by reforming
with patience, moderation, but with firmness,
all the abuses, the future will not wait, and, rushing forward
on today's despairs, will crush the resistance

LS

I made a point of reproducing verbatim the pages that I had devoted eleven years ago to the chapter of consequences.

Of the few reforms outlined in broad strokes, Only one was adopted, the one that consisted of doing to have stock market debts recognized by the courts previously described as "a game".

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But, isolated from other reforms, the recognition Futures transactions were just another danger.

Furthermore, alas! instead of monitoring the games, We've been encouraging gambling dens!

That said, I do not believe that, any more than in 1876, I should In this place, summarize the period from 1870-87 as I have summarized the periods that make up this book.

This would, moreover, be redundant with mou History of Agiolage, of which the present work is finds itself to be, in a way, the hislo- introduction risk.

I simply note that this question posed in 1876: "What will the new assembly do?" I have not found only disheartening answers and that the story of these last eleven years must, more than ever, to instill in people's minds the urgent necessity and absolute reform completely, simultaneously scientifically... and above all, quickly, quickly, quickly!

I implore the reader to refer to the three pro-draft laws that he will find at the end of this book.

Three legislatures have succeeded one another; we have changed We have varied the policies of men; and nothing has halted the march which, since the first day of the era Republican France, leading to a new Calais clysm. |

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III

MORAL ASSESSMENT.

_ [One year ago, I thus highlighted the moral assessment

from France:

Each of the revolutions we have counted

the elements and the account of the march was marked not only through a progression of ruin but also republic, but also by the progressive degradation of spirit and morals.

In the past, when top financiers were similar- They were simply called Jews, before being called traders. or bankers, there was something floating around on gold and made it seem as if he were excusing it: it was

art.

The first silversmiths were goldsmiths, artists,

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skilled engravers or blacksmiths; their name was Jacques Heart or Samuel Bernard: one a goldsmith, the other an engraver veur.

Today, top bankers are really those whom Murger called Philistines, and as for their science, it is limited to the four rules with all the extensions that their profession entails.

In the old days, when art excused gold, kings bowed down were born in front of the rustics.

Charles V picked up Titian's brush.

gallery, one of whose ceilings Jadin was painting with this exquisite art for which he is known, he simply shouts at him, hat on head and cane held high:

– “Hey! Mr. Decorated Worker, come down!”
So, let me speak to you.

Jadin shrugged and continued his work.

In the past, when Jews became rebellious or insou-
Slow-witted kings became cruel.

Simon did not want to open his treasures to Henri HIT.

This king summoned him and had seventeen of his teeth pulled out, separating each of its extractions by this de-
order:

– Lend me your treasures.

On the seventeenth, the Jew gave in.

This method of borrowing has, it is true, been abandoned
by modern heads of state, but, so as not to

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HIGH BANKING AND REVOLUTIONS. 1455

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to let the process be lost, the high bank applied it-
qué in his way of lending.

Today, in fact, it is the top bankers who
pull the teeth out of governments until
that they had handed over the money of their constituents.

But this balances that.

Under Louis XIV and Louis XV, equality tended
to be done: finance rose, dignity fell.

A kind of complicity was established; but it was
a fragrant, elegant, polite, witty complicity,
which did not prevent him from being absolutely corrupt-
chief and kneeling before the king, like the financier

exhausted his farmers to please Louis the Beloved.

Nevertheless, however, the spirit and genius had their personal royalty.

The productive mass was stripped, but we were doing to experience individual talents. yes

Today, both they and they are dying equally.
element. |

Finally, the money men used to pride themselves, in the old days, to be sensitive to beauty, and the artists were their friends.

The wealthy man from La Popelinière, a Rothschild from 1730, had permanently stationed around him the Carle Vanloo, the Marmontel, the Vaucanson family, the Rameau family, the Boucher family, the Latour family, in their graceful house in Passy.

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It is not he who, like this modern Jew and so ugly, would have asked Vanloo to paint his portrait with the nose of Duke Decazes.

Nor was it he who would have bargained at Horace Vernet, one of his masterpieces, at the risk of to appear for no reason (which is terrible) in the painting of the Versailles Smala.

Marmontel didn't have to be witty to his boss, like Heinrich Heine for his own, and, at once Surely, if a Vaucanson had done the honor of Fould to manufacture their locomotives, the accidents of Fampoux and Versailles would not have had...

Finally, the Athenians of 89 and even the radicals 95 of them bowed humbly before the genius and The work: Talma, David.

But when they had outlawed the French financiers of the time, they had the mistake of remaining disarmed faced with the sudden influx of Jews from Switzerland and from Germany.

bishop of Autun, and the abbot of Espagnac, fraternized with the Paris Commune; but the future minister of Napoleon and Louis XVIII was the most skillful; he knew to leave in time and avoid the scaffold, which he did not avoid his colleague the Abbot of Espagnac.

We have seen that the nation paid dearly for this good sa-Mr. de Périgord's clothing.

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The Empire was a very rigid reaction; a single genius dominated: that of war.

Despite the corruption of suppliers, there was yet another kind of grandeur and the capabilities to-were about to emerge from the crowd.

But as soon as the coalition of high finance had seized control of the situation...

power, after having turned it to his advantage

popular audacity against the king, and as soon as the people, dominated in turn, committed the mistake of not applying constantly refer to Machiavelli's maxim, by leaving the force in the hands of its enemies, this the same bank which, through the king, had extorted money from the state, found much more: it was simple to extort money from the state directly.

From then on, kings were no longer a ray that covered the Bank, but a cloud hid it.

From then on, it was also over for the dignity of the

- characters, and if it were necessary to search for what the high

finance has been able to constrain artistic glories and literary figures who have shone since 1814, if it were necessary to enumerate-to undo all the surrenders of conscience that have

would shake its wings, hastening to escape thus from

the most terrifying of dreams.

The High Bank had everything under its control;

With financial slavery came the degradation of

souls.

11.

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Kings and peoples marched so boldly towards this degradation than to the great victories of the first Republic 1, it was necessary to add the great defeat of 1870.

And yet the advocates of material well-being, of industrial progress would secure an easy triumph by comparing life in the two eras.

But they would certainly be forced to omit in their comparison this profound difference which separates—
—era always 92 of 70, that is to say that there it was the
a revival of patriotism that disdains sybaritism,
while here, it was the slumber of all aspiration—
generous ration capable of throwing man out of the air—
session and comfort.

All governments since 1814 had
strained towards the enslavement of life, whereas it is to
It is solely its independence that gives rise to the greatness of
characters.

Even morals themselves, however civilized they may be,
have lost that exquisite form they once possessed
in times when the mind reigned over matter.

Today's High Bank, a product of the cri—
foreign vultures and French sparrowhawks
This country has abdicated all politics, crushing moreover
the spirit of all the weight of its disdainful gold.

Sometimes, however, she received haughty elders
lessons; some of them were very difficult.

Here is an example:

—

HIGH BANKING AND REVOLUTIONS. 159

A financial tycoon was hosting a dinner party towards the end of

. half of this century, a prince of the German aristocracy—

order.

This prince was called Paul of W...

Both belonged to the German homeland.

Around the middle of the meal, the host, puffy with his coins, imagined he had the right to suddenly be informally, and without further ado, he began to address the prince, by his first name only.

A Republican would at least have said: citizen... so-and-so.

But the financier disdained it to the very end:
Sir.

"Paul," he said to him, "may I offer you some of this Château-Yquem?"

At the first question, the prince raised the she, then turned left, and noticing only his hunter, standing behind him for his service, resumed eating.

The imperturbable baron began again:

— Paul...

"Hey there! You scoundrel!" cried the prince, jumping up. and turning to his servant, don't you hear
Is it the Baron who's speaking to you?

And, leaving the room immediately, he
the hotel.

The financier remained sheepish for a moment, but soon,

came out of

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oo

"Pah! pah!" he said, "that archer's horse, he'll do it again!"

Having money!

Everything was there and everything is there.

No matter how, no matter where, you have to have money.

And when a poor devil of a coachman, having found in his carriage a forgotten millionaire's wallet by one of these kings of gold, will hasten to give it to him If you report it, this king will reply: |

"Let's give this idiot 500 francs!"

This disdain for human loyalty has descended quickly from finance to the people, and in turn He doesn't want to believe any of the good moves which sometimes, rarely, alas! manifest themselves among the financiers.

And we are surprised when, during the hours of its descent-
nements, the people blindly obey their grudges
and to the hatreds that swell his robust chest
no point in making it burst!

We will give an example of skepticism which,
In a just return, it seized the proletarian; and
On this subject we must also mention Mr. de Roths-
child.

If this name comes up often in our writing, it's because
that the immense personality it encompasses sums up and
condenses within itself all the flattery of
financial world.

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In nn. ,, nn EEA, | do not have –

HIGH BANKING AND REVOLUTIONS. 161

That was in 1846.

The harvests had been poor and the high

Bankers, fearing famine, sensed the coming of the anger of the exasperated people.

Among them was Mr. de Rothschild, whose son was not yet naturalized, a precaution that dates back only of 1848, after the protection of Caussidière, was the more exposed to the threats of the proletariat; the latter, in Indeed, he held a grudge against the baron as well as the acci-tooth of the Northern Railway than enormous profits that he continued to make on the stock market.

The baron tried to avert the disaster.

He gave orders for things to be done in his name, on all the markets in Europe and America, huge

grain supplies.

The wheat and flour were to be sold, at the

Paris market hall, below the courtyard, and, after deduction–

taking into account the costs, the net product had to be converted into bread vouchers intended to be distributed among families needy people from each district.

A special bakery, located in La Chapelle–Saint-Denis was supposed to provide for the poor at a rate of 15 cents discount per four-pound loaf.

This major charitable operation was carried out and announced with great fanfare.

What happened to 1 liter?

The people no longer wanted to believe in the loyalty of the

banker that he hadn't believed in his own, and cried to hoarding.

"Beware," they repeated every day, "of his bread"
It is not bread; its flour is not flour.
It's sound, it's plaster, it's crushed glass mixed together
"Arsenic!"

These popular musings could be read in the newspapers.

The National newspaper printed that "the baron was drowning his
"flour in the sweat of the people"; which, he adds
A writer of the time, it must be admitted, had to provide
A truly awful loaf of bread.

They even went so far as to repeat a terrible blunder.

The baron, it was said, was having flour brought in from...
which were delivered at a very low price, and which he concealed
milk of poor quality by mixing them with
Sweet almonds!

And those unfortunate souls who believed that were not thinking
not that the price of sweet almonds is three times higher
higher than that of flour.

But the people weren't calculating.

The famous sweet almonds weighed more than one
does not believe in the February revolution.

The financier had achieved the opposite goal to that
that he desired; he wanted to avert the crisis, to the pre-
cipitail.

His selflessness, sincere in material terms, if-

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Not morally, since it served to avert danger,
was called agiotage, speculation!

The banker, moreover, committed another mala-
dresse which finished leading the people astray.

The members of the charity office having
informed that a large number of poor people in the 12th arrondissement—
The children didn't even have mattresses and pillows.
They fell upon the bare earth, the charitable Israelite
They were eager to send them... a cartload of straw!

The consequence of this was that the supply
philanthropy became a detestable operation, in
Jaquelle, the banker, couldn't even find his expenses
generals; he therefore lost a considerable sum.

This loss played a significant role in his refusal
to make the additional loan payments
from 1847, which we studied previously.

Thus: charity, philanthropy, dignity, all the
Beautiful feelings are killed by the reign of finance.

Labor is oppressed, the artist is subjugated, the writer
pledged, the industrialist enlisted, the merchant consumed, the
devoured people.

Degradation! Degradation!

What will I add in 1887?
What more can I say than I have already said in all my

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books, on the Royalty exercised by parasitism July
in the middle of our so-called Republic?

And yet, a final shame was able to redden
our front.

He was hiding; to set up his counter, he
searched at night, for dark back rooms and
The deep cellars; that was too modest!

Selling and buying being holy, trafficking being god,
God was to show himself, and suddenly we saw him
to settle proudly in our palaces, to receive the am-
bassadors, ruling over an entire people, pardoning the

assassins, but condemning France to dishonor!
Degradation! Degradation!

born

IV

UTOPIAS (1).

Every time in politics, in morality, in
In science, in the arts, one dares to publicly assert the impos-
perilous need for radical, immediate reform
As routine awakens, the established order fades away, and
A thousand voices cry out to the innovator:

(1) I leave to this chapter and the next, which, in the editions of
1876, they concluded the book, their particular physiognomy. So little
However bold the proposed reforms may have been, however timid the
allusions to the social question, reforms and allusions have appeared
monstrous at the time I wrote them. This can be useful to
to gauge the state of mind of the public to whom I had resolved to address myself
ser, and who, since then, has heard many others! We must remember
also that I was writing five years before the new press law, and
that, even in its moderate form, my book has suffered all kinds of persecution –
unavoidable. As for the comprehensive reforms that have become indisputable...
As I've already said, we'll find them at the end.
of the volume.

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"Utopias! Utopias!"

And yet this innovator, this hard worker, this daredevil, is not
Most often, it's just a simple echo repeating, after
a thousand others, the eternal lament of the oppressed of
The eternal routine.

Utopic! had said the routine to Laurent Coster, to
Gutenberg and his colleagues, who mixed the impression-
Chinese tabular system with movable characters
Cicero.

Utopia! to Papin, who added the cauldrons of
Zeno to the Aeolipile of Heron of Alexandria.

The list of names would be inexhaustible; let's skip ahead.
centuries.

The routine also dealt with utopians:

Montaigne's friend, Étienne de la Boétie, who,
as early as 1548, he outlined in advance, in the Contr'un, all
the complaints formulated in detail in 1789 and all
those that we had to rehearse in 1876.

Sully, Colbert, Terray, Turgot, were ulo-
tracks, and those who viciously demonstrated this
They were called Fouquet! Law! Necker! Calonne!

And from all these contrasts and all these contra-
One thing stood out from the statements:

The eternity of abuse.

All reformers have died because of their reforms.

and, if statues were erected to them, it was with the hundred
draws from their ideas.

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Such is the encouragement of the ages.

Why be surprised? The cause is so natural!

It is clear that the oxen, seeking to defend themselves
The tiger or the lion, are pure utopians according to
of this lion or this tiger! | |

Sometimes, however, the oxen form a square
and offer the enemy an impenetrable wall. But
This barely lasts a republic, that is to say, as
We know, a second on the dial of history.

I will therefore not be at all surprised when, having
demonstrated that, for sixty years, we have been
eaten away by the ulcer of illegal and dishonest gambling,
especially when requesting and applying iron
redness at the wound and the irruption of a ray of sunlight
In the dark den of the Stock Exchange, routine will scream at me,
in a tremendous leonine roar:

Utopias! Utopias!

After the town criers will come the writers.

The scholars in us on in æ who, by antiphrasis,
They call themselves economists, and will strive to demonstrate
by $A + B$:

The more a nation is taxed, the more it is
rich;
The more a state borrows, the more opulent it is;
That a state's resources are inexhaustible:

* That tax is the best investment and a
stimulating for industry;

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That the rapid enrichment of the individual is a
principle of cohesion and not disintegration;

That wealth and well-being are synonymous

So many proposals, so many lies.

From the painful story we have just written,
It is quite clear that patriotism and finance are
words, if not antitheses, and that there is no real
in politics that the struggle of interests or, if you will,
the battle of selfishness.

But one can lead a battle and it is possible-

It is possible to trigger a struggle, provided that...

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to grasp, not in their individual units, but in their mass.

HIGH BANKING AND REVOLUTIONS.

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To achieve this goal, before resorting to violence, there is the peaceful force of the law. It is therefore through law that one will be able to discipline selfishness and make it serve

well-being of all exclusive trends of which-
ques-uns. l

However, I spoke earlier about the game and its organ- 1

legal status. I

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Here, the accusation of utopia will not fail
to add that of immorality. I don't know that |
it is more immoral to regulate the game when we do not |
can remove it as easily as stemming a torrent when one
cannot stop it.

As it stands, despite the law, gambling misuses savings
public, concentrates it in a small number of
hands, exports it abroad, just like the torrent |

|
|

|

which crosses the field carries away the earth and destroys the harvest.

It's not about removing the game, but about...
to direct, to contain, to channel, Te de
to moralize one's immorality.

Ultimately, if stock market speculation were honest,
it would be no more immoral than insurance, the

_ready for a big adventure, the agricultural annuity, which are

aleatory contracts recognized and governed by the Code.

Why make distinctions?

Why, above all, raise the formidable reproach
of immorality against any light shed on the opera-
stock market speculations, where everything is black and anonymity reigns
Does the title only serve to thicken the darkness of the trafficking?

If I were the government, if, therefore, I didn't
I could deny that, long before each of my adminis-
trations, I know the causes that must influence
the price of public funds, even assuming that
my power did not give me the ability to create them
at will, I would like to escape at all costs from the accumu-
lation, - a hundred times more formidable than that of immo-
reality, - to operate with certainty, benefiting from my
motivated prescience or of my constellated power,
to appropriate other people's money.

Let us examine, however, whether all legalization is im-
possible :

In the random contracts we just

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To list above, there is a condition that | To
made legalization possible.
This condition is as follows:
That the uncertainties that serve as their basis are above ct
of the intervention of human skill, and that this |"
Even skill is considered a crime. Such are the con-; L
fire insurance, life insurance, and |"
life annuity, of which only a crime can become the risk; | %
Then, in a different vein, the large loan k
adventure, where fraud results in a severe penalty.
Therefore, with regard to other contracts
random, that is to say the party, which embraces them all,
we manage to melt above the intervention of the
skillful – let's cut to the chase, swindlers – the randomness A!
which is its essence, we will have brought it into the
The above-mentioned legal conditions apply.
However, in order to escape this other accusation thrown at |
every critic and every innovator who is labeled as dis-
moulder and never an architect, at the risk of being ap- |
Pelé the utopian, here's how it would seem logical to us
to organize the legalization of the financial game.
First, a pro- demarcation would be established

based between forward transactions and transactions
cash.

|

For government bonds, for example, it would suffice
to report the law of 1831, which created the titles to

|

carrier.

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HIGH BANKING AND REVOLUTIONS. 471

However, their transmission would still be necessary.
and their delivery was as easy as that of a mar-
goods that are delivered on a stamped invoice; this
The invoice, drawn up in duplicate, would serve as a power of attorney.

tion and would verify the identity of the new holder.

In this way, the spot market freed itself-

would suddenly eliminate all the oscillations of the

random speculation, it would then represent only the natural movement of serious investments and depreciation.

On the other hand, anonymous securities would be created, not giving any right to the collection of income, intended only to represent the differences, and which could be called: exchange vouchers.

These vouchers, similar to the Bank of France notes France, would be issued in denominations of all kinds for the greatest ease of payments, and do not-

would only be valid for a limited time, of the following type:

liquidation to the other, for example.

They would be acquired subject to a surcharge of x p. 100 in addition to their face value, and would be today exchangeable for their intrinsic value at In equal amounts, in cash or in annuities.

For example, assuming a surcharge of 5.400, the purchaser of a 100-franc voucher would pay by taking 103 francs. But when he performed the operation conversely, that is, when, restoring the correct one, it

Read

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would demand again in cash or income-producing securities In intrinsic value, he would receive only 100 francs.

There would be no problem with the agents of exchange were the intermediaries of this new-new issue; the State would transfer the bonds to them with a discount that would represent their brokerage fee.

the State would require all agents or brokers to deposit prior to a guarantee against delivery of a equivalent sum of the aforementioned vouchers; unnecessary to add that all liquidation settlements do not would only be valid if they had been operated on using these good. 2

A criminal penalty would complement the legislation to in this regard.

The same organization could be applied to all other random operations where the game is done using differences, taking into account However, there are variations that nature would entail. of said operations.

It is to this system (if we are willing to give this name to the combination we have just described) which corresponds to the calculation indicated above.

But the annual figure of 2.5 billion re-coming to the State is based solely on the opera game tones practiced on the Stock Exchange.

And there's nothing extraordinary about it since, as we re-

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Let's peel, if 12 and a half cents ($\frac{1}{8}$ percent) give For agents, 400 million in annual brokerage fees, that's that annually also the sum of the nominal stakes- The market capitalization on the stock exchange is 80 billion!

But this is a rigid and indisputable proportion. like any deduction obtained mathematically.

So this is how, in our opinion, it would be suddenly moralized the current game, certainly the more deplorable and ruinous, especially when 1 focuses on government bonds and low-value stocks noples, as are railway shares.

The shareholder and the bondholder, naive holders and the more often ignorant of their true interests, do not would be more at the mercy of the skilled speculator, sort

of a magician who ruins them without them even realizing it

doubt, without being able to defend themselves, n1 even complain.

Finally, by isolating the investment security from the security of speculation will make the formation of as-fictitious general assemblies, composed most often of a wind of transient players, who have no interest serious about safeguarding the share capital.

On the other hand, the player could satisfy his passion, without disrupting public savings and credit.

Work would no longer be extorted and plundered by Idleness.

Finally, the State would collect the most proportionate and the

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fairer taxes, the only truly sumptuous, this dream of all economists and the

the only truly popular one, this dream of all governments (1).

With this tax, 1 liter would quickly reach amorur public debt and to build up a substantial reserve maple tree which, in case of emergency, would free him from all

the hassles and all the usurious squandering that accompany the loans.

Then, a host of problems become solvable. and on the front line:

The takeover of the railways.
That is to say, for the State, its liberation from-

(1) In 1882, I attempted to have this organizational plan accepted by the . by means of a petition containing a fully prepared bill.

On June 6, 1882, Mr. Florent-Lefèvre, deputy, concluded in the order of the day on my petition (no. 110) in the following terms:

"What is striking at first glance about the proposed system, this
What is shocking, to put it more accurately, is that the legislator would organize the
rules and conditions for the exercise of a passion that is his duty
If he were to be prescribed repression, it would mean that he would have to formulate provisions by means of which speculation could flourish. That
The legislator tolerates the manipulation of financial values, whether it happens
even to recognize as obligatory the debts which are part of it
Consequently, this can be justified in a pinch; but that he regulates—
[This refers to] operations whose moral character is highly questionable.
which may often only have the appearance of loyalty, it is not
Not to stem a necessary evil is to elevate it to the level of a
To establish a social institution is to place on a dangerous level the
honest transactions and those that might not be.

This member of parliament voted for the agreements with the companies of railways. (Author's note.)

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the end of the tyranny of these immense associations
of greed, which are called public utility companies
republic, and for taxpayers a double social security

This was certainly a completely new experience for them.

Then we would take care of organizing the instruction
public.

This reform is the most feared by financiers.

It seems certain to me that if they did not fear her
No, they would have created it a long time ago.
voluntary instruction of incentive bonuses
just as lucrative as insurance premiums.

How! Financial ingenuity has managed to find a
gain, even over the extinction of life, and it would have
powerless to discover a profit on the poker—
The lies of intelligences!

We cannot do him such an insult.

But we maintain that high finance had
deployed for popular education the same energy

of national wealth, we would not have to draw up certain maps where dark colors clash so the terrifying look.

Universal suffrage, this vast obscurity, becomes—would be a huge flash of lightning, but the reign of the financiers ICRC would be finished.

And that's precisely why, as I said,
First, this chapter is a utopia!

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Never mind, let's keep shaking the torch.

We have stated above that one of the benefits of a financial system, based on the legalization of random contracts of the stock exchange and public markets blics, would be to achieve the definitive elimination of funereal loan operations.

Eliminate loans!

Never, surely, will there have been a more enormous utopia struck the ears of the gentlemen of high finance.

Well! Whether they like it or not, besides the benefit of a reduction in public charges, this sup—pressure would produce an unexpected advantage to the point of international view.

It is unfortunately true that, as long as she lives in the midst of a monarchical and authoritarian Europe, France will not be able to give the signal. of disarmament moment.

And, if disarmament were necessary at all costs, it would be good the case of repeating the famous saying of the gardener-florist who was Alphonse Karr:

"Let the assassins begin!"

However, with the current system and with the shortage constant and verified from the Treasury, as soon as it is necessary To arm itself, the state begins by borrowing.

So, it's one of two things:

Or he wants to borrow in silence;

And, in that case, he is at the mercy of the high

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HIGH BANKING AND REVOLUTIONS. 477

A coalition bank, which is the worst kind of cutthroat,
as our history has sufficiently demonstrated,
and that doesn't even guarantee him the desired silence;

Or he borrows publicly;

And, in this second case, besides the fact that it does not avoid the
cutthroat above, as well as the same story has
proven, he denounces, as if by a diplomatic note-
tick, the maneuver or precaution he wants to hide:
1870!

However, arming oneself silently when forced to do so is-
that is to say, to hide the money in order to steal from the men
In the eyes of the enemy, this is half the victory:

1870!

Finally, to conclude our series of utopias, occu-
let us consider another army, constantly feared and
monitored by the conservatives, and yet, by
them, always excluded from conservation.

I want to talk about the army of labor, let's call it what it is,
of the social question.

Another scarecrow.

Well, by the formal severance of all ties

direct between the spot market and the market
In the long run, we will arrive at a solution for this one.
unexpected.

This break, by consolidating the real value of
utres representing public and sincere participation

to a privately owned, industrial enterprise,
12.

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commercial or otherwise, would facilitate in a mer-
night light the worker's access to capitalization
of his work, which is the hope of his old age.

Accumulating work during the validation period
dité, to extend it through a more lucrative service, or
to live off it during the period of his disability,
Such is, for the ant, as for man, the dream
honest and forward-thinking.

All workers have this dream constantly; one
never allowed them to seriously realize it.

However, 11 is not just one of our societies of
credit, industry, commerce, and even
pure banking, if one can use this epi-
thete to describe special finance, which does not have to
his orders a considerable mass of those that we are
agreed to call them proletarians, no doubt because
their sole function is to proliferate... for their pa-
trunks.

These companies distribute money or...
titles among certain writers, who became
very biased since this shower of gold.

I wouldn't want to focus on current personalities,
but it is common knowledge that, under the monarch-
July shit, the process invented by Mr. Aguado,
Marquis de Las Marismas, was in full bloom.

No one is unaware, for example, that Doctor Veron
had demanded one hundred and sixty shares from Mr. de Rothschild

=}

of the northern railway shortly before the accident
Fampoux, who remained famous.

Mr. de Rothschild had the imprudence to reduce the
The figure was one hundred and twenty. But, immediately, Mimi thundered from
higher than his councilor, so much so that
The baron had to give in and dispatch the islands as quickly as possible.
forty actions that were missing from the roll call.

Nowadays the process has become much more refined and
the financial men who hold a pen
they say very clearly that, as long as there are wolves-
lynxes, trimming their portion and their nails will be
to do a pious work and that, moreover, their silence, as
their eloquence would be uniformly suspected,
so much has the practice become ingrained and so much the
century has little faith in selflessness; that finally, to be
To be disinterested with Haute-Banaue would be to be its dupe.

So be it. But, on a different and more legitimate basis, in
awaiting the reform of these strange customs, –
another utopia – it would be opportune, profitable and more

just, at the same time, to give manual laborers,

as with writers, a share of interest in the work

commune.

In short, the workers are shareholders.

Instead of freeing up their contribution through work
Having accumulated previously, they are now being released
and daily, through successive work, –

future accumulation as a result.

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However, the salary is only a partial and poorly calculated discount.
Calculated.

Why not allocate to the workers, colla-
workers, employees, etc., a number of ac-
tions whose dividends would be partly distributed

accumulated as a retirement pension.

1. There is a calculation that is one of the most elementary and most fair.

It will be objected that several institutions have established participations. But these institutions proceed by delaying wage increases. They expect a Discount! They deduct from a fire deficiency.

Therefore, it is a reduction, not an advantage.

A dividend varies, it is true; but opening it contributes to this variation through its greater or smaller.

To interest him in the prosperity of the joint endeavor, show him his number, not arbitrarily fixed for Jui, but enlarged or diminished by his contribution and, in all cases, common to his bosses, as to For him, according to proportions easily established, it would be, at the same time, justice is satisfied and emulation is doubled.

And finally, I fully expect that no one will dare oppose me. here an alleged aggravation of social capital.

We all know how the capital of a public limited company or other.

See ie
37

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And the worker's capital is just as respectable as that of the other participants.

The only difference between these capitals is that which separates a man made of a teenager.

Capital-money-is a tree laden with fruit; the Capital-labor is a tree still in bloom. Here is the fruit will return; there it will come. That's all.

And then, to all these disruptions of the balance of the an- In any case, we can add to this old routine. a weighting, that of insurance.

Deaths, mutations, disabilities, are not
than a game for insurance calculations.

But let's not dwell on it, because the subject is inexhaustible.
and we have accumulated enough uloptes.

There's more: we had announced a story of the
past and now we are exceeding the limits of the future.

However, this makes sense: history is a cycle;
everything returns illuminated by a new light; therefore
It's perfectly natural to say to oneself: |

We come from there, that's good.

But now, where do we go?

here
4 ban
D
bar
Who
|
? kt
v |
el
?
5 A]
| 5
He
| | k

Yes, now, where are we going?
What feeling should be appealed to?
There is no selflessness; there is no ù
loyalty; there is no patriotism, |
Only one thing is eternal: the struggle of interests.

brulaux,... that is to say, the maneuvers of the haule
bank.

Under various names, it has traversed humanity since
its highest origin. |

The first person concerned was, according to Genesis, |
Cain, freeing himself from Abel's competition. Seu-
Today, Cain is without remorse.

The golden calf, the money changers in the Temple, the pa-

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Tricians of Rome, the raffines of Pericles: high bank.

Then, progressing in the security improvements—
Laires, feudalism, the clergy and the old papacy,
who made and unmade kings: high finance.

For their part, the people, a volcano that remains dormant,
threw a few flames here and there.

The first of the Christian era was Christ; the
Second, Luther; third, Voltaire.

Then came the great eruption.

At that time, the old high bank, the clergy,
collapses, having been stripped of its strength — that is to say
of his assets, — but the modern bank takes the
two, succeeds it and encompasses it.

With her, there was no more formalism: where the clergy se-
led or fanaticalized souls through the marvelous
Divine, the modern bank buys and pays them
with the positive human element.

Religion! Principles! Ridiculous words with which
Among other terrible years, 1572 was bloodied.
1682, 1795 and 1852.

That is to say: The Saint Bartholomew's Day Massacre;

The Revocation of the Edict of Nantes:

The Red Terror;

The Green Terror;

In other words: the triumph of the dagger, of the
saber, guillotine and lead bullets.

As the centuries pass, the more closely the dates are drawn together, what |"
is a threat.

However, history, in these periodic dates, tells us
clearly reveals the eternal mode according to which ar-
rounds off human evolution.

Let's take the two most symptomatic periods- |
ticks: |

4572? First revocation of democracy!

1793? Last abolition of feudalism.

Here and there, same process, same effects:

1572: Simulated conversions, ordered massacres,
confiscations carried out.

1793: Priests sworn in, massacres legalized, |
sequestrations carried out.

Only there, it was the king against the people: |
drying up of work, therefore irreparable ruin.

But here, it was the people against the kings: proserip- |
reduction of idleness and parasitism, therefore improvement
possible ration.

But the aristocracy, defeated by the high bankers,
rejoined its ranks through alliances and made, from
then, common cause with it; also the revolutions |
have they since proceeded by wild leaps, suddenly
burdened and still paralyzed by money.

Corruption, which had subdued the old resistances
tances, was applied to every prominent revolutionary.

|

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From then on, any reform became utopian; any debasement-

It was over!

O Paul-Louis Courier, our master! you who have
writing :

"France is a nation of servants."

What would you say today?

What would you answer to someone who asked you: Where are we going?
We ?

We were criticized, you know, for having done a
revolution under enemy fire.
So what is this revolution, you might ask, since

| High finance is still so dominant, so vibrant, so
'It's enormous that she has killed Turkey, that she is in the process of

to slaughter Egypt, and that we ourselves, France,
Are we still bleeding from the after-effects?
Almighty gods! Who will tear down the Republic?

to the deadly embraces of these vampires?

13

VI LL

CONCLUSION OF 1887.

The gods turned a deaf ear, no one came to |;
to wrest the Republic from the vampires, and those have
continued their deadly embraces.

Nothing! Nothing! Nothing! Such is the result of dixsenll
years of suffering.

Thus, all revolutions have been useless!

When will we realize that something |
always survived after them and always repaired
the following ones.

When will we understand that Monarchy, Empire|
or Republic, are simply different names
covering the same accumulation system
parasites, making up a quarter of France (the only IQ

|

|

_ substance and the work of others,

3

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possesses) a coalition of cannibals, living, following
before Toussenel's energetic expression, "of the
that is to say, of.
blood and the life of the three who do not possess
nothing (1). |

Do you want proof of what I'm saying? Do you want
to be certain that political forms are nothing and
Are economic forms everything?

Please examine carefully the three

following graphs.
They summarize, stopping the text with lines,

through a drawing, through a silhouette, the march of
needs met and consumption deficits
under three governments: the Orleanist Monarchy,
the Empire, the Republic, which I call Orleanist to
because of its constitution, which is absolutely modeled on the
Louis-Philippe's system.

They are calculated scientifically, based on data
not arbitrary, but verified and official; they are
structured. by a general law that I believe I have

The first one formulated, here it is:

lico-economic, when, IN RELATION TO NEEDS

(1) We can ascertain this by examining the final budgets of

finances over a period of fifty years, that one hundred deaths

annuals never open, and on average, more than twenty-five subscriptions transfers:

1

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social, the line of the nericirs and that of the sarisracrions have a movement such that they tend to meet at * at a given moment, that moment is also the moment when, more or less violently, the governing bodies mental processes are destroyed and where a commentary manifests itself

social liquidation process, more or less generally read.

(satisfied care or consumed products) and those marked D (consumption deficit).

Whenever the two lines tend to be visible! to meet, we read opposite the dates 1848-1850, 1870-1874, that is to say those where history places the violent upheavals that shook France.

The graph of the current Republic stops at 4885; but if we extend the dotted lines and we |

will see that the summit is located where it will be | marked the year 1888 (1). |

*

(A) As early as 1885, in the second volume of my Kings of the Republic, I had announced this result; I had obtained it by a formula ge-

general, which I had called the formula of catastrophes. The reader who will want to study in all their technical details and the formula and the calculations used to draw up the graph, are asked to Please refer to the work indicated above.

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Orleanist monarchy.

YEARS :: SCALE %

B

Re 882% 18.4%:

Puanene No. 1. ONLEANIST MONARCHY

189

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Second Empire.

YEARS | SCALE

End 4851 © 5

40-45%

its number

Re En

us V

55

_56

AND,

_58

_59

22.61% 23.22%
+ Plank No. 2. Second Empire

191

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LS

Current Republic (Orleanist system).

LADDER %

79
_ 80
_81
_ 82
83
= Los
2 EE RES BU CON HUE

End of 14885

4584% 2%
PLATE NO. 3, CURRENT REPUBLIC (ORLEANIST SYSTEM)

Thus, every eighteen years it must be started again.
From 1830 to 1848, 18 years old.

From 1852 to 1870, 18 years old.

From 1870 to 1888: 18 years!

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It took four years of bloody liquidation between
1848 and 1852.

because the liquidation was twofold, being accomplished

almost simultaneously outside and inside
laughing.

#

And now the dreaded deadline is approaching.
new.

So I am right to say that nothing has been
exchange.

Will the government of the commune be cited for me?

But this government, paralyzed by the presence of
Prussians not only on French territory,
but even around Paris, all he could do was struggle.
impossible; I would add, however, that even
tree of its movements, 1} would have, for lack of studies,
due to a lack of overall planning, a lack of scientific plans, sim-
ply restarted the sterile discussions of 1848
And this is all the more important since we are still at this stage.
at the time I am writing these lines.

As for the government of 1872-75, it was more
Still ignorant, and above all, even more guilty.

Perhaps, in 1876, one could hope that, seeing
The abyss, he would change his system; today it's the same.
There is no longer any hope!

It's very late! Even wanting to repent; perhaps-
Would he no longer have the time?

EE in

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mm

Capitalist markups have been even more

_ overwhelming than those of the Empire.

In sixteen years, he loaded 193 BILLION islands with ca-French hospitals! He had received them from the Empire at a figure of 122 billion: in 1885, 1l brought them to 245 billion.

He has accumulated all the previous forms of corruption.

To the Orléans' peace at any price, he added the Bonapartist expansions, but unable to wage war continental, he attempted colonial conquest.

Nothing has mitigated the original flaws of the Constitution. |
tuition. |

So what does he have left?

A liquidation, probably a bloody one!

How could one not reach this conclusion after
to bring together the facts of which this story is |
Full?

After observing the perpetual march
The rising burdens that crush citizens?

After noting the debasement of the characters, tou-
days aggravated by the depressing influence of the high
bank, perpetually revolutionary, to its only
Profit, against the people and against humankind
all of it?

Finally, having shown in my other works
all the members of this same high bank
implacable enemies of truth, of justice, of all that

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who is pure and honest, taking off all the masks

Doctrinal: economic and political; religious:
Jews and Christians, what could I say about
more ?

The next revolution must be to annihilate all of this which gives strength to these appalling worshippers of Moloch-Baal of the Jews.

DER, ARR Pl | WHEEL, +

DOCUMENTS

THE CLAIM AGAINST ENGLAND.

We know that the Chamber of Deputies voted on the consideration of a proposal tending to to obtain from the English government the restitution of the unused balance of a 6 million guarantee fund and a half francs in annuities of 5%, paid accordingly in accordance with the stipulations of international treaties.

Many people were surprised by this that the liquidation of this guarantee fund being terminated since 1826, and the English government having

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solemnly acknowledged that he still had a sum considerable amount of available annuities left in deposit in Rothschild's hands, never again the government The Frenchman did not receive this surplus.

All astonishment will cease when we know the The following facts:

First, let us clarify that the English in question... knows how to compensate for confiscations suffered in 1792 were to be registered nominally as rentiers in chapter 5 p. 100.

Consequently, the treaties had formally prohibited to the commissioners to sell the annuity registrations forming the guarantee fund.

However, the English commissioners, tempted by speculation lation, – because the 5% annuity which had been made 33 francs at the time of the handover of the fund of guarantee arrived at the rate of 106 francs, which she harnessed – towards the end of 1823, – had sold the ins–

confessing their fraud, they had presented in 1826 a complex erected as if the annuities had never sold.

These frauds were committed with the assistance of of the Rothschilds of that time, and he being a friend of Orléans, we'll see how we managed to prevent any control by independent French people. Firstly, the final account of 1826 was not

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printed and published only in 1831; however, precisely in In April 1831, Louis-Philippe issued the famous ordinance-nance authorizing the owners of nominal annuities-dives to demand their conversion into bearer annuities.

In this way, all traces disappeared and Roths-child, like the English, was beyond control.

Louis-Philippe owed that much to Rothschild, and Here's why:

Among the English subjects whose name reappears the more often in liquidation accounts and for enormous sums of money, including a certain Boyd, banker-quier in Paris in 1792.

However, this stems from a letter written by Louis-Philippe. to Mr. d'Ivernais on January 27, 1794, that the same Boyd had concealed it on behalf of Philippe- He valued some sixty million that he stole thus to its creditors.

Louis-Philippe adding that he had proof of the depot, 1 liter, there is no doubt that it has entered the millions from his father.

Nevertheless, when, in 1825, Rothschild issued the the famous billion-franc loan for emigrants, Louis-Philippe was listed there for 14 million, which allowed him to more easily seize power in 1830. Thus The Orléans family were able to get paid several times the the same quantity of millions in various forms.

It is therefore understandable how much Louis-Philippe

must have been willing to confuse anything that could to allow control over the use of the fund's annuities of guarantee that Rothschild had manipulated during nearly ten years.

It is also understood that, throughout his During his reign, he made no demands on the English; this is understandable. Finally, given that the Rothschilds were all-powerful in London as in Paris, no more Gladstone, than Rouher, than Decazes, did not let the truth come out.

Having explained this, here is the report which was questioned... tion during this present volume.

REASONED STATE

SOME OF THE HIDDEN EMBEZZLEMENTS
IN THE ACCOUNTS
FROM MAY 1894 AND JULY 1896
PRESENTED TO THE HOUSE OF COMMONS IN 1831.

Convention No. 7.
November 30, 1815 – April 25, 1818.

\$4. – General, concealed violations of conventions
in the final account of 1826–1831.

When, in 1818, the settlement of claims
under convention no. 7 passed from the hands of the com-
a joint mission in the hands of the British commission

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Nothing had been changed in the liquidation procedure of the
claim.

Article 5 of the 1818 convention expressly stated-
sement: |

"The liquidation and distribution of funds will have
place according to the principles contained in the stipu-
the agreements of May 30, 1814 and of the convention of November 20
November 1815.

This article has been violated and its violation has been concealed.

But let's say it right away:

It is less in the judgments rendered by the liquidators than in the payments made by the commissioners of the depot where the embezzlements reside and the violations to be reported.

The stipulations of the treaty of May 30, 1814, have as their purpose object :

England's renunciation of the entirety of the surplus related to the maintenance of prisoners of war.

In exchange:
of the full compensation of British subjects including the property, movable or immovable, had been seized very much in 1792.

This clause was violated and its violation was concealed.

The stipulations of the convention of 20 no-
The purpose of the events of November 1815 was:

To clearly designate the nature of the claims to be ad-submit for reimbursement;

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To carefully adjust the payment method by annuities 5%;

To indicate how to accumulate and compose the arrears of these annuities in favor of the creditors recognized;

To formally prohibit any sale or negotiation annuity registrations, including those of the commissioners were seized as mere custodians.

This series of clauses has all been violated and their concealed violations.

The 1818 convention further stated, in article 6:

"The debts already settled and on which he One-fifth remains to be paid and will be settled. to the deadlines that had been previously set.

This express clause was also violated and its violation concealed lation. ;

However, what makes all these violations even worse is that at the same time they were carefully dissimulated in parliaments using writing artifices, they were also accompanied by detours-actions having a particularly unavowable purpose.

The very care that was taken to hide some and the others is a decisive argument against the theory of those who claimed, despite formal texts, that the 1818 convention excludes any subsequent claim.

Indeed :

|

THE ITALY, THE BANKING AND REVOLUTIONS. 201

If the liquidators had been in charge of acting at at their leisure, they would have: .

4° Ostensibly sold the annuities by converting them then weaving into chessboard bonds.

(And they could have done it all the more ostentatiously-clearly that the status of Georges II, 59th year, the formally authorized it.

= 9° Ostensibly paid the compensation recipients in cash

or in Exchequer bonds.

After that, to obtain a discharge from Ls management, the same liquidators would only have needed to to present two accounts to the House of Commons:

4. An account detailing the sales of registrations annuities with the result of the monetary realization, or of the conversion into Exchequer bonds;

2. An account detailing the distribution of these sums or of those vouchers thus obtained.

Was it that way?

Not at all.

On the contrary, on several occasions, and especially in
In 1821 and 1826, proposals were presented to the Parliaments
accounts drawn up as if the agreements had
_ were respected in all their parts and, finally,
showing a very small surplus than we have
They didn't even consider offering it to the French Treasury.

This oversight is not without reason, and especially without
serious grounds for the honor of the liquidators.

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Any offer to settle accounts with France
would have been accompanied by a check of it, no
out of distrust, but also out of delicacy.

However, this control would inevitably have led to the discovery
green of the embezzlements committed.

Exposing oneself to such an adventure was impossible,
especially at the time when a palace had been allocated
royal over 6,000,000 francs and where the claims
men, poorly paid, themselves carried out against the
liquidators, the most violent accusations.

No thought was given to checking the complaints.
but they tried to stifle them, by distributing to
more irritated a portion of the admitted excess, which
belongs by right to France.

However, even with this distribution, the re-

the claimants had received only a portion of what their
was regularly due, according to the stipulations of the
Convention No. 7.

The rest had disappeared, as we shall see.
to demonstrate, and this remainder would have sufficed not only to

to pay all admitted creditors in full, but also

to return to France an infinitely super-
prior to the one that had been announced before this distribution
supreme goal, of grace and favor, like the
pompously describe the minutes of the lords of the

But you would have to be quite inexperienced not to

ETS

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not to conclude that after violent accusations formules against a financial administration, the graces and the favors of these are never a charilé, but a fransaction.

\$2 – This inspired and encouraged the first diversions.

It can be admitted that the first diversions were not premeditated and, although the status of Georges JIT seems to authorize them, but we must consider that this status also targeted other conventions where the

Sales of inscriptions were essential to the liquidation

donation, because it was possible that the distribution to Marc the franc allocated to a claimant 60 centimes of rent, which was unacceptable.

Consequently, for us, it was not the statut of George III who first inspired the decisions turns (because they were only used later) to authorize transfers via special loans cified, and not by definitive allocations), but the occasiono, which was tempting, as we will see see.

Before going any further, let us declare that we donno, the name of the diversions to acts intended to to make sums of money disappear permanently, by falsifying the accounts, and not through loans

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same accounts.

That said, here is the occasion on which the first diversions.

The annuities provided by France, as funds principal, represented for the claimants a capitalization specified by the treaties at 76.65 francs for 5 francs in annuities.

On the other hand, the way we had settled the composition and accumulation of arrears of these annuities assigned them a variable capitalization, but indicated by the semi-annual purchases to which the Jiqui-daters were to dedicate the semesters of the enrollments in storage.

These capitalizations varied between 57.60 francs and 67.76 francs, as evidenced by the annuity rates

purchased in Paris from 1816 to 1818 and worn at the sla-

ment of cash (statement B, account of May 31, 1821).

As long as public funds remained below

of these various capitalizations, there was no-a lucrative operation to sell the inscriptions in deposit.

But from the day these same public funds begin-they are following an upward path, the reclaim-liquidated men to whom annuities would have been issued could, by bringing them to market, achieve a significant benefit.

a EN

- HIGH BANKING AND REVOLUTIONS. 205

It was then that the idea came to the liquidators to to replace annuity holders.

This was done, little by little, after some initial hesitation.

cuts in the liquidation from 1818 to 1821.

Initially, only the accumulation annuities were used, which offered sufficient enticement; later, the annuities The main ones also became lucrative, the rent 5% having exceeded the market price conventional of 76 fr. 65.

To fully understand our statement, one must souvenir: |

At the time the 1815 convention was signed, the annuity 5 p. 100 cost 53 fr. 30;

_ That at the time the convention of April 25, 1818, the annuity 5 p. 100 cost 68 fr. 30;

At the time the Treaty of Aix-la-Chapel, October 40, 1818, the annuity, driven by the speculation, which, anticipating all events, had thus anticipated the evacuation of the territory, arrived next to it, in August 1818, 80 francs.

This course, completely out of proportion with the situation-market activity triggered a flurry of sales; to a general crushing and the beginning of a genuine financial crisis.

Another maneuver made this crisis more serious. 'again.'

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A Dutchman named Beerenbrock had imagined to establish with several banking houses in Paris a circulation against deposits of annuities and ordon-liquidation finances, by taking acceptances.

However, his effects, presented to the Bank, had been expected; hence a further scarcity of the digital raire.

The result of these various operations was to precisely to reduce the annuity of 80 francs, August 1818 rate, to 60 francs lecture of December 1818.

It was a complete disaster.

Count Corvetto, Minister of Finance of

without us needing to study the means here that he employed, we must limit ourselves to noting that the extreme consequences of the crisis could be avoided and that, from May 19, 1849, the time when The status of George II was restored, the annuity was raised to 74.50 francs.

In September of the same year, she supported easily at 73 francs.

Finally, on May 31, 1821 – the date on which it was stopped

the first accounts presented to the parliaments an-

In Glaus, the rent had exceeded 85 francs 50, so that in In August it was found at 88.60 francs.

Later, she surpassed her peer.

These various twists and turns in the fund market

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public authorities, encouraging speculation, tempted the clerks-saires du dépôt des annuités.

And we do not want to examine here whether they acted for their own account or for that of the Exchequer.

In any case, it was in these circumstances that he We need to find the origin of the embezzlements committed and their influence, fatal to French interests, on the final result of the liquidation.

\$3. – First embezzlement: 533,900 fr.

On April 95, 1818, it remained to deliver to the claimants liquidated assets in Paris, by the joint commission, a number of cuts from the fifth, of the total warned.

These fifth cuts, which the 1818 convention

had declared that they should be delivered in pre-existing times

previously established by the 1815 convention and on the sole authorization of the British commissioners, amounted, in accordance with the Statement of rent in deposit (state A), at 654,720 francs. They belonged to the claimants, but the regular periods of deliverance They left them in storage in considerable portions. until September 1819.

Therefore, in August 1818, one could, consequently of their quarterly registration with the Treasury, to have delivered a significant portion.

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EEE.

And, indeed, in September 1818, the state of Sus-men-Onné reveals to us that it had been registered with the Treasury 494,999 francs of annuities from this source.

It should be noted that the claimants do not become-were masters of their inscription only after this deliverance, that it was only at that moment that they could carry them to the market.

However, it was at this very moment that the liquidators to replace the claimants and read in their place the benefit that the then gave high price of 5%, without the Government French people could find out if the sale came from the owner originating from the registration or from a holder eventually.

But in order to be able to replace the claimants and to become masters of their inscriptions, it was necessary to find a way to pay them.

However, on the one hand, we couldn't offer them simply to buy their annuities; the simplest-

They would have sensed the trap island and, before accepting,

would have consulted the public funds market.

On the other hand, directly engaging in an im-

public, and we were still too close to liquidations
Made in Paris.

Here is the method that was devised:

The practice of issuing medication by cuttings was abolished, by

7 ns –

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Consequently, the waiting times, and we paid directly
ment ex money capital and interest. |

By acting in this way, that is, by paying the capital
which was to be paid in annuities, immediately in
With money, one acquired, in a way, the right not to
to calculate the compound interest on this capital only at par
(i.e., 2.5% per semester), since 1816 until-
than on the day of payment.

However, given the lack of market stability, it was necessary
act with a certain degree of caution.

After selling the 2n deposit annuities (allocated)
At 80 francs, the August 1818 exchange rate, it was possible to pay the reclamations
as entries are made to the Treasury,
by capitalizing their principal annuities, as well as
their accumulation at 76.65 francs.

But, by December 1818, the crisis was in its
acute period, and, the annuity having fallen to 60 francs, we took advantage
of this circumstance to redeem, to the claimants
registered during this period, their annuities at 4 or 5 francs.
above that price, even though they had been sold
at 80 francs; this bomification was even given as
a grace.

And, continuing this process until September
1819, the time when the last one was supposed to be delivered
fifth, it was possible to constantly buy back below
of 72 fr. annuities previously sold at 80 francs.

This series of operations placed in the hands of

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ee —...

î

HAS

ministers a surplus of 533,900 francs in silver, without
which is perfectly explainable by the calculation su- {}

before: | donation

416,798 francs of annuities paid in capital at 76.60 francs!

They have 45 2nd of nn ue of 6,589,515! 94 el

Compound interest for qualre se- | |

mestres at 2 4/2 p. 400 est 665,514 17 of the

ea ao Al

Total to pay... 7,052,827! 11

The sale at 78.40 francs (average price) of the inserip-

Main items: 416,798 francs in annuities, produced a

x

Fr

(9

ol

tp

capital. . +. + 6,510,384 T6

The sale at the same price of;

68,771 francs of annuities which represent- \

these rents are accumulated

following purchases in Paris, during |

HS nos ll

Total obtained... 7,584,581 EAN

If, from this sum, we deduct- 4

"Let's make the payments... + "+ + ' 1,052,827 A |!"

you

the period 1816 to 1818, produced. . 1,074,903f 0 |
|

the remaining profit will be €534,760.68

which are very close to the 533,900 francs mentioned above.
The ease with which the commissioners swallowed
This initial diversion led them to expand |
their procedure for all future liquidations.
It was only much later, when the renk |
had surpassed parity, that amidst inctf complaints,

|

pi

»

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health and to obey the silence, the commissioners

"returned to the claimants liquidated in Paris the sums

which they had frustrated them.

We also see the following listed in the March 1828 schedule:

* this restitution worded as follows:

1

"Applied in payment to the several persons whose
claims were liquidated at Paris for the difference of
the rate at which they had received their portions of
French stock and the rate at which they were entitled

-to be paid, under the conventions. . . 21,356 &.

or in francs. 938,900f.

But, when preparations were made to subdue the same

'account to the finance committee of the House of

municipalities,

This restitution was made to disappear.

Therefore, we no longer see it featured in the

"account of June 19, 1828, which reproduces that of the

March 19th preceding, by completing it, and to which it was

Lord Lyndhurst alluded to this in a speech on August 4th
1853, presenting it as undisputed, having elected

approved by the general attorney.

- This first diversion is therefore unknown to
English ministers, because, as early as 1821, it was absolutely
concealed, since, in the account drawn up for this
at the time, the liquidation portion that had been carried out
Paris and entrusted, for the delivery of 'fifths', to
only English commissioners, after April 25, 1818

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E -

is given as having complied with the provisions of | [
two conventions, that is to say, as having delivered, to the \ nn
predetermined periods and in annuities, the cuts | 3
allocated to recognized compensation recipients based in Paris. | jn
That's absolutely false. +

| pi

S 4 - Second embezzlements: 5,245,117 fr. 40 c. | «
| | (

In the period between September 1810 and

They consist of:

of a much greater importance.

4° of 0,251,498 » or 9,971 £ 10th 5d allocated to Canova
for transport
of statues
_ Paris to Rome;

9 of 1,513,218 » or 60,000 » » Payment to the

East India Company;

3° of 3,480,401 40 or 138,000 >» » Excess expenditure |
during the credit

allocated by -the |

Chamber of:

commons for |

U
he
has
8

d

k

they crown him-

Geor-

Age IV.

Early. 5,245,117f 40 or £207,971 10:54 a.m.

E -_, —. mm

goose

FREIGHT

These various sums were taken from the semi-annual annuities, not yet allocated, but which, according to the conventions, were to be used to purchases of semi-annual annuities.

This is how the greatest disappeared part of the semesters of September 1818, March 1819, and September 1819, rising together (after deduction of payments essential to the functioning of the liquidation) at 5,398,757 francs, as can be seen from the statement B. of cash (account of May 31, 1821).

However, having given to the previously mentioned semesters a destination outside the convention, it is obvious that they could not be used to purchase annuities.

However, in 1821, it was necessary to include these purchases as having been made regularly; and, Indeed, a [entry] was recorded on the date of March 1819.

"purchase of 457,043 francs of annuities which would have cost

5,988,916 francs 93, at a rate of 61 francs 76, as he appert du même statement of cash.

However, this purchase is fraudulent and was recorded after the fact, just to conceal the disappearance of the aforementioned sums against detailed, amounting to 5,245,117 fr. 40.

And it's not even recorded properly, then—that it is placed at a date six months in advance of the one to which, regularly, there would have been possible to have sufficient funds in the till to cover it, In accordance with the annuities in deposit.

14,

Mrs. VE

— — — —

The course itself, which one is supposed to have

buying these annuities at 61.76 francs is fanciful, because

that, since December 1818, the annuity has been held at-

above 65 francs, and that, notwithstanding, the purchase is ins-
written March 1819.

Finally, it is presented as a whole, as a summary

three semesters, and yet, in a single slip,

whose number, No. 18, is also the one that contains
the more detailed purchases of March and September 1820.

The same slip therefore contained the large purchase
of March 4819, and the less important ones of March and
September 1820. (Previously and subsequently,
Each purchase of annuities is documented in a statement.
(special.) |

But, after having thus registered these 437,042 francs of
For annuities, proof of their existence had to be provided.

Where did they get them from?

They were taken from the claimants, by way of bailiffs.
disguised as payment (as we had
(made in 1818), and to the guarantee fund, by exaggerating
the awards seemingly paid to the rights holders.

We will prove the accuracy of these two afhr-
mations.

To make our demonstration clear,
We need to remember:

1° That the capitalized annuities at 76.65 francs correspond-
corresponding to an income of 6.52 percent;

!

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2° That the accumulations composed of these rents, at the various rates of semi-annual purchases, emerge as 3.5% and 4.5% per semester, for the period 1816 to 1820.

Therefore:

The final annuity granted to the creditor and created for him at the time of the liquidation represented a average income of 10% of the initial capital.

Now (and this is the case here to develop what we (as we said regarding the previous diversion), if, instead of paying the capital as an annuity, one pays it in metallic species, one acquires a kind of right to calculate only the compound interest on this capital and to even of the nominal value of the expected annuity, i.e. 5% per annum or 2.5% per semester since 1816.

By this method, the above 40% income specified is reduced to 3% on average.

And the difference represents the profit made.

A very large number of claimants owed, at the pre-First of all, eagerly welcome this mode of payment, without understanding its implications, since, as we have said, those very people who had been Those liquidated in Paris had accepted it at the first moment.

For them, in fact, it had several advantages:

First, they no longer waited for fifteen months (as a result of the quarterly issuance in installments) of the fifth) the full payment of their award.

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Then, they immediately took possession relatively large sums, long awaited—due, which appeared to them as compensation

false, moreover, as we will prove), we give them differed by 45 percent of the total award, as follows expressly from the same account of 1821, page 41.

Finally, it spared them the inconvenience and expense of a transfer if they wanted to achieve their title, because, at this At that time, bearer annuities were not yet created (they were only created in 1831).

This represents a large number of claims settled by March 22nd 1821, in capital values (it is only as well as the liquidators published their figures in the Ga- (zette of London) and raising, according to judgments returned, to. . «+ . . 518,215 fr. capital values.

At the treaty rate, this capital, converted into annuities, would have become: 33,804 francs in annuities.

The accumulators |
regular lations-
res by way of a-
cats semes-
triels, from 1816
in 1821 (March),
increasing

this annuity of 43,859 francs (enjoyment March 1821).

Toraz.. . . 47,663 fr. annuities (enjoyment March 1821).

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This total of annuities sold to
The course of March 4821 gave in
capital value 817,897fr. val.cap.

How was it paid for?

First, we paid the capital-
tal above 518,915 - -
in silver.

Then, in money too, the interest
composed of this capital during
10 semesters (1816 to 1821), at
2.5% per semester, or 145.144 - -

Toraz. 663,359 francs. val. cap.
Profit obtained on the realization-

Tora eGas. . . 817,897 francs. val. cap.

This example is not hypothetical; it is real.
a liquidation carried out between March and May 1821, but,
instead of sincere and regular accumulations
calculated that we took, i.e. 13,859 francs.
annuities for the entire period of 1816–1821, the
English account records 17,819 francs of annuities for
the period alone from 1818 to 1821, that is to say for
six semesters out of ten.

This is what we will demonstrate, thus justifying

our assertion, that:

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It is not surprising that, this process being
extended to the entire liquidation of this period, we have
could, from 1820 onwards, include 437,042 francs as purchased.
of annuities, drawn, in reality, from the funds
of annuities held in security deposit and partially deducted
to the claimants.

And, indeed, if, of the grand total as of May 31, 1891,
we extract sums where they are confused—
due:

1° The arrears of life annuities con-
green. .« « + 25,067 in annuities.

2° Annuities of no kind
1816–1818 taken from the fund |
warranty. 08,494 –

3° The total of the annuities of accu-
accused mulation in the column |
delivered for award. 350,977 –

We will obtain... 434,495

However, this total differs very little from the figure purchases whose falsity we have established above (437,049 fr.).

Moreover, this difference stems from the fact that we have neglected the reuse of metallic profits, opposite explained, and which, in part, was largely sufficient to make it disappear.

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It is by operating in this way that the commissioners of deposits could be registered in deposit in state A, under the dated September 9, 1820, a purchase of annuities

1 SQUARE "+ + + + + 207,189" of annuities.
While in state B, of cash

and on the same date, does not appear

than a purchase of... ! + 110,582 –
This was also how they were able to register on March 22nd

1821, in deposit in state A, by

purchase route... ++ + + + 431,484f of annuities.
While the state B of cash

only justifies an actual purchase of 91,249 –
The concordance between the deposits of state A and the

purchases by state B are only made after the latter

registration; then only, also, the number of the slip succeeding the one that conceals these serious falsifications (no. 18) follow the numerical order (no. 19), This was practiced before that disastrous period.

All the losses caused by these processes plus strange things were suffered by the claimants, PART by the French Treasury.

But when we draw up contradictory the Account of amounts payable today to this last– To deny it, we will not seek the benefits made to

Claimants' prejudice.

We will leave them to England, to make them such use that his conscience dictates.

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4815, confirmed by Article 5 of the Convention of April 25, 1818.)

For what purpose did the English hydrators ef-
Done?

Precisely to avoid this registration

special, which had the effect of stopping, at the death of the rentier, the rent service and, in addition, the rendered unsaleable by the commissioners at the location and position of the holder.

Already in 4824, a name had been recognized as founded-number of claims of this kind amounting to 427,000 francs in life annuities (it's still 427 or 437 which are found in ultra-combinations whimsical commissioners of the depot, peculiarity It's curious when you consider the alleged purchase of annuities. which we have been talking about).

However, this number was too large to have been born neglected.

But by carrying out a conversion of this kind, It was necessary to appear as if a reduction in the annuity was being carried out. A life annuity, because it will not be understood that an annuity temporary becoming here born could be encrypted The same way.

However, the method used succeeded in revealing a reduction in the expenses of the guarantee fund,

while in reality at ROGUE and Voici Comment:

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First, after converting, according to a mode
The main life annuity is highly questionable; it is increased...
menta of the arrears accumulated after 1816 and after
1818, by wrongly counting these arrears against the fund
of principal annuities, while they were supposed to be pre-
raised on purchases of semi-annual annuities.

Then, we had taken as the basis for this conversation-
sion, not the actual prices, but the prices con-
ventional of the 1815 treaty, which was still
a premeditated exaggeration.

Logically and rationally:

The conversion of a life annuity into a perpetual annuity

Which one is:

The current discount on a mass of arrears of the

imitable rent,

Calculated based on the probable number of years that don-
provide the rentier with survival tables at the time of the
Conversion,

And paid in annuities during the time of the con-
aforementioned version (average price between the even and the
average of the day).

By applying these rules, we found some
results infinitely below those accused by
English accounts.

For example, where (according to slip D, account
(from 1821, page 56) they attributed to Mr. John Banna-
Lyne (No. 23 of the register, January 20, 1821) an annuity

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total of 4,716 francs in perpetual annuities (being the award 100 percent), we would have rationally attributed and mathematically, 2,622 francs of perpetual annuity (also 100% of the award).

How can we explain that an initial life annuity of 4,740 fr. 72 can become a perpetual annuity: 4,716 fr. annuity (24 francs reduction).

However, we must specify that, in our figure, we have understood all the accumulations of 1816 at 1820, at the actual rate yielded by the purchase of annuities, which is superior to that practiced by the English.

Here, moreover, is the complete comparison of the two conversions:

Initial annuity: 4,740 francs 72; life annuity:

English conversion: Rational conversion:

Conversion of principal capital, | Conversion of the same capital above assessed (slip D, page 56) versus assessed 52,143 fr,

at 52,143 francs... 3,402 francs, price reduced, but discount deducted.
Arrears accumulated at its 4,963! rte plaice
from 1816 to 1820 1,314 – accumulated arrears
| – ! less from 1816 to 1820 4,659
Total..... 4,716 rte plie Total..... 8,622frtepli

Difference: 1,094 francs of perpetual annuity.

The accumulated arrears according to the English calculation are at 6.52% (or: capital 76 fr. 65).

The accumulated arrears, according to our calculation, ra-
uonnel are at approximately 7 p. 400 (80 francs); as for

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the principal annuity, it is converted at par and market rate

future of the initial life annuity.

By performing the same calculations on all annuities. converted life annuities, we will find, as we have found that this conversion has, excessively and without avowable reason, absorbed into the principal annuity fund principal sums that should have been used to pay the claimants regularly and, ultimately, to constitute, in favor of France, the true excess—a tooth that was coming back to him.

But the opposite theory inspired the conduct of liquidators, because the more annuities they could allocate at lower prices, the more they could then realize—to realize a profit by bringing them to market at Advanced courses.

It was between August 1820 and January 1821 that converted most of these life annuities.

They represented an arbitrary capitalization at 86.65 francs.

However, in August 1820, the 5 p. 100 was valued at 79 fr. 10.

In December 1820, the 5 p. 100 cost 79 fr. 40.

In January 1821, the 5 p. 100 was valued at 82 fr. 45.

It is obvious that the French government cannot to admit this conversion which makes him pay perpetual—element of life annuities that have been deceptively modified for the occasion.

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S'7. — Third group of diversions:
34,295,050 fr.

We now come to the diversions more important.

They belong to the period 1822–1896, that is—that is to say, the period preceding the closing of the liquidation and contains the death of the Duke of Riche—place, that of Louis XVII and that of the emperor of Russia.

cial drawn up on March 24, 1824 and dated April 4
Next.

Of course, they are completely hidden in
the final account of 1826.

What is striking at first glance, in the sums
The enormous amount that could have been diverted is that they
are almost equal to the total number of awards published in
the London Gazette by the liquidators judges, for
all the liquidation carried out in London under the agreement
tion no. 7. |

Indeed, this total was, in July 1826, at the time of
Closure, after the judgment of twenty-eight appeals:

34,537,579 francs in capital, to be due
since 1816 (this is the very mention they use)
the liquidators: "{o be due upon March 1816").

has

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However, on May 51, 1821, the accepted values were in

capital. «. . + + . +28,853,397f

Therefore, there was nothing left to satisfy
all the awards that... 5,684,182
Total equals... 34,537,979

This proves that, virtually, as early as 18214, the
The liquidation was 9/10 complete.

It was a perfect opportunity, moreover, to continue the
registration sales,

Because, in 1825, the 5% note was worth 104.86 francs and
was heading towards 406 francs.

Here is a breakdown of the amounts mentioned at the beginning of the
this chapter:

1° To those receiving compensation for insufficient funds

war. . 1,269,071 £ 15h 9 1/2 or 51,726,775f

2° To Mr. La-
debate, resti-

tulion de va-
their seizures. 99,331 45h 7 or 2,483,975f

3 AM.Mar- ;
T1 SEPARATE £3,400 » » ' or 85,000f
Totals: 1,571,802 g 6sh 4 1/2 or 34,295,050f

To fully understand the process used by the
Commissioners to embezzle these sums and then,

93% HIGH BANKING AND REVOLUTIONS.

to conceal them, one must remember the situation in
May 1821.

We established above that Îles rentes ins-
cries to the Treasury as being delivered to the claimants
remained largely in the hands of
liquidators, thanks to a payment method adopted by
them. | |

Two results were thus obtained:

4° One could include, as originating from the
reinvestment of semesters paid for by France, of annuities
acquired in a completely different way;

2° We had possessed, since 1821, a stock of metal-
considerable lique arising from the gap between the interest
composed of 5% of the capital paid in cash and the in-
accumulated and compounded interest on annuities, which derives-
was at 10% of the original capital, apparently,
allocated or issued to the claimants.

We continued to proceed in the same way,
so that by the end of 1822 the stock comprised:

Besides metallic species,

And in addition to the annuities resumed after registration in
Treasure: |

All 45% of the main award was post-nominated.
and the accumulations that belonged to him.

In order to avoid excessive overloading
this demonstration, already quite long, we do not
We will not go into detail at this time about how we

|
|

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we solved the rather complicated problem which we
was imposed by the search for this stock in 1823
and 1824.

The states and the calculations that depend on them are such-
extensively, they would absorb, on their own, a
space as considerable as that occupied until now
through our demonstrations.

But we are ready to give this demon-
stration in the most precise way in the presence of our
opponents.

For now, then, let us summarize our work:

'At the beginning of 1823, the entire amount had been paid
awards after submission and delivery. (that is to say
100%), by way of a disguised buyback at 76.65 francs
on average, of listed annuities elsewhere 95 francs in
average, also, on the market for public funds
Paris public institutions.

This operation had exhausted the first stock of me-
tallic so as to reduce it to

24 18sh 104 (631 fr. 10),

as evidenced by the account of March 1828
under this heading:

Libra in the year 1828. . 24g 185h 10d,

As for the stock of annuities, it had followed a pro-

constant progression (because it had also been possible to employ at
purchases (part of the available semesters), if

although after having deposited with Rothschild, for the first time, in September 1822, a million of annuities (the Duke of Richelieu had just died, May 17) 1829), we still possessed 1,300,000 francs. of annuities (round figures).

In 1895, the same liquidation processes and interest payments made by Messrs. de Rothschild had added to this stock, -in annuities, 120,000 francs. (round figures) of new annuities.

Then, the 5% having exceeded 104 francs, it is judged It is opportune to ask the bankers for another 300,000 francs. of annuities, in March 1824, on the million deposited in 1822.

So, at the beginning of 1824, as a result of payments Once that was done, all that remained was to deliver the documents to the claimants. that 61,890 francs of principal annuities, including the twenty-eight appeals judged in 1896.

Consequently, we can say that the liquidation was truly over.

So we had:

Stock in 1823. 1,300,000f of annuities.
Compound interest paid by
MM. of Rothschild. 120,000 -

Main trans- annuities
then put in place by the same. 300,000 -

pd

Total (round figures): 1,720,000 francs in annuities.

CR

Sold at 104.80 francs, March 1824 exchange rate, these

masses of registrations generated a capital of (figures)
(rounds). + + + + + 86,000,000f

With which the sums were paid
as indicated above. 34,995,050

So I stayed. 1,704,950f
to deal with the 937,772 francs 70 that were liquidated
from 1824 to 1896.

This last sum, with compound interest
(in accordance with the procedures adopted and above)
explained) calculated semi-annually since 1816 (and
(without taking into account intermediate deliveries)
until 1826, it required 1,537,004 francs 50.

So on the first balance... 1,794,950f
The price was 1,537,004.
And there remained, , 167,946

By paying the 937,773 francs in this way, one could con-
to keep intact 111,289 francs of rents, which would have
represented the regular payment and in accordance with the
convention, in principal and in accumulations, of these
937,713 francs liquidated.

938. HIGH BANKING AND REVOLUTIONS.

These 111,289 francs of annuities, sold at 106 francs, realized-
were still a capital of. . . . 9, ET) 327!
Which, with the above availability. 167,946 946

provided the necessary funds

loan granted at that time to the woods

HE LONÈLS 5 on 5 4th le re ds 9.5106.9701
For the palace of Ro (mid-

Notes from the Lords of the Treasury dated

However, in September 1826:

Behind these sums and the 700,000 francs of rents declared as excess, & there was a stock, in Exchequer bonds, which we will deal with later at the time when we will provide the complete statement of the English liquidation from 1893 to 1896 and of which what The preceding is only a brief summary.

For now, it suffices for us to have established and demonstrated with supporting figures:

That :

Using funds from the conventions of 1815 and 1818, it had been possible to divert and conceal without any thought of return, to the detriment of the French Treasury, as in that of the English subjects in this category:

1° Funds relating to the maintenance of prisons war militias, to which England had (or—renounced by the treaties of 1814 and 1815,

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HIGH BANKING AND REVOLUTIONS. 239

to obtain compensation relating to the sequestrations of 1792; | °

2° A large part of what was lacking for pay the claimants governed by Convention No. 13 and The additional article from the Bordeaux merchants:

3. The costs of the coronation of George IV:

4. Payment to the East India Company, plus—several other payments mentioned above.

And all of this:

Apart from other allowances or payments

would in no way find a place in a
an international account of such a solemn nature
than this one.

Finally, what is important to clarify is that
Lord Lyndhurst himself was unaware of this
situation, when he delivered his speech of the month
August 1853.

Indeed, I detailed a large part of the employment
irregularity of the excess admitted in July 1826, but
He never suspected all that the
account he was holding in his hand.

IT

CODIFICATION OF THE REFORMS.

Here are the three laws I mentioned during this
work.

I warn that these laws are interdependent, that they apply
Taken in isolation, they would be more harmful than useful.
As for those who will study them, I say to them equally-
they must, above all, completely detach themselves
the old habits imposed on them by the organization
current system. This is not an easy matter and I

I know, from experience, that the faculty of abstraction
requires a strong will.

HIGH BANKING AND REVOLUTIONS. 241

\$ I. - PROPERTY REGIME.

AMENDMENT TO ARTICLE 544 OF THE CIVIL CODE.

EXPOSED,

The relentless increase in the price of everything has been a concern all the reformers, without, until now, any of them has found a practical way to remedy it, unless resorting to a violent liquidation, similar to that of 1793, which believed it had found its way in the dispossession of the pro-old landowners in favor of a legion of new owners calves, and discover a formula in the descriptions relating at most, . |

For many years, what is called capital has ceased to be a means of measuring the source of products which serve periodically to satisfy the individual's needs. On the contrary, the product is artificially forced to mo- to live off the exaggeration of capital value. As for living off a Periodic income is now an insufficient method and Outdated. They prefer to inflate capital, manipulate it, and obtain... through speculation, variable resources that serve as income.

But, through these actions, it came to pass that the means food and shelter, these two essential needs of Life, are absolutely disproportionate to each other, and that if, On the surface, the price of food seems moderate, this Moderation is largely offset by the exorbitant price of accommodation.

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However, these two needs have an impact on the preservation of human life. maine, a considerable influence, and, however, our constitutions Civil protections have placed the individual in this alternative or to reduce his food intake to pay for his housing, or to deprive him of housing if he wants to eat to his heart's content: free, of course- their, of not eating or limiting their food, he

becomes a slave devoted to the maximum, as soon as he occupies the

housing or that he works on the land provided to him by the owner to be silent. On this point, he is never in a position to reduce his con- a summons or a fee proportional to one's means. There is Therefore, there is an absolute urgency to restore the balance between these two situations.

No one can deny that land prices throughout France It has been subject to continuous price increases for the past 90 years. Its real estate capital, which was valued at 30 billion in 1790, has high, according to the capital of taxed inheritances, in 1882,

the mentation is such that these must progress infinitely; so the moment is near when it will be impossible to satisfy to the income required by real estate capital, whether it is represented per hectare built or per hectare unbuilt. The capacity of The royalty per hectare of agricultural land has already exceeded its limits. And, as for the tenant's strengths, they are already well beyond... through means of obtaining the enjoyment of the built-up hectare,

A careful observation of the past clearly demonstrates that the development of real estate capital is parallel to that of revenue budgets. It is, so to speak, mathematically-proportionally. If, for example, we take as a point starting in 1826, the period at which, according to the inheritance records Taxed, France's real estate capital amounted to 26 million 4/2 liards; if we then take the ordinary receipts of the the same year, 933 million, and finally, if we consider the revenues ordinary ones from any other year (for example 1840), in simply reducing them by the rents created in the meantime and which make up the consolidated debt, we will obtain, by a simple

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The rule of three, the value of real estate capital in 1840: or, The the figure thus obtained will represent almost identically that That will have been calculated based on inheritances taxed for the same year, that is to say, using completely different data; operating during the period from 1870 to 1882, a period during which the real estate capital, calculated on inheritances, to having increased from 66 billion to 119.5 billion, we find, by the same system, that is to say by comparing budgets, the same increase and the same agreement between the capital values real estate values obtained through completely different calculations. At At first glance, it seems impossible to stop this series of unlimited surcharges, because it is authored every Friday the seller who is reimbursed by the buyer for the aforementioned taxes duly paid: so that the buyer of 1882 pays the land at the cadastral price of 1790, plus all the taxes that this land has Supported in the meantime, even more of a benefit for the last seller. This profit alone would further exaggerate the increases already observed, without the judicial sales, which make a kind of counterpart; but this counterpart, augmente-reducing budget revenues, loses some of its strength and leaves in place the simple proportion which was indicated above-qua. |

We need not look elsewhere for the causes of our crises, the causes that have paralyzed agriculture, causes of the exaggeration

Once the problem is known, it becomes possible to find a remedy.

It is certain that the French nation has been reduced to this alternative: or to declare bankruptcy and undergo liquidation by violence and perhaps by blood and fire; or by demanding—to estimate the value of His real estate capital, as if it were a simple public limited company, forced to reduce its capital in order to continue its operations and to derive some benefit from them. Sufficient means of subsistence.

The e-aging of real estate capital also has another. A serious inconsistency is that each new buyer, in

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awaiting resale, it demands a higher royalty on its capital raised, in order to legitimize the price he will demand; hence it follows that the country's metal circulation has become insufficient to satisfy the exchanges of each citizen ; the reason for this is Simply put: every property owner demands their rent in metal and nothing else; for its part, the State (abstraction aside) services, which are insignificant compared to the budget total) requires the tax in metal and not otherwise. In both In this case, no credit intervention is possible. In 1882, by For example, the royalty paid in metal to the tax and capital real estate amounted to more than ten billion; however, the total of coins minted and in circulation at the end of 1882 did not reach not 14 billion. The mass of the nation therefore had before it less than 4 billion to satisfy the demands of securities transactions annuals, which, for 1882, were calculated at over 37 million liards. The deficit is therefore enormous, because the exchange capacity of The unit of currency is as 1 is to 3, hence it follows that, for To cope with 37 billion exchanges, free movement was necessary. approximately 12 billion.

The crises, which are worsening every day, demonstrate that the cash is accumulated in a small number of hands, which it is rare for a large number of individuals, and is absolutely lacking lument to a number of others.

Liquidation is therefore necessary, and if we want to avoid it If it is to be done by violence, it must be done by peaceful means. facts available to legislators.

Since the problem stems from the constant price increases and the the frantic mobilization that took place on the ground, it is necessary to im-

the right to dispose of it, by amending Article 544 accordingly
Civil Code.

Here, placed side by side, is the old editorial staff of
Article 544 of the Civil Code and the proposed wording:

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HIGH BANKING AND REVOLUTIONS. 245

Drafting of the Civil Code. Proposed drafting.

Art. 544. – Property is Art. 544, – Property is

right to enjoy and dispose of | the right to enjoy French soil,
things in the most ab- | to enjoy and dispose of
solue, provided that it is not made into | mobile or fungible things, in
not a use prohibited by the | complying with the laws.
laws or regulations.

“We can see immediately, from the difference between the two texts, that
The former division into real estate and personal property will be modified: that
the land alone will be immovable, only the buildings will become
furniture and finally that land ownership will simply be a
usufruct, which will retain all its means of transfer and
transmission, without the ground being counted as having a capital value
tale.

This devaluation of France's real estate capital, being
common to all citizens and to all landed property, do not find-
will in no way affect the acquired situations, for the reason that lowering

A level across an entire surface does not destroy the equilibrium of.

this surface. We will enjoy the soil for its natural or artificial fruits.
skies, the constructions being considered as artificial fruits,
we will be free to dispose of it as in the past, the fruit being
anything movable and fungible, as well as any work of the hands of
man. The mortgage system will, it is true, undergo some
modifications, but, as it is entirely based on rede.
periodic changes and as production will be favored by the
under the new system, the mortgage lender will only receive
more regularly its interest and amortization.

It now remains to guarantee French citizens the enjoyment of
land tenure. To this end, the old property titles se-

nation conventionally taken as collective sovereign of French soil. The duration of each long-term lease would be of twenty-five years, this duration having no other purpose than to ensure to the usufructuary that, during this period, the tax he will owe

16

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S I. – TAX BASE AND BUDGET
CLEARANCE.

EXPOSED.

There seems to be general agreement on the necessity of... to eliminate indirect taxes, to base them more evenly, and, Consequently, more equitably, the basis for annual contributions—elements necessary for the nation's expenses: to eliminate all monopolistic concentrations benefiting individuals or specific companies, by allocating to the State the monohubs that exclusively concern services of public interest.

The elimination of existing monopolies, resulting in the removal of... session, can be carried out, depending on the case, either by a liquid-violent dation, or through economic liquidation. The latter This type of liquidation is, obviously, the most desirable, and it is possible if one wants to fully embrace the path of the great reforms.

Among the monopolies concentrating public wealth in the hands of certain individuals, there is one whose markups are so excessive that direct repurchase is impractical; This refers to the monopoly which consists of what the Civil Code calls: the property or the owner's right. Any improvement financial and social progress will be impossible until we have put in place... an end to the automatic and perpetual increase of value attributed to the soil. This increase is the primary cause of all concentrations that prevent equal trade between citizens of the same country, disrupt traffic normal wealth distributions and increase budgets.

Therefore, the property regime certainly needs to be changed.

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but, for the sake of peace, it is necessary to avoid dispossessing the pro-current owners, and to disrupt the transmission of their goods. This result is achieved by now immobilizing the ground, by limiting the rights attached to its possession.

In the proposed system, the land alone would be considered real estate; all The other assets would be movable property. A right of enjoyment or of usufruct, transferable and transmissible, would be attached to the land and long could only dispose of other assets classified as movable property. The full explanation of this amendment to Article 544 of the Code Civil law is the subject of a separate bill; but it was necessary to specify, at the beginning of the current work, that the social capital of France was weakened by the elimination of all value venal with regard exclusively to the land.

Therefore, it remains to establish an applicable revenue system. to a period of twenty-five years, for example, and by means of the- which, while spending three billion annually, if it is If necessary, it will have been possible to repay, through annuities of a value at least equal to that of the expenses, a total capital of more of 80 billion; however, the most considerable of the capital to be re- The stock market indicators are: consolidated debt: 25 billion, and the pathways of iron: less than 15 billion. This clearly indicates that the The liquidation budget must be calculated in such a way as to achieve 6 billion and a quarter annually, and that's after eliminating all the excise taxes, the four direct taxes, all the other indirect taxes, retaining only Li ne revenues recorded in previous budgets.

The proposed liquidation budget would essentially include two types of recipes: one, fixed at a maximum and for a period of twenty-five years, which would represent a per- a certain annual reception; the other composed of variable elements riables, which will be listed below, would serve not only- element to be fully reimbursed for all monopolies taken over to individuals, but also to be relieved, by periods of five- every five years, annual revenues are set at their maximum, thus

16.

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The first type of revenue would be called a contribution on the lands settled by emphyteutic contracts of twenty-five years,

The second type of recipe would include the product of public services placed under state control and various taxes which will be discussed.

LAND TAX. – The idea of distributing land on the usable surface area of France, the total of the necessary contributions the expenditure of the national community is not new; However, it had not been studied seriously, because especially the difficulty of communication between regions or the cities.

This is no longer the case today; the cadastral revision is an extremely easy operation, and we shall see that, even in adopt- both the figures from the terrier book, published in the bulletin of Statistics from the Ministry of Finance, we arrive | at the results They are as simple as they are logical.

According to this book, the total area

taxable in France amounts to..... 49,389,570 hectares.

Including: undeveloped land,..... 49144677 –

built areas,.,.,.,. 244,893

The aim is to distribute proportionally between these two last- nières areas the total of the annual fixed contribution for twenty-five years, but which can be reduced every five years, with the option to renew it during the five years following without being able to exceed the set limit.

We accept that the maximum annual contribution for the whole of France, i.e. 2.250 million.

Here is what the distribution method would be:

According to a formula that would be too lengthy to explain. here (1), the total of life's needs being designated by 15/15, Vabri, that is to say the enjoyment of any construction, to the di-

"(1) See the Kings of the Republic and the Next Revolution.

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HIGH BANKING AND REVOLUTIONS.

From the perspectives of tools and housing, it occupies a proportion of 6/15. Therefore, assuming that the French population must find satisfaction for all its needs throughout its territory needs, it is clear that the contribution to be requested will have to be fixed according to the same proportion. Therefore, 6/15 of the annuity of the total will be distributed across the built-up areas, 9/15 will be distributed on undeveloped land; the following figures are thus found

fronts:

Number of Contributions

hectares. in francs,	
Developed land	244,893,900,000,000
Undeveloped land.	49,144,677 4,350,000,000
Totals.	49,389,570 2,250,000,000

This provides a general average for all of France of 27.47 francs per hectare of undeveloped land and of 3.675 francs per the built-up hectare.

To give an idea of the average share that would amount to each house measuring 10 meters by 10 meters, or one are, note that each hectare supporting 3,675 francs would contain one hundred houses, or 36.75 francs per house; likewise the average share of the unbuilt are would be 27 and a half centimes.

Each of the major divisions into built-up and unbuilt land would give rise to ten classes or series, to proportion

populations.

For built-up land, the ten classes would be established in taking as the basis for each of them the population density municipal and the cube of the construction.

For undeveloped land, the ten classes would be established in based on the density of the municipal population, the nature and state of cultivation of the land.

It is good to give an example of the departmental distributions tales from which one can get an idea of the communal distributions

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meet

blades that would have been too delicate to introduce into the present presentation:

EXAMPLE OF ALLOCATION FOR EACH DEPARTMENT.

NAMES TAXED BY AREA

Re ee . 2 E

AN sas A 2% 93.4 0 24.930

Aisne: males eds 31 10.50 0 99 444

Allier..... esse i 32 51.65 0 22.08

Alps (Basses-). 34 0130 00133 |

Alps (Hautes-). 36 36.60 0" 08.4849 |

Alpes-Maritimes. 7 62 89.60 0 93.540

Ardèche io 49 411.90 0 19,300 \

Ardennes nrracadues &1 99.00 0 24.793

Ariège..... PR 31 925.06 0 18.928

Dawn leaves ads 9% 39.54 0 16.630

Anders etes, 87 59.84 0 920.050

AVEYTON. ss se 44 78.20 0 18.145

Bouches-du-Rhône,.... 80 831.48 00 44.435 \

Calvados... eo. 56 21.90 00 30.910 |

Cantal ua lise 39 37.70 0 45.827

Charente... rs 21 39.64 00 JUICE |

Charente-Inférieure..... _ 49 85.70 00 926.41

Dear nada nsc x 35 97.70 0 418.930

Corsica (no land registry).
Côte-d'Or..... Dei 99 98.93 0 47.005
Côtes-du-Nord ,... at 40 96.50 0 35.238 |
Crédsbiinae eines GA 74.40 0 49.308 |
Dordogne 97 10.92 0 20.89%
Doubs AIDS ac Lot 48 88.20 0 922.837 |
Drôme..... ss 51 82.70 0 18.53% |
dresser 95 55.82 0 924.032
Eure-et-Loir 92 14.51 0 18.588
Finistère..... net ee 31 88.19 0 39.151 |
Cards sie aires 61 81.10 0 27.414 |

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TAX PER AREA

NAMES ES
of BUILT. NON-BUILT.
DEPARTMENTS. fn. oc. fe, c.
Garonne (Haute-).,.... 32 09.90 00 98.697
PEOPLE ii elite 11 76.90 0 17.496
Gironde.,..... located at 27 923.95 00 29.900
Hérault,.....4,.... Hs 85 76.10 0 27.334
Ille-et-Vilaine 34 31.80 0 35.664
Indre... re denenue 28 61.60 0 16.230
Indre-et-Loire..... 25 15.35 00 928.984
ISÉPO In no trickery 32 95.50 0 921.524
BEAST PR: 36 47.00 0: 22.032
Lindes ts aunesauce 19 74.30 0 12.371
Loir-et-Cher,.....,.... 97 33.80 0 19.622
LOITE Sn ei 68 56.90 00 48.999
Loire (Haute-)..... 57 97.70 00 24.709
Loire-Inférieure.....,.... ! 40 40.30 0 35.232
Loiret..... Sedo its RS 99 58.40 00 20.887
DOI Mist does not. PRINT 29 94.90 00 20.886
Lot-et-Garonne.,..... Mass 34 43.00 00 922.426
DOZRFe laughs 46 30.00 0 10.796
Maine-et-Loire ,.... 93 37.00 00 928.722
Sleeve..... 9% 14.00 0 34.590
Marne: Sas dre 35 38.00 00 20.097
Marne (Haute-)....., 31 64.33 0 15.831
Mayenne: 4,444 EUR. 23,981,500 25,986
Meurthe-et-Moselle (no
cadastre).

Meuse siens 43 45.80 0 18.144
Morbihan ins ase ; 35 86.43 00 929.817
INIOVPO space 37 175.72 0 19.705

OS nue outre A	22	31.81	0	26.776
Oh mother-of-pearl with gold	24	31.81	00	24.026
Pas-de-Calais.....	38	21.68	00	48.139
Puy-de-Dôme.....	45	59.89	0	27.443
Pyrenees (Basses-)	3%	97.73	0	22.036
Pyrenees (Hautes-)	99	97.55	0	20.111
Pyrénées-Orientales	76	60.20	0	19.634

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built-up and unbuilt land is established in such a way that
The more you build, the more the proportion of the built-up area will decrease without
that, nevertheless, this results in a significant increase for
the undeveloped area. In fact, the more buildings there are,

The number of owners enjoying it will also increase.

directly from their homes; therefore, ceasing to be lo-

tenants, they will be relieved of the annual payment representing their rent. 1
tion (depreciation and management fees), as will be seen in

draft law relating to exchange agreements between parties
culiers.

Another result of the new system will be to further reduce the scarcity of
In addition, the kind of construction where the inhabitants are super-
posed; hence a general sanitation and hy- conditions
more life-friendly environments.

These considerations, applicable to the north of the Seine,
will also apply to the whole of France. The departments, however different-
Population growth will tend to balance out, which will lead to a

Furthermore, the much-pursued goal of tax equalization would be achieved, because the new system, which introduces density _ of the population in the calculations, corrects the cho- provisions

quantities and unjustified ones that are noted when examining the contingent of each department. Finally, the owner of the largest land area, built upon or unbuilt upon, would pay in proportion to his fortune, much more truly than through taxation on Income mixed with personal taxes.

VARIABLE PRODUCTS.

Customs proceeds 400,000,000 francs.

In the proposed system, the grants would actually be re- at the border, the equality of trade would be applied trade agreements and customs duties upon entry would it

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| HIGH BANKING AND REVOLUTIONS, 257
elevated. However, we maintain the budgeted forecasts- areas of 1886, which confine 400 million.

Tobacco and powders + 400,000,000 francs,

This is roughly the figure projected in the 1886 budget.

Posts and telegraphs..... ist 165,000,000 of fr.
These are the forecasts from the 1886 budget.

Domains and forests... ceoscossee 40,000,000 of fr.

This is roughly the total projected for 1886 minus revenues
Removed by the new system.

His seess. 80,000,000 francs.

These are the forecasts from the 1886 budget with some additions

tions and Deletions resulting from a difference in the rou- |
Chapter layout.

Miscellaneous budget products

Lighting by gas or other means. 400,000,000 francs.

The new system allows for the repurchase of all concessions.
lighting at 84, because they use the piping

_ Underground or the use of public roads themselves and cons-

they hold a public service.

We have assessed the total revenue from lighting for France

_Cltière .on the basis of ten times the average net profit of the

element, 1"

Parisian gas company. This figure will increase _cerlai-
the exercise of this state-owned monopoly would be

Organized, moreover, by means of managing and responsible companies
Sands of their staff; the same would apply to all the mo-

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Article 4. - Throughout the liquidation process, the budget

annually; the annuities available as a result of the capital
Extinguished revenues will be added to the surplus, so as to be able to
to repay, that is, forty billion in twelve and a half years, or
eighty billion in twenty-five years, in accordance with
statements which will be drawn up according to the following instructions:

Article 5. – The debts to be repaid are: 1° All annuities
or annuities recorded in the general ledger, excluding life annuities
and pensions; 2° the sums representing the redemption of all the
monopolies granted to the State under this Act.

Article 6. – A special law will determine the capital amount of
debts to be repaid; they will be consolidated, and the repayments
selections will be made annually by random draw. The inter-
Loans will be paid up to the day of repayment.

Article 7. – The distribution of the maximum contribution above
estimated at 2 billion 250 million, on 244,893 hectares of land-
built-up areas and 49,144,677 hectares of undeveloped land, gives the
The following averages apply to the whole of France:

For one are of built land..... iniboées
For one are of undeveloped land...v..e

Article 8. – Algeria and the colonies shall be governed by laws
special.

Article 9. – The following are repealed: All laws, all decrees
and all regulations contrary to the provisions of this
law,

in this respect:

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III. – ORGANIZATION OF APPROPRIATION
AND CONVENTIONS
EXCHANGES BETWEEN INDIVIDUALS.

EXPOSED.

The Civil Code, entirely based on the principle of pro-
the state property, only provided for cooperative association between the
capitalist sovereigns; the mass of proletarians is doomed to

As long as this organization exists, the para- levies sites and disruptors, the capitalist prelude, will rebuild incessantly the hoarding and accumulation which ruin the individual and jeopardize the lives of nations.

French citizens are now considered no longer as sovereign owner, but as a contributing user, he is It has become essential to rationally define the main ones: contracts which are the subject of books II and IIT of the Civil Code.

The law, the text of which follows, focuses on the fundamental principles tales and draws completely the plan according to which they must be all ancillary provisions have been modified.

It regulates: 1° perpetual use; 2° temporary use; 8° the individual work] ; 4° random operations.

Wherever the state acts like an individual, it is subject to provisions of the said law, which are combined in such a way that they agree with the forecasts of the LL liquidation higher up.

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HIGH BANKING AND REVOLUTIONS,

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TITLE I.

GENERAL PROVISIONS.

Article 10. – Appropriation is the right to enjoy French soil, to enjoy and dispose of movable or fungible things, by in accordance with the laws.

Article 2. – The right to enjoy the land classified as real property to the exclusion of the control of anything else belongs solely to French citizens. French; it is evidenced by a long-term lease issued by the ad-

Article 3. – The act by which one or more citizens tend to
Balancing their social utilities is an exchange.

Article 4. – The means of exchange is metallic currency minted
imposed by the State; the stipulated quantity is called the price.

Article 5. – Exchange contracts or agreements are ins-
struments stipulating and fixing the obligations of the contracting parties; they
have the force of law in everything that is not prohibited by the laws
general.

Article 6. – The French nation does not grant recognition, sanc-
tion and legal protection than to exchange contracts having for
aim :

1° To regulate the perpetual use of a movable thing or the acquisition-
position of a fungible thing;

2° To regulate the temporary use of a movable thing;

8° To regulate the temporary cooperation of individual work to
individual title or collective title.

Article 7. – Coinage minted by the State is neither a thing
movable property, nor fungible goods; consequently, it cannot be
the main purpose of none of the contracts listed above; its
its unique role is to serve as a means of exchange.

HIGH BANKING AND REVOLUTIONS. 207

IT TITLE.

OF PERPETUAL USE.

Article 10. – The contract that governs the perpetual use of a
movable property or the possession of fungible property is a
sale; the sale entails the free disposal of the thing sti-
mashed potatoes.

Article 2. – The sale is only perfected when the contracting parties
agree on the nature and price of the item sold.

Article 8. – Any movable object, any fungible thing, may
to be the subject of a sale.

Art. 4, – Land, the only legal real estate, cannot be sold;
However, the emphyteutic title 'which governs the usufruct is ass-

real and personal enjoyment under penalty of nullity: it is therefore
It is forbidden to temporarily transfer, that is, to lease a security
emphyteutic.

Article 5. – The sale of a long-term lease automatically entails
right to substitute the lessee for the obligations, rights and benefits
The seller's fees. The price will be calculated based on the number of annuities.
of the land tax previously paid to the State,
counted from the first year of the emphyteusis, without tou-
however, it can never exceed seven times the amount of the contribution
annual fee.

Article 6. – The sale of a building will always entail
the transfer of the emphyteutic title relating to the land which it super-
door.

Article 7. – Transfers of possession may be made
as an inheritance or free gift.

TITLE III. FOR TEMPORARY USE.

Article 107 – The contract that governs the temporary use of a thing
Furniture is called Rental.

968 HIGH BANKING AND REVOLUTIONS.

Article 2. – The law expressly prohibits the rental of a thing
movable property for an indefinite or perpetual period, and that
things that are fungible in any capacity whatsoever.

Article 3. – The lease agreement obliges the lessee to return the

thing rented at the expiration of the time for which the use was made

conferred. The user is only liable to the lessor for the degra-
dations deemed abusive by law.

Article 4 – The price of renting a building. What?
conch shell: house, factory, hangar, workshop, arranged tooling or
of any other movable and non-fungible object, includes two
elements:

1° An annual sum representing the reimbursement of the cost

20 An annual sum representing the cost of maintenance, the management or administration fees for the rented item.

Art. 5. – When it concerns a building, dwelling, etc. the annual usage price will be calculated in such a way as to amortize the cost original within a period of twenty-five years, at a rate of 4% per annum (annuity 6, 4012 0/0).

Article 6. – Maintenance expenses remain the responsibility of the lessor; the land contribution established by the law on the built-up areas will be distributed among all users of a same construction, in proportion to the rental price paid by each one of them.

Article 7. – Any lessor who, by means of the above annuities stipulated, will have received reimbursement for the cost of construction rented, will no longer be able to collect, for its administrative costs, management, etc., that 3% of the original cost, and this per year.

Article 8. – Every user always has the right to stipulate that After twenty-five years of use and regular payment, the He will retain possession of the leased building. In this case, he will be automatically subrogated to the rights and obligations of the ter the lessee, and the emphyteutic lease will be executed in his name. The contract thus stipulated is transmissible by inheritance in the line di The right to use the property, but it cannot be transferred without the landlord's consent

Article 9. – The rights reserved to the user by the preceding article are only applicable when it uses all of the construct- rented units; under no circumstances may the tenant of a unit be to become the owner of the fraction after twenty-five years.

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FINANCIAL AND INDUSTRIAL CONCESSIONS

OF THE SECOND EMPIRE

BY

GEORGES DUCHÊNE

Author of Speculation before the Courts

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INTRODUCTION

#

This book is not a pamphlet; it is not a...
tag a current events brochure inspired by the events
of the day. It's a warning to the country about the
economic revolution that has transformed our relationships and
our social balance, a revolution that no one seems
to suspect, and that the ignorance or complicity of the pro-
Official teachers strive to conceal everything.
Possible means. Transformation in the world
of labor, commerce and industry has been well at-
extremely profound even in the spheres of the
politics. Nothing remains of the principles and laws on

1

2 INTRODUCTION

which the company had been living in since 1789. The property,
delivered to the sloppy sponsors, is no longer this domain
The quiristic law imported from Roman law-into the Civil Code of
4803; the mortgage has been eased, mobilized, to
fold anx combinations of the credit organizers fon-"
ceir; the stipulations relating to the lease agreement, to the
Pledges, sales, and loans have fallen into disuse.
in front of the concessions, the regulations, the invasions-
the practices of large companies; the law of supply and demand:
the request has no possible application with the privileges
laws granted in all important branches of
national services.

Today there are two million French people who are e-
eligible, endowed with their civil, civic and
politicians, for whom there is no longer a Civil Code, nor
Code of Procedure, nor Commercial Code, and to which
On the other hand, a new Penal Code is being applied, the
Public authorities don't even suspect its existence.

You will find a hundred proofs of this in our third chapter:
Moral depression.

The symptoms of this transformation date back a long way;
The oldest dates back to the year 1800, to the establishment of
the Bank of France; then came the law of 1810
on mine ownership; the laws of 4821-22 on the

mins of iron.

However, until 1852, the monopoly does not appear in our economy is only in a state of collusion and tolerance; it is forced to hide behind the mask of public interest to make it bearable; it is scattered, it is broken up. The Bank of France, reduced to Paris and a dozen

ECONOMIC TRANSFORMATIONS 3

of branches, with nine competing professional banks—mining concessions; mining and quarrying concessions are comprised of tents by the thousands; the internal piping is distributed between about twenty companies; the network of paths of iron, barely begun, already about forty companies.

The school of economics, truly worthy of the name of liberal, ensures the maintenance of the sacred laws of free concurrence; she has her eye on privilege, she distrusts it, she harasses him, she denounces him. In vain he shrinks, husband, philanthropist even;

This flour-covered block doesn't bode well for him.

The distinctive characteristic of a monopoly, says Bastiat, is to allow the great social law "service to serve" to remain in force vice," but to bring force into the debate, and as a result of altering the fair proportion between the service received and the service provided.

This is precisely the case for contemporary privileged people. What is the relationship between the fares of the companies of gas, railway lines, liners, and a price of Does it come back to anything? There are taxes of 45 and 30 cents. times for the same object, 30 and 50 for a Same route and same commodity. You are forced to pay according to the class into which arbitrariness has placed you, — deburdened or overloaded, depending on whether grace has been favored to you. rable or hostile.

The monopoly transfers wealth from one pocket to the other, but much of it gets lost along the way. When monopoly is an isolated event, there is no shortage of

4 INTRODUCTION

to enrich the one whom the law has invested with it. It can happen while each class of workers, instead of for- to follow the fall of this monopoly, demands for itself a similar monopoly. This nature of plunder, re- duite en système, then becomes the most ridiculous of mys- adjustments for everyone, and the final result is that everyone believes they will get more out of a general market ap- destitute of everything. (BASTIAT.)

Also, communist propaganda has never been better founded only in the presence of this invasion of mono- poles for twenty years. Why, she said, all the work Wouldn't he be in the same position as the Bank? railways, factories, mines, spinning mills, the forges, with the difference that the directors are state officials, as are already the governors neurs and deputy governors of the Bank of France and of the Mortgage loan?

It goes without saying that this singular regime introduces a universal antagonism between all classes, all professions, all peoples; that he demands a -constant interference, but always certain action governmental;... that it places all industries in an irremediable insecurity, and that he accustoms the men to place on the law, and not on themselves the responsibility responsibility for their own existence. It would be difficult to imagine a more active cause of social disruption, (BASTIAT.)

It was in such terms that the heraldic school denounced the demoralizing effect of monopoly. It is easy for everyone for us to verify how accurate the prediction was. Ja- but the upheaval of facts, laws and ideas has

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deserved, better than today, to attract attention philosophers and economists. The so-called newspapers Conservatives, those who, in all political matters, know no other appreciation than the formula of

_and the officials, the most dangerous kind of drafts and revolutionaries in the world, cross themselves and cry out in horror at a few proposals which occurred in non-self-organized public meetings ridiculed.

What good did it do us to crush the hydra of anarchy in "18512!" they cried, filled with terror. "We believed in to have finished with communism, socialism, mutualism lism and all the barbarisms in 1st grade born of surprise of February; we had restored order, family, the property, religion; in short, we had replaced the pyramid on its base.

But now, these unauthorized meetings reveal an unknown evil, the non-predictability of which was impossible to foresee not only intensity, but also existence: the spirit of subversion, the foundations of society, the gnawing canker, the disorder of minds, the anarchy of ideas, the se- The safety of the wicked, the terror of the good,

And so on and so forth!
ba *_ We put everything into these speeches!

The astonishment was such that the emperor felt obliged to to reproduce the echo in his opening speech of the legislative session.

The two laws that aimed to develop the
The principle of free discussion, said His Majesty, has produced

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two opposing effects; on the one hand, the press and the meetings public figures have created unrest in certain circles artificial and brings back ideas and passions that one believed to be extinct..

Furthermore, adventurous spirits sought to disturb the Public peace was at its deepest.

A preliminary observation regarding this paragraph: It is that freedom, however restricted, is for the governments a better means of information than the The most sophisticated police forces. What are the henchmen for? and the investigators on Jerusalem Street if they have persuaded to the agents of power, even the head of state, that certain ideas, certain passions, more vivid than Never, had they been extinct for a long time? Let's hope so. that, in favor of his valuable information, the right to The meeting will be maintained and expanded.

As for the heart of the matter, it is surprisingly... conservative world and the government that takes place to surprise us. There's no denying it: these are not the demagogues of the republic and of society who have raised This generation of eighteen-year-olds. They were outlawed, deported, exiled, interned, monitored, muzzled, whipped of importance, of their persons and their ideas. They have no newspapers, neither daily, nor weekly, nor monthly. Public meetings have not yet taken place. Time to corrupt minds. Besides, the minds of darkness, to speak like Cassagnac and Mr. Veuillot, They presented themselves from the very first day in a tight-knit group, hardened, skilled in combat and attack, disdainful of to defend themselves and immediately charge forward. Where So how did she get this education? You have no idea.

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No? It's quite simple, though: it's the result of bad examples from above.

What would the official and conservative world have to say in response? to the most ardent socialist who would speak to him in this way:

"The government gave 10 million sugared almonds to the The Crédit Foncier was officially launched; it guaranteed 400,000 francs. per year the lactation and childhood period of the Credit agricultural; it subsidizes 9 million annually Transatlantic ocean liners and roughly as many Imperial mail service; he commissioned the large industrial-sorting of the 50 million remaining available on the loan from the Italian war; he bought it back for 100 million the wrong numbers in the Mexican lottery; he awarded ONE AND A HALF BILLION in subsidies to shareholders railways; it guarantees them the amortization of Four BILLION in loans and 184 million in annual interest. And they would haggle over us, the needy, the

strength and basis of its power, a few hundred million sponsorship to be taken from this same collective fortune which our taxes are paying for!... When the agents of change, brokers, solicitors, bailiffs, no-silences, when the preferred gas companies, of Railways impose on us, the consumers, arbitrary tariffs, completely disproportionate to the service Defect rendered, rates approved by the government, having the force of law, they were scandalized that we did in turn to approve – by the minister and the Council state control of our wage rates, thus becoming, like the tariffs for monopoly beneficiaries, a law of the country which The violation must be prosecuted! We're limiting it

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'the number of bosses in a hundred and so many professions' privileged individuals are thus protected against the competition of capital, and we would be forbidden from to guarantee our wages against competition from labor, in restricting the number of apprentices! Finally, when the Apital draws heavily from the public treasury and within the legislative arsenal for maintaining its income, work would remain, for his Quolilian bread, reduced to the meager portion, to the chances of unemployment and to the discussions "Wage differences!... Oh, that! And equality!"

Thus, facts and ideas are brought into balance and in unison. Monopolies were given free rein, and The public, en masse, demands, each in their own sphere, their share of privilege and favor, as Bas-üiat. What terrible logicians these poorly educated workers are. instructed, by the material practice of things, a hundred times better and faster than by transcendental theories, calling for the widespread adoption of a system whose elected officials they fit in so well!

I tell you the truth: there is no basis for this. scandal What we only SAY DOWN THERE is what This practice has been going on for a long time, EX HAUT.

This is what made the economic school so strong and glorious. liberal, of which Bastiat was the last representative, It's because she fought everywhere: in the academies, in newspapers, books, lectures, to legislative chambers and the Council of State, against this invasion of monopolies, and that it succeeded, in a strong measure, to maintain its principle until the advent Birth of the Empire.

And indeed, despite the few exceptions to the law

Es

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common points raised at the beginning of this paragraph, under the Restoration, under the July Monarchy, under the Second Republic, the law of relations is indeed the concurrent, supply and demand, laissez-faire and the passes; formulas more pretentious than se-laughing, more sonorous than substantial, but which had at least the advantage of responding to their social environment, environment of which no trace remains. Also, when we Let's see the pedants and sellouts of the current school system repeat themselves. and keep repeating the axioms of the ancients about what today, we are struggling to contain the explosion 'sion of our contempt and disgust. Let one judge a little of the difference in times according to the transformations operations carried out since 1852!

The Bank of France, whose privilege has been extended of thirty, in 1857, absorbed the provincial banks commercials and obtained a monopoly on branches to be established in all departments, in all commercial centers commercial spaces where there is room for a counter. What is there to common between this vampire with a thousand arms and his humble origins? Go talk to him about supply and demand. as the basis for the discount rate and the interest rate 0e sponsorships!

The mining concessions, which were once estimated per hectare, are given or amalgamated today per square kilometer.

The canal companies, disgusted by their inter-taken in response to the enthusiasm for railways, have eventually led to the state taking over, at a cost of ten, the works that had cost them two

The railways, granted on average for five-1.

There

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forty years, were extended to ninety-nine, with the date postponed beyond 1852; the forty companies were grouped into six, which agree and are joining forces to maintain current tariffs. Go talk about competition from these myriapod cankers; go recite your bucolic passes to monsters who They say: You will not be allowed to travel if you do not sign at prior commitment to renounce against us the benefits and rights conferred upon you by the laws of the country.

11 There are perhaps five thousand cities and towns today. gas-lit communes; these are then five thousand monopolies, except for mergers, which further reduce the number businesses, bending several municipalities under their abuses. * |

Wherever a water distribution system of any size is established Importantly, it is by virtue of a monopoly.

Imperial Messengers, monopoly.

Transatlantic ocean liners, a monopoly.

Crédit Foncier, a monopoly.

The Paris Omnibus, monopoly.

Public exhibitions, monopolies.

The privilege is not only limited to its object immediate; it spreads like an oil stain, it invades, it It agglomerates, it clumps together, it snowballs. The Bank from France, by centralizing the discount service, inevitably monopolizes the cash receipts. The chemins of iron, when the traveler and the merchandise have Having left the railway, they continue their operation by means of Trucks, boats, cars. A number of industries, whose products are placed exclusively in these companies become an annex, an essential branch

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the monopoly. The water and gas companies pretend to have their plumbers, their tap fitters, their manufacturers of certified meters and devices.

The mania for privilege knows no bounds; the administration of funeral services in Bordeaux intends to reserve for itself the exclusive supply of letters and bills of burial permits; a court judgment gives him winning the case, while regretting that the concession decree includes a similar extension. The city of Paris leases, at a price of 220,000 francs, it is said, the car storage around the market halls and markets; the peasant does not have the right to leave his cart in the care of his child; he is forced to pay the law, if he prefers not to come. A major company has been requesting the privilege of building model and uniform boutiques my advice for the traveling merchants: at the ham fair, to that of gingerbread, to the feast of the 15th of August, to the first of the year. The building, costing 200 francs, would be rented for 50 francs." with each exit; from the first year, the capital would be reimbursed, since Paris includes the four pre-festivals cited, and, for thirty or fifty years, the recipe would be net product. There has already been some semblance of implementation artwork.

Besides property and offices, we also find ministerial privileges, commission agent privileges, porters, wheelbarrow vendors, merchants of - newspapers, waste disposal concessions, advertising, etc. placement on public roads.

In addition to all these monopolies established by law, there are de facto monopolies: insurance companies, including brokers
° are recommended by mayors and accompanied by

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"rural guards; the monstrous stores, which crush small-scale, non-profit retail for consumption; large factories, which obtain loans from the State and tax breaks on their transport; entrepreneurs, favored direct concessions without advertising or competition; the docks, the general stores, favored by the em- placement and by the option of actual or fictitious warehousing; the grain merchants and flour merchants, censors at the Bank, using their position to extend their credit and restrict that of their competitors; the administrators of anonymity services- prostitutes, asking with one hand for favors they vote for themselves On the other hand, there are graduates from government schools. closing the door to advancement for practitioners; residents living near traffic routes, crushing the produce landlocked villages.

thiel, who was admired by Say, Bastiat, and others
Blanqui and all the masters, with the authority of-
What do these ignorant schoolchildren think they can crush us?
The scope for individual initiative is narrowing and becoming-
diminishes every day. The professions that remained free do not
can only compete on the condition of paying, to the thousand
and a privilege that bound them, a uniform tribute,
that is to say, the competition, instead of drawing on
all branches of work to compose its elements
cheap, is reduced, by the prelibations of
large, subservient industry, to eke out a few centi-
my focus on labor and profits.

Industrial feudalism took control: of the State, by
subsidies and interest guarantees; on the public, by
surtaxes; on shareholders, through discounted bonuses

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so much the future; on employees, by regulations and the
Agenda items. Public wealth, in all its
forms, belongs to her; she disposes of them as her property
own, to the detriment of the nation, which believed it had
consented to a dismemberment of its common lands only in
View of better service at cost price. Strange
Anomaly: brochures and journal articles are raining down.
and newspapers about the budget, overdrafts, and the em-
Prunts, and nobody talks about this alienation, well
otherwise disastrous, of the public domain in the hands of the
finance for ninety-nine years.

Not content with having usurped the material fortune of
in this country, the caste still claims to control customs, the
consciences and bodies. It decrees, it regulates,
She legislates without regard for principles or written law.
Even the law gives way to its coups and retro-
I stand by my actions. I know nothing more.
It's sad that this universal moral depression is culminating
to the mass abdication of the French population
hands of the bold, the audacious sponsors and
of anonymity.

The granting of privileges is a prerequisite for a
absolute monarchy, a natural consequence of law
divine. The old monarchy could only sustain itself
by the division of the nation into three orders and by the orga-
the corporatization of labor and commerce, all
rights, even the right to work, emanating from the sovereign.
This is not a particular feature of our history

Frederick II, known as the Count of Mirabeau, in his History

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the history of the Prussian monarchy, had a kind of
Passion for trading companies. Company of
the Elbe, Oder company, Levant company, com-
Company of the Jews, Company of the Herrings, Company of the

Salt, insurance company, shipping company, come

Firewood Company, etc., etc.: such is the mass
The bizarre nomenclature of the companies HONOP0/QUSSS that it
established.

The first of these companies undertook trade
grains on two of Germany's largest rivers
Magne. It was in 1750 that the one in India was created, in
Emden; Frédéric He had declared this small free port
city in this single view; but a company so little
The natural rock fell in 1769, and from its debris it was formed,
in the same town, one for herring fishing.

In 1774, Frederick granted the exclusive trade in salt
of the sea and waxes to a company, with freedom to do
maritime trade under its flag. In 1765, it
gave the tobacco farm to another company.

Finally, Frederick II, in his harsh climate, did not fear
to favour a company for the sale of wood to
burn in Berlin and Potsdam, and thus brought him to a
excessive rate.

Convinced that it was indifferent to whether such or such, in
His country reaped the profits from trade, or com-
how they perceived them, provided that in fact one gained from it;
convinced that the companies were less complicit-
a group that individuals, seduced by the lure of the skies
that all these associations offered him, Frédéric IL s'ÿ
lent money readily and granted them favors.
reported, without which the companies would not know
subsist and with which even they cannot
to sustain for a long time, so that by crushing the others,
They themselves are falling into ruin.

a way to acquire money for one's treasury or even
For his own personal cash register? He didn't hesitate to...

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to grant a privilege, as the author of the project always said
necessary for maintaining its speculation. All these com-
panies had some monopoly which put them in a position
to exist at the cost of the people's subsistence. Frédéric:
He himself had reserved several very important ones:
besides salt, a general monopoly of all governments
For Europeans, it was tobacco, coffee, playing cards, the
firewood. When he saw that large
advantages in the grant he had given, he took the en-
-enterprise for its own account, and entrepreneurs in development-
employees were born.

One might be tempted to take this quote as a
page of contemporary history, was only under the an-
In old monarchies, privileges were sold for profit
of the public treasury, whereas today, at the constitution
to monopoly we add a subsidy or *Pants* |
of dividends taken from tax.

Thus, nothing remains of the economic revolution.
of 89; privileges and mercantile feudalism are reve-
naked; consumer exploitation is more ruthless than
never, and the current serf of the large companies is

fallen well below "naked neck companion of the mai-
trises,

I]

This is the heartbreaking story we are trying to tell.
quitting today. The official economy is quick to
to abandon us on such an adventure. Indeed,
as long as it involves describing, estimating, inventorying,

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academic science will draw up official reports.
as far as possible; she doesn't stop before the

persuasive. That is his entire audacity, and despite his dis-
Creation, the world of the satisfied has given him more than one
committed a crime.

But as soon as it comes to addressing the problem of re-
Partition, political economy protests; it declares itself
Essentially fatalistic. Let it happen, let it pass.
she said, as in the days of freedom and autonomy
industrial. Instinctive spontaneity is better than
any organizational system. In short, the eco-
political nomy deals neither with politics nor with legislation
lation.

Is it awareness and conviction? Is it simply
Desertion and cowardice? Political economy has undergone a
Her great misfortune: it's that she's become official. To her
In its early days, it was, like all new things,
suspect and outlawed. The invaluable and incomparable
Napoleon I, a great consumer of men and for-
ideological sparring partner, had crossed her off the list of con-
human births compatible with his despotism.
Therefore, upon his downfall, J.-B. Say did not hesitate to dedicate
his Treatise to the Emperor of Russia, restorer of
French liberties. As a result of an inevitable reaction,
The outlawed science became, with the change of regime,
in great favor; it was raised to the level of an institution
tion by creating a place for him in one of the five sections
of the Institute. The favors of power, in the governments
The provisions of the granted constitution are otherwise dangerous.
uses for science than proscription. Since it

E ECONOMIC TRANSFORMATIONS 17

has taken place in the state councils, the economy is
It has fallen to the level of bureaucracy: it no longer gives
his oracles without having first consulted the master
who consults.

So it can be said that it has been running for thirty years.
in the same circle, repeating, harping on, and commenting
the themes of the ancients, without taking a step forward, offering
for any new statistics that differ, as
to the figures, those of yesteryear, without allowing oneself to
to draw the slightest conclusion for fear of displeasing. That's
why the study had to be continued, pursued by a
a new school, socialism, which stops at nothing,
not even when faced with the problem of distribution. (May-
will he never know the lethal honors of the aca-

Who is right, the innovators or the conservatives?
Limits? Which ones are in the given and the tradition?
To answer the question, it suffices to recall that the
The Church Fathers had defined economics as: "The science of pro-
production and distribution of wealth.

When writers are judged without taking into account the mi-
In the place where they have been, one exposes oneself to the most serious dangers.
taken; the Catholic Church, which is unchangeable, has the sole right to
condemning contemporaries using borrowed texts
to the deceased authors 11 fourteen or eighteen hundred years ago
years; progressive sciences do not admit this
a method of argumentation specific to theology; they consider
On the contrary, writers, by the very fact that they...
given to their time everything that the state of
societies where they lived, would still be today in
before, if they had been born later, in a

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another environment. That is why we strongly affirm
that the Smiths, the Says, the Rossis, the Blanquis, the Du-
walnut, the Bastiats, if they had written since the constitution-
tion of financial feudalism, that is to say since 14852,
would have been with us against the Horns, the Batbies, the
Bénard, the Baudrillarts, the Garniers. Among men
convictions that serve science to advance it
cer and the clever ones who use it to advance themselves-
Even so, there is a chasm.

The crux of the problem has shifted with the evolution-
economic factors; it resides today entirely in
the distribution, which it would have been superfluous or premature to
to take care of forty years ago. Currently, everything is at:
the machines, the grouping of forces, the division of
work no longer has anything to teach us or give us
ner. The spontaneous distribution of wealth, under the law
competition died with the competitive regime
himself. The two hundred thousand railway workers

Iron is riveted to wage labor for life, forbidden from rising
an establishment of their own and to seek their property
to be or their fortune in combinations of good mar-
to be presented to the public. The cities are linked for five-
for many years and more to water and gas companies;

Physics, mechanics, and chemistry are not allowed.
to consumers and inventors to reach an agreement and to
to set up factories next to those already under concession.

To stick with these examples and really make the point clear
The difference in situations is such that one only needs to compare the means
industrialists twenty or thirty years apart. When the
transport was carried out by river transport, by road transport,

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by cuckoo clocks, stagecoaches, coaches, no career
was not closed to the proletariat. This was the case when
Lighting remained the domain of candle makers and
of oil lamps; when the water supply is found-
was, as it still is in some neighborhoods of
Paris, served by commission agents and porters.
Each person was capable of shaping their own destiny; society would have
shown to be indiscreet, an usurper interfering in the repair-
Profit and expense allocation.

But since the commons have been appropriated,
alienated, monopolized with guarantees and subsidies to
budgets; since the scope of the proletariat has expanded
and closed on the employee like a gate to hell; of-
since there are populations and professions by-
categorized, like the castes of India, in hierarchical work
rarchical, with fixed salaries, the problem of the
distribution became social, the whole of the revolution and
of the company.

Let us therefore take it boldly, hand-to-hand, this pro-
problem of the distribution of profits and expenses, which does not
was only just beginning to emerge in 1848, and which threatens us today
to devour society if it doesn't unravel it. In vain we
We would exhaust ourselves searching for new methods of
Overproduction of machines, equipment, and groups
by force; we would only aggravate the problem,
quantity and intensity. Do we only know in the
Publicly, the law on the development of pauperism? Some
A few lines on this subject would not be out of place here.

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II

According to Mr. de Watieville, a compilation is being made in France
destitute out of twelve inhabitants. We will not stop

whether it is exaggerated or attenuated; it suffices for us to see before what law is misery distributed, if its intensity believes in direct or inverse proportion to public wealth.

And first, according to our author, the average is one in fourteen inhabitants in the department-agricultural matters, and one on hut in the departments manufacturers. This is, however, a well-established fact. that agriculture lags behind the economy by fifty percent industry in terms of the means of production.

Ask the first person you meet what the centers are the richest in France. He will quote them to you without hesitation. departments of Nord, Pas-de-Calais, Aisne, of the Somme, the Bas-Rhin, the Bouches-du-Rhône, Lyon, Rouen, Bordeaux, Paris, Mulhouse. He will not come to per- the idea of seeking wealth in the Highlands sounds appealing and Basses-Alpes, Creuse, Corrèze, Lozère, the Haute-Loire. However, the poverty situation is alarming, in the first category, from one in five indigent people to twelve inhabitants, and in the second, one in twenty-only eight to forty-two.

A geographer writes about the Nord department:

No department, relatively speaking, has as many major roads, waterways, and

€,
ECONOMIC TRANSFORMATIONS 21

railways than the Nord department. If the population was distributed throughout France as it is in this region, there would be on French territory 85 million inhabitants, and if each of the 86 departments had an agricultural production equal to his, the pro-Gross production from our countryside would exceed 17 billion. France can therefore, with good reason, be proud of such a department.

But Mr. Blanqui, speaking on the same subject:

The Northern department, he said, is the one where the greater misery alongside greater opulence, and: in which the fortune seems to have accumulated, in a desperately seeking to overcome the most difficult problems of

Conclusion of the official statistics:

"One in five inhabitants is indigent."

If we compare the various states of Europe with each other...
rope, we find at the two extremes of progress in-
industrial and mercantile, below, Russia, a people of bar-
barons and serfs, according to general opinion; at the top,
England, the great nation, in the unanimous opinion of
economists. ,. | |

While in other states, the proportionate number
The rate of poverty among the indigent varies from 1 in 5 to 1 in 25 or 30.
In Russia, it is one in a hundred. (MOREAU-CHRISTOPHE, CON-
(Signed by Mr. LE PLAY.)

In the United Kingdom of Great Britain, the poor-
perism reaches a quarter and in some places a tier of
the population. (Mr. DE MOROSNER)

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Mr. Moreau-Christophe also said, speaking of the
Belgium:

This country, one of the most populated and industrious,
the richest, the most agricultural, the most liberal
Europe is at the same time the most miserable and the most
poor. Statistics show that the number of in-
The number of people receiving aid was: in 1828, 1 in 7 inhabitants, -
in 1839, still 1 in 7, - in 1846, 1 in 6.20,
- a proportion that becomes stronger when we approach it-
explains the population of the most industrialized provinces,
where the ratio of the poor is 1 to 5 and 1 to
3.87. :

Public wealth and pauperism go hand in hand. They are
The official investigators who proclaim it. Why?

The aforementioned author, Mr. Moreau-Christophe, a man
those who are more enlightened and least suspected of heresy,
When searching for the answer to the riddle, don't hesitate to say:

This is because the increase in well-being goes to a few-some, and the increase of misery for all the others.

It's like a response to Malthus.

We don't need to say that in thought of the writer as in ours, no intention to incriminate individuals or groups, except in cases of fraud. Institutions dominate the personalities. Thus, the rights inherent in property are independent of the virtues or vices of the owners areas.

CHAPTER I

DISTURBING LEVIES

197. – THE PRIVILEGE OF REAL ESTATE OWNERSHIP

2
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It is precisely through the example of the property that we will begin to demonstrate how well-being, the fruit of collective work, goes to a few, first because, in the historical series, the property appears first; then because, according to the order of gradation, it is today, whatever one says, the most innocuous sampling systems.

The word "property" cannot be uttered without evoking... immediately raises the idea of privilege. This is because, in fact, between values that are also respectable, legitimate, and dignified of interest and payment, there is no equality. Thus "the "claim of the owner," says Article 2102 of the Code Napoleon, "is privileged."

Privileged against whom, against what? – Against others

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claims that are not, and which nevertheless enter into counts in the calculation of public wealth. Who

Suppliers? Such an employee at 3,000 francs, in charge of 800 francs rent, exhausting all the neighborhood resources of its credit: Despite an African-style sobriety, He spends 1,000 francs more in his year than he has received. There is force majeure and a complete absence of resources. What will the creditors do? Agree to a reduction proportional to their claims?

– May it please you to act thus, replies the killer to the suppliers; as for me, I have privilege. I begin by taking my 800 francs in full; arrange Take care of the rest.

Thus the security and prosperity of the owner prove not from the creation of wealth, but from a displacement, to the detriment of the baker, the carpenter, from the fruit seller, the butcher, the wine merchant, the tailor, of the shoemaker, the haberdasher and other people without privilege, although at least as interesting as the pro-owner.

We've seen worse: the owner seizing the Furniture that is still owed to the upholsterer by the tenant:

because that is his right.

Instead of a residential rent, suppose a rental industrial, a vast business, leases to long term and a forced transaction between the occupier and his creditors; Suppose bankruptcy.

The owner's advantages, in this case, increase. precisely because of the loss suffered by its co-creditors. The law act as the supreme arbiter of the situation.

REAL ESTATE \$

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has)

Thus, he can demand the termination of the lease, destroy therefore the fund which, in the hands of the trustee, of the composition agreement or the assignee could have safeguarded to amortize or reduce liabilities, in whole or in part.

Or he may demand the immediate deposit of all the remaining annuities until expiry

And yet, he has his six months' rent paid in advance, privilege-light for the current: no loss to compensate for in the past, there is no disaster to fear in the future.

The newspaper La Presse of September 11, 1863 cites an example of a terrible application of the aforementioned privilege:

A question that is stirring up the legal world and also the business world has happened in the last half-century lately with great intensity, and we believe it would be appropriate to put a stop to the regrettable controversies to which it gives rise, in making them definitively settled by law; This is it: In the event of the bankruptcy of its tenant, the proprietor. Does the owner have a currently due debt that... allows for immediate payment of all Rents that are due and even those that are yet to become due?

The question having been submitted, by referral from the Court of cassation, at the Imperial Court of Orléans, this Court has enshrined the owner's rights in their broadest scope large.

– It is not simply a privileged right based on Article 2102 of the Napoleonic Code, which the decree devotes to profit of the owner, for all rents, even if not due; the Court of Orleans recognizes the owner's right to bring an action against the bankrupt or his trustee in a direct action aimed at the payment of all outstanding rents and of all rents due, otherwise to immediate termination of the lease agreement,

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The case referred to the Imperial Court presented circumstances of fact on which the tenant, in order to postpone the requested termination, to delay the failure to pay, disastrous termination for the liquidation of its bankruptcy.

The owner demanded immediate payment of approximately 58,000 francs for rent due until the end of the lease. This payment would have absorbed, had it been made, beyond even the bankruptcy assets. Paid into the hands of the owner, this sum constituted for him, by his interest alone, a considerable advantage.

On the other hand, the tenant alleged that if, by the fact:

However, the remaining guarantees he had were of a nature to...
to protect him from any serious fear: – 1° The im-
furnished, rented for six years and for a period of twenty
years, had been considerably increased, in its va-
their sale or rental, through improvements including the
figure exceeded 20,000 francs; – 2° the total value of
The rents granted by the trustee amounted to 5,000 francs.
instead of 2,800 francs, the original rental amount;
– 3° finally, furniture superior to the bankrupt's furniture, of
goods of a value at least equal to those which
furnished the building during the bankrupt's period of enjoyment
were sufficient guarantees for the owner.

All these considerations were not apparent to the Court of
A reference that could alter the solution to the question.
The court only granted the bankrupt a three-month extension.
and to the trustee to satisfy the payment request;
and, in the event of non-payment within the said period, she pronounced
the termination of the lease.

Following this ruling, which deprived the tenant of all
with hopes for future commercial success, this one has given itself the
dead.

Dura lex, sed lex; the protests against this
Exorbitant privileges are part of all points:

\

REAL ESTATE 97

prosecutors' offices, chambers and courts of commerce
commerce, assemblies of notables; we have here a
a petition addressed to the Senate on this subject. However, this is not
'not the biggest enormity of privilege.

The farmer who drained, fertilized, marled, limed, irrigated,
wooded, cleared an area and doubled the value of the land,
has only one right upon the expiration of his lease: the right to pay
to the owner the interest on money and labor
that he, the settler, incorporated into the land of the master, to
unless he prefers to leave without compensation or remuneration
scholarship for his efforts, his capital and his sweat.

With regard to the community, this right of access (all
that which unites and becomes incorporated into the thing belongs to the pro-
(private) is taking on frightening proportions. Let's take

The city has reportedly spent two billion in sixteen years to beautify themselves, to give themselves air, light, and promenades, squares, sewers, sanitation and of health: inexchangeable pleasures, imma-
"The realities," the old economists used to say.

But the owner said: – Materials, non-exchangeable, he said; I'm not that spiritual.

Indeed, the scarcity of housing, the advantage of the terrace on the edge, sold for 1,000 francs when they are not worth only 100, being enclosed, the big day, the ventilation, the proximity of a garden, a haunted street, fashion and the enthusiasm on top of everything else, all things considered which the owner did not spend a penny on, have were attributed, categorized, rated, and evaluated by him to his budget.

This added value, created by the competition and the contributions

28 CH, I – DISTURBING SAMPLES

goals of all citizens of Paris, rich and poor, Without exception, all 50,000 landowners have placed in their wallets and safes. so that the inhabitants, after having paid in capital the two billion in works, will pay for it in perpetuity. interest at 10 and 15 of the 400 to the owners, who did not have them Not provided.

Why doesn't the community reserve the Capital gains it creates? 2 billion, at 5 per 100, that's 100 million in revenue. With that, the city of Paris could eliminate all its municipal contributions. What's the point of pushing the exam any further? There's no of possible ambiguity: ownership removes from the work col- it reads more than it contributes.

| II

It is not enough to simply state a fact; it is incumbent upon- It is up to the economist to explain the reason and to demonstrate – the legitimacy of a reform.

The excellence of the property above all others means of production stem precisely from the fact that the peoples, at the time of Roman law, the basis of our Code

Dear friend, so far away, what was our economic situation before?
the constitution of industry under the First Empire and
The Restoration? France, essentially agricultural,
subjected to fragmentation by the great liquidation of '89,
had little or no trade.

REAL ESTATE 29

The ideal for the peasant was to gather on his estate or
his plots all the crops necessary for his consumption
food; he had, as much as possible, grain, and
vineyard, hay, hemp, fruit, vegetables, a
house. Buying nothing was comfort; those who
Those who had surplus to sell were the rich.
To satisfy this mode of organization, the associations were forced to
ments to the detriment of production; such soil suitable for
Wheat was planted in vineyards, and vice versa, history
to have everything you need at home.

Wise ancestors, through an anti- division,
cipé, the subdivision of their children in accordance with the
principle that everyone needs a handful of each
a kind of culture. Lacking the wisdom of the fathers, the
The Code had foreseen this case; the second paragraph of the ar-
Article 832 states, in effect:

It is advisable to include in each batch, if possible,
the same quantity of furniture, buildings, rights or
of claims of the same nature and value.

Some wills were annulled for failing to recognize
this prescription.

What would the legislator do today? Contrary to...
that of 4804, it would stipulate: | |

The batches should be grouped together as much as possible.
of homogeneous values, so that the land goes to
the farmer, the factory to the industrialist and the mobile values
hours to the merchant. Thus the paternal fortune, to the
instead of becoming a source of income in the hands of children
idlers will continue to serve primarily as an instrument of
work.

There is a whole revolution at the heart of this difference in the way of understanding the best subdivision of inheritances; it is proof that in the past people lived off the owned, lands that today we live off separation industries, division and specialization of Work, in short, exchange. Legislation must to follow social transformations under penalty of raising unanimous protests. That is why the privilege of property, surviving its preponderance as An economic element, it becomes odious, incompatible. But while also pointing out current and future abuses, Let us be careful not to overlook the services he has rendered. in the past. If we consider population growth as a symptom of well-being, the most beautiful period of France's period is from 1821 to 1826; in those five years, The increase has exceeded one million. The country, recovered from Napoleonic exterminations, he develops a taste for life; the The fragmentation of national assets scatters ownership in everyone's hands. The distribution is almost equal-silence: proof that public wealth is an issue distribution is at least as important as production. Owner privilege, the complication of the procedure when it comes to selling, alienating, exchanging, donating-. to maintain property within families; usury Jesuitism struggles to gain traction on such a value. guarded. General well-being remains.

Consider, on the contrary, what has happened since 1852. with our securities, fluid as water. The Saint-Simonian plunder devoured 8 billion in savings of the country, and the monastery has captured, captured more goods than she had before 1889. Concentration of wealth

MOVABLE CAPITAL 34

in the hands of a few; explosion of pauperism,

– despite the marvels of mechanics, grouping and of the division of labor: decide the problem of the distribution is not insignificant.

–

\$2. – THE QUOTA OF MOVABLE CAPITAL

[IT

As long as ownership is no longer the main driving force of the working class, its share of the spoils, so shocking whatever it may be, it is neither the biggest nor the most disastrous. Since movable capital takes precedence over real estate, that is to which we must look for the large accumulations of fortune and disruptive levies.

Property must be considered from two perspectives: view: as a working tool or as material for rent. The ownership of tools is as irreproachable as any element of production. The property-Rent is the only thing at stake in our review. The small colon does not distinguish his gross product from his product net; he confuses the income with the selling price Remuneration of the workforce. Deductions only become clearly apparent with leasing. However, rent of the earth is the least of all forms of prelibation; it rarely exceeds 3 out of 100, except in the urban fantasies, subsidized by taxes.

Along with real estate ownership, appears the mortgage, a movable asset that the constitution owns

32 CH, I. – DISTURBING SAMPLES

The building owner is forced to call for help with the service and traffic needs. However, the hypothèque still participates in earthly fixity. Thus it affects the entire property, not an equivalent parcel-slow, liquid and mobilizable; it follows the building in no matter which hands it passes; it is privileged against the fiduciary and unsecured claims; among several Registrations are ranked according to dates. The benefit avouable is 5 out of 100.

Commercial lending, more mobile than any of the va-their previous ones, without preference or privilege, can legally increase to 6 out of 100. – Note that the The legislator, here as in most cases, observes and sanctions a PAU use that it does not impose an idea criphon.

Industrial partnerships, movable capital par excellence, governed by the Commercial Code, it knows no limits nor to its profits or its losses,

– It follows from these comparisons: 4° that a pro-value the more protected it is by the

all the more so since the displacement and the waxing are show easier. Thus, money, in the hands of the pre-small-time operator, becomes the suction pump of the entire substance of the worker, stopping only from-before anesthesia and death.

MOVABLE CAPITAL 33

4

IV

Movable capital has triumphed over property, which it dominates through mortgages, discounts, loans, and even, since fifteen years, through sponsorship, he in turn became an economic engine, and consequently a power-sant organ of grasping in the collective product.

The profit from industry and commerce does not rot less than 10 out of 400; it has no limit in the upward direction; the average is 20 to 30 of 400. Let's reason about the number 20, and do some calculations.

Woolen fabric, -before reaching the consumer, to

passed from the hands of the farmer to those of the transporter-trans-

carrier; from there to the factory that processes the wool into flakes, then to the one who spins it, then to the one who weaves it, finally to the tailor: that is, not counting the sheep farmer, five essential specialties well honed by the division work. Assuming a large manufacturer bringing together all the shaping processes in his factory, he counts no less its profits like the small ones that follow one another and a-trade from workshop to workshop. The labor or price of returns, therefore finding itself charged five times with a levy-ment of 20 of 100; so that 1,000 of shaping sc pay 2,000 at the last sale.

The consequences are easy to deduce: two categories-producers' ries contributed to the manufacture of the

Cloth: 4° those who have only their salary; 2° those who

enjoy, in addition to the cost price, the 20 for 400 of profits.

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They can, in turn, buy each other's goods. products; they are at par. But first of all, one notices—believes that, in exchange, their alleged benefits are offset and cancels itself out; each pays, with their 20 out of 100 of profit, 20 out of 100 of his partner's profit. Hence the economic axiom that throughout society, the Net product and gross product are one and the same; the concept income falls under the domestic economy, not under political or social economy. Adam Smith and J.-B. Say had had some kind of perception of it; Ricardo to He did better: he reduced the annuity to a simple basic right. thinker taken from the lands and instruments of pre—first quality, in order to allow the tools and the cul—last-class techniques for producing at cost price: something similar to a customs duty.

V

If the annuity recipients are simply being duped wage laborers are, in fact, victims of an illusion. times of an expropriation. How indeed to buy back 200 for which only 100 was paid? How can one work from a from one end of the year to the other when production lasts six months Is that enough for those who are the only ones with the means to buy?

When problems arise with such simplicity, The solution is obvious to everyone: there's no need to search—dear here greater forces in mechanics, in the organization of the workshop and the improvements of the out—tillage. Assume the staff is doubled and there is production

MOVABLE CAPITAL 35

Even if there are four times as many, the distribution will always be the same: a plethora Bankruptcy at the top, unemployment and poverty at the bottom. For—Why don't such peremptory facts break the silence? In everyone's eyes? That's because the disturbances are their effects are ricocheted off in very unequal ways.

Our society, so foolishly infatuated with pretensions

Property privilege,
Mortgage privilege,
Tax privilege,
Privileges regarding salaries and service personnel,
Privilege of expenses for the preservation of the thing,
Privilege of food suppliers,
"Bank privilege,
Credit Fonefer privilege,
Railway privileges,
Dockside Privilege, |
Omnibus Privilege,
Privilege of gas companies,
Cruise Ship Privilege,
Privilege of ministerial offices,
Privilege of oil changes,
"Prioritizes powders and tobaccos,"
Display privilege,
Privilege of the sweep,
Lawyers' privilege,
Privilege of funeral homes, etc., summer.

Unequal privileges, gnawing away with an unequal appetite
one on top of the other, and ultimately on work,
the basis of all wealth and all income.

Alongside legal monopolies, enshrined in law-

100,000 francs and the greaser at 25 sous a day, the Marshal of France at 430,000 francs and the tourlourou at 5 centimes, the minister at 100,000 francs and the suriumé—starting from scratch, the artist commissioned by the Institute and the rapin, the high-wage worker, and the machine operator the bare minimum. One takes too much, by a hundredth. the other for a hundredfold.

VI

Expiation, inflexible as a mathematical theorem—
matics. It relentlessly pursues all usurpers. The
High-paying professions appear, at first glance,
the most favored; but economic inevitability soon sets in.
Not to reverse the roles. To the big winners, Long Islands.
Unemployment; small profits, permanent poverty.
In Paris, the tailor can always work if he agrees.
Endless reductions in labor costs. A man
The party was citing households where, in the dead
During the season, the husband and wife gave eighteen days' worth of work.
fourteen hours for 42 francs; that is, with the small items
supplies, fuel for heating the tiles and
Lighting. 2 francs per day per person. 4 francs for
The father and mother; 6 francs if you have a grown daughter
good seamstress; or finally, at 300 days of work per
. year, 1,200 to 1,500 or 1,800 francs annual salary.
How many jewelers, engravers, bronze workers,
Do typesetters manage to earn such a sum?
After deducting unemployment benefits?

#

MOVABLE CAPITAL 31

The problem, as we already understand, would be that a
| A day's work is paid for a day's work. Thus
would each producer be guaranteed placement of their
three hundred working days per year: public wealth
that, that is to say the quantity of value created, could
This would increase, in this respect, from twelve to twenty billion each
year, by eliminating unemployment. That if, in these
conditions, mechanics, machines, the improvement—
the equipment allowed workers to practice a trade
to double their production every day, the col- wealth.
lective would really still have, in this profession,
doubled. But we are committed to our aristocrat—

our share of privilege. So the situation can be summarized as follows:

High wages lead to unemployment; commerce and...
the industry's major beneficiaries, bankruptcy and ban-:
queroute; to rich nations, pauperism.

Vanity, it must be said, takes up as much space as
ignorance of the causes that maintain the state
a mess that we denounce. Who doesn't congratulate themselves on not being
Not at the very bottom of the ladder? Who would even consider the idea?
To see the lower classes rise up to him? He
You should see how jealous the workers are of the dike.
professional. – I don't work in cellars, me
said, frowning, a carpenter to whom I...
I was asking someone to come and put down a bottle rack; it's
Fine for the city dweller; I, on the other hand, am a craftsman.

The first need of the French is to create for themselves
great men. During the June uprising, a
A squad of national guardsmen had just crossed a
_ abandoned barricade, partially demolished; a straggler

8

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notices, amidst the cobblestones, a scrap of red flag
fixed to a stick; he takes it and carries it away. When he
As he arrived at his post, his comrades-
They start in great tumult; a cry rises: He has taken a dra-
Skin to the insurgents, he took down the flag. The drummer

"7 bats in the fields, the guard presents arms. No one, well
Of course, he is not fooled by the heroism of the militiaman, who does not
knows what to do, unsure if it's an ova-
tion or a position being prepared for him. Without a word of ex-
plication, by a general, spontaneous, electr- movement
The conspiracy grew, eventually reaching a fever pitch, bordering on enthusiasm.
the company felt the need to have a hero in
his ranks; a trick of fortune sent him

,ya Thersite; she improvised an Ajax. The cross of the
Legion of Honour, seriously requested, no less
Seriously awarded, it transformed the farce into an apotheosis.

The national guard and his valor remained committed to history.
Loire.

\$3. – PARENTHESIS: THAT EQUALITY OF CONDITIONS RESULTS
ON THE ORGANIZATION OF A SOCIETY BASED ON EXCHANGE;
THE MECHANISM OF INDUSTRIES.

VII

A long experience with hierarchy, corroborated by
this ridiculous vanity we are talking about, makes the insti-
tutions survive well beyond the reasons that gave rise to them.

evoked the establishment. We have become accustomed to persunnifying
each industrial advance in one or more individuals

INDUSTRY MECHANISM 39

of whom we have made masters in the double sense of the word, ma-
gister et dominus; it was the natural corollary of the orga-
political nisation. Even though the citizen recognized
governing leaders, likewise the worker, have become in-
filmed in front of head producers. The privileged few did not
missed opportunity to take advantage of this provision of
minds and to formulate their claims to greater
shares, under the pretext of property, dignity, capital,
talent, genius, personal service
or through ancestors.

Capital, a broader term than the word property,
Although it is not synonymous with it, it in turn came into
the development of economic categories. That's him
which formed the strong Arts and Crafts society, ante-
laughter at the subjugation that we denounce in this book.
In turn, he too had to drop back in front of a phenomenon-
leads superior, predominant, circulation, exchange.
The master of industry, the magister, that is to say the producer
encyclopedic author, professor, initiator, scholar,
is and always will remain – the master of the estate, dominus,
privileged owner, advantaged owner, beneficiary of benefits
is being downgraded and must disappear in the new
organism, because we no longer live today-
d'hüi of capital rather than property. |

We wrote about this in the Specu- Manual
Author:

By WORK, we commonly mean the way in which
from human hands to matter. Thus the plowing of the
earth, stone cutting, ore extraction, the

wells, sowing of grains, grafting of ar-

A0 ® CH, I. – DISTURBING SAMPLES

Bres, are work. That's the point of view, moreover restricted, which has come into use to designate as special—under the name of the working class, the mass of manufacturers, craftsmen, farmers, winegrowers, day laborers, all those who, as they say, put their hand to the work.

Capital is defined as accumulated work. This will...

leads this category to the previous one and amounts to saying that

The production of capital is none other than the production of labor even.

Thus the blacksmith employs, in the exercise of his profession—sion, raw iron, coal, tools; it is, with the money that serves as its working capital, its capital. His craftsmanship, the way he works the iron, that's his the actual work.

—But the coal he burns, the iron he forges, are the the result of previous work similar to his. From a on the other hand, the carts, the axles, the cart fittings carts and wagons that he delivers to the farmer become—They provide the latter with production tools.

so that, in the general system of the economy, capital

and work become one. What is produced, coming out of the in the hands of one, becomes raw material or capital, in—passing into the other's hands. The cottons, the wools, The product of the settler or farmer will be the capital, or of the less part of the spinner's capital; the threads, product of These will become the weaver's workable material; the

canvases and sheets, a product of the latter, will form the — raw material from the clothing workshops for linen

Gerie and clothing.

So capital is the material on which and with the-
which one works; the work itself is the way
new information on this subject.

»

Thus, all the operations formerly categorized under your

Special names of ownership, capital, are reduced and

Es

(S
MECHANISM OF INDUSTRIES A

are subordinated to this superior element, exchange.
The market or saleable value of the goods is not determined
than by delivery or change of ownership. That's why-
what the merchant, laden with goods, can become
insolvent and failing, something that was not seen when the |
property was predominant and that the owner derived
all of his funds, for then the holder enjoyed simple-
the ability to live for several years without anything
to do, having everything at gngo's place.

This reversal of conditions deserves our attention.
Let's stop there for a moment.

Since we live, unlike in the past, particularly-
binding of the waxing of the products, anything that interferes
and hindering trade is anti-economic: that's why
We have described the samples as disruptive.
unequal, whether they come from rent, dividends or
disproportionate salaries. Equality is the only basis
of the new regime. It lies at the heart of diversity
even skills. 5

The apprentice carpenter is a producer at twelve years old, the
doctor at thirty. If both work until the
The first, in his fifties, will have thirty-eight years of activity.
to settle the twelve years he remained unproductive;
the second will have to pay his dues in twenty years of service
thirty years of spending and studies, in accordance with
the principle that each profession must cover its own costs.
The distribution balance is not violated if the wages

4/20. What is a Newton? A man whose education—
This development cost humanity five thousand years.

One cause of the exorbitant differences we see,

|,
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as for remuneration, between the various professional categories
professional expertise, it is said, stems from rarity. But the claims—
The value of talented people decreases with competition and
multiplicity of scholars, like gold diminishes before a
Increased production from gold deposits. The
Levelling comes through education. Already the workers
mechanics, carpenters, stonemasons, sculptors,
are more or less designers, composers, architects
texts.

To direct the construction of a road, said Mr. Du-
walnut, it might be better to have a pioneer and a
postilion, rather than a newly graduated engineer from the Corps of Bridges
and roads.

+

Does this mean that so-called liberal specialties must
disappear? No, that would be returning to the confusion of
responsibilities. Our industrial state is advanced enough to
to support this division of labor; alongside the manufacturer
of chemical products there is room for the expensive chemist-
choir; and the manufacturer of optical instruments must not
"not necessarily being an astronomer and physicist. Only—"
how if the claims of men of theory, under pre-
texts of pure science, become too high, the con-
The currence of their abilities will bring them to their senses.

Moreover, in a free, autonomous society, there is
no preferred professions of wealth. The calculation of
the economist who estimates it at 87 cents per day and per
Per capita: The share of income due to each individual,
is true of any productive specialty.
Science, the arts, and literature have their proletarians, their
the destitute, their ragged clothes, as well as the labor

manual; between the chorister and the first tenor, between the sculptors and painters, members of the Institute, responsible for decorations, medals, and the scoundrels reduced to the bric-a-brac customers, between the director of Chemin de iron and grease, calculate the sum of the profits and that For individuals, you will reach 87 cents of income family, per day and per person (3 fr. 48 c. for four people). Fortune, at least, is always the A reward for merit? We appeal to the favorites. themselves. How many charlatans, a disgrace to the body! dical, ride in a carriage, splashing with conscientious doctors to whom stubborn work does not give enough to live. Strictly speaking, there is no aristocracy; there are only aristocrats.

VIII

In a series of facts of the same category, subject
* to a common law, there are relationships of precedence and of posteriority, of principle and of consequence; but of
* Hierarchy, period. Nutrition fuels the circulation of blood, which maintains and repairs the organs, spreads the strength and life in all parts of the body; the hand does not command the heart to beat, nor the head to think to digest tomato; each function is accomplished by virtue of a natural law, not by way of hierarchical command-rarchic. The apologue of Menenius Agrippa, despite The application made by its author is a high environmental quality (HQE) semi-egalitarian.

A4 CIE. I, – DISTURBING SAMPLES

Returning from people to institutions, we say that the current productive world no longer lives by the property and the privilege granted by its great men. Our key asset is circulation.

We can compare the economic society to an im-a machine endowed with its own motion, perpetuating tuel, as in the world system; each piece receives and transmits the movement in turn, is at once effect and cause; rotation is everywhere, the driving force is zero Part! Look at the railway! Squads of conductors baggage handlers, mechanics, drivers, provide traction services; the road workers, bar guards-Signalmen and switchmen ensure the safety of the track;

weighers issue tickets, load and unload the goods; the workshop workers make the repairs; wheelwrights, carpenters, upholsterers, painters, con- Machine builders manufacture rolling stock; the miners supply it with fuel; the engineers- Engineers, pickers, earthmovers, masons, built them earthworks and engineering works; forges and high places" Furnaces converted the ore into rails; vegetation centuries ago, the railway sleepers were produced by the lumberjacks, pit sawyers and others cut timber to length and of thickness; the rural roads, the main roads of land and water, stations, ports, docks, like These were all precursors, preceding and encouraging it. the establishment; they continue to bring him all sorts of things points of the territory, by the road transport, the boats, the mes- wisdom, and goods and people; they are like so many tributaries of a great river: the drying up of

INDUSTRY MECHANISM 43

tributary streams would dry up the main course
cipal. | | |

All industries touch each other, penetrate each other, and... bound by a close solidarity. There are about five a number of specialties in the building industry, in focusing on the categories of workers employed in the chan- third. But this is only a tiny fraction of the professions concerning the building; we do not understand the following Sales: stone quarrying, brickmaking, pottery and pipes, tiles, terracotta and earthenware, roof tiles, sand and pebbles, lime, plaster, laths, nails, slatted, planks, Slate roofing, felling, cutting, sawing of structural timber and carpentry, scaffolding, pins, glue- strong, extraction and handling of lead, zinc, iron, sheet metal; charcoal and coal for the trade- metalworking, brick firing; hardware; pottery; extraction, sawing, cutting and polishing of mar- bres; manufacturing of colors: zinc white, ceruse, red lead, vermilion and others; oil mills and varnishes; products chemicals, wallpaper, paste glue; glassware windows and glass; extraction and cutting of paving stones; trans- carrying of materials.

Where would this nomenclature end? We could ask ourselves that. to also include the manufacture of tools, machines, cranes, capstans, the products consumed by the ou- DIY stores: food, shoes, hairdressing, clothing; letterhead and invoice printing; all

Compasses, levels, pencils. Then, going back to science
In pure form, we would encounter statics, dynamics, the
chemistry (composition of cements), mineralogy, the me-

8.

is

_ CH. I. – DISTURBING SAMPLES

tallurgy, geometry; that the arts: drawing, the
sculpture.

Enfo, starting from any industry and seeking
all those that derive from or are related to it, we
we could, through an unbroken chain, traverse
the full extent of human knowledge, to enumerate
everything that man knows how to do.

Reciprocity of services, mutuality and solidarity
The producers' rights are the conditions of this great
A movement that sweeps through economic society.
This charming anecdote, recounted by Franklin, will...
to make this truth tangible:

The skipper of a longboat that was sailing between the cape
May and Philadelphia had done me some small favor.
for which he refused any kind of payment. My wife,
upon learning that this man had a daughter, he sent her to
He presented a fashionable hat. Three years later, the boss...
finding at my home with an old farmer from the surrounding area
Cape May, who had passed in his longboat, spoke of the
bonnet sent by my wife, and told how her daughter
She had been flattered. – But, he added, this bonnet cost
"Very dear to our canton: – How so?" I asked him.
"Oh!" he replied, when my daughter appeared in the assembly,
the bonnet was so admired that all the young per-
Sons wanted to bring some from Philadelphia; and we
My wife and I calculated that the whole thing didn't cost
Less than one hundred pounds sterling. – That's true, said the farmer,
But you're not telling the whole story. I think the
The bonnet was of some advantage to us, because it is the
the first thing that gave our daughters the idea to knit
tinsel gloves to sell in Philadelphia, and
to procure caps and ribbons by this means; and
You know that this branch of industry is growing every
days and should have even better effects.

I was quite pleased with this example of luxury, because not only were the girls from Cape May becoming more... reuses by buying pretty hats, but because that also provided the Philadelphians with a supply of gloves hot.

IX

The body of theoretical knowledge, the processes practices and great works that have been bequeathed to us by previous generations constitute the capital of humanity manité.

—

Imagination is frightened, says Mr. Horace Say, by the extent research that would need to be done in order to show all the work that was necessary to bring about its perfection the least of any products whatsoever, in one 'branches of the manufacturing industry in our societies modern. ' |

Let's consider navigation. For a ship to... brings from the other hemisphere the products that are lacking In our case, we had to invent the art of working the wood, metals; that the properties of textile plants, the means of making ropes and sails; that the best arrangement to give to be recognized the hull to allow it to fight against the winds to milk and to advance despite the storms; it was necessary that Physics revealed the compass to us, which astronomy... taught us to be guided solely by the inspection of stars on a shoreless sea.

The sciences most distant, on the surface, from the

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ordinary practice, provides us with data from a invaluable usefulness.

cost longer, more patient efforts than the calendar-drier. However, there is none whose enjoyment can be acquired today at a lower price, and consequently, it became more necessary. How then? How can we explain this change? How does the calendar-drier, so useless to the first hordes, for whom it sufficed of the alternation of night and day, as well as of winter and of summer, has it in the long run become so indispensable, so little Expensive, yet perfect? For, by a marvelous accord, In the social economy, all these epithets are treated as duisent. s

So that the work necessary for the production of the calendar-Drier was to be executed, was to be possible, it was necessary that the man found a way to save time on his first occupations and those that resulted from them immediate. In other words, these industries needed to: became more productive or less costly than they were not at the beginning: which is to say that he first, the problem of production had to be solved. calendar on the extractive industries themselves.

I don't need to add how civilization, that is to say, the social fact of the increase in wealth, multiplying our affairs, making our moments more and more more precious, forcing us to keep a perpetual record and The calendar, a detailed record of our entire lives, has become... all of the most necessary things. We also know that this admirable discovery has aroused, like its natural supplement, one of our most important industries-

enchanted, watchmaking. (P.-J. Proulxon, Contradictions) economic.)

Thus, industries, like races, have their lineage.

THE SAINT-SIMONISNE RAID | 49

tion. We can say about navigation and the calendar as with Newton: These are inventions that cost five thousand years of work for humankind.

In this immense workshop, each individual has their task determined, defined; he is, rightfully, the owner of the tiny portion of products that falls to him. So that the rotation does not stop, this portion must, if However small it may be, it remains entirely within him. We have already Two types of disruptive sampling were observed: the

wage inequality. As long as there hasn't been any more...
Very much so, the company was still able to move forward at a fairly good pace.
cheerful, since these are institutions as old as
work, while pauperism is a modern invention.
last. Where then does our distress come from? What legitimate tribute-
We can be asked when our landlords,
our directors, our inventors, our industry leaders,
Are our trade intermediaries adequately supplied?

4. – THE SHARE OF THE SCUMBERS

X

The excessive levies that we have just mentioned-
gnaler are attached to institutions that have emerged as they are
social spontaneity, on the same level as machines,
The corporate grouping and the division of labor. It is-
It would be pointless to complain: humanity began by

Fr

50 CH. I – DISTURBING SAMPLES

* to create gods, priests, kings, castes,

masters, in short, in the spiritual realm and
in that of the temporal; whatever the naturalists may have said
realists of the eighteenth century, continuators of the Bible
and defenders of original perfection, the ogre is
in front of us, not behind us. No doubt he would have been pre-
It is advisable to start with equality, freedom, and autonomy.
Apparently, the genius of the race did not include it.

In any case, there is no reason to incriminate in the
past intentions and attributing our miscalculations to a
caste or class perversity. We are all res-
ponsible and united in a situation which, at the end of
account, gave back in its time what it could give-
ner. That's another matter for what we have left to say.

How speculation, starting from gambling or betting to abou-
The rampant fraud and theft has covered the country in ruins.
under the influence of Saint-Simonianism and for the benefit of Israel,
This is what we have explained at length in

courts, whose natural place here would be in the form of chapter, was only the chapter forming a volume of 336 pages. We will simply give a quick overview. summary of ways and means.

XI

|

The Constitution of Financial Feudalism. – The pre-
The first point to note is the appropriation by the coalition
banker of all the major machines of national labor.
We made it the subject of our introduction. We

THE SAINT-SIMONISM RAID 51

We will give a synoptic table of it here, because we
One cannot overemphasize the things that the official economy
Cielle stubbornly refuses to see or hear.

Before 1848, monopolies were few and far between; there were
the canals, the Bank of France, some companies
railways, too weak to crush river transport,
urban monopolies of gas or cars, fog-
tilles against which, however, the liberal economic school
Mique was in a state of permanent revolt.

The Bank of France and its meager branches were
competed with by nine independent banks established in
Rouen, Nantes, Bordeaux, Lyon, Marseille, Lille, Or-
Léans, Le Havre and Toulouse. Today. All the ins-
collective credit institutions were bought back, amalgamated,
merged, concentrated. Privilege envelops the country
in full force. The Bank of France must have pro-
chaining at least one branch per department.

The three mortgage lending institutions in Nevers,
Marseille and Paris have been reduced to one for everything
The Empire.

Forty-two railway companies, which
they themselves already contained mergers, were, of-
then 1852, melted into six great commandments in-
industrials, to whom competing channels were handed over, where
they could worry the railway monopolies; té-
minus the Canal du Midi, from Bordeaux to Cette, ceded to the

The Bank of France and its branches, that's the whole the country's circulation delivered to an institution headed by a in an autocratic manner by twenty-two people, governor, sub-governors, regents and censors.

82 CH. I. – DISTURBING SAMPLES

The mortgage loan, or long-term mortgage—the library, is monopolized in the hands of a government company born by twenty-four proconsuls.

All transport is concentrated between the six large railway companies, administered by one hundred and thirty-six sovereigns.

When we talk about the number of administrators, It's actually the number of places that matters. The fee

Financial duality has indeed invented improbable accumulations blabbery due to its sheer enormity. We have cited, in the Speculation in the courts, the example of Mr. Émile Pereire, who governed nineteen countries in 1863 Companies and three and a half billion in capital.

One of our friends was curious to know exactly The state of high finance: banks, companies credit institutions, ocean liners, railways, large factories, large metallurgy, gas, companies of some importance whatever it may be, are concentrated in the but of one hundred and four—twenty-three (183) individuals.

These one hundred and eighty-three characters have in an 'absolute' way of capital agglomerations that they manage, representing more than twenty billion actions and obligations during the issuance period, that is to say of the bulk of the public wealth, and especially of all large industrial machines through which the rest of the production, known as free production, is obliged to pass.

Abyssus abyssum invocat. The Ban monopoly that creates the monopoly of third-party merchants ture. The Crédit Foncier privilege excludes property owners silences already mortgaged for the benefit of those who are not

No. Railways have their favorites and subcontractors. for suppliers. Imperial Messageries, services State-subsidized maritime companies created the Forges and Mediterranean shipyards for the construction of their equipment.

The Parisian Gas Company reserves a crowd of establishment and construction privileges.

Water distribution companies in large cities act similarly. The Marseille Docks impose-sent to the merchants, not only the warehouse, but their port staff, whose customers pay dearly services, without the laborers being any better off, Far from it.

Thus competition, this great law of labor, has made Everywhere there is room for coalition and hoarding. We we have described at length, in a previous publication- This system of subjugation, which cannot be too easily understood, is a dangerous one. to remind the public.

And now, let the Hi customers enjoy themselves res- Limitations on the duration of their deadlines. – That's freedom "From the Bank," replied the waiters. the financiers.

Railway travelers, shippers of goods, fill the air with their clamor against molestation, surcharges, preferential treatment, and the treatment of preferential treatment, tariff and specifications violations the responsibilities of the directors. – It is the freedom of companies! growl the bulldogs assigned to the guard of the nabobs' safe.

An employee, dismissed without cause from a company

54 CH. I. – DISTURBING SAMPLES

any one directed by one of the one hundred and eighty-three proconsuls, can no longer appear anywhere in the Big industry. – Supply and demand! they reply the Jesuits of liberalism.

An unfortunate customer, assaulted in his office against all rights and laws, he said: If I plead, the the company has a legal dispute; whether it loses or not

all exceptions; she will drag out the case two years. I will be of my time, of my advances. In ga-
By being a grievance, I will lose even more than the claim is worth.
cation. We must therefore let ourselves be strangled without saying a word!
– Seek redress from the justice system; it is the equality of-
"Before the law," screams the lackey of the financial scribe.

O Blanqui! O Bastiat, if you had been witnesses to
This depravity and this derision, you would have come to
we shouted at each other: | |

To the attack, comrades! And let's start by crushing
All of them, boors, great lords, and castles. We...
We will explain later.

XII

The frauds. – After the hoarding, the plunder. The
frauds invented by financial feudalism are such
than ever the imagination of novelists and predictions
The legislature did not go that far. It certainly seemed
For the past ten years, about twenty comedies and twice as many
novels about the plundering of speculation; none

>

THE RAID OF SAINT-SIMONISM 5

_oeuvre.ne s'a élever à la réalité. In É font
In the correctional court, the magistrates found themselves powerless.
more than once, because the law could not have foreseen
acts as revolting as those whose debates their app-
carried the revelation.

Eight hundred forgeries were found in the books of an agent of
change;

Manufacturing of a ministerial approval
to the shareholders by a swindler disguised as a general of
division;

Putting into action areas that do not exist;

Ten million embezzled in a case with a high ca-
a pit of forty million;

Clappers completely unrelated to the company;

Coal and iron mines, costing five hundred thousand francs, contributed to the company by the founders for the price of thirteen million; |

Dividends distributed on capital in proportions
tions of more than one hundred million in less than twenty exercises;

_Duplicate actions placing the burden on the a-
. Mortissement twenty and forty million who have never
. were paid;

Transport of excavated material and materials from a road
iron under construction charged to revenue and product of
traffic;

Immediate discounting of securities, e.g., funds which
do not exist and companies that do not have to carry out the
capital gains promised only in ninety-nine years, to
assuming that they generate capital gains;

BG CH. I. – DISTURBING SAMPLES

Looting of cash registers, breach of deposits, transfers of
accounts allocating expenses to establishment costs
operating expenses, with a view to increasing the dividend for the year
and to push upwards in stocks, just at the moment:
where the swindlers decided to sell: ne

Concealment, by a limited partner founder, of
6,000 reserved shares versus 4,000 that he admits:

These are the disruptive and criminal levies that
have dug the abyss into which work threatens to be swallowed up
national. è

The premiums artificially created by speculation and
In financial slang, fraud is called surcharges.
Thus, in 1855, the Crédit Mobilier distributed a dividend
dende of 2038 francs. Thanks to the initial investment, the shares,
issued at 500 francs, rise to 1982 during the course of
1856; that's an increase of 1482 francs. Since then,
the same shares initially fell to 300 francs;
It was a minorization (the self is not yet established)
200 francs on the even number, and 1682 francs on the higher number
high price. With 420,000 shares outstanding, it
At one point, there was a loss of 200 million for

Then that 1982 price fell to 160!

Here is the summary table of the pertur- samples
the activities carried out by speculation; we call it: the
raid of Saint-Simonianism.

|
|

|

| Mortgage loan.

|

NAMES OF THE VALUES

Three percent.....,

Four and a half

Four percent...

Department of the Seine...:

City of Paris 1652
1855-60...

Bank of France ee
Discount counter (old)

store sees

...,°e

se

Railway Fund,...
Water Company.,
General stores of Paris...
Chemin et Docks Saint-Ouen...
Docks of Marauille,,

coter eces este

Lyons dre sen aneeu

Lazy midday – tetoeesestotesse

North

crettotetat ttes e

Orléans, init yes

West ons tostereetet eurs ee

Five percent Italian,,

Mexican Bonds,

Dutch Credit

Bank of the Netherlands...

Spanish furniture (antique) ...,

(new)...

Austrian roads ..,.....

Northern Spain ..,.....

Cerdoue-Seville, ..,.....

Seville-Jerusalem.

Madrid-Zaragoza. ss. "sses

Pamplona-Zaragoza.....

Portuguese cc... . essrsove

Victor Emmanuel

*"ervstcoseeoss

C]

South Austrians-Lombards
Guillaume-Luxembourg ,... ,...

More

high courts
Since
1852

At

Course

December 31st
867

by title

French values

86
107
100
235

1.410
500
4,600
810
1,760
760
20
720
5+0
650

1.982
700
700
620
1,200
1109
1.025
1,550
530
900
390
746
570
800
500
1.060
1,850
896
1.175
1.575

990

» 68
» 99
» 90
» 233
s | 1,210
» 461
| 3,120
» 612
» 1:310
» 620
on) A70
620

535
505
» 406
50,162
» 162
» 19
» 276
» | 1.442
» 980
» 195
723
» 275
» 36

» 977
» 103
280

» 310
535
» 865
518
1.160
» 856
550

D UT
Ds Er 5 5 Qu cs

THE
SEL ru rever ds

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S
SEXES ESTrEE=

+

Difference | Number

of
securities

.900
.000
.0:0
000
000
600

000
000
.000
.000
170,000

34 0:0

85,000
119,000
40,000
16,000

80,000

50,000

20,000

80,000

50,000
5K4.000
800,000
250,000
25,000
600,000
300,000

Total loss

EL
SS228s
©
8

SSS

2222222832

Bb
QT fn 01 The
SSSES

©

102,000,000
86,400,000.
4,000,000
8,150,000
9,310,000
41,600,000
8,000,000
306,600,000
788,000,000
87,000,000
3,875,000
431,400,000
132,009,000

Total French values... .,.,.,. | 4,792,657,000

Foreign values

» A4
» 123
» 285
» 485
» 175
» 175
504
» 65
» 97
» 20
p 83
» 40
p 64
» 40
50
b 340
» 96

Total foreign securities...

59

31
230
255

125
325
453
502
16*
530
587
465
AGR
655
530
345
319

EVE Tres Ci

»
855,000
80,000
40 0: 0
120,000
120,000
400,090
200,000
36,000
140,000
240.010
55,000
70,000
200,000
170,000
750,000
50,000

ste

French values. ,.,.,.,.,.,.,.,.,.

TOGETHER, "we will be dedicated

1,132,200,000

196,650,000
20,400,000

87,000,000
40,000,000
181,200,000
100,400,000
6,000,000
74,200,000
140,880,000
25,775,000
.32,760,000
131,000,000
90,100,000
251,250,000
15,950,600

2,531,965,000
4,796,570

7,324,622,000

58 CH. I. – DISTURBING SAMPLES

For the nitpickers, the men of the comma and the little bug doesn't give us trouble, let's say right away that we have not drawn up a review of re-formal demand, as if it were a matter of making them give throats too gripping, by francs, sous and centimes.

We know that the actions of Orléans, 2nd series, have not not awarded a prize in 1875, the same cannot be said of those of Lyon, from the East and the South. But we also know that the shares of the original Orleans were exchanged at a rate of 8 new ones against 5 old ones, i.e. £,000 francs re-known against 2,500 francs paid; {em for the shares. from old Lyon, exchanged at a rate of 3 new ones for 2 old ones, valued at 1,500 francs, now worth 14,000 francs poured; and those from Lyon to the Mediterranean, mounted at 2,200, then doubled, that is to say 500 recognized francs against 250 francs paid.

We haven't talked about the depreciation of bonds tions, fixed income, and the Crédit foncier, and the che-iron mines, cities, and industrial companies borrowers.

We also said nothing about another category– – category of foreign bonds, which do not yield interest nor depreciation.

Finally, the decline hasn't given up yet.

So that our total of seven billion and a third
is Below the truth.

We would not be embarrassed to find more,
among the compromised capital, half a billion in de-
sastres, whose foundations and depths are equally exploratory
than the increases in the aforementioned values.

And as proof, we are collecting, as the pen flows,

THE SAINT-SIMONISM RAID

/

59

'800 million and more (half a billion), in Island table

below :

VALUES

Credit in Spain..... ;
Commercial Society (Madrid).....
Graissessac in Béziers..... é
Libourne to Bergerac
Lyon to Sathonay.....
Quest Switzerland,sessosonoseosis
Franco-Swiss. ss...
Swiss Railway Union.....
Italian line... issues!
Savoue in Turin..... dates
Bar: elone-Zaragoza... ..,
Tarragona and Montblanch in Reus...
Northwest Spain
Ciudad-Réal in Badajoz.....,
Grauollers in San-Juan.....

Medina del Campo in Zamora.

- from Kef-oum-Theboul.....,
- not

APPROVEMENT. css r.onseoreosoe PR

Ocean Shipyards. Its

Lenoir engines.,,

Essunnes Stationery....., Vono os

Ebro Canal..... Lists

Conflaus at sea.....,

Ports of Brest..... sockets

Boulevard du Temple "

General real estate... ..,

Jardin d'acclimatation....., be

Leather market..... tds:

Auteuit Exhibition..... ue

New district of Luxembourg...

Parisian billing... M:

Seven billion three hundred million plus five hundred

CAPITAL

39,000,000 francs.

16,000,000

2,500,000

50,463,000

42.01 0.000

39,000,000

25,000,000

20.1:00.000

47,250,000

47,000,000

16,000,000

6,000,000

4,000,000

5,500,000

4,000,000

4,500,000

2.01:0.000

2,400,000

33,600,000

5,500,000

20,000,000

4,010,000

3,250,000

12,500,000

10,000,000

5 000,000

305,863,000 fr.

millions, already make SEVEN BILLION L FOUR-FIFTH.

What will be gained from the loans: Danubian, Egyptian,

60 CH. I. – DISTURBING SAMPLES

Romain, Tunisian, from the Cavour Canal, from the Chemins mé-Italian rurals, Lombard Cheinins and a hundred similar combinations whose deficit could still to be valued at over half a billion.

However, let's remain optimistic, and
Let's pass, by profit and loss, another 200 million.
that is, with the aforementioned 7.8 billion,
EIGHT BILLION, a round number.

The Chicananous would still say: all these values
are specifically addressed to France and its surrounding areas
gne, no doubt; but the foreigner has certainly taken some of it.
shipwrecks.

were subscribers to securities at par, which they have
resold with a markup of 25 to 50 percent. Transi-
Let's consider this, though: let's put TWO BILLION on the liabilities side of the law.
foreign; out of eight, we have six left. And it's a m-
minimal, far below the reality. We
However, we accept it.

What we would have done with those six billion, we
We can get an idea of it from a few figures.

The Furniture, with 60 million in capital, leaves
A loss of 218 million on the first issue, € is- to-
to say that with the deficit, we would have made four times as much as...
sogne. | |

Orléans, with 300 million in capital, is losing
431 million.

'Lyon, with a 400 million euro stake, partly fictitious,
leaves a gap of 788 million, which will never be found again-
but: the cost of 2,000 kilometers of railway.

That is to say, if, instead of wasting it on added value,

\

THE SAINT-SIMONISM RAID _ . 61

destroyed today, the six billion loss is well
observed, pocketed by the swindlers, we had
employed in reproductive labor, we would have:

With three billion in public works:

Our national and departmental roads have been rectified.

Our local roads are finished,

It even builds agricultural roads;

Our canals have been completed and perfected; |

Established the most urgent departmental railways
gents. oo

With three billion left for self-employment:

Agriculture would have drained, limed, plastered, and covered its active lands, cleared of uncultivated lands, pierced by roads coppices and high forests, drained its marshes, reclaimed its paulds. a

Where a loaf of bread grows, says an economist, a man.

We would be strong in products and manpower; we would hold—
We would be leading Europe as producers; we do not
would not be shamefully crushed by the treaty of com-
trade and by the successes of Prussia.

This is no longer about proletarians and pot-potters;
It is the entire nation, large and small factory owners,
merchants, farmers, owners, employees, dirty-
ried, which is being brought under control. Will it still be said that the pro-
Is the problem of distribution irrelevant? Will we deny the in-
Anesthetic influence of disruptive samples?
Will we finally dare to argue that politics has nothing to do with
learning from social economics?

CHAPTER II

CONTINUATION OF THE TOPIC: THE REINFORCEMENT OF
POLITICS. — MONOPOLY CONCENTRATION

LS

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\$1%. — IDENTITY OF 'POLITICS AND SOCIAL ECONOMY'

e

—

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Who will rescue us from the clutches of the usurers? Who will
To hold the dealers to account? Who will restore the balance?

the Jacobins, the Communists and the conservatives.

The State! What is this myth, this emblem? Is it a separate, external entity, like the deities of the theocracy, to human society and to the universe itself? The believers in power, in a strong and restorative power, do not are not far from thinking so. For us positivists, we Let us declare that the State is not, cannot be other something that a branch of the social economy, the expression, the summary, the quintessence of the surrounding society, of

ECONOMICS AND POLITICS 63

his aspirations and his ideas. The State, born from an environment economic, can only change with this environment, not by-to please the augurs who claim that politics and the Social reforms are things foreign to one another.

Throughout history, man has made God and his rulers in its image. First, work is enslavement; not only-the product, but also the producer are the pro-the privilege of a caste. Similarly, God is the absolute master of the universe; he directs it according to his whim: he can order in the sun to stop, in the shade of the retrograde gnomon last on the dial, to the dew to moisten the grass without wet Gideon's fleece. The government, monarch-Whether it's a dog or an oligarchy, it suffers no control.

Each people modifies these general data according to his temperament and economic constitution. Among the barbarian hordes, always at war, living by plunder and plunder, the deities rejoice in the cries and the torture of the victims; they feed on sacrifices humans. The greatest exterminator of men becomes the prince of warriors.

Non fœneraberis proximo tuo, sed alieno: you do not You will not do usury with your fellow citizens, but with the foreigner, Jehovah told the Hebrews. The spirit of nationalism The ferocity of this people is bordering on ferocity; it is the holy nation, the chosen race; the others have been delivered into exploitation by the Eternal. God strikes, decimates, exterminates all enemies of the Jews; when the sword Warriors alone were not enough; he sent his angels to their help. But no nationality is strong unless it remains united; Therefore, it must not be divided into exploiters and into exploited. Hence the biblical precept against usury between

G4 CH. 11. – MONOPOLY CONCENTRATION

nationals and the fiftieth anniversary jubilee that abolished the debts. On the other hand, the infidels are exploitable material. table without pity or mercy. Speculation and usury are the rule. essential element of Israelite customs. This race cannot to maintain a homogeneous nationality, confined to the same territory. It needs to spread among the peoples in order to extorting money from them, being incapable of submitting to them work.

Under the beautiful Greek sky, where nature produces
 "Without effort, the citizen is not obliged to argue by a
 arduous labor, his life exposed to the elements. There is no need for either
 of a powerful nationality, nor of severe laws to con-
 to force the slaves to work. Each one was self-sufficient.
 even; the company seems to have been created more for art than for
 usefulness. Each city forms an independent state, Athens,
 Lacedaemon, Argos, Mycenae, Corinth: the federal link
 The lightest weight is a useless yoke. Likewise, Olympus...
 a people of countless, talkative, and amiable deities,
 independent artists, seemingly having no other
 It is a concern to hear the hymns of poets, to be inspired
 the chisel of Phidias, the brush of Zeuxis.

The Romans of the monarchy and the republic, a people
 conquerors, devote a special cult to the god Mars; agri-
 Cultivators and landowners, they invent the god Terme.
 Their institutions all refer to war or to
 property; public officials are of one or the other
 the other order. The citizen, master in his own house, cannot tolerate
 point to state encroachments. Also, no society has
 better achieved the separation of powers, this palladium
 public freedoms. The individualistic Romans have
 again created the Droat, this something prior and

ECONOMICS AND POLITICS 65

superior to the will of sovereigns, according to the ee
 sion of our republican constitutions.

In the Middle Ages, the worker, enslaved to the land,
 He plows and harvests for his lord; he has no rights,
 Neither city nor family; it is a thing, not a man.
 Princes continue to rule by the sword, and God by the

from their corporations and franchises, begin the protest: the labor federation serves as a base and support for the federation of cities. It is primarily against the powers of the earth they wage war against; they dare not. They were once again mixing religion into their quarrels. Fortunately. For their cause, the temporal and the spiritual become one. in addition to one point, because the bishops and abbots are in. At the same time, great feudal lords. Then came John Huss and Luther, the question will be paid PARee that it will be generalized.

Religious reform is a product of the emancipation of work and contemporary political emancipation. See the difference in the writings from this point onward. era. Philosophy eite to its tribunal all the institutions: she asks the priest the reason for his dogmas; kings, why and by what means they reign; to By what right do nobles collect tithes and forced labor? world powers respond first with proscriptions the tions, the executions, the massacres. But always the questions arise, increasingly pressing, increasingly... more threatening: we must finally talk. Princes, kings and priests, setting aside the old baggage of divine right and Ja revelation, are forced to enter the Island the closed arena of the dispute, and to prove, by arguments

4th

66 CH. II. – CONCENTRATION OF MONOPOLIES

and quotations, that they are established for happiness and use– the freedom of all. On which the French Revolution concluded that a nation has the right to get rid of what is in its way trave and lui est onerous. Tithes and cervées are abo– . lies without redemption. The Church and the monarchy descend to rank of simple police institutions, endowed with a budget get that representatives can restrict or suppress to prioritize if that seems to be their wish and interest. general. God and the king, in short, pass into the state of sovereigns; who reign and do not govern don't.

As work becomes more liberated, as ri– as the country develops, the citizen gains in independence. dance and dignity, the notion of the State, including religion is but a branch, retrograde and fading away. Nor a con– _ a chamber of ministers, nor a legislative chamber, assuming that it was composed of the most intelligent minds of the

nation, would not be enough to resolve 'all the questions that

raise the issue of credit organization, customs, circulation-
tion of railways, waterways and ter-
restraints, profit distribution, the high cost of subsidies
assistance. We also see governments,
even so-called absolutes, since the First Empire, of-
order: to the consultative chambers of commerce, of
information on learning, the work of the en-
children, salaries, passbooks, labor courts; to
learned societies, commissions for the study of tra-
public works; to industrialists, jurors for the examination
and the classification of the products at the exhibition; to the com-
financial companies, capital; to economists and
to manufacturers, advice on the extension or degree-

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customs protection. The functions of the government
government issues are returning to society everywhere.

© Today, the absolutism of governments is in
direct reason for industrial and productive inferiority
nations, and vice versa; examples: Russia, Turkey
Quie, the Papal States at one end of the scale; Bel-
gic, England, the American Union to the other.

We have gone through all phases of politics,
from absolutism to constitutionalism and to the
republic; where do we stand now?

IT

France's greatest misfortune is not having
no government has been able to acclimatize or discipline since
1789, having consequently been constantly tossed about
from despotism to anarchy, from action to reaction, tou-
days thrown to extremes: where suddenly projected into
forward, or violently pulled back. The phenomenon-
The strangest thing is that all the powers, that they
were born from a decline, like the two empires, or from a
Progress, like that of 1830 and 1848, is plagued by a
same problem. In the aftermath of its establishment, the new-
government calf, strong from the environment that produced it, na-
than to indulge in the application of its principle. But
ten or fifteen years later, new generations have
As a result, new needs have emerged. Public opinion,

extension of freedoms if the charter is liberal, a res-

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restriction to state prerogatives if the constitution is des-
potique. — |

However, the young people of yesteryear, the founders,
mere translators of a common thought, imagining themselves.
that they were Moseses, Messiahs, began
by distributing civic rewards, the spoils, he said
the poet; then they became stuck in their roles
and in their program. What made their fortune must
to remain unchanged; were they not once called the
Saviors of the homeland? They will save it again from the temer-
rites of innovators. That is why, instead of probing
opinion and to march with it, they put themselves in tra-
towards. In the meantime, they've gained weight; stubbornness
The pedant and the old man get involved; the slightest re-
This form must shake the country; anarchy is the inevitable outcome.
A reduction of one thousand écus in one budget item. The
ephemeral conflagration between public opinion and power.

This evil, which plagues all governments
French from their eighth or tenth year, sometimes
Much earlier, it's gerontocracy.

Can one imagine anything more ridiculous, more stupid-
What was the fall of Louis-Philippe like? What was it about?
From a trifle, a foolishness, an extension of the law
voting rights for citizens included on the second jury list,
and paying less than 200 francs in taxes, which is called-
milk the addition of capabilities. There was enough there to give-
to satisfy public opinion for ten years. – The public
would be so patient with a government that would demonstrate
of goodwill! – Nothing less than a Gui-
Zot, impertinence personified, arrogance personified
man, hiding beneath the hypocritical austerity of the Quaker a

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pride matched only by impotence and worthlessness
incomparable, to transform this benign request

great gravediggers of the monarchy; this makes one believe in
They are so naive, yet so serious and profound.

With the July Monarchy overthrown, the republic was
only possible. No legitimist or bona- pretensions
The party member, moreover, did not dare to perform under the influence of the events.
February measures. The electoral reform could not
to stick to the previous day's program; for the very nature of
revolutions is to proceed by leaps and bounds; she went
until universal suffrage, without any property qualification or
of education. It was a meager gift to our ou-
illiterate farmers and peasants, rather than granting them the electorate
rat, even eligibility, if the reform po-
the fight for a corresponding economic reform. The
The 200-franc property qualification for voting – what was it really all about?
predominance of wealth and capital, of wealth,
well- or ill-gotten gains, on honest poverty, on the ins-
instruction and intelligence; a Teste, a Martin (from the North)
were preferred to a Lamennais, to an Armand Carrel.
– I'm counting on your vote, said a Winiste candidate-
riel to Mr. Cousin. – Sir, he replied, I have
found good enough to make a minister and a peer of France;
But I am not a voter.

There has never been a concordance between the economic system and
the political organism was no longer complete until under the
property-based system. Trade was subordinate to the
Banking. Business is about speculation, work is about capital.
The February revolution was supposed to, if not overthrow the
roles, at least to restore relations on an equal footing

10 CH. IH. — MONOPOLIES CONCENTRATION

lity. The gouts of the Provisional and the Commission
executives understood nothing. Most professed
that politics was a purely speculative domain;
that preoccupation with material interests was dangerous-
reuse; that the people would cease to be heroic if they cease-
knows when they're hungry. Their first tenderness was for the
annuity, which was paid in advance, while we were doing
bankruptcy for the hardworking members of the Savings Bank and the bonds
of the Treasury. The Jews, subscribers to the 1847 loan,
concessionaires of the Northern and Paris railways
_ in Lyon, were relieved of their duties. The republic-
The republic claimed to govern for and by capital, in
at the same time as it granted universal suffrage.

The contradiction between the two elements, political and
economic, it was bound to bear fruit.

possessions from the reign of Louis-Philippe, but also those from the Restoration period, with variations of monks, priests, vicars general and archbishops.

The Legislative Assembly became even more convoluted in "aristocracy than the Constituent Assembly. Since the empire, the counts, viscounts, barons, dukes, marquises, princes, chamberlains bellans, squires, the aristocracy and the domestic staff of the castle teau, tributary to the Legislative Body; the burgesses appahold the highest financial and industrial position railway, bank, and credit administrators said land, insurance, large metallurgists, factory owners first-rate. It's gotten to the point where the workers are believe they are obliged to oppose these aristocracies with candidates working-class people, convinced that France is returned to the caste system, and it is appropriate to vote

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by orders, as in 1789, in order to maintain the balance.

The disillusion of universal suffrage were easy to to expect.

Public spending and everything else that a nation is obliged to settle by delegation are the stone The stumbling block of ignorant societies. The more the commission The delegated sion moves away from the center where it originated. The more prone it is to wander. The most popular powers- The municipalities are the local authorities of small towns. That is to them we owe this admirable system of viability which allows goods from the hamlets to reach the major roads, ports, canals, railways, and without which the locomotive and the tugboat do not produce would only produce smoke. In our departments of central, the farm tracks are today- today in better condition than the national roads there are: thirty years old.

Already the city councils of major cities and the departmental administrations, in a less direct relationship with the spirit and needs of the masses, give rise to discontent and criticism that is too often justified.

As for the legislative chambers, they escape completely under the control of the electorate. Also the peasants, as long as political education is not provided at home through the reform of the economic system, prefers- will they always be to a nobody, an opponent, the great

favours, exemption of a son from conscription, the construction of a church, a schoolhouse, a... railway connection, subsidies to agricultural roads.

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If the republic of 1848 had accomplished nothing of the reforms of which only the title made it an obligation, it nonetheless caused a terrible fear to the satisfied. Equality, above all, frightened the bourgeoisie; it did not could come to terms with the idea that its economic preponderance The political and mic was over. The conspiracy was not long in coming. to organize themselves. Failing that, those from Orléans, too close to their a fall to return; lacking legitimacy, which remained odious and unpleasant, a name emerged, popularized by the liberals and liberals of the Restoration and of 1830, a name whose ignorance or complicity had It is synonymous with revolution, equality, and freedom. Louis-Napoleon Bonaparte became the Veuillot candidate and of the Third Estate, of the Universe, and of the Constitutional Council. The popular suffrage, for the reasons we have just stated" to say. He voted with them. "The empire is made," said Mr. Thiers at the end of the legislative session. The ie was done as early as the 40th LE December 1848.

\$2. – ECONOMIC EXPEDITIONS OF DECEMBER 2 ITI

The people had their program, the complacent had theirs. and Louis-Napoleon his own, three irreconcilable programs- bles. The address of the coup organizers was guessing what was the most immediate thing to do, except to throw the country, for a hundred years, into economic servitude no era offers an example of this.

POLITICAL ECONOMY OF DECEMBER 2, 2013

The ruling class, the most restless, the most da- managerial, therefore, perfectly free from everything political principle, monarchical or republican, had one concern: ensuring the enjoyment of his privileges vile. She was ready to trample on public liberties. who would guarantee his income? The Empire did better, He carried them beyond what could have been hoped for, or

to count, in a few years, the resources of a century; for however absolute a power may be, it is not in its means of decreeing wealth; he can only move.

His first economic act was the merger of the com-railway companies, with extension, to four-twenty-nine years, of concessions, some of which were halfway through their deadline. At the same time as industrial concentration put the railways at risk. under the immediate control of power, there was, for Ia bourgeoisie, a shower of concessions, of subsidies all sorts, a deluge of stocks and bonds, more or less less guaranteed, debt securities, capital gains, an unchecked and unjustified increase. The plebeians were being offered... unsustainable work, relief funds and re-trade, cheap soup kitchens, parades, promenades military parades and fireworks. Already the functions-public officials of all kinds, administrative employees, magistrates, soldiers and priests had obtained increases treatment details. The horn of plenty is becoming... poured it on everyone. Too bad for the future; we seemed to have adopted the motto of Louis XV: After We are in for the flood. But the flood has begun. Against the

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74 CH. II, -: CONCENTRATION OF MONOPOLIES

dissatisfied, if any were to occur, we had the clerks-local, cantonal and general sariats; the commands-military contingents, the contingents of one hundred thousand men, the municipal authority subordinate to the prefects, the police reinforced in major centers, the silent press, the overturned tribune; then, later, the general security law-rale, administrative transportation to Cayenne and in Algeria.

Thus, the exultation, originally, knew no more. terminals.

But the abyss calls to the abyss: the demands of the appe-Material needs are insatiable: it's the barrel of Da-Naïves. Speculation, in a few years, had devoured everything. New largesse was needed, especially since the pro-. Napoleonic gram: balance of power, rectification borders, military glory, were about to come online; this. who did not take into account the bourgeoisie and could not-would have to accept it without significant compensation. . . .

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Moving is not creating, as the saying goes. Let's take a look.

a brief and quick look at what fortune

The public has either won or lost from these upheavals.

When the State and finance – the two largest

collective forces of a nation – join together and lend themselves

With a strong hand, one can expect wonders, such as

we will judge this by a few examples; but the pro-

Problem with distribution?..... We will also be able to,

to appreciate its effects, not only between contemporaries

rains, but between generations.

POLITICAL ECONOMY OF DECEMBER 2, 175

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IV

Bank of France. – Under the terms of the law of

June 30, 1840, the privilege of the Bank of France was due

to end on December 31, 1867. This monopoly is the key

the linchpin of the financial structure, of hierarchical credit,

tax collector on the working class. The elected officials

from the census at 200 francs had, in large numbers, asked

'the abolition of the privilege as early as 1840, and again in 1847.

The ministerial majority had won the vote, by do-

perhaps more out of civility than conviction. The representatives-

Those who supported universal suffrage didn't make such a fuss about it.

In 1857, ten years before the monopoly expired, a

A sudden anxiety gripped the beneficiaries; it was necessary to extend the agreement.

the concession, and urgently. The legislative session was

already well advanced. What does it matter? When the princes of

safe deposit boxes are in demand, there are no reasons why they could – .

prevail.

The report from the Council of State, submitted on May 8, was

immediately submitted to discussion by the offices;

Mr. Devinck, the reporting deputy, submitted it on the 26th of the same

month, his approving statement of reasons. The discussion

was removed in a single session, on the 28th – forty-eight

hours later – the last day of the session. The count-

The ruling of the Legislative Body does not mention, on such a serious matter

in this matter, which a speech, that of Mr. Kænigswarter, dis-

formerly: very humble remonstrances.

On June 8, the Senate approved; on June 9, the emperor

10 CH. I. – CONCENTRATION OF MONOPOLIES.

promulgated: just one month, amidst concerns

“and multiple discussions, to grant to a compa-
the most enormous privilege imaginable.

As early as 1857, the shareholders had found, under
in the form of dividends, five and a half times their initial investment
funds; by 1867, the capital had been repaid seven times over.

They were not laborers, as one can see.

Here is what the law cost the fortunate privileged few in
question.

The privilege was extended for thirty years; that is to say
until December 31, 1897. The old capital, represented

sent by 91,250 old shares of 4,000 francs, was

doubled. The new shares were issued at 4,100 francs;

They were immediately quoted, like the others, at 3,350 francs.

So that the fortunate subscribers could, from
overnight, realize the following profits:

91,250 shares at 3,350 francs each..... 305,687,500 francs.

Deduct 1,100 francs paid per share. ... 100.3:5,000

Profit or agio.,..... 205,312,500 fr.

205 million in capital gains as a result of a single law!

If the upper bourgeoisie had shown itself hostile to the empire

In the presence of such displays of tenderness, it would have

It was more than just ingratitude.

As for those who, less in a hurry to achieve, you-

should wait until the lease expires and follow up on the case

To the very end, here are some figures that will help Appart
their cube of the cake.

The dividends had been:

| 20% in 1855

27 – in 1856

33 – in 1857

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which do not yet deliver what one might expect, since they are in the installation phase, they have lowered profits. On the other hand, when all departments will be equipped with a counter, which the commercial traffic-
.ciale will be completely in the hands of the institution, this will be wonderful. Based on an average of 150 francs. of revenue per share per year, we are certainly lying below the likelihood, since it is at just 45 out of 100.

Now, thirty annual payments of 150 francs give 4,500 francs. per share, that is to say a little more than four times the Capital paid out; i.e., 730 million in dividends for 182.5 million in capital, or 557.5 million of net product in thirty years for less than 200 million of course. Frankly, could high finance have shouting "raca" at the empire?

In 1840, regarding the rsstone of the same privi- Mr. Grandin, who was never a seditious man, criticized the government of Louis-Philippe for doing, This extension law provides a gift of 160 million to the bank's shareholders. Frankly, they're putting in the effort. The Conservatives in the government were being prudish July. 460 million! So much fuss over a baga- such. The February revolution was right to sweep away these grumpy.

We have spoken of the lot of the chosen few of privilege; that of the The public is quite different.

The Bank's monopoly gives it the exclusive right to issue bearer notes; it's a real de- the delegation of a right of the sovereign community, that of

78 CH, IL. – MONOPOLY CONCENTRATION

minting money. Viewed in this way, the concession is not something other than a public service detached from the administration, as one could make tobaccos, powders and of the postal service, just as we did with the railways. The Science says that, in this case, the privilege , in order to be legitimate- time, must do better and cheaper than free competition. But then where would we find the elements half a billion in shareholder payouts, me- Happy with yesterday, satisfied with tomorrow?

The law of June 9, 1857, following the logic of its inspiration-

at 6 percent of the commercial interest rate. The price of The discount knows no bounds; it has already been at 10 out of 100, it can go up to 15, 20, 30, depending on the suitability of the administrators and at the deepest level of mis-taken from the collective interest.

The requirement of three signatures has been maintained.

The Bank still has the highly regarded ability to reduce the duration of the deadlines. When all the co-exchanges gistes, based on established practices, accepted paper at three months, they can suddenly find themselves, without warning prior weaving, overnight, in the face of a

A coup d'état that declares treaties unacceptable at higher levels sixty days.

"At least – a few timid opponents had asked – sants – let us oblige the Bank, since it has a privilege, to The government will create a branch for each department. adopted the idea in principle, but without giving it any weight no binding force.

Ten years after the promulgation of this law, he said

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POLITICAL ECONOMY OF DECEMBER 2, 19

Article 10, that is to say, from June 9, 1867, the go – the government will be able to require the Bank of France that it establish a branch in the departments where it does not have one would not exist.

Will be able to demand: always arbitrariness and whims instead of the law. So what happens? The pro – Bank dams the counters where she sniffs out clean products at to realize. She has three in the Nord department: at Lille, Dunkirk and Valenciennes; two in the Seine-Inférieure: in Rouen and Le Havre; only one in about fifty other departments, and not from the all in countries considered poor.

So that the regions most in need of a traffic agency to develop commercially
* are abandoned by the Bank and forbidden from

Some members of parliament had, it seems, still proposed to associate to involve the State in sharing such a bountiful pie. But the authorities responded that such interference was immoral, spoliatrice. 11 gives, he concedes, for honor and the glory of conceding and giving; we must not assume on his part an ulterior motive of profit in his granting of privileges. Monopoly concessionaires They are his friends, no doubt. But they intervene in all this as ordinary citizens, and not with a public nature.

And with that, naive believers in a repairing government-Eur, go and ask the heads of state again to you to pull from the claws of wear.

80, CH. 1. – CONCENTRATION OF MONOPOLIES

The Discount Office. – We have very little to say about this institution. Founded in 1848 as an experiment-they were against the crisis, for only three years, she was protected, on April 49, 1850, for six years to run from March 18, 1852. The creation of the Trading Post involved... something of the cooperative and mutualist principle. Thus, the initial funds were raised, one-third by the State. One-third from the City of Paris, one-third from the public. deductions of a certain percentage were made on the borders reaux presented for discounting in order to complete the capital social. The initiative finally came from the shopkeepers who created saying so themselves, in the absence of bankers, almost all In suspension of payments. All that was needed was to develop-In principle, by removing the Bank's privilege, to make the Comptoir the instrument of a revolution – in credit.

But routine took over: the inter-bankers came into the matter, and from then on the administration showed more concern with making dividends to the actionnaires than the circulation at cost price to escompteurs. Thus corrupted, the Trading Post no longer had 'reason for being a' once the crisis was over; everyone returned to his banker, always more amenable than an institution at Statutes and regulations. The micux was to liquidate at the expiration of the nine years. But the manipulators of af-The people sensed money to be made. The duration was pro-

Discount counter, relegating the discount to ten-seventh plan, launched into the fantasies of what one he calls the high bank, and what Proudhon called the high underworld.

Shareholders have already recovered in dividends a one and a half times their capital. As for the public, confident in the Comptoir's reputation for republican integrity, he has accepted, on his recommendation, the all-too-memorable Mexican and Tunisian loans, as well as other va-theirs, which we won't talk about anymore, because we'll have too many of them spoken.

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VI

The Crédit Foncier. – Of all the creations born of an honest, utilitarian, almost philanthropic inspiration prick, there are none that have succeeded, under the influence bankers, to a more complete mystification than the Mortgage lending. Who doesn't remember their origins? The Crédit foncier was supposed to revolutionize agriculture, to hunt the mortgage lender, spreading money in abundance in the countryside, credit the clearing, the re-afforestation, landscaping, increasing production tenfold agricultural, and thus achieve for the people the famous pro-The problem of living cheaply and of the chicken in the pot.

Journalists, ministers, state councillors, . The deputies and senators only spoke about the project with tenderness, unction, and enthusiasm; they were making of the eclogue and the bucolic. We were sure that all the

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82 CH. 11. – MONOPOLAGE CONCENTRATION

political nuances would applaud and contribute to the state-the collapse of the Agricultural Bank. Indeed, it was worse than to the kiss of Lamourette. °

The State granted a subsidy of 40 million as completely free; it was modified for the exclusive benefit of the institution, the law on mortgages, the purging and the transcriptions; stamp and registration fees were lowered

A more expeditious cut against bad debtors. The
Crédit foncier was finally treated as Benjamin of finance.

Three companies had originally been created in Paris, in Marseille, in Nevers. The competition frightened Benjamin; he was granted a monopoly; the uniform rate of the annuity was a nuisance; it was made movable. In short, the statutes were revised at least twenty times; We even closed our eyes when it suited Benjamin to make snags in it.

The capital, set at 60 million, was issued in series; but on the 500 franc shares, he was only called upon half; the remaining 250 francs entrusted to the probity and conscience of the subscribers to be paid only when needed.

Where does agricultural regeneration stand now? The bankers' blatant derision and supreme impudence. Crédit Foncier does not believe in the mortgage of labor; His statutes forbid it. The owner can borrow—land on his fields, his houses, up to the amount of half their value, and to engage, with the sum, in commercial, banking or stock market operations, without that a penny of it returns to the land; while the farmer a farmer, who needs fertilizers, soil amendments, etc.

POLITICAL ECONOMY OF DECEMBER 1983

The workforce cannot find a single cent of credit. The land bank can do nothing for him. So the administrators—trapeze artists, leaving the bucolic ones behind, have they embarked on body lost in speculation, without however rendering to the State the 19 million that had been entrusted to them for Something else entirely.

Crédit Foncier sponsors and provides the funding for rolling out to the capital's home manufacturers; the three-fifths of its operations take place in Paris and in the Seine department; it serves as a pawnshop for the Real estate company, to which he lent nearly 50 million lions.

He anticipates the luxury works of the cities, of the municipalities and departments, the construction of prefectures towers and monumental churches, squares, roads imperial gardens, all unproductive values. When he has negotiated the city's 465 million debt From Paris, it will have reached its peak.

He still lends capital to the Grand-Ture, to the Au-cheating on foreign railways; he gambles with the annuity Italian; he does everything, in short, except what concerns his state. He is in flagrant breach of statutes; for the ar-Article 4 requires him to maintain his share capital in the proportion of the twentieth month of the bonds issued; and that is not his situation.

However, agriculture is suffering and groaning, not only-The fear of receiving nothing, but also of having something taken from oneself the capital which, without the fatal institution, would accrue to him rights of law.

Why doesn't she create her own bank at her own expense?
Votion, this poor agriculture?

84 CH. II, — CONCENTRATION OF MONOPOLIES |

– Ah! There you have it, that's the Crédit Foncier monopoly is 99 years old, and that during all this time, he is inter-told individuals and the community to establish at-no similar institution. Not content with doing nothing, Privilege still places an embargo on people's knowledge and goodwill.

–At least there is some compensation for these mis-accounts? |

– No doubt, otherwise it would be enough to despair of the civilization. The Land Tax, which was supposed to regulate the rate of the in-interest and maintain the provision of capital within the circle with honest moderation, offers lots of 10,000, 50,000 and 100,000 francs. He sometimes pays up to 20 of the 400 to its shareholders. The 250 French from the pre-The first issue recovered one and a half times its initial investment. in sixteen years; those of the second issue will be rem-Stocks were listed in eight fiscal years. Finally, the shareholders have chance, according to previous examples, of finding in four-twenty-nine years, nine or ten times their original investment.

In order to safely indulge in fantasies, the Crédit Foncier has created subsidiaries through the intermediary in which he carries out prohibited operations within his own statutes: these annexes are Crédit Agricole, Comptoir of agriculture, the Sub-Office for Entrepreneurs, Supply.

This last Company, which had been languishing, obtained the monopoly of the La Villette slaughterhouses. The butchers of

they had to go every morning to get their meat at 8 kilos meters. Consumers pay for the trip with the interest; there will be dividends for shareholders and

POLITICAL ECONOMY OF DECEMBER 1985

large salaries for the directors. Always the same system: sacrifice, commit, count on the future in order to create immediate satisfaction.

In truth, only the government can achieve this. with so much happiness his philanthropic ideas.

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VIT

Personal property credit. – Yet another spoiled child of the Em- worse. Centralized political power needed a counterpart. In finance, an institution capable of driving up and the decline, to force the sponsorship into business, what whether they were serious or ambiguous, to raise the public funds and paving the way for borrowing. Since the invasion and the explosion of speculation had supplanted work and business in the barometer of national prosperity required a regulator, or, for To put it more precisely, an elevator to the Stock Exchange. Such was the mission of Crédit Mobilier, "the largest gambling house of Europe," according to Mr. Berryer and the lawyers general- r'aux. |

The disasters caused by the institution are among those that become historic. We have already said, in the painting entitled Raid of Saint-Simonianism (p. 57), how, based solely on the Company's shares, there _ had 282 million lost by someone and 282 million won by others. This is just a small glimpse of the disaster. Crédit Mobilier delivered the flower to the public shareholders

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Examples include:

Spanish Furniture,

Italian Furniture,

The Dutch General Company,

The Ottoman Bank,

The railways of the Midi,

The merger of the Eastern Railways,

That of the western paths,

Austrian Railways,

The Northern Spain Railway,

The Cordoba-Seville railway,

The Western Swiss Railway,

The canalization of the Ebro,

The real estate company,

The shipping company,

The General Stores,

The obligations of Spanish roads,

Two Ottoman loans, etc.

The lot loss on the issue price of all these values exceed 580 million. The total loss on the The highest listed prices are ONE AND A THIRD BILLION.

This is how the initiators of the credit responded to their mission and demonstrated, by yet another example, how strong governments are dangerous for the fortune of citizens and the public interest.

Crédit Mobilier was not vested with any monopoly: also the banks Mirès, Amail, Millaud, the attached to financial newspapers, such as La Semaine, Industry, the Shareholders' Journal, the Journal of the railways, did they follow the same institution

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POLITICAL ECONOMY OF DECEMBER 1987

Simonian in its evolutions of the game. Today,
All this throng of speculators is dispersed; the syndicate
Stockbrokers are, it is said, finishing cleaning up the square.
But here's something else entirely.

VIII

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The Constitutionnel published there on September 2, 1868
Next news item:

Of all the financial newspapers, the first undisputed
Financial Week is a significant event, which, as a result of the
Mr. Eugène Forcade's prolonged illness has just changed
of hands.

Sold yesterday at auction in the office of Me Bouchard,
notary, on the starting price of 40,000 francs, she was
pushed up to 172,500 francs. That's the price she got
was awarded to Mr. Janty, director of the newspaper La France;
Gibiat, director of Le Constitutionnel, and Émile de Gi-
Garden, owner of the newspaper La Liberté, who are going, he says
on, to give it the strongest possible impetus. It is already ques-
tion of the immediate formation of a committee of seven
members who would undertake the preliminary examination of all
new cases and who would rule on them, such as the
The discount committee of the Bank of France rules on
the effects presented to him, admitting some, rejecting others
so much the others!

Excellent, here's a trio of advisors.
matching. Janty, the man of the Roman railways and
du Graissessac in Béziers; Gibiat, the administrator of the
famous small car company; Enile de Gi-

Its paragraphs and its dramas ensure immortality.

Mirès, who is struggling to get into the council, and who deserves A every point of being there, he adds, after reproducing the new-
velle: |

This is where things have come to! Imprudent decisions.
and the mistakes made, by compromising the safety of
capital, should have led to a similar result. No one
can now, without worry, place, in the so-
industrial companies, the fruit of his work and his efforts
gues, and most of the time the competition requested by the"
advertising is a lure, a way to surprise the con-
fiance.

- The control that will be exercised by the committee that will be formed
did not belong to individual initiative; but, when
the trade association of stockbrokers, the authorities
competent people and the bankers themselves let it go
capital and random association, it was necessary that it
A center is being created. It is now being established under a
a form that was certainly not foreseen; however, it
It must be acknowledged that this initiative is welcome, and it
can become, for capitals so often deceived, a

... effective protection.

Thus, sponsorships and anonymity would not be possible.
to be formed without the censorship of the Janty-Gibiat committee-
Girardin - (decidedly, Mirès' absence is a scan-
Dale)! If the capitalist public found itself face to face with
He would certainly respond to these three upright men.
their consultations by a huge burst of laughter or by
the expression of a convinced sentiment. But the triumvirate
will present themselves under the guise of a pseudonym. The council-
They will be called France, the Senate newspaper, the Cons-

born \

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_titulionnel, semi-official sheet, devoted to the order and
to the Government, Liberty, dear to admirers of
The human cannonball and the Léotards of politics, the Week
financial, not to mention the cronies and accomplices
who, behind the slaughterers, will pick up the scraps.

The new Crédit Mobilier has a chance to make its hole; who could possibly counteract it? Simple honest people, strong in their experience and an irreprehensible? But everything was foreseen in the constitution of financial feudalism. To found newspapers, he requires millions in revenue and fifty thousand francs of surety per sheet; in short, one must have previously, the Roman roads, the small cars and mines from Saint-Bérain. The Conservatives from the hundred-sou coin, are they beginning to understand that Politics and business intertwine and merge in a close solidarity?

Yet another financial advisor of more recent origin: the National of 1869; this respected, revered, full title From chivalrous memories, the business slackers have dared to get my hands on it. Each copy costs: Stamps, 5 centimes; postage, 4 centimes; paper, 3 cents; that is to say, not counting administration fees, the drafting, the composition, the printing, the delivery to Merchants, total 142 centimes. – Selling price, 5 centimes times. Is that clear enough? The National is organized, subsidized, maintained by a union of bankers, business initiators, both good and bad, who spend, “Year in, year out, three million in advertising. They sacrifice—trust the third party to found a newspaper specifically dedicated to their sponsors, convinced that the bonuses and the extras—

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values nurtured in advertisements, Parisian facts, the In-depth articles will more than compensate for their sacrifice. “We will be in the opposition,” the program, because it is important to be in the opposition for to be widely read. – We would become ministerial of evening to morning if public favor returned to Mr. Rouher. What constitutes the power of the state?

This is a time for profanation, and the world belongs more than ever to the brazen. After polluting the Armand Carrel's title, here comes the despicable croupier taints that of Proudhon; a People (of 1869) makes counterpart to a National of the same manufacture. Both

. newspapers which represented to the highest degree the honor-civic and civil purity, that the nation, friends and enemies, collected and classified in its annals as a patriotic historical monk, here they are exhumed by the jackals of The Stock Exchange and the backroom deals, prostitutes to the machinations

to the ignorant, the weak-minded, instruction and the recomiort will now cover the initial financial investment, at which allowed so many fortunes to be taken from them, "thrown away" and lost in the abyss of culpable speculation," in the words of Mr. Ducreux, the Advocate General:

Thus, the tax laws concerning stamp duty and security deposits they function for no other purpose than to create on the work, Science and conscience, a customs duty for the benefit of the parasitic speculation, gambling and speculation. Sad mo- In reality, what sad politics! Silence for the poor! There will be... Good times ahead for business swindlers.

And

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IX

The cars of Paris. – Since we have, at Mr. Gibiat's remarks, recalling this case, let's give him place here: it enters, albeit in a very small way, into the series of feudal institutions whose influence and results. _

Car rental and chauffeur services in Paris
It was, before 1855, a prosperous industry, fragmented into- among a crowd of entrepreneurs, some of whom were both owners and coachmen. Saviors of the pro- Priesthood, family and religion, with Mr. Gibiat at the forefront, flanked by Mr. Calvet-Rogniat, they persuaded one day to our Parisian prefects that it would be much better to amal- gamer in a vast company all these little in- taken, and to push back into wage labor the pot-bellied ones who they only had one or two vehicles in their possession.

We will have told you at length, in our previous publication, Speculation before the courts, this burlesque escapade, which came to unravel before the correctional police. We will simply report on it. peel back the main features.

The capital, set at 40 million, shares of 100 francs, priced the cabs at 22,000 francs each. Speculation,

of the time, pushed the shares up to 220 francs, which put the cuckoo clock at 44,000 francs; and even, at most bolstered by the increase, the Company still only

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848 cars, the price of each one amounting to 103,000 francs.

Mr. Prefect of Police, in order to help flee: obli- was selling the old lessors to the Company when They were considering retiring from business.

According to the Imperial Advocate, the founders won at least 40 million in these tr'potages. As for the pu- public, it needs to be categorized. We need to be able to say What exactly was his lot?

4° The public shareholders were completely ruined;

29 The travelling public suffers a worsening of 33 percent in the hourly and fare price.

80 The public taxpayer will pay the Company, ex- owned by its monopoly in the name of economic morality mique, forty-seven annual payments of 360,000 francs each- cune, as compensation.

The system, as we can see, holds together and continues within the smaller things as well as larger ones; the The distribution method is the same everywhere: the economy and The policies are in complete agreement.

X

Parisian Gas Company. – Another fog- small compared to other cases; it none She also offers her teaching services.

The current company, formed in 1855, consists of of six old companies: 1° Margueritte, 2 Brun- ton, Pilté, 3° Dubochet, 4° Lacarrière, 5° Payn, 6° Gos-

the companies taken over in one were entrusted to Messrs. Emile and Isaac Péreire, who were not in any combination previous.

Why this privilege, why a merger? It's all—days the same policy, concentrating, amalgamating, cent—adapting work to the image of the administration, and pushing—France is following in the footsteps of some pashalick Egyptian. The debut of the new combination were not happy; there was, in particular, March 43, 1857, a general assembly where the most violent accusations Actions were taken against the administrators and merger—neurs. It felt like we were in a criminal court, or something like that. less so to the correctional police. The session had to be adjourned. and save the business without the shareholders' cooperation. Thanks to opera in the absence of justice, and she did wonders.

As early as 1862, the 500-franc shares were rising to 4,500 francs: the paid-in capital of 84 million had tripled,

if not in value, at least in terms of market price, and could be sold

at a price of 252 million, i.e. with 468 million in benefits fice. As for those who want to remain loyal to the investment, The annuities, increased to 100 francs and above, have a chance

to reimburse them, within the fifty years that it will last

the privilege, eight to ten times the original stake. Also pen—are we only the rigorists and puritans of the assembly of March 13, 1857, they swept the irregularities under the rug. and the foundation's account transfers. When they would then have suffered losses amounting to several million. Isn't the right audience—clients and consumers—there for Repair everything?

It is a curious contract, the one that binds the city of

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Paris to the Gas Company. The price is set at 30 cents. _times per cubic meter for individuals, 45 cents only for the municipality. The monopoly is Fifty years. During that time, no discoveries. no invention can be applied in Paris without

of the Seine. Improvements, like those which we saw the sample in the Place de l'Hôtel-de-Ville at beginning of 1868, are subject, not to the apprehension of public opinion regarding price and quality, but to that of the Prefect. So that one can say, without hesitation—deserved, that any innovation will be welcomed without failing if it is likely to increase the net product, which already exceeds 20 out of 100. This is how they will manage consumer services, delivered under a monopoly to Messrs. Pélissier, paid the welcome of the new regime.

We could include in our review the docks, ports, general stores, imperial streets, railways, mines, ocean liners and all business establishments, large, medium and small ones that were founded or modified under the new reign. We will not mention any more. only two.

XI

The railways. — It's always the railways of iron that we need to come back when we want to show the application largely from the feudal system.

The empire, in establishing itself, found the railways
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French forces fragmented among about forty companies; the new concessions, if one had followed the old system—interior, the only one conforming to economic law, would have increased the number of companies to sixty or eighty. The spirit of the new regime was absolutely repugnant to the division. So they began by concentrating the network in the hands of six major industrial commands. In At the same time, the leases were extended uniformly to 99 years; it was an increase from 43 to 80 years on previous contracts.

Speculation spiraled out of control. The shares of 800 francs rose to 1,000, 1,800 and 2,000 francs. In a few years, speculation produced two nobodies of bonuses on railway shares only, discount—so many conditions that should not make their

quieter than ever; because the buyers in the upper classes
courses were specifically placed in the category of
small savings, and the decline of the product kilometer-
tric as net product did not leave to the port-
5 out of 100 on purchase prices. That's when the
finance, in agreement with the government, conceived the famous
treaties of 1859, to guarantee a minimum
dividend.

A guarantee of a net product, whatever the
figure, is undoubtedly the most monstrous design
The most unbelievable thing imaginable, since it is the suppression-
sion of the principle of responsibility in matters of inter-:
taken. For capitalists, there were two categories of
investments: 4° fixed-income securities, such as
annuities, municipal loans, bonds

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railways, those of the Crédit Foncier, the mortgage loan
1. Library; 2. Securities with random income, shares.
Everyone is free to buy according to their preferences, their hard-
dies or its prudence. As long as the State guarantees-
knows that railway shares require a minimum return
In fact, he would have been better off buying them back right away
concessions. and to give to the holders of the securities of the
consolidated annuity.

But it was less about carrying out a state operation
than to revive the rise. Many a company, compro-
put in place by certain usurious business markets and
construction, had no other salvation than the guarantee of the
budget. It was essential to save the financial sector.

However, presenting the case to the Legislative Body in
her undressing would not have failed to raise pro-
tests, even among the most docile representatives of
the majority. Therefore, the coalition made efforts to imagine-
superhuman nations trying to sugarcoat the pill.

We need to correct the ideas that have spread.
regarding the agreements reached for the company
of Orléans, wrote La Presse on July 12. It is not a question of
as some newspapers assume, of the guarantee
of a minimum dividend. The State authorizes the company
to collect, from 1864 onwards, 25,000 francs per kilometer
across all its old and new lines, for
to distribute the net proceeds to the shareholders. The surplus

bonding, on which the government-
guaranteed 4% interest, plus 65 cents to the a-
mortar in the event that the receipts are insufficient
health.

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Let's examine the substance of this casuistry:

The Company deducts 25,000 francs from its gross product.
of income per kilometer; on the surplus, she pays her taxes.
debts; if resources are insufficient, the perfect state
The difference: – official version.

Let's change the order of the details:

The Company pays its debts from its gross revenue;
if the remaining amount does not yield 25,000 francs per kilometer
to the shareholders, the State perfects the difference: – translated-
literal translation in the vernacular.

Did we arrive at the same result? Was it good?
Is it worthwhile to correct widespread ideas? The word garan-
The dividend tie seemed far too cynical; that's why-
We were engaging in this quibbling exercise.

Moreover, financiers did not have these pu- for long.
their. The same newspaper, on August 8th, admitted
To put it bluntly:

Shareholders no longer have to fear seeing their re-
which have diminished during the duration of the works and the
The first years of operation of the new lines.
combination adopted for the separation of concessions
in old and new network establishes a minimum of divi-
dende below which shareholder profits
will not be able to get off.

You have to see these things to believe them. Being
Given any gross product, the Company for-
first focuses on building up his net income. With
If there is any excess, the creditors are paid; if there is none
No problem, we'll refer them to the Minister of Finance.

This is certainly an accounting system that would lead

right in the assize court the first person who comes along, merchant, manufacturer-cant, entrepreneur or manager who would apply it to his

matters. The professor was definitely right: there is

Two morals, the small and the great. – The tithes of before
89 have never been provided with such guarantees.

Mergers, extensions, minimum dividends, etc.
_ billions in bonuses to be stirred up: this is still just one
a brief glimpse of the mess.

According to the financial documents published by the mid-
Ministry of Public Works in 1868, the capital invested
in French roads, before the concessions voted on
The last legislature was composed as follows:

AND DD CLP RE Ras 1,450,469,190 fr.

By Companies (stocks and bonds). 7,646,940,724

By various... esse sosooovee ._ 85,107,424
Total sales 9,183,517,268 fr.

The miscellaneous section refers to municipalities, the
industrial groups, departments, that is to say in-
core taxes, subsidies provided by the community;
It is therefore appropriate to combine them with state funds:
which brings the sacrifices of the

nation.

Furthermore, the State guarantees at 4.65 francs: 400 the bonds-
companies' contributions for a capital sum of
3 billion 859 million, representing annual revenue
of 1484,188,250 francs. Whoever answers pays. Since the
The warranty works, the budget provides each year a
thirty million on each fiscal year to help your
Companies struggling to improve their dividends.
Serious calculators believe that before 1880, the subsidies

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_tions granted as a guarantee of net income will amount to each year to over 100 million.
Let's recap taxpayer participation.

Subsidies in pure donation..... 1,536,576,5144 fr.
Guaranteed capital..... 3,859,000,000
Total..... 5,395,576,544 francs.

The electoral railways voted on in 1868 carry already the taxpayers' share, in donations and guarantees, to \$1.5 billion, without prejudice to the future.

So, who owns the railways?

To the Companies, which have only provided shares one and a half billion (1,519,276,399 francs, capital gains) including, a quarter of the taxpayers' quota, already repaid and beyond by dividends).

Thus, it is no longer a secret: the Public Treasury appears— It is concerned about the aftermath. It lavishes subsidies on Credit land, Crédit Agricole, railways, etc. shipping companies; it guarantees dividends to Some, interest to others. He has just repaid the Mexican lottery; he bought back the Small Cars. The _ scammers themselves bring their victims before the representatives of the government and the budget.— These Won't the State, the unfortunate people we have robbed, do anything about it? Nothing for them! The State, on the sole chapter concerning roads. de.fer, assures shareholders of five to fifteen times the reimbursement of their original investment; that is to say that when the buyout becomes necessary, a possibility Long planned, he will pay between five and fifteen which will have sunk one. |

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XII

Hausmann's Paris. — Never the interference of Politics in business has never been more complete, more constant, more disastrous than since 1852. Besides the renewal, extension, multiplication and concentration of monopolies, the government still has given to militarism and public spending a dis-

The labor shortage, once again fatal to the industry, which finds itself constantly tossed between overwork and unemployment.

Railway constructions were imprinted with a feverish impulse, out of proportion with savings and the country's labor resources. At least can we find solace in saying that the railways are a capital of the species qualified as reproductive; Sooner or later France will find, in their exploitation, compensation – minimal compensation, no doubt – to his anticipated sacrifices.

The situation is different with palaces, principal promenades the barracks of Boulogne and Vincennes, the barracks, the churches, monumental prefectures, and a host of expenses rightly labeled as unproductive by the School.

Let's pause for a moment to consider the masterpiece of the genre:

Hausmannization of the capital.

= The upheavals that Paris has been experiencing since eighteen years is an unprecedented event in history; this is nothing less than the mass expropriation of a city, harbinger of its downfall.

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Those who imagine the importance of the capital is due to the royalty and the stay of the court are in a complete mistake. The situation in Paris, on the most major river of northern France, between the estuaries falls of its three largest tributaries, the Yonne, the Marne and the Oise, gives this city a geographical position of the first order, which designated her in advance as the metropolis of a country that is more continental than maritime.

Under the federal system, there would have been other capitals cities of unequal importance, such as Tours, Lyon, Strasbourg, Toulouse, Marseille, Bordeaux, Le Havre. Centralization predestined Paris to dominate them all. But she nonetheless adopted, and did not create, a point determined by the very nature of the region.

It's wonderful to see how, under the impetus of this geographical predestination, the agglomeration parisienne was formed, despite the administration of all eras and all regimes.

The city, in fact, is built against the grain of

lengthy and against the grain of reason. While the cities, crossed and served by a major road navigation, they lengthen and: align themselves on both banks of the river, to the point of forming only one long tunnel, at In Paris, industry and commerce are located in the Streets perpendicular to the river. Why?

This is because the administration, imperial or royal, cherishing at his leisure above all, began by seizing from the valley. She took:

...On the right bank, the handling of goods at the Billy quay, the the aristocratic promenade of the Champs-Élysées, the garden 6.

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Din and the Tuileries Palace, the Louvre, the Hôtel de Ville, Arsenal; |

On the left bank, the Champ-de-Mars, the Garde-

Crown furniture, the Military Stores, the Matobacco factory, Les Invalides, the Legislative Body, the Legion of Honour, the Council of State, barracks, The Institute, the Mint, the Hôtel-Dieu, the Botanical Garden, leaving only the wine warehouse to the trade.

Wherever commerce can seize a piece of On the quayside, it's wonderful to see him at work: proof of this that he did from Bercy, from Ivry station and from that of Grenelle.

As soon as the Oureq basin and the Saint-Martin canal Excavated, work and trade, driven from the river, rush to their shores and improvise a city there production and labor next to the luxury city and fantasy. The port of La Villette becomes the third-sixth largest port in France in terms of tonnage, coming immediately-temment after Le Havre and Marseille.

It is impossible not to see in these phenomena the character of a spontaneous national creation.

But while trade continues on its course, administration tration takes another. Paris, according to the aims of Mr. Prefect of the Seine, the metropolis must no longer be

from industry, factory waste, the blouse of work, blackened by contact with materials and tools, clash with the embroidery, the cords, the twists, the trinkets, the baubles of the official world.

Paris should no longer be anything more than the residence of the civil servants. naires, rentiers, idlers, the caravanseraï of the Eu-

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rope...it was said; even less than that: the Paris Hauss-
Mannized, it is the winter city of the idle who
will, in the summer, stroll about, bored and idle
the trendy beaches, the sea bathing, the waters, the
woods, at the resort. |

Wherever the municipal auger makes a hole,
the workshop, the worker's house, the little
The manufacturer's building gives way to the Haussmannian barracks.
where the old apartments rented for 200 to 600 francs.
the attics, the dormers, in the new ones, to flatten-
800 francs, and apartments, from 3,000 to 12,000
francs. |

But first, the inhabitants must refrain from mon-
to have a boiler, a steam generator, a force
driving force, a workshop that hits and smokes.

Maubert Square was rebuilt, as was Boulevard Ma-
the herbs; the marsh is transforming like the
Antin road; Mouffetard street is modeled on the street
of Rivoli.

The hunt for industry, which began with the pickaxe,
culminates in the annexation of the suburbs and the extension
of the octroi to suburban municipalities, formerly located outside
of his brand: Belleville, Ménilmontant, Grenelle, the
Villette, exclusively industrial towns, are being pushed back.
by Parisian customs as incompatible with the
majesty of the crown and the decorum of the court.

We can say that Paris is commercial and industrial,
Before the expropriation, it had reached its peak.
railways, in fact, have shaken the geo-
graphs and significantly reduced their importance.
Large-scale manufacturing and major industries are dependent on

mines for coal or raw materials,
are called upon to decentralize, to move closer to the
sources of their supplies. This is how the
Cavé establishments, having reached the end of their lease, have emigrated from
Paris and shifted their focus to Lille, in order to have the
coal and metal closer, on hand, cheaper
Therefore.

But time had to take care of the need–
The capital invested in large factories is not
free to withdraw at the deadlines set by a prefect
of the Seine. The time required for its amortization and
its reconstitution is not a matter of a decree nor
of a law; it's a matter of accounting. The prohibition imposed
through the works and grants of Mr. Haussmann on industry
Parisian, it's the immediate destruction of a tool
In the middle of the report, perhaps a hundred million,
for the replacement of which it will be necessary to spend again–
calves one hundred million without creating a single cent of product
more. This, along with the ruin of the individuals affected, is a ca–
National hospital thrown into the sea. Politics will never have
inflicts such violence on the social economy; –without pre–
judgment of this army of demolition men, of pickaxes, of
earthmovers, taken away from the harsh work of the fields, con–
centered in national workshops of a new kind,
no less worrying than those of Mr. Marie in 1848.

Under the influence of these transformations, the Paris baus–
Mann's Paris no longer has anything to do with the Paris spontaneously created by the
Geography, work, and history. Haussmannian Paris
As we said, it is the winter spa town of the rentier
and speculation; it is the Versailles of the Bonapartes.

Every city founded on industry and commerce is

–_– a CRETE

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built on rock; any settlement based on the fan–

sand. Each season sees some station decline in this way. fashionable in favor of a new one. The whim does not settle never for long.

The Versailles of the Bonapartes will become what is meant by... I came to the Versailles of Louis XIV, Louis XV and Louis XVI, after 1789. A return to constitutionalism between 1814 and 1850, a reduction in endowments major state bodies, an economic evolution which would erode the usurious profits of speculation and * Speculation, departmental subsidies eliminated—mées, finally a whim of the court or of European fashion—pagan, not counting the unknown; that's it for Paris; The hunted job will not return; the expelled industry—Sée will not return.

The property will lose 60 to 80 percent of its value; sparse inhabitants, sheltered at sea and at little cost, will install small gardens in front of their doors, on the Mr. Haussmann's monumental sidewalks.

Those who are not yet fifty will see the creation of this horoscope.

The strangest thing about this whole affair is that this violation, this rape of national Paris, have been found for accomplices of Parisian merchants, constituted by by decree, without the participation or vote of their fellow citizens, in the municipal council and in Mr.'s satellites Prefect of the Seine. That one still dares to mention him as The scarecrow is a reminder of the Paris Commune. Never discretionary and revolutionary power will not have perpetuated a more disastrous upheaval.

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XIII

How many things we would have ignored in this affair of an economic state if the plutocracy had not counted dissidents, opponents, malcontents for insuff—grant session.

A financial review from the press, from March In 1867, he published the following revelations, which have never

We have so far remained silent about an operation

which was said to be committed between the Crédit Mobilier and the Caisse deposits and consignments; we wanted to wait, for to take care of it, so that the fact was indisputable.

This is not the first time that the Caisse des dépôts and consignments, a public fund that centralizes the services of savings banks, mutual aid societies, life annuities and the army's endowment, intervenes in the interest of a private party. Last year, the real estate company, having borrowed from Crédit Foncier 30 million, received only 5 million in cash, and the 25 million, supplementing the loan, were given to him in bonds. Obviously, negotiating on the market such a mass of securities, and moreover the real-estate company, would have required too much time. The insurance Society therefore sought to obtain an advance on deposit obligations of Crédit Foncier.

We know that these titles are expressly mentioned among those on which the Bank of France grants loans. But, with the Bank's tendency to reduce as much as possible the number and amount of large loans, it is not surprising that in the presence of a de-

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Given the high demand, she required a personal guarantee. from Messrs. Péreire. They refused it and turned to the Caisse des dépôts et consignations, which provides the sum necessary, and received as collateral the 25 million bonds of Crédit foncier.

Since then, the placement of the bonds has been effected through Crédit Foncier itself, the Caisse des dépôts et consignations found itself supplemented tement dégagé.

This year, it is claimed, new needs have arisen.

run to take out a loan; this loan would have amounted to 13 million, and the Caisse des dépôts et consignations would have provided this sum in annuity securities, in exchange for the- which ones she would have received:

{4° A delegation from the Compagnie générale Transatlanticks to the subsidy paid to him by the State;

2° Obligations of the said Compagnie générale Transatlantic;

3° Obligations of the real estate company.

According to the Messenger de Paris, which was the first to report This news, from the Caisse des dépôts et consignations would have lent, in fact, not money, but registrations annuity bonds, that is to say securities having a certain value tatne, against the ambiguous titles of the plat- Companies created under the patronage of Crédit Mobilier. The newspaper of Mr. Mirès adds, by way of comment:

These guarantees offer such perfect security that the The Caisse des dépôts et consignations has nothing to fear. harm from this operation.

Why the Caisse des dépôts et consignations, if the liters exchanged are so safe, didn't she invite the Cré-

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said furniture to offer them purely and simply to his creditors, instead of substituting a 3% annuity?

'It is true,' the press continues, 'that there is an exception complete in accordance with the law, since the latter prohibits any affect-allocation of public funds to specific companies when the Legislative Body has not yet spoken; thus the 50 million loaned to national industry to help it moving from a system of protection to one of freedom trade bills were passed by the Chambers.

But, in this instance, it seems that REASON The State did not allow companies to perish which pool the capital of so many thousands of families.

Is that clear enough? Here come the financial gamblers, after having acquired a stake in the private stock market, must, for reasons of state, draw at their discretion from the public coffers. Mr. Mirès not only finds the a natural thing; he calls for its extension to all compromised companies; and which Company that has more or less ruined its shareholders and obliged-silence?

What moral lesson can we draw from this set of facts?

The press continues. – Always the same; it's that we don't can allow to perish, without endangering public safety the numerous interests that have been allowed to cluster around the Personal property credit. The time for recriminations is over; it is It is obvious that if one could have assumed what use the Credit furniture was supposed to provide immunities and facilities that it were granted, this establishment would never have existed; but now that the damage is done, it is not necessary only think about repairing it, and we must not back down from no means, however extraordinary it may seem, if this means does not harm either fairness or the public interest.

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Would to God that this necessity of professing these species of miners, the shareholders, would have been recognized by all ...time, and would have been taken as a rule of conduct! would not have rushed headlong into an inexcusable catastrophe the numerous interests that were brought together and sheltered General Railway Fund I

If the administrators of Crédit Mobilier, of the Company real estate, Crédit Foncier, etc., etc., included how much compensation was granted to the shareholders of the The General Railway Fund would be useful in the in- The public interest, and how much it would restore confidence that we have been pursuing in vain for a long time now This repair is reportedly underway.

– The government would have readily agreed, if the men approaching + AAPEREN the Emperor to him had demonstrated fairness.

The law provided for the case where the miners' fortune would have was wasted; it has always held the guardians responsible sands, up to and including the penal colony, in case of abuse of trust; she never said that the state would reimburse:

to the rescue of Crédit Mobilier, why was he refusing his Competitions at the General Railway Fund?

Mr. Mirès' shareholders were also interesting and as laborious as those of Mr. Péreire. The Mirès thesis is the legitimization of financial banditry: it is re- It's dizzying, but it makes sense, since it's so true that it's enough to propose the generalization of a false principle in order to to demonstrate the odious and the absurd.

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XIV

How does the publisher, a subscriber for € billion, and half and guarantor for 4 billion towards the paths of iron, grantor of subsidies and privileges, endorser a portion of the losses from speculation is served "by the feudal system to which he made such rich gifts, This is something that is easy to show him; because the monopoly no longer even bothers to conceal its aims.

The report of the Compagnie du Midi, in 1858, for- He thus voiced his grievances:

The section of our route from Toulouse to Cette, which is parallel to the Canal du Midi, it had been opened on April 22nd 1857. A few days later, on May 1st, the canal reduced its rates in very high proportions. Our operator- tion was almost completely paralyzed.

The merchandise traveled by waterway, without profit for the Company, which was diverting it from its intended direction. normal by exceptional reductions. The correspondences maritime and land transport, which we aircraft established at the extreme points and the inter- points medians of our line were thus dislocated. and our revenues were depreciating day by day, even in the part not directly competed with by the channel of the South, because the efforts that were made to preserve goods transported by waterway, between Sète and Toulouse, had the effect of keeping them on the lateral canal at the Garonne or on the river between Toulouse and Bordeaux.

We have, on November 17th, that is to say seven months after the price reductions implemented by the channel, applied reduced fares on our entire Bor- line

waters to Cette. This reduction, despite the commercial crisis ciale, which was raging at its most intense, has restored some transport, but did not change our revenue than in small proportions.

Upon closer examination of this presentation, one might be authorized to conclude that the undertaking was premature: one had in fact spent over 100 million ruining the in-canal industry and to create a traffic-free railway, without income: two ways to a single service when a That was enough. Was it a matter of sound economics? We We will not insist, for all imaginations are temp- due to the railway and the locomotive. Nevertheless, The competition from the canal was easy to foresee and that it had been planned: proof that the government had given 35 million in subsidies for this part of the network. But feudalism, passionate about free trade When it comes to international relations, he does not suffer No competition within. The government, – Nothing should surprise us anymore after what we have seen, – handed over the canal for forty years to the Company of the South.

"We have firm hope," the rapporteur continued, that by means of the simultaneous operation of the path of iron and the two canals between the two seas, and by means of with fairly remunerative tariffs, we will be able to establish a classification of transport which should naturally be allocated to both paths. We will see about leaving the heavy materials in the canal. and to transfer to the railway the goods which, By their very nature, they require more speed and care. that this route can more easily provide.

This is how we believe we can be sure of being able to

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reconcile your interests with those of commerce and the river transport.

The struggle with the Canal du Midi will end, and the fares of the waterway, like those of the railway, will be immediately noted.

A subsidy of 35 million from the country on a "in section;

Guarantee of 4 fr. 65 cp 100 on loans;

Dividend guarantee;

Increase in tariffs due to the sequestration of the canal:

This is what financial feudalism calls concluding the interests of trade with his own.

Thus, when in 1867, the general council of Moselle offered the State an advance of 41 million to channel Following the river, the railway committee opposed it. because river transport would lower revenues and fares on the Eastern lines. [lost his case in 1867; But in 1858, his opinion would have prevailed; the Moselle would have been abandoned for forty years, like the canal of Neen, in order to kill all competition.

The section from Le Mans to Angers, handed over to the public in 1863, shortened the route of Paris by 34 kilometers in Angers, Nantes and Saint-Nazaire, on the route by Orléans and Tours. Why did the State subsidize This construction? Apparently, the public... needed it, and that she was offering a discount on prices.

But the following year, the administration of the Compagnie The Orléans engineering firm reassured its shareholders by declaring that, by a treaty made with the Western Company, It had been arranged that the two routes would not be made No competition.

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Thus, it is not enough for the country to have paid in cash and guaranteed by billions; it is still necessary that the Commerce is being overpriced. It's taking money from taxpayers. the costs of constructing a shortened line; then, by the coalition of operators, their benefit of shortening.

Let us also mention the report of the Compagnie de Lyon in 1857, on the same subject:

a system which consisted of creating a third major line heading towards the Mediterranean and the southern lines, and interposed between those of Paris to Marseille and Paris to Bordeaux. This line, formed by the Bourbonnais, the Grand-Central, was to extend to Alais and connect to the west with the Midi network. The promoters of this combination thus openly displayed the flag of Competition!

Fortunately, the new combination was abundant in difficulties. 11 It was necessary, in order to achieve it, to retrace the steps from the Bourbonnais region to the Companies of Orléans and Lyon, who were not willing to give up without resistance (the faith of contracts!) a line of defense that was not being attempted to remove them only in order to make them an instrument of concurrence. It was necessary to return to thought, the only practical one, of a dismemberment and division of Grand-Central.

The interposed lines were more or less constructed. as the competitors had proposed. The State, the taxpayers lavished subsidies and grants there capital gains. But the network, handed over to the old Companies, is operated according to the tariff principle maxima, instead of offering, through competition, 'the better conditions for travellers and merchants

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dises. All under the Fons and with the privilege of the gouvernement.

And when you think that there are still some like that for over eighty years!

XV

Thanks to this system of amalgamation, mergers, and concentration, destruction of competition, all the The country's transport services are subject to capital taxation. six companies, which add to the legal monopoly the coak-prohibited activity. The specifications imposed by the State It is true that it sets a maximum price which it prohibits from exceeding the limit. But this rate is roughly the same as for towing. ordinary in the time of the Marlboroughs, so that if the "Railways applied it, the carters would have benefited to recover, and the river transport sector, where it is not

It is therefore necessary to go below. Now, their re-

Inductions, the six companies are absolute masters,
Each on its own network. They aggravate, they worsen.
according to their whims or interests; the lines
are broken down into sections; prices fall when
We walk alongside the river; they get up when we arrive at
plains, hillsides or mountains: so that the
The poorest countries pay the highest taxes.

We urge the reader to study with us
the following comparative statements of transport prices of a
tonne of wheat (1,000 kg) on our different lines.

ss - te en © moe ue

mn ne CR ne -

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To make it easier for him to understand the matter, we...
We will present the subject in several forms. Never the
No economic disaster has ever received such prominence.

The standard approved fixed rate is 10 cents per

tonnage and kilometer the transport of cereals on all
the railways; that is to say, the companies do not
may exceed this maximum of 10 cents; but if .
They applied it, they would not transport any
wheat, except in regions where no other exists
means of transport: it is indeed 7 to 8 cents of
More than just navigation. Also, the prices actually charged.
are they regulated by special tariffs that we will
to expose the intelligent and democratic economy.
Let's first say a word about the special temporary fares.
raires. In lean years, he played in front of the
public, heavily advertised, a little comedy
whose inner workings it is time to reveal.

The government, full of concern for the classes
suffering, addresses the railway companies of
iron; he begs them, he implores them, to consent to a sacrifice
temporary by lowering, during the period of high prices,

cereals, legally fixed at 10 cents.

The administrators prick up their ears, frowning.
They roll their eyes: the government's demand,
imbued with an essentially philanthropic character,
It certainly deserves consideration. However, the State will have to
acknowledge beforehand that he does not have the right to intervene
to come into play in pricing, as soon as it involves lower taxes –
less than those stipulated in the specifications; it
will proclaim that the management is sovereign; that if

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They agree to a temporary tax relief, that is because
– pure devotion to the interests of the people.

On that note, the unofficial newspapers, sycophants of the
. power, and the opposition newspapers, subservient to the com-
panies, vying with each other in enthusiasm and arguing about
the question of who the public owes the most recognition to
birth, railway administrations or of the
government.

Stripped of its staging, the dialogue re-
sum up in two very simple points.

THE MINISTER OF PUBLIC WORKS. – We must
lower transport fares for six months
wheat.

THE ADMINISTRATORS. – At your leisure, Excel-
lence; we will even transport them for free, if that suits you
That's fine. As soon as you guarantee us 184 million
of annual revenue, which we will lose in traffic,
We will address this through taxation.

MORAL. – There is no way out of a problem badly solved.
committed; as soon as viability becomes a source of income,
It's the subjugation of the country to the concessionaires. Instead
From a tax relief, we arrive at a transfer of accounts:
charged the maximum rate, Jacques Bonhomme paid his
transport costs are based on consumption; tax-free at the PNR
He will pay for them from his contributions.

The temporary rate rarely lasts more than four or
six months; it ceases to function with the cause that caused it
gives rise, for example, to famine, in the case that we
we just mentioned, an epizootic, an eIR flood
other circumstances.

The special ordinary tariff, an exception to the general tariff

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and cheaper. Unlike him, it operates continuously. varies from company to company, and even from section to section to section, on the same network. Examples:

On the Lyon line, 1st category, from Paris to Lyon, branches from Auxerre, Besançon and the Jura, the The transport cost of one tonne of wheat is 6 cents. when the distance does not exceed 50 kilometers, and 4 cent-times beyond 50 kilometers. – 2nd category, from Lyon in Marseille, branches to Nîmes and Montpellier, 7 cents up to 50 kilometers, 5 cents beyond that. – 3rd category, Dupiute lines, 5 centimes, what whatever the distance.

Why these differences? Could it be because of the journey above Paris is rivaled by the Seine, and that the company's main business is based on wines rather than On the wheat? If that was the motive, it would give us— would be the key to the exorbitant taxes levied on the West, and which amount to the following figures:

9 centimes up to 100 kilometers; 8 centimes from 100 200 to 300; 6 centimes from 200 to 300; 5 centimes from 300 to 500. and to the nearest cent beyond 500.

The Chartres line has neither canals nor rivers in its path. currence; a major element of its traffic is the ce— Beauce reales and flours.

On most roads in the South of France, the fare is uniform— a reduction of 8 cents per tonne and kilometre.

On the Orléans line, the tax is 8 cents up to 100 kilometers, from 6 cents for 100 to 250 kilometers, from 5 cents up to 400 kilometers, and 4 cents beyond that.

| 7.

beyond 400 kilometers. Where the railway is con-
curved by the Loire, the price is uniformly 2 cen-
times, regardless of distance, without prejudice to
Special discounts, from station to station.

In the East, 8 cents up to 200 kilometers, 7 cents thereafter.
up to 300, 6 centimes up to 500, and at centimes per-
over 500.

Prices are uniform beyond 500 kilometers; but, at
Part of the Paris-Lyon-Mediterranean company, the journeys
of this distance are rare; so that the mint-
mum finds little or no application.

After these special prices come new spec-
specializations: these are the station fares
at the station. Thus, by way of exception to the aforementioned conditions,
The Eastern Railway is reducing its prices as follows for
Grain destined for Paris and coming from:

From Lagny'..... To 27 kilom. 2 fr. 60
From Meaux....., .. 43 - 2 70
From Nangis,..... know 60 4 4.
From Coulommiers..... T1 - 4 95
From Provins... Sesame 94 - 5 70

And so on, gradually, for forty or fifty
named stations. The markets we have just mentioned
they all belong to the Seine-et-Marne department,
and are served by the Eastern lines; those of Melun
(44 kil.), Fontainebleau (59 kil.), Moret (66 kil.), Ne-
Mours (86 km), belong to the same department and
are served by the Lyon line. If we were to limit ourselves to
According to the initial figures, the constituents of a single prefect
would thus pay 480 and 200 where others would not
taxed at only 100. This could result in electoral conflicts

—.....

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toraux on election day. Is that the reason that
To establish specific conditions for certain stations?

plausible reasons where the facts are merely a matter of empiricism, foolishness, or negligence. He pre-
there are other considerations as well, of a completely different order different: a large miller, who happened to be in the same time the predominant administrator of a railway, would certainly not fail to exempt wheat and farines; similarly, a coal mine owner exempted discounts on coal transport; for such is the wisdom that guides the world, and that the Garnier family, The Horns, the Baudrillarts, the Batbies admire as much as the the finest product of our economic freedoms.

The Northern Railway only knows the fares of station by station, without generalities; he taxes the wheat coming on Paris, as follows:

From Senlis. so.os.. s..... B2 kilometer. 2fr. 10

From Villers-Cotterets.,...9, 76 – 5 50
From Chauny of the sndeians 422 – 7 80

From Saint-Quentin.....,..... 152 – _9 30

We must retrace our steps, and, neglecting the tariffs of Station by station, let's see how things are going. within a 300-kilometer radius around Paris, taken for example.

D:

PRICE OF TRANSPORT OF 1,000 KIL. OF WHEAT (COMING TO PARIS).

On the Lyon.

From 4 to 5 kilometers.....s.,..... 6 cents per kilometer.
Beyond 50 ee 0... 4 =

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On the Orléans.

From 1 to 100 kilometers.....,....., 8 cents per kilometer.
 From 101 to 250 -- soso cece ... 6 -
 From 951 to 400 _-. 0... 5 _-
 Beyond 400 _— 2000000... 4 nr

To the East.

From 1 to 200 kilometers.... 8 cents per kilometer.

8

From 201 to 300 EPS se... es 7

From 301 to 500 - 00.0 6 cn

Beyond 500, see you 4

On the West.

From 4 to 100 kilometers.....,..... 9 cents per kilometer.

From 101 to 200 -, Mussce D -

From 201 to 300 - 6 _-

From 301 to 500 - say D -

Beyond 500 -6.. 4 men

The table can naturally be deduced from this data.

next: | |

PRICE FOR TRANSPORTING 1,000 KIL. OF WHEAT (COMING TO PARIS)

Via Lyon, via Orléans, via the East, via the West

d0 kilom, Sfr." Afr."n . Afr." Afr. 50

100

- 4 8 » 8 » 9 »

150 - 6 » 9 » 492 °° » 12 »

200 - 8 » 142 » 16 > 16)

250 - 10 » 45 » 47 50 45 »

300 - » 45 » 91: 148 » |

vinciales. Is it necessary to demonstrate that the tariffca-
railway companies restored them in the form of
Toll? Nothing could be more natural than transforming the toll-
previous blue in this one, taking as the price of

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returns, meaning zero tolls, the lowest rates
Expensive, those from Paris-Lyon.

CUSTOMS DUTIES *

Erected on the wheat, according to which gates they enter Paris:

from Lyon, from Orléans, from the East, from the West

50 kilometers 0 Afr. p Afr. » - Afr. 50

100 - 0 4 » 4 » 5 »

150 - 0 8 » 6 » 6 »

200 - 0 4 v 8 » 8 »

250 - 0 5 | 7 50 5 »

300 - 0 3 » 9 » 6 »

What we say about wheat happens ON ALL
FOODSTUFFS.

It seems that before establishing free trade with
abroad, it would have been necessary to start by ensuring it at the in-
exterior; or better yet, the reader will understand from the figures
As mentioned above, there is a difference that exists between EcaL-exchange,
compensatory, mutualist, egalitarian, and the LS
empirical, speculator and prevaricator,

The only conclusion to be drawn from this paragraph is
that life is not sustainable for a country in such a state of crisis.
reilles conditions; there are no treaties or contracts that hold:
Ninety-nine years of such a regime! But the
The French nation would be killed before it is thirty years old if it does not
broke this web of inequality and iniquity that encircles him and the
suffocates.

/

The best things turn to rot in
hands of banking feudalism.

The specifications attached to each concession
he said in the most imperative manner:

Tax collection will be based on tonnes and kilometres.
indiscriminately AND WITHOUT ANY FAVOR.

However, one day, an administrator of the Or-
Léans, Mr. Didion, an organizer who went astray in a
In this era of parasitic speculation, our central network
crosses the steppes of Sologne, a land without traffic
for our path, if we do not help agriculture to
to develop there, it will never give us circulation
tion. On the other hand, we return empty the wagons which
brought the livestock to Paris, the agricultural lilies
and industrialists from Limousin.

If we loaded them, on the return trip, with the fertilizers, the
lime and plaster, which are abundant in Paris and its surroundings
rons, we would give the Sologne farmers the
a way to make their lands productive, and we
within ten or twenty years, we would create traffic and re-
These are for the company.

The problem can be presented as simple ifs
The kilometer rate may not be applied, which ren-
would make transport too expensive. Regarding the che- -

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min of iron, any return recipe is profitable, since it
The wagons, loaded or empty, must be brought back.

Consequently, he proposed applying the fines-
agricultural products are subject to a uniform, very low tax. The price
was roughly the same as the one unloaded at Etampes
or in Salbris. This is what is called a differential tariff,
a derogation from the specifications which prescribe the tariff
Kilometric, indistinct and without any favors.
The offense, in this case, was one of morality and utility.

designed with a well-understood commercial interest in mind, it almost took on the character of a philanthropic innovation tropical. That was enough to justify the principle of differential tariffs.

Something else. Lyon's position, in direct communication directly linked to Paris, it was dependent, for its sugars, on refineries at La Villette and Ivry, which abused the situation. Nantes, another major refinery center, due to of a direct line to Lyon, was obliged, in order to get there—to have its products pass through Paris, having to pay for the entire journey between these two cities in addition to the industrialists of the capital. The two Gold Companies—Léans and Lyon agreed on the application of a common rate, based on the straight-line distance of Nantes, the capital of the Rhône, as if the line were built. Despite a dual journey, the Nantes sweets were able to arrive in Lyon at roughly the same price as transports than those of Paris. The Parisian refiners are from there They complained bitterly; but the consumers of Lyon didn't care. They found it quite suitable. It was what you call a discount rate. turning point. It had its good points; that was enough for the legi-

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timer. The kilometer tax was demonstrated, for certain—certain cases at least, such as those we have just discussed His speech was insufficient and retrograde. His cause was lost.

What the companies did with these two innovations if morals surpass anything one can imagine of hatred—scandalous and scandalous. Left to the whims of the administrations in the process, differential tariffs became a means of Punishment against the unruly cities.

The vinegar factories of Orléans have been up until the last time a first-rate industry. The reputation of which enjoy its products, the awards it has received in all public exhibitions note its superiority priority.

Well! The Orleans railway is displeased that this Industry existed in Orléans; the railway doomed it. to perish, and indeed it is dying.

For this, the railway only had to decree, by a differential tariff, which Nantes white wines, intended they would pay less for vinegar production

Paris canton, which thus has the raw material at best account, easily excludes from the market that of Orléans, which is, in addition to this difference, burdened with a transport of 120 kilometers, that is to say at a rate of 4 francs per piece, according to the regular price list. (Petition of 730 merchants from Loiret in 1856.)

Why this construction of an industrial center? Because that the inhabitants of Loiret had dared to protest sometimes against certain coups d'état of the company of the railway; because the administration, in developing logging industries at the ends of its lines, favor-choose the products that give it the longest journeys.

#

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Differential tariffs are still, and above all, a means to ruin water transport.

In order to ruin navigation on the Lower Seine, the Compagnie de l'Ouest grants shippers rates at reduced prices in exchange for their commitment "d'engager à servir, sous toutes circonstances, soit directement ou indirectement, "By another route than the railway." That is to say—to say, for example, that merchants and manufacturers rails that would bring down, at any time, any portion of their produce via the Seine, would, by that very fact, be excluded from the privilege of operating, at reduced prices, no transport on the railways of a quarter of the Empire. They would pay in all circumstances Highest prices. Therefore, this is the navigation. reached by the river, it is now at a disadvantage; a host of collateral interests to overwhelm him. (Petition from 110 manufacturers in Seine-Inférieure in 1856.)

So this is what the 238 million in subsidies are used for. tion and the guarantee on 570 million of capital granted by the State to the Western Company!

We read in a report from the administration of the shemin of iron from the North.

Navigation by ordinary boats is done with good-
A cost-cutting measure on the northern canals. Freight there is at
very low prices, and to enter into a share in the trans-
coal port, our Company necessarily had to-
how to give up applying its 10 cent per cent rate
tonne and kilometre, and even consent, below
this limit, considerable reductions.

After very thorough studies, we have
determined to have a set of wagons built of a
capacity of ten tons, and of a relatively lethal weight

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weak. We also ordered locomotives at the same time.
powerful motives, so as to significantly reduce the
cost price of these transports carried out per load
complete. We applied, starting in August
1852, a tariff for coal and coke, combined with
in order to ensure transport in the summer without us ex-
to avoid being cluttered in winter. This is on the condition of
the one-year period, for which we awarded prizes of
3.3 cents per tonne and kilometre, between the border and
Paris.

Let's break down the figures a bit.

The coal transport equipment is divided into two parts
course for a single recipe; we calculate, in expense of
traction, two empty wagons for one full one; which reduces -
the rate of 3.33 centimes to 2.22 centimes. If the Compa-
If the company incurs its expenses at this price, why doesn't it apply it to
cereals and goods of the same nature, taxed
typically between 6 and 8 cents?

But we must take into account the costs. According to Mr. Grangez, head of
navigation office, water transport fees
of a ton of coal from Mons to Paris (350 kilo-
meters) are 9 francs 63 centimes, or 2.7 centimes per ton
Per kilometer, roughly the price of the railway. Now:

The average cost per kilometer of canals is
138,000 francs; that of the railway exceeds 460,000 francs.

The boat is a body in equilibrium; the wagons and the
Locomotives are crushing the tracks.

Navigation equipment is inexpensive: with the
For the price of a 64-ton machine, thirty could be built
coal-fired boats.

Water traction requires six times less effort than

D

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on the rails, and the speed for this kind of commodity
is not an element of wealth.

So the Northern Company, with a view to ruining the –
shipping and to increase its gross revenue, transports the
mineral fuels at a loss.

If there is a shortfall in the dividend, the Treasury guarantee is
to fill it.

The northern canals annually load a thousand
lion 700,000 tonnes of coal; the railway 1 mil-
lion approximately, at the risk of ruining its path and arousing
Traffic congestion, a perpetual source of accidents. It is
It's impossible to even consider transporting 3 million
tons by railways. The canal would have to be dug if
did not already exist.

We are not leaving these figures to the judgment of the people who
did not completely stun the enthusiasm of the che-
mins of iron, and to that of the administration of the works.
published, which seems to have been the case so far, is navigation
interior would become useless.

We borrow from an excellent note by Mr. Ferdi-
nand Bouquié, civil engineer, the comparative figures of
last exercise of navigation and railway of the
North :

The situation at the inland waterway, he said, allowed the
Northern Railway to transport, in 1867, 805,000
lions of tonnes per kilometer of coal and merchandise
Dises, at an average price of 6.10 centimes. Navigation from Mons
.towards Paris transported 371 million tons in 1866
kilometers of coal and goods at the price
average of 1 c: 78 per tonne and kilometre.

tons transported via the northern route, 1 kilometer away,

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could have been transported by waterways with a difference of # c. 21 per tonne per kilometre, the French trade would have achieved a saving of 34 million. In the figure of 805 million tons to 1 kilometer, the goods are valued at 426 million of tonnes; the average price received is 8.37 cents per tonne and per kilometer.

To transport 805 million tons over a distance of 1 kilometer, The Northern Railway employs 16,275 wagons worth an average of 3,500 francs and representing a capital of 56 million; finally, 402 freight locomotives cost—they cost on average 90,000 francs and represent a capital of 36 million, for a total of 92 million.

To transport 805 million tons over 1 kilometer with 250-tonne ships making ten trips per year Between Mons and Paris, 900 boats would be needed, representing a capital of 11 million, that is to say 81 million less than to carry out the same transport by the rail.

The northern route must also spend, all the eight years, 38,000 francs per kilometer for renewal ment of its main routes, and this taking into account the price of recycled materials.

In summary, it is obstacles of all kinds that oppose laying down the boats that allow the way from the North to monopolize the transport of goods, to charge businesses 400 percent more, while requiring as much time as a riverboat service in the necessary conditions to regularly produce four kilometers per hour.

Is such a situation normal? A deposit—

Is informed silence in the public interest permitted at the discretion of the public? hold? _ |

Why are the railways so keen to ruin navigation?

gation, this is what emerges most clearly from the following fact—as reported by MF Bouquié:

The Compagnie du Nord charged 28 francs for the transporting one ton of sugar from Lille to Paris. Thanks to the organization of a special and regular service on the ca- For the transport of sugar, the railway had to reduce its prices by 15 francs per ton, that is to say 108 p. 100.

Thus, public utility expenditures, com- municipal, differential tariffs, the best things of our economy, become, in the hands of the roads of iron, a means of extermination for navigation and the river transport, to the establishment of which the country had already he has devoted hundreds of millions, and that he will be obliged. to one day restore at great expense if the Judeo- coalition Saint-Simonianism succeeded in destroying them.

In the hands of an administration concerned with the interests published, differential tariffs could become a way protection in favor of poor countries, such as in the example cited concerning Sologne (page 122). Judaism and infantilism have made it a means of crushing investment for our industry for the benefit of foreign countries.

A large quantity of French goods are paying, on our own railways, good transport prices superior to their foreign counterparts; such are the cries- rates, glassware, silk plush, worked leather, the metalworking, the fur trade, the drapery, the hardware- lerie, etc. These products from our industry, starting from Metz and destined to be shipped from Le Havre, pay 83 francs 30 centimes per ton up to that last town, while than the same goods, shipped directly from Germany, pay only 62 francs 20 centimes for the same course.

Isn't there a blatant injustice in this single fact?

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How can we compete in the transatlantic markets? ancients, with our foreign competitors, when our Products arrive in England and America overloaded. transportation costs 34% higher than those

the foreigner to enjoy the benefits of a railway to the construction to which we contributed through our im-

pots?n» |

Not a session goes by without the tribune of the Corps
The legislative process does not resonate with similar revelations. This
are goods from the Far East, warehouses
seats in Marseille, which cost less to get to
in London rather than staying in France; these are the fabrics
English, landed at Dunkirk, who pay 4 francs of
less likely to come to Paris than their counterparts from Lille,
Tourcoing and Roubaix. It's nothing less than a
crime of high treason against the country.

XVII

Despite the companies' misuse of the system
differential tariffs, the higher administration closes
eyes in consideration of the goods that could in
to emerge, but on the conditions of favor, it shows
uncompromising. Article 48 of the specifications does not com-
no comment or interpretation is required:

He said that tax collection would be done indiscriminately.
and without any favors. Any special treaty that would have
to have the effect of granting one or more senders a

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discount on approved rates, remains formally
forbidden.

It is stipulated entire: When a reduction has been cun-
sent to one or more senders, it must be ac-
a rope to all those who demand it.

The petitioners from Loiret were already denouncing the abuse
in 1856:

A company obtained, for the transport of salts, a
discount on the regular rate so considerable that she gave him

the Loire, from Nantes to Nevers. And treaties exist for the transport of grains.

The manufacturers of Seine-Inférieure said in core: |

Recently, the Western company supported before the Rouen commercial court that she has the right to demand a price from a manufacturer in Le Havre for transport which the regular rate is 10 fr. 50 c. between this port and Rouen, while it did not require another builder from the same city, at the same time, for the same price, for a commodity of the same nature and of the same class, that 4 fr. 55 c.

These arbitrary differential tariffs, these treaties of favour, as well as the tax inequalities noted in \$45, are no less, in another form, than the re-establishment of internal customs duties between countries, from usme to factory. The government, harassed by the cl-"Damage and scandal," he said one day in his booming voice: "I inter-Say! But he dared not add a penalty to the prohibition.

432 CH. I. — MONOPOLIES CONCENTRATION

penal. Therefore, specific treaties are flourishing more never; only they are secret; they work under the cover of the tax refund office.

When shippers discovered fraud, they did not are not allowed to denounce her to the imperial prosecutor; they only resort to civil justice, in the form of a request for repetition and reimbursement of the overpayment. The Eastern and Northern companies had to thus returning hundreds of thousands of francs in 1867; That's less in dividends, and, in this case, the State guarantee compensates the shareholders of the pre-justice done to them by their unfaithful administrator. That is 'it is always the taxpayer who bears the cost of repairing the miscalculations and misdeeds of the barons of privilege.

As for the culprit, always the beneficiary, for all or Part of his wrongdoing, he incurs no punishment, nor neither reimburses nor returns; he remains in office, ready to re-to begin, unless one surrounds oneself with more discretion. at other times, or to refer back to the taxpayers the

the law of distribution. It is important to support this with an example. This account is as true as it is improbable.

On January 17, 1868, the First Civil Chamber of the
The Seine condemned the companies of the East, of the West
and from the North to pay to Messrs. Contet-Muiron, Delarsille-Fas-
Sin, Wagner and Deulin, damages (to be established)
(by state), for harm caused to them as a result of
preferential treatment granted to Mr. Luzzani on transport
Champagne wines. On December 26th, the
the imperial court of Paris confirmed in its provisions
the main points of the first instance judgment.

POLITICAL ECONOMY OF DECEMBER 133

It took no less than ten years to discover-
to expose fraud and ensure its repression.

The plaintiffs were certain, according to the actions-
Luzzani's investments and their current prices, which he enjoyed
of an illegal tax refund. We're not at
to notice such a thing in a marketplace
such as Reims. But how to obtain proof that
Does the preferential treaty exist and function?

Mr. Contet-Muiron wrote on September 7, 1858, to the chief
from the East Road commercial office:

I am here to request the application of the various tariffs.
of the subscription you have with Mr. Luzzani, your agent.
It goes without saying that I comply in advance with the conditions
tions relating to said treaties.

The next day the head of the sales department replied.

We have the honor to inform you that Mr. Luz-
zani did not subscribe to any Com- subscription rate
company.

On September 28, 1858, after two letters dated the 2nd and
of the 6, which remained unanswered, Mr. Contet-Muiron summoned
Service of process by bailiff to the Northern Company:

To want to apply the various tariffs to one's own advantage

and subscription agreements that are granted to various commissionaries of the road transport service, and in particular to Mr. Luzzani, agent for the Eastern company, in Reims.

The Northern Company, in turn, denies the existence of the preferential treatment. | £

434 CH. 11. — MONOPOLAGE CONCENTRATION

On July 28, 1858, the same Mr. Contet-Muiron addressed a similar claim to Mr. Werlé, administrator of the Ardennes railway.

On August 10, the chief engineer in charge of the line replies, in his deepest voice:

= In order for Mr. Contet-Muiron to have the right to complain, he would have to prove that the company is doing Mr. Luzzani or others made concessions along his route, and that, while demanding 7 francs 10 centimes from him for the transport of From Reims to Rethel, it only perceives a lower price. No similar concession has been made. No such arrangement has been made on behalf of the Company with none of its correspondents. One can to attest to it in the most formal manner, and Mr. Contet-Muiron can be challenged to provide a single piece of evidence of what he is saying.

On November 12, 1839, Mr. Delarsille-Fassin addressed by bailiff's summons to the company of North of having to make him enjoy the subscription treaties consented to Luzzani.

Whereas, the writ states, the subscription agreements are put into effect without any publicity, which he has not was the applicant's wish to claim it earlier profit, etc.

The Northern Company persists in its system of .

denials. The Western one does better: during a

dignity offended.

No advantage, she said during her conclusions,

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, POLITICAL ECONOMY OF DECEMBER ® 135

was not done by the Western line to Mr. Luzzani and to the shippers in Reims. The Company could not, without breaking the regulations, WITHOUT FAILING TO DO JUSTICE ICT, making them the specific concessions they request cite.

Such self-assurance, or such impudence! It was almost... to overcome even the most stubborn convictions, until The proof was established against the brazen ones. Now, the means, I I ask you to remove the liars from the archives. This is the proof they are demanding you provide against them!

Yet the coins came out one day, without any break-in or climbing, from their well-guarded lockers. How so? What happened? Here is what the report to which we Let us borrow these facts:

In 1865, following heated debates that took place at Legislative body between Messrs. Jules Brame, Pouyer-Quertier and Delebecque, and in which the former reproached to the companies their illicit and ruinous actions For commercial purposes, anonymous letters were sent to Mr. Léonard, who founded, several years ago, in Paris, a complaints office against the railways iron, whose aim is to unite and defend the interests individuals harmed by the companies. Mr. Brame received also letters of this nature and delivered them to Mr. Leonard. These documents are in the file.

There are only two pieces; but they are overwhelming.

control of the Northern Company to the chief engineer.
We extract the main pieces of evidence:

Mr. Engineer,
Under arrangements dating back to the month of

436 CH. II. – CONCENTRATION OF MONOPOLIES

March 1859 (decisions of the committee of March 1st and 29th, 1859),
the companies of the Ardennes and the North grant to
Mr. Luzzani, on first and second grade goods
series which he entrusts to the railway (Champagne wines),
discounts calculated as follows:

Zone 1: 25 cents per 100 kilograms and 50 cents
per 100 bottles.

2nd zone, 40 centimes per 100 kilograms and 75 centimes per
100 bottles.

The discounts for the first zone are shared equally

_ element between the two companies; the discounts for the
second zone are shared in the proportion of the
recipe created by each company.

On the other hand, the Eastern Company granted to
Mr. Luzzani, for the same fiscal year 1861, the following discounts
sales (details follow) amounting to 20,713 francs 50 centimes.

The Western Company also grants Mr. Luz-
Zani offers a discount on Jes wines destined for Rouen and
Le Havre.

(The total amount of rebates from the three companies is
for 1861 at the sum of 32,848 francs 70 cents):

Signed: DELEBECQUE.

The second item is a letter addressed from Châlons,
on August 9, 1865, by the chief inspector of the exploitation
tation of the eastern roads, to the director. She proves
only that at that time the tax-free shoppers continued
to operate for the special benefit of Mr. Luzzani.

In the presence of such overwhelming evidence, after ten

said that your companies should have bowed down, presented their apologies and payment of the compensation legitimately owed, attempting to cover it up with a belated repair and with the Silence, the shame of their situation. But moral sense is

POLITICAL ECONOMY OF DECEMBER 2, 137

incompatible with monopolies. Therefore, there is a lawsuit. in the first instance and in the court of appeal. The means of The defenses put forward by the companies are worthy of their actions and their management. We will highlight the most cy- - niques.

The companies oppose the claimants with the prescription- three-year term; they claim that the claim The action brought against them is a civil action arising from a tort. and subject to a three-year statute of limitations, like the action pu- republic itself.

We would not call such a means of defense. We will simply take this opportunity to warn the public that actions of this kind are prescribed by {thirty years, not by (kings. Notice to merchants and &ux industrialists; that they carefully keep their letters of car; they may contain, without them knowing doubt, the elements of an establishment for their en- Fanis and successors.

The companies are still demanding that the two parts evidence against them being removed from the proceedings because they were taken away through a kind of abuse of confidence. If the tribunal and the court had admitted a pa- With this claim, there was no further recourse possible. even against crime,* as soon as it involved companies monvpoleuses.

Regarding Delebecque's letter filed with registry, says the judgment of first instance;

Whereas the Northern Railway Company requests not only restitution, but also the implementation outside the scope of this document;

Whereas the company provides proof of ownership of

this document, and that it is necessary to order its return between her hands; 3

But given that this letter, written by the head of the control to the chief engineer, is not a confidential letter; that it constitutes an administrative dispatch whose disclosure the court could have demanded if the applicants, instead of producing it themselves, 'by a irregular and reprehensible path, they simply had demonstrated its existence in the Company's offices;

That removing it from the debate would be a pointless formality procedure, since the court would have the right to order the production of books and correspondence; that there is no Therefore, there is no reason to reject the said letter from the debates.

The court was harsh on the honest unknown man who had revealed reprehensible schemes guided by morality as much as by the law. Our readers will wish with us that he finds much imitation trade and industry should have seats reserved preferentially for honest employees who render them similar services, and who compromise- They reveal their position within the companies. iniquity.

XVII

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If we had written this table two years earlier our political economy under the empire, the book, despite the accuracy of the information and the seriousness of the figures, 'would have been rejected as a slanderous novel of the nation, its leaders, and its institutions. Is it newspapers, whether of opposition or satisfaction, never Had they told similar stories? The enthusiasm about

POLITICAL ECONOMY OF DECEMBER 2, 139

of our industrial and financial system, wasn't it... unison in the leaves of every shade? We divide- He only knows about politics; as if economics and * a state's policy could work in reverse of one another on the other hand, without leading to dissolution?

Since then, complaints have come from the top; satisfactions have arisen from the bottom; facts have turned into discontent. The vivacity of Complaints appear to have increased precisely because of the Previous muteness. At least Messrs. Roubher and Forcade will they return to our so-called democratic opposition MPs this justice system is flawed, because they have never mingled their voices with the demands in the economic sphere, although they had taken precedence in 1868 over the discussions of the political, and that there was popularity to be gained.

And that's precisely what should open our eyes to power, were it not for the Gerontes.

The secret to the empire's original prosperity is now pierced to the day. The extensions and concentrations—monopolies, the nation riveted to the Bank until 1897, at Crédit foncier for ninety-nine years: years, to the railways for another {three-quarters of century, with subsidies and guarantees—billions, they say much higher than the flowering period has only done so 'counting the future of three or four generations. According to the principle that any overexerted action calls for a reaction—The equivalent situation, the fall was terrible.

Where are they, those 86-franc rates on the 3%, of — 407 francs on the 4 1/2, 76 francs on the Italian, 4.600 on the Bank's shares, 1.760 on the Credit land, 1,982 on the Furniture, 4,060 on the East, of 896 in the South, 990 in the West, 700 in the Real Estate—

440 HP. IIS — CONCENTRATION OF MONOPOLIES

Billière, from 900 on Spanish Furniture? Where are the 8 billion in capital gains swallowed up? Where, the fortune of holder of \$90 securities without income, of which we don't We used to deny the weekly table? Who then, rightly From these high courts, one can boast of having incomes at 5 out of 100? How many values will remain stable? companies will go to join the Mouzaïa, the Ports of Brest, the Roman, Spanish, and Portuguese roads? Safety shareholders of our reputable companies the best—our railways, no longer reside today today in traffic, despite billions in subsidies; without an effective guarantee from the Treasury, without revenues taken annually from taxes, three out of six companies would already be at sea.

Is it possible to resurrect this phantasmagorie, to rekindle this firework display of which only a few remain

what to expect? When we transform the concessions se-
perpetual culars, would we obtain 10% of
A rise for three months? No, no, the feast is
It's finished, and all that's left is to wash the bowls.

We don't know if the work, confined within the hundred
monopolies, the outlines of which we have just sketched, and
the levies, will be able to live; perhaps the best will be-
would it be necessary to begin the demolition immediately of
the building so imprudently erected since 1852, and to render
production to its autonomy. Personally, the empe-
The owner must have enough of the Bank, the Stock Exchange, the
Anonymous companies, Jews, Saint-Simonians,
extensions, mergers, subsidies, guarantees, of
railway companies, gas companies,

POLITICAL ECONOMY OF DECEMBER 141

Docks, Small Cars, Land Credit, Mobi-
link, Louvre Hotel and Grand-Hotel, Message-
national and transatlantic ries. None of that
was not in its avuncular tradition and does not touch the
military glory, neither to the 'revenge of Waterloo' nor to the front-
Rhine river basins. He believed, based on bourgeois greed,
that once material interests were satisfied, it would be lawful for him to
possible to go about one's business at leisure with the realization of the Napoleonic idea
Léontenne.

The emperor got the date and time period wrong. The editor-
economic factor, a mere accessory in its aims, is
became the main focus, the entirety of his reign. War, tou-
disastrous days, even for the victors, barely weakened the
nations living off property, as was Europe
continental at the beginning of this century; it exhausts
Those that thrive on exchange and circulation. Russia
she left the countryside less tired than we were
Crimea; the Mexicans didn't even have to defend themselves
to force us into retirement; we took Beijing to
almost without a hitch, and we returned less
richer than before; the Italian expedition cost us a
half a billion, and left us with neither allies nor auxiliaries.
nor trade treaty; the war of Rome has nothing to do with us
to offer compensation only in the spiritual realm.
In short, everywhere we covered ourselves in glory, but
also of debts and loans.

Suppose a victorious campaign on the Rhine; that is
at least another 4 billion to be added to the consumer debt
The idea: fewer workers, more taxes.

20 billion in war contributions to buy back

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442 CH. II. – CONCENTRATION OF MONOPOLIES

France's monopolies? The annexed populations?
would they be of great relief to our natives in

taking their share of the burdens with which feudalism crushes us

industrial activity, especially considering their conquest
would have recorded more than

50 million in annual annuities?

All of this, no doubt, is as prosaic as a theo-
accounting method. But the era of epics is over, and
The sublime borders on the ridiculous; we must resist-
to avoid being only producers, under penalty of becoming
wretches.

The economic problem, forgotten during the holy orgy
Simonian, has reappeared for two years, and especially in
1868, with an energy unprecedented in history
for twenty years; he has returned, no longer under the cover
communists, socialists, those who share, and others
nobodies. It was from the rostrum of the Legislative Body that he
exploded and issued its warnings. Its advocates
belong to the highest positions in the country; they
named Pouyer-Quertier, de Janzé, Brame, Kolb-
Nard, Lespérut, Thiers, de Tillancourt, all except one,
official or agreeable candidates. The diagnosis is a-
Nime: under the weight of the internal privileges of banks
and railways, national work cannot be suf-
fire; even less can it fight with foreigners.

The leading ministers were moved, not because
to warn of the dangers reported in the situation, but to
to replace Protestants with mutes in elections,
Honesty through obedience. Could it be power?
would be affected first and foremost by the evil that we
We called it gerontocracy?

CHAPTER III

MORAL DEPRESSION. – MEDIOCRACY: A STATE
IN THE STATE. – THE CODES OF MEDIOCRACY
AGAINST THE PUBLIC AND AGAINST ITS EMPLOYEES.

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Read

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47. – CYNICAL CONFESSIONS:

The government in France cannot get used to
to be merely the representative of the nation. He is keen to train
class and caste apart, having distinct interests, con-
traditional values of citizens. He is an entrepreneur.
of a multitude of things that do not concern him; also
does he show himself, in his concessions of monopolies, also
eager for privileges that he lavishes with the good of the community-
speed. Thus, he has access to the capital of the savings banks,
amortization, deposits and consignments, re-
drafts, from the army's endowment, like a banker
which would create turnover. It forces the companies to...
companies to invest their guarantee funds in government bonds.
It stipulates conditions with the Bank of France for

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144 CH. III – MORAL DEPRESSION

his current accounts, his advances, his bond issues
of the Treasury; he demanded that she lend him her new capital-
tal against the annuity 3 p. 100. 1] horse trader with the
Railways, with subsidized ocean liners, of the
tax exemptions for the transport of its agents, its troops
piers, from his dispatches.

Similarly, the City of Paris, by granting the monopoly
from the gas company, secured a price of 45 cents
times the cubic meter versus 30 cents that it imposes
to individuals. Then comes the specifications where the
The sheer number of fines allows him to pay the
the largest part of its consumption in official reports.

well known. On the one hand, the Jews shout that they flay them, let them be restrained; they speak of renouncing the concessions, as they become increasingly costly, of abandonment—to end the game, to leave the country and power to chance of their unfortunate fate.*The State, for its part, makes L'austrère, the intractable one; he holds firm, he uses his deep voice. The clappers give the signal, and all along the line we applauds the selflessness of the business swindlers, to the minister's firmness and the advantages that the public will withdraw from the convention. Essentially, such a message as the the government is having fat transported to the Orient or to America costs taxpayers seven hundred francs.

1. There is no relationship between the exorbitant nature of the advantages facts to the monopolists and the meager public services to—which they are subjected to. That's what's called burning a forest to cook an egg.

Such are the prodigious economic combinations of mediocrity, the great enemy of ideologues.

CYNICAL CONFESSIONS 145

If the government, more often than not, is unaware 'of what he does, the same cannot be said of the concessionsnaires. [You have to hear them, when they're in a small comité, when they report to their associates on the the way in which they safeguarded the interests of the fund. Let's listen for a moment to the Company's rapporteur d'Orléans at the assembly of April 20, 1853, concerning the mergers: |

Go back a few years, and suppose—
Consider for a moment that instead of conceding to you, in 1838, a line of 133 kilometers, the State came to tell you:

The company I am proposing will cover 1500 kilometers in total length; it will touch at three points to the Ocean; on the other hand, it will have, towards the Mediterranean and the Levant, an outlet that will not be within his power no one to close it to him, because I assure you, through measures special, the neutrality of the common core which must serve it—extension in this direction. It will connect Bordeaux to Lyon, Nantes to Marseille, Paris to the center of — France and its double southern border, embracing in its network of provinces also important by the number of their populations than by the variety of their — products. This undertaking, already three-quarters complete, you will exploit it for a century, with only one and

single direction. The results appear to be due to be very advantageous: nevertheless, to counter even to the most unforeseen circumstances, I guarantee, during fifty years, an interest of k per 100 on 450 million of capital, i.e. an annual payment of 6 million.

If the State, gentlemen, had made you, fourteen years ago, Would you have accepted such a proposal? Without No doubt about it: this proposal would have seemed excellent to everyone the world. | | or |

146 CH. 11. – MORAL DEPRESSION

Well, what we didn't do fourteen years ago, because that (it had to be said, although) capital was timid, because the major combinations were not yet ripe, because the experience had not sufficiently illuminated minds, perhaps also because of private industry at the time it inspired more distrust than sympathy; it is to do it today, and under conditions of success much safer, since the product evaluation, instead of being based on simple probabilities, it rests based on established facts and certain data. This a long route that touches both the center and the south, To the east and to the west, it is entirely up to you to give it to yourself. no, because the Government has already decreed the concessions which must complete it, and we bring you the treaties by which the master companies of a part of the network agrees to transfer it to you.

If, in order to arrive at the situation that is being proposed to you and which offers so many guarantees to all interests, it was necessary to condemn you, gentlemen, to sacrifices that will be considered bles, your board of directors might have hesitated perhaps– to advise you on the operation. But here, there is no Sacrifices! Far from it, luck as assured as possible to improve further, and to a significant extent, the company you already have so much reason to be satisfied with!

The Note that we had distributed to you, as soon as the The first few days of this month contain, in this regard, indications... cations 'whose accuracy everyone was able to verify. She showed you that in return for the concessions you made were requested, and you were granted broad com– thoughts. Es.

Thus, on the one hand, you are abandoning certain clauses of your old Specifications (1);

(4) It is not useless to be informed about the concessions demau- granted to the company and the bonuses extracted by the Government birth.

€ AnT. 4. – The State is exempt from the obligation imposed upon it by article 2 of the specifications to establish a special station at or

: CYNICAL CONFESSIONS _ 447

You are paying 16 million into the state coffers;

You undertake to perform, with the help
localities, the extension of Poitiers towards La Rochelle
and Rochefort.

But, on the other hand, you get three in the center
extensions that had been unsuccessfully sought until –
that here, and which are carried out under the conditions of the law of
1842, The 16 million paid by you to the treasury in assurance–
make the prompt completion, and bring the moment closer
where they will give you products.

You obtain, for all of your concessions,
for the Orléans line itself, which dates from 1838, a
enjoyment for 99 years from 1852. In other terms–
my friends, you gain on the road to Orléans a prolonga-
tion of 13 years; on the way to the Centre an extension
59 years old; on the roads to Nantes and Bordeaux a
a 49-year extension, and all new sections
that you will need to use are also provided to you.
for 99 years.

You also obtain, on the one hand, the ability to
The repurchase option for the State is only available fifteen years after the purchase
movement of all the planned extensions; on the other hand,
that it can only be exercised on all sections of
the company at the same time: which is a guarantee, otherwise
against the buyout itself, at least against what it could
to have dangerous.

near Orléans for the Central Railway service, and he de-
meure was exempted from the fee he paid for the use of the station.
d'Ortéans.– He is also exempt from building the workshops of
Vierzon. – Furthermore, the company will not be able to claim from the State, at
the expiration of the concession, Island reimbursement of expenses which it
would have done during the term of the lease to increase the number or
the extent of its stations, stations and workshops.
“ART. 6. – The Company shall be required to transport the troops

"ART. 7, – The transport of dispatches shall be free, except between Paris and Orléans.

"ART. 8. – Third-class sails will be covered" and enclosed with glass.

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148 – CH. III. – MORAL DEPRESSION

The State had reserved for itself a right to participate in the net products, beyond 8 percent on the roads of Centre and Bordeaux; beyond 6 percent on the chemin from Nantes. You obtain that this sharing clause shall be deleted, from the moment these various lines make part of the association; and for new concessions, No such clause is introduced in the decree.

By connecting to the Avignon road, which ensures the connecting your network with the Mediterranean, you ob- hold conditions such as, on the Burgundy side, no encroachment detrimental to your interests will be permitted. It might even be worth trying. There's more: you get that,

for relations between Paris and Lyon, the Bourbonnais and

There

Burgundy cannot engage in a price war, the equality of total taxes to be collected on both routes being now established in principle.

Finally you get the renewal for fifty years, and for all your lines, the interest guarantee relating to a capital of 150 million.

All these concessions, gentlemen, are important that no one can deny. They compensate for the movement, as we were saying earlier, those which requests were made to the Company.

You will notice that among these, that is to say Among the obligations that the Company had to accept, there was the obligation to execute the Poitiers branch line to Rochefort and La Rochelle. Now, on the one hand, this obligation is reduced by 10 million, as for the expenditure, thus

(1) The Explanatory Note reads as follows: |

"The expense to be incurred for the extension to La Rochelle and Rochefort is subsidizing:

"First, 4 million, which will have to be provided by the localities;

"Then another 6 million represented by the maintenance of the uncertain conditions for the transport of dispatches on the Paris line to Orléans, transport which, according to the new specifications should have been free, and will continue, as an exception, to be paid for to the Company at a rate of 300,000 francs per year.

CYNICAL CONFESSIONS. | 149

On the other hand, it is further mitigated by the prospect of products that this branch, according to studies more recent, seems to add to those of our general exploitation; so that ultimately, and if the forecasts on which we expected to be confirmed

'ment, the branch in question, instead of being a burden for the Company, would rather constitute a new source of profits.

We must therefore consider it certain that the combination of authorized by the decree of March 27th, realizes a great thought of public utility, not only without imposing sacrifices profits to the shareholders of Orléans, but ON THE CONTRARY, in adding to the strength and importance of their income.

Such eulogies are a disgrace to a country.

The rapporteur of the Paris Company in Strasbourg
Thus, in 1846, he appreciated the importance of the concession.
who was then only 43 years and 286 days old.

Along the entire main line and on the branch line
In Reims, the state is covering three-fifths of the
- expense. We are free from difficulties and
chances of expropriation. We have nothing against us
the unknown, which is always a threat in execution
major public works, and the expenses that are our
charge, for the formation of the path, can be eva-

things to do to the State, and the only condition that is imposed, is to deliver the road at the end of the concession ironworks and its outbuildings in good condition.

And in 1847:

During the presentation of the law to the Chambers, the governor the government considered that the work for which it was responsible on the

150 CH. II. – MORAL DEPRESSION

The main line could be valued at 110,200,000 francs. for the 540 kilometers.

Since then, the government, which has never ceased, we like to to repeat, to show enlightened concern for the major interests represented by the railway Paris in Strasbourg, was kind enough to grant our demands mations and to our requests, even though he could resulting in additional expenses for him.

But let us admit, gentlemen, that the expense is borne the state's contribution must not exceed 110,200,000 francs planned. It's a considerable amount of capital that we haven't not to reimburse; and we have, for almost half a year century, the operation of a 662-kilometer railway line tense, which will have cost 235,200,000 francs, on which we will have committed 125 million.

Upon expiry of the concession, the railway will return to the State, except for our rolling stock, which remains our property, and which will be reimbursed to us according to experts.

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This is the exploitation stipulated in a decree of March 25, 1852. extended the lease to ninety-nine years, to run November 27, 1855.

IT

It is in the disputes between monopolists that he we must seek the true measure of the public interest and of

On this subject, in 1862; an epic quarrel between the two railway companies of the Midi and Paris-Lyon-Mediterranean: would a direct line be built from this? in Marseille, along the coastline, shortening by 45 kilos meters the route already in operation via Nîmes and Mont-

: CYNICAL CONFESSIONS 151

Pellier, belonging to the second company? Or perhaps... Would we be satisfied with the broken line, without creating any concurrence? The opposing parties roused a third of France: they provoked petitions, deliberations the wishes of the chambers of commerce, the resolutions of the Councils generals. This was more serious than the Capulet dispute. and the Montagues.

Never have the geniuses of construction and exploitation were addressed with more impertinence. The clan Lyon-Méditerranée demonstrated that the connections The proposals she put forward would cost at most 24 to 30 million. while the opposing clan's plans would reach 70 million; difference, 40 to 46 million.

Traffic estimates border on nonsense, people say. on both sides: according to the accounts of the Mediterranean, They will not reach 10,000 francs per kilometer; according to The figures for the South will exceed 41,000 francs; that is A difference of 31,000 francs between the two valuations: serious lesson for the public, if it is willing to reflect that one throws at the head, reciprocally, as sanction and proof of veracity, the authority of masters of art Railway sciences, all masters, equally masters, and masters of the same rank.

The tournament's academic prize belongs without contest at the Compagnie du Midi, much stronger in French discourse than the Mediterranean. We must see its outbursts, its evolutions, its turbulence. None His means of attack did not escape him. It happened in front of The Legislative Body held a favorable opinion regarding the claims. from the Lyon company. What is the value of this opinion? Mr. Peut asks. And he immediately concludes:

452 CH. III. – MORAL DEPRESSION

A few words spoken from the rostrum of the Legislative Body Latif, in response to a question from the honorable

: Garonne and the municipality of Agen, and by Mr. Eschasseriaux, deputy from Charente-Inférieure, discovered the attack plan adopted by a company to which these gentlemen appear to want to build up the defenders.

There is nothing there, moreover, that is not perfectly natural.

We know that Mr. Noubel owes his position in large part to the very powerful influence in Agen of M^s Dumon, an- former minister and chairman of the board of directors of Paris-Mediterranean railway, and that Mr. Eschas- Seriaux is the latter's nephew.

* The South is not entirely satisfied with a deliberation- tion of the Marseille Chamber of Commerce. Immediately Mr. Senès takes up his pen:

The indefinite expansion of the Mediter- company ranée, he said, as well as societies that converge around from her, produced, by the very force of circumstances, an es- a type of clientele similar to that which surrounded the pa- Roman clerics. This clientele can be found everywhere. even in admiring bodies. We don't want To judge it, we are merely acknowledging its existence; Moreover, this existence is due solely to natural law. which brings intelligences and leading figures of all kinds. Therefore, we are not surprised to meet within the Chamber of Commerce, in the body that unites the elite of our fellow citizens: One member at a time vice-president of the board of directors

administration of the Docks company and administrator of maritime services of the Imperial Messageries;

A member advising the management of the Forges and Chan- third of the Mediterranean, owner of lignite mines in Fuveau; |

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The brother of a director of the Docks company.

Regardless of these direct affinities with the com- Mediterranean company, we meet in the heart From the Chamber:

A member who represents; in Marseille the house -of

Mediterranean:

And a member who is part of the supervisory board
of a coastal shipping company operating between Cette and Marseille.

That these men rightfully enjoy the consideration |
general principle, no one disputes it. We applaud at
their intelligence, their business experience, and their
well-known integrity.

But isn't that a mistake, at least on the part of the electricians?
rather than entrusting the defense of their interests, in
questions that can affect the company on a daily basis
the civilization of the Mediterranean and its dependencies, to ne-
merchants, bankers or shipowners who must be
In opposition to their own interests? Civil law
allows for the recusal or referral of a judicial case
before another court, when the judges are relatives
or allies of the parties to a certain degree, to a greater extent
That's the right thing to do when they're interested in this matter. Isn't it?
not here the case of a kind of financial kinship which
should have led to the abstention of most members
from the Chamber of Commerce?

There is more: this Chamber possesses, as a moral entity,
shares of the Docks, which she received for her part from
property in the dry dock company, and we
we have mentioned the close link that exists between the Docks and the
Mediterranean company.

And it is a Chamber, placed in such conditions-
tions, who would presume to seek the truth in
the question raised by the railway investigation!
But, with the utmost impartiality, she cannot...
to find, and even if she did find it, her word loses its
authority. It will always be said that between the truth and its appre-

9.

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In this situation, he was able to inevitably place a screen, a cloud, in his path:
private interest. You may try to silence his voice, but you have
beautiful, dominating it with the full height of your intelligence
and your sense of justice: self-interest creeps in
Despite your best efforts, it clouds your vision in your consciences.
It obliterates your convictions!

Thus, Lyon represents a coalition of interests.
disreputable private individuals. The South alone embodies within itself the
Selflessness and love of country. Since that
At that time, three Pereires, its administrators, became
deputies, and Mr. Senès naturally refrained from accusing
the voters' choice, appointing "mandate-
holders whose personal interest may be at odds-
"A gonism with that of the principals."

The Mediterranean company, disregarding these
personal digressions, resolutely takes evil by
The horns; trade and competition are sacrificed
on the Bordeaux to Cette line.

We are authorized to assert, she said, that between the
hands of the Compagnie du Midi, the rates for the railway of
iron and channels are combined in such a way as to direct for-
cementing transport on railways.

The waterway is completely sacrificed to the road

railway. As a result, the canals are almost entirely abandoned.
"and do they retain no other means of transport than those of which the
the railway is willing to grant them the concession purely out of pure
human respect, and in order to leave them with an appearance of
circulation and activity. (See our quotes on page 110.)

Mr. Émile Pereire does not hesitate to launch into this
personally and with his pen in the arena:

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And why, he exclaims, this relentless campaign?
against the exploitation of canals? Where does this interest come from?
such a great deal for the Languedoc and for the Ga- valley
The ronne that animates our adversaries? Who gave them
Mandate? Is it a sense of their own interest? On the contrary,
if our canals were taken away, in order to free them from
Any toll would ruin the Compagnie de la Méditerranée;
indeed, which is transported to Bordeaux, at a price of 7 francs.
per tonne, the wines of Cette, Béziers, Carcassonne,
from Narbonne, and this immense traffic, combined with other pro-
ducts of Languedoc, Roussillon and Provence, which
congested its stations last October and November.
deny, and who fills his coffers, will head towards Paris, no
no longer via Lyon, but via Bordeaux, where he will borrow the
the Orleans line, or the sea route to Rouen; there

product development for the Mediterranean company more than 20 million per year, that is to say the representation with a capital of 400 million, because the Méditerranéenne company would not only experience the loss of pro-diverted products, but, in addition, the reduction of tariffs on the products of these regions that she would manage to conserve on its line,

Yet this is how, when passion gets involved,

It manages the interests of its shareholders.

And what about the public? Please. Without the sequestration—The operation of the canals, granted by the State for the benefit of the chemins de fer of the South, the "Languedoc, Roussillon traffic" "from Lyons and Provence to Paris" would save each year, according to the author, 20 million in transport. And that's what neither the administrators nor you want from Lyons, nor those from the South.

Mr. Pereire, terrible in his logic, continues:

The acquisition of the canals should aim to sup-

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Toll pressure; however, removing tolls would be to deal a disastrous blow, not only to the Compagnie du Midi, but also to all the companies of railways; for if one were to admit in principle that when a company operates two transport routes parallel, the State must seize one of the two in order to operate it without tolls, in order to maintain competition. Therefore, one would logically be led to ask that the State resume: |

At the Méditerranéenne company, one of the two lines railways that it operates, through Burgundy or through Bourgogne;

At the Orléans company, one of its two lines on Tours, via Orléans or Vendôme; one of its two lines via Bordeaux, Angoulême or Limoges;

To the Northern Company, one of its two lines of Paris to the Belgian border, via Amiens or via Saint-Quentin;

At the Eastern Railway Company, one of its two lines on the Rhine border, via Strasbourg or via Mulhouse,

Improvising himself as a representative of agriculture, of the com-
Regarding commerce and industry, Mr. Pereire added:

When, apart from these jealous passions as much as in-
Consequently, someone examines it calmly and impartially.
the question of the operation of our canals, we acknowledge
that free access to the channel is not necessary for the de-
agricultural, manufacturing and commercial development of
Southern regions.

That is not what the residents have claimed since
countries deprived of the enjoyment of the canals by their
lease to the Compagnie des chemins de fer du Midi;
on the contrary.

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Why this relentless attack against the Canal du Midi?
and the Garonne, dependent on the railway? Mr. Peut va
to make us feel the patterns.

While the other companies had not, in the
waterways that ran more or less parallel to them,
than incomplete or impotent rival lines, the
Only midday found, in those against which it had
to fight, a competition of the most serious nature and the
more formidable. Thus:

While the waterways, parallel to the others
networks, except those in the North, are all paralyzed by
gaps or imperfections that hinder and hinder it-
those that compete in the South are
in perfect condition and without any discontinuity.
The East faces competition from the Marne and the Ja canal

Marne to the Rhine, but the unnavigability of the Marne cancels
the positive effects that the channel could produce.

The West, for most of its length,
has no other rivalry than that of the land route.

Orléans faces competition from the Loire and the system of

built at various times and without any sense of unity, dif-
they create locks between them, of varying width, depth, etc.
and the Loire itself is not navigable in the most
a large part of its course.

The North faces competition from canals generally
in good condition, but, as will be said later, these ca-
They find sustenance in the transport of coal
abundant enough to sustain their activity, without harming
that of the parallel railway lines.

The Paris to Mediterranean company was supposed to ren-
to counter its enormous and dangerous power a counter-
weight or moderator in Haute-Seine, Yonne, the
the Burgundy and Rhône-Rhine canals, the Saône and
the Rhône; but the state of the Upper Seine leaves unfortunate-

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Fortunately, there is much to be desired; the Yonne is even au-
today in a state close to the state of nature; the nav-
The flow of the Saône is interrupted at the level of Lyon;
The Rhône still requires significant work, and the bar
which closes this river at its entrance to the sea opposes a
an insurmountable obstacle to large-scale maritime navigation,
thus paralyzing this great and magnificent artery which
unites the Mediterranean Sea with the North Sea and constitutes one of
of the world's most important waterways.

It is this obstacle that the Saint-Louis canal aims to overcome.
to make disappear; and that is also why, since
sixteen years old, the men who are at the head of the company
those of the Mediterranean did everything they could
to do to prevent the execution of this last task,
although it has been demanded for a long time, with the most
vigorous efforts, by twenty-two General Councils, twenty-
four Chambers of Commerce, ten Municipalities, that
all studies, all investigations, all tests
administrative decisions have been consistently and unanimously made to him
favorable, and that it was the subject of twenty-three petitions
addressed to the emperor by as many cities or towns of
banks of the Rhône and Saône rivers.

It's truly regrettable, given such revelations...
tions, that: the monopolists do not dispute more
"often, or that their quarrels have no more re-
Tension in the country. We read in a petition
to the emperor for the defense of national labor:

The Journal des Débats, whose devotion is acquired to free-trade interests, has been led to recognize, in its issues of August 4 and 5, 1858, that an establishment-French ment, which spends each year, for its investment in operation, 29,700 francs worth of coal, would be spent again in England, which was 7,440 francs, by returning the same products, and that the creation of this establishment, evaluated

'CYNIC CONFESSIONS 159'

400,000 francs, for the English, amounts to 600,000 francs for us. due to the difference in the price of coal in the two countries. The whole question of lifting the prohibitions is found in the comparison of these figures; it summarized in the price of coal on both sides.

France is dependent on England for the most part part of its coal; however, our soil contains 250 rich and powerful coal mines, which would suffice, and far beyond, to our consumption; but the costs of-transport via canals does not allow us to exploit- . to our coal wealth; these roads are properties particular (for the most part), burdened with interest, fees, of taxes, duties, tolls or other charges that increase-tempt the value of coal out of proportion with its cost price in England.

The quarrel between the companies of the South and the Mediterranean Ranée is rich in lessons on the subject itself tribulations denounced by the petitioners. He does not The railways must not encounter any competition "Reference. That is why, where the canals are insufficient, Unusable, they are neglected; where they would be effective, They are delivered to the railway.

What it cost the country to lock itself into the embraces of this immense octopus; we have said it elsewhere. Let us also mention this fact, attributed by the lawyer from the South to his opponent:

For three lines representing only 417 kilometers, the Mediterranean company received no less than 120 million in state subsidies, or more than 287,700 francs. per kilometer! And if we didn't take it, to compare it to that of Cette to Marseille, that the Marseille to Tou- line lon, we would find for the latter a subsidy which

exceeds 447,000 francs per kilometer.

has

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On our honor and conscience, we believe that these questions deserved, at least as much as the pro-the Liberal Union's agenda, to be discussed in the press and at the podium by writers and speakers who pride themselves on taking some interest in the country, in the democracy and revolution. (That's putting it mildly.) (Here, revolution and conservation are one and the same.)

11

While the government does not always have foresight alienations of public property that it consents to, the high The bank, on the other hand, knows what to expect regarding favors. that she requests. But, another question, of a purely-moral dimension: was feudalism aware of its flaws? Predation?

We don't believe it. Nowhere, the morgue, the insolence, self-sufficiency, and self-admiration are not:

*

pushed to a higher degree than in her. It is necessary to hear him deliver his eulogy.

The times that Mr. Oscar de Vallée compared, 1720 and 1857, they are not alike, said Mirès. The illusions ephemeral 'introduced into a country that had ruined the poor administration as well as the misfortunes of the monarchy, have no more connection with the immense aug-wealth creation produced nowadays by development development of credit and industry, that the fortunes of dealers and speculators from Quincampoix Street did not have any of them. rent with the fortunes acquired nowadays by men those who entered the industry and dared to major utility works D

Walk along the Rue de Rivoli, completed in so few months;
Take a look at the map of our railways, and see
with what activity have the works been conducted since
the advent of imperial policy.

Bridge the distance that separates us in your thoughts.
from Marseille. There, thousands of workers conquer the bed
from the sea, create ports, found factories and cons-
they are building a new city.

Cross the southern border or the northern border;
Go to Switzerland, Italy, Hungary; everywhere you will find
you will see in progress the works which must connect all the
peoples through the ease of communications, and destroy
their traditional antagonism, by substituting everywhere the

from the reign of reason to that of prejudice.
Is there, then, in these works neither elevation nor gran-
and do not the men devoted to this work deserve
No consideration? (Mire, Constitutional of September 8)
(December 1857.)

That much is clear: the financiers have everything
fact: the nation, shareholders, taxpayers, customers, or-
vriers, doesn't count. Popular boorishness comes in
support for these claims.

Large companies initially present themselves as
One day, a highly utilitarian concept: the cheap. Never
We didn't get the linens, the knitwear, the fabrics at the best price.
account. A bank branch, a branch that:
created in a shopping center, it develops a movement-
business dealings and unknown transaction facilities
until then. The common people know one thing: formerly a
A journey of sixty leagues required thirty hours.
cost around thirty francs, not including the costs of
road; today we can travel the same distance
in eight hours, at the price of 14 francs, without drinking or eating

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Gas lighting is cheaper and cleaner.
than oil and tallow. That is enough for him; it does not occur to him to
the idea of inquiring whether it might be possible to establish the
journeys at 2 cents per kilometer instead of 6, the es-

cubic meter instead of 30. Also, while there is that anathemas against isolated usurers, the greatest many are now resorting to lyricism on account of the vast inter-shots. The most beloved opposition journalists have moreover, popularized this theme, the spread of which is worth to its authors of a thousand and a thousand francs of annual income, while that the opposing thesis, that of disillusionment and In reality, it only leads to prison.

However, what is the solitary usurer, the traitor? so much of the old regime, the tax farmer of the ancient royalty, the supplier of munitions to the armies of the First Empire, compared to the Saint-Simonian nabobs? The pre-The first ones spent their entire lives building fortunes of a few million; it's in the hundreds and hundreds of millions that the latter, in less than ten years, have sup-put their asset. The wonders of collective strength, of grouping of producers, mechanics, in mul-
. Utilizing the means of work, have at the same time expanded

tenfold the basis for understanding stock trading, of: the parasitic speculation and usury. This explains the The progression of pauperism grew precisely because of the improvement of industrial tools and organization triel. As for all these material means, there is also the press-The state's surrender to feudalism is enough to make one despair. the working population.

It is futile to object that the large companies are

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. the exception in our economy; that the field of lini- Individual initiative remains the most extensive. It is sufficient, for that

"Serfdom becomes the common law, let the machines essentials have been appropriated.

We know that mercury is used in the treatment of Gold and silver ores, said Michel Chevalier. The mines of this metal are rare; only two are known which give somewhat abundant products: one is there mine d'Almaden, in Spain; the other that of Idria, in the Car-Niole. Savvy speculators have seized these mines; they now dictate the law to the producers of me-valuable rate. As a result of this monopoly, the costs of ex-The traction of money has increased in recent years. 10 francs per kilogram. As we receive every year

annual of 3,600,000 francs.

The Loire mining coalition, under the rule of Louis-Philippe caused a scandal that made people cry out in protest. than to the classic defenders of laissez-faire; the Dic-Lionnaire d'économie politique writes on this subject:

LS

The only prospect of the benefits promised by the acquisition the capament of the mines of the Fair, was able to raise, in a few months, shares of interest, which represented at . barely 200 francs, up to 1150 francs; considerable fortunes were founded all of a sudden by this maneuver.

Nothing could be simpler, as we can see: monopolize the coal is a way of levying taxes on all industries who use coal; to hoard mercury, that is to say at the same time and as a consequence, to annex the product of Industries that handle precious metals. Similarly

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The Bank, by virtue of its privilege, extorts money from all circulation. fiduciary system, and the railways impose their tariffs disruptive to everything that travels, men and packages alike. there is no state tax more securely established on the total production of a country.

A nice consolation prize, then, for the liberals, of to demonstrate that two grocers, dependent on the Bank, railways, imperial mail services, Transatlantic liners and other rodents, still retain the right to compete for 20,000 francs of clientele in two shops 25 meters apart!

2. – MYSTIFICATION AND DERISION OF PUBLIC AUTHORITIES THROUGH FINANCIAL FEUDALITY.

Our ridiculous infatuation with equality revolts against this accumulation of testimonies of our vassalage.

What does this mean? Fortunes, so disproportionate

Do not the happy and the unhappy enjoy the same things?
Civil and political rights? Don't we have equality of-
Before the election, before the law, before the courts? What is it?
that a privilege limited to the satisfaction of ma- appetites
Real? |

Thus chatter our liberal lawyers, boastful, men-
perpetrators, instigators of despotism and servitude.

And first of all, why this disdain for material interests?
It is no longer, as we have said, a question of the rich and of
| poor, but of wealth and pauperism. The system-
The crisis has been measured: 21,000 children died.

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out of 22,000 births in Lille in the last seven years; a
_indigent in five, in three inhabitants. If the bi of repair-
The tention is not restored to its base, it is the death of the
country, consumption. The solution to the problem is so-
__ctale, of public interest, not private, since our multiplications
The creators of forces and products only lead to us
sinking deeper and deeper into the abyss of destitution.

The caste, however, understands the complexity of pro-
The problem is: she knows that a people cannot live by
pain, but also independence and dignity; a na-
dignified in her misery, coldly disdainful of her
operators, is a threat, a danger to any aristocrat-
cracy, also, not content with sequestering for its own benefit the
collective product, does it neglect nothing to crush the
wills, demoralize consciences, debase characters
You should see how she treats everything around her,
the State, its shareholders, its customers, its suppliers, its
employees.

This brief overview of Saint-Simonian action
In the moral realm, it will be a respite for readers
who don't like numbers. But what about the chauvinists?
equality will pass the chapter if they insist on their illu-
sions; For we have not yet told them anything so
nayrant. |

IV

Of all the communities that may have a problem with
Starting with industrial feudalism, there is no such thing as

than the government. Its complacency, moreover, is mis-
They deserve something more than deference.
caste understands this; therefore, it is lavish with hosannas.
when power consents to remain its humble servant.
But if statesmen ever dare to raise their voices
in favor of the law, to restore relations on a footing of
justice and equality, it's good to see them unleashed-
_ ments. |

In 1848, the government submitted to the National Assembly
national a project to buy back the railways. Great
The rumor was circulating among the councils of the swindlers. They met-
They deliberated, they protested. The bulldogs mon-
They bared their teeth; the barkers cried out against the plunder,
to rape. Catiline was at the gates.

The shareholders of the Orléans company have
met three times during the past year. In
The first assembly, for us, was about giving
the company's annual operating statement. In the
Secondly, your vote strengthened the protests.
whose council had taken the initiative against the measure of
sequestration. In the third, which took place under the influence of
the strong apprehensions that the projects had given rise to
– repurchase, all shareholders were called upon to
consult with the council on ways to ensure defense
of their property. Let's hope that from now on the .worried-
studies that prompted these last two meetings do not
will renew more. (Report of the Gold Company-
(Léans in 1849.)

"He is probably not one of you, gentlemen," he said.
1848 the rapporteur of the Strasbourg Company, who
had not taken note of the draft decree presented on the 17th
May, and the accompanying explanatory memorandum. Mr. Mid-

—

1° The right and the necessity of buying back the roads of iron ;

2° The suitability of applying only one and the same condition of redemption on all roads, without regard unlike their situation;

3° The buyback formula which, according to him, must have based on share prices and annuity prices.

Public opinion was stirred by these exorbitant claims. aunts, and public opinion is rising up on all sides against a draft decree that tears up contracts (the companies (of railways have already torn down huf cents), and which, while seizing the property, refuses to acknowledge it contradictorily the value.

However powerful the support of public opinion may be, Republic, it is up to you, gentlemen, to defend your property. In principle and in fact, it is in your interest as a stock- As citizens, and as your representatives, It is a duty that we will fulfill with energy.

The concessionary and successful bidder companies railway lines, say the definers of roads to Bordeaux and Nantes, believe it is their duty to protest, as they are protesting, against the measure which would be taken by the government to pass the railways in the hands of the State, considering this measure as an abuse of power that would render it null and void and of no effect; reserving the right to pursue this nullity through all legal channels, by appealing to the justice system of the country. (Assembly of April 25, 1848.)

The faith of contracts! But this is the first article Barbarian and civilized codes; the savages of the Orénoque, the blacks of the Guinea coast, the islanders of Papua New Guinea, the inhabitants of Tierra del Fuego, the Pata-

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Gons, the Esqimaux respect their sworn word without – that no penalty compels them to do so.

The faith of contracts! We know what that means in Israelite language. The Methodical Repertory of the Legis-

Public Works, says that "all laws, orders laws, decrees and orders relating to these communication routes In the first months of 1864, the increase amounted to nearly of 800.

Eight hundred redesigns in twenty years for centuries-old concessions! It is the faith of contracts if each The new modification brings about an increase in the premium. confirmations, extensions of privileges. With its one and a half billion in subsidies, already granted, with its 4 billion interest-guaranteed bonds and amortization, the State can indeed be considered as owner of the network, where the shareholders have not committed than one and a half billion. But this is not a buyout at cost price; what's needed is speculation for 2 billion; that's a guaranteed dividend, such as The day the State has had enough of the roads, it will have the meals-will be in the government at five times and ten times the price of return, as she did of the canals. The faith of the concessions The practice is to charge ten for what is worth one; the spoliation, it's simply a full refund, in capital and interest. Never an injunction of the francs seigniorial no one who aspired to royalty reached this degree of arrogance.

And the seventeen million that were counted too much, by mistake, in the negotiation of the city's delegation vouchers Paris at Crédit Foncier: what do you think of the distraction? s

»"

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V

The Jewish community goes further in its audacity; it makes to public authorities of the farces of Mascarille.

In 1865, the Compagnie du Nord proposed to the government a new restructuring of its concession, - always the faith of contracts. It was a matter of making disappear= remove the sharing clause from the specifications, beyond of a certain figure, between the company and the State, of profits from the operation.

1364, so that the company would be subject to the sharing of : benefits, however subordinate it may be to an increase A very considerable portion of our revenue. This sharing could not can only be explained by effective state participation at the company's expense; there is no reason for it to exist As far as we are concerned, since the public treasury is not burdened, in our interest, with no expense, no possibility of expense.

It is true that the Northern network did not need of subsidy. But what would happen to its traffic if it were the only one established in France, if the lines of Lyon, Orléans, from the East, from the West did not extend it to all the points in the country and did not bring him transport to Follow them to the border? The company is participating, and in a very effective way, with such large allocations lavished elsewhere. The condition for sharing is the consequence of this law of solidarity outside of which there is

19

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no possible society. Until then, the rapporteur of the The company is simply devoid of moral sense. This is where The outrage begins.

The company, in order to have this clause removed from the agreement... lage with the State, made great charlatanism of his devotion- It was intended to serve the interests of commerce. It was meant to create a fourth class of goods (marls, ashes, manure, fertilizers, stones, paving stones, pebbles, sand, charcoal vouchers, coke), on which she would consent to extraordinary price reductions, designed to enrich the regions it serves. Instead of the price of 10 cents per tonne and kilometre, she would grant: 8 cents for distances of 4 to 100 kilometers, 5 cents for distances between 101 and 300 kilometers, 4 cents beyond that of 300 kilometers.

It was in 1865 that the Compagnie du Nord proposed to transporting coal and coke at a price of 5 to 8 cents times per ton and kilometer; however, we have already read, in a quote taken from the 1856 report (p. 126), that, since 1852, it had been applying the tariff of 3 cents times 1/3.

of 300 kilometers is even more curious to note; Indeed, the most extreme points of the concession were not 300 kilometers apart at the time; none for the part there was no route of that length.

It's truly hard to know what to be most astonished by, or of the audacity of the scoundrels who allow themselves to do to a government of similar mystifications, or of the im- the stupidity of the statesmen who suffer them without doing anything about it See. The proposal, in fact, was approved by the committee.

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superior of railways, approved by the minister, discussed and voted on by the Council of State, which attached to it a fine, approving report reached the Legislative Body tif, where a simple observation is enough to have it rejected with the use The due to its authors.

VI

In all its dealings with power, it is the finance makes the law, regardless of the decrees and specifications stipulated by the ministers. To this end, The organization of the company always begins with the What a mess. Who could define the legal status of each category of railway participants: action- shareholders, taxpayers, bondholders, interest guarantors? The same chaos reigned over the infamous Exposition universal of 4867.

Would we abandon the matter to private industry? That was a solution; but, as Mr. Béhic observed in his Report of February 91, 4865, this method of proceeding is not Not in our traditions. So, construction by the State or by | The city of Paris, separately or in participation. passion; for, as the proverb says, a door must either open or closed. Well, no; our men The state doesn't like straightforward solutions. The funds were done, namely: 6 million by the city of Paris, 6 million from the Treasury, 8 million by public subscription republic. What was the situation of these subscribers for 8 million? Were they lenders? Were they dis- tionnaires? sponsors, participants or on behalf of col-

lectif? 1] It would have been difficult to say what their position was legal; the French spirit, not particularly legalistic anyway, does not... It doesn't matter what these legal questions are. | ”

In any case, the State retained absolute control: it imposed itself on its co-participants (the city of Paris and the individuals), without asking them for the endorsement of the ballot; if these ways of acting were not absolutely regular, | at least they were dictated by the right motive, such as Mr. Béhic's report attests to this.

In London, he said, the main revenue produced the revenue from entries was supplemented by various levies facts relating to the company's benefit regarding contractors 'restaurants, catalogues and seven other services of of lesser importance. In 1862, for example, these recipes Accessories amounted to more than one million.

I don't think that in 1867, any more than in 1835, he... have just resorted to these financial means; these do not they hardly fit into our traditions. By organizing Monopolies create poor services; they dissatisfy- Consequently, they tempt the public and harm the main revenue. These kinds of taxes also weigh heavily in part on the exhibitors or their usual representatives; and It seems unwise to burden so many people in this way. sounds that it is important to attract to this great competition, and which are often imposed by a pure sense of patriotism, . the considerable costs that result from this.

The Minister's economic manifesto, summarized in these few lines, was absolutely perfect Claire: private industry, with its focus on high revenues, to the highest possible product, would constitute, by way leasing, monopolies, and would lead to high prices. The State, on the contrary, free from any speculative intent,

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delivering its services at cost price would mitigate the charges and would create the right market. To implement this very simple program, a decree of the February 1st, 1865, a special commission was created and invested

general. Mr. Le Play had been involved in the Saint-Simonism; his appointment was a bad omen for the ministerial program: the Exhibition at re- prices comes. Saint-Simonianism, in fact, in matters of finance, professes that the public must be squeezed excessively in order to obtain the highest possible yield; in administration, he is averse to order, accounting, and pre-decision; he prefers arbitrariness, grace, whim, the fantasy, inspiration. Those interested in the foundations of Crédit Mobilier knows something about that.

'When it comes to companies formed for fifty and ninety-nine years old, the claims can to remain in a latent state for a long time, before taking the proportions of a clamor. But for the Exposition which, Born in 1865, it was supposed to end in 1867, it was not possible to conceal for a long time the original sin saint-Simonian. Also, from the very first months of the year, It was a general {colle, in France and abroad, against-the commission. oo

Mr. Béhic had wanted to avert the disastrous effects of monopolized and to hold the Exhibition at cost price; the honor-the country's leader, since the State was interfering in the matter, exi- It was a matter of fact that it was so. It would have been inhospitable to attract The foreigners were in a trap. The commission had received an imperative mandate in this regard; we know how she It fills it. Its leases, its constitutions of privileges 30.

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aroused universal indignation, until the day when, pushed to the point of burlesque, they provoked hilarity Gargantuan. There were concessions for photography, for catalogue, of cafes, restaurants, concerts, of theaters, changing rooms, restrooms, One Hundred Trials More or less ridiculous things were grafted onto these monopolies. The catalogue entrepreneur forbade any bookseller to exhibit and sell no book, no drawing having related to the exhibition, the farmer of the display demanded 300,000 francs in damages to English people who had displayed their mechanical drawings in a glass case. Exhibitors were forbidden to build: their watches made by workers of their own choosing, who would have asked for 80 francs per linear meter, because an en- (the carpentry business owner had obtained permission to establish these cons- Instructions at a minimum price of 350 frames per meter,

_privilege of cafe tables without chairs and wings
without labels. | |

In a free country, the actions and words of the commission-
The proceeds from the Exposition would have provided the basis for a hundred vaudevilles,
Censorship in France did not allow it. Mr. Le Play and...
His coadjutants got away with it by staying abroad.
as in our country, the object of public ridicule. The go-
The government was quick to sense the absurdity of the situation and
the odiousness of his position, But, as we have said, when he
He surrenders himself to financiers, he is no longer in control of anything.

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VII

The sequel's claims are growing because
of tolerance and weakness of public authorities to
In his regard. The audacity of the Jewish community surpasses all that
that the imagination could invent. And now she has dared
to urge the French government to declare war.
This is a fairly recent phenomenon, and public opinion is not yet...
completely recovered from the emotion stirred in the country by
the scavengers, regarding a resolution, quite natural
However, from the Belgian government.

A law, improvised in a few days, forbids
Belgian railway companies to have
of their network with foreign countries and to modify the clauses
of their concessions without the authorization of the authorities in-
digenes.

That's how things are going here:
Two adjacent French companies cannot even
to unite their rails into a single administration without the self-
The minister and the Council of State's decision. What an outrage!
Have our neighbors made us by applying our own principles?
And what about our legislation?

And first of all, what is it in the species that gave rise to it?
What's the point of this ridiculous conflict? Our Eastern company has af-
closed the operation of the Grand Duchy's railways
of Luxembourg. The tycoons of both countries negotiated
the affair between them, as if there were no other in the world.
their power and suitability than their will. The taste-
The Belgian government, understandably offended and worried, takes a

decision prohibiting such transformations
they are growing on his territory without his consent. That's the
casus belli.

Then the gang of scoundrels set out to flail their weapons.
in the wind. Belgium dared to thwart a combination
of financiers; it's not too much to ask for his removal from the
. map of Europe as expiation. The newspapers of the trium-
virat, the intermediaries of the Crédit mobilier, the innomma-
the issues we have identified, challenged to justify
of avowable resources, sound the war trumpet-
Saint-Bérain leads the crusade. What does that mean!
the French government has not yet recalled
Brussels, its ambassador!

Public opinion, surprised and stunned by this belligerent explosion
an unexpected queen, which she doesn't understand at all,
smells some bloody hoax, some kind of blow to
– The purse supported by the Chassepot rifle. And in fact, it is not
nothing else. | E

Did Belgium have political motives – and for-
Why wouldn't she have any? – She doesn't need to put them on
forward to repel the horror of the invasion of our
financiers; honesty and instinct are all he needs.
conservation. It does not have, like our shareholders im-
fools, threw two billion in bounties to the scoundrels and
capital gains to acquire railways; she to
made up of cost price and cost price.

Really, she's incredibly presumptuous, our com-
Eastern company, going beyond our borders,
especially among the Belgians, order, regularity, wealth!
Do we know the conditions under which it operates in France?
worth mentioning:

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4° She received 200 million from the State
absolutely free (190,652,153 francs at the end of
1865); – 20 the Treasury guarantees him nearly a billion
of loans (860 million in capital and 40,033,000 francs)
of annuities as of December 31 +865); – 30 it applies
“the highest rates; – 4° it was unable to distribute its
meager dividends of 33 francs per share than in pre-

2,158,063 francs in 1866;

4,134,284 francs in 1867.

And Von is surprised that Belgium is barricading itself against the invasion of such administrators.

Secondly, that's not all: our chauvinism doesn't allow that we know what is happening, both good and better, at the door of our house; we completely ignore the Belgian fare and traffic conditions regarding rail transport. Our Flemish, however, better educated by virtue of their immediate proximity, you would say that, contrary to the Saïint-Bérain and company, this It was the Belgian administrative system that invaded France.

The report states that Belgium's small railways Mr. Plichon's report to the Nord General Council produces a gross revenue of 16,000 francs per kilometer, with rates considerably lower than ours.

And again:

The 3,000 kilometers of railways that crisscross 'Belgium gives an average of more than 25,000 francs. per kilometer, with freight rates of 25% lower than those of French companies, and fares

of travelers reduced almost to the absurd; indeed, if these

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fares were applied to the Northern network, a traveler from Roubaix, Tourcoing or Lille to Paris would pay, in

1st class, less than 7 francs, and less than 3.50 francs in 3rd class.

The journey, which costs 244 francs in France, is not paid in Belgium, only 43 francs.

So Belgium doesn't want our French Shylocks to...
They will impose increased taxes on her
of twenty-five percent on goods and of five
One hundred percent on the travelers. That's why
Shylock and Saint-Bérain call France to arms.

But what is the final word on this tragicomedy?

Here is the first letter.

The Guillaume-Luxembourg Company was con-
established with a capital of 50,000 shares, issued at 500 francs;
That's the price Messrs. Prudhomme paid. The securities
one day they fell to 100, to 98, to 96. That day, Shy-
Lock bought back everything he could; the 25 million didn't...
They didn't cost b. |

Besides stocks, there are also 27,000 bonds
launched at 425 francs, later falling to 400 francs,

. which Shylock and Saint-Bérain stuffed their

wallets, sniffing out or brooding over a combination-
naison. . |

Did not the treaty of the Eastern Company bring back
that the price of 250 francs per liter would be a
a bonus of 41.5 million on the prices to which
bought Shylock; if we regained parity, the profit
The total would reach 25 million. Already, under the influence of rumors
favorable, and thanks to a skillful game of strings about

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Thanks to this treaty, the shares had risen to 200 francs.
approximately. What was needed to complete the work? Con-
to seize control of Belgian roads, to increase
a quarter the tariff on goods and quintuple that
travelers,

Belgium refuses to be pushed around. And so the Saint-
Bérain, to whom the customs of the stamp and the deposit-
have left public opinion defenseless, swell
their voices and they cry out: France is outraged; the arro-
The Prussian's oppression has become intolerable; revenge is necessary.
The insult to our flag!

of the oppressed, a law which, twenty years earlier, had brought about the revolution resolution of contempt for the sole honor of morality and of Honesty, that is what excites the infamous Jew-Verie and Saint-Simonianism brought you down!"

This involves restarting an expedition in Belgium. Mexican for the benefit of the Jeckers of the continent. One billion borrowed and one hundred thousand men killed so that Shylock earns 20 million, that's what Israeli diplomacy has called the Franco-Belgian conflict! Shylock once asked a pound of his debtor's flesh; he did not degenerate.

6 3. – THE JEWISH COMMUNITY AND ITS PROVIDERS OF CAPITAL.

WINE

When high finance allows itself to (deal also
_boldly the established powers, even the most docile

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to his commands, the most lavish in their favors, which res-
Will she respect it? Perhaps her financial backers?
Poor cash cows! We wrote a volume of
Their tribulations. And let's not forget the current bearers.
They have not, they have never bought securities at par. It is they
who paid the swindlers the eight billion from the raid
Saint-Simonian. Their income, with regard to prices
purchase and increasing depreciation do not represent
Not 5 out of 400. But we won't dwell on this point.
A view, foreign to our chapter. Let's return to the moral aspect.
relations between feudalism and its clients.

_ The Loire Lighthouse of July 2, 1866 contained,
In the form of correspondence, the following observations:

* We are taking advantage of the moment when large companies
and small, pay all the dividends of their ac-
tions and the interest on their obligations, to address
I humbly ask two or three small questions to whomever it may concern.

The law imposes an equal and proportional tax on all

of the same denominations: – issued at 300 francs, redeemable at 500, producing the same yield, 40 francs per year, 7 francs 50 cents per semester.

Each company, by paying the holders of its bond obligations, withholds from the sum the tax which it owes Treasury account. Nothing better. But how is that possible? that, since the tax is the same, the companies do not operate Why is everyone being held back the same way? Why is the Paris– Lyon–Méditerranée, for example, retains 22 cents She pays 7 francs 28 centimes per coupon, while the companies of the South, the Ardennes, the North, Rivoli, retain only 20 centimes and pay 7 francs 30 centimes? For– which the companies of Orléans, the West and the Mediterranean– ranée herself, on certain obligations of which she is

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charged, do they make another variant and pay them Tfr. 29 c. per coupon, instead of 7 fr. 28 or 7 fr. 30 c.?

Once again, since the tax is the same, why this difference? – difference in perception?

Secondly, how are the sums pro– What are the consequences of these differences? Who benefits from them? Is it Is it the state that loses? Or are it the shareholders who win? If so The state is incurring a loss, why is it incurring it? harm to other taxpayers? If the excess collection– tion benefits shareholders, in which chapter of their accounting for the companies that collect it Do they include the figure?

It's a very small sum, one might say, that 1 or 2 cents per coupon. But if the revenue figure is minimal, the number of obligations is large; and if the The tax rate is really only 20 cents per coupon. Here is what the Paris–Lyon–Mediterranean companies, West and Orléans, which make Bayer 21 and even 22 centimes, receive too much:

Paris–Mediterranean, 2 cents on 3,600,000 bonds. 72,000 francs.
The same, 1 cent. on 1,183,906 bonds 41,839 »»
The West, 1 cent on 1,856,000 bonds. 18,560 »»
Orléans, 4 cents on 2,222,408 bonds. 22,240 80

Total for the three companies... 124,639 francs. 80

Add that this perception occurs twice per
Therefore, the preceding sums must be doubled, so that
that the three companies above would collect from their
bondholders at 3%, an annual tribute of
29,279 francs. 60 cents

The principle of Judaism is that, above all, one must
afflict citizens in their wealth or their means
of existence. We understand, however, that here eupidity
is not the main motive; what matters is to af-

| 11

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to solidify the caste and repress the plebeians. There is the law and
Taxation for all; but alongside that, there are the regulations of
the gang, the arbitrary rule of the lords, without which the yoke
would not place sufficient weight on the shoulders of
villains.

[X

The position of the shareholders, the partners of the company
The seizure is a hundred times worse than that of the lenders.
The statutes exclude shareholders from the general meeting.
of fewer than twenty or forty shares. On the other hand,
Custom dictates that all sorts of people be introduced there in a certain capacity.
of claqueurs. The famous trial relating to the merger of
Ports of Marseille, in partnership with Immobilière de Paris, has spread out
This wound in all its hideousness. Renowned lawyers.
Democrats and Republicans dared to defend the
procedure. In the so-called Crochard case (December 22, 1886)
and January 4, 4867), Mr. Senard did not hesitate to say:

We have reproduced for you the indignities put forward by Cro-
Chard in the Marseille Ports affair; you were...
only four lines of the Court's judgment, those in
which the court condemns practices that until then
were used in a large number of companies, at
to know that, for deliberations of general assemblies,
in order not to have to start them again as a result of the IN-
DIFFERENCE from many shareholders, we distributed
actions in the hands of representatives, of people who don't

relying on the possession of the shares they held from the verifiers
DEOPRETATER tables;

+

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Let us translate the Senard principle into political terms, and suppose—
sounds for a moment the author. returned to the ministry of
inside, during an election period: "In order to
not having to restart the elections, by way of example.
. FROM THE INDIFFERENCE of many voters, the guard—
The rural population will repatriate the children, the women, and the animals.
if necessary, all beings who are not voters, for
to form the minimum electoral contingent.

This trial and three or four others like it have given
giving rise to compensation that deserves to be highlighted:

To Mr. Crochard is riens css 200,000 fr.
To Mr. de Chaumont-Quitry..... 200,000

To Mr. Bouillon...,.... TT 80,000
AMeBiesss tisse as dédaus 87,275

To MM. Paulze, d'Houdetot, de Villars... 383,000

To Mr. Dubourget..... vsssre. 072,000
To those opposed to the merger. 80,000

Reimbursement for 521 stolen shares. 300,000
Three seizures on a Mr. Jolly, head of
T8 flap... 0% 3,000

Total..... 2,305,275 fr.

A chapter on which shareholders have never
admitted to exercise the slightest control, & "is that of:
markets to be supplied and built.

The discount given by the general contractor to the founders—
company directors, said Mr. Deplanque in 1856, in
The Stock Market Almanac usually goes to 10 percent.

cfer.

10 out of 100 out of 8 billion already committed to the re-Bucket, that's exactly 800 million in bribes, the cost

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of 3,500 kilometers. We have revealed since the mar-
the Graissessac area in Béziers, the Grand-Central area, the
Aubin mines, from which it follows that Mr. De-'s assessment
The cover story is far below the reality.

X

However, not all waste is diverted.
nations; there are fantasies, boasting, encouragement-
comments on genius.

This insatiable vanity, which occupies so much space in
the national character, there too, proved to be imperative,
And the legislature and the administration gave in. This
love of false grandeur, of false distinction, in the past
had made us open roads one hundred feet wide,
, which had to be left impassable. When, therefore, it was
Having finally decided that we would build railways, we didn't
didn't ask the question of how much France yp
will put, year in, year out. We proudly tell ourselves that the
The French people should have railways throughout the country.
the senses, and that, by their style, the French railways
were to be born and cede it to those of no nation. The conse-
The consequence was that a large number of things began at the same time.
of lines, and which was decreed legislatively and administratively
actively a completely disproportionate mode of execution
with the sum of available capital: which made
the excessive and impossible extent of the railways that one:
had voted. That's why, with a large expense, we
we only have sections unrelated to the size
of the territory. We hardly own the roads to
iron than in dreams, because it is by giving birth to TEVCS that one
reduced the power of vanity.

– At the time Mr. Chevalier was writing these lines, the cost The kilometer cost of the railways was 463,000 francs. However, it was the most productive network and the less costly, routes in the plains, or parallel to the valleys, without trenches or considerable embankments. Could these be mountain networks: from Orléans across Creuse, Corrèze, the upper Limousin; from the East into the Vosges; from the South to the Pyrenees; from Lyon to the: Hautes-Alpes and Basses-Alpes?

According to the effective documents published by the minis-
“In the public works sector, the cost per kilometer was, at the end of 1865, from: |

449,004 francs on the old network,

431,929 francs on the new one.

It now seems clear that it could have been established

. lines at a maximum price of 200,000 francs; the tracks

Local interests prove this every day.

Vitré to Fougères railway, established by Mr. De-
bauge, came back at 67,500 francs per kilometer.
These are combinations of utilities and caleu- .

Jators; no monuments, no dazzling displays, no

of grandiose masterpieces to decorate the engineers

engineers and architects. How much more glorious are

the fantasies: viaducts costing 15 million versus 2 million

lions that an embankment would have cost; tunnels that collapsed

melted down after having won the grand prize for their authors;
works of art worthy of being reproduced in the or-
illustrated books and newspapers. We don't bargain with
genius, with the aristocracy of intelligence, palladium
of the aristocracy of the crowns, always odiously common.

Not far from La Loupe, on the Western line, the track

crosses a small stream by means of a magnificent bridge

bias, in Alençon granite, costing 45,000 francs;
A straight culvert, made of local materials, would have cost 2,000 francs and provided the same service, with less maintenance costs. Chartres station was, before the attic conversion, built: 4° in dressed stone and rubble; 2° dressed stone and bricks; 8° stone of size without mixing.

XI

Nothing is too expensive when it comes to extravagance. One of these illustrious figures to whom governments and finance do not They bargained for nothing, Mr. Claude Arnoux, who later became-administrator of Small Cars and grand prize of mechanics of the Institute, had invented a system of articulated trains, considerably similar to the Dietz patent (1836), designed to maneuver in the curves of the most small radius. Pebbles, rolling obliquely along The inside of the rail imparts undulations to the train. of the snake, according to the literary expression: a day-ruinous in terms of traction costs and wear and tear on equipment riel, paid 125,000 francs to the inventor by the compagnie. If the idea had any value, it was at the provided that trenching and tunneling costs are avoided, of embankments and bridges. The essay would have been appropriate in the Jura, Cévennes, Vosges mountains, The Alps and the Pyrenees: we were spoiled for choice.

—

But it is indeed a matter of utility and economy; the important thing is...

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it was about performing a feat of strength, not in the middle of a rural population, incapable of admiration; the essai was attempted between Paris and Sceaux, so as not to to escape the judgments of the capital. Despite the condemnation of the experience, the madness continued further late from Bourg-la-Reine to Orsay, then extended to Limours. Concession of 0 years, extended to 99 years.

2,905,000 francs, interest guarantee on 4 million euros prunt, resumption of the disorganized line and implementation by the management by the State; then, to finish, everything imposed on the com-Orléans engineering school.

Built under good conditions, 'without undulation-serpent-like formations, as required by the terrain, this tronçon could have covered its costs from the outset and become Header of a useful section. Unless there is an expense considerable for curve rectification, the invention The grand prize for mechanics is and will remain in perpetuity. what it was from the beginning, a ridiculous, incom-fashion, crude, brutal, incompatible with exploitation® serious discussion. Have the shareholders ever considered to the consequences of these ruinous fantasies? and if they They wonder one day, what can they do to stop them?

The Paris to Vincennes-Saint-Maur line deserves to to take its place alongside the previous one as a design industrial and a stroke of genius from our engineers. It emb-. boat its passengers ten or twelve meters above from the ground; it passes in arcades, then in embankments, over the Faubourg Saint-Antoine, to go and sink into a a deep trench before reaching Bel-Air. The roadway, - because of these provisions, it only includes two

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tracks; no station possible for goods. This-Meanwhile, the promoters of the route had the idea of... laughing at the idea of making it the starting point of the line Mulhouse. The 17 kilometers operated cost 24 million. lions, or 4,200,060 francs per kilometer, fouruis part by The state, partly through the shareholders of the East. The clearest of the profit went to the properties located on the par-Prices; land values have increased tenfold. Remarkable. effect of the law of distribution under the Judeo-Saint-Simonian.

The Gare de l'Ouest, Boulevard Montparnasse, in Paris, operates under exactly the same conditions as that from Vincennes. She boards at approximately 10 meters from the above the street pillar.

Travelers, provided they are not suffering from gouty, neither paralyzed, nor wheezing, nor obese, nor women in-They, having been strapped in, eventually manage to get out of it more or less cheerfully. ly. But parcels, high-speed goods, They absolutely must be brought up to the level of the rails; we have

+ constructed for this purpose quadrangular prisms and platforms rising and descending perpendicularly the burdens, real jewels. Then we established, for the trucks, ramps that allow them to climb the hill half-charged. A waste of energy and resources, but much glory for the difficulties overcome, created at the sole purpose of having the merit of defeating them: that is what is ap-shovel encourages genius.

The marvel of this kind is undoubtedly the atmospheric railway of Saint-Germain-en-Laye, opened on April 4, 1847. The idea of employing as motive the atmospheric air, compressed behind a piston

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or rarefied in the foreground, is as old as mechanics. However, a machine is still needed for condensation. "or absorb the air. Therefore, according to Stephenson and practitioners, to make the force act directly on the driving components, instead of interposing a third element Whether by air or water, a great nation is always quite... rich enough to afford a small trial of a system which-conch shell, even if it was condemned by theory. Thus they had The English judged it, by establishing atmospheric traction risk on the Dalkey, Dé One and de sections Kingstown.

In 1844, MM. Isaac Pereire and Eugène Flachat were: delegates from the administration of the Saint-Germain line hand to go and study the new engine on site. They brought back from Ireland studies and drawings such as mentement complete and meticulous that it was only a matter of reproducto replicate, feature for feature, in our country the experimentation of beyond-* Sleeve. This is how our illustrious geniuses become Creators, innovators offline.

In Saint-Germain, said Mr. Armengaud, they copied exactly-the Irish system; the valve was executed by Messrs. Chagot, from Paris, and Joly from Argenteuil.

Our deputies hastened to vote 1,800,000 francs. to try out the innovation; the city of Saint-Germain granted a subsidy of 200,000 francs; the company The company spent twice as much. The machines of Chatou and of The Pecq buildings were demolished before they could be used and were sold. to a scrap metal dealer on Rue de Lape. The test was not completed.

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2 kilometers, with a gradient of 3 and a half centimeters per meter. It was necessary, in order to train at a very low speed five wagons, two suction engines of the force of 200 horsepower each. The most curious thing about the story is... that, just as the funds were being voted on in France from the experiment, the English demolished their trunk Croydon's atmospheric system was deemed too expensive. 11 It would have cost 6 francs per kilometer compared to 2 that the locomotives cost. : | Mr. Perdonnet pronounces in these terms, in his third sixth edition, the funeral oration for this ruinous extra-vacation: | |

The atmospheric system, fifteen or twenty years ago, threatened to dethrone the locomotives. His supporters were numerous. It has long been recognized that for lines with low elevation changes, under the conditions In ordinary terms, this system is completely impractical. assumed that on very steep slopes, such as that established between Le Pecq and Saint-Germain (3.5 centimeters), it would operate more economically than the locomotives tives. An experience that lasted fourteen years has de-showed the opposite.

The English had given up on it fourteen and seventeen years earlier, without being any more stubborn.

This experiment has just been brought to an end, and the trains are now only towed by locomotives. It is It's true that the system was flawed in several areas: 1° the tube being fixed above the track, it was not possible to lifting over 62 tons at a time: that was enough weekdays, but was insufficient on Sundays sleeves and other busy days, because the trains

often weighed 142 tonnes at that time; in this case, it was necessary to divide them; the stationary machine towed one half, and 1. An ordinary locomotive, the other half; 2. The machines fixed working for only 6 minutes, at inter-valleys, quite far apart, were very expensive considering their work.

But these flaws are minimal compared to this—for having required considerable establishment costs rables.

As for traction, we compared the costs by convoy and by kilometer on the road to Saint-Germain, the service being done with fixed machines or _ with locomotives, and we found, in the first case, 3 fr. 80c. at 4 fr., and in the second 1 fr. 32 tbsp.

The costs are therefore much lower with the locomotives than with fixed machines, and if we add the interest on invested capital in both cases, the difference becomes enormous.

The Saint-Germain machine, after fourteen years pointless experimentation, since the English had abandoned the atmospheric system before it had functioned. Having arrived in France, he went to join his elders on rue de Lape. from Chatou and Le Pecq, as well as the tubes, pistons and the valves. Only one thing remained of the attempt: it is that the two importers became, Mr. Isaac Pereire the first financier, and Mr. Flachet the greatest engineer of the world, Cost: 6 million establishments, triple that in Maintenance costs and derision as a final word.

As a price for these extravagances, the shareholders make to their nabobs of the princely civil lists: a director tonche 100,000 francs per year; a works director, 80,000 francs; the operations engineers, each 30,000 francs, and the gatekeepers, 40 francs

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per month; bonuses double, triple the big ones treatments, and pension funds are chipping away at the small; we will return to this other variant of the law distribution.

Let's not abandon the railways by changing paragraph; they are still the inexhaustible mine when These are acts of harassment and violations of common law.

The public whose tribulations we are about to recount as a customer is, – let's not forget, – the same one who, as a taxpayer, provided companies with a mul- half a subsidy (as much as the shareholders) and guaranteed four billion in loans, not counting _what the future holds for him.

The most terrible element of disruption for the com- Merc and | industry, that's how companies railway companies apply differential tariffs, which we discussed on page 122, when considering the question- tion from another point of view. From Calais to Creil, the Bulky goods pay 2 francs 40 centimes per ton. because there is competition from river transport; from Creil to Paris, where one no longer has to fear navigation, the tax rises to 4 francs 40 centimes. Similarly, the companies of the South, from Lyon, the East, the West, Orléans, have Prices are shown in hatching by zone and region, ranging from 50 to

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400%, depending on whether the railway is in competition Open monopoly. Never before have we seen such upheaval. common sense and social economy: the paths iron, created to bring cheap transport in countries that had neither canals nor rivers, con- that is precisely where they focus their abuses and their perceptions. usurious, reserving their tax exemptions for the benefit of the inhabitants many valleys, already favored for centuries their means of communication.

After the arbitrary taxes based on distances come the treaties of favor, veritable entailed estates created by disloyal administrators who favor certain favorites sometimes for their own benefit through the use of inter- names questions were raised. From a trial held in 1867, it emerged that a The ironmaster from the East had obtained on his transports a tax refund of ' 73 c. per tonne: which cons- held an annual profit advantage over its competitors of 750,000 francs. This arbitrary decision resulted in the restoration of... blir.in France, in another form, the old provincial customs, as we have abundantly mentioned- as established in the previous chapter (pages 114–138).

When tax exemptions are granted abroad, at the discretion of the taxpayer, the tax refund France's downfall is nothing less than crime.
of harm to the nation; there is more than just weakness in the
part of the government not to repress such
fixed penalties. There is an article 417 in the Penal Code
who had targeted this type of attack:

Anyone, it is stated, with the intention of harming the undu-
French trie, will have allowed di- to pass into foreign countries
_ rectors, clerks, or workers of an establishment,
will be punished with imprisonment and a fine.

494 CHI, – MORAL DEPRESSION

What, I ask you, is this peccadillo?
above, noted next to the companies taxing at 92 francs
the raw materials that remain in France, and at 80 francs.
Those that will open abroad? From Dunkirk to
In Paris, English fabrics pay 22 francs for transport to
the Northern Company, while the fabrics manufactured
In Tourcoing, Lille, and Roubaix, they pay 26 francs, although
The journey is shorter. There is no expression
to describe such a regime.

Banners are charged on certain lines in qua-
Third class. – Fine, said the company, I cannot
I will go against the specifications; I will apply the prices
of the fourth class; only I will not guarantee the
bales against the hook of the charger than to those
who will pay third-class fares. We have seen this
laborers riddled with holes in the train stations
the packaging brought in by bad apples, that's-
that is to say, by the manufacturers who wanted to stick to the price
legal of Ja fourth class.

And this speed, this suppression of distances which
the literary lackeys made so much noise, to the glory of
Jews and engineers, we need to see what becomes of them
in the hands of the companies. From Marseille to Paris, the
Railways take twenty days for the service of
Slow speed; from Paris to Rouen, six days. We
We have cited a fact elsewhere; from Corbie to Amiens, four
leagues, when the delivery of goods takes place seven
days after shipment, there is no need to make a claim.
compensation; this is the measure of the legal time limit. Under Louis-
Philippe, the accelerated rolling process brought the cottons into wool
From Le Havre to Alsace within a maximum of twenty days.

under penalty of detention. Since the railways, the
The regulatory period is thirty-five days.

However, there is a way to reach an agreement if we want to be
served faster: it means agreeing to pay more.
price. in

It remains a given that the factories located on the
route of a waterway, which can perform com-
pletely their water transport, - it is a condition-
essential tion, - enjoy both the low price and
Speed: thanks to geographical location
In addition, there are those coming from the enemy coalition of the
navigation. Always in the poorest regions
High taxes and long delays. It's appalling.

7 XTII

There are no kinds of beggars that companies do not-
windy,

The shipping slips all bear large print.
letters these words: WITHOUT GUARANTEE, the railway
refuses to receive goods from the one who does not con-
doesn't feel like giving him a discharge in advance in case of loss at
of damage, it is open revolt against the law, which says
Indeed :

The valet is liable for the loss of items to be transported.
to bear, except in cases of force majeure. He is guarantor of
damage other than that which arises from the inherent defect
. of the thing or of force majeure. (Art. 403 of the Code of
trade.)

1496 CH, IL, - MORAL DEPRESSION

Such is the law common to all French people; but the
Jewish law: Without guarantee or liability, what
"Let it happen," she said; "and you will sign, otherwise I will not transmit-"
It does not carry; and as there is no other way than the
mine, I ruin the trade and the manufacture of the recal-
citrants. |

a region known for its barbarity, where the population mistreats Jews. Don't believe a word of it: they are simply honest people who hunt down scoundrels, usurers, to the plunderers of labor; religion is not for nothing in this act of high justice.

So here it is, our national Jewry, reinforced by the Saint-Simonianism; not content with having conferred upon it 41789 civil and political equality, we delivered to him the monopoly of our transport, with subsidies and guarantees ties by the billions. That's just a small sample of this that she gives back to us in return. We ask this of everyone a man who has not lost his sense of dignity: Is it possible for a nation to live in such abject poverty? reille, bowed under the insolence, the arrogance, the rod and the exactions of these hordes of scoundrels, who, without inventing tion, without work, without genius, have MONACAPED the most vivid Sources of the country's wealth?

However, morality and written law say, no one may stipulate against the law; any agreement conceived in outside of common conditions is null and void. Also the courts, when a claim is brought before them submitted, do they not hesitate to break these initiatory stipulations? _ fairness, imposed by fraud and duress. But there is no criminal penalties, and this has to be repeated every time.

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Commercial Court of Caen, September 40, 1859:

The railways, which have a monopoly on transport: cannot, by means of a disclaimer of warranty, that they require the sender to disclaim responsibility which weighs on them as freight forwarders, under the general terms of commercial law.

Whereas the disclaimer of warranty required by the companies, which exercise a privilege and a veritable monopoly, can only oblige senders in the measure of what is just and reasonable, and according to the cases which may arise; that these principles are all the more more true, than by reason of the very monopoly exercised by the Western company, R. was unable to give free consent lement to the disclaimer clause required of him, since he had no other mode of transport option.

Imperial Court of Paris, August 22, 1859:

French companies that undertake trips
circulars produced with the assistance of foreign companies,
are responsible for lost and stolen packages, even when-
that the break-ins took place abroad, on lines
co-contractors, for the said circular journey, with the com-
French company.

Commercial Court of the Seine, May 8, 1856 and
September 7, 1859:

The railways that handle the transport of
livestock intended to supply Paris, are
responsible for damages towards the shipping companies
eurs, when the livestock did not arrive on time.
Useful for market days.

They cannot invoke the provisions of special tariffs.

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- Ciaux that would absolve them of all responsibility in this
In this regard, although these tariffs have received the approval of
the authority, if they are not related in the letter of farewell
"ture, which alone governs the parties in matters of trans-
freight port.

There is slight censorship in this last paragraph.
encroachments by the administration; a ruling by the
Imperial Court of Paris, January 6, 1888, acentue
the case law in such a matter is very clear
Tier:

The judicial authority has jurisdiction, to the exclusion of
the administrative authority, for the resolution of difficulties
and the assessment of tariff changes by the com-
panies, regarding shipper claims.

Court of Cassation, December 30, 1857:

Because a railway company is not bound,
according to its regulations, to ship by slow speed.
the goods and livestock that it takes charge of
transport, that within two days of their registration-

damages for delay in the arrival of the merchandise or livestock shipped, even within this timeframe, when there is a relationship between the company and the sender a tacit agreement by which the company has committed itself to send the goods out in such a way as to make them arrive in time for them to reach the market where they are to be put on sale. This agreement can be proven by presumptions. _and by all the evidence. The judges were able to note especially to make it the result of a series of previous expeditions, which in their eyes constitutes a long practice.

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Imperial Court of Paris, March 22 and 30, 1860:

Companies cannot refuse to issue to exporters of waybills stipulating, at a rate of indemnity, in case of delay in the arrival of goods, the one-third of the transport price was retained.

Imperial Court of Paris, December 7 and 14, 1860:

The recipient is entitled to refuse delivery and the payment for transport before verification of the internal condition of the goods as well as outside the packages. The administration cannot, based on this refusal, have the matter brought before experts appointed in court, to the verification and verification of the state of objects transported.

Court of Cassation, July 17, 1861 +

The recipient of a shipped item is not required to use, for transport from the station to his home, from the truck-swimming organized by the company. He can, if he prefers, or collect the item himself at the station, or have it collected by an agent of his choice, although the label. The shipping label bears the mention: HOME DELIVERY.

Imperial Court of Paris, May 18, 1863:

When a package lost by a company is not found that subsequent to the favorable time for using the

to receive it, even with an offer of compensation, and to claim the full price of the merchandise,

Imperial Court of Montpellier, April 18, 1863:

The companies are responsible for the loss of the animals

...

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evils whose transport is entrusted to them, even though These animals were placed in a special wagon, at at the sender's own risk and peril, if the lack or disappearance of some of the transported subjects may be pre-

sumée attributable to the poor layout of the wagon.

Commercial Court of the Seine, November 42, 1863:

The companies are responsible for the deaths of the chefs worth they carry, although these horses have been placed in stable wagons by the employees of the ex-petitioner, and that the regulation adopted by the administration frees them from liability for accidents teeth that appeared during the ride, when he was also established that the train transporting them had been parked for a long time-time on the road, and that the horses were not the object of no supervision.

Commercial Court of Rouen, November 2, 1863:

The companies are responsible for the damages sustained naked during transport, despite the stipulation of no guarantee imposed by them on shippers.

Another clause of the Saint-Simonian Code, inspired by the same spirit of greed and despotism, it is the one who is printed on the baggage claim forms: "In In the event of a lost package, the Company is only responsible for

travel; she is only responsible for registered items. Always, alongside the law made for madmen, come... regulations outside of common law. We have not

Needless to say, the courts are assessing this pre-

attention to the same measure as the previous one.

THERE

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Civil Court of 11th Seine, February 20, 1856:

The traveler whose trunk has been lost has the right to re- to claim compensation equivalent to the loss he suffered, without being able to object to the lack of declaration special; it cannot depend on the company to limit by a regulation its responsibility to a determined sum. mined.

Whereas a clause that would limit the liability of the administration cannot bind third parties who may have been unaware of it. rer, and who, moreover, were not able to give him a free and reasoned adherence, forced as they are to to comply with the company's requirements.

'Civil Court of the Seine, October 46, 4857:

A company is responsible for any object that has been received from a traveler by one of his agents, during . even though this object has not yet been registered. The aver- printed material, under the terms of which the company de- Clare only responds to registered items, not in any form not between her and the traveler a contract whose administration The administration is entitled to raise this objection.

The railway companies, said Mr. Descoutüres' substitute, claim many rights which. are unfounded. Among their claims are that of not being held responsible for the loss of objects that have not were not recorded. We need to be clear about this: the bubble-

They do not bind the traveler. This is the established case law of the court, and we wish to reiterate that. The sole principle This is true: the company is responsible each once she can blame herself.

The Imperial Court of Paris, by decree of the 24th of no-

"

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November 1857, a. er. the Orléans company to
to pay a traveler the sum of 3,700 francs for
loss of a trunk containing 5,600 francs in gold, according to
the statement of the owner of the trunk, the package having
was lost or stolen from one of the Company's buses
which lead travelers from the station to the various are
a third of the city.

Imperial Court of Angers, January 20, 1858:

The railway companies, notwithstanding all
their printed statements and opinions, are responsible, in
In case of loss, not only of travelers' belongings:
but also sums of money contained in the
lost trunks, when these values are in proportion
with the needs of the trip and the traveler's situation.
These sums, being considered as an accessory in-
Dispensable baggage, are not subject to a
special declaration and payment of the established duties for
the transport of gold and silver materials.

Therefore, the companies are only doing one act
of hypocrisy when they decline responsibility under
under the pretext that the values were not declared and that they
did not pay the special rate. The administration, in fact
receives tied, sealed bags or packages for the de-
a statement made to him, without verifying its content;
She taxes according to the stated tariff and assessment; then
When she delivers the package, she intends not to be responsible for
what it contains. Always Jewish law alongside the |
law of honest people.

In the case judged by the Court of Angers, the claimant-

commander. The Imperial Court of Bordeaux (May 12 and 24) 1858) ruled in principle in the same direction; she judged only that the sum of 25,000 francs what was demanded was no longer in proportion to what it had been. It is called the natural accessory for luggage and travel.

Imperial Court of Rouen, July 26–27, 1858:

Case law consistently recognizes that the responsibility of transport companies, in the event of lost packages, must extend to the actual value of luggage transported, despite the companies' claims to limit their liability to an arbitrarily specific figure _ fixed by them and recorded on the baggage claim slip "to the traveler or sender.

XIV

There is no transgression of the law, better observed—more vigorously condemned and vilified. Than im—door? Banking feudalism is not subject to common law that forced and constrained. She said to herself: Counting the cowards, fools, ignorant people, aspirants, we We must succeed one time out of a thousand. Most of the Indians—Vidus will first believe that our prescriptions are, if not the law, or at least an annex to our monopoly, a granted as a favor, an exception, agreed upon and approved like so many others by the Minister of Public Works. Those who suspect fraud will not dare to complain. either uncertainty of success, or disgust. An obsessive re—

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Vendiquera? May he please! He'll see what it costs for to obtain justice against us: we will oppose him with exceptions tion on incompetence; – we will exhaust all means dila—toires, we will drag it out for three years of default in opposition. Winning his case will cost him ten times the sum in dispute. What does it matter to us, who have a Organized litigation? If the administration is found liable,

If the dividend falls, taxpayers will cover the deficit.
Was there ever a more revolting pact of iniquity? Is there possible to find, in space and time, a nation more ignominiously plundered, deceived, contaminated-born, slapped, mocked, that the French nation, so infamous-killed, however, by her egalitarian pretensions, which she makes: willingly mourns the loss of public freedoms?

d XV

If the companies belonged to free industry, there would be no reason to raise a protest against them public tion. But, invested with a monopoly with sub-convention and budget guarantee, they are only a demembership of the common domain, and the complicity of Their misdeeds are traced back to the administration, which tolerates or approves. For ten months I had the honor of to write a daily journal, open to complaints from. all the wounded and harassed by privilege, it was a cl-meur, a lament of incomparable sadness. This daily investigation, using miscellaneous news items,

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Some serious, others grotesque, all odious, how-
It was enough to shake the public out of its torpor. The work was not continued, and no book will replace it.
Let us recall, however, a few 'anecdotes', while remaining on the terrain of the chronicle, since we promised to reserve this chapter for readers who are interested in figures are not interested.
The Paris suburban service, on the lines of The West and Vincennes, does not have third classes; His Sunday rate is twenty-five to one hundred percent. more expensive than the one from last week. This benefits the worker, if we are to believe the famous maxim of the Cons-Technical: The more a nation pays, the richer it is.
In 1855, on the day of the Loges festival, the line of Saint-Germain, which has a rate of 25 centimes on weekdays, 4 francs 50 centimes on Sunday, raised the price of tickets to 4 francs 60 centimes departing from Paris, 3 francs after midnight at departure from Saint-Germain. We are not saying that she didn't We did not do the same thing in subsequent years; we did not We were not, and we only certify what we are sure. u
On September 22, 1855, there was a large crowd at the 'Orléans station for the seven o'clock morning train.

although the distribution had started half an hour ago
Before departure, it was easy to see that the employee was not there
might be enough. The travelers lay down in long
queues like the curious at the doors of the theatres
days of free performances. The receiver did not remain idle.
Not for a moment. In accordance with his instructions, he closed the
ticket window at five to seven. About fifteen people—
12

' ;

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4 ORAL

Sonnes, who arrived well in time, could not get a place.

— You will take the eight o'clock train, they were told.
However, this convoy, being direct, did not serve all the
stations; then he only had first-class stations left, at
80% more expensive than the third option. Anger and pro-
tests, intervention of the town sergeant against the
Discontent, arrests. We had come to lead a
friend. We asked to speak to the stationmaster. He
he admitted to us that the administration could well be in
His fault, that he couldn't do anything about it, adding that one shouldn't,
p+s blame the subordinates. But the superior, the responsible—
Where can I find sand, please?

This clearly highlights the second aspect of the system:
The humiliation of the public. The people must be taught
obedience and proving to him that the companies are not
Not at his service, but he at theirs. That explains it.
again the refusal to open the halls to arriving travelers
in advance. By rain, storm, snow or islands
In the heat of the heatwave, you have to stay outside until
The standard time. One and a half billion in subsidies
and a 4 billion guarantee does not even entitle them
in respect of the fact that hospitality in all countries provides free of charge
to the first person who comes along.

Who hasn't experienced similar indignities?

A traveler arrives at Blois station, wearing
in his arms a child who had reached that ambiguous age
classified between free and half-price. The ticket collector
accepts the toddler for free. Our man registers
his luggage; he had to pay for the excess.

In the waiting room, another employee: — The child must
Pay up, go get a second slip. — The cashier

#

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judged that there was no case to answer. – I judge otherwise–
Lies; you shall not pass. No explanation needed.

The train was entering the station. What to do? Comply. The
The traveler takes a second ticket. With two tickets, he
had no more excess baggage; he went to the office
to claim the refund that was owed to him. – Which
It is written, it is written, you will claim it upon arrival.

The check in Paris takes place before entering the station.
Our claimant requests to keep both of his ballots.
in order to obtain his baggage allowance. – Impos–
"It's possible," said the controller; "only you can call me–"
to give testimony.

Complaint at the station. – It's up to the central administration–
the department that you need to contact, in the Chaussée-d'Antin.
Response from central administration: –'Your claim–
the theory is perfectly well-founded; it only needs to be proven
Your statement; return to the station (why not to Blois?)
and get yourself a certificate. There was enough to make one wonder
"Wait." – "Here," said the employee finally, in a paternal tone,
Believe me, drop the matter; you would lose more than
time than it's worth. – Theft and outrage, it's always
the same system.

= Convoys, having three-class seats at the de–
part, are relayed, thirty leagues further on, by a train
express train that only has first-class tickets. Passengers from
Seconds and thirds are forced to stay and swallow
the child, three and four hours, often in the middle of
at night, while waiting for the omnibus train.

On June 24, 1857, a traveler appeared before the
Compiègne criminal court. His crime was
for refusing to show his ticket to the ticket inspectors

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Route. Ridiculous obstinacy! some will say.– How to describe
So, should we call a criminal for such a stupid thing?

to relinquish his ticket. It had happened to him, a short time before, an adventure that proves that in terms of tickets With iron, it's better to hold on than to show it. this same northern line, at Breteuil station, a The ticket inspector had come to collect the passengers' tickets. from the same compartment to mark them. Then he had handed over with such confusion that the accused of Compiègne, carrying a ticket to Amiens, had received one for Ailly-sur-Noye; he had been forced to pay the fare supplement between these two stations. He had sworn he wouldn't be caught again; but one doesn't defy with impunity the law of the Jews.

This reminds us of another atrocity. The These companies display: In case of loss of the ticket, the traveler-geur must have the longest journey, he only came from the last-last station. In similar cases, the courts admit all possible evidence, testimonial or written. There are a hundred ways to establish one's starting point; the a guest's or friend's testimonial, an invoice, a note of a restaurant. The courts would admit all the evidence; but the Saint-Simonian sequel sees in its Settling a double profit: scamming a traveler and the humiliation of a Philistine. Payment must be made in advance, under reserve if you want, under penalty of being thrown in at the station, in accordance with the jurisprudence of the commissioners of surveillance, mostly by old soldiers, happy to import the habits of the capo-realism. » j

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XVI

An axiom of the law of honest people states that the good Faith is the basis of contracts. Here's how the principle is applied to railways.

On Sunday, December 9, 1867, several travelers – from the same company (I was part of it) went from Paris in Fontainebleau, equipped with round-trip tickets to third, at the price of 4 fr. 50 c.

They left Fontainebleau at 9:30 a.m. nuts; the train not containing thirds, we give them made each person pay an additional 2 francs 70 centimes for occupy seconds.

Don't laugh at this filed regulation, which is not displayed not, which is not found in the Bulletin of Laws or in the Moniteur, which remains clandestine, in the hands of chiefs train stations that sometimes refuse communication (I'm referring to them). (Speaks from experience). Because if you find yourself in con- If the violation involves him, it is the correctional police who

times. :

Thanks to the kindness of the Commissioner of Surveillance-vigilance, – I say vigilance, because we do not recognize– no right arises for claimants, – I could read and co-pier the article of the regulation. Here are the texts: |

Any traveler occupying, at their request, a seat in a class higher than that indicated on his ticket of going and returning, or who, during the journey, will have taken This place will be held:

ls (a case foreign to ours);

98 If the event occurs only on the return, to pay the the price of the seat he occupies, according to the standard rate, deducting the value of the return coupon which it is paricur,

Now submit the question to any man of

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In good faith, tell him to arbitrate the tiebreaker: he will do it for you. the following account: .

\

Price of a third-class ticket, round trip: 4.50 francs

Dont MONIB esse sense céosssduos size © 25

Price of a round-trip ticket in seconds: 6.20

Half of which... onda sooéasdestaisen 04 A0

The traveler who, on the return journey, is forced to take Islands

seconds, having already paid, on..... ". 3fr. 10

A half-intersection in third gear., . . ,.. 2 95

Must be returned. 0.85 francs

His trip cost him a total of 5 francs, 35 centimes, and 85 centimes. less than if it had taken seconds there and back.

Nothing could be more equitable, if one consults justice, the sense common, the good for finally, the basis of contracts. Thus.

But by taking a closer look, we arrived at a different conclusion.
The approved fare, deposited in each station, but
never displayed, explicitly stated that payment must be made following
...before the regular rate. Gold:

The standard price of the journey in seconds from Fontai-

ncbleau in Paris is from..... .. + A4fr. 95
Deduct the return coupon for third-party items... 2.25
Still to be paid..... 2 fr. 10

And that's how it's legal that, for having used the
thirds on the way there, seconds on the way back, the
travelers pay 7 francs 20 centimes; whereas if they had
having taken the seconds at the start and finish, they would not have
paid only 6 francs 20 centimes, that is, 4 francs less. It is necessary to...
to dispel the idea of saving and economy. . ;

Such subtleties are a disgrace to the administration.
and the affront to public decency:

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4. Because good faith is the basis of agreements
(this reason is peremptory and should suffice);
20 Because all consciences protest against

'of such methods, except for one hundred and thirty-six consciences'

—

'of the one hundred and thirty-six podestàs of the French railways;

3° Because, in the good faith of the travelers, the Compa-
Genies oppose surprises, mischief (unbearable)
in court), recorded in a regulation that is not displayed
not, that it not be promulgated in the Moniteur, nor in the Bulletin
laws, although it has the force of law;

4° Because the first movement of travelers
Thus surprised is the indignation, a legitimate indignation;

5° Because indignation provokes in everyone, or—
Businessmen, bourgeois, even shareholders, explosions
of insults;

6° Because insults, even in number and spontaneity
These offenses are the subject of official reports and convictions.
tions ; :

1° Because finally everyone is bringing it up, with
a great semblance of reason, even within the government, the
responsibility for such acts.

XVII

We will not leave the chapter on approved tariffs—
fords without revealing our full thoughts, especially since the
Case law seems to have gone down the wrong path so far.
in their interpretation, especially since the audience
doesn't know the first word of the question. In order to...

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To make things clear, we will put our presentation into practice.
_ in the form of a special case that is not hypothetical,
one continues regarding round-trip tickets, return
Expired.

“Every French person is supposed to know the law,” said one
an axiom that must be respected, even while waiting for all
The French know how to read.

The following are considered equivalent to the law:

1° The decrees,

2. The decrees,

– 8° The orders,

49 Since the empire, the senatus consulta.

Therefore, these four types of legislation are pro—
published in the Moniteur and the Bulletin des lois, TO WHAT IF
NO ONE IS UNAWARE OF THIS,

Through excessive favor, the Com—
companies a fifth category, that of homo— tariffs

When a citizen refuses to pay a tax that he/she—
shockingly like an extortion, regarding one-way tickets and
return, for example, expired return, the commissioner of
Station surveillance sets up a warning against the recalcitrant individual.
A report of fraud: nothing more; he is aiming
the ordinance of November 21, 45, article 63, paragraph 4, thus
designed:

It is forbidden to enter cars without having taken
a marble.

The penalty is found in Article 24 of the law of
July 15–21, 1845: Amcnde from 16 fr. to 3,000 fr., and
In case of repeat offense, from three days to one month in prison.

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"I did not contravene the ordinance of 1846," he said.
the traveler; I did not board the train without a ticket,
as proof that I presented my return coupon.

"A thousand pardons!" replied Monopoly: "your ticket"
Since it's expired, it's as if you didn't have any.

– How will I know if my coupon has expired?
the patient replied.

– That, replies Privilege (when it deigns to re–
(to lay eggs), this is categorized into a multitude of rates. Thus
We have : "

1. Working days: Return tickets are not valid.
lesables than for the day they were delivered, that is to say–
Say until midnight. At one minute past midnight, the coupon
Expired is no longer worth its weight in cardboard.

2nd Sunday: Tickets are valid from Saturday
afternoon to Monday before noon.

3. So-called pleasure trains: Depending on the importance of the festivities,
Return coupons can be accepted up to eight times, and
fifteen days after their delivery, depending on the cases specified.

49 Circular journeys, with the option to stop: There are
passes valid for one month or more.

"Enough with the distinctions," replied the bewildered patient. All of this is tariff fantasy and cannot give rise to a fraud prosecution. Cited me in court-business registration if you are eligible.

– Sir is probably unaware of Article 44 of the ordinance of 1846, which states:

No taxes will be levied by the companies that by virtue of an approval from the Minister of Works public. *

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Approval means that any approved tariff it has the force of law; to violate it is to break the law itself; The repression also concerns the imperial DAGEUTEUE, No, the civil party.

Aïusi, besides the law and its similar (orders, decrees, ordinances, senatus consulta), the French are cen- They know all the approved rates, since they have same effect as the law. – Let them not be frightened by so little: this will force them to learn to read.

"Well, you execrable Monopoly," the patient continued, That's your sentence. I have a coupon; you claim it is worthless, and it's not by virtue of the order of 4846, which says: without a ticket. I maintain that it is Okay. Bring me your approved price list, or rather, let- I will leave; I will look for it myself in the official collection.

11. Leafing through the volumes and years of the Bulletin des Laws. Nothing; no trace of any tariff.

– Your approved rate is, if not apocryphal, of less 'clandestine'; and I would be convicted or prosecuted because I didn't know him. The Civil Code and the... Real laws, that is to say, laws that have been promulgated!

LS

The Napoleonic Code states, article 4®:

by virtue of the promulgation made thereunder by the emperor reur. – They will be executed in each part of the empire of the moment when the promulgation of it can be known.

What is meant by the word promulgation? Dare–
Could we still raise ambiguities on this subject? Impos–

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possible: the ordinance of November 27, 1846 cuts short to the arguments by its article 4.

In the future, the promulgation of laws and our ordinances nances will result from their insertion in the official bulletin.

Article 2. It shall be deemed to be known, in accordance with Article 1 of the Civil Code, one day after the Bulletin of laws will have been received from the royal printing press by our mid-Minister of Justice.

Then came the decree of December 2–9, 1852 which regulates the promulgation formulas, depending on whether it is a matter of sénatus-consultes, laws or decrees.

Article 1, The senatus-tonsultes, the laws and decrees se– will be promulgated in the following form. (The following are the formules.)

When you consider that every Frenchman is supposed to create the law and the regulatory provisions contained therein assimilated, it cannot be said that the legislator has exaggerated the formalism and precautions regarding the publicitess. We would rather have the right to complain that he it should be limited to the bare essentials.

The advertising in newspapers of all stripes, the dis–
The percussions of the Chambers further add to the notoriety of

Official promulgation, when it comes to laws. But

the clerks of the Ministry of Public Works and a dozen bigwigs from the companies. Nothing "a Moni- nothing in the Bulletin of Laws. The minister signs without neither read nor understand. Proof that a former Excellence was very surprised to find herself being asked one day for a

L

FINANCE AGAINST ITS CLIENTS 217

ridiculously usurious taxation which she herself had

. dedicated the approval, without having read or understood.

Once the companies were in possession of the document, the They hide it with the utmost care. It is not found displayed neither in train stations, nor in the surrounding areas, nor in the city. For more information To find out, you have to ask the leaders of Beware, to the Surveillance Commissioners, who hold him kept under lock and key and sometimes refuse to communicate.

The companies, on the other hand, are lavish with publicity for such special provision which favours their abuses, and whose approval was most surprising often requires the vigilance of higher administration.

In any case, the companies' posters, when They do so, but do not constitute a promulgation: from which we are authorized to conclude that the condemned correctional nations that have intervened so far for violence The amendment of approved tariffs was subject to appeal. The courageous citizen who will have the patience to bring the The case before the Supreme Court will certainly change the jurisprudence.

DX VIII

4

If only we could take the administrators at their word... operations and the supervisory commissioners! Well, No; sometimes there is falsification and lying. Here is what proposes a story that would be unbelievable if it

did not have the notoriety of the courts.

In 1862, on Mid-Lent, two travelers,
Georges Duchène and Gustave Lefrançais were leaving for

18

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Meaux by the nine o'clock morning convoy, well-endowed
each with a return ticket costing 4 francs,
That's a 20-cent discount on the regular price.
returned during the night, at four o'clock in the morning, and pre-
They sent their coupons; they were told: They are pe-
Rhymed, you must have full space. A debate ensues.
as follows;

Passengers' claim: The standard fare
Paris to Meaux is 2 francs 10, and from Meaux to Paris
2.10 francs; total 4.20 francs. The round-trip fare is
4 francs, a discount of 20 centimes. We are disappointed.
we have lost the benefit of the reduced rate (4 francs), and we must
the ordinary rate (4.20 francs), that is to say, having already
Having paid 4 francs, we owe 20 centimes.

Company Claim: Any expired coupon will not
worthless; you owe 2 francs 10.

Offering a return ticket in such circumstances-
editions, assuming they are legal, is always
an immoral act. It's setting a trap for the good faith of
public, under the guise of a lottery where there is a chance of
win 20 cents or lose 1.90 francs.

The travelers stuck to their four-penny offer
and left their address. The employees gave them the
courtesy of not messing them up, expected,
they said, that they were not in force, the sergeants of
city being absent at this late hour of the
Night. Imprisonment for debt remains, it seems, a right.
special in favor of companies, even and especially during-
that they are demanding what is not owed to them. In the
That evening, the dissenters received the following letter:

se
There

Ministry of Agriculture, Trade and

Public works. – Control of roads

Eastern and Ardennes region. – Police Station

of Paris. – Subject: violation of the order of

'service of November 14, 1861, approved by
the minister.

Paris, March 28, 1862,

Sir,

It was a mistake to arrive this morning from Meaux to Paris by the train number 30, with a return ticket that had not been given to you issued only for the day of March 27th until the last train, you refused to pay the fare from Paris to Meaux or vice versa, which you had just done by a train departing from Meaux and arriving in Paris on the 28th, day where your return ticket had legally expired.

To avoid the inconvenience of a traffic ticket for contravening the service order of November 14th 1861, approved by His Excellency the Minister of Public Works blics, to which the Eastern Railway Company is within the right to request it, I prefer, through a process of conciliation, you agree to pay the company the sum of 2 fr. 10 c., price of this journey ep 3rd class; I would be forced, against my will, by your refusal, to comply with the stationmaster's requisition.

I have the honor, etc. =

The administrative oversight commissioner,

A. DE MONTEZON.

One of the accused (yours truly) went to the office from the Commissioner. He renewed his offer of 20 cent-times with a statement of reasons to support it, as has been said above. 11 requested communication of the order to ser-

vice. Mr. de Montezon replied: Demand that I justify—to disregard my words is to insult me in my double quality of civil servant and honest man. Pay, or withdraw, otherwise I will be forced to add to the pro-

Official report: Insulting a police commissioner in the exercise of his duties

of his duties. He added: Believe me, if I had I was at my office when you landed, I... would have sent them to the jail until you "RONPZ" determined to pay.

Further information obtained from the litigation department, at the movement's office, at the complaints office, he was It had become clear that the case was punishable by hanging. Our stubborn people did not p were no less stubborn in their obstinacy and made an offer, by

letter charged, to pay each the 20 centimes of which they

THE A

They acknowledged their debts. The letter went unanswered. and was added to the criminal file as a circumstance aggravating; the whole thing was finally handed over to the prosecutor imperial court near the Paris tribunal.

The case was called on May 4th before the 6th chamber of the correctional police, presided over by Mr. Salmon. He the outcome of the debates was that neither stationmasters, nor employees, nor commissioner, not even the ministry publishes, I don't know— They knew the elements of the case. The case was settled, no by the service order of November 14, 1864, but by a tariff approved on April 15, 1865, notified to the Company by the said Mr. de Montezon. He was formal— stipulated element:

Return tickets are only valid for the conditions under which they were issued. Everything voyager carrying a return coupon ticket, and who finds itself in a condition other than that expected

by the fare under which the ticket was issued to him, must pay the ordinary rate, less the value of the ar-
the coupon holder who has it in his hands.

Thus the claim of those assigned to the assignment was perfectly well-
The tariff had been mandatory for five years, and one
had thus far condemned those who had demanded it
benefit. Messrs. Duchêne and Lefrançais were dismissed
the purposes of the complaint; but neither the Company nor the com-
The officers were not disturbed, although there had been some here.
their part attempted extortion with threats of arrest-
tion and slanderous denunciation in fraud. Thus
The march towards equal justice for all.

In June, during the changes to the service
For the summer season, the Company requested and obtained
that the unfortunate tariff of 1857 be withdrawn and replaced
by another who sanctioned his claims. Four
newspapers, Le Droit, La Gazette de France, Le Courrier
Sunday's edition, Le Temps, reported on the affair.
The others didn't breathe a word of it; for the journalists, who
They do it year in and year out for 15,000 or 20,000 francs worth of advertising.
free to the railways, get well for 8 or
40,000 francs worth of passes on various networks: remuneration-
unequal treatment which they receive as a gracious gift,
so much do the servant morals of our public
egalitarian,

Despite such minimal publicity, the company of
The West, which was not involved, became alarmed. It did.
display the following notice extensively in its stations:

Several newspapers reported that the court of the
Seine had decided that a traveler carrying a ticket

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the outdated round trip ticket "was supposed to benefit from the money by
paid him, and not give him anything more than his return ticket
that the complement of his place, » the administration of -
Western Railways recently informed the public
public, by means of a notice posted in all its stations, that the
The question had received a contrary answer. Following the ju-
management of the commercial court of Le Havre, any ticket

no one, and the traveler who is in possession of an expired ticket must pay the price of a full seat...

This judgment is, moreover, the opinion adds, in accordance with the ministerial decision of June 13, 1862, approving the special conditions under which tickets are issued of going and returning, conditions that the traveler cannot modify as one pleases.

Since then, everything has returned to normal. The Minister of public works has overhauled taxes and conditions at the whim and under the dictates of the administrations; he authorized cancellation, even of return coupons issued without discount, at the regular price.

+

XIX

This is even more serious than our trial for four cents.

Article 17 of the specifications of April 6, 1855 obliged the Western company was not collecting, between Sillé-Guillaume and Fresnay, transport costs and rates that for 31 kilometers, half the actual distance. In exchange for this concession, the State relieved the compa-

FINANCE AGAINST ITS CLIENTS 293

"genie of the obligation to build a connection between the two points.

Despite this formal clause, the company was content to make this reduction for travelers and fares general, always calculated on straight-line distances. bucket. But she continued to apply, because of the actual distance (62 kilometers), special rates.

It is easy to understand the enormity of the figure thus – perceived by the Western company to the detriment of the commerce from 1856 until June 2, 1864, all goods of significant tonnage, which have traveled from Rennes to Cherbourg and vice versa, having borne the

I say until June 2, 1864, because on that date only-lyment, and at my repeated urging, the company. sent a circular to all stationmasters, presenting them with writing to effectively reduce in the application the 31 kilometers, including the tax relief, although formally prescribed by the specifications, had been considered hitherto like a dead letter. (Accidents along the way.) of iron, by G. Bisson, mechanic, published and annotated by Mr. Baron Janzé, Member of Parliament.)

And people ask what the commissioners of Surveillance! I met one who told me: We must to be firmly supported, - although invested by the State, to to escape the vengeance of the general staffs - of companies when one wants to conscientiously fulfill one's mission. . | -

Another fact, even more serious than the previous one.

During the discussions raised in 1863 by the company the South region, in order to obtain the railway from the State direct from Cette to Marseille along the coast, it was recognized that this route shortened the distance by 45 kilometers:

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between the two points; that therefore, since the project of the Compagnie du Midi was pushed back to maintain the traffic on the Tarascon line, it was necessary to at least make profit the public with the route reduction indicated by the Compagnie du Midi. The minister acknowledged that he was from it was entirely just to impose on the Lyon company the obligation of not perceiving, either for travelers, or for the goods, the price of which is calculated over 160 kilometers instead of 205.

An agreement was reached between the Minister of public works and the Lyon-Mediterranean company, on May 1, 1863, and was annexed to the decree of June 11 Next. This convention states, art. 5, § 3:

"Regarding the Cette to Marseille line, the the company will reduce to 160 kilometers, for the ex- points terms of the line, the number of kilometers subject to fares for travelers as well as for goods to or from this or the network of

(ral of Bouches-du-Rhône.)

It appears that in 1865, the date of publication, the pa-
public had not yet been admitted to enjoy the benefit of the
specifications: what constituted the illegal levy
at 4 francs 69 centimes per traveler, and at 36 centimes on average
per ton of merchandise. Things still need to be...
The same applies. Ah! If the higher administration-
devoted as much energy to suppressing these frauds as to seizing
Sir Lanterns! If the great democrats of the press
devoted the tenth to revealing these depravities
the ink they poured over the misfortunes of the little one
Mortara!

FINANCE CONIRES ITS CLIENTS 225

XX

The health, safety, and well-being of travelers are
treated like their stock market. Many people still
living people saw the third classes of Orléans and
Rouen before 1848. They were literally tombs-
reaux, open to the sky, without a ceiling; the floor was
pierced with holes so that water could drain in case of a-
poure. That's where they piled the outcasts of the écu.
of a hundred sous for four or five hours and by all the
weather, frost, snow, hail, showers, storms; we don't know any-
would not have put livestock there. 11 required nothing less than the
Revolution of 1848 to put an end to this scandalous mess
taken from human life. A decree required covering
all the cars. What did the Companies do then?
They invented a way to close the windows with curtains.
leather sliding on rods, always tossed by
the wind. Leather cost more than glass; but the
The audience was more uncomfortable: it was a consideration
decisive. It was necessary, as with the burghers of Fa-
laise-en-Lanternois, that a new decree imposed, in
1852, the obligation to close skylights with glass panes.
(See page 147, in the note, the underlined paragraph, art. 8)
of the new specifications.)

Shall we talk about accidents? That would be the topic:
from an encyclopedia. We will simply quote from it
some of them in the next paragraph.

21st

You shouldn't believe that, because we have given to the railway companies an extension of a—die, that they alone be guilty of the withdrawals usurpers and harassment of the public. The system

it reproduces: everywhere, with the same characteristics and the same contempt for the nation.

In 1844, the commune of Montrouge had negotiated with a company that supplies gas at 40 cents the cubic meter, provided that on the day the price falls would be in the same service area, the municipality would benefit of the reduction granted to neighboring localities. Consequently from the merger of the companies in 1885, the price per cubic meter The price of gas was reduced, for Paris, from 40 to 30 centimes. The new company refused to extend the benefits of the com-Montrouge municipality discount, under the pretext that eke was not included in the imposed specifications by the prefect. This was before the annexation of the ban-place. Precisely because of this circumstance, the com-suburban municipalities did not yet have to pay the fee a grant of 2 centimes per meter; at 28 centimes, they left the same profit as Paris at 30 centimes, and They wanted to make them pay 40. They had to plead their case. The sorting-Bunal did not hesitate for a moment; he rejected the claims of the company and took the opportunity to express to him the assurance of his less than distinguished feelings.

The company's police forces are rife with abuse, _vexations, additional costs that are not authorized—

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granted by the concession decree: branch privilege
Repair, maintenance and lubrication of taps, installation, sealing and sealing of the meter, punching and welding of the needles, advance payment for gas to be consumed and a deposit of 7 francs per spout for this purpose, to be paid into the hands of the administration.

Then, as always, laws alongside the law:

The subscriber waives the right to object to the payment request. any claim regarding the quantity of consumption consumed

days paid upon presentation.

HAS

There are still uses that are not mentioned

in the police, and about which the public sometimes complains

very quietly.

Who will write up the serfs' grievances and lists of complaints?

from 1868?

Monopoly, pervasive by its very nature, worsens by-
core of a host of annexes that inevitably befall him.

The Bank of France, thanks to the privilege that was granted to it
renewed, confirmed, extended, it quickly monopolized the
discount service and cash collection service-

everywhere it has established its branches. And so it is.

monopoly like all the others; not only it

It's expensive, but it also eliminates, one by one, all the

HAS]

guarantees which the legislator had sought to surround with:

commercial operations.

This is how, after centralizing the service of the en-

cash registers in Paris (which could have some advantages),
The Bank found itself powerless to enforce them.
by its employees. Indeed, overworked, the

recipe boys find themselves unable to ab-
solution to ACTUALLY present all the tickets that their
are submitted. For the commercial paper service,
Just as with the letters, the concierge receives the
visit, and that's enough. 11 Now we'll have to record the
amount of his bills to his doorman.

The receipt boy leaves that famous slip of paper that everyone
Parisians know this, which requires an endless number of errands.
which, after having exhausted the subscriber of a bill-
let, often still force him to undergo the visit and the
requirements of a new bailiff.

This slip reads: come and pay at the Bank at 2 o'clock
at 3, or from 3 to 4... ask for Mr. ***, no. 00.

This is going quite well for the day of the presentation.
tion; apart from the inconvenience that a loss always causes
of time in the middle of the day, and the inconvenience not
It's less serious to wait an hour, and very often two.
hours, the return of a boy; we leave peacefully and
certain of escaping the bailiff's clutches.

But if the unfortunate Parisian surrenders the next day
At the indicated counter, he finds an employee who gives him-
way to Mr. So-and-so, a banker; the banker sends him back to
his turn at the bailiff's. Lucky if, as a result
of the congestion in the Bank's offices, he did not
He was not given inaccurate information in this case.
less rare than one might think, after having run from
Door to door, office to office, it will still be necessary, and
To top it all off, pay the 2 francs demanded by the clerk.
tasked with making the protest. And all this under the assumption
of a single bill to be paid. If there are several, it is im-
it is possible to escape the protest.

FINANCE AGAINST ITS CLIENTS _ 2929

XXII

The encroachment of privilege and the restriction of
common law extends and becomes more widespread, penetrating
where we would never have erased or even suspected
their possible intrusion: everywhere the commons are receding
facing appropriation and expropriation. The purchasers,

hand on certain things of common enjoyment, ele-
wind a barrier, erect a turnstile, and, without further
their right, that their impudence, levy tribute on the public,
Rich and poor.

It exists in the department of Puy-de-Dôme, in
40 kilometers south of Clermont, a development of
baths, very famous today, Mont-Dore. It is not
point, like many seaside resorts, a place
appointments for the idle, the dilettantes, the
people who don't know where to spend their idleness; the per-
sons who frequent Mont-Dore are sick

For real, according to the popular saying. To impose, at
profit of an owner, collective or individual, a donation
nature's free gift, especially when it comes to diseases,
of healing and health, is nothing less than sacrilege.

It is understandable that the tax authorities are asking the able-bodied citizen, at
worker, to be active, in short, a part of his
produced for the company's overhead costs; but to
the infirm, the sick, the convalescent, the man
that his sick condition places a burden on his family, claims
The sea of contributions is nothing less than a mistake.

ft

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accounting; because it prevents the worker from-
brought about by illness, to become active again, productive
A useful person, helpful when needed.

Let's be clear: that an establishment is formed

THAT

around the healing springs in order to offer to foreigners

treatments, advanced bathing procedures, showers,
inhalations, rubs, linens, bedrooms and resting beds,
meeting rooms, literary studies, the comfortable
Finally, nothing better: service for service, and nothing for
Nothing, it's the social law. But the poor who don't complain
that the right: to drink from the springs and to immerse oneself in them, j1
no payment can be demanded.

rial, up to 4% January 4861. Under the feudal system, while the sources were the property of some sei-lord of the land, the poor man's right to natural water has never been contested or prescribed.

In 1809, a Mr. Lizet bought the springs and...
manda au préfet le autorisation de collecte indistinte-
75 cents per bath and 45 cents per liter

of water. The case was investigated with the utmost care, and he.

was observed:

That the public had enjoyed at all times the right to
bathing in Caesar's bath and in the natural pools
the Pavillon's springs, and to draw water from them free of charge.

In accordance with the conclusions of slow a-
decree of July 7, 1809 declared:

That Mr. Lizet could not receive any remuneration
tion of patients who would take baths in the vats

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FINANCE AGAINST ITS CLIENTS 931

natural and in Caesar's bath, nor people who
they would draw water from it.

Some time later, with the approval of the council
general of Puy-de-Dôme, the baths of Mont-Dore
were purchased for reasons of public utility. (Decree)
(of March 13, 1810.) The experts tasked with proceeding
the estimate did not include in their operations

* rations:

The baths taken, either in natural pools, or in
Caesar's bath, nor the waters drawn from these
sources, for the reason that these two objects had always

public had been maintained in this enjoyment by the discretion of 1809.

In 1829, the part of the establishment known as the
The name of the swimming pools was opened to the public, and, for the
modification of the service, they moved the free baths there,
a kind of servitude consecrated by custom and sanctioned
by decrees, PF

The conspiracy against the rights of the poor will not be repeated.

"but not easily: but gratuitousness triumphed too:

days, notably again by imperial decree of May 8
1813, by royal decrees of December 23, 1815 and
of August 29, 1821. The decree of June 26, 1849 declares, in
express terms, that "the baths taken in the two
Large swimming pools are free for all sick people.
distinctly.

In 1855, the Mont-Dore establishment, which had long-

The time, administered directly by the municipality, was leased to Mr. B...

Article 3 of the specifications set the prices to be drilled

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to see for the water administration. It was not done
mention of the Piscine baths, which, as in the past,
remained free.

Finally, on January 18, 1861, a new tariff was granted
the concessionaire has the right to collect 20 cents per
Bathing pools; so that there are no more baths
free in Mont-Dore.

Let's be clear here: The poor of the de-
partment, which sends a request to the prefect of
Puy-de-Dôme, always obtain free access, by per-
special and personal mission. The right has been re-
placed by the whim; and there are people who find
This is admirable, for, they say: "Charity is indeed at-
above justice and law. The poor of the-
Neighboring parliaments are also admitted, but at their expense
relief funds voted on by the general councils.

This is perhaps less serious than the encroachments.
of financial feudalism and the attempts of swindlers;
But everything is connected and linked; the expropriation of
poor people in this matter fall squarely within the signs
time.

A. 5. – JUDEO-SAINT-SIMONISM AND THE WAGE-WAGED PLEBES

XXII

We are entering the seventh circle of hell: weary-
ciate ogni speranza. The population we have
spoken so far, taxpayers, capitalists and customers,

–

FINANCE AGAINST ITS EMPLOYEES 233

is only subservient to the east by interests. The one whose
The topic of what will be discussed in this paragraph is enslaved, no-
not only in his possessions, but also in his person,
his freedom, his morality, his conscience.

Indeed, if there is a group of citizens who are excited by the
both the envy of those who do not know her and the pity
of those who saw it up close, it is that of the workers and
employees working for large government departments. The em-
Ployé starts and finishes his work at a fixed time; his
Moments of leisure return periodically; he can
to have at one's disposal as desired, fifteen days and six months in advance.
He has no experience of unemployment, and his budget, fixed at one
Throughout the year, it allows him to arrange his plans.
think without worrying about subversive possibilities; he can
save money without fearing an off-season.
Forcing him to spend the amount due on the stew
which he had previously assigned a job to. He can anti-
focusing on the future, certain that the periodic emoluments
The funds will enable him to pay off his loans. His
the share of responsibility is minimal compared to
the industrialist; some deductions, a suspension or any
other disciplinary penalties are the sole punishment of a
Accidental negligence.

What a difference from the worker, constantly besieged by
Unemployment and wage disputes? How many?
The situation of the manufacturer and the trader is even more difficult.
those who have to anticipate business stagnation, hassles
Customer series, bad debts, payment deadlines
Criticism, protests, bankruptcy. Also, out of a thousand citizens
living, at their own risk and peril, on wages and pro-

Their position against a fixed job, even so the salaries would be below average annual increase in their earnings. This disease of bureaucracy is not simply a quirk of the French mindset, as the vaudeville writers claimed; that's the clue of a profound unease that can be summed up in two words: the Lack of guarantees, uncertainty about tomorrow.

However, it is a sad condition, which does not differ * essentially domesticity, rather than that of the functionnaire. What employee would ever dare to display an opinion different from that of the boss or the department head? He Is it enough to be suspected of opposition to be dismissed? The employee must not know any relatives or friends when... He is ordered to strike. He must be a witness and an accomplice. of all abuses, of all plunder, without ever having the right to express a reprimand. The official who has not not stifled within him any feeling of justice and honor lives in a veritable hell; sometimes we see those who... would sacrifice their position, the lives of their families, and more. It is better to remain in such a state of moral abjection. But these Catos, we can count them. The rest try to... to bring up to the level of common morality and to annihilate in itself every kind of will, according to the recommendation of the Jesuits: perinde ac baculus. We are not speaking not extra staff, visits and small gifts to the protectors, women from the point of view of the advancement, New Year's greetings to the chefs, some Commanding ovations for the masters.

If one still encounters in the administrations of people who dare to have their own ideas and allow themselves to Observations suggest that their specialty requires specific knowledge-

FINANCE AGAINST ITS EMPLOYEES 235

something that cannot be improvised; one could not remove to place without disrupting service. We consider, not the performance, but the usefulness one derives from it. As for the men of hardship, laborers, paper-pushers, bureaucrats and others, for whom twenty-four hours of learning are sufficient, they belong to the equipment rather than the personnel of the Company. But with mechanics and large workshops, the share of intelligence expended by the worker becomes

There are twenty maneuvers. Each employee, upon receiving his appointment, considers himself the victim of his pro-detector; it's a favor to work.

A publicist, speaking of factories where one oc-
"Cupe les femmes," he said: |

In the past, bosses and foremen maintained their teachers, today they give them open-vrage.

The wealthy patricians of Rome nurtured their numerous clients pay exorbitant fees in order to obtain their votes. in the struggles of the Forum. The factory managers, the factory managers, administrators of large companies companies have veritable armies, which they make ma- to act as they please in the ballot box or elsewhere; because They provide work for this starving population.

This decadence of society has not escaped the notice of more optimistic.

The creation of large companies, said Mr. de Gé- hiking, is a stop taken against small-scale manufacturing in the same genres: it destroys the workshops where the simple

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The worker was self-employed; she caused a momentary but inevitable ruin; it puts an obstacle to the use of small capital.

Concentrating, in the person of their leaders, the principal- principal operations of the intellect, those which have for object the calculations, the direction of the work, the combinations- The speculator's sounds, the large establishments demand of these leaders a high intellectual capacity, a more A broad culture, deeper studies. Through this, they open access to the fruitful light of science field of industry; they propagate them there, they endow it on the one hand, entirely new and almost indefinite since- intellectual capacity. But at the same time they restrict, for all agents relegated to subordinate roles, the share of intellectual cooperation, and replace For These are THOUGHT through OBEDIENCE.

both to increase the number of proletarians and to
nn to a purely operational job. As they
rise on a larger scale, they weaken
the middle class, reducing its importance and comfort;
They give rise to a kind of industrial empire
new feudalism, by grouping large families of laborers
warriors gathered around a leader, and linked their destiny to his
establishments. (Of public charity).

Absorption of small industry by large industry; sup-
pressure from the middle class, which will swell the ranks
of the proletariat; at the top a few hundred well-fed
wasting millions by the hundreds, down with a nation
Completely exhausted from fatigue and misery, maneuvering
at the whim of the commanders, with the precision of a disciplined army:
This is the society that the feudal system has created for us.

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XXIV

Are we making the worst-case scenario? – That we
questions contemporary events,

More subtle than the theologians and scholastics,

we have achieved in the field of work the separation-
“tion of the spiritual and the temporal, of the idea and the form,
theory and practice. We created the
transcendental schools of law, medicine, pharmacy
macie, arts and crafts, fine arts, painting,
sculpture, engraving, architecture, the Polytechnique, the
Centrale, Mines, Ponts et Chaussées, Normale,
the Veterinarian, the Forester, without prejudice to the three
baccalaureate degrees: so many Procrustean beds, on which
She sized herself up, measured and molded this blissful Mediocrity
who rules the world. High positions are reserved
to pure science, untouched by any practical application. The mandarins
The diploma pushes men into the lower floors
hand and execution, devoted to servile work, according
the energetic and contemptuous expression of the Church .

The citizens of the provisional government of 1848
had not found the monopoly sufficiently condensed.
These great revolutionaries had imagined the
free tuition at the École Polytechnique and founded the Ad- school

The free Polytechnic School, they said, was access to higher education, and, consequently, of High social positions for the proletariat. Where then? Had these popular reformers lived? We enter

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at the École Polytechnique at eighteen, after eight or ten years of preliminary studies; and the proletarian, at ten— At eight years old, one must know how to earn their bread, and sometimes that of his elderly parents.

The School of Administration was even worse. In the public services, advancement can sometimes be given to the mere; with the innovation of our democrats, it does not— more than just a diploma mattered. The hardworking, forced to working from the age of fifteen as supernumeraries, saw their careers cut short; fifteen to eighteen hundred francs of salary became their walking stick — chal. The sons of good families, on the contrary, educated, examined— born, graduated, praised, supported, recommended, deb— were twenty—four years old for two thousand francs; the High—ranking positions became their property. Genius, word of which we are very lavish in France, cannot live in safety only on the condition of hiding behind the di— diplomas and to shut themselves away in the certificates of studies special. The competition for work freezes him with fear— vanity. Therefore, work is reduced to a bare minimum. whatever he does and whatever he produces.

There is no progress without emulation, without a spirit of initiative. initiative, and no great inventors without the impetus of the necessity, says Mr. de Janzé in his petition to the Senate against the engineers' monopoly. The history of the main developments covered in our century proves that, under the breath of With these powerful motives, genius can reveal itself at any age. It is to simple workers, often to obscure cher— the most beautiful inventions are due to: the steam, the propeller, the locomotive, gas lighting, the television Electrical writing, the railways. It's foreign,

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Finally, who has just solved the problem of the installation of the transatlantic cable.

In a country where universal suffrage reigns, we ren-
Let's counter this anomaly: a simple soldier can become
Marshal of France; but an educated man, even if he
The genius of Brunnel, Watt, and Stephenson will never be...
but chief engineer of bridges and roads or of
mines; a telegraph employee, even if he were Hughes, Morse
or Caselli, will never become inspector general if he doesn't have
spent time at the École Polytechnique.

This is the effect of our administrative organization,
that in France it is also difficult to move from one class
in another, than in India to change caste.

We see a striking example of this in the body of the
Road and bridge engineers. Kept in a state
constant inferiority by the engineers, who however
could not do without their experience, which the con-
The best that makers can hope for is to take advantage of the
law of December 8, 1850 to obtain the title of engineer
deniers. But so far this law has remained a letter
dead. Does that mean that for sixteen years he hasn't
Found no driver capable of taking advantage of it? No, the
admission programs were written by engineers
engineers for whom theoretical knowledge alone
of some value; by engineers who, considering the
practice and experience as a profession, have been dominated
born out of fear of seeing what they call the
intellectual level of their bodies. If we subjected them to
theoretical and practical examinations for all engineers, he
It is certain that not all of them would be accepted as drivers.
or, to speak like Beaumarchais: To the capacities
that they demand of their inferiors, how many of them will be...
Would they be capable of being drivers?

Do we want to get a true idea of the value of the di-
Plumes? To the practitioner who has sunk by thousands of meters

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cubes the concrete in the bridge piers and the pilings, we
requires making, in a 5 deciliter mortar, a
cement according to certain sacramental formulas, Ja plu-
outdated and condemned by experience. If
If he fails, his future is over; he will not reach the in-
genius; he will be sent back, in a subordinate position, to continue his so-
useful and helpful works under the direction of a pedant
graduate, ignorant of practice, as AFROgAnt as
able.

Even the most junior mining, bridge and road engineer ships, shipbuilding, telegraphs and tobacco costs the state and the companies at least a thousand lion for his learning. When he knows roughly his The job, we make him an administrator. The weight of the work

it falls entirely on the pickers and drivers, riveted.

to the proletarian caste.

This is a constant fact, as the petition points out. as mentioned above, that our polytechnicians are pure of all great modern inventions. They will look to the The English and the Americans, always ahead of the others nations, drawings, tools, machines, pro-chemical transfers, even errors after retraction. Finance and newspapers promote them; no one speaks of them. plus their names without adding: the famous, the illustrious, the Dean, the incomparable one; there they are, now mandarins; and when the banking coalition, properly informed about their glory, needs to carry out a coup d'état, she takes one of these child prodigies, whispers raps to him ports, statements of reasons, and the good public says to itself: with conviction: On the guarantee of such a master, he There is no chance of error.

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It was the engineers who invented the way to contain the Loire across and along its length, so as to raise the bed of the river and to grow willow groves where, twenty years Previously, there were depths of three to five meters of water. It is the engineers who are conspiring to abandon it. rivers and canals for the benefit of railways, because navigation doesn't lend itself to lyricism. These are the engineers who doubled the manufacturing department cation of gunpowder for war and commerce, multi-unnecessarily bend the tobacco factories, in order to Create jobs for the cronies of the clique. These are: the engineers who prevent steam heating wagons; which hold the handbrake against the sys- systems powered by steam, automotion or e-electricity. As long as I am director, said a manda-I will not tolerate any experimentation on the part of an inventor. on my line other innovations than my own.

The most inept ideas, as soon as they come from a

gold. Those that come from another source are a animatedly repelled, unless they have an im- lift such that they impose themselves, and in this case we simply steals. – We will wait for the de- "Deadline," the nabobs tell the inventors. January 41st In 1859, the Imperial Court condemned the company from the North to 15,000 francs in damages towards a inventor whose processes she had acquired free of charge Lubrication. Loss of use for non-operation during two years, the ruling states, cannot be invoked by the counterfeiter, if the non-application stems from –the lack of financial resources, and especially when it comes to a

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invention which cannot be put into use by the pu- public, but only by a limited number of industrialists tries.

On February 26th, the same Com- was convicted company in 200,000 francs in damages towards the Vaucher estate for counterfeiting of inventions bre- vedées (metallic lining applied to surfaces) rubbing).

Another hijacking had taken on significant proportions. such as a limited partnership was organized to 'continue the demands.

XXV

This is how Mediocrity, the new power, operates. which dethroned all the others.

When will we be able to get rid of despolitism? "Capabilities!" said the King of the Jews one day, the most great among the mediocre. It was at the time when The regime was being established; it needed initiators, some Professors in all branches of the service. Some workers had the audacity to display independence dance! Also, as soon as the machinery was assembled, in We wiped the slate clean.

A director, whom we could name, informed that an entire class of employees from the North intended to

warned his subordinates that, by order of superiors, who-conquie would allow herself to write, spread or sign a claim would be immediately dismissed.

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The mechanics, skilled workers who were irreplaceable
* not as conveniently as grease fittings, con-
Drivers, switchmen, or bureaucrats, thought themselves quite
independents to overcome the administrative threat
trative. They were unanimous; it was a strength. New
opinion that the initial signatories would be removed, given the im-
The possibility of sending everyone back. The petitioners
then imagined drawing a circle at the bottom of the claim.
information and to arrange their signatures therein in a circular fashion.
There was neither a first nor a last; it was impossible to take action.
The administration simply considered the petition
as null and void and in addition to the observations
interested parties.

There is no employee: of a large company to whom
ten or twenty years of impeccable service have ac-
'Who has the right to die at his post': an administrative whim
The trader is enough to break his position.

The employees and workers raised, in 1848, what-
demands for salary increases, for
work-related attenuation, to participation in the organization
The provision of the service, even with a share in the profits.
date has remained a nightmare for administrations;
the reports, after ten years, still spoke with hor-
fear of the time when one was forced to endure tyranny
work. How well things have been sorted out since then!

The most beneficial, most protective prescriptions
trices have long since become a dead letter to
hands of mediocrities. In the past, one could not entrust
driving a locomotive is something a mechanic of the a-
Adjustment and assembly. Safe operation does not require

no less. # '

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Today, says Mr. Boutaud, the mechanics are re-
Crusaders everywhere: hatters, masons, clerks of

machine operators. It is very rare to find them today, not only men educated in the schools of government government, but also workers coming out of the big Construction workshops. Also, a passenger train If he remains in distress, we must wait for help from the nearby station to clear the track, the drivers. having no knowledge of the mechanism of the machine. China.

A large number of accidents are the result of faulty workmanship. knowledge of machine operators. For example— to get an idea of the serious drawbacks of the railway—the brutality of the mechanics as it is taking place today, We will take one fact, and the most singular one at that. A driver at night, authorized to operate the machinery, was making a maneuver at Tonnerre; he opens his regulator, cannot or no longer knows how to close it, and goes for a walk on the chemin d'Epineuil, where the wheels of his machine sink in the ruts up to the axle.

"What does it matter," Mediocrity tells itself; "the more the employee is..." The more incapable he is, the more docile he is. As for the wounded and the In the event of deaths, shareholders will pay for the damage, concurrent with the Treasury, guarantor of minimum dividends dividends.

And so that the public does not become alarmed about From these human massacres, the government has allowed to be persuaded that in the name of public safety, it was necessary to distort to simulate, for each disaster, the number of victims. Newspapers are forbidden from publishing any other figures than those accused by the authors and perpetrators of the boulevard. Darling. Do we want a sample of the sincerity of these

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states? During the accident of September 9, 1865, at the At Vaugirard station, the killers claimed nine dead and Twenty-three wounded; thirty-two victims in all. Four months later, a lawyer, arguing against a request of compensation by a civil party, said: "The awful accident of September 9th claimed seventy victims; The courts are only seized of two claims; this Doesn't this fact demonstrate the loyalty with which the Is Compagnie itself arbitrating the repairs?

Out of seventy, thirty-two admit to it, less than Half. And that's what they call protecting the public. Ah!

combinations of implies and greed, Jews and engineers lead to these historic massacres, he revolts for good, and it's not under the influence of these emotions that would lead him to demand the abolition of the penalty of dead.

XXVI

How is it that every time he mentions a
In this case, the prosecution has not found any other culprits.
than tiny subordinates, most often crippled in
the collision for which they are held responsible? That's because the
the terror that weighs on employees silences all the
mouths. At L

Following the numerous accidents that have been reported,
in the summer of 1855, the operation of the railways,
The Minister of Public Works ordered an en-
quest. The blame was placed on insufficient staff and an excess of

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work imposed on the service men. The mid-report
Nistériel hastened to declare that the companies
were, from this point of view, beyond reproach. Where
Had the Minister gathered his information from the
Directors? They couldn't help but exonerate themselves.
near the employees themselves? The traditional terror-
it would then have produced its effect; for there is no
protection capable of defending a subordinate against the
administrative retribution.

As soon as an accident occurs, Mr. Emion said, all the
employees seem to have lost the ability to speak: in
It is futile to search for them to question them, to inquire about them.
about the misfortune that befell him, about the circumstances surrounding him
rent, on the approximate number of victims; each
disappears, or if someone is found for the purposes of the
serving in front of the public, he is quick to re-
lay.

dismissed after fifteen years of service to the company Lyon, because he had provided a report on a collision to a supervisory commissioner. In two cases serious, the public prosecutor was able to accuse a company of the grievance of having dismissed those who had been less favorable in a previous trial. (Accidents) (of railways.)

The government has inexplicable fondness for-
towards the feudal lords; when he conducts inquiries, under the
Overwhelmed by public outcry, he selected the testimonies;
He only accepts declarations that are duly signed and
admitted, without guaranteeing the depositor against removal.
'It is well known that employees of large companies-
gnies are burdened with service, especially the small ones, conform-

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based on the principle that the less you are paid, the more you work
valiant.

One author writes about this: .

If railway management favors young people
As for people regarding admission, they often do well
To pay for this favor through an increased workload. It is necessary.
- to know the inner workings of all the services that depend on
of a railway to know precisely how far it goes,
On this point, the requirement of certain departments. I have to this
given the data is too precise to allow us to say
that I speak blindly or absentmindedly: it goes as far as
destroying, through excessive work, the health of the most vigorous
It's enough to discourage even the most zealous service. And that's without
the compensation, quite legitimate though it may be, of an equal pay
gu mal: which is understandable, since the economy, which wants
that one person should do the work of two or three,
He doesn't want us to increase an insufficient salary. I think
to fulfill a double duty by also appealing against this abuse
They will attract the attention of senior company executives.
It is good to take note, for discouragement is widespread among them.
Most useful employees. (Mergers, by J. MARESCHAL.)

We ourselves took up the task a few years ago,
service records whose figures may be outdated,

exchange.

The driver of a passenger or freight train-
Dies accompanies him to his destination. Train 403,
between Paris and Valenciennes, departure at 11:20 AM
in the morning and arrives the next day at 5:20 a.m., after a
The journey takes 18 hours. The driver can rest until...
that at 3 o'clock in the evening; and he brings back train 106, which puts
5:20 PM to go. Departed on the 1st at 11 AM

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20 minutes later, he returned on the 3rd at 8:20 AM, after a:
absence of 45 hours, of which 35 and a half were spent in
road.

At least the driver can sleep in his booth.
or his van, although regulations forbid it; he
This is not the case for the driver and the mechanic. However
those who provide freight service between Paris and
Saint-Quentin residents have up to five consecutive nights to spend,
as evidenced by the following statement:

Departure from Paris on the 1st*, at 9 PM; arrival at
Saint-Quentin on the 2nd, at 11:30 am;
Journey time: 44 hours 30 minutes.- Departure from Saint-
Quentin on the 2nd, at 3:20 PM; arrival in Paris on the 3rd.
at 3 a.m.; duration of the ATOS 11 hours
hk0 minutes.

Departure from Paris on the 4th, at 1:30 am;
arrival the same day, at 2:20 PM; journey,
12:50 PM. – Departure from Saint-Quentin on the 4th,
at 8:30 PM; arrival in Paris on the 5th, at
7:05 a.m.; 10-hour journey

35 minutes,
= Departure from Paris for Novon, on the 6th, at 2:45 am
morning nuts; arrival in Noyon at 9:20 am; duration
6 hours 35 minutes walk.- Departure from Noyon at 12:00
40 in the evening; arrival in Paris at 7:25 a.m.; journey
at 6 hours 35 minutes.

From 4:00, 9 PM, to 6:00, 7:25 AM
In the evening, 118 hours had passed, 63 of which were spent in

Clean your machine and make your tubes on each trip;
It's a 3-hour affair. The mechanic must be at the de-

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pot an hour before departure; both of them, at their
Upon arrival, they have to put the machine away, do the trimmings and
other ancillary work; so that it is necessary to take into account,
as working hours, 42 additional hours at the mechanic-
cien and 24 to the driver for the six trips; which
In fact, out of 118 hours, one worked 75 hours and the other 87 hours.
of work versus 43 and 84 of rest, rest always taken
during the day, since every night is spent traveling.

"I heard a mechanic say that he had given his
resignation, because in the month of February in particular
(his last one), he had spent twenty-five nights on his locomotive
motive. I don't remember if the year was his-
_sextile. .

Another, who had remained on duty for six consecutive nights,
having asked to be replaced for the seventh, he
He was told that this was not possible, unless he
He did not go to the doctor to be called in sick. - I am not
"I'm sick with fatigue," he said, "I don't need anything else."
He refused treatment other than a little rest.
his shift was at 2:45 a.m. The fact was
considered an act of rebellion and subject to a penalty
on foot. For two days.

The decision-makers remain inviolable, although the
executors cannot contradict the terms of service.
We have always explained disasters by a fact that is part-
private, isolated, without wondering if the cause was not
organic.

During the L Boves accident in 1864, the mechanic
had refused to leave with his locomotive, declaring
that it was out of service without extensive repairs;
A zealous man had volunteered in his place. At post 121, the axle

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the machine broke down during a needle operation;
the train remained stranded on both tracks, so that
to be caught in a scarf on the way up as in the eAcenIe
which, inevitably, happened.

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At Apilly station (Nord), there is only one employee, who is simultaneously stationmaster, switchman, and level crossing keeper. in charge of the telegraph service and team man for Maneuvering the wagons. (Railway Accidents) of iron.

Did we read the sentence against this poor switchman correctly? of the Northern Railway, which was the cause of almost The only one from the accident of September 5th? We know that Two trains met at the entrance to the station, under the Ponte Sant'Angelo, and that seventeen people were injured.

This unfortunate man, named Blainer, was sentenced to six months in prison and a 50-franc fine. It had to be done. to strike, since he was "guilty"; but condemned her- tion, which morally passes over his head to go and reach the company, was singularly mitigated by the de- laborer's defense.

This defense was brief, but serious and good for me-
edit: | / :

"During my eight hours of work, without a break, a said the switchman, I have an average of FORTY-FIVE MO- NEEDLE STORAGE to be operated on per hour. I have always been Good worker. The company has now deprived me of my services. from my job. I saw my mistake right away. I I exposed my life in order to repair it. We don't know, in the end, what "What is our condition?"

No, in truth, we don't know what it is; not enough, at least!

Forty-five hand movements per hour in one hand only!... that is to say, the movement of a heavy lever to be applied almost once a minute, with the

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often requires putting pressure on this le-
to live throughout the entire passage of the train; that is to say the

another to go from needle no. 1 to needle no. 3, of
needle no. 4 to needle no. 7... needles extending over
a network that is all the wider because "they are more nom--
breuses | |

Blainer had opened the switch to "park" the train
goods from the Chapel. 11 had forgotten to close it--
sea for the entry of the Calais express train into the station. But at
No sooner did he realize his mistake than he was running through the middle of the
ways, at the risk of being crushed, he shouted, appe--
milk, managed to make the indicator disc rotate which
automatically places a firecracker on the track. In short, the ex--
The press, warned, "reversed its steam," not in time.
but in such a way as to receive a less: stamp
harsh !

This ten-second drama proves to us that Blainer
was neither without energy, nor without heart, nor without presence
of mind, but having forty-five lever strokes to
to give by the hour, he had "once" forgotten the four--
The twenty-tenth part of his work... close the lever!
(Press, November 23, 1866.)

There are three classes of level crossing keepers:
First class at 80 francs per month;

The 2 - 55fr., ,

The 3 - 70fr.

A fee of 5 francs is retained for the rental of
the house, plus 3 percent for the pension fund.

While the level crossing keepers work at their can--
Surprisingly, the women maintain the barriers and do the
signals; they receive compensation of 10 francs per
- MONTH.

Let us add that the level crossing keepers are obliged to do
the road maintenance and supervision service. We see in

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the trial of La Fouilouse, one of the guards of the road
"main, accused of not having signaled a stop,
was also a switchman on a branch line.
A service organized in this way cannot be a good service, and

leads to more than one accident.

In the same trial in La Fouillouse, one of the women

level crossing keeper, accused of not having given the signals.

When the train stopped, he replied: I didn't see what time the train was past; I don't have a clock, and it's not with 10 francs.

of appointments that I can get one. And his

The lawyer defends her, saying that the company should at

at least provide her with the necessary tools so that she can

to carry out the duties assigned to him. (Mr. Bonpe.)

Here is an article from the mechanics and con- regulations

Northern drivers, which confirms the cumulative figures in every respect incompatibilities already identified:

It is strongly recommended that mechanics

whistle to make them apply the brakes, when they see a si- stop sign. Without this precaution, the agents assigned to

track monitoring cannot detect if

the signals have been seen, and are thereby exposed to an in-

an unfortunate certainty. The switchmen at the junctions, by

for example, when they don't hear the brakes whistling at

the approach of a spinning record while stationary, they worry about

to see the trains or machines continue their journey; for they

cannot appreciate the degree of slowdown.

So, fearing that the disc might not have been spotted,

They make the arm signals, and thus carry all their attention.

tension on a single point, when, by the nature of their

functions, they have to monitor SEVERAL DIRECTIONS AT THE

TIMES.

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XX VII

more than a certain number of atmospheres; but at the same time
He then ordered them to arrive on time, under penalty of a- .
Mende. Nothing could be wiser: public safety only has to
applaud. But does public safety know that these
Two prescriptions are sometimes irreconcilable; that the
old machine must go up to ten atmospheres for
to provide the same service as the nine-to-eight; that the
rails, depending on whether they are dry or wet, give more or
less printing, and that, to arrive on time, there is no
no mechanic is without needing to, from time to time
to violate the regulations concerning the number of atmospheres
spheres, by adjusting the valves?

Compliance with this regulation depends on the good state of affairs.
maintenance of machinery and equipment; and on this side the
Administrations are far from being beyond reproach. To avoid
To cite just one small example, one of our friends did,
with the same machine, 86,000 kilometers before ob-
to maintain that the tires on its wheels were put back on, which
had literally become multifaceted.

Regarding the Mouches accident of September 7th
In September 1867, a correspondent from Lyon wrote to us
vait: |

The crewmen's day begins at 6 a.m.
half past half past the morning, and continues until 10 o'clock
half past the hour, sometimes until midnight on Sundays,
always until 11 o'clock. The boat captains suffer-:

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They are angry and dare not complain. Who would they go to ask?
their bread? The driver-mechanics, who can tra-
to venture elsewhere than on ships, were bolder;
They dared to ask, around May or June, not for an increase
salary adjustment, but compensation based on
the number of working hours. The company has been...
extremely irritated by such temerity, all those who
did not renounce the collective plea were put to the
A merciless door. Who replaced them? 11 would be
It's interesting that the justice system is looking into where the drivers are...
The students of the Flies company have completed their apprenticeship
Weaving of mechanics.

I knew Marcel D..., a mechanic, personally.
to the Northern Railway, condemned, in 1865, to three
years in prison for the Pierrefitte accident. He had not
Didn't see a stop sign, at 4:30 AM
evening, on a foggy day, one of the shortest days of the year.
winter; and he had stumbled upon a delayed train, undu-
was stopped at the Pierrefitte train station. However, several years
Previously, Marcel had been the victim of an accident which had...
almost cost him his life. Passing at full steam under
a bridge, he had been struck in the forehead by a bottle
that a country prankster, just to play a trick,
had thrown it at him from the top of the footbridge. He had fallen
He fainted, his skull split open. He was between the
life and death, and he only entered convalescence at the end
six months. He was left with a large scar on his forehead.
like a double bass string and a deci- long
meter. When he returned to the Company to ask for
work, he was offered his job back. 11 replied
that he could no longer see out of one eye, and that out of his other eye, the
Well, he wasn't always lucid; he spent some time...

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fogs, -as he put it; there were still some mists -
nuts without seeing anything; he was therefore no longer fit to drive
trains, and he was looking for a sedentary job. He was told
replied: "Either your service, or dismissal!" 11 No.
He had no need to hesitate: Marcel took his locomotive again.

We discussed whether the Pierrefitte stop disc was
or not lit; it was pointless, after the state where
We just said that Marcel was there. The evil-
heureux died at Sainte-Pélagie, of boredom and despair-
fear of being locked up for three years, with the certi-
study of no longer being occupied anywhere upon the expiration of his
pain. Is there reason for public vengeance to be satisfied?
Made of this result? Was there no one more guilty than
Marcel in this affair, and the rigors of justice
Could they have been somewhat mistaken?

The year 1855 was especially marked by the passing of
Vanquishy disasters. I allowed myself then, taking advantage
of certain relationships, to establish a little 'information'.
It was impossible for me to publish it at the time, the high one.
independence of journalists from government agencies
Having closed off all means of advertising to me. It was well done.
an official investigation, but official investigations are not
Not everyone who wants to hear it can do so. Then there's this method of instruction for a
The whole affair seems fundamentally vicious to me, and I have no

Here is one that I extracted from several others.

In 1855, the movement to the north of Paris was 40 trains per day (summer service). Despite this, It is possible to guarantee [security, if one only has] regular trains; but let fantasy get involved, and one We'll see some beautiful things.

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There are people for whom direct, express, pos- Rates alone are not enough: they need special trains. Among them are the administrators; they do not think- wind, travelers confused, even with the common herd of the aristocracy.

On August 41, 1855, a special convoy, carrying MM. J. de Rothschild, Petiet, Delebccque, Picard and

other members of the general staff, were heading at full speed Fear of Paris over Boulogne. According to custom, the tele-

The electrical graph warned in all stations that one It was necessary to park the regular service trains. Delay for everyone, without prejudice to the elements of accident- Teeth, now that's what you call administration. At 5:86 a.m. In the evening, a train assigned to ballast work departed from the Ailly station, post 198; he stopped at post 131. in order to unload it. Not having been notified of the extraordinary convoy and relying only on the re- service Gulier, the driver, who had all the time in the world to do his toil and to get going again, neglected to go to one thousand meters back, place a stop signal.

At 6:34 a.m., the special train passed through Ailly; the ballast convoy had a lead of 38 miles nuts on him; the stationmaster judged the space sufficient and did not signal to stop. A few minutes later, the locomotive pulling the wagon of the admins- The transporters arrived on the ballast wagons. Happy-

The mechanic had spotted the obstacle and com- -began to slow down. The administrators were

spared from a shock; but three men on duty

The dead were given first-class funerals;

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The compensation was negotiated amicably; it was awarded to each widow an annuity of 200 francs per year until maintenance of their children's rights, plus a savings account of 4,000 francs. Each of the injured was awarded 4,300 francs. once paid. The case cost approximately 35,000 francs. company, not including damage caused to equipment. We say to the company, to the shareholders, no to the administrators.

The courts heard the case. The victims of natural- The really designated ones were the station chief and the cons-ballast train driver. The crime was blatant. 'The first criminal had neglected to stop the train' special, relying on the sufficiency of 38 minutes of interval; the second had neglected to send 1 kilometer backwards indicate that the way was not clear, because that he was not counting on the passage of an extraordinary convoy dinner. They were sentenced, one to one year, the other to

three months in prison. 'Well, I doubt there will be public outrage here yet.' declares herself satisfied. The lofty fantasy of the administrators were also worth a few years of prison and a fine of around ten thousand francs. Reserve

All the harsh measures against subordinates are actions

like the dog that bites the stick, instead of jumping on the hand that operates it.

Mr. Michel Chevalier, great eulogist of finance, chatting aimlessly about the matter, said someone part: |

The railway, or, to speak more generally, steam, of which it is the most surprising application, is, in the internal economy of societies and in that of the

world, the effective agent of a double revolution, towards the-
 what the slope of history, or, to put it more precisely, the irre-
 the irresistible genius that Providence has placed within us, leads us
 Since the beginning of time. Firstly, within
 in each state, the condition of men tends to become more uniform.
 to read. Secondly, between states and races, the dis-
 feelings fade, hostilities subside, interests
 harmonize. This double movement is the effect of a
 the sole cause, the power that the daily acquires
 a feeling of brotherhood among men; and then he
 . reacts to this fraternity in order to strengthen it. But here, Com-
 How does the railway present itself?

In the old days, when a lord travelled, he was, with
 his entourage, on horseback, in full display of strength. The craftsman
 who was moving about walked on foot, through the mud pits
 or along steep paths, all alone, when he hadn't
 could find some of his peers who had by
 By chance, the same route to take. Later, the same lord
 and the wealthy man of the Third Estate, who had, to a great extent
 Out of respect, those who were likened to him went to their posts. The peasant where
 the companion continued to walk, or at most!
 It rose up to the stagecoach. Today everyone goes on
 the railway, by the same train, in carriages
 who are holding on. The petit bourgeois is often in the
 same compartment as the duke and peer, where it remains
 more dukes and peers. No one splashes his neighbor.
 sin. Everyone obediently obeys the driver of the
 convoy; no one has the right to give it orders. There too, the law
 The common good has replaced the privilege,

Privilege has responded; it would be superfluous to
 comment on it.

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XX VIII

CR

The anecdotes we have scattered throughout this re-

Since then, silence has prevailed over all...
points, with the elimination of the despotism of abilities.
It's no longer in industry, on construction sites, in
the workshops, where Mediocrity will recruit its personnel
. nel; it's in the dried fruits of our brave army (style
dedicated). The old soldier invades everything.

By old soldier, we do not mean the unfortunate-
reux who, against his will, suffered the fate of his
number; that one hurries back to his tools or to
his plow as soon as its time was up; we understand only-
the soldier out of love, the one who, having failed his
civil position, has committed himself; or such other person who, having
unlearned the job, renewed lease for a second leave.
After ten or fifteen years, tired of life
barracks, despairing of the epaulette, these brave men...
They are being told to become ordinary people again. But what are they to do with themselves
The large companies, fortunately for them,
"are found there. As soon as it was a question of replacing the apti-
discipline through obedience, knowledge through uniforms, division
work through the flexibility of characters, Mediocrity
I couldn't find anything better. The protections are also good.
do they preferentially focus on this elite of the declara-
ses; we go as far as the Tuileries to seek recommendations
donations for a road worker's job. They even crammed in
in the repair shops of old soldiers who have

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Never touched a file or a hammer. The letter of pre-
Sensation replaces learning. All of this is not
Incredible, and yet all of this is true, SCUUSEMENT
TRUE.

The intellectuals at the foundation had a feeling
deep in their servitude; they made on their exercises
jokes full of bitterness. Those from Paris
in Lyon translated their initials PL, by pas bre;
when the merger added the network to the operation of the
Mediterranean, they interpreted PLM as pity them.
unfortunate; those from Orléans to Bordeaux read in the
The letters OB stand for obedience. The old soldier,
On the contrary, he is proud of his livery; he would get angry if anyone...
it provided material for a pun.

* The docility of the servants being directly proportional to
Their inexperience, their incapacity, we understand that the
caste encounters in these recruits devotions of
bulldogs; that's how we saw a stamp

better, the machinist, having agreed to cover the engineer-denier, to whom all the blame lay.

As a result of a natural reaction, the old soldier brings, in its relations with the public, these airs of "rogantes of the drill sergeant, this morgue of the capo-:

realism to which, fortunately, the public did not subscribe. Don't bite.

Before being hired, the aspiring servant must undergo he goes through the visit naked, like during a medical examination; then he must produce an extract from his criminal file. We have him-that his entry into the administration involved de-sa part of adherence to all regulations.

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XXIX

The regulations! Here's a chapter that will give us better than any other the measure of our depression morality and our servitude. After the coups d'état that Feudalism allowed itself to act against the public and against the law. (see previous \$5), we can expect that in this

As far as personnel are concerned, the administration no longer knows of _ terminals. There are perhaps two million at this hour of active citizens, voters, eligible to run for office, for whom there is no neither Civil Code, nor Code of Procedure, nor Code of Commerce Merce: nothing but the laws granted by Mediocrity, without control, neither from the Council of State, nor from the Senate, nor from the Legislative body; each pasha improvises, proprietor molu, legislator.

"Leaving aside the ridiculous prescriptions on the length- . beard length and haircut, we read in a regulation of the Northern Railway Company, article 57:

Mechanics or drivers who would like to leave the company services must notify the 'traction engineers.

Article 58. Mechanics remain subject to the action of the (judicial) authority in the case of a coalition or for the accidents resulting from their lack of foresight or their negligence. The penalties they may face for one or the other cause will not be confused with those INFLICTED BY THE COMPANY.

So here we have a double Penal Code for an entire ca-
legion of citizens.

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Regulations for train conductors, April 1867:

Art. LL. Each driver is required to provide a ca-
A deposit of 1,200 francs is required. The security deposit remains affected.
by privilege to the payment of sums of which the holder
can be constituted as debtor, either by a decision of the Co-
management change, either by a court order.

Yet another double Penal Code.

The Management Committee is the sole judge of cases where the res-
liability is incurred, and determines the importance of the
compensation to which it may give rise, without recourse
possible against his decisions.

Removal of the Code of Procedure.

Here is an example of summary execution reported by
Mr. Borde.

An accounting employee from Nemours having failed to

send as an expense a sum of 15 francs.

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The chief direct Ini applied a 2 franc fine, The general agent
5 francs, and the Director General 200 francs. – On the observer-
the assessment that was made to him, that this agent only earned 1146 francs.
per month, that he had a wife and two children, he re-

pondit: We will retain 50 francs per month sq part

payment.

We appeal to all honest people, and we
Let us ask for whom the penal colony is made, if not for
such acts. Compared to the employee's omission and assessed
in proportion to its code, the extortion of Mr. the director
The general would deserve twenty years of hard labor.

Article 45. To assist, in certain circumstances, the

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drivers to bear part of the losses and compensation
it is constituted
between them (in order, not spontaneously) a fund of a-
mutual insurance composed by means of a payment of
100.fr. per each of them.

That is to say, the security deposit is increased to 1,300 francs.

It is administered by the Steering Committee.

That is to say, automatically and without the participation of the a-
safe.

Every time a driver is found responsible
of any loss or damage whatsoever, the Committee of di-
Reclion decides whether the compensation is left entirely to
his burden, or if it is borne in part by him,
partly by the insurance fund; t/ finally decides whether the
the company itself takes on a fraction of
the compensation,

/

Abolition of civil and consular courts, only
competent to arbitrate the share of responsibility, of
each. The regulation comprises 102 articles of the same

Each class of employees has its own specific legislation.
ciale, something as extensive as the 2281 articles
of the Civil Code, without approval from public authorities,
without approval, without promulgation.

Major industries have modeled themselves on the
large companies. We find, not a regulation
The RAnUSEtRe of Rouen:

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Fines of 10 cents. 5 cases
of 1015 c....., 1 –
from 10 to 20 c..... 2 –
from 10 to 40 c.. .., 10 –
25 cents....., To –

from 45 to 50 c..... CRE . 1 Er.
of part of the day... 3 –
of the whole day..... 6 –

Total number of fines issued... 29 cases

Without prejudice to deductions equivalent to the damage,
the only legitimate ones;
Without prejudice to provisions such as the following,
completely foreign to common law:

Only one-fifth of the workers of the same species
Each workshop will be entitled to its own two-week period.
time. – No worker can leave without making a quin-
Zaine. – Every worker succumbing to his pretension
before the competent authority, will be required to pay, before
the delivery of his booklet, the amount of fees incurred
by the judgment, otherwise the booklet will be charged.

This last regulation is in formal revolt
against the law, which prohibits any mention on the booklet
favorable or unfavorable.

In a workers' workshop regulation, same city,

can be renewed "several times a day.

Some of them should be located by the end of the week.

in return, especially if we take into account certain pres-
draconian cripples (for women), such as
This one:

It is forbidden to speak unnecessarily, that is to say, to
things unrelated to work.

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It might be objected that this is the only way to attempt
his world. However, we have another set of rules here.
where there is no question of fines or exemptions to the
Common law: nothing more than the delivery or retrieval of the passbook.
when we are not happy with each other, and the res-
responsibility in case of damage or improper handling.

An offensive provision that we have read elsewhere:
the worker who carries raw materials to be processed
at his home he is not allowed to control the weighings, although he
be responsible for the missing item.
The history of the Roubaix riots – has updated the
The following regulation applies:

Article 17.– A fine of 3 francs is imposed on:

1° The worker who smokes in the establishment or enters
with a pipe that wasn't properly extinguished.

29 Anyone who touches the belts or the mechanism
professions.

3. Anyone who, while holding two jobs, is absent one
entire day, even due to illness, if he does not present
not a doctor's certificate. – The fine will be reduced to
2 francs, if the worker only operates one loom.

Article 18. – A fine of 50 centimes is imposed on:

1° The worker who will light his own gas burner.

20 The one who brings in a foreigner.

3. The one who cleans or greases his loom during walking.

And the one whose trade will be recognized as poorly cleaned at the Detailed visit:

59 Anyone who introduces or drinks liquor into the attic... bind.

6. The one who cuts his piece before the markings indicated ques.

Article 19. – A fine of 25 cents is payable:

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1. The worker who leaves waste lying around outside his bag or on the ground.

2. The one who washes himself, combs his hair, or polishes his shoes to his job before the last quarter of an hour preceding the exit.

3. Anyone who is found without permission on a point

...where his work doesn't call him.

_ missing.

He who, during the daily inspection of the bins and baguettes, will be convicted of uncleanness.

Art. 20. – He who is missing a spindle, or buot on the board, will pay 5 cents per spindle or buot

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As one can see, the Penal Code is nothing in comparison of its countless annexes; and likewise

that every French person is supposed to know the law, just as "every worker, by virtue of entering the establishment–

"He is supposed to know and accept the rules."

It's not good for the boss to get his hands on it, under in the form of a fine or otherwise, on the wages of the ou-Friday. This is neither legitimate nor legal. No one has the right; even for proven reasons of compensation and repair

. legitimate, to pay with one's own hands, to impose ped-

nurturing and executing sentences.

XXX

The Roubaix strike raised a very important question. The problem of regulations is extremely serious; we will say about it one word per episode, by the way, since both the workers' congress in Brussels, in September 1868, a The problem was taken up again. It was a matter for the manufacturers...

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to have two carts driven by a single spinner, re-a form which, by the bosses' own admission, immediately put Approximately one thousand workers are available. The manufacturers

_spread profusely, during the turmoil, a A most sensible economic instruction.

It is true, they said, that this measure will eliminate temporarily a thousand workers. But like the clerks-The sales will return as soon as the selling prices of the fabrics

-will be lowered, what will be the result? I] will have to go up 'k,000 more jobs, and consequently 2,000 more to occupy. workers. All things considered, the Roubaix factory occupied-'pera, under these new conditions, a thousand workers of more than today.

We didn't need to wait for a riot to talk about this... wager. The timing is poor to initiate the people, in the moment of danger, in the study of social economy. It is important not to let the prospect of having, in a year or

Two, 4,000 more jobs to drive, soil presented

unemployment or famine; stoic calm must not be from the scientist, declaring that society can do nothing about it, consumes too much on the anxieties of a starving population; That would almost be ironic. There is something to be done. That's undeniable. – What? – We're going to because from the most practical point of view,

There is no need to force analogies to find a great resemblance between the abolition of a monopoly and the mechanical invention that momentarily eliminates arm movement: in both cases, there will be a displacement of acquired positions, reduced costs and certainty of

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impending overproduction, that is to say individual suffering temporary conflicts and benefit for the community.

The imperial government liberalized the profession of commercial broker, and the former

holders. The city of Paris bought back, at the price of four-

seven annual payments of 360,000 francs each, the privilege the law concerning small cars; but it did not compensate either the neither butchers nor bakers. The State therefore has no principal- The authorities have reached a decision on the issue of compensation; it seems, Based on these precedents, the large ones should be compensated and leave the little ones to the risks of their situation. To that end As such, the worker cannot count on the luck of an indemnification.

Besides, that's not where the solution lies. What service would the machine be worth it if the savings it provides were to disappear- To provide relief and subsidies to the downgraded? Better- should keep the old tools, because it is more moral to paying workers a wage rather than giving them help. Does this mean that we must abandon everything? linked to the bad suggestions of Ja faim the workers whose livelihoods are destroyed by a sophisticated tool? Not at all. In a society driven by such a powerful

problems.

When an industry is completely and forever downgraded, like the postal service, stagecoaches, and transport. Following the railways, the problem is indeed simple; it is certain that only one of our main lines employs more personnel than Loute l'indus-

transport management thirty years ago. If, instead of recruit-

to discriminate against employees through favoritism and arbitrary decisions,

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a right of preference would have been created for the benefit of the marginalized. In fact, the railway would not have taken twenty years to develop. popularize in France; there are still regions where It is considered a scourge; and this is the first appreciation of the worker whose tool he breaks without com- immediate thought.

The case of the workers in Roubaix is a little different. The economic guidelines published by employers did not advance It was not an empty promise. Within a year, the thousand ou- Downgraded books will be recalled, and it will also be necessary to do apprentices. The employers themselves have an interest in guarding- of this population at hand. However, large cities, _the departments have always, within a radius of some places, major public works to be undertaken, tra- indispensable values, but which do not have the character of the emergency.

What was there to do? The SS in Roubaix had determined at a fixed time, and well in advance, on the day when the application of both professions to be carried out by a single person A man would throw at least a thousand workers out onto the streets. Why not make it coincide with the same day? The start of an earthmoving project? Paths? local roads to be built, roads to be straightened, hills to lower, ports to be dredged, railways of interest Local premises to be created, is there a shortage of work?

If the municipality of Roubaix believed it had the right to de- to disclaim all responsibility towards the bosses, she does not The same can be said of the workers. We spent on repression, troop movements, trials, seizures sounds, funds which, if judiciously employed,

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left useful work undone, and prevented even the idea of a protest. As the orders would have per-
Instead of creating new jobs, the workers would be returned to the factory.

Whether the administrators are municipal or not rates charge: excessively the rioters by making them responsible for everything; they do not fully justify themselves. their negligence in the eyes of public opinion. The sword, the bayonet and cavalry charge are a sad way to restore order; it should only be resorted to when one has We've exhausted all means. And here, we haven't tried any of them.

To the kind words addressed to him by the
"Prefect," said Le Progrès du Nord, "the crowd responded:"

What we want is WORK.

That's the whole moral of this unfortunate story:
Work! You can't throw out a thousand workers with impunity. on the pavement on a fixed day. There is something else there besides the law. coalition.

XXXI |

With the episode over, let's get back to our rules.

The most beautiful one we had ever seen was titled:
Penal Code for Road Workers; it was signed by the pre-
fet and the engineer from the department of Ja Vienna.

The memorable strike of Parisian coachmen revealed
in the private administrations of morals without precedent-

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whose normal wage was 3 francs per day; but
a series of deductions for clothing, pale-
freniers, gardiens, lavage, assurance, levied À fr. 70;

_coachmen" could not live without doing so from time to time—skip a race; the administration knew it; and she incorporated this element of the recipe into his calculations. Woe to the clumsy ones who would let themselves be caught! Misappropriation by tacit consent is the sin—blame of the genre. The strikers agree on this in these words, in a letter made public:

L° The coachmen have never denied that, according to the expression from Mr. Ducoux, they did not deviate from the recipe one sufficient sum to complete their day, with the such a small sum remains after all expenses are paid. And This is the main reason that made them go on strike; they want to work without having to embezzle what Mr. Ducoux criticizes them.

The administration further surmised, in the recipe, the tipping, which has thus become almost obligatory for the traveler, already surcharged by 33%.

Thus the Anzin Company, "which produces approximately each year in dividends its initial capital," according to _

She attributed this 4 to Mr. Foucart's testimony

which she calls its benefits.

The pension of 7 to 10 sous per day, granted formerly at 50 years of age, after 40 years of service to the Company, that is to say, under almost impossible to fill, would no longer be given, it is said, except to an older age. It is not even up to the rent of the inhabitants—

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services that the company provides to its workers, who had not been increased; the burden was placed on the workers repairs that were formerly the responsibility of the company.

"...Same procedure used on the Orleans railway."

From the year 1845, says Mr. Maurice Valette, the company had associated its agents with a stake in its be—

_tion of 8% to shareholders, it was to be done, on the excess of net products, a levy of 45% of one hundred percent in favor of employees. This allowance was intended to in order to complete, to perfect the figures for treatments fixed, whose cramped conditions could not be ignored, Inadequacy. This noble endeavor yielded the best results. The levy produced, for the fiscal year 1853, 1,966,430 francs 10 centimes, or 40 francs 96 centimes per 100 treatments fixed. Unfortunately, we regretted so many gene- redness, |

Indeed, the distribution, on the one hand, decreased in 1865, at 14 francs 40 centimes 100; on the other hand, the company, in dangling the prospect of... dangling it before employees, especially new ones the prospect of this reward, reduced below in all likelihood the number of appointments fixed; like the small car company, which ro- The coachman's day was becoming increasingly familiar, for the reason that the bourgeois gave the tip. The last word of the progression would have been, as in some restaurants rants, cafes, bathhouses, to sell the right | to work from home.

Why this gradual decline in the share made up to the employees, when the company's revenues follow-

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On the contrary, they were experiencing an upward progression of the most marked?

Something even more shocking is the im- nixtion of administrations in employment that the sala- 'Riés dolvent faire de leur argent. Sur les dites bonuses, which today are only an insufficient supplement Regarding the fixed salary, management automatically pays into the pension fund a share of the return-good- to each employee. The great misfortune, it will be said, of forcing- employees building up their own income!

Indeed, forced annuity is more than just a misfortune: It's a mockery. In 1853, the company, on 40.96 francs, carried 43 francs 65 centimes to the pension fund, and handed over in cash 27 francs 31 centimes. In 1865, out of 14 francs 40 centimes, she retains 40 francs and leaves only 4 francs 40 centimes available nible. An agenda sparked a row for everyone. employees because they neglected the issue of the annuity.

It was to spend thrifts receiving between 800 and 2,000 francs per year that anyone dares to speak in a partisan way. They don't have found a way to reduce their expenses to consider their old age. They believed they had nothing to add to the payments made automatically on their behalf! We are as-forced to hold their stomach in knots for life in anticipation of a retirement which one reaches as late as possible, when. We're getting there! And that's what we call being administered. Saving is a superfluity, a luxury we don't have the right to. to impose on man who often lacks the necessities.

Thus speaks the author, whom we regretted not being able to – see borrowing all its revelations. We leave from on the side those which are specific to railways and the *

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company of Orléans, to focus our attention especially on those which have a collective character.

A masterpiece, among thousands, of the morality of the protectorate:

An employee who asked to withdraw a small amount of the savings bank, based on what a recent accident His wife's bedtime created needs in him which He could not escape; the response was most singular. His division chief, remembering that such a The incident had already occurred the previous year, he retorted. by a dismissal, adding that he did not see at – there is a very plausible reason why such a thing should not happen not reproducible every year.

The employees, whose fixed salaries have been reduced and their participation, at a time when the cost of living worsened by at least a third, they dared to petition the –

near their lords and masters.

For some time now, said a journal in 1867, the revocations follow one another in a unique way in the railway companies; especially the Orleans company (This is where the first petition originated) removes and

So far. And who are, I'm talking about the vast majority, these Employees being thrown out? You can guess: this These are the ones who signed last year's famous petition. These unfortunate people, for daring to complain and raise the voices to express the pain of their situation, sem- could have become the lepers and the cursed of the administration

Nistration.

So, these are men, husbands! Fathers of fa- a thousand on the pavement, without resources. I'm not talking about eco- nomies: with what salary would they have made them?

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has.

At { N

What will become of them and how will their children dine tomorrow? small children? Where to go? What to do? – In the other companies, right? They exercise the distrust they have learned. Thank God! It's not just one company in France, and an employee can hope that, coming from the North, 'He will enter from the South, or from the East, or from the West, provided that he to know its condition and to provide services.

Well! No, it seems a tacit league has formed- – mée. The companies reached an agreement, they s- "Gnalé the leaders, – leaders, poor people! – and" It is generally accepted that an employee dismissed from a administration will not enter into another. – What will you- So what is he to do, then, this man? Beg? Or that he dies?

How could it be otherwise? There are only a hundred of them. thirty-six, the sovereigns of our railways, those who possess the tool as if it were their property; those who make laws against the law, against the public and against the employees; those who finally arbitrate according to their own interests whims and their grudges determine the fate of three hundred thousand Employee families. Since the despotism of the capa+ cities gave way to livery, which the instruction replaced Talent is a powerful tool for mediocrity.

Boards of directors are making a big deal out of it from their pension and relief funds. Let them dare therefore comparing the number of their retirees and

ment, mandatory for year-round employees, is to 8 p. 400. To be eligible for retirement benefits, one must be at least less than fifty years old and having spent twenty-five years serving vice of the company. The one who would have been thirty years in the railways, ten years in the West, ten years in

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The East, ten years in Orléans, is entitled to nothing, despite having paid everywhere. We always take care to hunt, under a whatever pretext, the employee who is approaching the time regulatory. Elected officials, when there are any, receive from 30 to 150 francs annual annuity, subject to conditions that they leave the service; for if they prefer to continue to to live on wages, the 30 francs of income are super-award-winning.

The foundation's workers, the capable ones, have They withdrew, full of disgust and discouragement; they are went to all parts of the continent to promote the initiative from their experience and knowledge. Many are died on the job; others returned, crippled with pain. Theirs, crippled with injuries, riddled with infirmities. May the – Princes of the railway dare to tell us where the re-survivor trafficking!

Nothing is done in the companies except for the installation. Advertising and Macairism. Here is a letter that skewers These methods of charlatans:

Paris, April 3, 1867. Dr.

For the past eighteen months, thousands of workers have been... ploved at the Champ-de-Mars during the construction of the Palace of The World's Fair. Excessively many accidents serious, the number of which would be difficult to say, are on-Venus. I myself had a broken leg (I belong- (born at the Gouin & Co. house.)

During those eighteen months, the medical service was entrusted to a single doctor, whom they had taken care to take- to be far from the site of the works, so that no doubt it would be fixed . care capable of treating the wounded. This doctor, forced to choose between its private clientele and the service for which it

had taken charge, only came to the Champ-de-Mars for an hour per day, and the workers who lacked foresight _of injuring himself while he was present, were put on a stretcher and transported to the hospice without having received any

On-site care.

No one, however, can deny the extreme pose - Immediate care was given to the wounded. Would I be crippled? and now unable to resume my state if my fracture- Was the wound treated immediately?

During my accident, I unsuccessfully called for assistance. from a local doctor; I couldn't get them to go _ I was asked to find one, and my fracture wasn't bandaged until the third day, during the visit of the hospital's chief surgeon-pital.

How many other injured people were found in my sad situation, and that immediate medical attention would have singularly relieved!

Now that the work is finished, that the acci- Teeth are useless, the service is organized lavishly medical staff at the facility; nothing is lacking; not even professors from the Faculty. When some beautiful vi-siteuse or high-ranking figures, inconvenienced by the In the heat, they will come to demand medical care approximately insignificant, we won't tell them that hundreds of ou-Fouriers, seriously wounded, almost dying, were transported without immediate care to the hospice, and the world will be amazed by the splendid way in which they are made: things at home.

I am disabled, many of my classmates are in the same state, and we are being disputed point by point, not only-

_mentally all daily assistance, but still a miserable compensation.

Will the imperial commission deign to acknowledge that the the wonders she displays to the world cost lives or the health of a large number of workers, and will think-such as a tiny portion of the fabulous sums, that she will receive, would be well used if it served to

to provide these disabled people with an honorable existence that the
Can't they get work anymore?

| Pierre-Joseph Buvry, '
Passage de l'Alma, 26, Gros-Caillou.

XXXII

The wickedness of the directors of anonymity has made
school. The leaders of the industry remained relatively free
ask to wade through troubled waters, like the
Lords of Israel and Childen. The contractors of
The Paris painting team had a meeting during the current
of April 4867. Here is one of the main grievances they have
requested the rectification. The Seine prefecture was able to –
blie every year an average of prices (labor and
materials) of building work. When we say
An average is a mistake; you have to read a maximum.
mum; the rates are indeed just a simple fix
“of the starting price, on which the successful bidders and –between–
Buyers agree to discounts of 48 to 35 percent.

In any case, the publication of these rates serves as
basis for all expertise; the most foreign individual
the building work can be seen by him–
Indeed, any entrepreneur who imposes a surcharge is safe
to be repressed. Great scandal among speculators
in business. The painting contractors took advantage of their
meeting to draft a petition to the emperor in view

* to prohibit the city of Paris from publishing its prizes

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standard. Let them deliver the inexperienced customer to
Thank you, let's make the night around him, let's turn off
all the lights capable of making him see clearly; that
painting contractors, united in a union, solid–
areas for the stifling of practices, be chosen
as experts, in the event of dispute, to the exclusion of
architects. That is their conclusion.
The regimentation of workers by large corporations
companies has also expanded into all sorts of pro–.
trades. Arts and crafts, carpentry, locksmithing–

They are trained every day in factories. We don't learn no more skill, but only a tenth, a twentieth by profession. Piecework, the only moral, only based on the true price of things, retrograde in the face of the hours of attendance, entry at the bell, meals at fixed time, fines and suspensions. The popula-
The working class adapts to this debilitating regime; it turns to lazzarone; she applauds herself for doing the least possible, while remaining cloistered, secluded, locked away making the regulatory duration. Some jokers, under pretext of equality and fraternity, find that it is already a democratic system, the hour of presence passing the nickel on the strong, the weak, and the average. It is the last-denying the word "voluntary servitude" and the most serious a symptom of moral depression. It is especially our decadence as a productive nation; ear the price mar-
the cost of everything, instead of having as a basis the average of the time employed by the worker, balance made
The distinction between strong and weak now rests solely on arbitrariness. State interventions, through the granting of monopolies,

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Subsidies and guarantees, finish destroying even the final elements of responsibility. What's the point of getting involved? to search, to combine, in short, to work, since the sun rotates with the same motion for all the world and that the public treasury is there to fill the voids created by laziness, ineptitude, and fraud?

* Under the influence of these transformations, the world pro-
The conductor entered a kind of quietism preceding
Lethargy and death. Peace and public order are not more troubled, as in the days when one had to endure the des-

_potism of capabilities. What do you want it to demand or claims a mortiser, a boring machine, a roughing machine, a finisher, a maker of tenons, dowels or che-
towns? What can be expected of these poor old soldiers, pi-
barracks and cabaret ties, which a high protection
improvised blacksmiths, fitters, assemblers, heaters
firefighters, mechanics, PAEE chiefs serving some
- railway? ,

The bourgeoisie, which does not suspect the depth from the abyss to which this decadence leads her, she applauds herself this material calm, which is only surpassed by that of the ne-
crops. Also the first strikes, after the law of
May 25, 1864, did they produce satisfactions on the world?

Journal of Debates, monitor of laissez-faire, organ of-
official of liberal hypocrisy in economics, did not hesitate
to lay down all his charlatanic baggage and to request
the use of force; the Universe, returned to existence
to denounce, cried out for Social Revolution; the Union de-
Clara, that, given that war was already a war, it was better to hasten
_the French against the Germans in a conflagration

-

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quehonque, with or without motives, than to leave, at the fa-
peace advocate, the proletarians to produce their demands
cations.

In the inner circle of Mr. Jules Simon, it was being spread about
The tailors' strike, stories where the burlesque takes center stage.
He argued with the odious; fear makes people accept slander.
the most absurd. In the corridors of the Legislative Body,
There was talk very loudly of demanding the withdrawal of the law on
the coalitions. It seemed that we had returned to the most
bad days of hateful excitements of the Constitution-
nel against the workers and the socialists.

Finally, the republican Jules Favre, crowning the work,
he hastened to denounce from the podium "meetings
"They are all the more dangerous because they are public."

The only obstacle to the universalization of the medieval regime
The critical point is that it still exists among men.
mature citizens, aged forty and over, who have
I've seen and practiced another way of producing and living,
resistant capacities, full of anger against this
apotheosis of mediocrity, incapacity, and worthlessness
ity. It is [the only sign of dissent. When this
generation will be extinguished, everything will be over: it will be the sys-
the theme of Egypt and the Orient imposed on France and anx
countries that gravitate in its orbit.

These symptoms of decadence are related to
all manifestations of the human mind point to a
Unprecedented regression. Look at popular poetry, the Pe-
Little Lambs, Bastien's Boots, the Moody Foot,
Zim-là-là, and a hundred other absurdities equally foreign to the
prosody and language as well as common sense. Consult

the statistics; you will see the stagnation of the po-

16,

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population, the increase in bastardy, the invasion-
the nature of prostitution. Examine the morals according to the
theatre. In the past, famous women were called
Mesdames de Staël, de Girardin, Guizot; their names are
Today Rigolboche, Turlurette and Cora Pearl.

Unconscious human stupidity, conspicuous foolishness
worsen with corruption. The workers devoted to the Or-
phéon concentrate their activity on a medal to con-
to seek, a revenge to be taken, thus making of a
distraction, all of their leisure time. Those who have the pre-
the tendency to think and plan clings to fog-
tilles, a five-cent-a-day increase, abolition
of article 1781. Those skilled in politics claim that
The whole point of public freedoms is to bring about the
chamber, against the Peyrucus of the government, the Du-
Faure of the opposition: Dufaure, the Minister of the Interior
of June 43, 1849, instigator of the looting of printing presses
Proux and Boulé, who became a liberal thanks to a coalition-
tion of arrivals (a new word made to the size of the
Mediocrity, ambition, scheming, seeming too
grandiose for such a small world). The pontiffs of the
sentimentality, popularity seekers monopolize the attention-
tension regarding the abolition of the death penalty,
as if, under the weight of the embraces that constrain us,
Nothing was more urgent than saving the head of an Avi-
dwarf, a Lapommeraye, a Dumollard. The saint-
sentimental monism, convinced that the Jewish regime
only has a chance of taking root amidst demoralization.
Universal lion, inaugurates public meetings with
pornocracy courses, under the guise of emancipation of
women.

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It is through these outlets that the intensity is masked.
...of harm. It is by making this nonsense the epitome,

legitimate demands, which are being stifled, among the minority of the population that remained active, up to the point of feeling real users. =

XXXIII

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How much have we regressed on the annual plan?
higher than 89? because there are more egalitarian boasts to spread out. The laws of caste and privilege do not leave no room for illusion. We are in the midst of a s-wave.

In the past, the tithe or tithe Drélsrait was like its name P indicates, up to one-tenth of the products of labor; that was the maximum of privileged prelibation; still Did the option of settling in kind provide any mitigation? Nuatign to the rigor of Ja tax. Today the capital of The Bank does not operate less than twelve to twenty times a day. one hundred; the wealthy railway companies estimate – also by twelve and twenty of a hundred, that is to say by fifth, double the tithe; the Crédit foncier table out of twenty-five percent, a quarter; the Gas out of twenty-seven to twenty-eight of a hundred, two and a half times the tithe.

In the past, property rights were clearly distinct from state tax; it was not included in the levy-nent and [x distribution neither confusion nor accumulation, Current-The public, subject to taxation and forced labor without mercy, nor

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mercy, begins by sweating, in the form of contr-PUBLIC funding, the billions with which to build titles the domain of the modern feudal lords; then he pays, at title of PERSONAL rights, the twelve or twenty-eight of the one hundred, of which 1x caste makes up its dividends.

In the past, the dimmer always followed the odds of the operation, taking on more during the boom years, contenting himself with less during the famine years. He par-in short, participated in the good and bad fortune of tenant, of the corvée. Our contemporary barons have

nuclear, whatever the chances. The storm of seasons, frost, hail, rain, floods have Sterilized and paralyzed labor. Harvests will be meager; Jacques Bonhomme will clutch his stomach; he will only have Few or no products to exchange. What does it matter? The dividend is inviolable; something Jacques Bonhomme does not will be able to supply the feudal lords with traffic, he will pay for it in contributions; he will perfect on his labor the contingent of which Bad luck and unemployment have weighed on income. H will pay for the honor, the glory and the inviolability of the rent, without receiving any service in return; for thus the . wants the faith of contracts.

Hue then! Work and strain, —. Jacques Bon- man, under the weight of the day and the heat, because he has bound by treaties, and although you have accepted nothing nor Once signed, you alone do not have the right to fail to fulfill your commitments. comments. |

We repeat: never, at any time,
No other country has seen an example of such an economy:
political economy.

—

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However, it is a matter of principle and command among our pastors of the people, demophiliacs, demagogues, de- democrats, that we should not shed light on these miseries nor To expose these wounds is to betray the homeland and freedom. than to draw attention to the horrors of this regime; it is to corrupt the good minds of the political elite. transcendental tic, than to fix their attention on of ignoble material interests. O cockroaches! your spiritua- The myth is starting to be exposed, you all have steeped in the corruptions of Mammon; that is the secret of your hypocritical asceticism.

French democracy went to find its inspirations rateurs, its directors, in the legal profession and the press: the legal profession, the only corporation that is still governed by the regulations and guilds of the Middle Ages; the press, State rule from 1852 until the abolition of the au- prior authorization, monopoly, at all times, of the finance for large guarantees, for large capillaries, for Big bribes. Didn't we see Jules Favre, de- defender of the Virgin of La Salette in Grenoble, to tear down

Graissessac in Béziers; Crémieux, remove the ac-
Mirès's departure; Victor Lefranc and Senard, cover
from their rhetoric the 'deportations of the founders of the.
Furniture; Marie, writing memoirs in favor of
greedy Mexican lottery players; Émile Ollivier, accept
a salaried position of a foreign sovereign, the viceroy
of Egypt, a crime of high treason for a French deputy
Cais, according to the principles of '92? The financial barons
and the directors of large companies are the only ones who-
"thinkers of the causes of fat; really our demo-

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Crates of the bar and of politics have Figaro's flair.
Tartuffe's dissimulation and Basil's science.

And how many of our great journalistic writers...
Are there any who haven't prostituted their advertisements to
ninety defunct stocks, to the horse traders
limited partnership founders, enriched by the sum of
ruins that they piled up around themselves?

Is it necessary to emphasize the depth of these
betrayals? How does the industrial empire differ from the em-
The worst policy? It was enough for the unsympathetic third party,
to lift a corner of the veil that covered the machinations
protected by the pact of liberal silence, to take precedence
in one session the leading figures of the so-
democracy.

Ah! If only publicity in the press and the public forum had
simultaneously championed the demand for freedoms and the denunciation
the cation of financial subjugation, we would not be
crushed today under the weight, we will not say of the
Despotism, but of our moral depression. How much
Are they, these platonic lovers of a political order
ideal, in which interests are not taken into account

Materials? Two or three hundred thousand voters perhaps,

freed by the income from the daily worries of Ja
animal life. As for the peasants, the illiterate workers,
Ignorant people, what do you expect them to be passionate about?
freedom of the press and the right to reunion, if you do not
do not place within reach of their intelligence and their hand
the program, the reform plan that interests them
The biggest issue? Political life has declined in our country by more than

Coup d'état, socialism, and politics went hand in hand.

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while since then, the economy has been repressed as in-
Discreet and dangerous.

It is not only in the electoral world that
feudalism strikes; it is on the adolescents, on the
women; women, detestable advisors in the
periods of silence and repression, always horrified,
always trembling as soon as the son, brother or husband
talk of protesting, of making demands in the name of law and
of justice. Isn't this picture of our... quite heartbreaking?
moral collapse, of this servitude, which has become -will-
How can we hope to remain silent out of resignation? How can we hope to move forward?
never the spring, concerning ideal freedoms, in a
a people who not only knew how to defend their savings, their
home, its dignity, against the encroachments of a caste
Having only his audacity as his right? That's the claim
Is socialism really as materialistic as the pre-
Are our demagogues holding us back?

I will admire the heroism of the thirteen as much as anyone wants.
and any organizers of election meetings,
at the end of which they see their name emerge from the ballot.
with excommunication of the refractory ones. But it was necessary to...
at the same time form unions to protect the action-
the company against its administrators, the public against its
Monopolists, the worker against his employers. It was needed
to denounce with the same vehemence violations of the notebooks
charges and violations of home, coups d'état
of the Bank and the arbitrary actions of the police, the illegalities
of tariffs and those of tax. If there is still a way
To galvanize this nation, it is on the condition of bringing together
in a single bundle the worker's grievance notebooks
and of the citizen.

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Do lawyers and journalists still want to hold on?
The head of the movement in this sense? They will lose out and the
fat causes and gilded advertisements; but they profit from it.
will maintain their honor and dignity. If they prefer to continue-

Masks! They are and remain the firmest supports of the political empire. Quod Deus conjunxit, homo not separate. The social economy of a people is everything simply the material translation into facts and actions of abstract thought immanent in his politics.

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CONCLUSION

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(er, – SUMMARY OF THE IDEA OF THIS BOOK.

We have strived to put in as much effort as possible possible, order and method in the narrative of numerous facts that form the basis of this book and its justification tification. However, in order to give even more re- As a matter of fact, we will discuss our thesis here, in a few pages, the concise summary. We shouldn't be afraid to repeat when it comes to popularizing issues which the public finds difficult to grasp, however interested it may be or to explore them further.

OLD ECONOMIC REGIME. – The apologists of competitive system inaugurated in 1789 did not lack- What; there's only an embarrassment of riches when you want reproduce their enthusiastic declarations and declamations naps.

17

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Indeed, since Royer-Collard, "democracy is flowing "Bursting full"; that's a well-known and accepted fact. Since 1839, "Each soldier carries in his knapsack the marshal's baton- "...chal of France." Since the declaration of the immortals principles, "all citizens are equal before the law, before the taxman, before the law." Or again: "Ch- one can aspire to the highest political offices and social barriers exist; no caste law closes the barrier.

To his successors, we repeat to you all: At most
"Worthy!" That's how a Minister of Education expressed himself.
public, grand master of the University, in a speech
of prize distribution, at the grand competition of 1839.

"In agriculture, industry, commerce, the
Sciences, arts, literature—there are no longer any professions.
"Closed!" cried the official economists. The prole-
The victim should blame only their own iniquity for their distress.
laughter, his negligence, his lack of foresight, his wastefulness.
The orderly, sober, thrifty worker always manages to reach the pa-
throne, to fortune. Proof: three-quarters of the elect-
"Providers of property rights can't just read." There-
above, Baron Charles Dupin demonstrated, figures in
hand, by means of a meticulous budget which included
right up to the chemical matches, which the wheel turner
He could live on thirty sous a day, pay his rent.
to raise his family and put money in a savings account.

From this came the famous axiom, dear to our millions-
contemporary pairs, that wealth always goes to the in-
intelligence, order, work, genius, whatever it may be
could say Giboyer.

The fact is that at a certain time, provided that one

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would have received from civilization or Providence parents
well-off, not fussy about education and costs
that it entailed, one could become a bachelor of arts,
es-sciences, licentiate, doctor, associate professor, officer, and pre-
to strive for all functions and professions for which
A diploma is required.

Apart from the ministerial offices of bailiff, solicitor, of
notary, stockbroker, trade broker and
marine insurance, interpreter—driver of na-
turn, from auctioneer; apart from professorship, the
Medicine, pharmacy, law, engineering: reserved
to the graduates of the special schools; apart from certain single-
urban hubs, such as the butcher shop, the bakery, the
waste disposal, funeral homes, theaters; apart from the
State monopolies: telegraphy, postal services, tobacco, gunpowder
and saltpeter; apart from a few industries subject to the for-
mality of the concession, such as printing, bookselling,
hydraulic plants, mines, mining and quarries,
and a hundred other trifles of the same kind, the Frenchman was
truly, and rightly so, proud of his autonomy, of his

as a producer, he could do whatever he pleased.
knows, except what the law or the modesty of forbade him
his fortune.

The economists of the time, who called themselves, quite rightly
The liberal school of law, developed in their courses,
in magazines and books, the benefits of this re-
gime and its advantages. To be fair, it
It must be said that every time they encountered a mo-
nopoly, they were ranting about it with sincere conviction and
an inexhaustible verve. They especially had a knack for...

L'

Pi

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Revolutionary actions against the duties and taxes
indirect. , |
Why did we change all of that?

HE

INVASION OF THE NON-POLIS. – The meager privileges
that we listed in the previous paragraph, the
most of them unjustifiable, without moral or social justification
to exist, were but an atom in the whole of the
country's production. But, what is more serious, they for-
they were enclaves within common law; they operated
as a catalyst for dissolution and putrefaction. A
Once the door is opened to exceptions, the law is no longer in
safety.

However, it would be wrong to believe that a government
absolute certainty, even based on precedents, at-
would have been capable of transforming, in the interest of utopia

or politics, the social economy of a nation, if it

had not found, at least in an important branch and

of this metamorphosis. It is the railways that provided the pretext,

Indeed, in banking, real estate credit or furniture, navigation, gas, cars, distribution Waterworks, docks, freedom has its supporters, too founded in principle as well as in practice. The necessity of the Centralization and monopoly are no less contested. that's debatable. It's not the same thing when he

SUMMARY OF THE IDEA OF THIS BOOK 993:

These are railways. Even the most liberal wouldn't dare to... to ensure that once the road is built, the first person who comes along can at will to launch his locomotives and his wagons. Public safety requires regulations that inevitably leads to the granting of a privilege. But once the recognized necessary monopoly; the question of more or at least falls within the realm of appreciating public authorities. The competitive system had weighed on the concessions of Louis-Philippe's reign, to the point that the first five thousand kilometers of railway had were divided among about forty companies. The West The current one, for example, includes eight former companies: 1° Paris to Saint-Germain; 2° Paris to Versailles (riverbank right); 3rd Paris to Versailles (left bank); 4th Paris to Rouen; 5. Rouen to Le Havre; 6. Branch lines of Dieppe and Fécamp; 7° Paris to Chartres (or Western province); 8° Paris to Caen and Cherbourg.

We had exaggerated the fragmentation to the point of making

onerous, due to the lack of solidarity and the multiplicity of costs generals, the farms. The empire, centralizing politics, brought its principle to the economic social economy and brought the whole network back to six companies.

With the railways came another idea: that 'public service. Let's start by making it concrete and explaining to clearly explain what is meant by these words. We will take a well-known example, the post office letters.

In Paris, transporting a document in an envelope costs: 40 cents by the postal administration, and 2 cents: by print distribution companies. We can

So, keep in mind that at the post office, there are 2 cents for the service-defect rendered and 8 centimes or four-fifths for Tax. Usurious, exorbitant tax! the liberal school would say; that the tax authorities abandon their position and let the in-free industry: the consumer will gain four five-quièmes d'économle.

"Just a moment," the administration continues, "it is true that..." I collect 8 cents in tax out of the 40 that the residents pay. so many from Paris to correspond with each other; but, by On the other hand, there are, in the Creuse, the Lozère, the Haute-Loire, Indre, the Hautes-Alpes and Basses-Alpes, Corsica, factors that I pay 700 and 900 francs per year, and which does not pro- They don't generate 400 francs in annual revenue. I'm establishing a compensation. Without it, such a letter that I charge 20 cents-times and which costs me 10 francs for shipping could not ci-euler, neither at one price nor another.

Here the idea of public service is striking: it matters such a municipality, which does not exchange ten correspondents dances per week, or served like the big city which ships fifty thousand of them per day.

From the post office, correspondence service, to the road of the railway, passenger and freight service, the assi-Milation is not forced. The analogy stated that the line from the North, for example, leaving net product, should subsidize the lines in Brittany, the Cévennes and Landes, insufficient to cover expenses such as traffic.

We explained how, instead of following this In practice, the government had proceeded by way of con-centennial transfers, subsidies amounting to 1 million one and a half billion, of guarantees covering 4 billion in ca- -pital and 484 million in annual revenues.

THERE

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That's not all, the government said to itself, for-following its analogies: The Bank of France is also a public service. In the days of departmental banks, each issuing their own personal paper, such as a banknote "4,000 francs, due to exchange rate fluctuations, pou-

998 francs in Marseille. The unit of measurement for banknotes on demand, at the port—the *teur*, true paper money, is the corollary, the com—natural complement to the unit of metallic currency, of the unit of weights and measures. Therefore, only one investment is required. and unique establishment of the privilege of ADPaUer the paper currency. | ;

If we want to establish a serious institution, eff—Crédit foncier's office, it is equally important that the bonds mortgages circulate uniformly and at the same rate price across France. If we leave to take individual initiative, sometimes the northern zone will take precedence over that of the South, sometimes the islands and constituencies of t will be unfavorable, and those in the West on the rise. The The principle of solidarity dictates that there is only one kind of securities: hence the need to monopolize credit _land., |

We continued drawing analogies in this way, ad infinitum. proved that with the freedom of gasworks, of the quarter—A third would pay 20 cents per cubic meter and others 30 cents: which would be equivalent to a customs duty of 10 cents between two adjacent streets. Regarding maritime services—times, it was not difficult to demonstrate that the colony of Reunion had just as much right to the solicitude of the a metropolis like that of Senegal, and that which needed to be compensated for, through subsidies, the differentiated pathways to

i

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followed by the ocean liners intended for the service of our states colonial settlements, whether they were located on this side or beyond the Cape, in the Pacific or in the Atlantic.

Ed

III

THE FINANCIAL OLIGARCHY. — These considerations, which one Don't be fooled, they are not specious; without them, he "It is not political despotism that could have been imposed" on France an economic transformation as radical as that. whose subversive effects we have described during this

They come, says the cooperative principle, from the fact that the PUBLIC SERVICES, instead of being a source of net product, must be exploited at cost price. However, we know how—The political economy of December 2nd proceeded as follows: Excessive subsidies, guaranteed income and interest rates and dividends, alienation of the public domain without other reservation than an insufficient set of specifications, that the concessionaires deal at the Cambronne; constitution of an oligarchy of which one could name all the members, because their number does not reach two hundred; con—finally, concentration in the hands of this financial elite, of all the major industries in the country.

If we were able to dismiss the privileges as trifles prior to 1852, the new ones deserve, in F'TÉYANONES to be accused of hoarding.

The Bank of France, for example, — the only right to mint money throughout the empire, not an exchange

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nothing escapes his grasp. The producers in direct contact Those treated best by her are the ones left to fend for themselves. The others, left to the third-party merchants, signature, also have a su—brécot to pay.—Between these, there is competition: one takes half, another one, the other one and a quarter percent commission. The discount rate at the Bank was on average, since the renewal of the privilege, of 5 percent, meaning there is a monopoly for five francs. and competition beyond that for twenty-five cents, the five remaining regulation francs, sacred as the im—pot, acquired by the monopoly.

Similarly, any package and any person sentenced to Travel owes much to the railway; the price is calculated by... Installation: 4° transport costs, actual service rendered; 2° of the toll, a levy representing no work and intended to make up the net product or dividend. When line traffic is insufficient to provide a mi—income peak, taxpayers make K difference on taxation. In the transport industry, there is still competition between the cuckoo clocks, the stagecoaches, the trucks, the carts, the wagons that extend onto the land the railway; that is to say, the monopoly on the roads iron, like that of the Bank, monopolizes for a hundred percent and let the competition argue over one.

gas companies have a monopoly among citizens
the most common and productive reading,

This is how the feudal system was established and how it was formed.

However, it will be objected, this is indeed the mass of the public
which provided, through shares of 300 francs and bonds of
300 francs, the billions encompassed in the single-member companies

17.

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poleuses. How to reconcile this fact with the word oli-

Garchy?

That's what we explained in a publication

previous, to which we will allow ourselves to return

a few paragraphs.

.

From the point of view we are discussing, there are three categories
of very distinct citizens, in terms of their means of existence-
tence ;: - one lives exclusively from work, from wages;
- the other lives partly from work, partly from income; - a
The third lives specifically off their investments. The first does not
knows the income only to pay it all along the ell;
The second receives with one hand and pays with the other; Ja troi-
The sixth person receives more than they pay.

Nineteen-twentieths of the security holders are...
working people, laborers, industrialists, merchants, farmers
sellers, who have saved a little money, are re-trusting for
Ten, producers for a thousand. If the financial world me-
born from the majority of interests and votes, this po-
The population would soon understand that by raising the
interest rates, transport fares, insurance premiums
assurances, it undoubtedly creates increases in
dividends; but she would see that at the same time there was a strike
especially its production, its workforce, its general costs
raux; that it draws from its cash box (manufacturing account)
to put back in his cash register (account of account)

In short:

– pay without compensation;

A considerable portion of rentiers – by far the most considerable, – does not receive in dividends this which she paid for in bonuses, and remains in deficit;

Some are in doubt;

And the profits go to a small number of privileged people.

This monstrous clash of interests between the big and small shareholders of the same company bring–

SUMMARY OF THE IDEA OF THIS BOOK 299

would inevitably lead to conflict sooner or later, if feudalism had not taken precautions to prevent the vile multi–study of disturbing the established order. The general assembly of The shareholders of the Bank of France consist of the two Hundreds more interested; same conditions at Credit land and furniture; in railway companies of iron, one must hold 40 shares to attend the general assembly.' |

Administrator positions are also protected. against the invasion of the plebeians. The statutes require each person deposits fifty, one hundred shares, more or less. as a guarantee of their management.

In general, the statutes are written in such a way that an action–_naire cannot take part in the deliberations of the assembly–wounded if he has not invested at least 28,000 francs in the enterprise. At the Northern Company, one is not admitted, in the current state of the prices, if one represents an asset of at least 45,000 francs; at the Bank, it is necessary to represent–send more than 400,000 francs.

While honest people are excluded from the assemblies general wheat, due to insufficient wealth, and boards of directors, because they don't have 100 or 200,000 francs to consolidate, the Saint-Simonians and Jews are engaging in incredible hoarding at force of enormous power; we have seen twenty companies governed by it different, 3.5 billion in capital, 10,000 kilos+ meters of railways and 400,000 employees of tuus grades. In short, the 20 billion in securities are at the discretion of 200 nabobs, who have no say in the matter. Wagered 200 million. Antiquity provides no example

300 CONCLUSION

IV

LE SALARHAT. – If the small shareholders, partners, co-participants in the company are thus pushed back and re- After being overwhelmed by the general staff, what will become of the employees? Wage labor is expanding every day; the field of Independent professions are constantly shrinking in the face of the encroachments of the monopoly. Where are the serious an- tiennes of Bonhomme Richard and Simon de Nantua on good workers, having good conduct, doing Good savings, in order to reach a good institution?

What do you expect him to do with his savings, the good man? Bank employee? In which branch? Can someone skilled in their profession and expertise commit their Savings? Setting up a branch on your own? The law he is forbidden, under penalty of fine, imprisonment and confiscation, until 1897.

And the gas company employee, had he spared thousands upon thousands, even if he were an inventor, a perfectionist- neur, he was forced to remain tied to salaried employment until 1905; if the privilege is not renewed there.

In vain would the Paris omnibus driver have piled up penny by penny, the capital needed to buy a car CT of his team; if he decides to launch a vehicle at his relying on Mr. Haussmann's asphalt, a good vehicle, well paid from his good savings, the first sergeant of The town will come and jump at the reins of its horses and the con- will be impounded. Then, the Prefect of Police, full of kindness, will show him the concession book of the

SUMMARY OF THE IDEA OF THIS BOOK 301

company. – Come back in the year of grace 1910, he will tell him- he said in a fatherly tone; if by then my successors have not If the privilege was not renewed, then you will have the right to drive for yourself.

If you can, be the director of a company. railway at a fixed cost of 100,000 francs and 200,000 francs an annual bonus, or a road worker earning 700 francs.

Whatever your title, your salary, your savings, or even driving, you will never establish yourself to your account in that part. Such is the fate, in this specialty, of at least 200,000 heads of household.

Finally, since 1852, the aggravation, the increase and the concentration of monopolies has confined people to the wage-earning class. in perpetuity, regardless of good or bad conduct, at least two nullities – of workers, without prejudice of what the future holds.

Not only are there millions of wage laborers prohibited from the ability to arrive at an establishment, but; Furthermore, they are governed by a set of regulations. to which neither the Council of State nor the Senate contributed: neither the Legislative Body, nor any public authority. They are not not subject to the jurisdiction of the jury, nor of the civil courts, nor of the consular magistracy. The steering committee, the boss, foreman, good pleasure, grace, the – grudges, hatred, reprisals: that's the law and the prophets. 1] There is nothing worse in Russia, in Türkiye, in Egypt, nor in India and other countries considered barbaric. The enslaved Black people still had their own code. black; our employees in large companies do not fall under Pure pleasure.

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It makes you not dare to think about the future. Can you imagine what France would be after ninety-nine years of a pa-Reil regime?

A 2. – TRANSITION AND TRANSACTION.

V

The diagnosis should suffice for informed readers. to indicate the remedy. But, on the one hand, we are in facing a public ignorant like a child at its first dentition; on the other hand, the problem becomes entangled with the times, and natural complications of an economical diet a mic where individuality fades before the expansion of the solidarity, and the confusion deliberately imagined by the in-Trigue, greed, and plunder. The solutions to 4789 were of a simplistic nature: a decree was all that was needed to abolish the masterships, the mortmains, the lord's rights riaux, ecclesiastical and conventual properties. 7 There was nothing to put in its place. Go on, by imi-

work, exchange, the sponsorship rate!

We see two outcomes to our scrutiny regime:

One immediate, preparatory and provisional; the other challenging: native and dirimanent.

Immediately, it would be up to the public administration to prepare the routes, by forcing the Companies to respect their specifications, by forbidding them from legislate against their employees, against their shareholders,

- TRANSITION AND TRANSACTION | 303

against the public, outside the bounds of ordinary law. To this Finally, a penalty should be attached to every infraction. penalty striking, not on the social fund, but on the offender.

The government's failure to embark on this path and to to force Mediocrity to respect the law, the chambers of commerce, chambers of agriculture, the body of notables, the consultative chambers of arts and manu- : invoices, the major industrial companies, on their own initiative, should form unions to pursue legal action the courts, all exceptions to common law of which we have given a brief glimpse. Encouraged by The proletariat would surely find a way to follow the example. the movement. The Companies, equipped with a container- Even the most well-endowed would shrink from... abuses whose repression would be pursued by another litigation, inexhaustible in terms of means and resources sources. It would be necessary to add to this organization, conti- killed in self-defense, a vast system of pu- departmental and central authority.

The judiciary, which lives and has no reason to exist except by respecting the law, has given a measure of what one can expect from her in this sense, although she has not ren- no support has been received in the press so far. [I] We should make better use of his excellent qualities more often provisions.

The method of claiming that we propose can to arrive at its legal constitution with the new legislature-- tion on Societies, title of Cooperation.

If the country as a whole began a prolestation in the meaning we have just indicated, it would soon be put

. aware of the final solution: the radical eviction of the Saint-Simonianism, Jewishness and mediocrity; if only one newspaper were to come and help, it would be a matter of a few years.

There are no lasting reforms capable of carrying out to bear their fruits, if universal consent does not bring them forth proves it and doesn't provoke them. France let two perish twice a republic, twice an empire, three times a monarchy constitutional; so it will be with the institutions which recommend themselves only from an ideal, metaphysical point of view. music. But at the beginning of 1868, we saw The peasants of the West ran after the priests, because a An unfounded rumor had circulated that the clergy were plotting a re- the collection of tithes and was preparing a claim for his property before 89. e

How easy it would be today to educate the na- to focus on his interests and to instill in his heart a hatred enlightened, conscious, and of monopolies, and of their exact- tions, and the servitudes they dragged behind them. That Would that be necessary?

To leave to the social economy, to science, the freedom of to publish and write, without conditions of security or of stamp, as is done in favor of the Atterature unhealthy and pornographic; allowing citizens to to gather for a serious business trailer, as is tolerated that they gather to dance; encourage associations political lions on par with shooting clubs and choral societies: further proof that the reforms of the political order and of social order is indissoluble.

In the current state of the press structure, there would have a way to prepare the roads, its condition of

-

TRANSITION AND TRANSACTION 305

to wage war on feudalism and the reclamation of The protection of civil liberties. But the press will do nothing about it. nor that of the opposition, which is known for reasons unknown, democratic. We have explained the reasons many times. during this lamentable story.

HAS

We owe the truth to everyone and to all parties.
After having stigmatized the desertion of the proprietors
democratic principles in the area of economic freedoms
mitics and the subjugation of the country to the Judeo- coalition
As a Saint-Simonian, it would be unjust on our part to
to remain silent about this fraction of the majority of the Body
legislative body which parted ways so dramatically with Mr. Rouher,
regarding the trade treaty and international monopolies
laughter. Certainly, this leader's claim has taken hold.
proportions and a tone of harshness that one would not have expected
of such eminently conservative people. It was necessary that the
disturbances were very profound and the interests per-
sonnels were very keenly affected so that the protest
possessed such vigor. The economic tournament at
momentarily eclipsed the battles of transcendental politics
tale, and since then, the two questions, or rather the two
faces of what we call a single and the same ques-
lion, have kept and will always keep, - we hope-
at least, - an equal importance in the
concerns of the public and the chamber.

This development is worth studying.

306 CONCLUSION

The Legislative Body, originally formed under pressure
official recommendations and applications
Troyes, had recruited almost exclusively from outside
political parties, or at least their leaders.
The imperial government had thought it would find support from...
ide, durable, unwavering, among the large landowners,
the wealthy shipowners, the powerful factory owners, the great
agronomists, the millionaires, in short, of the soil, of the
trade, manufacturing, banking and communication
Mandate. This elite of representatives of material interests-
riels, inaccessible to ideology, capable at most of aspiration-
dynastic or electoral tions to the realization of which,
Besides, she wouldn't sacrifice a straw, couldn't
fail to give immediate, perhaps definitive, support
to be, to the reaction of which December 2nd had been the
promoteur. As soon as the political program no longer aimed
to reassure the good and make the bad tremble,
to protect the reality of business against the utopia of
reforms, the emperor could not have chosen his en- better-
lathe and its auxiliaries.

Regarding compression measures, the docility of the
the room proved itself indestructible. It was between the lé-
The legislative and executive branches form a true marriage of inclination.
A continuous and cloudless honeymoon. The arrival of
five, in 48537, did not change the balance. What were-
They? What did they represent? They came from Paris and from
Lyon, a city of nomads held in supreme defiance by
the majority. They did not, moreover, constitute a
novel, since their predecessors, six years earlier,
had done better or worse, by refusing the oath.

However, ideology, which we would readily define

TRANSITION AND TRANSACTION 307

Here, the foresight of tomorrow could foresee from the
beginning that the balance rested on a point
of needle, and that unless one possesses an improbable wisdom,
_ Superhuman, a rupture would one day occur, a ca-
It's possible to go as far as divorce. For example, property owners...
Conservatives, who were silent on democracy, believed that
Politics and the social economy are not at all alike.
mun, and, unlike their antagonists, they sacrificed
willingly the constitutional guarantees provided that one
_ let them handle the affairs. If the government had been content
If politics were involved, the agreement would have been lasting; the majority
He would have even lost his aspirations for military glory.
provided that he did not touch either the annuity or the profits
of industry, nor to the interests of capital, except for the reason
of improvement and increase.

But, says Scripture, the Spirit blows where it wills: Spt-
rilus flat ubi vult. The executive consisted mainly-
lawyers, engineers, financiers, people who
readily torments the butterfly, and those who are not frightened
point of experimenting on the social body like the mede-
five on the sick man. We would not have run this risk if the
wallets had been in the hands of farmers or
manufacturers. Economic vertigo gripped everyone.
One day, the ruling elites would be swept away: what if we were to do some
New, free trade, for example! No sooner thought of,
It was resolved as soon as possible. The matter was kept in the utmost secrecy;
The preliminary stages of the trade treaty were conducted
like a conspiracy. The ministers' wives, he said
a historian, they themselves copied the protocols, to

that the secret would not be revealed to the indiscretions of the most-
mitifs. |

308 CONCLUSION

The customs reorganization exploded like a bomb on the heads of the protectionists. It was a real blow to theatre, a change in full view. The shock was immediate. to give way to anger. What! Without an investigation, without prior notice, without precautionary measures and preserving- trices, without transition, especially without the opinion or approval representatives of the sovereign people were delivered abruptly. domestic production is facing external competition. Laughable! It was intolerably despotic. One might have added: Gladly: Agents of Pitt and Coburg!

Admittedly, we were ill-advised to push such large [projects]. clamor, regarding the trade treaty, when in. had sacrificed all freedoms to executive power constitutional rights of the press, of meetings, of associations, of parliamentary initiative; when the budget was voted on with the ability to transfer funds from accounts; when we had delivered to the police such a formidable weapon, Lo, the law of general security.

In any case, the protest necessarily had to to leave first from this ultra-conservative world; he lived based on a tacit compromise according to which he should — to maintain control over material interests, in exchange for the political direction that he was abdicating into the hands of the emperor reur; and suddenly, without warning, without declaration of war, the executive branch burst onto its scene: domain.

If only it had all been limited to a question of procedures! But the tariff reform hit the aristocracy hard. agricultural and industrial cracy of the Legislative Body, well more harshly than on the small bourgeois and working-class world who had elected the redundant Jules Favre, the crybaby Jules

\ TRANSITION AND TRANSACTION 309

Simon and the Isaiahist Pelletan. Or rather, the blow struck immediately, directly, abruptly, the great factory owners, landowners, metallurgists, the mine owners; it would not affect the islands ordinary people, indirectly and over a fairly long period of time. Is it this difference in electoral situation that has linked the: The language of our democrats and that of the third party? He nothing less than this shock was needed to draw the

Once their most fundamental interests are affected,
Those who had been satisfied the day before began to join in the chorus.
with the left on the dangers of personal government
nel and on the right of the country to intervene itself in its
own business. Review of economic conditions
from France, the secessionists realized for the pre-
This was the first time we were burdened with budgets and millions of dollars.
a level of slumber out of proportion to our resources; they
saw that the railways were crushing shipping there
where they had not sequestered her; they acknowledged that
mergers, subsidies, which they had voted for
With their eyes closed, they continued production and exchanges,
transportation at the whims of a few small companies
worthy; they recognized that the Crédit foncier, the Crédit
agricultural, largely endowed by them, with a view to coming to
Aid to culture only served to siphon off capital
countryside and cities for the benefit of the Grand Turk, in
favor of castles and railways in Spain, in
Portugal, in the Papal States. All institutions
were corrupted; all the societies granted privileges-
laws, endowments and guarantees, operated at re-
The country

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had tried to create tools, machines, elements
of wealth and cheapness, and all this had been
seized by a coalition of traffickers, external, in
in some way, and superior to the nation, ready to deliver
our manufacturing and our trade abroad for
little that she might find profit, bonuses and increases there
revenue figures. In short, through its public works and
With its economic creations, France seemed ready to
'supporting the competition of labor against the whole world;
That's what the government thought when it made the
trade treaty; and so the national equipment,
without anyone suspecting it beforehand, was
alienated for ninety-nine years in the hands
and for the benefit of a caste that cares about French interests
as well as that of the Patagonians and the Holtentots.
Certainly, if the political economy of December 2nd had not
struck that the barons of land, iron, coal and
cotton, we would be very willing to offer them, as
As a consolation, the refrain of comedy: You have
You wanted it, Georges Dandin, you wanted it! But after the study
of which we are drawing the final lines here, there is no more
room for mockery. If the flatterer, the manufacturer of
fabrics, the ironmaster supports by the dozens
or hundreds of thousands of francs in annual surcharges including

countless that we have pointed out, the proletarian serf, tied to large companies, is even more mistreated; because it's not just his salary that's in The game is still his safety, his dignity, his soul, his conscience. As for the average bourgeois, for example the worker who doesn't count what taxes he pays by ap-

LL 2

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By supplying retail, he may not suspect the embraces that enfold him in privilege. But looking at it Up close, he will recognize that he is still the most heavily charged; for he too, in the cost of his consumption, reimburses the farmer and the manufacturer for the extortions

of which the latter were extorted by the monopolies.

That's the whole secret of universal high prices.

\

Thus the economic problem, disregarded by our de-

Magogues, brought back into the spotlight by the highest aristocracy of the country, happens to be the most real question social conditions of the time.

While our demophiles, motionless like the god In short, they have not taken a step towards political economy. the economists of the Legislative Body, under the impetus of self-interest, have at least put a foot in the door The path of liberalism. It's not enough. More than one, among them, gave his approval to both measures restrictions on the press, the bond and the stamp duty; More than one person is also regretting it today. Will manufacturers and farmers understand that they will never be able, in matters of advertising, to do concurrence to the speculators who pocketed the eight thousand liards from the Saint-Simonian raid, and who are mistaken to their benefit of seventeen million in commission on a the only matter, according to the most respectable members

Parisian, on the discussion of the treaty of the city of Paris,

_is full of lessons: let us discuss Mr. Hauss-
Mann, nothing better, it's democratic; but respect
at Crédit Foncier!

The House economists may well come

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every year, once or twice for fifteen days,
to astonish the country with strange revelations. However,
After six weeks, the public no longer thinks about it, and the
daily newspaper, like a drop of water, washing away the stain,
It eventually digs into the stone. It must be sufficiently de-
showed that the elimination of the security deposit and the
stamp, allowing honest people as well as
speculators to make their penny newspaper, would be
an act of high morality and intelligent preservation.
The experiment with public meetings has troubled some
grumpy minds of the majority. Instead of requiring the
Given the severity of the prosecutor's office, why don't they organize assemblies?
Parallel meetings, doing more and doing better?
popular groups have already begun to dismantle monopolies;
There have been revelations and developments that have...
would have done honour to the rostrum of the Legislative Body.
Shall we talk about incompatibilities? Is it moral, is it
legal that the directors of the Midi railways
The transatlantic liners come, on the one hand, in terms of quality:
dealers, requesting subsidies, that
On the other hand, do they vote for themselves as members of parliament? Is it
decent that the administrators of Crédit Foncier sign
with one hand a treaty with the city of Paris, and that of
the other, as deputies, they deposit the ballot in the ballot box
approving Latin intended to give to the said convention
force of law? We know that, according to the doctrine of...
In this century, it is anti-democratic to set limits on
The choice of the sovereign people. However, the incompatibility
that we point out here also seems to be motivated by
less than the one that is being talked about concerning the squires,
huntmen, chamberlains and other employees of the castle.

TRANSITION AND TRANSACTION " 313

before the legislature; that the economists of the House then remember our axiom: The solutions of political and economic problems are intertwined. comparable and fundamentally interdependent.

It is not enough to reform the laws; it is important to- core plus to transforming customs. Here the eco- party The Noinists would have to take a major initiative. Capitalist miscalculations, the ruin of small and medium-sized businesses carriers in the financial shipwrecks had begun to sow legitimate distrust. The revelations brought to the platform completed the discrediting of the organizations authors and initiators of the public edifice. It is no longer possible to launch a business with the resources that only Too successful for the past fifteen years. The cash is being hoarded. the Bank; savings accumulate in current accounts unproductive; it's a strike against capital. The only business programs organized recently are shows . of bonds and loans from French and foreign states. Nothing about sponsorship, nothing about anonymity.

However, there are such companies to which... The largest individual fortunes may suffice; it It requires public support, association, and grouping. forces. For a long time to come, our small and medium Capitalists will not be able to judge and appreciate the The owner of an industrial combination; they will need to- days, to make a decision, the patronage of men considered rables. The old bosses have fallen, succumbed to the The crushing weight of his own unworthiness. He should not be made to feel... Will he not kill a new one, rich in acquired positions? Even richer in honorability? And will it be necessary, for lack of

18!

_314 CONCLUSION

of initiators, remain, the portfolios Dies, in the presence of famine and unemployment?

The miscalculations of finance and its dependents. They are not exclusively concerned with wrongdoing, they come also a social economic error. The establishments- Banking companies alone have so far engaged and organized industrial associations. However, it is elementary that The Bank cannot commit its capital in the long term; Three to six months in advance is the maximum for the race that it can provide. If it interferes in enterprises taken at ninety-nine years old, it is only as

of intermediary and commission agent. Its downfall is-

certain when she is forced to uphold her values.

She must therefore realize this as soon as possible, and, naturally,

It aims for the highest possible prices. Hence this
Unbridled greed, this excitement for the prize, this scandal
inflated reviews designed to mislead the public and
To get me to empty my wallet in exchange for hard cash
consolidated banking institutions. Hence this scandal.
of centuries-old concessions expected in a few years.
A little more, a little less waste, the system, had it been
"Conducted honestly, it could not succeed."

The essential condition for industrial regeneration
and financial, @is that the Bank returns to its attributs-
economic goals, from which it only emerged for the
The misfortune of the people is that in the future it will operate exclusively
vement on short-term values, from three to six
months, whose mission it is to facilitate circulation. The gold-
organization of limited partnerships, public limited companies, re-
comes naturally to people in industry who are used to
relying on annuities, not on internal achievements

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3

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TRANSITION AND TRANSACTION | 315:

immediate and significant. Then the calculation of interest
and depreciation constitutes the long-term values
Breath almost at a fixed price. It's Jia made for
railway obligations.

The economists in the Legislative Body are better than
no one capable of taking the initiative for a reform
in the direction we indicate. Around them gravitates
a whole staff of lesser-known, less prominent figures, and who
However, it meets the best conditions indicated in
this program; at the first sign of trouble, these people-

We will not insist further: we will pray alone—

—element those to whom these lines are addressed should meditate on this reflection, including the echoes of the Stock Exchange, if they frequent it—were, they would have already repeated several formulas to them: With the financiers, we did things expensively, we did things badly, we did dishonestly, but at least we were doing something.

Will we no longer be able to accomplish anything with honest people?

All?

4

J

Unforeseen circumstances have arisen.

dropping our book amidst electoral concerns

rales. Perhaps he will suffer from the coincidence. We

However, we believe that if the examination of candidates was subordinate to the principle we have developed:

simultaneous march and demands for reforms

the political order and the economic order, that would be the more complete satisfaction sought by those who wait

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of the election and the legislature the improvement of our political and social organization. The problems raised here are not, in fact, socialism of the year 3000;

cannot consider reversing the tariff reductions

customs officers, who are, moreover, just another form of monopoly. To reclaim, with our national tools,

our dignity, our autonomy as producers and citizens

Toys, that's the solution: it's up to the public to take care of it. souvenir.

Whatever happens, and even if we only speak

to the world of converts, we will exhibit in a new publication (Labor Federation) the reason

“the economic upheavals described earlier”

and the means of arriving at a solution, at a revolution as legitimate as it is necessary.

Readers already familiar with the study of these questions understood what the final solution had to be:

—accept as public services all allocations of

the financial oligarchy, and apply the mu— principle to them

of return.

This, however, requires a conscientious statement of reasons.
thoroughly investigated. We will strive to ensure that it is at the
the magnitude of the interests involved in this solemn debate.

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* E. DENTU & C*, Publishers

BOOKSELLERS OF THE SOCIETY OF PEOPLE OF LETTERS
Palais-Royal, 15-17-19, Galerie d'Orléans
and 3, Place de Valois

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ARYANS AND SEMITHS

THE BALANCE SHEET OF JUDAISM

AND CHRISTIANITY

WORKS BY ALBERT REGNARD

Essays in Scientific History and Criticism, { volume in-8,
Paris 1865.

New Research on Cerebral Congestion, in-8, Paris
1868.

History of Contemporary England, 1 volume in-32,
Alcan 1882.

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a radical reform of Public Assistance, brochure
1n-8; Paris 1886.

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The Principles of Revolution and Socialism, 18mo booklet.
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Atheism, 18mo. London. Year 86-1878.

The State, its origins, its nature and its purpose, 8vo. Paris, Derveaux. Year 93-1885.

The Right to Assistance, or to what extent public assistance
Should it be compulsory? Paris, octavo pamphlet, 1889.

German, completely revised and augmented by five
New chapters, translated by A. Regnard. 1 vol.!
in-8. XLVI-540 pages. Paris, Reinvald, 1884. |

Force and Matter, by Professor L. Büchner, 15th edition |

ARYANS AND SEMITHS

OVERVIEW OF JUDAISM
CHRISTIANITY

A. REGNARD

VOLUME ONE

PARIS
E. DENTU, Publisher
BOOKSTORE OF THE SOCIETY OF PEOPLE OF LETTERS

3, PLACE DE VALOIS, ROYAL PALACE

1890

The Semites! They are the shadow in the picture of civilization.
sation, the evil genius of the earth. All their gifts
are plagues. To combat the Semitic spirit and ideas,
is the task of the Aryan race.

Gustave TRIDON,

PREFACE

The author of Jewish France quotes somewhere,
with a selflessness that one must know
Thank you, for the remarkable work of our late friend,
Gustave Tridon, on Jewish Molochism. "This
posthumous work by the former member of the Com-
mune, he said, contains, despite its errors and its
Blasphemies, some accurate points of view. Gus-
Tave Tridon is the only one among the revolutionaries,
who dared to attack the Semites whom he calls "the om-
"Break in the picture of civilization, the bad
"Genius of the earth. All their gifts are..."
"Plagues: Combating the Semitic spirit and ideas"
"is the task of the Aryan race." And Mr. Drumont
adds: "It is worth noting that he did not publish this
book during his lifetime.

The truth is that if Jewish Molochism has not
The book was published during Tridon's lifetime, which is why...
was barely finished when illness and death
made the pen fall from his hands. Moreover, and
without wishing to diminish in any way the merits of the bril-

—

ar fe

6 THE BALANCE SHEET OF CHRISTIANITY

writer whose Revolution and literature unfolded
In the event of premature loss, it is worth remembering that
Hatred of Semitism was the order of the day among
the young revolutionaries of the late Empire,
especially in the Hébertist group to which belongs-
Tridon was born.

We knew very well that the solution to the question-
religious instruction-by which we must understand the sup-
Church pressure – should, if not precede that
of the social question, at least to go hand in hand
with her. The metaphysicians of democracy have
It's all well and good to keep repeating that the people only have to want it, "that they
"Strength is number." Number is not

as we should have noticed after
So many failed revolutions. Moreover, there is the
clear understanding of things, I'm not saying at the
majority, but at least among a significant portion
of the population: as long as the immense
The masses will be taken in by the juggling acts of the pre-
Very much so, she will want to remain a slave.

That is why we relentlessly attacked the
Semitism and its immediate product, Christia-
nism – the staunchest supporters of the Empire, undermined
from then on, at its very foundations, through the awakening of
the philosophical spirit, through the atheist propaganda of the
Candide and Freethought. Also the condemn-
As nations rained down, Tridon spent more than two
years at Mazas and Ste-Pélagie. He died there.

AND OF JUDAISM 7

not being among those whose constitution resists the
Lack of fresh air and sunshine. Myself
I got four months in prison – and the fever ty-
phoid on top of everything else – for having spoken
among other things, from the lamentable moment when "the
Hebrew monotheism spread throughout the world, as
"A drop of oil on a vessel full of water." That
That being said, not to bring up old stories,
but to show how anti-Semitic ideas-
which were widespread among the revolutionaries
from that time.

The Empire disappeared in the collapse of the
France. Unfortunately, anti- propaganda
religious, socialist, and atheist, embarrassed by
all sorts of obstacles, hadn't had the time, in
four or five years, to penetrate quite deeply
in the masses. Once again, the number did not-
was not the force and the oligarchic republic favor-
rises for too many years continued-
tion of the reign of the Church and the Plutocracy, all
as powerful today as they were under the Empire.

Well! Mr. Drumont's book, "despite its

"Blasphemies and his errors," I will say in turn,
had the immense merit of bringing back the attention of a
a generation too indifferent to one of these problems
of paramount importance, the solution to which matters most
to the happiness of humankind. By typing as

corners under Judaism, this fanatical demolitionist

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did not realize that he was simultaneously ruining the building Catholic fice. And that's excellent work.

although unconscious; it is through this that this book...
It pleases and has gladdened the hearts of thousands of men,

among the buyers of its one hundred and twenty editions.
It is also through his violent attacks against this
another immediate product of Semitism: – the Capitalism – through invectives against this regime of
fierce competition, against the infamy of the tripot-
Stock market investors, against the insolence of billionaires
res: and all the more so since the whippings will not
not to sting the faces of the sons of Israel alone, but
another bunch of uncircumcised, Judaized stockbrokers
through Christianity |

What pleases us even more is seeing proclama-
sea and spread by the thousands of copies of
Jewish France, this striking, contested truth
only through the ignorance of the naive or the bad
faith of those concerned: – the reality and excellence of
the Aryan race, of this unique family to which
Humanity owes the wonders of the Age of Pericles,
the Renaissance and the Revolution – the three great
eras of world history – and which alone
is able to prepare and complete the finishing
supreme element of social renewal.

"The role of the Semite," said Mr. Drumont, "his thought
fixed has been constantly to reduce the Aryan to slavery
vage, to put it to the soil. He tried to arrive
to this end by war, and Littré showed the character-

AND OF JUDAISM 9

tère of these great surges that almost gave
"To the Semites, world hegemony." Alas!
that Carthage, with An-
Nibal, Paul realized it. Yes! Semitism had
the hegemony of the globe; of the East, through Islamism,
of the West, of the Aryan race, by Christianity
nism.

Hey! What, these Romans, these conquerors—well
Better! — These organizers of the world have been
vanquished by Semitism! Ah! no doubt, he has
The ancient civilization had to abandon itself: it
It was essential, above all, that the true founders be skillful—
how to turn the grandeur and the institutions to their advantage
Roman tutions: it took the imbecile Cons—
Tantin left the cradle and the center of all these
glories, leaving Rome to the high priest of the Christians
Look, the imagination of the people also reveals—
early on, the brilliance and prestige of the masters of the world.
But if Semitism had to strip some—
one of its most odious attributes and to use
weapons even forged by the Aryans,
Without that, he would not have won — the blow would not have
was no less harsh, and it took twelve centuries
efforts to begin only to shake the
strong foundations of this religion of mourning, of obscurity
Anarchism and death, drawn by Paul and his successors
sisters of Hebrew Monotheism.

“Christianity,” said Gustave Tridon in
a masterful page that must be quoted in its entirety, —

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Christianity is guilty of having deified the
Social crimes, poverty, ignorance, uselessness. It
embodies all the destructive agents that man
enclosed within its bosom. It is the origin and the support
of all the abuses of our social order. In him lies
symbolize the revolt of grace against the law, of
authority versus freedom, selfish exploitation
against the social ideal. The citizen is sacrificed to
A believer, a man in God.

"The task of the modern mind is therefore to ba—
layer down to the last particle of the Semi— spirit
tic and to return to the ancient destiny of our
race, to the motto without which it cannot conquer,
to its sublime dogma, Humanity.

"To the ancient world revitalized by the alluvial deposits of the na—
modern traditions we owe to the conquests of our
sciences, the brilliance of our arts, the dazzling of
our cities. It was he who tore away the veil thrown over the
life through religious terror. It is he who...
has made love unlearned, family and friendship
Cursed, all these genuine acts of piety, envied by

nature put an end to the dualism that we wanted to render eternal. We are saved by the tears of Muses, uplifted by the wisdom of Minerva, delivered by the labors of Hercules, redeemed by victory of Apollo. These vanquished gods are ours; these goddesses whose free charms have been cloistered under the bure, are the only ones worthy of our sighs and our

AND OF JUDAISM 11

Prayers. Having fallen with man, they rise again. with him. Already the ancient cult is revived in the sciences and the arts, supported by its powerful breath The masterpieces of our literature, is the guide and the thinker's faith. The social question gives it an echo the depths of the voice of the Gracchi and of the storms of the Agora. » (Jewish Molochism, p. 200.)
– For more than twenty years I have not ceased, in my various publications, to express under a a less brilliant form, certainly, but with the same fervor and the same conviction, ideas analogs. I've been wearing them for a long time. In my head, the idea and the plan for this book, where they will to be established definitively, on unshakeable foundations labels of scientific demonstration, the asset of our Aryan brethren and the legacy of our eternal enemies, the Semites: the time has come to triggered by the examination of their balance sheet, the bank– the path of Judaism and Christianity, to which We must, in addition to religious stupefaction, the appalling development of the capitalist system A lot of people go away repeating every day that "antiquity had slavery;" and some unconscious democrats, in the best of circumstances tensions in the world – not to mention a greater A number of charlatans take advantage of this to follow suit. the step behind the band of black, Jewish men, Protestants and Catholics, obscuri viri, like Hunten speaks, declaring war on the Hellenists–

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me, at the most splendid manifestation of the spirit Aryan, that is to say, of human intelligence.

Yes, unfortunately! Antiquity had slavery vage. And then what? We have salaried employment, which doesn't

our Aryan predecessors did not know, –
these three plagues, or rather these three aspects of a
the same scourge, Semitism, Christianity and the
Capitalism. And despite the shock of the Renaissance-
session and the great upheaval of the Revolution, he
It will take a major cleanup to get rid of it.
to calm the world and clear the way for the Socialists
lism.

AND OF JUDAISM 13

CHAPTER ONE

BREEDS AND IN PARTICULAR OF THE ARYAN RACE

Opponents of the Doctrine of Races.– Fantasies of
ML de Rosny.– Freret, Bopp and the Indo- family
European or Aryan.– Importance of language in
ethnic classifications.– The variations of Mr. Vam-
béry.– The “Reverend” A. Sayce and the “Pigeon-En-
"glish.”–Opinion of Broca, E. B. Tylor, and
Haeckel.– Karl Penka and his Ariacae Origins.– Herder
and patriotic ethnography. – On the true character-
Theoretics of civilized races. – Excellence of the race
Aryan.

"The gods of Rome and Greece, the symbols-
the works of nature and life, the masterpieces of
Phidias will lie down in the tomb: on the marbles
The ignoble gargoyles succeed the Parthenon,
and upon the broken statue of Olympian Jupiter stands
The hideous corpse of a tortured man. Sinister and too much
A true picture of the times ahead! For
Over a thousand years, humanity will enter the sepulchre:
This is the beginning of the Black Terror. We are
"Stay with her (1)." Thus, Autrelois,
Having to talk about the Middle Ages, I tried to characterize-

(1) A. Regnard, Essays on history and criticism. Paris, 1865.
p: 150.

to, in my turn, terrify the fall of civilization
Hellenic and the victory won by the spirit of
Semitic races based on the Aryan race.

I say "the Aryan race," and I am forced
to go into some explanations on this matter,
because, finally, some routine minds, acting
in concert with those concerned—that is to say, with
Jews, Protestants, Catholics and other Hebrews
saints, born admirers of the Bible and the Semi-
ism — have made an effort in recent times
to refute doctrines firmly
established, accepted by the most eminent thinkers
People from all over the world. The first pedant who came along.
believes he has the right, today, to protest
while talking about the great Aryan or Indo- family
European and relies, when necessary, on declamations
the pronouncements of certain scholars who spout, while giving themselves
With their philosophical airs, they spouted the greatest sophisms.
of the world.

"The most positive story," said one of them, "has had to
bowing our heads in the face of fanciful assumptions
which had to be imagined to establish the close relationship
dark-skinned Indians (?) and dark-skinned English
light and pink. When presented to the ethnographer
The Greeks next to the Indians, he can't help
to compare art so pure, so natural, so well balanced
the brilliance of some and the plastic excess that launched
the others in monstrous creations...
when one contrasts the monotheism of the Semitic races—

THE ARYAN RACE 45

ques, and as a consequence their lack of taste for
the arts, for industry (?) for the peregrina-
tions (??), to the polytheism of the Aryans, to their sentiment-
the very high level of figurative arts, with their ambitious-
During his travels, the ethnographer cannot help
to study the religious question very closely on
which such a serious judgment is pronounced; it
leads one to wonder if the philosophical idea
and primitive!) of the Trimurti in India and of the
Trinity among us, far from being a superfluous element
crude of Semitic monotheism, is not,
On the contrary, a further step taken by man towards
the nature of the eternal cause of existence. It is
then asks if it is indeed true that the Hebrews
had been, intuitively, and by the very nature of

This religious idea is not rather that of a individuality, that of Moses, whose role was to correct the idolatrous tendencies of the worshippers of golden calf. He casts his eyes upon the monuments of Babylonians, Assyrians, and Ninevites, on the masterpieces of elegance of the constructions marks and appreciates to what extent it is simply to admit the absence of artistic feeling among the Semites. The history of Arab voyages, The skill of Jews in business relations They, in turn, tell him that he might be being unwise. to deny these peoples qualities that they have

16 ARYANS AND SEMITIS

possessed to a degree at least equal to that of European populations (1).

I wanted to quote this entire tirade, taken from of a small yellow book bearing the stamp of the an ethnographic society and which is part of a collection of inexpensive textbooks, intended for the diffusion of light among "the masses."

These would truly be to be pitied if the success of such fine efforts: for it is It's difficult to accumulate so much in such a small space. of errors and unfounded assertions. First, to regarding the kinship of the "Indians with the complexion" black" and the English, there is no need, without going far from having set foot in a few London salons, where he met with Dark-skinned Hindus, certainly, but no more black, like some southerners, and with a regularity features that would make more than one European jealous; I of course, he is talking about individuals of Aryan origin.

perfectly recognizable, even in the in the case of certain crosses: because I will not do so here Mr. de Rosny is insulted for believing that he wanted to... to oppose, under the name of Indians, the primitive tribes tives and inferiors, Santals, Mundas, Juangs and other Kolarians whom the Aryans found settled, in Hindustan, with the Dravidians. Furthermore, if

(1) Léon de Rosny, General Notions. Paris, 1885, in-12,

THE ARYAN RACE 47

Hindu architecture has little connection with that of Greece, how can one ignore, other
 On the other hand, the beauties of the Mahabharata and the Ramayâna, so worthy of being compared to epics Hellenic? And how dare anyone ignore them?
 the surprising relationship between Sankhya philosophy, between the thought of Kapila and that of Democritus?

As for the monuments of the "Babylonians, of Assyrians and Ninevites," the thinker with the neck-rant of remarkable current work on the As-Syria and Chaldea, and built upon the value of Mr. Halévy's productions, appreciate how he con- then comes the opinion of Mr. de Rosny, who is at I am almost alone in agreeing with this honorable Israel- lite, to attribute to pure Semitic influence the wonders of Koyoundiick and Khorsabad. I don't don't talk about "the skill of the Jews in the re- "commercial propositions": this seems naive, unless That this isn't a bad joke. Because this which they were specifically criticized for in all the time is to push this "habit- "lete" which, too often, deserves another name.

I am leaving aside, "the philosophical and primitive idea- tive of the Trimurti or Trinity." As "science "Religions" isn't a strong point; but this view particular is part of the "philosophical" system and primitive" by the author who, regarding ethnography, begins to sing the litanies of the "Single Cause", looking, moreover, at the persistence of thought

18 ARYANS AND SEMITIS

as perfectly compatible with the displeasure- gation of the constituent elements of the brain I do not I wouldn't want to say that Professor us presents a unique example of such a coincidence marvelous; but yet, these views are at less singular, being uttered by a man who, with full reason, moreover, recommends the study of Biology, and seems not to have hesitated to hold the scalpel, in his words, "on the mar-

that it hardly benefited him. If I add that
In another of these manuals, we see that we
we have the joy of descending – like Gauls,
– of Gomer, eldest son of Japheth, eldest son of Noah (1),
we will be fully enlightened about the value of these
small books, worthy in every respect of approval
by "Archbishop of Tours".

It was up to such men to challenge
one of the most admirable achievements of science
modern, of this comparative philology which, founded
by F. Bopp, gave birth immediately
to the Science of Religions, and provided to the Politi-
that scientific or sociological some of
its strongest points of support. For the braggarts
patriotism, incapable of suffering, that is granted
to a foreigner the glory of a great discovery, and
In order to do justice to everyone, I will say that from

(1) Ethnography of France, p. 19.

oo ie En" + nn, mes ne die MT St ag = me EE

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In 1746, our brother had glimpsed the truth. I regret
that Mr. Michel Bréal, who elaborates on a historical-
a rather insignificant little joke about a Jesuit from
Pondicherry {1}, did not think it necessary to cite, alongside
named after the illustrious scholar, the phrase so characteristic-
rhetorical form forming the conclusion of his dissertation.
"The first Greeks," said Fréret, "formed
with different peoples of Asia Minor a single
and even nation; they had a language that the
Vulgar Greek seems to represent and which was a
dialects of a general language that one
spoke from the borders of the Celts to
those of the Medes and Syrians (2). » The idea
of a language once common to the peoples
called today Indo-Europeans or Aryans is
certainly glimpsed here. However, and despite
further information provided by William Jones
and F. Schlegel, the honor goes to Bopp
definitive conclusion of a discovery so rich in important
consequences.

There are only orientalist, or anthropo-

to be surprised by the importance given to language

(1) Introduction to Comparative Grammar by Bopp, p. XV.

(2) Summary of a memoir by Fréret, from 1746, on the Origin and the ancient history of the first inhabitants of Greece. – Hist. from the Academy of Inscriptions and Belles-Lettres, vol. XXI, p. 18. 1754.

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in ethnic classifications. Because, after all, what

Did we know, what would we ever have known about kinship in-questionable which unites, at a given moment, the ancestors

very much of the Greeks, Latins and Hindus, without the discovery of the relationship between spoken languages "Today by their descendants"? "To philology compared, writes Friedrich Müller, we owe the distinction of the Indo-Germanic and Semi- branches tick; through it, we know that the Bantu peoples constitute an ethnic unit and we were able to distinguish between Malay and Polynesian populations the Ural-Atlaic (1). »

"After so many truths brought to light by the Linguistics, as H. Vambhéry so aptly put it, per-sonne will no longer dare to attempt a classification large human groups, without recognizing in language the indispensable factor of all Determination of the main breeds. It would be necessary to be completely blind to the point of being unaware – in despite the differences, especially regarding color from the skin, to the shape of the skull, to the physiognomy that we observe between the Hindus, the Persians, the Slavs, Germans, and Romans – for to ignore, I say, the close family bond which brings together members who are currently scattered and...

(1) F. Müller, Allgemeine Ethnologie. 1878. p. 8.

wind under different climates, from the large family Aryan (1).

Undoubtedly, language is not the universal criterion. that; and who, moreover, has ever put forward this absurd-said? Everyone knows that the Bulgarians, for example, do not. They no longer speak the language of their ancestors. But the Exceptions have only ever confirmed the rules. and there was only one other orientalist, like the (C(Reverend » A. Sayce to affirm with the beyond-cunning of a reader of cuneiform inscriptions that languages have nothing in common with ra-these. This "Reverend," by the way, is cares about literature as if it were a straw. The lan-The wager, he repeats, at every moment, consists of sounds, not letters. And on the other hand, what does it mean? this superiority that people wanted to attribute to the races

(1) Die primilive Cultur des Turco tatarischen Volkes. 1879. I I know very well that in his book on the origin of the Magyars (der Ursprung der Magyaren, 1882), this author issued a a different opinion, making, in this case, quite cheap of the lauwue. But that's what he wanted, by virtue of a preconceived idea, due to considerations of a completely different nature Order, to attach the Hungarians to the Turkish family. I have specifically wanted to show that Mr. Vambérv, free from every concern, every particular tendency, had pronounced in favor of the truly scientific doctrine, which he has deserted – I grant it in all honesty. – but ultimately, because it contradicted his new views, of a completely questionable nature, of the stay.

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Aryan? The Mongols are just as interested– "sants; and who knows what the future holds for them?" Moreover, we know nothing specific; the language tells us nothing about race, and the mo– will come when the world can enjoy the benefits of a universal language – which will not be the Vola– Puck, alas! It hadn't been invented yet. No! It will be English, but not Sha-'s English James Pearee or Stuart Mill: that's too much of an idiom. refined, suitable for literary types, and which has nothing to do with common with the rules of good philology. It will be "Pigeon English", the simplified jargon

Brittany, it seems, manages to reach an agreement with

the Chinese. Mr. Sayce states this in his own words.
my: "English has made itself suitable to become the

a universal language by making an effort to adapt
to the requirements of the Chinese language (1).

What a dream! And as we can clearly see that this cler-
Gyman will never be able to understand anything, indeed.
to the superiority of the Aryan race! The most fâ-
The crux of the matter is that scholars of the same caliber
flour beat the bass drum in honor of
This friend and they cited him as an oracle. That this
While the Assyriologist may have merit in his field, one does not
Don't deny it; deciphering cuneiform inscriptions is

(1) AH Sayce, Introduction to the science of Language.
London, 1880; t. XI, p. 377.

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a job like any other, and in which one can
to render services; but it is madness to imagine
that one becomes a serious critic and a philosopher
having read two or three terracotta cylinders
from the library of King Sargon.

All these linguists, Assyriologists and others –
who deny it with the self-assurance that ignorance gives them
or dry erudition, the importance of language
from the point of view of racial distinction, – from-
could well have, as some craniologists,
take the time to read and understand the pages
written on the subject by true scholars,
by anthropologists worthy of the name. While
that MM. de Rosny and Sayce exclaim that the
languages and literatures have nothing in common
with the question of races, the illustrious Broca, the true
founder of modern anthropology, while
taking care to guard against the causes of error
and the exaggerations, he does not hesitate to declare that
"Linguistics returns to anthropology the services–

These are the most notable. – the characteristics that it

quable {}.)»

E.B. Tylor, the eminent author of *Primitive Culture*, is no less precise. "In general," he said, a common language indicates at least a certain

(1) Broca, *Art. Anthropology*, in *Diction. encycl. des Medical Sciences*, vol. V, p. 291.

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proportion of common ancestors. One can hardly to suppose that one people enters into close relationship enough to change one's language, without that a mixing of races will take place in the next generation. Moreover, language can establish the real-nature of connections between races, where the characteristics . physical properties, while not being contradictory, are, however, insufficient. Let us compare, for example, the dark-haired Andalusian woman and the Swede with a fair complexion, wondering if there is a way to to discern any trace of kinship between these two varieties of the white race. The anatomist could hesitate; now, even, the physical problem, is almost solved. But at least one solution partial is contained in the philosophical proof It makes sense that the two peoples speak the same language. which came to them, at some distant time, of a common element of heredity, of descent-dance, – of an element at least strong enough to to impose the language with him (1). »

If the author of the *Origins of Ariacae*, a rather recent, which has generated a lot of noise for nothing, – had taken the time to study these mai- He was very knowledgeable about science, he would have spared us the trouble to read, among so many others, sentences like This one: "It's a rare occurrence–

(1) EB Tylor, *art. Anthopology*, in *Encyclopedia Britannica*, ® ed. London, 1875. t. II, p. 119.

of our knowledge such as Ethnology, having with the aim of discovering the origin and relationship of each people according to its physical characteristics and psychological, its social and political institutions, based on his religion, his language, his history, be subjected to the direction of a science that does not studies that one of these elements – language – at the exclusion of the others (1). » Mr. Penka does not forget only one thing: that through language – and through the language alone – we were able to discover and appreciate this unity of the Aryan family, for example, that neither craniology, nor psychology, nor my- Neither theology nor history had been able to raise suspicion. ner(2). And when he comes to tell us that languages They have no persistence; they replace each other. constantly, he makes a purely gra-

(1) Karl Penka, *Origines Ariacae*. Vienna, 1883, vol. 1 in-8, p. 5. See also, by the same author, *Die Herkunft der Arier*, 1886

(2) Mr. Hovelacque himself, who too often tends to diminish the importance of linguistics relative to Ethnology recognizes that "the study of languages has been of a considerable help for the history of racial lineage. We know very well, he adds, that the Madgyars are linked to the populations of Central Asia and it is thanks to It is through linguistics that their origin has been established. It is also through the means of linguistics that we have managed to reconstruct this ancient Indo-European civilization which once existed in Asia." (Linguistics Course at the School of Anthropology- (Gie. Lesson of January 26, 1881; unpublished.)

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tuite and against which all of the recognized facts and the reasoned opinion of anthropologists gists proper. "(We gave a lot "It's been bad for twenty years," Haeckel added, "for to study and measure skulls with the greatest A possible clarification, without the result having been answered to so much effort. In the same variety the form the skull can vary within the most extreme limits more valuable characters for the classi-. fiction of human races are provided to us through hair structure and tongues, which are transmitted much more reliably by heredity (1). But Mr. Karl Penka wants nothing

like language; even religion is more stable.
Thus, for example, if we are Catholic
for us, as well as the southern Germans, it's
thanks to our quality of brachycephalic, brown and
of the "Turanian type"; the blond dolichocephalic people
and of Aryan type, from England and Germany
are Protestants (2) (!). And the unfortunate critic-
who doesn't realize that he is referring to people
continuing to speak of Aryan languages, well
that for nearly two thousand years, their religion

(1) Haeckel, *Naturliche Schopfung Geschichte*. 7th edition. 1879,
p. 626. (See the translation of the 4th edition by Letourneau.
Paris, Reinwald, 1874.)

(2) Penka, *loc. cit*, p. 118 sq.

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formerly polytheistic, was replaced by the Semi-
Christianism! And here is the man whom in turn the
Reverend A. Sayce is simply praising him to the skies.
because it agrees with his point of view and also because
that Mr. Penka is trying to establish using arguments
of the same strength as Scandinavia, and not Asia
Central Asia was the original homeland of the Aryans. (About)
From the theory above, Mr. Sayce, who adopts it, makes
However, the author has a rather strong objection, in
reminding him that in England it's the small race
brown "of the Turanian type" and not the Aryan blonde.
of, which is dolichocephalic (1)!

I would regret having held on for so long
the reader's attention on the Ariacae Origins, if
this book, however devoid of any critical spirit-
that, had not been touted and exploited in an independent way-
centered by all those who try to cover themselves with
cloak of science to deny the reality of race
Aryan.

To all these Judaizers, to all these Protestants, to |
all these stragglers in the scientific army, it is necessary
to join the writers who, in our country, under the pre-
text of some sort of hodgepodge patriotism,
join in the chorus with this group. There are already more than one
century that a thinker like Herder fought the
flanks, to establish a philosophy of history,

(i) The Academy, issue of December 8, 1883.

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and the whims of geography. "Change the form from these lands, he said somewhere, extend here a strait, there run a canal, the pro-sandstone and the devastation of the world, the fate of all countries and all peoples would follow during centuries an essentially different course" (1). Which doesn't stop him from exclaiming later: "Populate Greece with Chinese, what will become of Greece?" of Homer (2)? » But then, the contradiction is to the extreme, and theory to the devil. Herder, Do you think he's going to abandon her? Not at all; this is but a glimmer, a break in the clouds in this high intelligence, haunted by a false idea that holds – Ja corde etne la lâche plus ce maintenant. «Nul Furthermore, he said elsewhere, the peoples have not been as much mixed than in Europe... in many countries if they were stranded, it would be quite difficult for the inhabitants to say To which race, to which nation do they belong: Goths, Jews, Carthaginians, Romans; if they descend-teeth of the Gauls, the Cimbri, the Burgundians, Franks, Normans, Saxons, Slaves, Finns or Illyrians. In the succession- The development of centuries, a hundred causes have shaped the character native to the various peoples of Europe has altered

(1) Herder: Ideas on the Philosophy of History, trans. Quinet. TomI, p. 47-48.

(2) Ibid. Tom. IT, p. 511.

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speak of mixture; otherwise it would have been difficult that the general spirit of Europe never developed(1).

Again, these variations on a familiar theme, that do they date back to a pile of contradictory assertions from the year of grace 1784, which is in a certain Herder's excuse is valid. But what about the

The Burnoufs and their imitators serve us at-
Today, dishes seasoned with this anti- sauce
"What?" What, for example, can be said about the article devoted to...
in the Dictionary of Medical Sciences, at
the ethnography of France by a writer dis-
Distinguished, certainly, and often better inspired? And
This leads to the following conclusion: "It appears-
anthropological researchers aim to show that among the
numerous ethnic elements contributed to
the formation of most of our European nations-
born, if there are some special ones at such or
of these nations, many of them are
common to several neighboring states. So tenant
just contempt for the ambitious protests of ne-
lavish heads of state, far from finding in the diversity
the city of races, a motive for mutual destruction, the
Neighboring peoples may see in their ethno-
a more or less common logic, a motive for alliance
and concord, and will increasingly feel the ne-
the need to annihilate borders that are too often enshrined

(1) Herder, t. ILE, p. 200.

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bloody, which limits and separates them (1). »

But we will achieve the desired result through a
a much safer method, because it relies
based on science, not fantasy and confusion.
by simply proclaiming the reality of this
Aryan race which unites in splendid unity
ethnic, with the Neo-Latins like us, the
Germans and Slavs – and not by showing
the population of France as constituted by
I don't know what awful mix of canni- breeds
prehistoric whales, the lamentable posterity of humankind
my Neanderthal and Cro-Magnon ancestors. We will be able to
I would even add that, with this characteristic generosity...
tics of the noble Indo-European family, we
Let us open our arms to all humankind.
happy to defend ourselves to the extreme, for example
against all Jews and all Semites who,
after infecting us with the religion of obscur-
Anti-racism and intolerance have further burdened us
of the capitalist exploitation system applied by
they, shamelessly, to the working class who 188
keeps them alive and they hypocritically call "their

"1

(1) Encyclopedic Dictionary of Medical Sciences. Art. France, by M. Lagneau. 4th series, tom. #4 and 5. 1881. Cf. The History of French Civilization by Professor Rambaud (Paris, 1885), who based himself on the same strange and erroneous data, found the move to corrupt his work in its very principle.

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It is also important to have a clear understanding of the value of the terms. This expression of Race does not should not be taken in the narrow sense that it gives him- some scholars of anthropology and the linguistic, little knowledgeable about Phi- Social philosophy. That in the description of Mincopies, Papous and others, hardly rose above ordinary animality, we study on- all anatomical and physiological characteristics Strictly speaking, nothing better. But the man whose what we have to deal with here is the being freed from this formless, unfinished state – from which nothing will ever emerge – but the wretched tribes mentioned above – and already elevated to the dignity of Politicon dzôn, of a social animal, to use the apt expression of Aristotle. No doubt race is just a family immense, branching and prolonged over time; but here, among the superior races, not very distinct from from the point of view of anatomy and physiology, in In general, sociological characteristics play a role predominant role for differentiation. Furthermore, as in the old days among the tribes and peoples, one included individuals admitted by adoption and considered designated as family members, of which they pre- ideas were born and interests embraced, of Even the races we are talking about can sit- miler a number of extraction topics different, whose posterity is linked in the long run, also by some degree of descent, basically

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common ground represented by language, by the way

Aryans, for example, some have rounded heads,
the others the elongated skull; the uniform language
an undeniable result of sufficient common existence
A well-extended period is still the best guarantee.
of the uniformity of ideas and aspirations, given the
well-known effects of physiological heredity. For
those who know, on the other hand, that the facul-
intellectual matters are in an intimate relationship with
the physical qualities of the cerebral organ, that
The soul is merely the brain in action – language,
intellectual and moral habits, in a word
Sociological aptitudes characterize the race
in an equally positive, equally subdued way
rielle and often more precise than the form of the
skull or skin color (1).

I don't mean to say that these "adoptions" are
without drawbacks; for if there is a benefit for the
individuals of inferior variety, it's the opposite
for the others. Let's not forget, in fact, that the idea
racial equality is a chimera, a dream of
metaphysicians of the absolute and which has nothing to do with-
common, with the doctrines of democracy. Equality
What we want is the Eyalité soriale, that is to say-
to say an equality of goods, if not complete, at least

() Cf. A. Regnard: The State. Paris, Derveaux and at
offices of the Socialist Review. Year 93-1885. p. 40 sq.

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sufficient to ensure that equality of rights does not become
not a mystification. Never has socialism-
tifique did not claim to make a goiterous cretin
neither the equal of a reasonable man, nor of a Papuan
the equivalent of a Parisian (1). It is important, at the con-
to treat, to send back to their dear studies the far-
their malicious actors who use these as a pretext
natural and fatal inequalities to deny the principle
of Democracy and that of Social Equality at
civilized nations.

In any case, when these assimilations are
restricted and especially when they concern
individuals belonging to a sufficiently diverse variety
Given this, it is absurd to claim that they do
The race may disappear. It is possible that there are some among us,
for example, remains of the descendants of the Iberians

The first ones were able to adapt, more or less successfully, to our civilization; the others, fortunately the exceptions, are likely, it is true, to prove to be occasionally in the form of some Trogg coming to re-enact before our eyes the scenes of car-Stone Age swimming. But neither the criminals hereditary, neither idiots, nor even simple "Innocents" could not possibly give the idea of a va-human identity or nationality. The character

(1) Cf. G. Deville, in his preface to Karl's Capital Marx. Paris, Oriel, p. 31.

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The essential characteristics of a breed are concentrated in the types which remain quite numerous and quite influential to determine the nature of the mass...When- The fact that this is no longer the case means that the mixture has been pushed far enough to profoundly alter the intimate nature of the superior human variety, originally dominant in the country; that is The time has come for degeneration and Irremediable decadence.

This essential characteristic, perpetuated in the types, is the property of the Race; it was created by it and does not can only be modified in a completely secondary way affected by time and environment (soil and climate). Recent scientific discoveries have ruined,

In this respect, the theories of Buckle and Herder (1).

(1) It is not possible to expound here the theory of the origin of races. Let us simply recall that according to the Darwinian doctrines, that is to say, according to the data of science, the different human varieties that emerged, probably by several pairs, of a transitional form (homo primigenius, Alalus, of Haeckel, anthropopithecus of M. Mortillet), intermediate between the most anthropoid ape and man, were formed by the fact of natural selection especially, and by the secondary influence of the environments to across endless stretches of time. These differentiations-racial divisions took place - let us not forget that, at one

more rudimentary, would not allow him, as the fact
Note A. Wallace, to accommodate his kind of viectses

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Only sociological circumstances can,
by modifying ideas and the brain, producing
serious alterations as is the case with regard to
Look at religion, for example. And see, however—
Damn! After so many and such great disasters, after
centuries of Semitic obscurantism, after the
Middle Ages and despite the Inquisition, the race
Aryan was able to emerge, at least in its types
the most eminent, and find herself at the
Renaissance and, above all, the Revolution.

This does not mean, of course, that the
races persist indefinitely; they are subject
on the contrary to the great law of Evolution and of
transformationism which governs the formation and disappearance
species formation. Only, as with the rest
of living beings, these variations only occur in
the course of considerable periods of time; — to
fewer repeated and widespread crosses, which
is the main cause, in general, of decadence

habits to changes resulting from his stay in
new lands. Among the ancient nomadic peoples,
for example, child mortality exceeded anything we
one can imagine: only those survived whose cons—
The institution was likely to take advantage of the benefits
of the soil and climate and to resist their harmful influences
bles. In fact, Races have their origin in the depths
prehistoric times and are even likely—
ment prior, generally speaking, to the appearance of the
articulate language. (See Büchner, Man According to Science,
translated. Letourneau, p. 170 sq.)

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and the disappearance of superior varieties. From—
On the other hand, it is a law of nature that species
The more perfect, the less durable; the intensity of
the life and splendor of its manifestations superior
providing excessive support for continuity over time.

These preliminary considerations and the refutation

adversaries, finally allow me to formulate this precise conclusion:

Yes, there is a remarkable human family—comparable above all others by the beauty of its forms and the whiteness of the skin, still distinct from the others varieties with more or less white skin, and in part—ticular of the Semites, through language and through the master qualities of the brain. We know it under the name of Aryan Race, or Indo-European (1);

(1) Geography and even general history textbooks too often, those who complain in our country are content with the old and rudimentary subdivision of humankind into black races, yellow and white — to which we sometimes add the “race red.” This “chromatic” classification is insufficient even for the anthropologist, for the naturalist properly said, has no value when it comes to “historical” races “que” or civilized. In the current state of science, these The latter can be categorized under four main groups, and in the following order, starting with the lowest level laughing:

4° The Turanians, also called “Mongols”, according to the the most strongly characterized group, “Ural-Altaic”, according to their place of origin. Despite attacks not

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the Greeks and Romans, the Hindus, the Iranians, the Celts, like the Germans, the Slavs, and the Modern Neo-Latins are diverse branches gents of this illustrious lineage. “For the conform-physical information, as Mr. de Gobineau so aptly put it, There is no doubt: it was the most beautiful breed

Justified, moreover, I prefer the first determination as being the most understanding. I would add that she is not not at all arbitrary; for it derives from the name used by Historians of Iran (Persia) use this term to refer to the region inhabited by their turbulent neighbors. “Feridoun gave to Tour the land of Touran, said Firdousi, and made him master of the land of the Turks and China.” (The Book of Kings, trans. Mobl, vol. I, p. 139.) The Turanians recognize themselves, in generally, with a matte, often yellowish skin tone, the protrusion and spacing of the cheekbones, the flattening of the nose. The skull is usually brachycephalic; the

niennes are agglutinative, that is to say, not knowing not the bending (declinations proper, etc.) they They compensate by sticking together, by agglutinating the roots. to others. Even when physical characteristics or The exterior features are partly erased, as with the Hungarians. (Madgyars) or among present-day Turks, the race, indicated Through history, it is easily recognizable by language. These peoples are subdivided into five main groups; the Samoyeds, Tungus and Manchurians, Finno-Ugric (Finnish, Madgyars, etc.), the Mongols and the Turks or Turco-tartars. (CE Vambéry: Das Türkenvolk, p. 59, 1885.)

There is reason to link the Turanian family to Mongoloids, including Tibetans, Siamese, and Chinese, and mimics the Chinese. The language of these last-

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of which no one had ever heard. The nobility of his features, the vigor and majesty of his stature Their slender build is attested to by testimonies. which, being subsequent to the time when she was Combined, they nonetheless have an irresistible weight. The basic nature of the type remained the same everywhere, and it

niers is monosyllabic; it's like the first degree of agglutination. Tibetan forms the transition between monosyllabic languages and agglutinative languages. We can even, with O. Peschel, draw parallels between the Mongo-The Malays, along with the Polish, and the Americans (Indians) with the Eskimos. I would add that the Dravidians, In Hindustan, they speak agglutinative languages.

Let us recall from a historical perspective that the Huns, belonged to the Ural Altai family. I would also have to return, regarding the civilization of Chaldea, to the Touranian populations.

2. The Libyans: I include under this name the populations of North Africa, populations designated by the authors under the overly varied names of Hamites, Proto-Semites, Dysmites, etc. Their languages are not true-Semitic languages, although they are similar by more than one side. The physical type differs significantly. of the Semite; the nose is not curved, generally; the eyes are deeply almond-shaped, the cheekbones slightly prominent yours, the full lips but not turned back like those Black people. Besides the ancient Egyptians, including the fellahs

family includes the Libyans proper, described under This name comes from Herodotus, who distinguishes them as Garamantes. Nasamones, etc. These Libyans were known in part, by the Romans, under the names of Numidians and Moors; more

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It is hardly debatable that the strain which, even degenerated-born of its primal beauty, provided types like those of present-day Kashmiri, like those whose representation has been depicted under the first successors of Cyrus, finally that the men whose physical appearance inspired the

Later still, the Arabs gave them the name Berbers. Currently, they are called Kabyles, Tuaregs, etc., and they- They themselves boast of the titles of Amazigh and Imoshag. that is to say, hibernating men.

8. The Semites (Jews, Arabs, etc.)

4. The Aryans, or Indo-Europeans. I will simply note Here is the place of these latter families, who are the subject of a A more in-depth study can be found in the following pages.

Finally, to cut short the objections of historians of a meeting who, having vaguely heard of the Moulin-Quignon jawbone and Neanderthal skull deny the current reality of the Aryan race under the pretext of its absorption by the "natives", by the man of the Stone Age, I will repeat that our civilization does not pro- in no way comes from the "Troglydites". These races of the Those early times have left no other traces among us that the wretched criminals born or hereditary, among whose sad effects we can see today of such a deplorable atavism.

But the same cannot be said of the populations that we could be called protohistoric, having lived in the age of recent or Neolithic stone, the age of polished tools and lake dwellings. Neolithic man - what 'whatever its origin, - brown and small size, still reappears today in his descendants, in Spain, in Wales, in Ireland, in the

sculptors of the Pythian Apollo and the Venus of Milo, formed the most beautiful species whose sight could have gladdened the stars and the earth.

"The color of the Aryans was white and pink; such appeared the most ancient Greeks and the Persians; such were also the primitive Hindus. Among the hair and beard colors, the blond was dominant, and we cannot forget the predilection that the Greeks bore him; they did not figure—Their noblest deities would not do otherwise. All the critics saw in this whim of an era when blond hair had become rare in Athens and on the banks of the Eurotas, a to remember the primitive ages of the Hellenic race nique (1) ».

Southern France, etc. This primitive population was identified by Professor Davkins (Early man in Britain, 1880), with the Iberians. The Ligurians of Southern Gaul and Northern Italy, the Welsh catfish, so well described by Tacitus (Agricola XI), would belong to the same ethnic group, to which we would even include the Etruscans, at least in part. The Basques would be the survivors, more or less pure. I would add that we admit still the presence of a Finnish, Turanian element, on several points in Europe, before the arrival of the Aryans. There are certainly many points that remain unclear; but there it is necessary to take into account this "anaryian" element in the history of civilization, and its often significant influence unfortunate.

(1) De Gobineau: On the Unequal Nature of Human Races. 2nd ed.,

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But the Aryan race is not only the more beautiful and more vigorous — qualities which are also virtues, aretai, in the Greek sense, in true meaning of the word: it surpasses all others others, as we shall see, by their abilities Sociological, through the properties of the brain. "It alone possesses the notion of justice, the feeling of Liberty, the conception of Beauty (1)".

on unshakeable foundations the concept of justice
tice? Who then formulated this eternal axiom, that
It took us two thousand years to rediscover, "The
The right must be the same for all, – to orthon
Lepteon Isôs – who then, if not this Greek Aryan,
the incomparable Aristotle (2)? And isn't that the
Revolution which, since antiquity, has made the first
not towards the realization of this principle really
Immortal? Mr. Renan is free to worship whatever he wants.
had burned and to inform us that she had been

1884. Volume 2, pages 363–74. Once again, this is about
"Types." No doubt, today as in the past,
Besides Achilles and Helen, there is Thersites, with all the
intermediaries. Similarly, from a sociological point of view, it
There is a chasm between the Spartan and the Ionian, that true Greek:
I will have to come back to these differences and to the
causes that can produce them.

(4) Jewish France. Vol. I, page 6,
(2) Politics. III, page 7.

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prepared by the Jews; these things can be
good things to say in a synagogue, in a
Assembly of Beni-Israel: They cannot stand
the examination. As for Socialism – I mean the
Scientific socialism with its application according to
the formula of collectivism – no one will deny
that it is not a Franco-German creation,
that is to say Aryan in the full force of the term(1).

And besides, every scientific conception, every
Doesn't true science also come to us from this?
immortal elite of the race, which gave its name to
Hellas? Pythagoras, Archimedes, Aristotle, Hippo-
crate, not to mention the others, are enough for us
to remember that we still owe this to Greece
invaluable service, the institution of all
sciences on unshakeable foundations and according to
coordinated principles, from Mathematics
all the way to Biology, via Physics.
The Arabs, in the dark ages, us
have passed on some of these treasures,
showing more than one time skillful commentators;

(1) It would be futile to object to Karl's Israelite origin Marx and de Lassalle. The argument would not be serious, these masters having specifically abandoned Judaism in what constitutes its essential characteristic – the Capitalist mode of exploitation and religion. No doubt. that two centuries earlier the synagogue had not acted on their with regard to Spinoza, whom she excommunicated and attempted to have someone assassinated.

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They were nothing more than that. They could very well have, for example, to give a name to Algebra; but it is to Dio-phantom that we owe the discovery to.

As for the concept of Beauty,
Is it necessary to mention the inimitable masterpieces?
tables of Greek sculpture and painting
the Renaissance, and, in the literary field, the
prodigious geniuses who, since the time of epics
from India and Ionia to the present day, have made
to stir the heart of man by singing his glory
with its pains and its hopes? What is it,
Moreover, what is Time in history?
that the place in relation to Race? Isn't it obvious-
teeth that Orestes and Hamlet, Lady Macbeth and Cly-
Did the Temnestre come from identical brains? Yes.
Aeschylus and Shakespeare, Phidias and Raphael,
like Lucretius and Diderot, like Goethe are
well descended from the same blood, the same race, of which
Humanity can rightly say: "That one
is my beloved daughter, on whom all
. my hopes).

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CHAPTER II

THE RELIGION OF THE ARYANS

The cradle of our ancestors. – Migration of the rains
branches of the Arvenne family.– Des Relisions en

General.– Religious sentiment among animals.– The

Fetishism. – Polytheism, superior to Monotheism. – Mr. Max Müller and the origins of Mythology. – The Rigveda. – The Aryan deities. – Origin of priests among the Hindus. – Rishis and Brahmins. – The doctrine of the Immortality of the soul; that of a Uric God, and the practice of human sacrifice are foreign to the pure Aryan religion. – The Druids, Artemis of Tauris and Semitism. – Lucretius and Leconte de Lisle. – The Twilight of the Gods.

"We live by light, and our legitimate Ancestor, it is the people of light, the Aryans, which, on one side towards India, on the other towards Persia, Greece and Rome, in ideas, languages, the arts, the gods, have left their brilliant mark as from a long escape of stars. Happy genius, fruitful, undiminished by anything. He still guides the world in the light of its Milky Way (1)".

What was the starting point, the cradle of the race? Bright? Most likely Bactria.

(4) Michelet, The Bible of Humanity, p. 25.

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"This famous region, present-day Balkh," says Pictet, has always been considered the most beautiful jewel of the Iranian empire. Located between the 33rd and 30th degree of north latitude, extending between the Hindu Kush to the south, Bulkharia to the north, Beluttag to the east and the territory of Merv and Herat to the west, it presents a very large surface area. It is watered and all the varieties of climate that belong to it are found in temperate regions. The powerful Oxus river separated it from Sogdiana, and by numerous tributary streams that crossed it

descending from the Hindu Kush they carried the iron-utility within its valleys; hence, abundance and variety of its productions, already attested by the ancient authors (1)".

The cradle of our ancestors was therefore not, as one sometimes imagines, a plateau

recent, renewed natives from Latham, for the
to be located in Europe, and especially in Scandinavia.

(i) Pictet: Indo-European Origins, vol. I. p. 39. 2nd ed.
1887. cf. Strabo, XI, p. 516, ed. Casaubon.— "The Bac-
Triana, says Quintus Curtius, is a very varied country in its
nature. In some places, trees abound and the
The vine produces fruit remarkable for its size and
their gentleness. Numerous springs water the soil
fertile. Where the climate is favorable, wheat is sown;

Elsewhere, the country provides pastureland for livestock.
(Quint.-Curt. vir. 4.) "

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In fact, not a single argument was presented.
serious to refute the general theory-
. finally accepted. "It seemed appropriate, in these
in recent years, says an authoritative scholar, of
to bring back to Europe the home of the Indo-Germans
before their separation. I admit that the conclusions
that we thought we could derive based on the lin-
Guistics and research relating to time
prehistoric people seem to lack a foundation and
"did not affect me in any way." (1)

We will therefore admit, along with the vast majority
scholars, that this portion of Central Asia
later known as Bactria was the
The original homeland of the Aryans. This name must be given to them.
preserved, in preference to the designations of
Indo-Germanic or Indo-European peoples,

(1) P. von Bradke: Dyaus Asura, etc. Halle, 1835. The author
refers especially to O. Schrader's book: Sprachver-
gleichung und Urgeschichte, Iëna 1883. See above
a critique of Penka's Origines ariaræ, which pronounces
also for its European origin. Mr. Sayce, in the preface
from its 2nd edition of Introduction to the Simplicity of Language,
adopts this opinion, while reprinting in the body of
The book, the passages that condemn it! I've said enough.
of this eminent orientalist, not to dwell on it further
And it wasn't me, by the way, who first said that about him
"that he has a marked tendency to adopt a hypothesis"
for the sole reason that it is the last one issued." (The

Ujfalvy, The Cradle of the Aryans, 1884.)

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implying that both parties were partly responsible for the error. It is moreover, the one they gave themselves, as can easily be seen among the Persians and among the Hindus, who remained in Asia, not far from the original seat of the race. Whatever the primitive meaning of the word *ärya* (1), it is frequently found in ancient literature from India and Iran (Persia). "The Iranian of the inscriptions door *Ariya*, which is also the form *mâghadi* or *prâkriti*, that is to say popular, from the word in India. The inscription at Nach-i-Rustam quotes Darius's words: "*Parça, parçahyä puthra, Ariya ariya cithra*, – Persian son "of Persia, an Aryan of Aryan race." (2)

The primitive Aryans, speaking the same language and recognizing themselves as members of a single community, inhabited for centuries their fertile *cohtrée*, until the moment they arrived at to constitute a considerable nation. At one time which must date back at least 3,000 years, before the vulgar era, a vast movement of emigration occurred in this mass, which had become too numerous–

(1) Generally speaking, and most certainly in the In Sanskrit literature of later periods, *erya* means man of good family, noble, honorable (Benfey, Bopp) etc.); others, like Grassmann, derive it from *art* (devoted) and take it in the sense of "faithful, sincere".

(2) Schæbel: Research on the First Religion of the Race Indo-Iranian, Paris, 1874, p. 7.

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breuse, or pressed by turbulent tribes from Touran. The tribes that left first, They went, under the name of Celts, to populate Spain, Great Britain and Gaul; others came in Italy, founding the city of seven hills, origin and center of Roman grandeur, while the

tons, Deutsch}, and the Slavs with the Lettes settled in the lands they occupy even today. Besides these five main branches—primary, to which the West owes its civilization, Two others should be mentioned, the Iranians (1) or Persians, and the Hindus, who remained in — Asia: the first ones remained focused initially on the high plateau of Pamir; the Hindus crossing the passes of the Hindu Kush, established themselves in the "land of five rivers" (Punjab) to expand from there, little by little, into the Ganges basin. I have summarized the physical characteristics above. of the Aryan race, tall, with a rosy complexion and the blonde hair, like that of the Venus de Milo and the Apollo Belvedere remain the types accomplished, and of a beauty that will never be surpassed past. Among the sociological characteristics, one must to speak, first and foremost, of Religion, which plays a fatal role playing such a large role in the history of all peoples, while at the same time leaving the best

(1) or Eranians, according to the ancient pronunciation.

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to appear, in the very nature of its elements, the aptitudes and tendencies of each of them. Here again, I will open a parenthesis; I ask for My apologies to the reader, but since in a studies like this one examine all the factors of development Social factors need to be analyzed, it seems It is essential to recall the ideas on occasion general or abstract without which it would be It is impossible to properly assess the facts. concrete.

The reason for the existence of religions, I have written elsewhere, is not only in disordered need of the ideal, but also and primarily, to em—to bend Molière's beautiful expression, in this "desire for clarity in everything" that one finds at the bottom of the the heart of man. Religious systems satisfy, In general, they address this need and provide an explanation. tion of the Universe {1}. It is, I suppose, by se placing oneself at a similar point of view, but in moving away from the exact meaning, which Mr. Guyau has one could say of religion that it is the science born—health (2); for, in truth, if it holds — very poorly

civilizations, it is, from the very beginning, the the most irreconcilable enemy and constitutes the most a major obstacle to its development. Whatever the case may be
ER –

(1) A. Regnard; Atheism, London, Year 86–1878, p. 7.

(2) Guyau: The Irreligion of the Future, Paris, 1887, p. 52.

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So, cosmogonic theories only come in second order and later, and by this we must understand the A word from Religion, taken in general and in its meaning proper (1): the set of relationships that connect man with so-called natural powers.

Materialist Philosophy no longer loses its It is time today to fight the ancient "proof" drawn by spiritualists from the consent of the united Versal of men in favor of the religious idea.

She readily admits it, and even demonstrates the universality of this idea, a fatal product of the mind human in its childhood. Yes, Religion is certainly universal, meaning here not not a coordinated set of dogmas and rites, but indeed, to use the scholar's expression E. Tylor, the minimum of religious sentiment.

Only the author, in his remarkable work, defines this minimum as "belief in beings" intangibles" (2) (animism); I believe there are

(4) Let us derive religio from religere with Cicero, or dereligare with Lactantius, it is always a divinity, of a supernatural power in its relations with man. It is only by diverting the word from its true meaning, as we understand it today, in certain in this case, as a synonym for common faith and center of ral-connection, outside of any spiritualist or deist idea. Cf. Cicero, From Nat. Deor., 11, 28, and Lactantius, Div. Inst. 1v, 28.

(2) E. B Tylor: Primitive culture, London, 1871, tom. 1 p. 383.

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one degree prior to that one and the mini-
The question of religion seems to me to consist in "the
belief in superior and all-powerful beings
"sants" (1). The fear, the feeling that man
a of its dependence in the face of Nature are the
The primary motives for this belief are respect,
Then hope, sometimes love, gratitude,
Then things get complicated.

If it is true that man is the result
improved from previous animal species,
some trace of religious sentiment in its early stages
This degree must be found in his predecessors.
the most gifted. "We recognize some
something analogous (to this feeling), said Darwin,
in the profound love of a dog for its master,
accompanied by perfect submission, out of fear
and perhaps other emotions" (2). And in truth,
Is there no complete analogy between the faithful and
dragging himself on his knees in front of his idol or his
The Blessed Sacrament and the guilty dog, crawling at
his master's foot awaiting correction
deserved, which he clearly hopes to avoid by
His repentant attitude? It is quite right to say so.
to say: the master is a God to his dog (3).

(1) Afheism, p. 60. |

(2) Darwin, The descent of man, 4th ed. 1877, p. 96,

(3) Atheism, p. 61, Cf. Braubach, Religion, Moral
und Philosophie der Darwinischen Artlehre, 1869.

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In this first degree of Religion, man
primitive, closest to animality, adores
objects, stones, trees, animals, stars
etc., which he considers to be analogous beings
to him, but without animating them by a principle
distinct (animism) or personify them in any way
way (anthropomorphism). It's the religious idea
in all its deplorable simplicity, – the feeling
of fear and dependence – a feeling that
can only become more pronounced as
Reason, gradually awakening, allows the individual
to better appreciate the terrible power of the phe–

means of protecting oneself from it. Such must have been, according to for me, this primitive religion of pre- humanity historical, including present-day savage peoples As the learned C. P. Tiele so aptly put it, cannot- The wind can offer us nothing but ruins (1). We can to designate this first term of the religious evolution gious under the name of Primitive Naturalism, the The word "Fetishism" seems to me to require to be definitively abandoned, due to the confusion of disparate ideas that it represents today (2).

(3) CP Tiele, *Manual of the History of Religions*, trans. Maurice Vernes. Paris, 1885, p. 16.- Cf. A. Lang, art. Mythology, in *Encycl. Britannica*, tom. XVII, 1884.

(2) "Once again I call by that name (Fetishism)

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This minimum of religious feeling, this pre- The first degree of Religion is followed by a second, the Tylor's first, which he refers to as Animism. This is the belief in imma- beings terial, to the spirits, understanding here not the quintessential abstraction of the spiritualists, but a? extremely tenuous substance, different yet coarse material, and which would give To all bodies, life and movement. Like the respiration, - breath, - is the characteristic the most striking of life, like the moment of

said de Brosses, any religion whose object is the worship of "Animals or inanimate terrestrial objects" (From the *Cult of fetish gods*, or parallel to the ancient religion of Egypt with the current Religion of Nigritia. Paris, 1760, p. 61). But in this remarkable work, de Brosses describes in at the same time the religion of the blacks and that of the ancients Egyptians, and encompasses under the same title not only the Primitive naturalism, as I have just indicated, but again what Tylor so happily specified under the name of Animism, and in general, all degrees of Religion prior to Polytheism proper. In this respect, the Cumtist theory, which generalizes even further, if is possible, the meaning of the word Fetishism, is no longer at current of science. Here now is Mr. Itéville, who

they understand it differently. It is therefore better, in the description of the phases of religious evolution, renounce to such a vague term, lending itself to such wide interpretations various, and limit its use to the designation of certain well-defined facts.

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Its definitive elimination is that of death;
It is not surprising that, at first glance, this was seen as the principle of existence (1).

In this very simple way and without any revelation-lation, primitive man gradually managed to throw the foundations of the theory that was to take place between the hands of priests of such gigantic proportions.
"Since we are not surprised," said de Brosses, "by seeing children not raise their minds higher than their dolls, believing them to be animated and acting in Consequently, why should we be surprised to see... peoples who spend their lives in a continual

It doesn't matter, moreover, that the root of the word feitiço is fatum or factitius. This means enchantment, spell, Similarly, feiticeiro means sorcerer, and it is in this sense that the Portuguese sailors applied the word with full accuracy to the objects considered by the negroes as endowed with magical power. "Fetishism" considered at This point of view, which is the true one, therefore stems from both Animism and Shamanism; it is only a partial case-culinary arts of one or the other, or better yet, of both together, constituting, moreover, only a fact of order Secondary, from the point of view of classification. (See the Tiele's embarrassed explanations on this subject, loc. cit. p. 17 sq.)

(1) This is how the principle of life is designated in all languages by a word that immediately detects its origin; wang among Western Australians, nephesch In Hebrew, dfman and prana; in Sanskrit, psyche and pneuma Among the Greeks, anima and spiritus, and among the Latins, mean breath, soul and spirit all at once.

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childhood, and who are always four years old, reasoning

nent (1)? This trend was further increased by the effect of dreams: the primitive man who, having Having lost a relative or friend, I saw them in a dream. Some time later, he imagined himself, like the savage of today, to have been visited by "the shadow", the "breath" or the "spirit" of the deceased. This also contributed to the state- the rise of ancestor worship; but it is false to claim with Herbert Spencer that there alone- where the origin of the religious idea lies.

Some characteristic features of the first two degrees of religious evolution, can be to find, let us not forget, in the post- phases These complications, which they often make more complicated, are thus that, without even mentioning the Christmas Tree (2), we recognize- traces of the ancient veneration for trees. Similarly, Ancestor worship continued, albeit in a purified form. among the Greeks, and especially among the Romans.

Animism is succeeded by a third degree which forms the transition between the previous one on the one hand, and the more refined religious forms, the Mono- Theism and Polytheism, on the other hand. That's the

(1) De Brosses, loc. cit. p. 185

(2) Christmas tree. This custom, of Germanic origin, it was only introduced into England at a fairly early time recent, during the reign of George IV.

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religion of the people of the Turanian family and It can be characterized under the name Poydémónism or shamanism (1). It consists in widespread belief in spirits: all the things of heaven and earth are endowed with their good or bad genies, subject to the control of priests and magicians. In my study on Atheism, I included here not only the religious group of modern Ural-Altaic peoples, but still the ancient cult of the Chinese, these proto-Turanians, and the ancient religion of Chaldea. These conclusions, also indicated by Max Müller, were recently adopted by the learned professor- Sister of Leiden, CP Tiele, who brings in

While the Turanians stopped at Polydemonics, the Semites arrived at the Mono-Theism. As a result of a preconceived idea but radically false, and in the face of which the succession of historical events appears as a bloody protest, they persisted in to consider this religious form as superior laughter at Polytheism proper. Such a

(4) Shaman or better (for our pronunciation) Shaman, the name by which the Samoyeds refer to their priests or magicians, who claim the power to evoke the spirits.

(2) See his interesting article "Religions" in the volume XX of the Encyclop. Britannica. London, 1886.

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interpretation, natural on the part of a Jew, of a Muslim or Christian, could we sur- to rightfully take from a philosopher like Auguste Comte, if we did not know to what extent point c2: great man allowed himself to be led astray by the neo-Catholic theories of his time. For me, I have always held the opposite view; the religion of Torquemada and St-Labre seem to me a sad progress on that of Hesiod and the Homerides, and I can only curse the day when, abandoning the The brilliant gods of the Aryans for the Jew of Golgotha, our Roman ancestors substituted for the worship of Nature and Beauty, that of Ugliness and of Death. Monotheism is strength brute force and despotism deified; that is servitude religious and political in its most degrading, and without hope of salvation.

That's why I place it at the top of the scale, and far above Monotheism, Polytheism anthropomorphic of the Aryan race. Here, everything is God, and therefore the moment is not far where nothing will be. "The design of the mul- "Typicality in the Universe," as Mr. Renan so aptly put it, This is polytheism among childlike peoples; this is science among peoples who have reached maturity." (1)

In summary, all men started by primitive Naturalism and Animism; but

(1) History of Semitic languages, p. 9.

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while some savage tribes are still in this last form, the Touranians are raised in Polydemonics and have remained there, in the event that their religion has not been supplanted by some cult originating from a foreign race (Islam among the Turks, Buddhism among the Chinese). (1) On the other hand, the Semites have spent very easily from the complicated Animism of a Polyde-rudimentary monism to Monotheism, while

(1) The diagram of the evolution of reli-

gious in its broad outlines:
Polytheism

(Aryans)

Monotheism
(Sethites)
Complete Polydemonism
(Turanians)

Animism (with Poly-rudimentary demonism)

Primitive naturalism

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that the Aryans came from the same starting point to Polytheism. Such is the religious form characteristic of this latter race and of which I need now give a quick idea.

"If I were asked," said Mr. Max Müller, "what is the discovery of the 19th century that I consider as the most important from the point of view of

the following line:

"The Sanskrit Dyaush-Pitar = the Greek Dzeus
pater = the Latin Jupiter = the Old Norse Tyr.

"Consider what this equation implies! This:"
that not only, our ancestors and those of Homer
and Cicero spoke the same language as the
Hindus – a discovery which, incredible as it may be
as it appeared at first glance, does not surprise per-
souds – but it still implies and proves
that they had the same faith and worshipped for a
at the same time under an exact name
the same, and meaning "Heaven Father"...And if we
do we want to realize this completely?
as much as possible of the uninterrupted continuity, in
language, thought, and even the words of the principals
to the main Aryan nations, it suffices for us to throw
a look at the role of the accent in the series
next:

Sanskrit Greek
Nomin. Dryaus Dzeus
Gen. Divas Diôs

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Locat. Divi Dii
ACCUSED. Divam Dia
Voc. Dyaùs Dzeù

"This proves to us that in an era where the
Greeks had become so Greek that they suspected
People knew of India's existence at the pool.
The Athenians emphasized oblique cases
of Dzeus, exactly on the same syllable as Îles
Brahmins in Benares; with this difference that
The Brahmins knew why, while the
The Athenians were unaware of the reason (1) » And more
far away: "When we can show that the name
Sanskrit for dawn Ushas, is the same as the
Greek Es: that the Sanskrit word for night, Ni,
is just a variety, based on the same principle as Nyxet Nox
(Noc-tis), that Dyaus is Deus and Agni, Ignis,
What else have we learned? First, we have
irrefutable proof that all these names existed
before the separation of the Aryans; secondly,
we therefore know that whatever the character

at a later time, their initial design must agree with their etymology; in third place, that everything that is reported about them in the form of story or legend and which is found in the

(1) Max Müller: The lesson of Jupiter in the Nineteenth Century; October 1885 issue.

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Mythology from different countries must have existed. before the final dispersal of the family Aryan »

These are undeniable truths, and there is only just to acknowledge Mr. Max's share Müller in their discovery and popularization. Does it now follow that the process of the The formation of myths and religious ideas was completely different among the Aryans from this that we have observed so far, and that the Polytheistic mythology, or a simple creation misinterpreted language, or as the emi-Oxford professor: "a disease of lan-" "Pledge"? "That's a false and disastrous theory." exclaims Mr. Émile Burnouf, for it reduces science

religions to a simple application of philosophy "Sophie, the materialist."

Much to the chagrin of the author of "The Science of religions", Materialist Philosophy sees more higher and further. She first acknowledges the role of truth contained in Max Müller's theory. is perfectly certain that the names thus formed, Dyaus, the bright sky, Agni, the fire, etc., were gradually diverted from their original meaning and ended by designating distinct personalities by virtue of the undeniable action exerted by words on ideas. There is also no doubt that a great Many myths have not developed from this In a way, and I believe very well for my part, that the fable

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of Endymion and Selene, for example, represents the appearance of the moon opposite the setting sun, just like the pursuit of Daphne by Phaebus is in principle only the disappearance (1) of dawn in the presence of the rising sun. But it is impossible to give an account of all the Myths of antiquity. MG Cox, applying with Max Müller's theories were overly enthusiastic. has graced us with two compact volumes where

(1) Moreover, Mr. Émile's attitude is difficult to understand. Burnouf's stance towards Mr. Max Müller, when one knows the latter's recantation regarding the feeling of the divine or of infinity, placed by him – out of respect for the School and The Church – the source of all religious concepts. Mr. Salomon Reinach, too, makes sure to take his precautions. "This point cannot be overemphasized," he said. he, that religious sentiment preceded all forms religious, which are merely more or less translations of them less crude, more or less anthropomorphic, and that any theory which fails to account for this feeling ment, nc could not claim, without scandal, to explain the The genesis of religions. For us, the feeling of the divine It is neither fear, nor astonishment, nor ignorance: it is the product and as the result of two factors, the The feeling of our imperfection (!) which comes from the consciousness, and the idea of supreme perfection, imprinted in our minds through the memory of what we have lost and the premonition of what we must achieve– dre(!!) » {Manual of Classical Philology, 1380, p. 344.) He doesn't It took a Jew to find this "without scandal," which seems to be the ultimate in academic orthodoxy and Spiritual platitude.

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the Iliad and the Odyssey, the Argonautica and the Nicbelungen and I don't know what else, are pre-felt as the image of the perpetual struggle between Day and Night, Spring and Winter, the Light and Darkness(1). This is a manifest abuse-festival, which has since been renewed, that one should It's good to quote sometimes.

The truth is that the influence of language is widely accepted, the need to do of the Gods, that is to say, here to personify the forces of Nature, s2 gave a career among the Aryans

the creation of the most luxuriant mythology, the more harmonious and at the same time the most The most kindly human being who ever lived. Arvens made the gods in their own image, good, generous rich and beautiful; their religion is essentially theanthropic, according to Tiele's expression and the gods appear there as fathers, brothers, companions gnons, – against the theocratic religion of the Hebrews, in which they see themselves compared to their singular and fierce divinity, as slaves in the hand of a master and a tyrant (2).

It is through the Rigveda that we can to get an idea of the primitive religion of the Aryans.

(9 G. Cox: The Mythology of the Aryan Nations.

(2) Cf. Tiele, Eneyclop. Brit., loc. cit.

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The hymns that make up C2 Recueil have been improvised and praised by the Hindus in their march towards the southeast, when after separating of their fellow bears, they were heading towards the Punjab first, then to reach the basin of the Ganges. The date of their composition was fixed around the year 19 BC. But, Naturally, this ancient origin has been contested. those concerned always tend to present themselves as those of, prior to any other tradition Iebrous. "However," says the learned author of the Gazetteer of India, the antiquity of the Rigveda, well which is difficult to specify, is abundantly established. The first hymns show us the Aryans on the northwestern borders of India, at time to set off on their long travel. Prior to the Greek embassy Megasthenes, towards the end of the 15th century BC vulgar, they had extended their influence to the Lower Bengal Delta (1).

The Rigveda is certainly the document older than we possessed on civilization primitive, not only of the Hindus but also of our entire race: it is to him that we must resorting, as Bradke so aptly puts it, to all the

born

() W. Hunter: art. India in the Encyclop. Britan. tom. XII; 1881; from the same: The Imperial gazetteer of India. Tome IV, 1831.

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times when we want to shed light on the origins of the Indo-Germanic language and culture niques (1) This collection is much closer of Aryan origins than the Avesta,—that does not no doubt — and even that the Homeric epics—that, although in the latter, religion appear in its primitive and natural aspect, that is to say, not modified by speculation priests or metaphysicians. What we find there Let us discern very clearly, it is first and foremost the adoration of the sky considered in its luminous aspect, Jyaus, from the root di (div, to shine; compare deva, Adili, Dine, Pan:dior, Dyonisos, Dianus (janus), Dianv, Juno).

The term in use dates from this primitive period. from among the various Aryan nations for designating the entity "God": Sanskrit Deva, Iranian dueva, Latin Deus, Lithuanian Dewas, old Norso livar, and perhaps the Greek Theos. Next to Dyaus, also called Dyaus pitar (the sky father), who produces rain and life-giving springs, finds Prithnvi, the "earth goddess", the alma mater who bears on her breast the immense weight of mountains and from its powerful womb springs forth "These thick trees" (2). Then, Varouna, the sky considered as the vault of the world { Var, cover:

(1) Bradke, loc. cit. r. 1.

(2) Rigveda, V. 84.

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compare the Greek Ouranos); Muūra, the daytime sky, hot and bright; Parjanaya, the God of Thunder. All these deities belong to the religion Vicilla Aryan, prior to the dispersion; we find them found in other branches of the family

sales: because it is not always easy to do the part, for these, between what belongs to the past and what should be attributed to a more rapid evolution recent. Among the deities more specifically Among the Vedic peoples, Indra, who from the middle, must be mentioned above, must be mentioned. The air pours down beneficial rains; Vayou the god of the wind; Sourya the sun, the dazzling one, also called Adilya, as son of Awiti (originally the goddess of twilight); Soma, the god of the sacrificial drink, and Vishnu, that of the solar disk, which was later to be, by the Brahmanism, to place oneself in the foreground (1).

(1) Tiele, Manual of Religions, p. 149. – The meme: art. India, loc. cit. – A. Lefèvre, Religion and Comparative Mythology. 18:8.– Review of the History of Religions 1880–87. passim.– There has an excellent German translation of the Rigveda by H. Grassmann: *lg veda uebersetzt etc.* volume I–IV. Leipzig, 1816–1877.

We can only indicate here the elements of the religion Aryan considered in its most general features, and as much as possible in the cradle of the rare species. These elements are found, as we know, among the Greeks and the Romans, the Germanic, Slavic, and Celtic peoples: although more difficult to discern in the latter due to the inve–

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For centuries, from Bactria to the Indus,
Then at the Ganges, the Aryans went off in chan–
So many gods. And what songs, beside them.
from which the bitter poems pale miserably
Biblical! And how many earlier than those! There you have it.
For nearly four thousand years, the ancestors of our
The race celebrated these friendly deities, and the only ones
helpful, the truly living forces of
eternal Nature, in verses that are second to none
not to those of the Homerides; nearly four thousand
years that in their naive enthusiasm, they shouted
to the goddess of the dawning day:

O Morning Redness, wise and powerful Dawn,
Splendid, and something we always want to invoke,
Rich in wealth, full of years, and yet still young,
You who give us everything, you come at the appointed time!
Immortal! Let a cloudless morning shine forth.

With your chariot of fire, awaken our accents;
Guide these proud horses, your splendid team,
Your horses, golden in color, resplendent in the distance;
O redness of the morning, torch of all beings,
You rise again, O light of the Gods!

Shining brightly for us as it did for our ancestors,
Lead your steps towards us in the radiant furrow. (1)

rapid sion of Christianity and also, I believe, by the fact of contact and more pPSIoneE mixing with the Iberians and others.

(1) Fragment of a hymn to the Dawn. *Mig Veda*, III 6. See the German translation by Grassmann, vol. LI, p. 104 (loc. cit) and the English version of Keary (*Outlines of primitive belief*).

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Thus sang the Rischis, those rhapsodes, improvising or reciting the hymns entrusted to the memory of successive generations. The castes, in the recent sense of the word, were then unknown; despite the authors' self-serving claims Christians, there were no priests; each father family in their home. Chiefs, often elected, were to the tribe what The father was for the family. The woman occupied an important situation: the marriage was considered reserved as sacred; the bride and the wife, both heads of the household (*Dampati*) offered together. The widows did not burn themselves with prayers to the gods. not on their husbands' pyres: Here passage diverted from its meaning by the Brahmins for justify such a custom, developed later- rement, means the exact opposite (1).

Such was the primitive Aryan: such we find him again in Greece, with a few modifications. The regime castes, unknown in their essence, whatever one could have said to the other Indo-Germanic nations, originated in India due to circumstances incidental remarks, completely unrelated to the

imposed it, and fortunately so, because of

(1) "Rise up, woman," says the sacred text; "return to the world of life, come to us! You have faithfully fulfilled your duties as a wife." (W. Hunter, art India. loc. cit.).

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the presence of these lower-order peoples, the Dravidians and Kolarians, whose blood flowed Without this precaution, the rabble would have infected from the outset At the beginning, the Aryan genius, dried up at its source. Michelet, with his admirable intuition, he grasped the in fact, in one of his finest books, too little reread today: "The resistance of the Aryans, it says— He, such a high victory of the spirit, is one of the most great moral events that have taken place on the land. They found their salvation in the barrier castes (1).

As for the origin of the priests or Brahmins, it's easy to see that. Writing was unknown, and hymns as well as The words of the sacrifice were transmitted orally. From father to son, in the families of Rishis. Little to few, some of them hereditary owners of the liturgy — if one can use that word — were chosen to lead the great sacrifices of tribe; the name of the prayer being Brahma, they called Brahmins and soon we heard celebrations their power in the Rigveda. "This king before He who walks, the priest, he alone remains steadfast.

(1) Michelet: The Bible of Ifumania, page 40. "Remark— Let us say here, says Schœbe! (loc. cit.), that the word varna, color, which later took on the meaning of caste, received it because of a different color than the Aryaset and the Aboriginal people. In the hymns, we can already see the definitive use of the The word: it takes on the meaning of race or tribe.

5)

prostrates himself before him. The king who enriches the priest,
 "He will be victorious and the gods will protect him."
 Thus we see the beginning, under the influence of
 Brahmins, now organized into an order then-
 health and hoarding, the sad evolution destiny
 to gradually transform religion in its natural state
 realistic and luminous depiction of the primitive Aryans (1). From
 At that time, some rhapsodes were not mistaken
 not, and the famous hymn has often been cited, – pre-
 the first protest of the Free Thought movement at its
 dawn, – in which the poet mocks these
 first priests: "a After remaining in the af-
 doing for a year, like Brah-
 Frogs, who grant a wish, are like spirits.
 They began to croak, excited by the abundant
 rains from the sky" (2) etc. "11 there is an abyss, he said
 excellently Mr. Talboys Wheeler comparing the
 There is a chasm between the Rishis and the Brahmins.
 the joyful singers who poured out their souls
 in sincere and manly prayers to the Vedic deities
 for the material prosperity of this world, and the
 sad breed of priests, who proclaimed the principle
 of asceticism and transmigration in view
 of a future life (3)".

(1) See my study on Afheism, p. 76 sq.

(2) Max Müller: History of Sanskrit Literature, p. 494.

(3) T. Wheeler: Illstory of India, volume IT. p, 434.

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The truth is that the dogma of Immortality
 the soul, which has only ever created unhappy people and
 dupes, much to the chagrin of the literary figures who declare-
 against the so-called pessimism of the material-
 Religiousists and Polytheistic Religions – the truth
 is that this dogma, foreign to these religions, has
 never acquired consistency and precision except in
 Monotheistic peoples; faith in one God,
 "rewarding and vengeful" is the indisputable postulate.
 conceivable, the sine qua non condition of belief
 to the reality of personal existence after the
 death (1). The tributes paid to the Pitris, or
 spirits of deceased ancestors, were not among the
 Hindus of Vedic times, as among the
 Greeks and Romans, a mere memory of the cult
 primitive ancestors in the period of Animism.

is just as vague as that of hell in the
Homeric poems, and the last word of the
Aryan wisdom on this sinister joke of
the future life and the "happiness of the chosen," that is the
sorrowful words of the ghost of Achilles, evoked by
Ulysses in the meadow of Asphodels: "I would like
better till the land, mercenary servant of the

(1) I will have to come back to this question, to the influence
of spiritualist philosophy, on the one hand, and on the other, on
the origin and development of this dogma among the
Hebrews.

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It is more wretched for men to reign over
all the dead who are no more (1). »

It is true that the same fanatics, determined to
to find everywhere the dogma of immortality
the soul, also discovered Monotheism in
The Aryan nations! For them, Jupiter is the
Supreme God, and as the "one God"; in
India is Indra according to some, Agni according to others
others; among the Germans, Odin and so on (2).
Mr. Max Müller once remarked that in the
In the hymns of the Rigveda, a god is often invoked.
as the not only supreme God, but
unique, abstracting from others, of which he is
it attributes all the qualities and even the names.
Very inappropriately, and without any regard for the apho-
rise: entia non sunt multiplicanda, he lives there

(1) Odyssey, XI, 488. Which did not prevent those concerned
to cite this passage to prove that the author and his
contemporaries were familiar with the dogma of immortality
the soul, in the supposedly moral sense in which it is taken today
of today! Plato, however, the great abstractor of quin-
tessence, he was not mistaken, he who, after having
mentioned these verses and others of the same kind, hunting
Homer of his Republic. – Cf. A. Lefèvre, Religion and
Comparative Mythology, p. 185, 29.

(2) Mr. James Darmsteter, a Protestant and a Jew, has everything
On the contrary, it is of interest to adopt this dual perspective.
to proclaim this truth; he readily acknowledges that:
The "supreme God of the Aryans was not the one God."

a new thing, he baptized it with the name of Henotheism (1). The individual in this case, worships according to him, not this or that God, but "God", the "Divine." This is not precisely Monotheism; since other deities will be invoked by the same individual, in the same way; but this is the outline and like the premonition (2). That's it where the mania for dentistry led a thinker distinguished, unfortunately coupled with an orthodox dogma. It seems much simpler to recon- to be born only in these enthusiastic hymns, the faithful does not shower the God with so many honors that he invokes, that in order to better seduce him, by putting him

(1) Cf. Introduction to the Science of Religion, London, 1873.

(2) Cf. E. von Hartmann: Das religiöse Bewusstsein der Menschheit, etc. Berlin 1882. The author of the philosophy of The unconscious mind took it upon itself to complete this astonishing theory. For him, everything begins with natural Henotheism- List: things remain as they are until the moment where the individual becomes aware of the contradiction that exists in the act of worshipping several Gods successively, considered One after the other, like the one divinity. Then, from One of two things will happen: either Henotheism will become Nonism abstract as in India; or, among the peoples who feel a greater need for a plast- representation tic, it arrives at the Individualization of concrete Gods; in the latter case, where the original identity will be obs- "increasingly curcising and losing itself in pulytheism, or it leads to exclusive monotheism (p. 58). Unnecessary. to add that it is a set of assumptions completely free.

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above its rivals, completely neglected in the present moment; just like our days, a pious gardener or an edifying shoemaker, They implore, this one St. Crispin, and that one St. Fiacre, by each accumulating epithets on their own the most flattering comments about the name they revere, to

to discover the Monotheism behind the Poly-
Theisms have now fallen into disrepute
deserved, and there are only extreme pietists left.
like the astonishing Mr. Gladstone, to persist
to be found in Jupiter, Apollo and Minerva, the
vestiges of the Father, the Son, and the Holy Spirit – being
Of course, as the catechism says,
that "these three people are one"
God" (1).

Similarly, the Aryan race, resistant in
its essence in Monotheism, is very concerned
little of the Immortality of the soul, concerned before
While enjoying the present life, it is hostile
also to the bloody sacrifices, and especially to the most
appalling of all: human sacrifices.
I can already hear the snickers of the Semitic people
that, at the same time as a thousand shrieking voices
the names of Iphigenia and of
Polyxene and that the outstretched arms show me the
Druidic forests cluttered with sacred corpses

(1) WE Gladstone: Studies on Homer, 1858, volume II.

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and the altar of Artemis of Tauris, flooded with
bloody dew of these sacrifices.

Just a moment, my masters! Let's take, if you please
pleases the Aryans still pure of any mixture with
The cursed races. Let's see them in the time of the
Old Aryan religion, and even Vedic religion, such
that we can very well imagine them
According to this invaluable document, the hymns
from the Rigveda. Undoubtedly there are sacrifices,
a natural element of any religion; but which ones?
Especially the offering of the sacred beverage, the liquor
of Soma – Soma being taken as
personification of the god of sacrifice; beside and
on solemn occasions, the great sacrifice
of the horse, aṇvamedha. "They slaughtered it positively"
In ancient times, human victims
"It is true," wrote Professor Tiele; "but in good
hour, thanks to the softening of manners, this
The practice fell into disuse (1). It's a mania
common to all Orthodox Christians writing on the
the matter, let us say in passing, of pointing out to

among the Aryan nations. They hope manifest-
how to mitigate the sinister effect produced by the stories
of human massacres that abound in history
of Judaism, by presenting these horrors as
a general fact, common to all

(1) Handbook of the History of Religions, p. 117.

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religions and to all peoples. Again, Mr. Tiele
Is he impartial enough to note the disappearance?
rapid development of these sacrifices among the Aryans, where the hor-
Practical, yet always exceptional, does not appear
hardly more than as having reigned in the high
eras, in relation to the phase of Animism,
if, however, they did not borrow it from someone
another race.

As for the spread of these bloody rites among
the Gauls and the Germans, among the Romans and
the Greeks themselves, one must see in this the contribution of the races
foreign, especially Semitic, as this re-
results from a careful and impartial examination of the facts
observed. "If the destructive instinct is the characteristic
undeniable of all humanity as well as of all this
that which has life in nature, said Mr. de Gobineau, is
certainly among the lower varieties of the species
that he proves to be the sharpest. In this respect, the
yellow peoples possess it just as well as
the blacks. But given that the first ones mani-
they are using a special sensing device
in matters and actions, it was also practiced among the
Galls (or Celts), infected by Finnic blood,
in a different way than among the Semitic nations,
imbued with the Melanesian essence. One could not see
in the Celtic cantons, things will happen
as on the banks of the Euphrates. Never, on the
altars publicly erected in the middle of cities,
in the center of the squares flooded with the light of

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sun, the homicidal rites of the Druidic priesthood
were not carried out shamelessly, with a sort
of noisy, solemn, delirious, joyful rage

priests in Europe did not aim to feed the ardent imaginations through the intoxicating spectacle of refined cruelties. A spirit of dark superstition, a lover of taciturn terrors, demanded scenes that are more mysterious and no less tragic. To this end, an entire people was gathered at the bottom of thick wood. There, during the night, howlers—The sounds, driven by invisible forces, struck the ear. the faithful. Then, under the consecrated vault of the leaf-damp age that barely let fall on a terrible scene the dubious light of a waning moon dentalium, on a roughly granite altar fashioned from, and borrowed from, ancient barbaric rites, the sacrificers brought their victims closer and silently plunged the bronze knife into them in the throat or in the flank. Other times, these priests were filling gigantic mannequins of wicker, captives and criminals, and they did everything blaze in one of the clearings of their great forests. These horrors were being carried out as secretly; and while the Hamite was leaving his hieratic butcheries, drunk on carnage, the Gall was returning from his religious ceremonies, sou-heavens and stunned with terror. That's the difference: to the active and burning ferocity of the principle

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Melanesian; on the other, the cold and sad cruelty of the yellow element (1).» To one, we will say, rage bloodthirsty, theological Semitic: to the other the cruelty of the Finnish, Turanian and without element doubt also about the primitive man still represented here by too many descendants: if provided that we do not also see in the ferocity Druidic, an effect of the influence exerted by the Voyages of the Phoenicians, those maritime peddlers Semitic gods, rites, and foodstuffs. As for the bloodthirsty deity of Tauris, who doesn't know that this is the Asian Artemis, one of the forms of the great goddess Nana, Mylita or Ishtar, common wife of all the gods Assyrians and Babylonians, in some respects, the Asherah of the Hebrews, which represents in turn Fertility, love, and war? It's a deity. Semitic, which the Greeks could never de—to strip entirely of its odious character, reduced to representing it in its most favorable light favorable like the goddess of Light Noc—

patron saint of old maids and old bachelors, and

(1) De Gobineau, loc. cit. tom. II. p. 172. The author
He attributes, in part, the cruelty of the Semites to their
mixture with the Hamites and especially with the Negro element
or Melanesian. Whatever the truth of this debatable theory,
the facts remain admirably presented in the beautiful
page reproduced here.

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who spends his time piercing the beasts of his
Arrows in the forests (1). How after this
For example, and this is not the only one, can we persist in
see in Greek religion "the first and magnificent-
fique fruit of the mixture of Semitic elements and
Hamitics, and the dawn of a new era" (2)?

All this, moreover, to highlight two or
Three pages later, the deplorable aspects and
sinister effects of Semitic influence (3). In vain,
As a good example of the mixture, we would cite-
on Aphrodite: if the source is Phoenician, the
The Greeks transformed the original so well
in accordance with their genius, that it becomes impossible
to find its remains, no more than one can
recognizes traces of the ignoble Cypriot idol in .
The Venus of Praxiteles, a true creation in short,
eternal and all-Aryan symbol of Love and of
Beauty. The truth is that Greece, infected with the
surface by the Semitic poison, he smelled it very well
all the horror and soon lived among real monsters.

(1) It could also be that the chaste Artemis was not
even a Greek deity; but nevertheless it would be a
Aryan goddess. Her name indicates a Phrygian origin.
(Tiele, Manuel, p. 298). I distrust this goddess "phry-
"Gienne." In any case, the Aryan element, if it is real,
disappears completely under the Semitic element whose
The reality is undeniable.

(2) Tiele, loc. cit. p. 293.

(3) Ibid, p. 296.

as G. Tridon said, in all these machines of destruction, the Artemises, the Minotaurs, the Cacus and others of the same kind. "Such a cult adds— He did it excellently, but could not weigh on it for long. Hellenia; from all sides rise the Greek heroes, illustrious humanitarians, who destroy monsters horned with a bull's head. Theseus kills the Minotaur; Perseus, the sea bull. But the expression sublime of the Hellenic race, he is the son of Jupiter and of Alcmene, Hercules; he purges the earth of Semitic monsters, the Cacus, the Geryon, the Antaeus of Libya, the Nemean lions. The twelve works are pushing back the Tyrian Hercules, the Melqart, and his latest effort opens up to the ancient world a world carefully hidden by the Phoenix races ancient in the legend of the Strait of Atlas (1). »

Whatever the true causes and foreign influence, these horrors of the times the old ways already justified the verse without-glant of Lucretia.

Tantum relligio potuit suadere malorum!

Alas! What would the immortal poet have said, if for his Unfortunately, he would have been given the chance to live after the Inquisition, after Torquemada, after the St. Bartholomew's Day Massacre, and the charred flesh in all the auto-da-fé, and the streams of blood piously shed over all the points of the Semitic world | He was unaware, moreover

(1) Jewish Molochism, p. 25.

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that the same virus had already poisoned in its from the very sources, the entirely naturalistic religion of Aryans. And see, however, how with the intuition— A genius, he knows how to make the difference, he who... beginning of his poem, a masterpiece of the Aryan spirit, does not hesitate to launch the splendid invocation to "the Mother of the Aeneads.

Aeneadum genitria, hominum divumque voluptas.
Alma Venus.

and of the gods, by whom the sea carries the ships and the earth produces harvests; that which gives life to all beings and calls them to the light (1)!

That's how, just yesterday, a French Aryan sang in unison the Rischis and Lucretia, a magnificent and splendid hymn—pagan ment, in honor of Sourya, the dazzling, the sun, which very truly gives strength to our sublunar and assager world:

Resplendent warrior who walks in the sky,
Across the vastness and eternal time;

You, who pour forth into the heart of the robust earth

The fertile river of august heat,

And seats around noon on the burning peaks:
King of the world, hear us and protect us forever

Pure-blooded men, peaceful races
Who sing to you on the shores of the ancient Oceans (2).

(1) Lucretius Carus, *De Natura rerum*, 1.1, p. 9.

(2) Leconte de Lisle, *Ancient Poems: Curya*.

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"Although religion has not failed to advise many crimes in Greece itself, said Mr. Jules Soury in his remarkable book entitled the *A breviary of Materialism*, it had nothing that resembled the dogmas of the Semitic nations. Not only are the Gods of the Hellenes more human beings than those of other peoples; but, far for having created this world, for having conjured it from nothingness, Before them existed the fertile chaos of the universe. eternal, and above them hovered the dark well—The power of Destiny... . The poets, from Hesiod to Pindar said that the gods and men had a common origin, that some and the others were the children of the same mother, "the "Broad-bodied earth." Thus understood, theology it was becoming almost a natural science, the gods

horses {1}. »

Much more! Like "oaks and horses"
men and the earth itself, like everything else
who is born, in short – they must perish. If the idea
of the death of Olympus, latent among the Greeks and
relegated to the background, it can nevertheless be discerned in
the myth of Prometheus, it bursts forth in all its
strength among the Germans in the conception of
Ragnaræk, "the twilight of the gods," is over.

(1) Jules Sourvy, The Breviary of Materialism, Paris,
Charpentier, 1881, p. 122.

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by the general conflagration of Valhalla and the
world (1). Everything must be reborn, it is true, the
"Valhalla," men and gods; but
the analogy is all the more striking with what
actually takes place in eternal Nature, within
of which – as Materialist Philosophy has
always proclaimed and as science demonstrates
Today – worlds are born, live and
They die, only to be reborn and die again, and so on.
in succession, indefinitely, in the circular course of
uncreated matter.

ER — I ED

(1) See the poem of the Voluspa in the Old Edda,
or Edda of Saemundr: 11 there is an excellent translation
German by Simrock (Stuttgart), 1863, and an analysis
very interesting in the book already cited by Keary; Outlines
of primitive belief; p. 346 sq.

The great musician and poet Richard Wagner gave
further proof of the truly universal nature of
his genius, in knowing how to choose as the theme of his incom-
parable masterpiece "the tetralogy" of the Ring of the
Nibelungen, the great Scandinavian epic, entirely Aryan,
and so interesting, in what we find there, although so far away
The origins, the essential features of primitive beliefs
of our ancestors.

CHAPTER II

THE SEMITIS

Noli me Tangere! – The cradle of the Semites. – Characters
Physical characteristics of the race.– Anthropology of the Jews. – The
Semitic languages. – The Semitic race, a combination
inferior aspect of human nature. – Identical judgment
by Lassen and Mr. Renan.– The Assyrians. – Origin
non-Semitic of the Babylonian civilization and of
Assyria.– MJ Halévy and the puns of the Talmud.
– Kanaan.– The Phoenicians, Jews of the sea. – Their
nullity as inventors. – The so-called civilization
of the Arabs. – Messrs. Perrot and Chipiez and "Hebrew art-
that ".

There are state pardons. If a professor insults,
From the height of his pulpit, the Renaissance or the Revolution
lution, Socialism and Materialism; that a
a boorish, barely clean-cut fellow, fresh out of school
come to drag Democritus and Lucretius through the mud,
Euripides and Tacitus, and attempts to prove to us that
the language of the Romans, our ancestors, is good at
to know at most for Germans or
Poles; and the stunned public, upon leaving the
Mass, sermon, or synagogue, applauded at
These self-serving detractors of the glories must be silenced.
Aryans. The Bourgeoisie fawns over them, the Press
favorite , and if so, they have all the
chances in the world of obtaining some professorship

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new creation in the schools of the Republic.
But the Bible! But the Jews! But the Semites!
– It is forbidden to touch it: Noli me tangere, as
said the "Resurrected One" of Calvary. That if, by
By chance, one of our "authorized" men...
risking speaking about it, it is only by "protesting"
of a respectful attachment to the great
religious tradition under the auspices of which
Civilization was born and continues to develop.
of the West {1}. » Ah! misery! and that we
We are indeed far from "hateful" criticism.

hardly, upon hearing such words resound
right in the heart of the Sorbonne, the world is preparing to
celebrating 12: centenary of a Revolution that almost
to deliver us forever from religious fanaticism |
The truth is that, if we get rid of
From the throne, we still feel on our shoulders
the full weight of the altar and the safe, this double
yoke forged primarily by Semitism; the truth is,
that these great critics of the 18th century – slander-
denied by so many people who think they are very strong and
claim to be impartial, – their main objective was
the triumph of justice and the happiness of humankind
nity, quite different from our modern exegetes

d) Maurice Vernes, professor at the École des Hautes-
Studies, near the Sorbonne (section of religious sciences):
History of Religions, Paris, 1887, p. 5

6

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who, while demolishing the Bible with one hand,
like a jumble of contradictions, of interpolations
and falsified texts, rebuild it from the other as
the source "of all morality and all religion."
"Hateful criticism!" they say; – we must come to an agreement.
No doubt it is easy to declare at the threshold of a
book, which will be written calmly and studiously, without anger
and without bias, even if it means subsequently raising the right
the reader's indignation at the depiction of the atrocities
from a disastrous era. If partiality consists of
to invent documents and distort the facts,
This is certainly a detestable way of proceeding.
table, and that is the essence of apologetics. But
If it is being biased to reveal the vices and the
weaknesses; if pointing them out is hateful, then so be it.
to public outrage the infamies of history
and the horrors of the "True Religion", then we
will not be able to say anything about the pages that follow.
that they were written "sine irà et studio". The
so-called impartiality is too often only the
mask of skepticism, when it does not appear
as the effect of a culpable indulgence, or even
of a secret and unavowable sympathy for a
A disgraced cause. It is time, in truth, to
to revive the traditions of the century to which we
We must Diderot and Voltaire, and commit ourselves fran-

the sacred path that leads to the discovery of the Truth. Enough of compromise, enough of this baseness!

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We must tear down the veil of the temple, and without losing his time to ask forgiveness for great freedom, to enter the sanctuary and to remove the Holy saints to display to the world his horror and its entire vanity.

But before talking about the Bible, Judaism and of Christianity, it is essential to go an accurate account of the nature and aptitudes of the Semitic race, the true source of all these evils

The name "Semites" is taken from Chapter X from Genesis, where it is written: "These are the generations Noah's children: Shem, Ham, and Japheth. That's Eichorn, who introduced it into science (1), and although the classification of peoples, "revealed" in the chapter in question is only a mixture a jumble of names of men, cities, and tribes having only very distant relations with the linguistics and ethnology, it is necessary to preserve it—because of its convenience and its long

usage (2).

As for the cradle of the race, the authors do not They disagree. It used to be placed in Armenia, for no other reason than the memory of

(1) Eichorn, Einleitung in das alte Testament, Leipzig, 1787. 2nd ed. I, p. 45.

(2) It is not clear, for example, what advantage there is in it would have to replace it, as Mr. Marius Fontanes wants, . by the far too broad term "Asians".

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legendary tale depicting Noah's Ark as if stopping at "Mount Ararat." A man The authoritative E. Schrader published a

From linguistic considerations, he believes he can to designate northern and central Arabia as the original homeland of the Semites (1). According to Kremer, This should be postponed to Central Asia. next to the cradle of the Aryans, to the west of the plateau of Pamir. From there, they would have followed the course of the Oxus, then the southern edge of the Caspian Sea, to then head towards the mountainous regions women of Media, from where they would have entered in the plains of Mesopotamia (2). Finally, It is in these very plains that F. Hommel places the original abode of the Semites (3). The opinion Kremer's made few converts; that of Schrader, much more likely, met-very many members among the scholars no longer authorized (4).

(1) E. Schrader, Die Abstammung der Chaldaer und die Ursitze der Semiten, in Zeitschrift der Deutschen Morgenländischen Gesellschaft, tom. 27, p. 397 sq. Leipzig, 1878.

(2) A. Von Kremer, Semitische Culturentlehnungen etc. in das Ausland, 1875.

(3) F. Hommel, Gli Atti del IV* international congress degli orientalisti. Florence, 1830. t. I, p. 217, ff.

(1) Cf. A. Sprenger, Die alte Geographie Arabiens als Grundlage der Entwicklungsgeschichte des Semilismus. Bern, 1875.

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One fact that seems certain is that the Semites developed at some point of the vast peninsular space they occupied later-ment and which includes, besides Arabia, the part of Western Asia, bordered to the north by the Taurus Mountains, and to the East by the mountains that border the basin of the-Tiger. Moreover, it is also constant that the Semites from the North stayed together for a long time blue, before their final separation, in the plains of lower Mesopotamia (1).

The Semitic race is subdivided into two groups principal: – {0 The southern Semites, that is to say the Arabs (2); 2 The northern Semites, who are are of particular interest and are: a)

said; b) The Kahanes, including the Hebrews and the Phoenicians; c) The Assyrio-Babylonians. We know that the Carthaginians were colonists Phoenicians and that, on the other hand, the words "Hebrew",

(1) Gerland made an interesting attempt, but hitherto unjustified, in wanting to group as members of the same Arab-African race the populations of Africa and the Semites. See his Atlas of Ethnography. Leipzig 1877, and his Anthropologische Beiträge, p. 395, ff.

(2) Besides the Arabs of the central and northern regions, one can to mention as secondary groups and especially at From a linguistic point of view, the Sabaeans who spoke the Himyarite, in the south of the peninsula, and those who emigrated in Abyssinia, and whose dialect is Ghez, also called Uppelé Ethiopian,

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"Jew" and "Israelite" are synonymous in the ordinary language; however, let us recall that "Israel" remained the usual name of the people in question until captivity, the period from which the expression "Jew", taken from Judah, won on the first designation (1).

Superior races are distinguished above all from each other, as I mentioned, by their sociological skills much more than by their physical characteristics. However, there are a Semitic type, very easy to recognize in our Hebrew community, and without needing to cross the sea to find him among the Arabs from Algeria. "The population group that Biblical ethnography brings together under the name of Sem, says F. Lenormant, a group whose representatives The main actors nowadays are the Jews and the

(4) Hebrew, Latin Hebræus, Greek Hebraios, is a trans-Hebraya description, the Aramaic equivalent of the original word from the Old Testament: Jbri. |

The name Hebrews, those from beyond (the Euphrates?) found in Heber, grandson of Shem, by Arphakshad and ancestor of Abraham (Genesis 10:21, 25; 10:16). This is especially the term by which neighboring nations designated

This last expression, Beni-Israel, means, sons of Israel (or house of Jacob, house of Judah). However, in their dealings with non-Israelites and In contrast to them, they also sometimes took the name of the Hebrews (Gen. 41:15).

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Arabs, is remarkably a double point from a physical and linguistic point of view. It presents a type of the white race purer and more beautiful than that of the Hamitic populations (1). The beard is better endowed, the complexion much clearer, the taller, more complexion dry. The face is usually long and thin. the low forehead, the aquiline nose, the mouth and the receding chin, which gives the profile a contour rounded rather than straight; the eyes are sunken, black and shiny (2).

I would add that when considering them in relation to Aryan nations, the Semites present at the con- milking a type of the white race infinitely less handsome. The size is smaller; the complexion, less light, can range to dark brown; the hair often curl, but instead of being blond or brown-haired like the purest Aryans, they are generally black like those of the Libyans and the Turanians.

With regard to Jews in particular, astonishing preservation of their primitive type and so distinct can no longer be contested except by the ignorant-rancid or fantasy. Abundant hair

(1) Or Libyan (according to the expression I prefer), represented mainly by the Egyptians.

(2) F. Lenormant: Ancient History of the Peoples of the Orient, 9th edition. Tom. I, p. 291. Paris, 1881.

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black (1). large eyes, also black, slanted in almond-shaped and shining with a steely sheen, the nose is long (2)

bucket of prey; thin lips (3), all framed within a very pronounced oval shape, – these are the characteristic traits of individuals the most favored. Horace Vernet has a very good one summarized the whole thing in the head of his Judith in train to assassinate Holofernes; deplorable painting, . Moreover, and which they undoubtedly wanted to place in one of the most beautiful rooms of the Louvre in the sole purpose of teaching the masses a lesson of anthropology, with the identification of the Jewish type. In fact, all you have to do is take a walk for a while. in the vicinity of the Place des Vosges, to ren- to counter this Judith whose features seem to reproduce exactly, three thousand years later- tance, those of the Shulamite. At a certain number of individuals, the lips instead of appearing like a simple "thread of purple", are a little thick and slightly inverted, although tou- red days and a correct design; hence, at

(1) "Her hair curls are flexible like palms and black as the raven. » Song of the Hymns v. 11. trans. Renan. |

(2) The Jews share with the Patagonians the specialty the longest noses in the world.

(3) "Her lips are like a thread of purple." Song of Songs. of the fx. Cant. 8.

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the women, with their large Egyptian-style eyes, Black and glossy, this kind of beauty has a charm strange and of a particularly sensual nature, that is usually attributed, but in a beautiful way- too general a blow, to the women of the Orient (1).

The type I just described, certainly the noblest and most beautiful, belongs above all to Portuguese or Spanish Jews (Sephardim). Originally established in Spain, they have widespread in France following the Inquisition, in Holland, Turkey and the ports of the Mediterranean; they are also found in Morocco, in Tripoli, Algiers, Egypt and as far as Samar- cande (2).

Alongside it is the less pure variety, although very numerous, German Jews (Ashkenazim) (3), or German-Polish, including the Jews of Russia's offspring are nothing but offshoots. Those ones have enough

(1) Let us not forget that beautiful Greek girls were often introduced into Palestine through "trade" Phoenician."

(2) Cf. D' Bleckmann, Ein Beitrag zur Anthropologie der Juden Dorpat 1884.— Robhis, Errer Aufenthalt in Marokko.— Radlof, in Zeilsch. der genel. für Erdkunde. vi. p. 409, Berlin, 1871.

(3) From Ashkenaz, one of the sons of Japheth, considered by the Jews as the ancestor of the Germanic populations; of even that some orthodox scholars, already mentioned, we they descend from Gomer.

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often with a short, upturned nose, particularly unsightly, prominent cheekbones, eyes Small, though always bright. The hair are often red-haired, sometimes blond (1). It's all well and good—a heated discussion ensued regarding whether these "Blonde Jews" constitute an original variety, dating back to antiquity, or if they were not rather the result of crossbreeding with the populations of northern and eastern Europe. Whatever in itself the reality of a primitive blonde variety, which is, moreover, highly problematic, it is not It is doubtful that the vast majority of these Semites blond hair does not come from a mixture of Jews with the Germanic and Slavic peoples, due to the conversions to Judaism, which took place until towards the end of the 10th century. Moreover, as Île does Pruner-Bey noted that the Jews kept long—time, in Poland, a high influence, and it is necessary to believe that they often married Christian women, since in 1092, King Ladislaus forbade these marriages He even forbade Jews to take... Christian servants (2).

In any case, it is Semitic blood that He prevailed in these mixtures, as always, and

(1) Cf. Drumont. *La France Juive*, vol. I, p. 56 sq.

(2) *Bulletins of the Anthropological Society*, vol. II, p. 10, and Tom. VI, p. 515. — *Revue d'anthropologie* t. VIII, p. 645 sq. 4885. Introduction to the anthropological study of the Jews, by E. Goldstein.

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in the most decisive way, as well as the fact
note Richard Andrée in his interesting,
work (1), — at least, and very certainly under
the report of deplorable sociological aptitudes.
Even from a purely physical point of view, all Jews
Germans are not characterized by a nose
amazed, above a reddish beard. Dr.
Bleckmann, from Courland, who argued on
The anthropology of the Jews: an interesting thesis
inaugural, found, in more than half of the
individuals subjected to his examination, the hair
black, oval face, black eyes, rather
large, with characteristic thin lips (2).

(1) Richard Andrée, *Volkskunde der Juden*. Bielefeld and Leipzig, 1881, p. 24.

(2) 64 out of 100 had dark brown hair, 88
medium or large eyes (small in only 12); 57 the
had black, 10 blue, the others light gray; 52 had
thin lips, 69 oval face. Bleckmann, loc. cit.
p. 31 sq.— I would not speak of the cephalic index, if I
I found in this further proof of its little importance
and the variability of this factor in superior races
laughers; for while everyone agrees on the
Given the consistency of the characteristics stated here, the results are at
on the contrary, as divergent as possible with regard to
this particular point. If Dr. Bleckmann has found his
Welcker classifies Jews among the brachycephalic subjects
mesocephalic and Weinbach states that dolichocephalic
There are more of them, there's something for everyone.
(See Weinbach, *Körpermessungen verschiedener Menschen-*
rassen, Berlin, 1878. p. 212 ff.)

are very easily recognizable in all the countries of the world and distinguished from the rest of the inhabitants. "Under the African sky," said Berbrugger, Just as in Europe, the Jews have their type Special features: aquiline nose, black beard, magnificent eye Although always fake, with a white and smooth complexion. He is It's easy to recognize them by that air of deceit and of humility, to this inclination of the body bent in before, with these severe features and semicircles which frame their dark eyes and which are a distinctive signs of their race (1). » « A Suriname, writes Professor Duttenkofer, when A Black man sees a European and a Jew approaching, he Don't say: Here are two whites, but rather: Here "Come, a white man and a Jew (2)."

We could multiply the evidence and the citations. That's enough corn, I think, to bring it to nothing. the self-serving claims of certain people who persist in denying the reality of a difference any, whether physical or psychological, between the Aryans and the Semites.

The fact is that this difference is becoming even more pronounced. From a linguistic point of view. If languages spoken by these two varieties of humankind

(1) Berbrugger, *Algérie lustorique*, etc. 5th part, p. 4. Paris, folio, 1843.

(2) Duttenkofer, *Ueber die Emancipation der Neger*, Nord-Lingen, 1885. p. 12.

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are, in both cases, languages with Flexion, this mechanism is, among the Semites, essentially rudimentary. Conjugation seems particularly strange to the student who opens a grammar for the first time Hebrew; for example, there is no shortage of ways No – there are seven of them! – But the subjunctive mood and, what is more serious, the present time, does not exist-try not; so that we will never know with accuracy, as Mr. Renan points out, whether it concerns the present or the future, a truth Conditional or subordinate clause. "Grammar" Semites, he adds, are almost entirely ignorant of the art of

in the race that created it an obvious inferiority reasoning skills, but a very strong taste vivid realities and a great sensitivity to sensations. Perspective is completely lacking in Semitic style; one would search in vain for these protrusions, these setbacks, these half-days that give to the Aryan languages as a second power-expression session. Flat and without inversion, the Semitic languages do not recognize any other procedure that the juxtaposition of ideas in the manner of Byzantine painting or bas-reliefs of Nineveh... Finally, the general construction of the The phrase offers such a character of simplicity, especially in the narrative, which can only be compared to the naive stories of a child, instead of these learned ones

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sentence windings (circuitus, comprehensio, (as Cicero calls them) under which the Greek and Latin assemble the members with such artistry Despite their differences and the same thought, the Semites do not know what to do, following one another in succession of proposals others, employing as their sole artifice the simple copula ef, which serves as almost all of their conjunctions (1).

However, we have done and are still doing all the days of considerable efforts to bring the two systems and attribute to the Aryan languages and Semitic, a common origin. "The spirit The biblical text has decided that until further notice, it says very well Abel Hovelacque, that Hebrew and Sanskrit had common roots, that is: we do not discuss point with people who claim to be enlightened. Moreover, one can quite understand what sort interest drives these last proponents of the Holy-Writing to be assigned to all languages of the universe a common origin, and how much it gives them It is particularly important to attach them more or less directly to the alleged language of the pre-mother of the Jews. Let's leave, as the same said, "Writing, let the dead bury their dead(2)"

But if the gap between the Aryans and the Semites,

(1) E. Renan, General History of Semitic Languages, 5° edit. p. 20.

(2) A. Hovelacque: *Linguistics*, p. 240. 1877.

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is already quite valuable in the field of languages
And from a physical type standpoint, what a gulf!
a gap widens between them when we compare the
sociological skills! He will remain as a
indelible stigma, Renan's word in his
admirable book on the history of Semitic languages
ques:

"That would be pushing Pantheism too far."
In history, it's better to put all races on a
on an equal footing, and, under the pretext that nature
Humanity is always beautiful, to look within oneself.
various combinations the same fullness and the
same wealth. I am therefore the first to
recognize that the Semitic race compared to the
The Indo-European race, truly represents
an inferior combination of the human nature
Maine (1).

A curious thing! Mr. Renan, who wrote these
lines in 1855 sincerely ignored, as he
states in a note – that a few years
Previously, the eminent Indianist Lassen had arrived
to formulate the same opinion and to develop it
in two or three remarkable pages, of a
in almost the same way. Because of this
coincidence and especially because of the importance
of this fragment which, often mentioned, has not
never, to my knowledge, has it been translated into French;

(DE. Renan: loc. cit. p. 4.

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It seems essential to me to reproduce its principles.
main passages.

"History," says Lassen (1), "is there to attest

perfect of the psychic faculties by which one distinguishes oneself
The Indo-Germans are ringing. The heart (das Gemüth)
and passion, the feeling of personality with
an energetic will and great finesse pre-
- dominate in the Semite; he cannot isolate from
his "Self," the existing relationship between the world and
man and he is incapable of bringing thought back to .
Pure objectivity. His way of conceiving the
Everything is subjective and selfish. (2)

"His poetry belongs exclusively to the genre"
lyrical; it is therefore entirely subjective;
It is the heart that recounts its joys and sorrows.
his loves and hates, expresses his admiration
or his contempt. The epic, in which the person-
The poet's identity is relegated to the background, is not

(4) Christian Lassen, *Indische Alterthumskunde*. Bonn,
1847, 4 vols. in-8°. Tom. I. p. 414 sq.

(2) Cf. Renan, loc. cit. p. 15. "The Semite does not know
scarcely any duties except to himself. To pursue his ven-
to assert what he believes to be his right, is his
eyes a kind of obligation. On the contrary, asking him
to keep his word, to administer justice in a way
To ask her to be selfless is to ask her for an impossible thing.
Nothing holds sway in these passionate souls against sentimentality.
"untamed word."

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not at all his doing; and even less the tragedy which
demands even greater selflessness from the writer
more complete. The Indo-Germans (Aryans) possess-
tooth all genres of poetry besides the genre
lyrical; only in their case is there a national tragedy;
In their souls, one encounters these great poems
heroic figures who, reflected in songs of
triumph, the exploits of ancient times recounted
through tradition, they reveal to us all at once the
the particular genius of an entire people and appear
as the fruit of the nation's poetic efforts
whole (1)... As for the rest of the

(1) Cf. Renan, loc. cit. pp. 10-11. "The themes of poetry
Among the Semites, they are few in number and quickly exhausted.

poetry: parabolic poetry, Hebrew maschal, including
The books attributed to Solomon are the most perfect type, and
subjective, lyrical poetry, as we would say, represents
conveyed by the Hebrew psalm and the Arabic Kasida, forms
short, never exceeding a hundred lines, expri-
expressing a personal feeling, a state of mind, and of which
The author himself is the hero. This eminently
subjective of Arabic and Hebrew poetry holds
itself has another essential trait of the Semitic spirit,
I mean, the complete absence of creative imagination
and consequently of fiction. The Semitic poet does not
never resigns itself to taking seriously a subject foreign to
himself. Also, no trace of narrative or dra- poetry
matic, none of these great compositions where the poet
must disappear; the fiction of the Semites never rises to

above the apologue; the tale came to them from India and
"It only developed among them quite late." 7

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Fine Arts, the Semite prefers music, which
expresses in the most immediate way the feelings
The stirrings of the soul. The great creations of the
sculpture and painting belong only to
Germanic peoples and, again, to some
of them only (1).

"Philosophy is also foreign to
Semites; they took a pension, – and still the
only Arabs, – among the Indo- Philosophers
Germans. Their own ideas dominate
so much so that it is impossible for them to
to settle quietly in the field of
pure thought and separating abstraction from order
general and necessary, of their individuality and of the
contingent facts relating thereto (2).» |

(1) CE. Renan, loc. cit. p. 12; "From there also among these few-
ples, the absolute lack of visual arts. Illumination
manuscripts, where the Turks and Persians have deployed
such a vivid feeling for color is antipathetic to
Arabs and completely unknown in countries where the spirit –
Arabic has been preserved in its pure form, for example in Morocco.
Music, the subjective art par excellence, is the only one that...
"Semites may have known."

(2) Cf. Renan, loc. cit. p. 10: "If one objects to the development philosophical and scientific development of the Arabs under the Abbasids, the response must be that it is an abuse to give the name of Arabic philosophy refers to a philosophy that is not that a loan made to Greece and which never had any This philosophy has its roots in the Arabian Peninsula. It is written in Arabic, that's all; it only flourished in the par-

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I wanted to quote the verdict in its entirety.
overwhelming, rendered in almost identical terms
ticks, by two illustrious Masters who, without having
Those consulted arrived each from their own direction, by the
sole study of the facts, to the final conviction
of the Semitic race. Nothing happened.
for forty years, which allows those concerned
to appeal this judgment.

No doubt, there is Mr. de Rosny and the people of
its sequel, which tells us about the splendors of
Babylon and Nineveh, and ask us how-
one can, after that, contest the existence of the
Aesthetic sentiment among the Semites (1). M.
Renan, with the intuition typical of men of
great talent had already answered this question;
the sole fact of the remarkable development of the arts
and of civilization in Babylonia and Assyria,
had been enough for him to deny the exclusively
Semitic culture of the populations of these regions.
subsequent discoveries of MM. Oppert, Sayce,
Rawlinson and others have since provided the elements
positives of the demonstration.

the most remote territories of the Muslim empire, in Spain,
in Morocco, in Samarkand, and far from being a product
the natural state of the Semitic mind, it rather represents the
reaction of the Indo-European genius of Persia against
Islamism, that is to say, against one of the most
pure of the Semitic spirit."

(1) From Rosny. loc. cit. p. 55.

cuneiform writing, the arts and civilization of The Assyrian empire is the work of populations distinct from the Semitic race, which they have preceded in the lower basin of the Tigris and the Euphrates. "That the peculiarities of the writing cuneiform, says Professor Tiele in a work recent events can only be explained by this fact. that it was designed for a different language Semitic languages, and by the vocabulary and through syntax; that this language belongs to agglutinative varieties, and that it was, before the expansion of Assyrian, the predominant language, at least in southern Mesopotamia, that's the case. which is accepted by all Assyriologists (1).

The Assyrians themselves were indeed in in fact a Semitic people, speaking a language similar to that of the Hebrews and Phoenicians. They later spread into Babylonia; but the original inhabitants of this region, with which they mingled were by no means Semites. "(is in the lower basin of the Euphrates, says MAH Sayce, that was the point the starting point of the civilization that then spread throughout Western Asia. The first inhabitants- of this region, which we will call Acca- diens, reported their origin to the districts

(1) CP Tiele, Babylonisch-Assyrische Geschichte. 1 Theil. p. 61, Gotha, 1886.

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mountainous south of the Caspian Sea, from where they had spread over Elam (Susiana), over the shores of the Persian Gulf and in the fertile plains from Babylonia. Their physical type had peculiar. They had small eyes, cheekbones prominent, slightly upturned nose, beard long and steep. Their language and dialects were agglutinative, closer to the The Ural-Altaic group, more than any other... hieroglyphs which later became the characters cuneiform script was invented in Elam, as This results from the absence of characters for design the palm tree, or the use of representation of a mountain to indicate the idea of "country". In Babylonia, however, the civilization brought

was divided into two halves, one in the south, comprising
nating Sippra and Babylon, and known as
d'Accad (Accad, the mountains, or better, the
country of the mountain peoples); the other to the north, under the
Sumer's name, along with Erech, Larsa and perhaps,
Our. The country west of the Euphrates was given the name
of Edinna, the desert (the Eden of Scripture), – the
sacred grove and garden in the vicinity of Eridou,
at the confluence of the Tigris and Euphrates being the
The "Garden of Eden" of Genesis... Babylon
consisted of two Akkadian cities, built on
the two banks of the Euphrates, Ça-dimirra "the
"God's door" and Din-tir, "the place of the tree"

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(of life); these two cities, after the semi- conquest
ticks were united into one under the name of
Bab-ili or Babel, translation of Ça-dimirra in the
language of the victors (1).»

It was Mr. Oppert who first reported, in 1854,
the existence of cuneiform texts written in a
language which appeared to him to be non-Semitic (2), to which
He first gave it the name Cashdo-Scythian.
later substituted for this name that of
Sumerian, while abroad Mr. Sayce and
Others preferred the terms "accad" or
"Acadian", both of which are borrowed,
to the early history of Chaldea, revealed by the
reading the inscriptions. Whatever the name that
this ancient language is given the name Baby-
Ionie, it is a certain fact that, when she came to
to die out, the Semitic conquerors held it,
with good reason, in such high esteem, that they all
their care in preserving it and making things from it
translations; it was the scholarly language that all

(1) AH Sayce, Herodotus I-III. The ancient empires of
the East, p. 353, ff. London, in-8° 1883. The criticism that
I focused on methodology and, above all, generalizations.
The hasty pronouncements of the learned professor do not prevent me in any way from
to recognize and proclaim its competence as assi-
riologue.

(2) Oppert, Archaeological Bulletin of the French Athenaeum, of the
October 21, 1854.

An educated Babylonian would have known, as in-
Today we know Latin in our country.

Well, a Jew came along!
to contest, after twenty years have passed, the results
undeniable. of all these works. How
So! We had discovered the Assyrian language.
noted its essentially Semitic character,
its close relationship with Aramaic, with Hebrew
and the Phoenician; therefore the Assyrian civilization
Babylonian, the arts of Nineveh and culture
all of it from ancient Eastern culture, all of it was
Semitic. What a triumph, and what a resounding rebuttal!
inflicted on the Lassen and Renan families! And then, there you have it!
that at the last moment intruders would decide to
make new discoveries and push the boundaries of im-
modesty to the point of recognizing beneath the cunei- writing
form and alongside Assyrian, another language and
another civilization of a completely different character and
having absolutely nothing in common with the Semi-
ism! That was unacceptable, and Mr. Joseph
Halévy undertook to demonstrate that the language
Akkadian was actually a Semitic dialect.
It was impossible, absurd; it was a matter of doing
to believe people who speak in this so-called dialect,
phonetic signs designate something other than
what they mean.

If I have thought it necessary to have what-
that knowledge of the Jewish language for the
studies that I am currently pursuing, I must con-

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spank my absolute incompetence in what
concerns the reading of cuneiform inscriptions.
But in truth, even the most illiterate of men
is able to comment on the value of
Mr. Halévy's objections. This Jew, driven into his
last resort, has gone so far as to support
that if Akkadian writing differs from the texts
Assyrians, that's because the authors wrote
This is based on a system of rebuses and puns.
in a word, in a positively "tintama-" style
"It remains established," he declares, "that the
so-called Akkadian or Sumerian texts do not

that by a particular reduction process, in which hieroglyphics becomes considerably more complicated with the rebus and wordplay so sought after by popular sentiment." It seems that similar events were observed among other peoples, notably among the Syrian Gnostics, and that the doctors "Talmudic" scholars also made use of an artificial language they called "language of Wisdom" (Kakma lesson). "The language of wisdom," continued Mr. Halévy, was often just a simple schoolboy slang, consisting of the use of circumlocutions and sometimes biting imagery (?). A doctor wanting to order that the As soon as possible, two roasted roosters, he says: Arrange (light) the charcoal, place the golden pieces on top (spread the embers well) and 'make me two

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heralds in the Darkness (Talmud of Babylon, Erubino, fol. 24, b.). But at other times, to better conceal his intentions, or rather to to be witty (?), one made extensive use of the pun, and especially puns by synonyms, which form a kind of riddle the explanation of which requires some thought. (In effect! example:}.. A doctor wanting to order from sorrel to mustard, disguised his thought in this phrase: give me a judgment ox with the poor man's mountain. That's the word for The word "sorrel tardim" is composed of two syllables. (Lar (= tor) and din}, which mean respectively beef and judgment; likewise, the word hardal, mustard, broken down into two syllables, rap-close to the Hebrew har dal, mountain of the poor. It should be noted that these puns are limited to superficial analogy and do not aim at an absolute identity neither in the vowels nor in the consonants. The preceding explanation is sufficient to give an idea of natural walking (!?) although of increasingly complicated hieratic system Assyrian. Certainly, convention and the individual spirit-The duel between the scribes played a large part in this, but it It must nevertheless be acknowledged that the persistence of Given hieroglyphics, cunei- writing This form could not have developed otherwise. Issue of priestly genius, this writing has not ceased to be lovingly cultivated by the priesthood which,

in the playful form of the pun, has often
he deposited his religious and social ideas. (1)

Let's stop there; this last sentence
It's worth a whole poem. If the reader were tempted
to criticize me for these quotes because of the place
And regarding wasted time, I would reply that, firstly,
These things were communicated to Pacadémie
of Inscriptions and Belles-Lettres (2); that afterwards,
since this concerns character and abilities
sociological studies of the Semites, he wasn't bad
to exhibit this remarkable sample, at one
of them, with a fierce stubbornness combined with a
faith almost "Punic".

As for the question of which race
these pre-semi- tribes definitely belonged
to, to which not only Babylonia and
Assyria, but the whole of Inner Asia
They owe their civilization, it does not seem clear-cut.
I would be inclined to find there a mixture of popula-
Turanian and Libyan (Hamites,
(Kouschites of the authors) analogous to the one that must have
to exist in Egypt. Despite the nonsense spouted
recently on so-called Monotheism and the
the "pure and elevated" character of the Egyptian religion

(1) J. Halévy, *Mélanges de critique et d'histoire relatifs aux
Semitic peoples*, 1883, p. 405 sq

(2) Session of July 12, 1882.

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tienne (1), this one seems to me to be nothing more than a Polyde-
perfected monism, persistently, at a high
degree, of primitive naturalism, manifested here in
the worship of animals; magic is not for him either
more foreign.

However, the religion of the Proto-Chaldeans (Akcadians)
or Sumerians), with its 300 sky spirits and
its 600 earthly spirits is, in its essence
and in its origin, a type of the Schama-

a type of religion specific to the Turanians (2). A
Alongside these, it is reasonable to assume that he has
Libyan tribes existed from the beginning (3).

In any case, it is up to the race to stay
civilizing, in the plains of Chaldea, that
Babylonia owed its superiority over Assyria;
It is thanks to their more intimate interaction with her,
not, as Tiele claims, because of their
less harsh climate and more fertile soil (4),
that the Babylonian Semites, profoundly modified-

(1) See, for example, the lesson of Mr. Pierret, in discours
Opening of MAY. The Professors of the Louvre School. Paris,
1883. pp. 41-59. |

(2) See F. Lenormant, Magic among the Chaldeans. Paris,
in-8° 1874, - Maspero, Ancient History of the Peoples of
l'Orrent, 3rd ed. p. 139, sq. 1873.

(3) See at the Louvre Museum, the very curious collection-
t on d'antiquités chaldéans due to M de Sarzec.

(&) Tiele, Manual of history. of Religions, p. 112,

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trusted by the crossroads, they so greatly surpassed their
neighbors in terms of general culture, of
the gentleness and refinement of manners. "The
The Babylonians, a mixed race, were farmers and friends.
Letters and, in general, the arts of peace.
Assyrians, those pure Semites - that's Mr. Sayce
he himself who proclaims it, - were on the contrary
a nation of soldiers, caring only about war
and trade. Their literature, their civilization,
their arts, everything was borrowed by them from the Baby-
lonie, and yet they never took much interest in it.
Even under the magnificent patronage of Ashurbani-
The literature was "exotic". The small number
he alone took care of it, while in Babylonia the most
a large part of the population seems to have been
capable of reading and writing. If the Assyrian was less
more voluptuous than his neighbor in Babylon, he was
less humane, too. In truth, the annals
Assyrian women glorify atrocities, the account of which

was not as superstitious as the Babylonian, although he attributed all his successes to God Assour, and hastened to impale the inhabitants of cities taken or to burn them alive, because those—"They did not believe in his national divinity (1)." To massacre people and burn them alive because

(1) Sayce, Assyria, they princes, priests and people (B\--paths of Bible Knowledge). London, in-18, p. 24. 1885.

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that they do not believe in your "national deity", That's quite Semitic and complex. MJ Halévy can be satisfied; this trait is sufficient to characterize—to subdue the Assyrians and classify them among its fellow creatures; only civilization and the arts As we have seen, they come from Proto-Chaldeans of Babylonia.

Essentially Semites as well, and very Semites pure, appear the Phoenicians, who could not to mislead about their identity only because countless loans made by them to neighboring civilizations. The Bible also contributed to mislead the orthodox, even the consequent researchers—meticulous like A. Lenormant, while tidying "Kanaan" among the sons of Ham, Kanaan, the cursed, destined to become "the servant of the servants—"the parents of his brothers." The reason for this is Yet it's quite simple: the author of chapter 1X of Genesis, destined for general execration and stigmatized as a race of slaves, these Kananites, these inhabitants of the "promised land" constantly at war with the Israelites who, having come The last ones took centuries to exterminate them or to subdue them. This constant enmity that one wanted to invoke it as proof of the non Racial identity obviously has no value in this point of view. "These hatreds between brothers," he said very Well, Mr. Renan, they have nowhere been stronger that in the Jewish race, the most contemptuous and the

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more aristocratic of all. Much later, and

fraternity with the Samaritans, and to treat them with disdain.
gneusement de Cuthéens, this less pure branch,
less noble, it is true, of the Israelite family (1)?

The land of Kanaan (exactly Kanaan (2),
(which can mean "Netherlands"), including,
at its greatest extent, between the sea and the
desert, on the one hand, and Aram or Syria proper
said and the Sinai peninsula on the other, gave
asylum actually with three branches of the same
Family: the Phoenicians, settled on the coast
between the Carmel and the mouth of the Eleutherus;
the early Kananites of the interior, Jebuzeans,
Hivites, Amorites, etc.; finally the Terahites(3),
including – besides the Edomites, the Moabites and
the Ammonites–the privileged people, the cherished children
of the God of armies, the Beni-Israel or Israelites.
Now, all these peoples spoke Hebrew. This point has

(1) Renan, loc. cit. p. 188. |

(2) Also called in the Old Testament, land of
Hebrews (Gen. XI, 15) and the land of Israel (I. Samuel XIII,
19), after the Babylonian captivity, the land of Judah, from whence the
The name of Judea, used by Roman historians.
name of Palestine (from the Hebrew Peleschet, Philistia, land of the
Philistines) was only used later by the Greeks, the
Romans and Arabs (Filastunu) to designate all the
country located between Lebanon and the Sinai Peninsula

(3) Descendants of Terach (the Thare of the translations).

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has been put beyond dispute, at least as far as
concerns the Moabites through the discovery of the ins-
Description of Mesa (1). Isaiah, moreover, calls
Hebrew is the "language of Canaan," and that's a fact.
recognized that the Israelites never experienced the
less difficulty in understanding their neighbors.

As for the Phoenicians, they themselves...
same name, Canaanites. This does not appear
Hardly debatable, whatever MP Berger may think,
who absolutely wants to make them into Genesis
Cushites, 'sons of Ham (2). Hecataeus of Miletus

from the Greek Phoenike (3). They spoke a language Semitic, belonging to the northern group; In fact, Hebrew and Phoenician were merely dialects of the same language (4). Furthermore, the absence of any trace, among them, of a non-Semitic language that, does not allow for consideration of a substitution of language; it is absolutely necessary, despite the

(4) The stele of Mesha, king of Moab, now at Louvre, found at Dhiban east of the Dead Sea, was first mentioned in a letter from Mr. Clermont-Gauneau to M. de Vogué, in the *Revue archéologique* (vol. XXI, p. 384 sq.) in 1870.

(2) Art. Phoenicia, in the *Encycl. of Religious Sciences*. (Encycl.. Lichtenberger t. X.)

(3) Hecateus, fragment, 254.

(4) Cf. Nöldeke, *Die Semitischen Sprachen*. Leipzig, 18x6.

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Genesis, by Mr. Lenormant and Mr. Renan, see among the Phoenicians, pure Semites.

He was deceived by appearances.

The major role played in the ancient world by the inhabitants of Tyre and Sidon, it seemed to him incompatible with the character proper, essentially negative of the Semites; he could not, on the other hand, reconciling Phoenician religion and mythology with monotheism and the "purified worship" of these last. The learned professor establishing between the Assyrian-Babylonians and the Phoenicians one an analogy that has no reason to exist, had no given that the role played by the latter is only one borrowing role (1). He didn't know either, – and This was generally unknown in 1855 – that if the Monotheism is truly the essence and the the point of arrival of the Semitic religions, these religions have nonetheless begun, like the others, through Naturalism and Pandemonism. If the Phoenicians, like the Assyrians, did not have Having barely gone beyond this starting point, it is only because time was short, as we will be demonstrated later.

Therefore, there is no link between race and language.

GRR em

(1) Renan, loc. cit. p. 183. He had, however, glimpsed the Done, but without dwelling on it and without drawing the consequences: "The Phoenicians," he very rightly said a few pages later higher up, there are generally only the brokers of a civilization which has its center in Babylon." (bid. p. 115).

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Phoenicians, on the one hand, and their civilization of the other, this antinomy that Mr. Renan considered, Until further notice, it is considered insoluble. It is a It is now recognized that these Kananeans, that these merchants (1) did not invent – glass which they took from Egypt – neither the embroidery nor the purple, which came from Babylon – neither the weights and measures, conceived in the same country (2), nor even the alphabet, borrowed by them from cursive writing in use among the Egyptians (3)..

However, they have more completely isolated the meaning of ideograms and syllables properly (4) they simplified Egyptian writing in order to make keeping their accounts easier, – the only kind of "literature" they were given never known. The service rendered here consisted of everything to appropriate a discovery due to strangers Gers and to peddle it. That's all we can what to expect from this variety of the human species which belongs to Shylock; but still, it

(1) The two inots had become synonymous in Hebrew (Hosea, XII, 8, Ezekiel, XVII, +).

(2) Movers, art. Phônizien, in Ersch und Gruber Encyclop. Section. III. Tom. 24, p. 386 sq.

(3) De Rougé, Memoir on the Egyptian origin of the Alphabet Phoenician. 1874.

(4) If indeed it is them, because there are still doubts.

See. Profes, A. von Gutschmidt, art. Phœnicia, in Encycl. Britan. tom. X VIII. 1885.

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It's simply a matter of not ignoring the fact. We mustn't exaggerate the point of view, nor imagine, when one speaks of the negative characteristics of the Semites, that they have played no role apart from religion in the world. The Phoenicians specifically carried out, before the Jews, the two great apti-sociological studies of race, represented through adaptability and the genius of communication trade and exploitation – I mean exploitation The human race. Active and enterprising, eyes always fixed on a practical goal, dearsing their good by all means, without in- to consider the effects of their actions on happiness from the others, they took advantage with an undeniable- table skill and unwavering perseverance the discoveries of neighboring peoples. It has been said and repeated that they had become navigators and traders citizens in their capacity as residents, like the Jews They would have become usurers out of necessity. These are the banalities, with no other basis than negligence a group of writers who copy each other others and the statements of those involved. As if there had been a shortage of "residents" on the coasts of Asia Minor and Greece, and the islands of the Aegean Sea, without these having become Never pirates like the Phoenicians! The The truth is that among these people of Tyre and Sidon,– "It was in their blood"; they scoured the seas in antiquity, like their cousins, the Jews, have

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Since then, he has scoured the continents. Wine and honey, the Styra and the balm of Gilead, dates, spices, cotton, linen, gold, silver, tin, slaves, – all materials and all countries were included to the contribution of these enraged merchants, that the lure of profit led beyond the columns of their Hercules, on the coasts of Africa and on those from Spain and the British Isles, and as far as the ultima Thule. And what a good time for the "af- to do," when we went to Baetica, in

found such rich silver mines, where the "natu-
"rels" had no idea of the value of
metals and where there was no competition! If
Although, upon their return from Spain, one often saw,
According to the story, the Phoenician ships ren-
to enter the port with silver anchors (1). And this
Easy trade was not enough for them; these mar-
Chands were also thieves and they
never missed the opportunity, upon landing
on some secluded beach, to remove the herds
and even the inhabitants, especially the young people,
when they could do so safely.

In their work on "the history of art in
antiquity," Messrs. Perrot and Chipiez, while recognizing-
thus emerging the nullity of the Phoenicians, apart from their
acting as peddlers, they complain that they are not given the role of peddlers.

(1) Divdor. Sicul. V. 35.

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does not do justice, and they add: "It is also a
It is largely their fault if, even today, we have
It's so difficult to react against these prejudices.
to recognize the rights they have to respect and to
Humanity's gratitude meme. They never had
neither the passion for truth nor that for beauty; the only one that
"If you know them, it's the passion for winning (1)!"

In truth, gentlemen! And this repulsion is too much
justified by the Aryan world for these merchants, and
for these thieves, for these Jews of the sea, you the
Call it prejudice! It is so true that this infiltration-
The incessant spread of Semitism corrupts everywhere.
by distorting them, the simplest notions of
morality and justice. Besides the fact that we have greatly exa-
managed the indirect services provided by these Kana-
Neens, we don't really see what respect or what
They have the right to demand gratitude from us. Everything
at most one could grant them the alms of
Virgil's words to Dante about the angels who do not
were neither faithful nor rebels "ma per se foro" -
but which were for them:

Misericordia and Giustizia gli sdegna;
Non ragionam di lor, ma guarda e passa.

Let's not talk about them, but look and move on (2)!

(1) Perrot and Chipiez, History of Art in France.
III. 1885, 1869.

(2) Dante. Inferno. cant. IIT. v. 50-51.

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The same can be said of the Arabs, who dazzled the world at a given moment, by a civilization borrowing These northern Semites compete with the people of Israel in relation to "this extreme selfishness and this exclusionary preoccupation self-confidence which forms the basis of character Semitic (1)." And as for their role in the evolution- In terms of general knowledge, it has, in reality, also been as little personal as possible, despite their renown- Myth is so surprisingly overrated. For centuries We admire the Arabs for their work and their scientific discoveries like those of the Ancients they admired the Phoenicians with confidence for "their inventions. Now, firstly, with regard to the so-called "Arab philosophers," I reported Above, Lassen's opinion and that of the author of Averroes and Averroism, of which we do not suspect- He will not have the skill. And not only will he not This is nothing other than philosophy. Greek, presented in a Semitic language, but most of these commentators are not Not even of Arab origin (2). It's absolutely as with "Arabic numerals" and the Thousand and a Nights of "Arab Tales", the first having

(1) Renan, loc. cit. p. 306.

(2) Al-Farabi, Ibn Sina, Al-ghazali were. from Khorasan, from Bokhara and the provinces located on the border northeastern Persia.

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the elements borrowed from the Aryans of India, the second

old book of tales composed by the Aryans of Persia (1).

As for matters concerning the mathematical sciences—that, they were founded and constituted in their essential principles according to the Aryans of Greece, and the Arabs did nothing but march with difficulty following in the footsteps of Archimedes and Diophantus (2). That would leave "Arab architecture." However, it is not in doubt today, for people com-brilliant, that art to which we owe the minarets from Cairo, the Alhambra in Spain and the houses that of Algiers is not entirely based on that of Byzantium and Persia (3). "To understand

(1) Von Hammer reproduced this valuable testimony from a 10th-century author: "The first who composed The Persians told stories and turned them into books. tales were amplified and augmented during the time of the Sassanides. The Arabs also translated them into their language; Some of them embellished them and composed others on the same model. The first book of this genre was the book called Hezsar afsan, which means "the "A thousand stories." See the article in the Edinburgh Review, in issue no. from July 1880.

(2) Algebra, as I mentioned earlier, does not give them must be his name.

(8) Prof. T. Lewis and C. Street, in Encyclop. Brit. (art. Archilerture). tom. IT. 1875.

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the history of Muslim art, Fergus said very well—its, it is important never to forget that, if the impul—The first Zion came from Arabia; it is not a reason for attributing to these primitive populations the evolution of the facts subsequently produced; at On the contrary, conquered countries were never seriously depopulated areas; there were never any great racial substitutions. All of this is especially evident—tooth for architecture. The Arabs, by them—same, never had architecture, to pro—speak first. Their only temple is the Kaaba From Mecca, a small square tower, without any

its sacred character as well as for its artistic merits ticks (1).»

I think I have reduced the pre-scientific and artistic intentions of the Semites and having demonstrated, with evidence in hand, the character essentially negative aspects of their entire civilization

(1) Fergusson, History of architecture in all countries. London: 1867. vol. II. p. 371.

The eminent, and too little known, man who was my pro-history teacher at the Lycée Charlemagne, L. Toussenel, while praising the Arabs to the highest degree, cannot to refrain from proclaiming it: "What we call civilization—the Arabs' sation was less their work in fact than that peoples subjugated and rejuvenated by them, inhabitants of Roman, Greek, and Persian provinces." (L. Toussenel, History of Europe, Third Grade; Paris, Delagrave.)

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"Second-hand." I'm not talking about Jews in particular, their invalidity in this respect being beyond any dispute (1). Despite the large volume entitled Judea (and according to its own data) that Messrs. Perrot and Chipiez only published in red-health and profuse apologies – a volume which dishonors, as they rightly sensed, a work interesting – "Hebrew art" remains a mystification. The last word on the matter was

said again by Mr. Renan, – the Renan of the good days, – in his beautiful book about his mission in Phoenicia (3):

"Palestine bears the brunt of the main flaw" of the Jewish spirit, I mean of its lack of taste for the visual arts. Two thousand years after inter-valley, the lands once inhabited by the races Artistic works still benefit from their past. It is necessary months to get to know Rome or Athens; in "Jerusalem was exhausted in just a few days."

(1) Nor am I speaking of the Hittites, of whom we have made... There's been a lot of noise lately. Besides the fact that it's not

It remains a given that the civilization of the Empire, which had its formerly based in Kadesh and Carkemish, was derived from that of Babylonia. (See Sayce, Herodotus etc. p.429 sp.)

(2) Perrot and Chipiez, loc. cit. tom. IV. p. 125 sq.

(3) Mission to Phoenicia, 1 vol. in-4° 1864. p. 785.

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CHAPTER IV:

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The "unknown god." -- Monotheism, a religious form characteristic of the Semitic race. – Monotheism and Deism. – The religion of the Semites complicated by that of the Akcadians or Proto-Chaldeans. – Shamanism or Acadian polydemonism.– Ea, Moul-lil and Ana.– Bel, Semitic deity, sun god of Babylon. – Adar, God of Nippur, and Samas, god of Sippra. – The god Assur, worthy precursor of Yahweh, – Origin acc-dynasty of the Semitic goddess. – Ishtar and Tammuz; Venus and Adonis. – Predominant role of the goddess Ishtar. – Her transformation, by the Semites, into a goddess of fornication. – Direct passage from Animism to Monotheism, an effect of the intellectual inferiority of the Semitic race.– M. Kenan and Gustave Tridon.–Astarte "Name of Baal." – The Monotheism of the Phoenicians, Syrians and Arabs,

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The author of the Acts of the Apostles recounts that "Saint Paul," having arrived in Athens, went to the Areopagus, where he spoke thus: "You are indeed the [most religious of men, to citizens of Athens] Because by coming here and looking at your sacred objects I found an altar with this inscription: To God unknown. Now, this God whom you honor without the "To know, I come to reveal it to you" (1).

(1) Acts XVIII, 23.

The descendants of Pericles and Phidias did
They certainly did not know the God of Moses and
of Jesus. In the broad spirit of tolerance and
universal benevolence that distinguished them, them
for whom religion had been only one aspect
patriotism and one of the forms of the spirit of
family, they had erected altars to all the
gods known and unknown {1}, anxious not to
to offend no sect in its beliefs or its
superstitions. But what would their superstitions have been like?
their grip and their indignation, if they could have foreseen
that on one of these altars would one day stand, at the
the voice of a Jew, the fierce idol of the Semites, the
God of Monotheism, that is to say of fanaticism and
of intolerance, the future destroyer of all
glories and all the conquests achieved,
of Aryan civilization |!

For it is decidedly the Semitic race which
established Monotheism throughout the world.
Demonstrating this fact would have been easy a few years ago.
that thirty years, in the wake of the appearance of
Mr. Renan's excellent work on the subject; I
I would only have had to summarize them, even if it meant making corrections.
certain details, taking advantage of the latest
discoveries. Unfortunately, the author of the history-
The history of Semitic languages has ceased to be as
firm on this ground of racial distinction, which

(1) See Renan, Saint Paul, pp. 173, 174,

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provided him with the most solid point of support –
ground on which I myself established myself in
the preceding pages, further fortified by the con-
the most recent quests in science. On the other hand,
adversaries from the most opposing camps
These came in the name of Revelation {1},
those in the name of Free Thought (21, to fight
the doctrine whose inde-
undeniable reality. For both sides.
The Hebrews were as "pagan" as possible.
and it is up to individuals, whether supposed or not, to
direct communication with the divinity, which it is necessary-
would attribute the development of the cult of a
One God.

I intend to establish that Monotheism, far from to be the product of daydreams or of cunning some, developed spontaneously in a particular breed, which then inoculated it with others. I explained earlier how this form religion seemed to me, in reality, far inferior – with regard to the progress and interests of humanity – to anthropomorphic polytheism of the Aryans (3), and I have risen up against the opinion

(1) Max Müller, *Der Semitische Monothéismus*, in *Essays*, Volume I, 2nd edition. Leipzig, 1876.

(2) E. Ferrière. *The Paganism of the Hebrews up to the Captivity-City of Babylon*, 1884.

(3) See chapter II.

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so unfortunately widespread, who considers, at this From the same point of view, Monotheism as a higher and subsequent religious phase Polytheism. First of all, let us be clear, to stop confusing the history of religions are linked to philosophy. deals with problems of thought and con- birth in what they have that is most arduous; although Breed traits play a role here, the principal- pal, however, belongs to individuals, and these high questions have always remained the property exclusive to sages and researchers. The Raeli- gions, on the contrary, evolve in the spirit of the masses: they are truly the defining characteristic of the the entire race, and rightly so, that one speaks of their natural history, an expression which would be much less suitable for the study of theo- philosophical questions. No doubt, I regret to with all my strength the detestable influence exerted by spiritualist doctrines; no doubt the” The reveries of the deists have corrupted some good spirits, trained and lost in the labyrinth of metaphysics, where no Ariadne's thread allows one to to find each other again. But, I ask, which path would ever have conceived in the world the theory of God One with the chimera of Immortality, outside of the

Mortality of the soul?

I am very sorry to find myself in contradiction

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with such a distinguished thinker as Mr. Ernest Havet (1); but these reveries of Spiritualism have only ever given birth to the so-called "Natural religion" – essentially, the most artificial-cie of the world – and which, if it has had unfortunate- sement for Levite the Savoyard Vicar and Robes- Pierre, for the High Priest, hardly counts anymore today there are no other members besides Mr. Jules Simon. Let us therefore no longer mix facts of such a distinct nature. and let's avoid complicating things with the introduction displaced from metaphysical doctrines, history already so confused about religions (2).

(1) "Monotheism is a philosophical idea, which only became a religious belief at the time when the philosophy has entered into religion, that is to say, into the Christian era. » Ernest Havet. Christianity and its (Origins, vol. III, p. 11.) But no! Monotheism is a The religion is Deism, which is a philosophical idea. distinction, which may seem trivial at first glance, is capital, on the contrary, from the point of view of religious science- gieuse.

(2) Cf. Renan: "Let us add that an abyss separates the mono- Semitic theism of philosophical deism. Deism has "never succeeded in establishing a lasting cult among the people." (New considerations on the general character of peoples Semitic cultures and in particular their legacy to Monotheism (Journal Asiatique, 1859; 5th series, vol. XIII, p. 221.) I do not I didn't know this passage when I wrote the pages that preceding; I declare it, in turn, in all sincerity, and much less to boast about the encounter, although honorable, only to show the concordance of

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Once this distinction is established, it appears clearly that Monotheism has never developed as a natural phase of evolution- religious tion, subsequent to Polytheism (2). The establishment of the cult of the One God in the world

whose victory was aided by an unfortunate confluence of circumstances; and even this cult would have—it was unable to perpetuate itself among the Aryans in its Jewish simplicity; it required, in addition to the Virgin and the Saints, —the Father, the Son and the Holy-Spirit.

On the other hand, it is not a question of denying the great law of Evolution and to contest its reality in this

points of view, thirty years later and after reading the most important and recent works on the material. I would add that Mr. Renan, in his History of the People of Israel (vol. I, p. 59), saw fit to contradict himself again, and more inappropriately than ever: "A kind of deism "Without metaphysics," he said, "that's what the fathers of..." Judaism and Islam inaugurated, from that early age (that of the patriarchs) with a sound and sure instinct. This God, formed by the fusion of nameless gods, will become I The absolute God who loves good and hates evil, the God who "One serves through honesty of heart." This is the absolute negation. Having read the previous thesis — which I now take up again for my account.

(2) There has not been, as Mr. Renan very rightly said, a single example of a polytheistic nation that arose from it—even to Monotheism. (cited memoir, p. 419)

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which concerns the development of what Mr. de Hartmann calls the "religious conscience of the "Humankind." Certainly, Monotheism does not did not appear immediately among the primitive Semites hairs: but it was in germ, in potential within their brain, and then the essential phases of Naturalism, Shamanism and a Poly—poorly defined demonism, having nothing in common With Polytheism, it appeared — when the There was no shortage of time, — as the term inevitable and the flourishing of their reli— evolution gious.

According to the method used previously, this is not not only among the Jews, but among all their conspecifics, that this evolution will be studied, But first, there's one point to clarify: I

Proto-Chaldeans, which appeared first in the lower basin of the Euphrates and Tigris, where The Semites came to settle later in the middle of instead of them: some – like the Assyrians – to settle there permanently; the others, –as the Hebrews, the Phaeacians, and the Arameans – to move away from it after a more or less contact prolonged.

Mr. Renan, in his early works, had clearly foresaw the possibility of an influence being exerted on the religious evolution of the Semites, by a race established before them in Lower Chaldea;

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race on which, at that time, we had not yet that the information was quite incomplete. Today – now that the facts are better known, and that one can even go and contemplate, at the museum of Louvre, samples of these Accadians, contemporary, it seems, of the 4th Egyptian dynasty yours; when, moreover, the reading of the inscriptions cuneiform confirmed, by complementing them, the already so precious accounts from Berossus and Philo of Byblos, and that finally the materials are accumulated, – 'the illustrious scholar evades the question and gives us in his latest book, about the ancient influence Babylonian, a chapter which does not constitute, for the researcher, that a bitter and complete disappointment. These are certainly not the difficulties, although enormous, which blocked his path; it's the astonishing theory according to which he considers today the Semite, the nomad, the Bedouin, like the receiver, so to speak, of Monotheism – me in the most remote and almost pre-historical. – Also, the sedentary Semites They matter little; at least one cannot explain otherwise the straightforward way in which he treats their history.

It is certain, however, that the Hebrews and the The Phoenicians took something else from the Babylonians that their cosmogony: their religious evolution does not can be understood without prior knowledge in-depth study of the theological system of the latter.

However, as we saw earlier, religion
 The Akadians, or Proto-Chaldeans, is a type
 of Shamanism, or better yet, of Polydemonics
 characteristic of the Turanians. In times
 terrifyingly remote – at least 4,090 years (2)
 before the common era – where these first inhabitants
 Those known from Chaldea were the only ones occupying the country.
 before the invasion of the nomadic Semites, they worshipped
 the spirits they considered to be animating
 all things in heaven and on earth. There are
 had everywhere. There were no priests in the
 The word means what it is, but only for sorcerers.
 or magicians with the power to exorcise these
 spirits. The institution of these exorcists constitutes
 Strictly speaking, the point of transition of the ani-

(1) History of the People of Israel, 1887. Vol. I, p. 64.

(2) A recently deciphered inscription dating from
 The reign of Nabonidus, the last king of Babylon, recounts the
 discovery of the "first stone" of the temple of the god
 solar of Sippara, raised by Naram-Sin, successor of
 Sargon of Agadhe, a stone that had not been seen by his
 predecessors for 3,200 years, or 3,750 years before our
 era. Furthermore, the comparative study of dynasty lists on
 the cylinders and tablets, that of the curious statues discovered
 green at Tell-loh, in southern Chaldea by M. de
 Sarzec, leave little room for doubt that it is necessary
 to postpone the reign of Sargon by some six thousand years, that is-
 that is to say, the definitive establishment of Semitic domination
 in Babylonia. (See E. de Sarzec, Discoveries in Chaldea,
 folio. 1887.

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simple miasm to Shamanism proper;
 spirits can therefore isolate themselves from the bodies they
 animate or natural phenomena to which they
 president and thus enjoy a separate existence.
 They are not gods, however; their power
 is too limited since that of man can
 to control: they are geniuses, demons (hence
 Polydemonism), if you will, but taking this
 word in the general Greek sense, not in the one
 of the evil spirit that is usually attached to it.
 Naturally, geniuses, "Zi" types like

to take on importance in the eyes of others considerable, but, remarkably, it's the water, the sea, or more precisely "the abyss of the waters" which plays a key role among the Proto-Chaldeans. Thus, precursors of Thales. Did this come from the Eridou's situation – then on the Persian Gulf and almost surrounded by the Euphrates – mentioned in which region did the cult of the water spirits develop? Nevertheless, this "Zi" was adored from the very beginning. high times and in a very special way by the inhabitants of this city. Known as Ea, we see him successively described as a "spirit" of the railway and the rivers", of "king of the abyss of waters" and "king of the river of the great serpent" (1).

(4) WAI 11, 56, 17. I use here the usual abbreviation by English scholars to designate the great work

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The "great serpent" was in a way the Ocean, which was thought to surround the earth and who was identified with Innina or Nana – the lady, considered to be the daughter of Ea, with whom she He was somewhat confused. That's what one might notice. well, was the same as that Oannes or pea-god the sound that Berosus speaks of and which came from the sea to teach men the sciences and the arts; he was therefore also the god of wisdom (2). "His daughter Innina was represented by an ideogram that brought her from the abode of the god-fish, although she herself was one of the reptiles that swarmed in the marshes at the mouth of the Euphrates. That is how the serpent was tied to the god of wisdom, the serpent, "more cunning" than no beast of the field"... No doubt, the god The serpent of the primitive Sumerians did not, to the point From a moral point of view, it has a completely negative character: if it he punished his enemies, he was favorable to his teenagers fail. But very quickly, the goddess Innina lost its reptilian attributes," and even vanished as-completely, while the serpent became what it

begun under the direction of Sir Henry Rawlinson and published by the trustees of the British Museum, a work intended to reproduce the text of cuneiform inscriptions found in Western Asia. The cuneiform inscriptions

1866.)

(2) Bérose. Fragment 1, Lenormant edition.

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seems to have always been an element among the Semites, incarnation of evil and perversity (1).

If the Sumerians of Eridou honored principal-Ea, the great spirit of the fertile waters (2) from where the universe had come – in the North, among the Akkadians of Nipour, Moul-lil (3) the lord of The world of shadows was preferred. There The belief in evil spirits is the most dominant. the lower regions and that whole magic system and magicians who left such a profound mark on imprinted the religion of the early Babylonians.

(4) AH Sarvce, Lectures on the origin and growth of Religion as illustrated by the religion of the ancient Babylonians. London, 1887, p. 282. I will have more than one occasion to cite this important work by the eminent Assyriologue. Mr. Sayce, tasked with conducting the conferences in 18%7 well known in London as the Hibbert Lectures, in took the opportunity to give us the complete picture of the most recent discoveries in Assyriology. His book was of great help in the writing of this chapter. This subject of the primitive religion of Chaldecem is so obscure and so complicated that Mr. Sayce – he himself – declares – would have given up on treating it if he had known about it all the difficulties before being bound by a promise. I will cite it under the abbreviation Babyl. Relig. (Babylonian religion).

(2) Professor Tiele, in a recent memorandum: From Beiekenis van Ea en zijn Verouding tot Maruduk en Nabu a tried to show that Ea is originally linked to fire.

(3) Formerly read "Moulgé".

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Finally, the local god of Erech was Ana, the sky, but the visible and material sky – or at least con-

throughout Chaldea, his cult having spread more easily than that of Ea and Moul-lil, and that, It seems, for a reason that is easy to grasp, the conception of the spirit of heaven being, so to speak, a common heritage, a much easier idea to realize than that of a "Zi" from the abyss of the waters or the world of shadows. The importance of Erech must also have contributed to this result.

In any case, these three main minds, Ea, Moul-lil and Ana never appear in these high periods, as constituting one of these triads or trinities, as later writers, Damascius in particular, seem to have shaped – partly imagined–according to the documents of the time perhaps, but certainly in the putting in unison with their own digressions on the One, Being and non-Being (4). Other Mr. Sayce – whose book contains so much pre-heavenly information – seems to me to have good-

(1) See Doules and solutions on first principles text Greek, edited by J. Kopp, Frankfurti ad M. 1826, chap. 124 and 125, p. 384 sq. It is really strange to see most writers on the subject, reproduced like documentaries serious matters, reveries on Chaldean cosmogonies ennes, edited by this Neo-Platonist philosopher of the 5th century fifth century AD.

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too much emphasis was placed on the local character of these. Proto-Chaldean "Gods." Although the cult of one of them may have predominated in certain cities, it seems to me no less certain than the a more exclusively local character belongs to sur-all to the Semitic deities, because of the a particular mindset among their worshippers. The religious influence of these newcomers is marked for the first time by the substitution from Bel to Moul-lil, and this at a certain time–inferior to Sargon, that is to say more than four thousand years before our era. It was around this time It was at this time that the bands of Semites appeared. nomads, who far from transporting goods with their tents the worship of the One God, of this "El" of the "puritans" Mr. Renan's, are still in this form of Animism, which was formerly referred to as...

the name of Sabaeanism. This is by no means about this learned and much later astrology, in by virtue of which the spirits of Polydemonics The Akkadians were identified with different planets. The Bel in question – in Kananite, Baal, that is- . that is to say "the master", a Semitic import into the Chaldea is a solar god only insofar as he represents force, power as it reveals itself primarily to nomadic populations through the presence of the king of the stars. If this power appears especially in Babylon, in its aspect

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beneficial, this is due to the influence of ideas that... diennes, which are essential at the beginning. She will become _ later both good and bad, beneficial and terrible, as the Semites, by isolating themselves, will increasingly enter into the reality of the con-religious concepts specific to them. If Bel is also the "bull of light", it is still an Akkadian idea that prevails here; I insist on this fact, because it is in this line of thinking and not in Semitism – no more than in Egypt – that it We need to find out the origin of this bull and of these "bull horns" that we see appear if often as a symbol of the terrible God One of the Phoenicians and Hebrews, that he shows himself under the name of Baal, Yahweh, or Moloch. Only the The sedentary colonist, and not the nomad, could com-to adorn the celestial plain with the fertile fields of the Chaldea and see in the Sun-God the "Bull" of light tracing its dazzling path across the heavens furrow (1) Later, this beautiful old style fell into disuse. overshadowed by the junior Bel or Bel-Merodach (2), who became the deity of Babylon itself. It doesn't matter.

(4) Bel-Merodach is named in astro- literature primitive nomical "Goudi-Bir", the bull of light. Sayce, Babyl. religion, p. 290 and Ibid, p. 48, 397.

(2) Merodach may have been an Akkadian deity (Sayce, loc. cit. p. 105).

that the Chaldean astronomers and astrologers identify it in the following with the planet Jupiter(1); Bel remained essentially the sun god and the The quintessential patron saint of Babylon. It is in this capacity that, to bring him up to the level of Ea, the demiurge Eridou was also made into a demiurge who, in because of Babylon's very importance, it came about to play a pivotal role in the cosmogonies of time.

At the cost of Bel-Merodach, it must be noted that another solar deity, but having a character quite different. Adar, honored in Nippur, is the sun harmful scorching heat; to him should be referred Lera later, in a way, the terrible side of the cult of Baal (2).

I've followed this far, with too much speed Large, no doubt, but inevitable in this species, the evolution of this beautiful thing, whose location in the middle the "geniuses" of Soumir and Accad, brand

(1) Baudissin, *lahve* and Moloch. Lipsiae, 1874, p. 20 sq., and E. Schrader, *Stud. and Kril*, p. 32 and 19. 1874.

(2) Cf. Baudassin, *lahve*, etc., p. 21. "Adar," says this author, has the same astrological rank as Bel in the list of Assvrian gods and the bull is its symbol, likewise that bull horns are the symbol of Bel." Iden- Later combined with the planet Saturn, and consequently with Kronos by the Greeks, he often takes the name of Malilk (in Assyrian Moloch, meaning the King). We will have Let's return to this interesting point.

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the emergence of Semitism in Chaldea. It is necessary to... now returning to some of these minds main ones, whose trace will be found in the Semitic religion, so frighteningly complicated through this mixture.

Special mention must be made of the spirit or God of the Moon, worshipped especially in Our (1), the homeland of the legendary Abraham. He was known there, under the Nannar's name and, according to the official religion of

or sun god. So it was indeed, in the spring-
acipe, an Akkadian deity, such a descent-
dance being a formal opposition to worship
of Baal among the Semites, who consider the god
of the sun as the supreme lord, and the moon,
at most like its reflection. But the name pri-
the myth of the lunar deity was later changed into
that of Sin, a term probably of Semitic origin,
according to Mr. Sayce. This word was found in a
inscription of southern Arabia, and Sinai itself-
even the sacred mountain would only be the sanc-
tuary "dedicated to Sin" {[2]}.

(1) Ur, which I write Our, because of the special way
which we pronounce. The vowel, in almost all
languages, has the sound of or.

(2) Sayce. Babyl. relig. p. 155 sq. and 164. The author makes
Note that Abraham, according to Genesis, emigrated from Our
in Harran, a city in northern Mesopotamia, also-
dedicated to the worship of the Moon God.

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A sun spirit was particularly worshipped.
in Larsa from pre-Semitic times, another
at Sippara. We don't care which of the
two were sons of the moon; the fact is that the god of
Larsa was quickly eclipsed by that of
Sippara (1), a city founded by the Proto-Chaldeans.
but which was the original seat of supremacy
Semitic in the country. It is in its vicinity
that Sargon had the city of Agadhé built or restored
(Accadhu, in Semitic texts), hence the
the northern part of Babylonia took the name
Accad. The Zi of the sun then became, under the
Semitic name of Samas (or Samson), the god
Sun whose cult grew with the empire of Sar-
gon. "Both, the cult and the Empire," he said
Mr. Sayce, were also Semitic; everywhere
where the Semites settled, the Sun God
was adored in one form or another" (2).

That is precisely the truth, and Mr. Baudassin has
It's a mistake to torment oneself trying to understand and
explain how Samas can reconcile with
Beautiful and how the first is the solar globe

(4) There were two Sippara, quite close to each other. In the Old Testament, the name of the city always appears in dual – Sepharvaim.

(2) Babyl. relig. p. 170.

(3) Loc. cit., p. 17.

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Samas is the solar god of Sippara, like Bel-Merodach is the sun god of Babylon, as Adar is the sun god of Nippur. Multiplicity of names even seem to originate from here, in part. the number and variety of the Accadian deities.

This tendency to worship a single god and local or national, – we even see it to be done here, not in Babylonia, it is true, but among the Assyrians proper, population much less mixed and almost exclusively Semitically. Undoubtedly, we find in them the Chaldean Pantheon. "But above," he said Mr. Sayce, in a page too remarkable for not to be quoted in its entirety – above this In the Pantheon, the figure of a new God is erected. of the personified national deity of Assyria in Assur. Assur is not a primus inter pares to prepare, the president, like Merodach, for a court of gods, he is their lord and master in a completely different and more autocratic direction. Like the Yahweh of Israel, he is the "king of the gods" and no cannot be compared to him. In his name and with his With help, the Assyrian kings march to victory; the cities they burn, the people they massacre, the prisoners they take – all of that belongs to him that they owe it. It's to exterminate the enemies of Assur and to subdue those who do not believe not in him, that they carry their country's weapons in

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country: it is its decrees and laws that they enshrine on the monuments erected by them among the

invoked, it is true: they are granted their former titles, but it is Assur alone that the monarch Assyrian invokes in times of distress, it is in the name of Assur and Assur alone that he subjugates the infidels. He still resembles, under another From the point of view of the Yahweh of Israel; there is no goddess at his side. If someone called Bilat or Beltis is invoked as his wife, she is a simple literary formula; nothing indicates that Assur had a "face" or a "reflection," and when a divinity The feminine appears; it is the independent goddess. Ishtar or Ashtoreth. He is essentially a god jealous. Without a wife, without children, he is more powerful-less good than the Baalim of Babylon; perhaps less good. being, less close to its teenagers than These, but more formidable and more powerful. We can, in fact, find in him all the elements with which one could have, in other conditions for building a religion as well purer than that of the God of Israel (1).

Certainly, I am not the one who will dispute the real- the quality of this painting, drawn by a master's hand, and which highlights the characteristic facts of Monotheism. But the last trait, above all, is worth

(1) Babyl. religion. p. 122, 127, 129.

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its weight in gold: omnipotence and despotism the most absolute ism, jealousy, cruelty, the constant terror and the extermination of the infants These are the elements with which we could have established a cult as pure as Yahweh's! That had always been the opinion emancipated thinkers, based moreover on the precise scientific data; the verdict lies confirmed now by the reasoned opinion of a scholar of the most orthodox.

Assur, like Yahweh, we are told, has no goddess at his side: or at least, when he appears one, it is never anything but in a completely accessory. What, then, are these Astarte, that these Beltis and other female deities- nines that we see featured in the theology of Semitic peoples? Were they born in the course

As I believe, from a foreign import?
This is, for the doctrine I support, a point of extreme importance; because the presence of goddesses, existing as distinct personalities and revered as such in Semitic religion pure, would constitute the elements of a true polytheism, the existence of which I specifically deny autonomous among the peoples of this race.

Let's leave Arabia aside. When the nomads, ancestors of the future Assyrians, Canaanites and Others abandoned their deserts, to

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spread, over time, across the plains of the Chaldea, they were still in the period of Animism. Let's not talk about the three lunar goddesses of early Arabia (1): Amūat, the bright moon, Manat, the dark moon and Al Uzza the union of the two. The cult of that era did not it hardly rose, as Mr. Tiele himself acknowledges— even (2) above fetishism — or better of Animism. The Arabs worshipped in the same way. In a way, the stones, the mountains, the stars, the June in particular, in its various aspects, but without recognizing gods or goddesses distincts, in the real sense that we mean by these words. We do indeed find them among the Sabaeans, inhabitants of southern Arabia, the goddess Ishtar in its two forms (the male Athltar and the female Athlarel); but, as among the Hebrews and among the Phoenicians, it is here only an import of Chaldea (3).

However, in these fertile plains that are irrigated

(1) If we must refer to the theory generally accepted today and which, moreover, appears to be in compliance with the facts.

(2) Tiele, Manuel, etc., p. 94.

(3) Let us not forget, moreover, as the Tiele, that the Himyarite (or Sabaean) inscriptions that we know all belong to a relative date—

p. 115).

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the Euphrates and the Tigris, the Akcadians possess Long before the arrival of the Semites, a Polyde-complicated monism, confining walls to the Poly-Theism. They have chief minds, almost gods, Ana, Ea, Moul-lil, etc.; they have goddesses, one in particular, Ishtar, destined to play a considerable role in the theology of Asia Minor exterior, from where it will then pass, transformed and regenerated, in Greece and in Rome. It is in effect at Eridou that we must go and find, in the most distant eras, the origin of this myth so charming, so closely linked to humanity and to nature, from which the Aryan spirit drew the fable of The love affair between Adonis and Venus. Adonis is a name of Semitic origin; it is the Adonai (1) of the Bible, the "Lord". But this name was applied utilitarianly-lauding at the sun god of Eridou, in Doumouzi, son of Ea (2), the spirit of the wet abyss, and of Davkina, the spirit of the earth; the Semites of Baby-They made Timmouz or Tammouz out of it; the character The solar deity is indicated by an ideogram-signifying to me the "Creator of fire" (Tim-izi) (3). All commentators agree on recognizing in Tammouz the spring sun whose dis-

(1) Exactly "Monsignor".

(2) Sayce. Babyl Relig. p. 232 ff.- WAI 11. 56, 33, 38 and 47, 29.

: (3) W. À I. 11. 55, 31.

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The event plunges nature into mourning, and it is It is very remarkable that Macrobius was already able to discern-to start, from the fourth century AD, the origin of the myth. "There can be no doubt," he said, "that Adonis may the sun not be, after careful study of the religion of the Assyrians, among whom flourished

currently held in honor among the Phoenicians (1).

This goddess, lover of Adonis, prototype to the times of Aphrodite, of Artemis of Ephesus, of Astarte, of Atargatis and, more generally, of the goddess Syrian, – it is indeed among the peoples from the Euphrates basin, where it originates, not among the Assyrians themselves, but among their Akkadian predecessors. This is the great deity that the Semitic scribes of Babylonia have made known under the north of Ishtar, – although the word itself bears the mark of its origin Non-Semitic (2). Ishtar is the lover or fiancée

(1) Macrob. Saturn, 1. 21.– Cf. Movers, Die Phoenizier, t. I, p. 207. Bonn. 13#1. After the rise of the 26th Dynasty, The cult of Adonis was complicated by the introduction of Phoenicia, from the Egyptian myth of Osiris. It was then that, in Because of the god's resurrection, rejoicing ensued. to end the celebration that began in mourning and in the lamentations.

(2) Sayce rightly points out that this name, although indicating a female deity, is devoid of Ja grammatical marker of the feminine, which we find in all the Semitic goddesses of an indisputable authenticity: Beht, Zarpanit, Tasmit, etc. (loc. cit. p. 252).

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of Tammouz: she is also his mother, as can be seen from several texts, and to this title she is identified with Dav-Kina, the spirit of the earth, and with Tillili, the "primordial earth (1)". Tablets recounting the short epic tale of his descent into the lower regions, to rescue Tammouz, "the fiancé of his young-ness." The poet describes in very beautiful verses the the goddess's journey "towards the abode of the dark-bres, the seat of the god Irkalla, – towards the dwelling where one enters without being able to leave, – towards the a path that one does not cross twice, – towards the a dwelling whose inhabitants do not see the light, etc. (2). I cannot insist on this epi-so interesting from the point of view of mythology-Comparative gy. This legend does not appear to be, as Professor Tiele indicated that the painting at

(1) Babyl. relig., p. 251.

: (2) See. E. Schrader, Die Hollenfahrt der Istar, Giessen, 1874. This distinguished scholar declares that there is no longer any need
The question now arises: do the Semites have an epic poem?
or if they are likely to have one. But it doesn't seem
There is no doubt that the legend is of Akkadian origin;
Moreover, Mr. Schrader himself acknowledges that "the epic"
the question arises from the encounter and mixing of
Semites, along with the first inhabitants of Babylonia.
He doesn't find epic poetry – he himself creates it
note – neither among the Hebrews nor among the Arameans,
nor among the Arabs.

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veiled pain of the earth goddess going dear.
dear, in the lower regions, the mysterious waters
the secrets of life, through which the god of
sun, and all of nature with it, will awaken from
sleep of death (1),

The original center of the cult of Ishtar was at Erech,
where it was originally known as
"Nana" or "the lady, the mistress." But this
The cult spread rapidly and the goddess occupied
still a considerable rank in the Pantheon
Babylonian, in hymns and prayers, where
She is invoked alongside all the gods.
truth, in none of the major religions an-
In ancient times, we don't see a female deity playing a role.
equally predominant role. This fact, on which I
allows us to draw the attention of researchers, suff-
would alone be enough to dismiss the idea of an origin
Semitic. On the contrary, it is perfectly compatible with
with the exceptional importance given to the
woman among the Akkadians – characteristic trait
and which brings them even closer to the Tuareg populations
raniennes (2).

(1) Proceedings of the sixth Congress of Orientalists, vol. 11. p.
195, s'1.

who was the head of the family. In bilingual texts, we always find the woman mentioned before the male in the original Akkadian, while the translator "A Semite never fails to place it in reverse order."

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Not only was Istar further identified late with the planet Venus – the evening star and the morning star—but other female deities Less important things were absorbed into it. One anthem copied for Assur-bani-pal on a tablet Written in Babylon, it places Nana on the same level, – that is to say Ishtar – and Bahu, the wife of the god Kis solar. "This was undoubtedly the Gourra d'Éridou, the grandmother identified with "the abyss" and representing the waters of the abyss itself, in their primordial state of chaos. It appears to have been also the Bohu of Genesis and the Baau of Sancho-niaton (1)." |

In any case, this female and other deity—many still lost themselves in personality of Ishtar, who remained predominant as a goddess

(Sayce, Babylonian Religion, p. 176.) New research would certainly lead to discoveries on this point interesting.

Matriarchy, or "gynocracy," this form of family, usually coinciding with Polyandry, and in which kinship is transmitted primarily through the women, is still mainly observed today, among the peoples of the Turanian race (also called Mongoloid). It is a fact that I believe I was one of the first to highlight in my thesis on Polyandry (or Polyandry, etc.). See my book on the State, p. 31 – and Letourneau, La Soctologie, 1880, p. 371, sq.

(4) Sayce, Babyl religion. p. 262–263.

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of the earth and of fertilization. The scribes. of Babylon regarded her as the mother of humankind.

"The virgin Ishmael, ornament of the heavens." We know that what sacred debauchery later gave rise to the worship of this deity, considered much less as a virgin as well as a goddess of fornication – I'm not talking about love. But what we don't have What is quite remarkable is that this cult did not take its well-known characteristic of frenzied lust that under the influence of the Semites. This is a fact of of extreme importance, which Mr. Sayce recognizes like me, and his opinion is, here again, of a priceless (1). Only, he is mistaken in attributing this deplorable development to religion naturalist who would be hiding beneath their design of the Baalim. Nature and Naturalist Myths have nothing to do with this; it is only about "nature" Semitic." It is in Syria, in fact, among the Canaanites, among the Hebrews, among the Phoenicians Ciens, that sacred prostitution, male and female, displayed with the utmost shamelessness. From there, the cult passes with that of Atyr-Adonis, in Phrygia, and All these horrors will remain forever stained. like "Phrygian women" and like "Baby-Lonian"; so much so that the inhabitants of the countries purely Semitic, like Palestine, apparently

(1) Babyl relig. p. 265–266.

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They rise–despite the curses of the prophets. – as if absolutely pure in the midst of this mud called Asian or Oriental, and which is not in In reality, that Semitic. For, the race of Shem has always– days had this astonishing fortune, to hoard at His profit came from intellectual and moral conquests. of his neighbors, and to place his pro– near infamies. The truth is that the Astarte of Phoenicians, the Ashtoreth of the Hebrews, the Atargatis of Hierapolis, the Phrygian goddess, and in general, all these deities having priestesses prostitutes – and for priests, galls or sacred eunuchs, often dressed as girls, – ne are fundamentally something other than the old Istar of Accad, but transformed and spoiled by contact with Semitic populations. Later, divine Ionia will take back Tammouz's lover and strip her of her possessions of the Syrian frenzy and the "abominations" Phoenician and Hebrew, to make her Aphrodite

Beauty – and the goddess of that power by whom preserves the eternal universe, – Love.

But Istar, under his various names, was not only for the Ancient Near East the goddess of easy love affairs. She still appears in an aspect belligerent. The myth of Semiramis is conclusive in this regard. The dove into which she was changed this fabulous queen (1), is the sacred bird of Ishtar;

(1) Lucian, the Syrian goddess, 14.

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his passion for his son Ninyas is an echo of that of this goddess, the Dav-Kina of Eridu, for Tammuz. The warrior queen of Assyria, in fact, was the great Babylonian goddess, her martial aspect (1). It appears under the name d'Anat in Syria (Anaïtis to the Greeks), under the name of Thanata or Anaïta in the modified Pantheon of Mazdaism. A very remarkable drawing, traced on a cylinder in the British Museum, it represents standing on a lion, "dressed in Assyrian costume, wearing the tiara adorned with bull's horns and surmounted by the radiant disk of the planet Venus; in her left hand, she holds a bow and two arrows; attached to his shoulders are two quiver; at his right side hang a sword and the sacred axe or harpè (2). »

If I have insisted for so long on the "great Goddess," that's what her cult seems to explain everything that is inexplicable at first glance, strange and contradictory things in religion Semitic. Mythology is not the work of the sons of Sem, – the vast majority of scholars are

(1) Sayce, Babyl. religion, p. 271.

(2) Count of Vogué, Mélanges d'archéologie orientale. p.45. 1878. It was among the Assyrian Semites, so well known for their ferocity, which led to the development of this belligerent character of the goddess. From Assourbanipal, especially, Istar d'Arbela and Nineveh is invoked as "the terror of the Priams, the lady of war", etc.

agreed on that point – and yet here we are Assyria, in Palestine, in Phoenicia, we find the myth, very beautiful and as naturalistic as it is possible the possibility of Adonis and his lover. Moreover, far from conceiving the multiplicity of gods, of forces In nature, the Semites only have the idea of the Force, which terrifies them, and which for them boils down to a single god, an all-powerful monarch, whom they they call Baal or Bel, that is to say "the Master", and sometimes Moloch, that is to say "the King". Each tribe or each nation has its own; but that is, after everything, the same solar god, dispenser, at the same time, of good and evil, and for each tribe, for each-nation, it is the one god, the only one that we must invoke, because he is the only one who can to grant (1); – and yet beside this god, des-friend and jealous, we find almost everywhere a goddess who seems to have no place in a similar design.

Mr. Sayce explains this by a circumstance "grammatical": there is no terminal special place for genders in the language Akkadian; the Semites, on the contrary, have endings for masculine and for feminine

(1) Whether one wants to call this "Eingöllerei" with Schelling, or Henotheism with Mr. Max Müller, I maintain-keep in mind that it is still and above all about Monotheism; At most, one could describe it as rudimentary.

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nin. They also introduced into the religion of country, a new idea, that of sex, and next to it Each of them placed a goddess in the god's place; was endowed with her "female reflection", being found in relation to him in a woman's report vis-à-vis her husband. But, first, if the Accadians did not have an ending for the feminine, that did not prevent them, however, to have goddesses, wives of the gods. The Semites therefore brought no new ideas there-velle, not to mention that it seems quite strange to to consider the idea of sex as such. Other

feminine qualities are not lacking, they have not imagined, However, to give a wife to each of their gods (2).

Mr. Sayce's theory must therefore be dismissed. Now, the explanation of the origin of the deities females among the Semites, drawn from considerations transcendental and mystical questions about the existence of a dual principle in the universe, whether it be the dry and humid, or sun and moon, etc.
– this explanation, borrowed from the daydreams of

(1) Sayce, Assyria, etc., p. 56 and Babyl. religion, p. 108.

(2) The fact that, in Semitic languages, the feminine even marks itself in the verb's inflection, adding nothing strength in Mr. Sayce's argument.

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metaphysicians of another age, cannot, no

Furthermore, to be taken seriously.

– As, after all, only one has been issued in this regard hypotheses, all less than satisfactory one than the other, I will undoubtedly be allowed to propose my own, by submitting it, moreover, With all due modesty, for the attention of researchers. It is the great Akkadian goddess who, in my opinion, due to the predominance and generalization-tion of his cult in Chaldea, made an im-such pressure on the Semitic invaders that the the reality of a female deity eventually prevailed their imagination. But the idea of brutal forces and all-powerful, which, in their culture, is the equivalent of the idea of god could not be reconciled with the existence-collateral damage of an equally powerful goddess and independent. Therefore, each Baal or Bel was endowed with a Bilat or Bellis, his wife, his "lady" at first, but soon simply her reflection, its "manifestation". In vain would one argue-only in Babylon, next to Zarpanit, wife of. Bel-Merodach, we still adored Istar as independent deity; that is, the influence acc-Dienne's influence can still be felt in this venerable seat. of ancient culture. But with time and under

was soon confused, like Anunit of Sippara, in the crowd of Ashtoreth, that is to say Identified with Istar. |

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The Semites, as they moved away from Mesopotamia, they took with them only the memory of the great goddess. She is Ishtar, the evening star, — later identified with the moon (1); — she, the multifaceted deity, goddess of generation and war, which we find associated to the one god, to Baal, among the Phoenicians as with the other Canaanites and the Arameans. Regardless of the name: its character constant does not allow us to ignore it, and that it She is called Tanit in Carthage or Baaltis in Byblos, it is still Istar, "the Queen of Heaven", whose the name, moreover, is found in its entirety in the Ashtoreth or Astarte of Sidon and Jerusalem.

We are now able to come to take on the true character of the religion of Semites, freed from Akkadian complications. From primitive Naturalism, that is to say from the cult of stones, mountains, etc., including the Kaaba of the Mecca, the "Beth-El" (2) of Kanaan, the tree sacred sites of Chaldea are the most striking examples striking, they move on to Animism and Polyde-rudimentary monism, characterized above all by the worship of the sun as such (Samas), of the moon

(1) Cf. E. Schrader, Zeitsch. der deutsch. Morgenland.Gesselsch, tom. 27, p. 401 sq.

(2) Or Betyls, which literally means "house of "God."

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(Sin) etc. This phase relates, as for Originally, the bulls with human faces, a kind of household gods guarding the entrance to temples and Assyrian palaces, the Teraphim or idols of the Hebreux, the Ephods, etc.; on which we will have

As it develops, it rises slightly above these primitive conceptions, and without it being need to invoke a poly- transition phase theist, -which would only further confuse the question, far from clarifying it - they concentrate all their terrors with all their hopes on the personality of a unique being, elevated above all these fetishes.

Animism thus arises directly among the Semites, to Monotheism, and in a very easy to design, given precisely the state limited by their general conceptions. It is a This fact has already been very well pointed out by Mr. de Baudassin. that the Semites against the Aryans, far to identify the divinity with natural objects, considered as their substratum, tend to the separate from the object and designate it by the whole of its properties (1). Also what happens to them to deify, emerging from the period of Animism

(1) by Baudissin, *Studien Zur Semitischen Religions Geschichte*, Leipzig, 1876, p. 31. - Cf. the cited memoir by M. Renan in *Journal Asiatique*, 1859.

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to which we must refer the worship of the sun and From the moon, it is the terrible power of nature, The Force, terror itself - El - generic name for God in Semitic languages. We know Petronius' famous saying:

Primus in orbe deos fecit timor.

which can be translated as:
Fear, in the Universe, created the first gods.

But what we know less about, what we don't have Quite remarkably, the Semites erected in God the Fear, the Terror itself (1).

(1) From its original meaning, fear, says Mr. Max Müller, Eloah (derived from El) came to express the object of fear or adoration, and thus became the name of God.

used as a synonym for God. "And Jacob swore by the fear of his father Isaac (Genesis 31:53). In Aramaic, dachla (fear) is the word used to refer to God or a idol." (M. Müller, Introduction to the science of Religion, London, 1873, p. 180).

Mr. Friedrich Delitzsch, I am aware of this, believed he could to establish that El, in Assyrian /lou, derives not from a Semitic root, but from an Akkadian radical and that it has the meaning of "very high up".

Although this interpretation was copied with its ordinary eagerness by Mr. Sayce (Herodotus, p. 416), I don't believe it should be considered challenging. Besides the fact that the god of the pure Semites appears today as the personification of Terror and of Force, the other examples cited by Mr. Max Müller conserve their full value. (See Friedrich Delitzsch, *Wo lagl das Paradies?* Leipzig, 1881, p. 164 ff.)

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Mr. Renan is absolutely right to say that they were monotheists by the deepest instincts of their intellectual constitution; it is in them, as he so aptly points out in his remarkable memory, a trait of race, and of an inferior race in every respect. "Above this which I call the monotheistic instinct, he said excellently, there is a more general principle of which this Instinct is just an application: it's the lack of fertility in the imagination and language (1). That's the real formula, and it goes straight to... lying against the unfortunate and excessive proposal famous: "The desert is monotheistic" – proposition that Gustave Tridon so happily rec-

tified by saying of the Semites that "the desert was in their brains" (3).

That's the theory; now for the Demonstration by facts. Let's take the tribes Semitic languages as they move away from the center of Acadian Polydemonics. We have cited, as Evidence of Polytheism: the various names of Baal-Sidon, of Melkart, of Chemosh, of Milcom, of Assur, of Yahweh, etc. But Baal-Sidon is the

- (1) Renan, cited memoir, p. 496.
- (2) Jewish Molochism, p. 10.
- (3) Cf. M. Müller, *Das Semitische Monotheismus*, loc. cit.

(4) Melkart means exactly "the king of the city".
 inscription bears: to Lord Melqart, Baal of Tyre" (of
 Vogué, *Mélanges d'archéologie* p.52.) . |

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The sole god of Tyre, Chemosh the god of the Moabites
 Milcom, that of the Ammonites, like Yahweh
 that of the Israelites. They may have rivals
 passengers like Assur, so close to Babylon,
 but they all tend, each in their own tribe, to
 to establish themselves as sole and absolute kings, and one can see
 already the moment when the most vibrant tribe and the
 more persistent, managing to impose its domination
 tion to others, will want of the national god and one,
 to play the God of the Universe.

It is impossible to go into detail here about
 all these religions are diverse in form, but
 essentially the same: the reader will have to be content
 of a few examples. The one god of Carthage
 was Baal-Hammon, and a number were found
 a considerable number of Punic inscriptions with a
 dedication "to Lord Baal-Hammon" and "to the
 lady Tanit face of Baal": *faciem Baalis*, reflection
 or manifestation of the god. It was M. de Saulcy who
 thus rendered the word "phen" first and of a
 in a very happy way, according to all the oriental-
 lists (1). Istar d'Accad is, as I indicated
 higher up, reduced to the insignificant role of a mere reflection
 or manifestation of divinity, of the one god of
 Carthage. This role diminishes even further at
 Sidon, if possible; in the inscription of Esch-

(1) Cf. the "Corpus inscriptionum Semiticarum, Paris, in-fol°
 1881, part I, volume I, p. 288.

Mounazar, Astarte (Istar) associated with Baal-Sidon is simply referred to as "Name of Baal" (1). It is now only the verbal form, in which- that the "word" of divinity may come forth.

This attenuation of the great Akkadian goddess, reduced to the state of a "reflection," or simply of "Name" thus reveals the essential character semitic(2), Morotheist of the religion of the Phoenicians. In every city, in every The federal state is the sole and unique solar god, to bull's horns, which is worshipped, sometimes under its benevolent aspect, as dispenser of the light and life, and so we call it rather Baal; sometimes under the name of Moloch, like the god of fire and sun with devouring heat, that they try to appease by burning people alive, in the white-hot bronze idol that represents him, the firstborn children of citizens of all class. We will find these horrors among the children of Israel (3').

(1) Cf. de Vogué, loc. cit., p. 54.

(2) Sayce, Ancient Empire of the East, Herodotus, p. 414.

(3) Let there be no objection regarding the religion of Phoenicians, nor the Cabiri, nor the triads of the oath From Hannibal to Philip of Macedon, the sun, the moon and the land, – the rivers, the meadows and the waters (Polyb. VII, 9, 2). These are either deities of a secondary order, and, partly, imported from abroad, or remnants of Animism and primitive naturalism – phases that must have to traverse the Phoenician religion.

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Similarly, the inhabitants of Syria – by what I only mean the country located north of the sources of the Jordan – worshipped a single god, the all-powerful Baal, known as Hadad, who appears to have also been the deity of Edomites. We know of two Edomite kings from this period. Name, Hadad, son of Bedad, and Hadad, the adversary of Solomon. But here again, in pro- Syria As stated, we find here a trace of the in- Akkadian influence. In the time when the future Ara- My people stayed like their fellow citizens

ennes, they must have been greatly impressed by the existence of an Akkadian deity. Meri, the spirit air, but air considered primarily as the atmosphere illuminated by the sun's rays, According to Mr. Sayce, "Meri" means the Most High. The Sublime (the exalted one) or the Radiant. The Semites translated this word as "Ramanou" which has the same meaning, but that the ulté- generations rieures attached to a root meaning "ton-ner"; hence they came to write it "Ramanâänou" that is to say the "Thunderer" (1). The Hebrews in later became "Rimmon". In any case, The Arameans identified their sun god with this

(1) Sayce, Babyl. religion, p. 202. The attributes of the god, or better, the spirit of the wind was then associated with him.

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Rimmon: hence the complex name "c Hot
Rimmon » (1).

I would still need to talk about the Arabs and the }sraé-
lites. For the former, I can only point out
Incidentally, the undeniable and exclusive nature of
their monotheistic worship. They had, like the
others, their phases of Naturalism, of Animism
and Polydemonism, phases which have prolonged-
kept longer due to the rudimentary state
to silence their civilization. To say that they owe to
Muhammad and Monotheism, it is stating a pro-
position in formal contradiction with the data
the most positive aspects of the science of Religions and
the philosophy of history. I am not one of those
who deny the influence of great men on the
progress of nations; but this influence does not
could only be exercised within certain limits, and we
could assert a priori 'that she never had
resulting in changes to the fundamental characteristics

(1) Cf. E. Schrader, Keilinschriften und Geschitsforschung,
p. 371. sq. Giessen. 1878.

Similar, though not identical, ideas have been
recently issued by Mr. Baethgen in his Beitrage zur
Semitischen Reliionsgeschichte (Leipzig. 1888). The author does,
Moreover, the Semitic religion evolved from Polytheism to

The other, to any accusation of plagiarism, I remind you that the
The first chapters of my book appeared in the Review
Socialist since the end of 1887.

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rate of a race, if the evolution of the human mind
were it not for the striking demonstration, the proof to
a posteriori to this truth. Not to mention the sect
the Hanifs who, even long before the appearance of the
prophet, was decidedly monotheistic, he is certain-
It was certain that the Arabs would have arrived, even without
He has a similar conception of divinity.

As for the people of Israel and the evolution of its
religious awareness, it deserves special study
the preceding considerations of which constitute the
An essential preface.

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CHAPTER V

'THE GOD OF ISRAEL'

Willpower, the defining quality of the Jews.— Criticism of
18th century and current exegesis.— The eternity of ma-
third in the Akkadian cosmozones.— The chapter
Bereshit, or creation in Genesis.— “And the earth
“It was chaos.” — Mr. Renan, the nomadic pastor and the
“Father Orham.” — On the composition of the Pentateuch.
YHWH.— Development of Yahwism.— Baal-Moloch-
Yavsh.— Gehenna or the Vale of the son of Hinnom.—
Christian Hell.— Sacred Prostitution in the Temple
of Jerusalem.— Sodom!— Circumcision.— The Pro-
Phèces and Mosaicism.— Synthesis of Yahweh.

A ragtag group of Bedouins who came from the deserts
from Arabia, settled for a time in Our of the Chal-
deans, then established for many centuries — after
having wandered from Mesopotamia to the borders of
Egypt — in the Jordan Valley, finally

the Assyrians, the Babylonians and the Romans;
that these deplorable nomads, I say, are parve-
naked to inflict upon the Aryan world and their religion and the
a system of usury and capitalist exploitation that
is clean – that is certainly an astonishing fortune,
and that charlatans of every kind could easily-
how to present and have accepted as a miracle
leuse. Researchers, emancipated from the point of view

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theological thinkers, like Mr. Renan, wanted to see there,
regarding the religious question which we
currently occupies the accomplishment alone
of a kind of providential mission: the Semites,
completely foreign to literature and science,
to the arts, to philosophy, to politics and in
general to everything that contributes to greatness or
to the well-being of humankind, they gave it, in
On the other hand, religion, rightly considered,
as the characteristic element of this race (1).

The fact itself is undeniable. But,
for those who consider this gift as absolute
The success of such a "mission" is a disastrous outcome.
cannot be explained by its very nature (2).

The reason for this lies, on the contrary, in part
inherent in the very nature of monotheistic religion,
with its dogma of a terrible, unique, and all-
powerful, the terror of peoples and the support of kings; of
the other, in this firm and constant will, no
not to give each their own, but to do
triumph, for better or for worse, their ideas as they are

(1) Renan: On the part of the Semitic peoples in the civilization-
tion. This idea is constantly repeated in every moment in everything
the works of this author.

(2) Cf. Gelion-Danglar. Les Sémiles et le Sémitisme, 1882,
p. 57: "the great Semitic anthill"
took it upon itself to supply and poison the world
of religions."

and their own individuality, including the Jewish Semites offer us, from one end of their history to the other, a striking example. The will—that infants Eclecticism persists in confusing with the The chimera of Free Will, — the will is a immense force, the importance of which is too often underestimated tance and which too often appears as an element— considerable disruption in the tangled— The management of human affairs. By will alone, a man like Napoleon, who had "nothing "in the gut," was able to impose itself for a moment on all of Europe and, what is more serious, to stop the Revolution itself. Thus, the Jewish people, having His most notable asset is his remarkable ability to adapt. continuing through the centuries, with a unwavering tenacity, the enslavement of gender human, managed to get him to accept his religion bloodthirsty and his idiotic fables, as if he had not sought only to dumb him down first, in order to better strip.

I said "idiotic fables" and I stand by that word. despite the admonitions of our modern exegetes, who, moreover, will not have enough contempt for this a "superficial" genre of criticism, renewed from 18th century. I do, however, have no difficulty in recognize the services rendered to religious science gieuse by contemporary researchers, by a Graf, a Noeldelke, a Renan, a Kuenen, a Wellhausen; I am only mentioning the elite, because their number

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is legion. But I wonder if those interested did not exaggerate its significance. The essential point, For example, with regard to the Pentateuch, was to establish the approximate date of its composition sition. Now, Spinoza (1) had already demonstrated that This date, as far as the whole is concerned, cannot to be prior to Ezra; Astruc{2) had distinguished two documents of different origin, in the seï— saying books of Moses; Voltaire, finally, that these gentlemen deal with the informality of people who They hadn't read it, Voltaire was aware of these work, and it's a mistake to believe that everything limited in his work, to an amusing banter or to bloody sarcasms — moreover almost always deserved.

Mr. Wellhausen, the eminent historian of Israel, is

Spinoza decided the question of composition too quickly.
the sition of the Pentateuch, far ahead of the

() Spinoza, Theological-Political Treatise, chap. 7. Cf. Hobbes
Leviathan. Chapter 33.

(2) Astruc, Conjectures on the memoirs of which it appears that
Moses used it to compose the book of Genesis. Brussels
4757. Let us add that Volney, if he was wrong to attribute to
High Priest Helkiah, the compilation of the Pentateuch, all
entire, was able to attribute to the reign of Josiah, at least, the
Chapters 27 and 28 of Deuteronomy. See Volney, Recherches
News about Ancient History. Part 1. Chapters VII and VIII.
Paris, 1814. 7"

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laborious and detailed investigations are essential:
for such a result {1}. But in truth, the day
where the Bible was submitted by a man of a spirit
free and sufficiently lit, according to the criterion of the
reason, she appeared – to use the expression
d'Holbach described it as "like a formless compilation,"
interspersed with obscure and disjointed oracles" {2}).The
commentators today, who never cease to
to bestow upon the god of Moses and his book the assurance
rancid of their respectful consideration, no.
they all arrive at the same conclusion;
and people like Mr. Maurice Vernes, full of them.
of an uncontained admiration for the "imperial-
"sands, monuments of Israelite genius" and who wish-
should introduce a history into our schools
saint "secularized"{3} do not hesitate to point out to us
–like d'Holbach– the "repetitions, the incoherent-
"The contradictions and contradictions" of Genesis (4). I do not
does not dispute, once again, the relative importance
results obtained by the men of the School
of Tübingen and their imitators; but I
asks if these results are indeed related to
the immensity of the effort, with the incalculable sum

(1) Wellhausen. Art. Pentateuch. in Encyclop, Britan, tom.
XVIII. 1885.

(2) D'Holbach, Christianity Unveiled, Ch. IX.

(4) The same, art. Genesis, in Lichtenberger Encyclopedia,

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accumulated work, and especially with boasting,
more than Ciceronian, of these gentlemen. They would do
It's good to turn inward a little and to
to show more justice with more respect, to
with regard to Voltaire and Spinoza, their masters
in all respects, and their predecessors in a
a path where they could only drag themselves painfully to
their sequel.

In fact, the most serious element that emerges
modern research in the field of execution
biblical geography, stems from the discovery and the
reading cuneiform inscriptions.

Today, there can no longer be any doubt that the cos-
the Mogony of Genesis, for example, had not been
borrowed from the Akkadians of Chaldea; but,
reworked and disfigured by the editor of this
part of the Pentateuch, it only appears again
like the deplorable copy of a remarkable original
ginal. |

What the Baby- bricks actually proclaim
lone and the long-known fragments of
Berossus and Philo of Byblos on the origin of
things, that's the irrefutable dogma of science.
Throughout history, there has been a belief in the eternity of the world.

George Smith discovered, among the debris of
the library of Nineveh, several tablets telling-
containing fragments of a kind of poem or epic

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of creation ({}). This cosmogonic narrative begins
Thus :

In those days, the sky above had no name

And the earth below had no name;

The boundless abyss (Apsu) was their generator,

The chaos of the sea (Hammu-Tiamat) was the mother of all things.

At that time, none of the Gods had yet appeared.

Another tablet, a copy of a text composed at a very distant era for the great temple of Nergal, in Cutha, presents similar ideas and speaks of "warriors with bird-like bodies and men" "crow-faced" nurtured by the shadowy Tiamat (2). All this agrees in every respect with the A fragment from Berossus beginning thus: "There was a time when all was darkness and water, and in this animals spontaneously generate in the environment monstrous and the most peculiar figures: men with two wings and some with four-legged men with legs and goat horns" (3) etc. Similarly, the first cosmogonies known as those of Sanchuniathon, reproduced by Philo of Byblos, thus gives the origin of the world: "In the beginning was chaos and

(1) G. Smith: Chaldean Account of the PU p. 62 sq.

(2) Sayce: Babyl. religion. p. 372.

(8) Fragm. Historic. græcor. ed. Didot. 8 II. p. 496. Ci.F.

Lenormant, Essay on a Commentary of the Cosmogonic Fragments de Bérose. 1871. p. 11.

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The chaos was dark and terrible, and the breath hovered over the chaos. And the chaos had no end. And so it was for centuries upon centuries. And the Breath and chaos mingled, and Mot (the element) muddy) was born; and from Môt came all seed of creation and generation of all things" (1), etc.

The fundamental nature of all these cosmogonies can therefore be summarized in these two propositions: lions, as Mr. Jules Soury so aptly puts it:

"4° Eternity of an uncreated primordial matter, from which the current universe, the Cosmos, with its its starry skies and its sun;

"20 Spontaneous generation within the element"
damp, in the fertile mud of chaos, not alone—
the gods' ways, but with the gods themselves, of
the first living beings, the first formless beings
and monstrous, most of them incapable of
adapting to the changing conditions of evolution
of the world, perished or were driven back in the struggle
for existence"(2).

However, should we attribute to these cosmogonies
A Semitic origin? I don't think so. The
Although cuneiform texts are written in Assyrian,

(1) Philo of Byblos, supposed editor of the problematic
Sanchoniaton, in *Fragm. Hist. Greece. Joc. cit. t. III. p. 565*. One
A little further on we read: "From the wind Kolpia and his wife
From Baau were born Aon and Protogonos.

2) Jules S. a. " 22
7 "Soury, *Breviary of Materialism*, p. 11.

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This in no way prevents, in this case, as
in many others, to disentangle the origin acc-
dienne through Semitic words. Tiamat, by
For example, the chaotic and generative sea is certain-
certain one of those words; "he has, however, a
"Akkadian origin." The belief that relates to
"Abyss of the waters," the origin of things, goes back
to the worshippers of the water god, Ea, of Eridou.
The abyss among them was called apzu, from which they made
abzu and that the Semites borrowed under the
apsu form. Now this apsu, or abyss, was
adored rather under the name Zikum, described somewhat
part in a tablet, like "the mother who has pro-
led heaven and earth"{1}. Moreover, according to Hom-
mel (2) this Zikum would have been honored in the
southern Babylonia from the earliest times
priests of Tel-loh, under the name of Bohu, — name
preserved, as we have just seen, in the Phoe-
nihika of Philon of Byblos, and that we will
found in Genesis.

This idea of the eternity of the world has always been,
Moreover, profoundly foreign and unsympathetic
to the spirit of Shem's race.

The cosmogonic conception specific to the Semites,
On the contrary, it is the one we are going to see emerge–

(1) Sayce, loc. cit, p. 374.

(2) Vorsemitische Kultur, p. 380.

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to sine, with its absolutely anti-scientific character
fique, in the first verse of Genesis. The
The Elohist editor would never have found, in the
traditions specific to the Hebrew ancestors, the ele-
elements of any theory on the emergence
beings: the Semites, at no time, have thought,
of themselves. To those things, which are of the domain
exclusive of the mind, without positive and lucrative interest
appreciable. But with that practical common sense that
never abandon the Jew, the scribe in question
understood that it wouldn't be a bad idea to give as
preamble to the history of his peers, that of the
the whole of humankind, with an exposition of its origin
even of the universe; not, of course, in a
philosophical purpose, but to show how
God and Creation together do not actually
no other objective than the people of Israel.

[therefore borrowed from the Akkadian cosmogonies]
the story of the gradual and spontaneous origin of
beings; but, by sticking the famous label on everything–
Semitic quette: "Bereschit barà Elohim, etc.
– In the beginning God created the heavens and the earth.
he completely eliminated the evocative character
the lutionist of the ancient narratives to substitute for them the
Theory of creation ex nihila, arbitrary work
of the one and all-powerful god. In vain have we
wanted to make everything agree, by saying that bar
does not have the meaning of "to create", in the sense of everything

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abstract where we take this word today (1).
"Creation," Reuss so aptly put it, "has drawn
the universe of nothingness; it did not consist of a
operation performed on a pre-existing material, and it

the world of realities, of the divine substance itself-even. It is true that the word hébreu barà that we Let's translate this as "create," "doesn't understand," "by him-" even this metaphysical notion, but the whole The narrative does not allow for the acceptance of another. We will also point out that this same narrative, without explicitly stating it, has as its premise the mo- the most absolute notheism, the idea of a personality unique and transcendent, which, in no case, "does not become one with the world." {2} Next to the Exegete Christian, here is Rabbi Hirsch, who is exactly of the same opinion: "Reschit," he said, "expresses the com- beginning of an action, both in space that in time... Thus the fact is noted of creation ex nihilo, a truth that constitutes the basis of religious consciousness that the law of God has built for us. The opposing view, that of the eternity of the world, which represents the creator as having simply shaped an existing material aunt, and which has always constituted the basis of the cons-

(1) Barà has a sense of carving, shaping, and making. The Septuagint translated very well as epoiese (fecit).

(2) Reuss, Pentateuque and Josué, 1879, tom. I.p. 276

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Pagan science, this thesis is nothing but a lie metaphysical; moreover, it is extremely pernicious, destructive of all morality, by implying the denial of freedom, for God as well as for men" (1). This excellent rabbi speaks like an inquisitor and like a philosopher "Eclectic"; he is nonetheless right in the bottom.

The Jews of the 5th century CE expressed already very clearly the same opinion. Here is what we reads in one of the strange treatises called "midras-shim": "A philosopher said to 'Rabbi' Gamaliel: - your god is a great builder, but. he found excellent materials to put into work.- What did they consist of?- In "desert" (chaos), "emptiness" (void), "darkness", "Wind," "water," and "abyss."- But, cried Gamaliel, in relation to each of these things, there

Jeremiah 45:7; for the darkness and the water, to Psalm 148; for the wind, in Amos 4:13; and for the abyss, in Proverbs VIII, 24» (2).

(1) SR Hirsch, der Pentateuch übersetzt und erlaulert. Frankfurt am Main (text, translation and commentary) 1867. p. 3.

"

(2) Der Midra Bereschit raba (or the Haggadic Explanation) from Genesis, translated for the first time into German by A. Wünsche) Leipzig, 1881, p. 4.

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Nothing could be more accurate. Yet, if the "philosopher" the person in question believed he had discovered some ten centuries before some contemporaries, the so-called carac-materialist or pantheistic nature of cosmology Genesis, it's because of carelessness, or rather from the ignorance of the editor "Elohiste", who has allowed to continue – without noticing the contradiction,— the all-too-obvious traces of the theories Akkadian. The second verse, so interesting to all In this regard, it is thus conceived: "And the earth was {oh bohu (literally tohu and bohu) and darkness were on the chaos of the waters (thom) and the breath "of Elohim hovered over the waters."

The first part is usually translated as: "And the earth was deserted and empty" which is not the meaning; I followed Voltaire's version (1) which reprop- simply and with full reason the words Chaos and chaos. If the first one does indeed appear in other parts of the Bible with the meanings of "desert", The same cannot be said of the second one, which is not found than in this verse (2). "Bohu" in reality, it is the Baau of the Phoenicians, and originally the Bahu of Kis, still worshipped under the name Zirkum, to the apsu origin, the humid and primordial abyss of which

(1) V. The Bible Finally Explained, in Complete Works, ed., Lahure in 35 vols. in-i8. volume XXIII p. 61.

(2) In Isaiah 34:1 and Jeremiah 4:23 it is not a question than the reproduction of the expression of Genesis.

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This has already been discussed. As for Thom,
It is obviously liamat, the sea, and Mummu-
tiamat the chaos of the sea, the primordial abyss of which
it is stated in the fragment of Babylonian inscription-
nienne quoted above "that he was the mother of all
things." | |

It is therefore absolutely impossible for me to share
Mr. Renan's enthusiasm for this "beautiful
page, the obligatory heading of any sacred history." But
The one he wrote himself on the subject is too
surprising, too characteristic of his style for
not to be reproduced here.

"We must not forget," he said, "that the chapter
Bereschil was science in his day. The old
The Babylonian spirit still lives there. The succession of
creations and ages of the world, this idea that the
the world has a future, a history, where each state
has emerged from the previous state through a development
organic, was a huge step forward on a platform
theory of the universe, conceived as a ma- aggregate
The story's false simplicity
biblical, the exaggerated horror that one notices there for
large numbers and long periods, (1) have

(1) "Exaggerated horror for large numbers and_ the
"long periods" is a rare find, one of those for-
mules that Mr. Renan excels at discovering. But the truth
pure, it is simply that the creation story has been
arranged over six days – with a rest day on the seventh – for
a people who knew the week and the Sabbath. And since

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marked the powerful evolutionary spirit which in fact
the foundation, but the genius of the unknown Darwins, that
Babylon possessed it four thousand years ago, if
always recognizes. The beautiful page "at the beginning-
"How God created heaven and earth" was like the
The cold mistral wind cleared the sky, like a blow from

which obscured it (!} A free will like
that implied by the word "created", substituted for ten
a thousand fantastic desires, is a progress to its
way. The great truth of the unity of the world and
of the solidarity of all its parts, which is often overlooked
through polytheism, is at least clearly perceived,
in a story where all parts of nature
arise from the action of the same thought and the effect of the
same verb, » (1) |

I don't know if the "lack of habitual criticism"
tuel in France and England, to the scholars who
deal with physical sciences, made him spout off about
"This point is full of childishness"; but what
I maintain that it is impossible to make fun of the
world with a more astonishing nonchalance. Without
Doubtless the biblical creation narrative bears the trace
of the genius of the unknown Darwins of Babylon; but

the most remote times; for this institution, as well as
Mr. Sayce demonstrated this, going back to the Akcadians, to whom
The Semites borrowed it (Babylon, Religion, p. 76).

(4) Renan, Jsraél t. I.p. 79–80.

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thanks, above all, to the carelessness of the scribe who con-
The second verse was served. As for the rest, how

do you want to establish any kind of relationship between the
grand Darwinian theory and this ridiculous scene

of magic tricks where we see Elohim pull the
A world of nothingness in six days? Well, that's my "res-"
"Pectuous," who all seem to be in on the same thing
to disregard what is truly respect-
table, eager to honor only what does not
It is not. For centuries, they have not run dry.
on the famous "Let there be light! And light!"
was." And the astonished crowd admired this with trust.
"Go nutmeg!" by Robert Houdin mons-

poetry, but something incoherent, in the
a kind of collection of stories emerging from this chaos
compilation which is called the Bible (1).

But all of this pales in comparison to blasphemy.
from the eminent writer addressing Polytheism,
who could have failed to recognize "this great truth of unity"
of the world and the absolute solidarity of all its
"parts" – which is precisely the opposite of
the truth, polytheistic religions admitting eter-
unity of the world and thus resulting very clearly

(1) How much more admirable, from the point of view of the imagination-
nation and poetry, the splendid interpretation that
The Aryan Milton gave us the original Semitic text! Read it again
in the VIIth song of Paradise Lost, the story of creation.
(v. 194. sq.) |

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to Pantheism and Materialism – that is to say to
the theory of the unity of the universe and solidarity
of all its parts; which you know better than
no one, you who have so clearly demonstrated the incapacity-
irremediable city of the Semitic race, in that
concerns the understanding of the nature of things and
Science in general.

"The nomadic shepherd," you add, "would not have
invented these amazing stories; but he made them the
success. » The nomadic pastor spoiled, once again
more, what he touched, and, of these beautiful cosmogo-
denies, he constructed the tall tale that
As we know, it's a silly fable, I repeat, a "chaos"
whose primitive chaos could only give a
imperfect idea; and it is the iron and fire of the inquisi-
Christian authors who made it a success.

This Akkadian origin of the creation story
in its original content, is one of the rare discoveries
green, I repeat, which is later than the 18th century
century; yet the glory returns to it entirely
to the Assyriologists. As for what concerns the god
We know very little more about Israel as such.
-today than in Voltaire's time, and we know
Enough. Voltaire himself calls him, not Jehovah,
But Jaho, like Mr. de Hartmann. As for his
qualities, he does not appreciate them with more severity-

tions, in turn, for this "jealous, selfish" God. and staff."

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But the new historian of Israel separates himself well quickly, and very unfortunately, criticisms of the grand siècle, by imagining the most astonishing theory—A nante that one could dream of. Completely abandoning—In the scientific field, he assumes that the very real predisposition of the Semites to Monotheism has been evident since the earliest times, and for so to speak, from the very beginning of this race. The teenagers—Those who defy Yahweh are superstitious and miserable; But tell me about the nomads, their predecessors. of these ancient patriarchs of the Syrian deserts "Corner columns of humanity, — the trimegists" of religious history. Those people do not worship the idol of Moses, but a single god, formed by the fusion of nameless gods, prototype of the "god" absolute who loves good and hates evil, of the god that "We serve through honesty of heart." These "pious" "People" don't want to call upon the Supreme Being, summary in Elohim, that El or El elyon the most high god or Shaddai, the Almighty God. In the midst of Israel, conceived "as a kind of Genesis, a rendezvous—" "You pure ones," rises the figure of Abraham, a a Muslim before his time, "a believer, a hero" pious, a kind of Ali, brave, generous, polygamous, gallant man" (1).

It's unbelievable! But that's not all. Do you know— You know where the popularity of this "gallant" partly came from

(1) Israel L. p. 64, 59 and 109.

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man" and this "good man" identified with a fabulous Orham, king of Ur, Abraham, that is to say say Father Orham, paler Orchamus (1)? Her main title, in the eyes of its peaceful worshippers the raters, was to have substituted the sacrifice of the she—proving the use of human sacrifices: "sometimes even, He substituted a kid goat for his son. (2) This is how the author of the Life of Jesus knows

to Rousseau's theories on the excellence of the state of nature, represented here by this "beautiful ideal of the nomadic life, which will remain for Israel as a kind of magnetic pole, towards which it will gravitate always." (3) In fact, religious progress consists—
tera to return from Yahweh to Elohim, that is to say to God of humankind. (4)

Serious criticism from all countries could only to deplore this aberration of a great mind, of a a first-rate scholar for sure, but also more skeptical than idealistic, and who persists in wanting to The dormouse must satisfy "everyone and their father."

(1) According to Ovid, *Metamorphoses*, IV. 212, where it refers to the Leucothoe's father. "But," said Mr. Renan, "the expression Pater Orchamus nevertheless appears to have been imposed on Ovid, according to tradition, "Israel p. 75." Who the hell would have expected to find Leucothoe's father in this affair?

(2) *Israel*, I. p. 77.

(3) *Ibid.* p. 110.

(4) *Ibid.* p. 86.

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That Movers, in his work so aptly famous, had expressed similar ideas on the excellence of primitive Elohimism (1), there is some Fifty years, that's a mistake that could be excusable at that time; it is no longer so today. today, after modern works and discoveries concerning the respective age of the various documents of the Pentateuch.

Here are the precise results of the research. the most recent ones, affecting this essential part of the Bible which contains the Torah (the Law). The five books known as "of Moses" which make up the Pentateuch, must be gathered at "Joshua" to constitute a work in six parts (Hexateuch), from which Deuteronomy is easily separated. One can to state with certainty, as far as this is concerned last book, whose composition is not ante-earlier in the reign of Josiah (around 621 BC Christian). Among other elements, the most

(1) El is first and foremost the supreme and unique divinity, certain-
the El elyon of Melchizedek, sitting above the
visible world as a luminous being... 1] avenges the trans-
aggressions of his law on humanity without God, but preserves
The good ones, like Xisuthros, in the time of the flood. This is where the
El Shaddai identified with the El Elyon of Melchizedek. His
ultoe was preserved in the families of the Israelite patriarchs, lan-
said that it was becoming increasingly altered through contact with national religions
"nales de la Syrie". Movers, die Phoenisier, tom. 1. p. 313.
Bonn. 1841.

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characteristic, constituted by the work of a compi-
the speaker called Eiohiste – because it designates God
under the name of Elohim – relates primarily to the pres-
descriptions relating to cults, to the functions of
priests, to the tithes, (1) etc.

That is why this part was designated by
Kuenen and by Wellhausen under the name Ghoul
Priestly Code (2). Deuteronomy and the Priestly Code
With the dowry removed, the Jehovisle document remains, thus
called because of the name Jehovah (Yahweh)
in which the deity is designated, document
written according to the spirit of the prophets and which is concerned-
cupe much less of the Law and worship than of the
traditions and past of Israel 3).

To Graf, the master of the authors previously
cited, the credit goes to having demonstrated that these
three documents followed one another in the following order-

(1) Especially Leviticus, in its entirety, then Exodus, 25-60
(except XXXIII and XXXIV), and Numbers IX, XV-XIX,
XXV and XXVI.

(2) Kuenen, de Goasdiets van Israel, Harlem, 1869-70 and His-
torisch-Kritische Enleitung in den Büchern des Allen Testament
t. 1. p. 62 sq. – Wellhausen, in Prolegomena zur Geschichte
Israels. Berlin. 1886, 2nd edition. and art. "Pentateuch" in. Encyclop.
brilan. tom. XXX VIII. 1835.

(3) Cf. Noeldeke, Literary History of the Old Testament
(trans. Jules Soury and Derembourg). This Jehovah's Witness made
borrowings from an early Elohist, but modifying them

before: 1. Jehovah's Witness; 2. Deuteronomy; 3. Priestly Code
dotal (Elohist). (1) |

It is impossible to go into detail here about a
A more thorough examination. I will simply add,
Regarding the dates, the sacred code—
The dowry or Levitical dowry dates from no earlier than the year 444.
and to Ezra — who is undoubtedly its author — and
that the Jehovah's Witness could not have been composed before
the turn of the century. Moreover, an undeniable fact is
that we do not know the ancient Elohim, as well as
As one critic rightly points out, by
documents written according to the spirit of the prophets.
From what these efforts were making to purify the
primitive religion, do we have the right to know about it?
concluding that this religion was similar to the ideal
what were they proposing? "What reason do we have,
apart from these self-serving testimonies, for
to admit with M. Renan that the Jacobites (Israe-
(lites) may have taken the Tera- from the neighboring tribes
phim, the offering of the firstborn, the Rephaim, and
did not experience these superstitions in the same way
than tribes of the same race? (2) » None, in
truth; at least as long as one takes refuge—
will, according to unanimous critical opinion, share the

(1) KH Graf, the geschichtlichen Bücher des Allen Testament:
Leipzig, 1866.

(2) Review of the History of Religions, November–December
1887, Volume X VI, p. 357,

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special views of the same Mr. Renan, which rejects
the association established between the Elohist narrative and the code
priestly, and finds that "the sacred history of Elo-
"Histe is nonetheless of a beautiful antiquity." (1)
In fact, the religion of Israel is only one particular case.
particular, though remarkable above all others, of that
Semites. Far from having begun with the worship of a
the "pure" and unique god, called El or Elohim,

first natural objects, and particularly the trees, rocks and stones, including the tree famous from the Garden of Eden, the sacred stones or "Bethel" (2) and the High Places (Bamoth) remain-

(1) According to the author of the Life of Jesus, the Jeho- document The visit would have been written in the Northern Kingdom around the va ou leix° siècle. The writer would have used two older works, the book of the wars of Yahweh (Sepher Milhamot Yahweh) and the Book of Ishachar (title of which the (meaning is entirely doubtful) written towards the end of the 10th century, as soon as possible. As for the Elohist narrative, it would have been composed in Jerusalem in the twentieth century, perhaps between 775 and 750 BC J.-CMRenan therefore disagrees with the conclusions by Kuenen and Wellhausen, accepted by everyone, but which completely ruin his prodigious theory of "beautiful ideal" and the "exquisite" Elohimism of the nomadic pastor. (Cf. Renan, The Origins of the Bible in Revue des Deux-Mondes) of the 1st and 15th of March 1886. See also his article entitled "Hebrew Philology" Journal des Savants, 1886. p. 201 sd.

(2) Genesis. XX VIII. 18. See on this subject, Kuenen, Religion of Israel, ch. V. '

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rent, even in a more advanced phase, the indisputable remains. It doesn't matter that they fired of Chaldea, one or another of these superstitions, like that of the Tree of Life; this is, in fact, phenomena observed in all peoples the beginning of religious evolution, and particularly in the period of Primitive Naturalism, to which to which the facts in question belong. Then comes the phase of Animism, in which they start to carve out idols for themselves, more or less crude, which can be found even in the time of David under the name of the Teraphim, more precisely "images of deceased ancestors (1)" These are Good heavens, Rachel had no scruples at all! to steal by leaving, with Jacob, the house of his Father. She put them under her buttocks, on the camel. which served as his mount; and when the old Laban approached to search the travelers' luggage geurs, she apologized for not getting up "having this that women are accustomed to having" - and Laban did not find the "marmosets." (2)

At what time did this horde of wandering Arabs appear?

(1) Assyrian farpu, synonymous with Acadian dimme
"Weak" is the root of the Hebrew Teraphim, ratlaché, as
Dr. Neubauer notes this, referring to the rephaïm or "shadows"
of the dead" and meaning "the dead ancestors." (Sayce, Babyi.
(relig. p. 143).

(2) Genesis XX XI. 34. 35,

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— as Voltaire calls them — did she arrive
to the conception of God so truly made for his
Image? It's not a specific date; but
given that the Israelites stayed there successively
tively in Chaldea, in Mesopotamia super-
higher and on the borders of Egypt before
to settle in Palestine, one might wonder in the-
which of these stations did the cult of
a special and unique god to whom they necessarily owed
to arrive, as Semites, and upon leaving
of the indispensable phase of Animism and Poly-
rudimentary demonism. Egypt must first
to be excluded, and this is in the opinion of all men
the most competent among recent historians
of Israel(1). Whatever Mr. Renan may say, she has not
even given the "golden calf, the eternal stone"
"of stumbling blocks for the masses," nor, most likely,
the brazen serpent "that the Puritans hated"
(2). It is quite certain that the God of Israel com-
threatened to appear with all its importance at
the time of the final settlement of his people
in the land of Canaan, that is, in the time of the

(1) Cf. Kuenen, National Religion and Universal Religion, tra-
duction Maurice Vernes, 1884. p. 47 — Vellhausen, article
Israel in Encyclop. brilan. Vol.XIII. 1882.— See also
A very interesting work by Mr. Le Page Renouf: Reading or
the origin and growth of religion as illustrated by the Religion of
ancient Egypt (Hibbert Lectures, 1879). p. 245 square meters.

(2) Renan. Israel, 1. p. 252.

The legendary Moses, around the 15th century BC era: this god, national and unique, could not truly—could take shape before the nation had constituted. Had the Abrahamic tribes already had one? some notion in the early periods, at the time of the stay in Chaldea? We know very well that the Phoenicians and other Canaanites drew their Baal of Assyria and Semitic Babylonia, of even that the Arameans took their Hadad—Rimmon. That's pretty much the only clue, not without importance, moreover, that could make us believe to a similar origin for the god of Israel, to less under his special name of Yhwh: for, under those of Baal and Moloch, this origin is evident—toothed.

I wrote the name "ineffable" the tetragrammaton famous Y HVH, as it is found in the old Testament, without the indispensable vowels (1) and about whose nature we are not entirely sure Okay. The "Jehovah" lesson, which doesn't go back

(1) Spinoza points out, among several others, these two causes of the ambiguity of holy names. "The first," he said—11. The reason is that Hebrew has no vowels; the second is that it provides no sign to separate the sentences and pronounce the words. I know very well that all of that has been replaced in the Bible by periods and accents. But we do not Can we trust them, knowing full well that they were imagined? and introduced by men of a later era.
(Theological and Political Treatise, Chapter VII)

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that in the 16th century, is today condemned without call (2). Saint Jerome (3) the Gnostics (4), Voltaire, F. Delitzsch and M. de Hartmann read Jaho (5). According to Theodoret, the Samaritans artiwashed (6); it is also the pronunciation which prevails today, and we will adopt it in retaining, moreover, the four consonants of the tetra—

(1) Gesenius, Hebraïsches Handwörterbuch. 8th edition, article Jehovah's key.

(2) And with full reason, since this vocalization is

Jews encountered in the Bible the sacred name, which one does not should not pronounce, they substituted Adonai for the reading. The Lord, in Greek Kyrios, in Latin Dominus, etc. It is even thanks to this substitution that the God of Israel has partly lost its distinctive character, no longer being represented understood among Christians only by this vaguer formula.

Later, when people wanted to interpret the tetragrammaton, they attributed to him the vowel points of Adonai (with the change—the first a becomes e according to the rules of phonetics Hebrew) and we obtained the version Jehovah.

(3) Hieronymus, (in. Psalm. VII.

(4) See the interesting article by Baudissin, der Ursprung des Gottesnamen 1a6, in Studien zur Semitischen Religion Geschichte, 1° fascicle.p. 15. Leipzig, 1876.

(5) Pronounce Yaho, the j no longer having the sound in our language the consonant y, which he retained in German.

(6, Theodoret. Quest. I. inI.

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gram in the form Yahveh (1). Jaho (Yaho) was certainly an abbreviation of the same Tetragrammaton, as well as Yah, in Halle lu – Yah (Hallelujah – praise be to Yah!)

This Supreme Being, this Yahweh, is the same God that the writers of the Old Testament attribute—will be on the occasion of the title of El or Elohim (2), title generic term for divinity among the Semites; the same which the prophets will also call 'the sebbaoth – the same one, finally, that the Israelites worshipped, to the occasion, in the form of a bull or "calf" of gold," and under the names of Baal and Moloch. (3)

This is the important truth, glimpsed by Movers, and that Gustave Tridon established some time ago Twenty years already, based on irrefutable evidence,

(1) Cf Kuenen, National Religion, note 4 (p. 242).

(2) It has been said that this plural, Elohim, was the undeniable from the primitive belief in the plurality of gods. It must be understood that this refers to the plurality of minds, not gods proper: this is a vestige of Animism, no to Polytheism. "Like all anti- peoples that, as Mr. Renan so aptly put it, the nomadic Semite believes to live amidst the supernatural. The world is surrounded, permeated, governed by the elohim, myriads of active beings very similar to the spirits of savages, living, trans-Jucides, inseparable from each other in a way lacking distinct proper names like those of Aryan gods, so much so that it can be considered to en-seem and confused." (Israel, p. 30).

(3) Cf. Renan, Israel p. 87.

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in his Jewish Molochism (1). If he had had the leisure to finish it and publish it at that time, he would have provoked a general madness, a concert of evil-pronouncements and denials, even among exegetes emancipated, or at least considered as such. It is a sign of the times that these gentlemen, at the present time, they must have agreed with him on such a serious matter. Here, for example, is how the author expresses himself the article "Moloch," in the latest edition of the Encyclopedia Britannica: (2) "The horrible ritual, – he said, speaking of the children burned alive in the honor Moloch's nemesis; – had so closely associated to the worship of Jehovah (Ezekiel, XXXIII, 9) that Jeremiah believes it necessary to affirm more once it's not actually an institution of the God of Israel (Jerem. VII, 31 – XIX. 5). Similarly, the idea of the sacrifice of the first-born to Jehovah is discussed and condemned in Micah (VI)» By virtue of one of these astonishing turns What Mr. Renan excels at giving to his thought is

(1) Jewish Molochism, critical and philosophical studies by Gustave Tridon. Brussels, E. Maheu. 1 vol. in 8 232 p. 1884. Let us recall that the author, who was a member of the Com- The mayor of Paris died in 1871.

This encyclopedia is a veritable collection of memoirs. originals, due to the most eminent scholars and of any nationality.

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"Yahweh" who corrupts Israel (!); it is he who makes cruel, unjust, exterminating, treacherous for his interest. "Ezekiel (XX, 25 ff.) claims that Yahweh, wanting to punish his people, commanded him For a time, child sacrifices were practiced in order to To make him punish him with his own hands. Surely. At that distant age, Yahweh did not differ much. of Moloch (1).» Whatever the theory of the au- The confession is good to record.

Even Count Baudassin, who, in his

an important study on "Jave and Moloch" is being proposed nuncio for non-identity, cannot help but to recognize that the worship of the ancient Hebrews does not does not differ much from that of Moloch (2).

_ There is therefore no need to engage in a discussion here- sion regarding a judged case: Yahweh, Baal or Moloch is all one. That the last two have were later considered distinct and identified. This one with the star Saturn, that one with Jupiter, It doesn't matter: they appear at the beginning, like two sides of the same solar God, worshipped rather under the name of Baal, like the life-giving sun, and under that of Moloch, like the star of passions devouring and deadly.

(1) Renan, /Israel, I. p. 175.

(2) See Baudissin, Jave, p. 39. "Quodsi Baal deus solis est, tum etiam Moloch qui primus certe cum illo unus erat. Verumn eo Moloch differta Bsale quod cum hic repræsentet vim solis generantem, illi ascribitur vis evertens. »

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The Israelites knew these two names originating from Semitic Chaldea (Bel and Milik), well before that of Yahweh; in any case, it was only, I repeat, when they began

rent the b:soin to find for their one god a special name (1). Yahweh appeared as the synthesis of Baal and Moloch, reunited as they had been at the beginning, – dualism being the absolute antithesis of the Semi- religious system, in which the Superior Being accumulates all the attributes, those of Evil in the same way as those of Good. I never understood for my On the other hand, the assimilation that a superficial critique has wanted to establish a link between Yahwism, even "post-exilic" and Mazdaism. The sad mania that drives the Orthodox writers to be found in all the religions the idea of a single God – a vestige more or less erased from Revelation – has brought down

(1) According to Mr. Wellhausen, Jehovah (Yahveh) must be regarded as having originally been a tribal god. He made no distinction, he said, between Jehovah and El, no more than between El and Assur. Jehovah was just a name particular of El in a powerful tribe, perhaps in Joseph's.

According to the same author, the meaning of the word Israel would be:

El combat, (art. Israel, in Encyclop.Brit.) Cf. Renan, Israel, p. 206. The etymology that this author proposes is entirely problematic, as he himself acknowledges. 43

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in the trap a few independent scholars that we have seen people raving about "pure Monotheism" Iranians.

It's pure fantasy. Ahrihmane (Anra Main yon) is indeed, in the Zoroastrian religion, the author and the God of evil, and the very real purity d'Ahoura Mazdä, (Ormuzd), comes precisely from that this conception frees him from all responsibility in this respect (1). This triumphant objection of physical and moral evil, stumbling block- The nature of deism throughout history is found thus suppressed – but along with deism itself, since thus the unity and omnipotence of God They go to hell. Yahweh remains contrary

and as Evil, as is all too evident, tends still predominates in the world, it appears rather like the ferocious and "vengeful" Being by excellence, that as the symbol of life and of the blessing. This sinister character, he owes it all to himself. entirely devoted to his status as a god, an arbitrary autocrat and no, whatever Mr. Renan may say, to his role of national deity. He is Baal, agreed; but he is especially Moloch. "Like all bad things solar deities, says Mr. de Hartmann, Yaho is

(1) See A. Hovelacque, Avesta, Zoroaster and Mazdélsmus, p. 151. sq. 1880. a

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also the god of flame: he himself is a fire devouring, » (1)

And it is indeed to this Yaho, or Yahweh – Baal – Moloch, whom the Jews have for centuries immolated human beings, especially children, burned alive in the furnace, in the bosom of the hor-a reddened bronze idol, with a bull's face (2) white-hot, where the victims were being consumed. Good souls claimed that it was only a matter of them to be cooked over a fire, like a chicken being "flamed" before skewering it. But the Hebrew word used in this circumstance, and who is the hipnil of abar to get through, is undoubtedly taken here for to refer to the murder of children by fire; Moreover, on occasion, the writer uses the term "island".

(1) Das religiöse Bewusstsein der Menschheit etc. Berlin 1882. p. 372.– Isaiah XXXIIL. 14; IV.5 – Exod. XXIV. 17 – Deuter. IV, 24.

(2) "Although the Old Testament is silent on this matter, "It is certain," said Mr. Baudassin, "that the idol of Moloch had" the shape of a bull." (Jave, p. 45) – Cf. Gesenius Monument. Tab. 21; Silius Italicus, Punica, III. v. 104 sq.

The bull, as we saw earlier, was the symbol of the sun god. The Semites had appropriated in

Accadians, and which has nothing in common with the notion of Apis bull. The identity between Yahweh and Moloch is established. the most striking way through the Bible itself, Exodus. XXXILI, 5: "Seeing this, Aaron built an altar to the tau-cast iron and he cried out: Tomorrow is the solemn feast of Yahweh!

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The verb seroph, to burn, to designate the same order of fact. (1) The very defenses of the Pentateuch, as Tridon points out, are a new This is further proof, along with so many others, of the identity of - Baal - Moloch - Yahweh. "I will stop the eye of "My anger against this man," we read in Leviticus, and I will cut him off from my people, because he has given of his race to Moloch, and that he defiled my sanctuary (2). » From which it appears, according to the pro- According to the words of Yahweh, child sacrifices took place on his very altars. Ezekiel is even more explicit, if possible: "Because they had not practiced my judgments, he had Yahweh say... So, I too have gave precepts that were not good and judgments in which they should not have to live. And I defiled them in their gifts when they offered me the firstborn of the vulva because of their sins (3).

I ask this, moreover, of every man who is not pre-having arrived, free from religious prejudice: is it possible to simply leaf through the Bible without being horrified and distraught, gripped by a true nightmare, upon reading all the abominations which

(1) Movers, Die Phœnizier, II p. 327, - Cf. Deut IX, 31; XVIII, 10; Kings XVI. 33. XXIII, 10; Jeremy. VII, 31. XXXII,, 35; Ezek. XVI. 21; XXIII, 37: Il Chron. XX OLD 3; Ps. CVI, 37.

(2) Leviticus XX. 2 sq.

(3) Ezekiel 20:25

of its history? Priests, pastors and others Rabbis may try to explain to you that it is not a matter of idolatrous Israelites: it appears all too clearly that they all are and that at every moment, the little- The king and the king return to the atrocious idol, to the One God, Baal-Moloch-Yahweh, the worship that suits him. The apologists, moreover, have feelings towards them even the writers of the Old Testament: that of Ezra and the Prophets who, humanized to the tact of the Babylonian civilization and perhaps of Egypt condemns these horrors of Yahwism national which they aim to reform and which they try to make people believe, contrary to the facts, for a derogation from the worship of the God of Israel. That's why they spoke out in such a way. so unfavorable, as rightly points out Kuenen, on the background of their own people (1); hence this tangle of contradictions seemingly inextricable situations, but whose key is given to us by the compromising verses of the kind I just mentioned.

Solomon's Temple itself received consecration tion of these implacable rites. "Everything there speaks of the Moloch and its dreadful mysteries. Its furnishings of bronze, cast according to the models and by workers

[1] See Kuenen, National Religion and Universal Religion Trans. M. Vernes, 1883. p. 54 sq. |

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of Tyre; its hollow horned altars, its vats, its cauldrons, pots, forks, seas Made of bronze, everything recalls the bloody battery of "cuisine of the Melkart Tyrians or Carthaginians" (1).

But outside the Temple, the preferred place- tion, in Judah, for child sacrifices, was the high place of Topheth, near Jerusalem, according as written in Jeremiah 7:31: "And they have built the high places (bamoth) of Topheth, in the valley of the son of Hinnom (gey ben-Hinnom) for "burn their sons and daughters in the fire" (2).

"This valley," said Voltaire, "is a dreadful place." where there are only pebbles. It is in this solit- The horrible study of Jews sacrificing their children

Learned scholars claim that he was the Lord of Fire and that for this reason they burned their children in the very hollow of the idol. It was a great copper statue, as hideous as the Jews the pou- were going to do. They were making that statue blush at one big fire, and they threw their little children into

(1) Tridon, Jewish Molochism p. 72.

(2) Jeremie adds: "that which I did not command them". But Ezekiel said, still in the name of Yahweh, and doing alluding to the same events: I gave them precepts which were not good." (XX. 25 quoted above). Each The prophet gets by as best he can. But Yahweh remains with his child sacrifices; that is the most certain thing. tain. 2

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the belly of this God, as our cooks throw live crayfish in boiling water their boilers" (1).

It is the memory of these atrocious scenes that, per- passed down from generation to generation, made the "Valley of Hinnom's son » of the gey ben hinnom » (ge hinnom) – "gehenna" – that is to say, the proto- a type of Christian hell. These devouring flames, these cauldrons and these spoons, and these pitchforks or forks to turn over patients, including still feeds the frantic imagination of the simple of mind, – all of this really existed and functioned set in the accursed valley, where the Jewish priests of the time appeared as the most terrifying The most wicked and the most real of demons. There you have it – between other gifts – what Judaism has bequeathed to Christianity, which has elevated these atrocities to a eternal institution, for the punishment of sinners.

And to think that sinister scoundrels, Jews or Semi- tisé, have the audacity to accuse of immorality and of pessimism among freethinkers who do not believe to the irony of future life [as if pessimism The most detestable thing was not that of the people who, not content with condemning men to death- fiction to renunciation and all the torments of social misery in this life still condemns them

(1) Voltaire, Diclion. philosopher.. art. Topheth.

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"to the small number of the chosen" – to the unspeakable horror from the blazing furnace, where without ever being able to die, they will endure for eternity, the agony of death by fire (1).

This is one aspect of the God of Israel; he yena others. I said previously that Yahweh, as Assur had no consort, no "feminine face". But this only concerns the reformed divinity of Prophets and the Priestly Code; the first Yahveh tif, the one that prevailed until the time of the "captiv-
"Vitality" of Babylon, this god identified with Baal and Moloch also has his "aspect" or his "double". feminine, her Istar or Astarte, who appears here under the name of Ashera. "And the sacred temple of Solomon, said Tridon, was not only a a human slaughterhouse, but a hideous brothel. The Jehovah, sung about at length by classics and novels – ticks, is at once a Moloch of murder and of orgy. Her pomegranate, the love apple of Dionysus, in all its forms, she marries in the temple

(4) The objection that it is claimed that per-
no one is doomed from the start and everyone can be saved, is just as strong as the argumenta-
tion of the apostles of Capitalism, claiming that under this
With this diet, anyone can become a millionaire. We con-
The results are quite promising. As for the small
Regarding the number of the elect, the doctrine of the Church is constant.
Rereading the famous sermon that contributed most to the cele-
brité de Massillon.

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to the cauldrons and the ox heads and is printed even on the high priest's robe. All around.
From the Temple extend the sacred groves where the courtyards
Priestess herbal teas and impure galls give themselves up to the believers. The Asherah itself, this ancient com-
Jehovah's loincloth, from the judges, throne with him

indeed, "the Syrian or Phrygian goddess" who reappears here with her retinue of holy prostitutes killed (Kedeshoth) and sacred pederasts, "these ignoble monks of Molochism," of which we had not I haven't been able to clear the Temple yet. even of Josiah's reform. In truth, the Jewish- laughs, always so prudish and so indignant when he This concerns the customs of the "pagans" and the so-called Socratic love, the Jewish community should return in itself and remember that vice in question- tion is essentially of Semitic origin as well

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(D) Tridon; loc. cit., p. 74.— Gen. XXX VIII, 21; Want, XXIII, 18; I Samuel II, 22; 1 Kings XIV, 24; XV, 12; 11 Kings XXI,7; XXII, 4, 7. "Ashera" is a different name for The same divinity, called Astarte in Sidon, Tanit in Carthage, etc., as I indicated in the chapter previous. "Ashera" seems to me to have been the reflection or the special feminine manifestation of Yahweh as Astarte was more like the Baal of the Sydonians. See the article on Astarlé, by M. de Baudassin in the Real-Encyclopaedie fur Protestant Théolog, und Kirche by Herzog and Plitt. Tom. 1. Leipzig, 1877.

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Although in name only: Sodom! One might think what one wants Jupiter and Ganymede; but the height of it of the kind — and which will never be surpassed — is is certainly found in the memorable case of inhabitants of this famous city, who wanted to all force to sleep with the angels sent to Lot.(1) If we recall that, according to the exegetes the most competent, the angels of Yahweh are not that its visible representatives, and, in many In some cases, Yahweh himself in an apprehended form ciable (2), we will realize the enormity of Ia design.

Before concluding this already overly long chapter, and without claiming to exhaust the subject, I nevertheless want to say a few words about the religious rite of the Circumcision decision. Writers, eager to explain by the the most reasonable motives the least absurdities justifiable, claimed that this was a

Semites having such long foreskins that it resulted an obstacle to the regular fulfillment of the reproductive function-. But, in this hypothesis, it is not clear how the semi- race The tick could have perpetuated itself over time paramount and certainly very long where she does not

(1) Genesis, XIX, 4-9.

(2) See. Furst, Hebrew Worterbuch, art. Maleak. 3° ed. vol. 1, p. 737,

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He wasn't yet performing this minor procedure. I... I would say the same regarding the point of view pure hygiene; for the undeniable filth of the Semi-Your [feelings] had never seemed so desperate, that they were reduced to cutting off this piece of skin otherwise the essential part will putrefy and underlying. Well-informed people have given up, on the other hand, to go back to the stay in Egypt the origin of such a custom, where it did not exist Moreover, this only applies to certain specific cases.

It seems certain to me that circumcision generally lise, peculiar to the Semites, is one of the effects of their Religious conception. The astonishing episode reported Chapter IV of Exodus seems decisive in this regard. regard. (1) "Now, one day it happened in a Khan that Yahweh attacked Moses and sought to kill him. And Sippra (Moses' wife) took a stone, and She cut off her son's foreskin and threw it to the At her husband's feet, she said, "You are for me." "a husband of blood." Then Yahweh released Moses.

Circumcision is indeed a form of Molochism in disguise: Failing the child's life, Yahweh is content, on occasion, of this lambean chair and the brand indelible from this bloody sacrifice (2).

(1) Exod. IV. 24-26. Renan translation.

(2) Cf. Ghillany, Menschenopfer, p. 597. Bottiger, Kunst-Mythology, vol. 1, p. 375. Baudassin refutes this opinion without

That this God and this cult, equally atrocious, have been humanized as much as possible by the Prophets and Scribes of Babylon, That is something that cannot be disputed. Without injustice. Again, the Prophets, whose work is, moreover, a mixture, harmful in some respects, they did not succeed—they, however imperfectly. The hard lessons given—born from the Assyrians and the Babylonians, the destruction—successive divisions of Israel and Judah, but above the forced stay of a portion of the Hebrews in middle of the populations of Chaldea (Captivity of Babylon), accomplished what they had not been able to fulfilling Jeremiah's threats: a softening in worship and in customs. Then appears the Commandment relating to love of neighbor — that is to say, in this case, of the fellow citizen, of the "brother"; — but while this maxim of general goodwill, essential to the constitution tuition of societies, spontaneously manifests itself in the Aryan race peoples as flourishing rapid moral evolution, it bears here the characteristic the principle of constraint. The principle on which it Rest is neither sympathy nor the general interest: This is the "heteronomous" will of God, of the Master. "You shall love your neighbor as yourself; for I am Yahweh (1)." "Mosaicism," said Mr. de

(1) Exod. XIX, 18.

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Hartmann had no idea what a good deed in itself. The fear of God, For him, this was the beginning and the end of everything. Wisdom, like all virtues: The commandment is only carried out because Yahweh dictated it, and It is only because he dictated it that he wears a moral character, and not because it is moral himself: from which it follows that every commandment must be kept in the same absolute manner, and that Disobedience always carries the same seriousness. whether it relates to moral law or to ceremonial—nes (1) ».

This is the doctrine that has prevailed in what the Christians call this "religious morality," and who condemned to eternal flames, like a cut-wounded by a mortal sin, and the freethinker who has ate a bacon omelet on a Friday, and the wretch who murdered his father or sold his country.

As Tridon so aptly puts it, in pages admirable ones that one should be able to cite at all whole, this God, this Moloch, thoroughly cleansed with difficulty, could not get rid of his original pillowcase-specific and essential: the one that attaches itself to all monotheistic religion and the worship of one God unique, necessarily arbitrary and bloodthirsty. The Even prophets, despite noble efforts, in

(1) Hartmann, loc. cit. p. 445 sq.

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despite some maxims borrowed from civilized peoples non-Semitic sations, the Prophets fall back at every moment in the bloody rut of their deplorable religion. "Look!" cries Jeremiah, "behold!" the day Yahweh Tsebbaoth takes revenge on his enemies put, and the sword divides them and he is satisfied and envious-"blood stain" (1). The morality of these zealots, not does not extend beyond their peers; all the other nations, the Gentiles, the "goyim" are anathemas, devoted to the Cherem, that is to say to the ex-Termination. "Come, nations, and listen! Peoples, Listen closely, and the whole universe, even the plants, will hear. because Yahweh is angry with all the people They were furious with all the armies, and he has data to be anathemas (Cherem) and he has delivered to be killed. And the lifeless bodies are thrown here and there; a stench rises from the corpses, and entire mountains melt into the blood. And all the heavenly host vanishes, and the heavens are rolled up like a book, and all their legions are precipitated like a leaf falling from the vine and like the ripe fruits of the fig tree. The sword of Yahweh is drunk with blood, etc., etc. (2)".

Blood! Always blood! That's all they have. Word on his lips, and even the Crucified One of Calvary will feel obliged to repeat it, as if to remember

- (1) Jeremiah XLVI, 10.
(2) Isaiah, XXXIV.

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dreadful times when the Molochist Passover was celebrated
was fed by a cannibalistic meal, after a sacrifice
human flesh. "Eat! For this is my flesh!"
Drink! For this is my blood! A)

And here is the God who is about to descend upon the world
Aryan! Here come the poets and naturalists who will
supplant Homer and Lucretius, Aristotle and Demo-
criticize, and ruin the civilization of Greece and
Rome, – while waiting for the squares and the
crossroads of Semitized Europe, emerge, new
Topheth calves, the pyres of the Inquisition, where
The resurrected and regenerated Moloch will be able to feed,
as in the good old days of the valley of the son of Hin-
name, fat and blood of the victims
human.

That is why we will tell the generations
news, so that they may engrave them in their
memory and learning for future generations
the inspired pages, and at the same time so
terrible reality, where Gustave Tridon, this martyr of
Socialism and Free Thought, summarized the
just curse of the ages: (2)

"Come then, Jehovah, and be judged by the law."
you did. When in the ideal walk of the
desert, you wanted to make it your own for all the

(1) See in Tridon's book, the remarkable eha-
clown entitled: The Molochist Passover. loc. cit. p. 124 sq.

(2) Loc. cit. p. 142 sq.

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crimes, when amidst the murderous flashes you
launched the reformist Decalogue, did you ever think
to be subject to it – did you think your faithful servants would serve

loss, and that you would appear as an accused person in court-
The end of Reason?

"You say: 'No, you will not kill';
and your hands are full of blood and you have nothing but
Murderous thoughts. You take responsibility for the disasters.
and plagues for your work. You did not know how to make
Your people are a band of assassins, and you...
boasted of trampling nations underfoot, like the
Grapes in the press. Your Prophets deposit
against you. Your very name accuses and proclaims you
murderer, whether you massacre with the sword, that
you destroy by fire or poison by the
plague.

a You say: "Non furtum facies, – you steal-
"Don't worry," and you only speak to your family in that language.
It's theft. You're only giving them what belongs to others.
Did you not deliver the land of Canaan, homms3s and
women, children and animals, to share the gold
bloody, like a gang leader with his -c2m-
accomplices? Isn't it you again who, extolling their
lust, was unable to offer them anything in the future
only one ideal: Spolialion |

"No concupisces – you will not covet," and
not one of our joys, not one of our glories, and of
Our superiorities, which you should not envy. Crouching

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In the sky, you gaze with rage upon the triumphs
of the earth. Intelligence, freedom, civilization,
the stings of your burning regrets, are your enemies
You put your fist on Babel and your foot on
Nineveh. You get along with all despotisms.
as with all plagues...

"A gigantic incarnation of evil, Gargantua"
celestial and fierce, a god that Rabelais could not have dreamed of;
murderer, hypocrite and pervert, accomplice and instigator
perpetrator of all crimes, that the most ardent
A curse, part of your lips, falls upon you.
Humanity, bloody and slain from your claws, you
It repels you and condemns you to contempt and hatred.
Dark avatar, pilloried through the ages, be
Damn it!

CHAPTER VI

THE ARYAN SOCIETY IN GREECE

Mr. Havet and the Origins of Christianity.—The "Anti-City"
that of Mr. Fustel de Coulanges—Mr. Jules Girard, on
"Religious sentiment in Greece."—Plato and religion

Delphic. — Social life in Greece. — The family.
Alceste, Antigone, Iphigenia. — Euripides and Racine. —
Panthea and Bathsheba. — Superiority of the morality of
Greek Aryans. — The greatness of the Athenian woman. —
Aristophanes and the Rights of Women. —The true cause of
the death of Socrates. — Democritus, founder of Philosophy
Materialist philosophy and scientific morality.
Aristotle established the definitive foundations of Ethics. — The
Philia or the Brotherhood. — The last dream.

Let's look away from these horrific scenes
and leaving the "Promised Land," which appears
Rather, like that of the Curse, let's address
these happy shores where, under the gentle sky of Athens
Nes and Ionia, flourishes in its purest form
The Aryan race's civilization shines brightly above.
from her already hovers, ready to strike, the horrible
the specter of Semitism, the vampire that will soon run dry
at home, for many centuries, the sources of
life. It will not be difficult to show that this
the company owned, before becoming prey to
Jewish and Christian world, qualities and virtues,

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which they tried, against all justice, to bring back
the source to the doctrines of Moses and Jesus.
But here again, and right from the start, I must point out
the regrettable error of one of our scholars, who, in
despite his good intentions, and as a result of a
Insufficient definition of terms has been too often
against the goal he seemed to have set for himself. The spirit
from Mr. Havet's well-known book on the origins

phrase: "I still believe that something great whatever the role of Galilean Judaism in the The Christian revolution, that of Hellenism, is 'much more considerable in the Christia- nism once established, in the one who fulfills history, and in the midst of which we still live today." (|)

If the author here took the word "Christian" in the human sense – as it is done in a way common in England, and sometimes in our country, – that would be much less unfortunate: again He should have explained himself. But he goes much too far. far, certainly, when he claims to find a part of the Christian aberrations in the Thought and Civilization of the Aryan World. In In any case, it was absolutely essential not to write that "The Christian world is better than the world

(1) E. Havet, Le Christianisme el ses CE 4 vol. in-8. Paris, 1874-1884 t. L p. XV.

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pagan, although we shouldn't exaggerate this improvement and even less the opposition supposed- due to these two worlds".(1)

The truth is that this cannot be exaggerated opposition, comparable only to that of the day and of the night, of life and of death. No! We don't will never prove that the Christian world is better than the pagan world. All that one is entitled to To assert this is that the current Aryan world is worth better than the old one, of all that the human mind was able to achieve this despite Christianity, and that he worth less than all that Christianity and the Judaism caused him to lose either positively or in a negative way, by the obstacle presented by- during the course of centuries to its free development. This formula, an undeniable expression of the the reality of things, is more than enough to safeguard the grand doctrine of Evolution, whose laws, of the rest, do not in any way result in, not more in the world of ideas than in the world of natural things, continuous and indefinite progress.

A glance at the state of society in Greece and Rome, before the time of Paul and

perfection had arrived in the Aryan race, when the invasion of Semitism plunged it back into... centuries in barbarity.

(1) Loc. cit. p. XX VI.

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Let us first turn our gaze towards this land truly blessed by art, science, and the justice, where the elite of our race knew how to create, in a Such a short time, so many wonders yet unseen – léés. And let's make that perfectly clear: in this Greece itself, so small in appearance, so great in reality, since it still fills the world with its There are still memories and lessons from it. a choice to be made. It's not up to the Dorians, it's not not to the hardened Sparliates that all these are due conquests in such diverse fields, but well at the Ionian branch, including "divine Athens" appears as the most perfect and brilliant incarnation (1)

The reader should first consider the theories presented in the book are not valid scholarly, but absolutely flawed to the point of

(1) I don't even stop at refuting the opinion a mo-predominant ment – thanks to the erudition of semi-scholars, exploited by Jewish criticism, and which traced back to the East–meaning the Semites, Phoenicians, and others–the sources of Greek art and civilization. May the Phae-nicians brought to the coasts of Hellas and into the They, samples of Egyptian and Babylonian art, That is undeniable. But what is even less debatable is... this is due to the spontaneous development of the work admitted the rable of the Greek Arvens, who could only find in themselves are the elements of this perfection, so well made for. to give a resounding rebuttal, with regard to aesthetics tic, to the theory of indefinite progress.

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sociological view that Mr. Fustel de Coulanges has published under the title "The Ancient City." The author

all social life in Greece and Rome, to a
A series of religious practices. This is not serious.
and in the absence of a precise definition of the terms, this
gives rise to the most misinterpretations. The
Ancestor worship and worship of protective gods
the city were merging – he himself admits it
even – with the idea of family and homeland, made in
absolute contradiction with what we hear
today, we speak of "religion" and "religious duties."
Furthermore, the ceremonies of this cult no longer,
in civilized Greece, a secondary importance
daire, as it is easy to establish in a few words.
Because, finally, there is a man who wrote a treatise on
moral and political issues, in Greece itself, and for
his compatriots; he cites the constitutions of a
a large number of states; he studies morality thoroughly,
property, government, family, education
tion, etc. Nowhere does he concern himself with this
religion which, according to our author, would have everything
dominated. This man is Aristotle, to whom Mr. Fustel
de Coulanges would have done well to borrow some
information. In all cases, the theories
that he emits, assuming they are even accurate
From this point of view, they relate much less to the
An ancient city, as it is usually understood, only in the
origins of civilization, in prehistoric times

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and fabulous tales of Erechtheus and Romulus (1). Certainly
The Greeks were a moral and pious people, in the sense
human in the sense of the word. "But this morality and this piety,
Mr. Adolf Holm said excellently, they are at home
the expression of everyone's instinctive agreement, and not
the manifestation of a theory taught by a
superior authority. Morality is, for them, the
product of the State, much more so than of institutions
religious. From there also arose the possibility of a
independent science. (2)

In a slightly different vein, but in
taking a different, no less expansive, point of view
Mr. Jules Girard wanted to represent the
Greeks, like the apostles of religious melancholy-
joy and pessimism. "There is in reality among
The Greek, he said, was concerned with himself, with his condition-
tion and of his destiny, which awoke at the same time
that his brilliant imagination, which he put into his
early works, however energetic they

Among modern writers, it has not surpassed the pathetic force. and who, later, succeeded through a doubling of passion, to bring out the ideas it contained. He is It's true that religion couldn't support him, nor even the to follow this intellectual endeavor to its conclusion and

(1) See my observations on this subject in Atheism, p.71.

(2) Adolf Holm, Griechische Geschichte, tom.1°*", p.2, Berlin 1886.

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morality towards an ideal of serenity. It was the spirit so Plato's Greek, who collected these ancient con- Conceptions about human destinies, the ports in a decisive surge right up to their end; and in this way, religious tradition entered directly into philosophy" (1)

Well, no. There was no Greek, no real Aryan in Plato, that brilliant imagination, that admirable style, whose enchantments have hidden from the dazzled eyes of generations later, the dryness, the ascetic character, – Dorian perhaps, – but certainly anti-Hellenic– Nonsense, such ideas.

It is possible that, according to Mr. de Laprade, it was not necessary for his disciples and the apostles of Jesus "that the time to talk to each other and to to understand each other in order to embrace in the name of the Logos eternal" (2). But the fact is that the true "tradition" The religious "of the Greeks" is simply the sum of the beliefs expressed in the Homeric rhapsodies

(2) Jules Girard, Religious Sentiment in Greece, from Homer to Aeschylus. Paris 1879, p. 6.

(3)V. de Laprade, On the feeling of Nature before Christ–

anism. Paris , 1886, p. 254. Yet the formula is still erroneous; Plato's disciples are truly slandered here in a good measure I will have to come back to this book which ren- firm, alongside a few bright glimpses, the germ of

questions of Christianity.

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ques, in accordance with the myths of the Indo- race European; and the truth is also that, among all the poets, Homer was the first to be expelled from the Republic- Plato's philosophy (1). The "ancient conceptions on the human destinies" to which Mr. J. Girard refers

allusion, and this so-called spirit of antiquity "the most powerful auxiliary of Christianity" according to

Mr. de Laprade, are merely formulas of a entirely subjective in nature. This is not about than a corruption of thought and belief these primitive Aryan women, mainly due to the priests of Delphi under the influence of delusions Egyptian and Pythagorean women, as well as Brahmanism was a corruption of the doctrines all naturalists of the Vedas under the influence of Brahmins. They are the priests of this religion delphic, dear to Otfried Müller (2) and to Mr. Curtius (3), who will make every effort to ensure- to undo the triumph of the aristocracy and to ruin the Athenian democracy: it was they who, with the Aristophanes' competition will attempt to kill

me

(1) Precisely as too Greek, too enamored of the Nature, respectful of the flesh and the senses. See Plato. *Politeia*. 11 and III, p. 377-398 (ed. by Étienne).

(2) O. Müller *Dle Dorler*, Breslau, 1824. See especially Volume I. p. 365 sq.

(3) E. Curtius. *Greek history*. Book II. ch. 4. (Translated- tion Bouché-Leclercq. tome IT, p. 4 sq. and p. 64-65.)

the atheist philosophers, the Protagoras and the Prodicus, and will not arrive, as a result of the most strange confusion, which precisely exterminates their his own friend, Socrates. This religion will favor in the In the same vein, the introduction and the propagation- tion of mysteries, sad harbinger of the Semi-ism. But, I repeat, it has nothing in common with the Hellenic spirit properly speaking, that it does not never penetrated, as is clearly apparent from the study of Part's masterpieces and of philosophy Philology of Hellas.

What primarily characterizes the Greek Aryan is The love of Beauty, Nature and Freedom. No people were more concerned with beauty harmony of forms and integrity of faculties physical; none understood better how the mind cannot fully develop than in healthy and well-formed bodies. And indeed, the race that knew how to admire and reproduce by the chisel of types like those of Theseus of The Parthenon and the Venus Callipyge were alone capable of producing, and in such a short inter- valley, the greatest geniuses of whom Humanity is proud- unity, in the threefold domain of Philosophy, of Letters and Arts, at the same time as she created the most perfect political form, destined to appear- to be eternally like the prototype of all a truly democratic constitution.

Only the Jews and the Christians were able to support

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that such an accomplished nation was, however, to them inferior from the point of view of feeling and Morality. I'm leaving aside slavery, the interests of which... These people constantly raise an objection: I I will return later, contenting myself with observing ver qué this institution, in honor formerly among the Hebrews, it is still in force today today among Christian nations with the approval- tacit association of the Church, which never formally- I am condemned; I only wish to declare that following the Proletariat, this scourge of societies modern, is just another form – and not preferable – of servitude.

In fact, the social morality of the Greeks, to say the least

the "Reverend" JP Mahaffy, author of a cons-
A scientific and very interesting study on "life
"Social" in Greece, cannot in this regard retain a
a cry of admiration: "I confess," he said, "that in comparing
the religion of Christ on the one hand, that of Zeus,
of Apollo and Aphrodite on the other, and in consideration-
Given the enormous contrast, I can only express my astonishment.
not of importance but of the significance of
progress made in the field of morality
public. It is in this order of events, where the gap
should have been the greatest, that we are
led precisely to amaze us the most by
face of Greek genius, which, despite a theory
immoral and worthless, culminates in its most

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high-level demonstrations, to a morality that does not
yields in no way to the finest examples of Christianity
modern" (1). The author would have been less surprised
if his status as a clergyman had allowed him to
simply recognizing the superiority of the
religion of Zeus and Athena over that of Jesus.
His testimony is all the more valuable, then-
that it is wrested from an opponent by the study
biased account of the facts. We must cite a few examples.
ones.

The main focus was on the constitution of
The Family in Ancient Greece. While recognizing-
nascent, which it had as its basis, as with us
Monogamy, we shed crocodile tears
on the fate of women, "relegated to the
"gynaeceum" as in a kind of harem, in
at the same time that people were lamenting her absence
of this chastity, this modesty, this devotion.
which, according to those involved, would be the prerogative
exclusive to the Christian woman. Now, if ever
sect or community had a duty to remain silent on
Such a subject is certainly that of the Judaized
as will be demonstrated later in the pages
dedicated to the Christian family. But, apart from

(4) Rev. JP, Mahaffy, Social life in Greece, from Homer
to Menander, London 1874, p. 8. A remarkable book for all
In all respects, filled with interesting details, and making it full
justice to ancient Greece.

even of any comparative study, and by placing oneself
 From the most general point of view, it suffices to recall-
 Let's look at some facts to establish the superiority of the
 Aryan family, in a society that has reached the state
 of full civilization and not yet contaminated by
 the influence of Semitism.

Where to find, for example, a more perfect model
 of conjugal love than in this Alceste, of which
 The inimitable Euripides has recounted for us the devotion
 And death? Admetus is doomed to a premature end.
 real, unless a human being consents
 to take his place to meet the requirements
 of fate. It is his young wife who offers herself in
 sacrifice, "the best of women who ever lived under
 "The sun!" cried Alceste's maid. "The
 impending misfortune did not change its appearance
 Sweet and beautiful. Entering the bridal chamber
 And falling onto the bed she shed tears and said:
 - O bed, where this man for whom I die untied
 My virginity, goodbye!... Another woman possesses you-
 Dera, no longer chaste, but perhaps happier!
 Throwing herself onto the bed, she kissed him and flooded him with lar-
 my eyes. But having had her fill of tears,
 and, lowering her face, she tore herself away from the room
 bridal chamber, he entered several times and threw himself upon the
 bed, again and again! And the children suspended-
 because of their mother's clothes, they wept; and the
 Taking them in her arms, she would kiss one of them, then the other,
 One after the other, as if she were about to die. And all

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The servants were weeping, lamenting their
 teacher. And she extended her right hand to each one,
 and none was so humble that he did not speak to him and
 that she did not speak to him. (f)

I know of nothing more touching in any
 language. This is nature captured in its raw state in this
 that which is most sublime about her: a young woman and
 beautiful, sacrificing herself for her husband, but weeping
 at the fatal moment for his youth and his children.
 No rigidity, no stoic harshness: she cries!
 but still, for the love of Admetus, she
 goes to Hades, certain that she will not find the

Christian.

What to say about an Antigone, and where to find a mo-
purest expression of brotherly love and piety

filial than in this noble daughter who, not content
to go into exile to serve as a guide for his blind father,
brave and suffered death, to give back to his brother
Despite the tyrant's defense, funeral honors
due to the deceased?

A duty fulfilled makes death so beautiful!

To this beloved brother, in the same tomb,
I will go and meet, holy criminal (2).

(1) Euripides, *Alkestis*, vv. 173–195. Read in the absence of the text
Leconte de Lisle's beautiful translation.

(2) Sophocles, *Antigone*, vv. 72–74, translation by Guiard,
1852.

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Despite the so-called "moral progress" achieved
folded since the time when the Athenians applauded
I defy even the most skilled and learned to interpret these verses.
to discover in any literature,
Christian or otherwise, nobler sentiments and
equally well expressed. No doubt, and perhaps by
In reaction against Hegel's partiality (1), we have
found some harshness in Antigone's conduct
with regard to his younger sister: there is, in fact, a
A bit too rigorous, and more worthy of Sparta than
of Athens. But if you need true heroines—
"Angelic" paintings, according to the term used
by modern people to express feelings
very ancient in our race, open again
Euripides, that exquisite poet so foolishly belittled
by the pedantic schoolboys, eager to copy each other
each other and to be reproduced without examination,
the self-serving calumnies of the reactionary Aris-
Tophane. Never have more modest virgins
appeared on no stage, uniting more grace
to greater dignity. "This Iphigenia, this Polyxena
(Hecuba), this Macaria, (the Ileraclides), who

devote themselves with such painful consistency or such

(1) Hegel, Aesthetik, in Sammil. Werke, volume X, p. 556.

"Among all the masterpieces of the ancient world and
In modern times, Anfigone appears to me in this respect as
the most perfect and complete. » |

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generous training for a premature death;
this Evadne (The Suppliants), who rushes
in her husband's funeral pyre, whom she does not want
to survive... There you have it, said Mr. Patin, paintings too
They are noble and touching. One cannot help but be moved by them.
to stop without the bitter tears that make
spreading the appearance of misfortune, do not confuse
immediately these tears, sweeter than one can
to hold back in the face of representations of beauty
moral. » {1},

But the rapid study of a subject treated at the same time by
Euripides, and by a Christian poet, will do better.
to bring out the sophistry of the sacred preachers or
secularists who praise us, whether through ignorance or by
interest, the superiority of Semitic morality. I
pray first to those who have been dislocated
my jaw from yawning so much at the performances
of our classical tragedies, to hold for certain
that these "machines" have nothing in common with
the admirable spectacle, partaking of both our
drama and our opera, which was just so captivating
title the thousands of Athenians gathered on the island
Dionysus' theater; this is said without meaning
to diminish the merit of Racine's beautiful verses and
especially Corneille, much more interesting
Moreover, it is something to read in the silence of the office, that...
to hear declaiming in the emptiness of a stage

(1) Patin, Studies on the Greek tragedians: Aeschylus, p. 49.

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French. These reservations made, and all things
equal elsewhere, who doesn't feel at first glance the
superiority of Euripides' Iphigenia over that of

Cyr, submitting to his parents:

My father,

Stop being troubled, you have not been betrayed;

When you give the order, you will be obeyed. (1)

What a doll! And that's the language!
of a young girl learning that she is going to have her
Neck on the hour! The Greek, Aryan Iphigenia,
On the contrary, it lets out the cry of nature and
From the youth: "Don't kill me before my time!"
For it is sweet to see the light. On what
Racine fils and the others did not have enough exclamations
tions to condemn these "ancient" customs and this
"Cowardice," an inevitable consequence of the absence of virtues
Christians. None of them points out how-
The distraught virgin, first overcome by
The horrible news soon recovers and exults in
facing inexorable fate, and holding his eyes
fixed on the future, he cries to his mother in a movement
sublime moment: "No! It is not appropriate that
I love life so much. You gave birth to me for all the
Greeks, and not just for you. What? So many men?
shield-bearers, so many rowers, because
of the offended homeland will dare to fight against the enemies-

(1) Racine, *Jphigénie en Aulide*, act. IV, sc. 4.
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I was put in and died for Greece, and my only life
would prevent all of that! And as for this one
(Achilles), he mustn't die... I give
My life to Greece, kill me and overthrow Troy!
These will be my eternal monuments, my wedding,
"My children and my glory!" (1)

I was mistaken earlier. Someone has
noticed this, – a fervent admirer of
"Christian virtues" – and it was not touched;
On the contrary! For Mr. Maignon, the love of
Glory spoils Iphigenia's devotion: "There is
too much personality or, if you prefer, selfishness,
he declares, in this sublime ambition of the im-
mortality, when it's simply a matter of giving up

"ment" is adorable. Certainly, that's one point of "Modern" view, which means, in this case, contrary to nature and truth, but in perfect harmony with the feelings of a catechism student schism.

Others are not afraid to criticize the most tragic for poets, what they call baseness of his conceptions. The truth is that Euripides without waiting for the so-called teachings of Christianity has manifested its sym-
pathos for the poor and the disinherited, do not fear-

(1) Euripides, *Iphigenia in Aulis*, v. 1237 sq.

(2) L. Maignon, *The Morality of Euripides*, Paris 1857, p. 62,

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not wanting to stage such a miserable scene as he made appear in rags with the heart of a hero. Nothing is more remarkable in this regard than the passage where he depicts his Electra married by her deplorable mother to a peasant who, full of consideration for her, does not want to "defile the bed of this unfortunate daughter of hapless heroes." (1) And the daughter of kings does not hesitate to give back to this poor man man, to this boor, the homage that is due to him: "I place a friend on the level of a god," she exclaimed. "like you." (2) It is in the same spirit that Orestes he exclaims a little further on: "I have seen misery!" reign in the body of the rich and generosity to inhabit the body of the poor... Look at this man, he is not of high rank among mortals, he is not proud of his birth; although he came from people, he showed the noblest sentiments." (3).

I don't want to insist: however, I cannot before concluding this list of examples, resist I am pleased to mention the touching adventure of Panthée and the assessment made by one of the women more distinguished than present-day England in a remarkable article, where the beauty of the form has equal to the excellence of the content, "It is one of the

(2) Ibid, v. 67.

(3) Ibid, v. 369–70, 378–80. See also the fine tirade of the slave in Helen (vv. 711–19, 730–34).

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the most beautiful pages in the history of humanity, he said
Mistress E. Lynn Linton, and who shows us the
the magnanimity of the man and the nobility of the
woman of the highest degree of perfection that can
to reach the human race in moral splendor.

This page inevitably brings back memories of the advent
similar to the case of David and Bathsheba, while
highlighting the contrast between the conduct of a
king after God's own heart, in relation to Uriah, and that
of an abominable pagan towards Abradate. For
Cyrus possesses precisely this self-control
even something that David completely lacks, and
Panthea can tell her husband how, in
In her absence, the king, who held her completely in his grip,
his power, showed himself to be "generous, loyal and
merciful to her." When the denouement comes—
ment, and the death of Abradate on the battlefield,
Panthée will not seek consolation in
new loves or a royal wedding;
She stabs herself on her husband's body, "pose
his head on his chest and dies. (1)

Thus, conjugal love and filial piety in this
Their most sublime qualities are modesty and chastity.
Example of resignation and gentleness towards
death, delivered by virgins full of youth
and beauty, and without the expected compensation of a

(4) E. Lynn Linton *Womanhood in Greece* (Fortnightly
Review, May 1887); see Xenophon, *Cyropaedia*, book 8.

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paradise in eternity – all these noble feelings
ments, the definitive manifestation of the most moral

What admirable terms! – among the Greek Aryans
from the 5th century BC. (1)

Yes, some might say, we grant you
That. But love? Admit that pagan antiquity
did not know its subtleties, – limiting everything
to fornication.

O blasphemy still unpunished by ignorance or of
Jesuitism! Hey! What, the homeland of Ilélène and of

(1) See for further details, in addition to the works already
cited: Barthélémy, Voyage du jeune Anacharsis, a book too
neglected yet still very valuable, due to the number and
the accuracy of the information, with supporting citations;
– Becker Göll, Chariklès III. – Léopold Schmidt, Die
Ethik der alten Griechen, 2 vols. in-8° Berlin, 1884, volume II p.
175 sq. – GF Kolb, Culturgeschichte der Menschheit, 3°
edition. Leipzig, 1885, t. I, p. 448, ff. – Honneger, Allge-
meine Culturgeschichte, Leipzig, 1886, t. II, p. 237, sq. – Iwan
Muller, Handbuck der Klassischen A llertums- Wissenschaft. North-
lingen, 1887, t. IV, p. 445, ff. :

A Mrs. Bader published with us on the topic of "Woman"
Greek" a book at the threshold of which she found a way to
depositing garbage regarding the Commune, considered
like "the last convulsion of dying Materialism"
(p. XI). This astonishing person, having had to observe the
the grandeur and purity of the Greek woman, emerges in
declaring that "even among polytheistic peoples the
The Word revealed itself to elite souls, until the day when
"Humanity has received lofty notions," etc. (vol. II, p. 434)

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Sappho, both equally real, since finally
the great creations of the human mind come to an end
by appearing, and with full reason, as
representations just as objective as that of
Nature itself – ah! what, this marvelous earth –
Leuse has not known love in all its passions
and all his torments! One shudders to think of what
to what extent the Semitic spirit has penetrated and corrupted our
conceptions, since he has managed to distort them to this degree
Youth education and world opinion. I
I cannot insist; I only ask the contradict-
authors to reread Racine's Phèdre, and to consider
that this admirable analysis of romantic passion –

from the original – from Euripides' Phaedrus. Ah! without
Without a doubt, Greek theatre is not like ours.
full of love intrigues; it's the unfaitquires-
emerges even better from the astonishment shown by

That is to say, all the good people of antiquity were
Semites before their time. This eminently Jewish process
could not fail to please the French Academy of
1872, which hastened to crown Madame Bader.

On the contrary, I will cite, as an excellent manual to
consult MV Canet's book on "Institutions"
of Athens (2 vols. in-12. Paris, 1888). Justice must be done, to
who has the right – even to this professor from the Catholic Faculty –
the Lille faction which, despite some orthodox pronouncements,
moreover sparsely populated, he knew how to appreciate it worthily, in a
A work full of erudition, the grandeur of democracy
Athenian.

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we by a host of critics, eager to ex-
taser on Racine's Athalie, because this
The tragedy was able to be brought to a successful conclusion outside of
these intrigues. But, in truth, what is a
exception in our theatre, appears as the
rule among the great playwrights of all time.
Look at Shakespeare: apart from Romeo and Juliet and
a few other plays, his greatest dramas,
Macbeth, King Lear, Hamlet, Richard III, Corio-
lan, etc., are no more based on love than
those of Aeschylus, Sophocles, or Euripides. That is
only in our country, following the example of the Spanish
Gnols, we indulged this passion in the theatre,
such a disproportionate place.

It would be pointless to allege, regarding
all of the above, that these are borrowed types-
linked to drama or epic, and not to characters
real. Of course, we didn't see them every day
in Athens, no more than today in Paris or in
London, of Penelopes and Alcestis. But the
The painting of these sublime types reveals to us amply-
the idea that the Greeks had of morality
perfect bed, while at the same time showing us
how much, in this respect, they are superior to
Christians, far from having been overtaken by them.

Look at the woman, she was there in any case,
relegated to the back of the women's quarters in Athens, as
in a harem, without rights, without honor, without

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freedom. Besides the examples cited above, and
drawn from tragic figures, they really could not have
to produce with such morals, the absurdity of
This opinion becomes clear upon first examination. Apart from
ill will always at work
Christian authors, the erroneous assessment of the
the situation of women in the city, at the time of
Pericles, owes much to a mis-
tense. Because "proper" women
as we would say today, were not supposed to show
too often in public, going to do their shopping
themselves etc., we drew the consequences
more unexpected. We did not consider that the
Things are happening in much the same way right now.
in the wealthy class. But in Athens, the women
The poor or those of modest means continued to leave
every day for their business, like today
those of London and Paris (1).

The truth is that the Athenians honored
as befits these women whose sons are called-
Harmodius and Aristogiton, Miltiades, Themis-
Tocles, Pericles, Aeschylus, Euripides and Phidias:
"Citizens! Listen all," sings the choir of
Regarding the Athenian women in Lysistrata, I have some useful things to offer.
advice to this city, which deserves it for the ecla-

(1) Cf. Voyage d'Anacharsis, vol. II, ch. 20 – Becker-Goll,
loc. cit., t. 111, p. 387 – Ivan Müller, loc. cit., t. IV, p. 447a.
– Aristotle, Politig. IV,15 – Aristophanes passim.

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so many tributes with which she filled my youth.
From the age of seven, I carried the sacred vessels;
At ten years old, I was grinding barley for the altar of Athena;
then I was consecrated to Diana in the Brauronies.
Can I not give good advice to the
city? Whether I was born a woman, it doesn't matter, if I
Do I need to remedy your problems? I pay my share of

But even more importantly, the question of "Women's Rights-
"My" is found placed in the Ecclesiastical
with an enthusiasm and precision that leave much to be desired
back to the fantasies of aristocratic Communism-
Plato's critique. I understand that the most
retrograde poets mock here these aspir-
tions; but he only observes the reality all the more clearly (2).

(1) Aristophanes, *Lysistrata*, c. 638 sq.

(2) Aristophanes is definitely a very good friend,
but a detestable citizen. I know, however, someone
Something even more annoying, if that's possible, than insults
ejaculated upon Athenian democracy and its great
men, by this supporter of old customs and old
tyrants: these are the praises heaped upon him, even to the point
From a political point of view, the Academics' group. You see, like
specimen, the notes of a man named Poyard, and especially the
deplorable assessment of the infamous play by the Acharnians,
represented at one of the most critical moments, for the
Athenians, of the Peloponnesian War (Aristophanes, tra-
(new translation by C. Poyard, p. 4). The preface to this
"Professor at the Lycée Corneille" is one of the monuments
the most remarkable examples of the routine ignorance of cooks
college level.

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If we want even more precise proof,
one only needs to consult this admirable treatise on the
Politics, in which Aristotle determined all
the elements of the most complex and the most
important in science. Man and woman,
both members of the family, said the older one
philosophers also form the two parts
of the State "so that where the constitution has not

"Not spoken of women" one can say that the me-

"The state is lawless" (1). And elsewhere: "If he
it is important to the greatness of the City that women
and that the children be worthy and worthy, 11 must

Mr. Jacques Denis attempted to respond. But it is unfortunate.
that after having fulminated with as much injustice as

He can think of nothing better than to reproduce the ideas, and to a large extent, the argument of one of them (Mr. Müller Strübing, *Aristophanes und die historische Krilik*, etc., Leipzig, 1873). It is Mr. Denis himself who takes care of inform us (Jacques Denis, *La comédie grecque*, 1 vol. in 8°, Paris, 1886, t. 1^{er}, p. 242).

As for the author of *The Clouds*' mocking remarks directed at Socrates, they simply come from the fact that the first had no idea whatsoever of the true role of this ergo-
teur, no less retrograde than him. It does him the honor of to confuse him with those great sophists, Democritus, Protagoras and the others who were trying to penetrate the system of the world and were preparing science; in fact, he drew on a of his own. Aristophanes, as I have said elsewhere, was the Veuillot of Athens.

(1) Aristotle, *Poetik*. book. II, ch. 6.

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to give them the education that suits them. However, This is obvious, since women make up half of the free people and that the Children are the citizens of the future" (1).

But that's more than enough to demonstrate the falsity of the generally accepted opinion, touchant the so-called insignificant and undignified situation that Greek society would have done to women. "The Paganism placed it higher than the "Christianity," Mr. Henri Houssaye said very well. We will see later how in the USA, in fact, the Christian society, whose constant motto has been the Saint Bernard's famous cry: "What could be more vile than the woman! (2)

Morals that were also perfect from the point of view of family and social life in general prove enough that, apart from the habits themselves, the _ essential principles of Ethics had been formulated- or could be. Hegel, in agreement with Platon, said of the Athenians, "that before Socrates, they They had customs, but no morals. (3)

In truth! As if the contemporaries of greater than any of the centuries, had needed to wait, To have a moral lesson, the arrival of this old chatterbox,

(1) Ibid. chap. 5.

(2) H. Houssaye, Athens, Rome, Paris, 1870, p. 86.

(3) Hegel, Geschichte der Philosophie, in its own Werke, Berlin, 1833, vol. I.p. 43. :

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as little Greek as possible, who had to drink hemlock much less because of irreligion, than because of... the sound of his hatred for democracy and his liaison with the vilest of tyrants, murderers of patriots and destroyers of the liberties of Athens (1).

The truth is that the Athenians had a morality formulated before that of Socrates and in my concise notes, by one of the greatest philosophers of antiquity. Democritus had the glory of establishing the foundations of scientific or inductive morality, of

(1) This is now an established fact, recognized even by the most entrenched academics, who were forced to receive from abroad the opinion expressed as early as 1736 by our Fréret, in a remarkable memoir that the scholar Grote was for a long time the only one to cite it. "We see in the Aeschines' harangue against Timarchus, says the French academician that the death of Socrates was not attributed to another because of the one I alleged. Here is how it is expressed this speaker: "And you, Athenians, who put to death the Sophist Socrates, because of the lessons he had given to Critias, one of those Thirty who destroyed the government popular, etc." (Observations on the causes and some circumstances Constants in the condemnation of Socrates, by N. Fréret. Read in 1736, published in 1809 in volume 47 of the Memoirs of (Académie des Inscriptions et Belles-Lettres, pp. 209-276). This is what Mr. Ch. Benard translates when he says that "the Socrates' freedom of speech and action displeased the Athenians!" I wouldn't quote his book if it didn't belong to the series of blandly spiritualist manuals which at We corrupt the youth by stupefying them. (The philosophy-Ancient philosophy, 1st part, p. 169. Paris, 1885).

his needs, aims for his happiness and
 that of the Society. He is the one who deserves to be quoted.
 . as the leader of the "sophists", who, considered
 in their true form they appear in the
 in full light of the services rendered to Science, to
 Morality, to Philosophy, and not in this clarity
 sinister slander spread about them by Socra-
 Tic and Platonic. He laid the foundations
 of scientific materialism, that is to say, of the
 Science itself, by establishing that Nature is
 eternal, uncreated: nothing is made from nothing, and nothing
 cannot be annihilated. His theory of Necessity that
 So many fools have joked in imitation of scholars
 bad faith, is simply the idea of Law
 substituted for that of Chance and Providence.
 This concept of the ananke, of which he was the first
 given the positive demonstration, Aryan wisdom
 had long since discerned it in the inevitable game-
 the forces of Nature. It is she whom we
 found throughout Greek theatre, as we know
 recognizes in Shakespeare and in all the great
 poets of our race, uncontaminated by the incu-
 Semitic lation; Darwin merely completed it
 the demonstration. Call it "Gods," "Fata-
 "Lity," "Virtue," "Heredity," it remains acquired
 today, human life is dominated by
 the weight of previous generations, and that the
 Crime and misfortune are hereditary among us.

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as in the past in the families of the Atrides and
 Labdacids. Not to mention that to position oneself
 From a general point of view, one must never forget
 that human will, although it has its part.
 undeniable in the sequence of events,
 nevertheless remains determined by the sequence
 natural events "Tragic heroes," said excel-
 (Hegelian element), act by virtue of such a character,
 of such passion because it is character, the
 passions that are their own; there is no choice here
 nor indecision. Which is precisely what makes the strength of
 Great minds, that is, they do not choose;
 They are what they are, and that will be eternally so, and that is
 their greatness". (1).

In any case, it is to Democritus, I repeat,
 that the glory belongs to having established the scientific foundations
 ethical principles as they should be, not

realistic and chimerical, but on the very nature of the man who commands him, in the name of self-interest general as well as particular, to seek his happiness in this life. Now, happiness is found, he said, in the balance of the soul (euthumia) liberating-shit of all disturbance; (2) we get there by the

(1) Hegel, Aesthetics, in vol. X, of the complete works, p. 533.

(2) See. Mullach, PERSENRE Abder. op. PO Berlin, 1843, octavo, fr. 1

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Science, which delivers us from ridiculous fears and superstitious things (1), teach us to discern the genuine pleasures, to be enjoyed in moderation (2) and to limit our desires (3).

(There is no satisfaction, he had already proclaimed) Kapila, that when evils of all kinds come— This will continue to cease as a result of Science, which distinguishes things.” (4) Isn’t it an admirable spectacle— It is remarkable to see, in those distant times, these two geniuses separated by space and time, manifest in such a brilliant way their community Of origin? On the banks of the Ganges as well as on the shores From Ilissus, the Aryan sage glorifies nature and celebrates Science, the sole guarantor of happiness man.

Moreover, by establishing the foundations of morality scientific, also called inductive or utilitarian, Democritus, no more than the materialist philosophers later lists, did not appeal to the lowest inspirations rations of exclusively personal interest, or Misunderstanding. He too preaches love of one's neighbor. one of the necessary conditions, for any soul truly right, of this happiness that everyone owes

(1) Fragm. 119.

(2) Fragm. 47.

(3) Fragm. 24.

translation, by Ballantyne. Allahabad, 8°, 1852.

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strive to achieve something in this life without a future. He proclaims, and in terms admirable in their precision, this great principle of benevolence or solidarity, so rightly praised by Hobbes (1) as one of the most indispensable elements of social life. "He who loves no one," he said, short, high risk of not being liked by anyone (2) "The unjust man is more unhappy than he who suffers injustice (3)". And finally: "He It is kind of heart to be lenient towards the fau- yourselves from others." (4).

This did not prevent one of the radicals from Eclecticism to speak its mind to the philosopher of Ab- dère: "The essential characteristics of the Ethics of Democritus, writes Mr. Renouvier, are the same which we have recognized in most doctrines from antiquity: they all boil down to the principle of Isolation and selfishness. This contempt for life common and vulgar men who were flowing in the symbolic tears of Heraclitus, we know that he exhaled mockingly with "Island of Perpetual Laughter" of Democritus; and this double myth of despair and

(1) Hobbes, Leviathan, Part, I. ch. 15.

(2) Democritus, loc. cit. fragm. 161

(3) Ibid. fragm. 224.

(4) Ibid. fragm. 149.

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Disdain represents almost all of morality. from antiquity before Socrates. (1)

It was worthwhile to quote this remarkable exchange tillon of the spiritualist polemic and of the spirit I am a "liberal" advocate of free will. tempted to prefer their master to these gentlemen Plato, who, through the effect of hatred or jealousy, he never spoke of Democritus, so a rumor

Socrates, suspected of having wanted to burn the works of the one he despaired of refuting (2).

(1) Renouvier, Manual of Ancient Philosophy, vol. I, p. 261. 1844.

(2) Diogenes Laertius. Book IX. 8 (p. 237 of the Didot edition)

"However incredible such a thing may seem to us fanaticism, says Lange, is nonetheless consistent with the Plato's character; and as the guarantor of Diogenes Laertes For this story, it is none other than Aristoxenus, we are "Perhaps facing something more than a tradition." History of Materialism, translated by Pommerol with a introduction by D. Nolen, t. I, p. 447).

Zeller, it is said, did justice to Democritus. Yes, but For him, as for Mr. Bénard, who copies him, morality The philosopher of Abdera's work is an "appetizer" without connection with the system. Just think! A materialist would ask the the true foundations of ethics! This would not be suitable for these gentlemen, for whom atheism can only be the source of immorality... If Democritus's morality is good It's because she disagrees with its premises. Don't look- I don't know the proof of this baseless assertion; it's a

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In fact, I wouldn't quibble with Mr. Renouvier about this passage, if it did not have the pretension of speaking in A philosopher, not just a writer. Laughter. Democritus's story has since become a myth. Horace and Aulus Gellius, and as in all the myths, there is a grain of truth here: this proves at least that the Master of Abdera did not belong not in the category of whiny philosophers and pessimists. But it would at least have been appropriate for a historian to indicate the reality and to pe point apparent to ignore this fragment of the same Democritus: "It is good, as men, not to "To laugh at the misfortune of others, but to grieve over it." (1) But what's the point of insisting further on the excellent- the inclination of Aryan morality from those distant times, in appearance – in reality so close to us – Wasn't it the abyss dug by the Semitic spirit? And

competent men, to quote the "Morality of Aristotle » this admirable and profound book, this code perfect where they are formulated in broad outline All the laws of Ethics? Therein lies the establishment victoriously, the scientific theory of existence

a simple sophism of the kind called ignoratio elenchi, – willful ignorance of people who turn a blind eye to the obvious dence. (Cf. Zeller, Die Philosophie der Griechen, Theil I, p. 630 19; t. II, p. 340 sq of the Boutroux translation).

(1) Ibid, fragm. 167.

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human nature and its goal: happiness, "The man's own property – excellently said the philosopher of Stagira, – happiness, consists in the activity of intellectual and moral faculties, maintained to their highest degree of perfection in the course of a full and favorable life. For One swallow does not make a summer, no "More than just one more beautiful day." (2)

(2) Aristotle. Nicomachean Ethics. Vol. 7 (p. 1098, of the edition Becker). This is the true translation of the famous *energeia kat'uretèn*, etc., as I believe I have defined it – established in an unpublished memorandum presented to the Academy of moral and political sciences, in the 1879 competition. I didn't win the prize, naturally, although, according to the rapporteur, Mr. Havet, my victorious competitor had not I understood absolutely nothing about the entirely naturalistic nature of Aristotle's morality – that on the contrary, according to the same As rapporteur, I was able to appreciate it very well. Mr. Havet, I I hasten to acknowledge that it did justice to the "memorandum" No. 1 » mine, as much as he could, speaking on behalf of of a learned body, or so-called such, led by the Francks And the Jules Simons. But, one might ask, what were you going to do? In this mess? Here's the thing: exiled then to England and having no way of giving the necessary publicity For a job of this kind, I had wanted to make a date at regarding such a serious matter which I I believed, rightly or wrongly, that I had some original ideas. (See the Report presented to the Academy on behalf of the section) of morality on the 1879 competition for the morality prize. Sessions and proceedings of the Academy of Moral and Political Sciences

This theory is none other than that of morality utilitarian or scientific, which commands man to achieve his good on this earth, through development-contribution of its triple activity, physical, intellectual and morality. Also far removed from irritating pessimism than blissful optimism, it contains and uses all the energies of human life, and history even from Greece, with its cult of art, of the science and beauty, is merely the practical application of than of these true principles of which Aristotle has given the theory. Far from consecrating, as one He said it, the triumph of selfishness, in the contemptuous sense of the meaning of the word, it cannot be reconciled, on the contrary, with respect for the happiness and rights of others.

This purely human morality includes, moreover-theirs, even better than the most fantastical ethics transcendental quantity, all the sacrifices with all the dedication. There will always be elite hearts, as I have said elsewhere (1) for who has the glory of having served the good cause, although defeated, will be the most sublime happiness and the more real. "That does not prevent," said Aristotle, "that The perfect man is not ready to do anything for his his homeland and his friends – even unto death for them. will neglect wealth, honors, in a word all the goods that the crowd fights over, do not reserve for themselves

(1) Atheism, loc. cit. p. 103.

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before honor and glory (to Kalon). He prefers intense pleasure, even if it only lasts a for the moment, to a life of mediocre and without pleasures glory. (1) This is the philosopher of Stagira, so badly commented on so far by his enemies, which gives to the morality of Atheism this brilliant consequence.

And not content with determining the foundations of Ethics, to define the concept of justice if

He appealed to the Brotherhood once again. Word
"New!" they exclaim, "a feeling unknown to..."
Ancient! A truly ancient sentiment, I tell you!
Aryan in its essence, rediscovered only
after eighteen centuries by the Revolution, in this
a time when, by an admirable instinct, no one could have imagined
Nothing better to embody a regenerated humanity,
than to represent it in its various forms and appearances
Remarks of Athena Promachos, the virgin of Parthe-
no, adored once again like Reason and
like Liberty |

Reread the two admirable books devoted to
by Aristotle to philia, and also the passages of
Politics, where he discusses harmony between the
citizens, in their relationship with good order-
pance and the interest of the State. "The State," he said, "has above all
with the aim of the common happiness of families and

(1) Efhic., Nicomach. 1X.. (page 1168 b 26).

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individuals, united in the sense of a perfect and free life.
This naturally presupposes marital union, the
phratries, sacrifices, occupations of life
in common. All of this is the work of the Frater-
nity (philiias); it is this that disposes one to social life,
whose end is happiness." (1) And this one too:
"The progress of morals will fulfill the saying, -
"Everything is shared between those who love each other." Isn't it?
It is not obvious that the word "friendship" is entirely
insufficient to translate the Greek word philia here, and that it
It is indeed a feeling decorated with beauty
Title of Fraternity? |

But we must leave too soon, by sending him a
final farewell, this land of Greece where under the flood-
the elite of the Aryans flourished alongside the
Science and Beauty, these delicate flowers that we
It calls for Kindness, Solidarity, and Justice.
When will the time come when the sun's rays
weakening, on this already cooled globe, the 'Human-
nity will sense its approaching end, and that it will be the
consolation for the survivors of the last hour,
as is the case for all dying people, to think
to great things accomplished and to beautiful days
past, - no era will appear to them more

gentleness and serenity at the head of Democracy
Athenian, free and glorious; where the lover and

(1) Politics III. p. 1280 b. 29.

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Wise Aspasia with hair the color of a ray of light
honey, climbed to the Acropolis to pay homage
to the only helpful deity, to Reason, divinized
by Phidias in the "Temple of the Virgin", in
the Parthenon; where, if there were slaves, there were none
had no proletarians; where every Athenian was
citizen: where the fortune of some did not form with
the scarcity of others this appalling contrast created
since then through the accumulation of common wealth
in the hands of Jewish bankers. Yes, whatever
It happened, and Jerusalem had to, – as this can be
fear – to crush us and strip us of everything
In fact, Pallas Athena's vows in favor of her
beloved city will be fulfilled even more surely than
the promises of the Prophets, and Athens, crown-
Born of olive trees and violets, Athens, the true City
Holy, will appear eternally as the glory and
the light of the world |

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CHAPTER VII ROMAN SOCIETY

Rome embodies Strength, and outlines the political unity of the
humankind. – The Arvens of Italy and the naiiona-
Etruscan lity.– Machiavelli and Montesquieu.– Situation
Of women in Rome. – Their emancipation. – Juvenal,
Tertullian and Victor Hugo. – Retrograde character
Satires by Juvenal. – Roman heroines. –
Pliny the Younger, Tacitus, and Propertius.– The Roman woman
according to the inscriptions. – Improvement of the lot of the es-
key, stopped by Christianity.– The Proletariat, worse
Slavery.– Emancipation.– The truth about
Bread and Circuses. – Public assistance recognized at
Rome as a social right.– The luxury of the Romans and
Capitalism.– Rome and Carthage.– Christianity
ruins the Roman Empire.

This pious enthusiasm that excites in every mind
cultivated, the in-depth study of divine Athens,
unfortunately does not seem destined for yet
to transcend the limits of a restricted circle, of a
For their part, the people are unaware, condemned to this meager existence.
dependency of such a basic and compulsory education
to which some students from the École Normale Supérieure, servants
Jews would like to reduce the entire nation;
The other, a different name emerged: that of a
a unique city which, while belonging to Greece, for
as regards the realm of Beauty and Truth, a

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able, with the help of this virtue called Strength,
organize the peoples and achieve an incomparable
an outline of the political unity of humankind,

Declaimers of all kinds, from the most
radicals, even the most reactionary, have said of
Ronie, she had been the "She-Wolf" of the world --
borrowing very inappropriately from Dante this harsh
image which he uses to stigmatize the Papacy (1).
For me, without sharing the exaggerated enthusiasm
Positivists who, precisely because of this role
organizers played by the Romans, put them
unjustly placed above the Greek Aryans, I
then, from no point of view, to subscribe to the judge-
the ment of those who fail to recognize the immensity of the
service rendered to humanity by the victors of
Moloch carthaginois, by the civilizers of the Oc-
cident.

This is a fact that is now generally recognized,
contrary to an old and repudiated theory
by thinkers worthy of the name, that every great
The nation is one, from the point of view of race. No one
no longer accepts the legitimacy of the ridiculous fable according to
which Rome would have been founded by a rabble
outlaws summoned from all corners of Italy in
Romulus's asylum, not to mention the Trojans
of Aeneas and the Arcadians of Evander. Ramnes and
The Iliads, Latins and Sabines, the primitive inhabitants of

Rome, from the ancient Septimontium, belonged
Undoubtedly, like all populations
proper Italians, to the Aryan family.

However, when we see how much some
qualities of the master breed are lacking in
Romans, such as, for example, the aesthetic faculty
and scientific aptitude; when one observes other
On the one hand, how certain imperfections – if all-
Sometimes we can call them that – very notable among
our fellow humans, such as lightness, carelessness
of the practical result and the excessive kindness going
until weakness sets in, they are replaced at home, at
On the contrary, through tenacity in the pursuit of the goal,
and above all by undeniable cruelty; when finally
we observe the dark and childish character at the same time
time of their religion, almost completely
Désarianysér, one is entitled to wonder if
We do not need to consider a foreign element here.
added to the decidedly Aryan whole.

The question, once asked, immediately calls for
The answer: it is definitely about nationality
Etruscan.

Whatever the language previously unknown to
Rasennae (1), they certainly do not belong

(1) This is the name of the particular people, to whom the Tuscans
(Tusci), Umbrians originally inhabiting the country, invaded
since then, these foreigners transmitted their own denominator-
nation in the altered form of Etrusci. See L. Lange,

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to the Aryan family (1). In the absence of the characteristics
philological sciences, anthropology, the whole of
physical types can provide us with some
information, albeit incomplete. Mommsen
has already emphasized the profound difference, to this
From a point of view, between the Rasenes and the Indo-Germans,
so evident in examples of Etruscan art,
as free from Hellenic influence. These

broad heads and their frizzy hair, their pom-protruding features, their eyes like those of Mongols as they are depicted in Some paintings from Etruria have nothing to do with common with the elegance and delicacy of the forms, specific to the Greeks and Romans (2).

But certainly the "psychological type", the element

Römische Alterthümer, 1 p. 68, 3rd edition. Berlin 1876 (tom, I. p. 12 of the partial translation published by Messrs. A. Berthelot and Didier under the title of Internal History of Rome, etc. 1835).

(4) Corsen's important work, no more than the recent research by Deeck (Etruskische Forschungen, Stuttgart, 1880) were unable to establish the relationship of * Etruscan with Italian dialects. (See. Fr. Stolz, ar-the article Latinische Sprache in the 42nd fascicle (2nd section) of the Encyclopedia of Ersch and Grüber, Leipzig, 1888.)

(2) Mommsen, Roman History, 1 ch. 9 (vol. 1 p. 160 of the translation Alexander.)- Cf. Isaac Taylor. Etruscan re-searches, London, 1874, p. 61.

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the most important aspect of racial differentiation civilized (1), has no relation to that of the Aryan race. Without going into details that will not would find a place here, I will simply content myself with to recall the dark and cruel nature of beliefs Etruscans. "It was a religion of terror," he said. Dennis. The most feared deities were those who received the most tributes and to... To reconcile them, they even went so far as to offer them sacrifices. "humans" (2), Among the subterranean deities, the hideous goddess Mania, that prototype of the vampire, appears as a creation of the most pessimistic panicked; Aryan mythologies do not offer natural-nothing even remotely resembling it. Under Tarquin the Superb, they were still sacrificing children for him (3). In the war against the inhabitants of Tarquinia, These people sacrificed three hundred and seven to their gods Roman prisoners (4).

children are not found, as far as the civilized races, such as among the Semites (5). However

(1) See ch. 1°.

(2) G. Dennis, *The cities and cemeteries of Etruria*, 2nd ed. London, 1878, vol. 1, p. 53.

(3) Macrobius *Satires* I. 7.

(4) Tit. Liv. VI 15. See also on this subject, O. Müller, *Die Etrusker*, ed. Deecke, Stuttgart, 1876, volume. II. p. 103.

(5) See above, p. 76 and 199 sq.

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everything we know about the Etruscans, and especially the distinctly shamanistic character (1) of their religion would tend to make them return to the family Touranian(2)}. But, there was certainly here a import similar to that which must be returned responsible, as mentioned above, for the hor-teachers of the Celtic religion. In fact, the teachings ments, as far as the Etruscans are concerned, have a very precise character. Their connections with the Phoenicians, who made them, without too much difficulty, Apparently, a pirate people in their own image, their alliance with the Carthaginians is an established fact and brought to light by Mommsen (3). "The Etruscans, says a recent author, appear to us as intermediaries between the East and the West-

(1) Professor Tiele, in his classification of Religions (*Encycl. Brit.*, vol. XX, art. Religion) rightly classifies that of the Etruscans in what he calls "the magical religions" than organized.

(2) Mr. Isaac Taylor, in his *Etruscan researches*, cited above, sought to promote this opinion, which seems the most plausible. Unfortunately, at the lieu de s'en te-to sociological characteristics, the only ones on which we has information as complete as some, he has. spoiled an excellent cause by forcing the analogies to the point

Etruscan deities with those of certain gods or goddesses of various Iranian peoples.

(3) Location. cit., tom. 1st p. 193, ff. and tom. II. p. 103-104.

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tooth, between Asia and Europe. We will not know probably never their ethnic character; but There is no doubt that they gathered and spread These are elements of Phoenician-Assyrian and Egyptian culture. and Greeks" (1).

Let us leave aside Greece, to which they do not pray rentqueles principes de l'art, lequel estacul- their homes, as Lange so aptly puts it, to the caricature of Hellenic art proper (2).

As for Phoenician civilization-

Assyrian, that is to say Semitic, the author has

Absolutely right. Fortunately, these influences,

Although deplorable, they were held in check in

up e large mesure par l'genie proper de l'race

Aryan. The bloody horrors of the rites

Etruscans disappeared from the Roman religion, no

however, without leaving any unfortunate traces.

explain and justify Lucretia's indignation.

A large number of formalities relating to the division

nations were also borrowed by Rome from

Tyrrhenians. This quidemeura, for example, and without

The mitigating factor, it seems, is the taste for games.

bloody amphitheater, also from proven-

Etruscan nance.

But this formalism of Roman religion, which led the most

e— eu

(1) D'F. Ratzel, Volkerkunde. Leipzig, 1888, volume. IIT, p. 733.

(2) Lange, loc. cit.; p. 15 of the translation.

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scholars, like Mr. Fustel de Coulanges, should not

historical Rome, at least, religion is only the servant of the State, far from being superior to it, and Patriotism is its highest expression. Here, no more so than in Athens, there is no priestly caste; the Colleges of priests are essentially agents of public worship, of state officials; these are the principal magistrates, the generals having the imperium which "have the auspices" (1). "The soldier ro-hand, said Mr. G. Boissier, has never resembled the Jew, who had so much repugnance to taking the weapons on the Sabbath day; he did not wonder about presence of the enemy, if he had the right to fight and no scruple occurred to him, when The consul gave the signal for the battle. Moreover, theologians had decided that when one is attacked, every day is a good day to save his life and defend the honor of his country" (2).

This religion, which served only the interests of the State, so different from ours, which mainly serves those

(1) "Auspicia habere" Let us not forget, moreover, that at the time According to Cicero, "the auspices were no longer taken seriously by no one. Virtually abandoned by the generals, proconsuls and proprietors, they were now nothing more in Rome than a pure formality. Bouché-Leclercq, art. Auspice, in Dictionary Greek and Roman antiquities from Daremberg et Saglio.

(2) Gaston Boissier, Roman religion from Augustus to Antonins, 3rd ed., 2 vols. in-18°, 1884, t. 1°, p. 22.

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of his priests, could therefore not place any obstacle on the development of the Roman city; other On the other hand, there is a taste, however deplorable, for fighting. of gladiators, tending to obliterate, unfortunately- The feeling of pity, further hardened the courage of the Romans, who had become all the less concerned about the lives of others, they did good market of theirs (1). This is how the Aryans

(1) It is a complete mistake to imagine the gladiators like a herd of wretches and slaves, forced to slaughter each other for pleasure spectators. Apart from the condemned men who were present

For a large number of people, this was the exercise of an honorable profession. "In the eyes of the masses, said Lecky, the considerable sums paid to the winner, the patronage of the great and even of emperors and more even more popular enthusiasm bordering on delirium, of which were the object of the triumphant gladiators, compensated "largely the dangers of the profession" (History of European Morals, t. 1°, p. 290). The admiration of the Spanish for their great bullfighters can only give a fair a good idea of the Romans' enthusiasm for their gladiators, enthusiasm justified in a certain sense, and which cannot, in any case, be blamed in any way. from the perspective of our modern duelists. We know the past-Cicero's age: "Has anyone ever heard the most lamented A mediocre gladiator? Have we ever seen one change his... face ? » (Tuscul, Quaest. lib. II).

That there was therefore a school of courage there, where a whole chancun was truly learning to brave death, that's what

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of the Eternal City, with its own unique qualities
their race modified by those of nativity
The Etruscans were the best armed for
to carry out, in the political order, this conquest and
this civilization of the world, achieved by the Greeks
in the intellectual and moral order (f}).

These laws concerning race were indisconceivable to shed light on the history of the Roman people.
Of course, we don't presume to teach anyone a lesson.
Montesquieu, and especially not Machiavelli; they wanted
only to complete, with the help of the conquests of the
modern science, the views of these illustrious thinkers.
"If there has ever been a republic that has
"It has made the same progress as Rome," said the immortal.
author of the Speeches on Tile Live, it's that never

which cannot be denied. It is a fact that had to be acknowledged.
_ ter: because it has its place in explaining the fortunes of
Romans. Which doesn't prevent one from preferring once to
plus the Greeks, among whom these bloody spectacles did not
never acclimatized. We know the beautiful saying of the philosopher Demonax, which, during an attempt made in view
upon their introduction in Athens, he exclaimed: "But he will
"Then we must overthrow the altar of Pity." (Lucian, Demonax.)

(1) I understand that Alexander's conquests were essentially political in nature. But this victor, at which the positivists rightly give one of the first places among great men, founded only royal – my of a passing duration: what persisted was the Greek culture, especially in this city of Alexandria, which appeared like a second Athens.

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The republic has not received institutions like it likely to enable him to make conquests.” (1) We we now know – what remained in the state of desideratum – that its institutions were the result special ethnic characteristics of the population. I am now tackling a very delicate task, by trying to present a picture of society It is Roman before Christianity. Yet it is much easier today, for those who like me, want to demonstrate that religion the news did not improve things any more in Rome than in Athens the fate of humankind; the truth lies even precisely from the opposite point of view. Not only Mr. Renan, in a few pages admirable, but pure Sorbonne students like Mr. Gaston Boissier, undisputed scholars like Friedlaender, have refuted the allegations. the arguments of Christian apologists as well as Juvenal's declamations. It was not so twenty years ago, when every academic... believed he was obliged to compete with the preachers of Notre-Dame, drooling over the things of that era, unfortunate enough not to have see not known the "benefits of Christianity"; not to mention that it involved a fine and a prison sentence. its for free thinkers, audacious and "sub-

(1) Machiavelli, Discorsi sopra la prima deca di T. Livio, Book II, Chapter 1.

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"Versifs" to the point of demonstrating the superiority of the

However, the efforts of these impartial workers have finally made the truth prevail, at least in the an enlightened public; there are no more dissidents, at with the exception of certain positivists and a few anthropologists, who, not knowing how to position themselves at From a sociological point of view, they persist in confusing the doctrine of Evolution with the theory as well false as it is annoying, of fatal and continuous Progress. The idea we have of the Roman family in the bourgeois world, however, is still that of a miniature state in which the father exercises- had the most odiously despotic power. That this was the case in the early days of The Republic, unfortunately, is a fact. constant, and attested, moreover, by the laws which go so far as to give the father the right to life and He died on his children. We are no longer here. Let us not forget, among pure Aryans: we do not we are no longer in Greece, where paternal power was always temporary and where the greatest the strict measures permitted to the father of the family consisted of to expel his son from his home and disinherit him (4). But this barbarous legislation fell into disuse-

(4) Dionysius of Halicarnassus. Book II, 26 and 27. This author Moreover, he was careful not to miss this opportunity to exalt once again, and most inappropriately, the excellence of the cou- Roman texts. L

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study with the progress of ideas and the perfection- moral development: and for a long time now, the execution Public creation and contempt had done it justice when the jurisprudence of the first emperors abolishes it definitively (1), This, to the great regret of Bodin, according to [unclear] very Christian and very orthodox which "it is necessary in the well-ordered republic- born, to restore to the fathers the power of life and of death, which the law of God and nature... gives {2?}).»

It is also very true that the woman could be treated as children, the husband also having on She had the power of life and death. But that hadn't only in the case where her family had put her in manu, under the power of the husband, either by the religious marriage or confarrealitio, either by the

coemptio. Marriage by usus (3) was not sufficient

(1) Since Trajan, any father who mistreats his son is forced to emancipate him.

A father had killed his son while hunting. Because that he had committed adultery with his beautiful mother (nover'ca, the father's second wife). Despite these circumstances—constants very favorable to the murderer, Adrien the condemned to deportation: (Accarias, Précis de Droit romain, 4th edition. 1886. Tom. I.p. 188.)

(2) Bodin, The Six Books of the Republic, Paris. 1583. Book. 1. ch. 4. — Cf. Deuteron., XXI, 18 21.

(3) We know that through continued cohabitation, the husband acquires rait lamanus on his wife, even when neither the confarrealto, nor had coemptio placed it under his power. But

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moreover, at the end of the Roman Republic, for to give the manus. It is an established fact that the Marriages without a mother predominate after the wars. Punic and were the only ones in force at the time imperial. But, in that case, one might say, the woman remained subject to paternal power, attached always to the family she had just left. Without no doubt; only like the power paternal, at that time was, in a way, Having fallen into disuse, the link wasn't really a problem. Moreover, there was always, for her, a way legal to evade even the guardianship of his own parents (1), so that at the end of the Republic—Republic, this Roman woman on the miserable fate of which so many people are still feeling sorry, was indeed the freest, most mistress of a wife of his actions that were in the world (2). “The rights

by staying out three nights in a row in the same year, The woman was warning of this outcome. Besides, even the confederation. realio, which remained mandatory for the Flamens of Jupiter, of Mars and Quirinus eventually ceased to give the manus A senatus-consulte (Tacit. Annal. IV. 16) decided that the The woman of the flamen dialis would no longer pass under the power marital as with regard to worship (Accarias, loc. cit.

(1) The "coemptio fiduciaria, tutelæ evitandæ causa",
Gaius, I. 105.

(2). Marquardt and Mommsen: Handbook of the Roman Law
Allerthimer, Tom. VII. Leipzig, 1879, p.61 ff.

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which she inherited from her own family, said the eminent jurist Sir Henry S. Maine, resided intact under the supervision of his guardians, including authority, in many respects, prevailed over that of the husband. 11 of this had resulted for the wife Roman woman, married or not, with a very strong independence great from the point of view of his person and his goods; for the latest laws tended to nullify in a way, the authority of the guardians, while that of the husband was in no way strengthened by the form of marriage then in vogue. The Christianity, on the contrary, tended to restrict from the outset. From the beginning, this remarkable independence. Guided firstly by their aversion to the practices of pagan world, then driven by their rage to a— This, the doctors of the new faith saw from a This form of marital bond, the most coward that one would have still observed in the world Western. Roman legislation of the last era, insofar as it is modified by the cons— institutions of the Christian emperors, bears the em. showing a clear reaction against the doctrines liberal ideas of the great jurists of the era of Antonines {1}." This is a decisive statement, emanating from an English scholar not suspected of being free Thought, and yet one who does not hesitate to observe, based on an impartial examination of the facts, the influence

(1) HS Maine. Orient Law, p. 155–156.

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harmful and decidedly retrograde exercised by the. Christianity on the evolution of marriage and the family.

Aryans do not consider themselves defeated. With the same zeal they put into pleading the case "unfortunate" Roman women, considered as slaves to their husbands, they deplore their extreme freedom and the debauchery that would entail was the sequel! a Juvenal appears here as their ba-size. However, it is a well-established fact today that this Tertullian without excuses – since finally he was not a Christian, – was merely a talented declaimer who composed in cold blood, long after the disappearance of tyrants, the salaries that immortalized him. The popularity enjoyed by this armchair buffoon in our country during the Second Empire, this was explained enough by what I would call the external elements of the cause. It is to these circumstances that one must to attribute the strange exclamation of Victor Hugo: "Juvenal is the old free soul of the republics" dead wounds: he has within him a Rome in the bronze of which Athens and Sparta are melted down (1). That's still acceptable for the oligarchic Sparta; but To speak of Athens here is to go beyond the bounds of the license, even poetic; and to add that Corneille

(4) V. Hugo, W. Shakespeare. Liv. II. \$8.

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is only a "spark" of Juvenal, it is to cross suddenly the limits of reason to enter into full in the realm of Juvenal's mental aberration, Moreover, talent is nothing ancient; would alone justify, if such a thing were possible, the claims of the misguided who assert that the Christianity emerged from Paganism. In fact, and despite one of the countless assertions par radical ideas of the author of The Donkey, this overly satirical Vanté was just a bitter bourgeois – we don't know too why (1), – who spent his time denigrating men and things without having had, it seems – Does he, like Rousseau, excuse madness by mixing-colic. He was an Aryan with a semi-tick – we see such things – and that's why the Church Fathers and other Christians, destroy-authors of so many literary masterpieces ancient, have carefully preserved this repertoire-

{{inscriptiones regni Nanolitani, n° 4312) leaves no doubt on the actual situation of Juvenal, in the society of his Time: "To Ceres, – D. Junius Juvenal, tribune of the cohort of Dalmatians, five-year duumvir, flamine of God Vespasian, dedicated and consecrated this sanctuary to his "Fresh." When this flamen Vespasian indulges in luxury to build sanctuaries at his own expense, sua pecunir, arises in unhappy (as in satires 1.135 sq. VI111 sq.), you can– You should be aware that this is pure declamation, as with the remains. See Hild, Juvenal, biographical notes, 1884, and G. Boissier. The Opposition under the Caesars, p. 320 sq. 1875.

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a series of insults and slanders directed at the Roman society.

It is nature itself and life, the human being with its strengths even more than its weaknesses, that Juvenal cursed without pausing for breath; to on the side of his Pessimism, that of Schopenhauer and of the Imitation of Christ "is still good– "Happiness." Not only love, but grace, the beauty ({}), glory {/2\ are the object of his sarcas– my, – even this glory which is the first of virtues, when acquired through struggles for the fatherland and for the good of mankind. Do therefore from your sons of Demosthenes (3), so that they die miserably! Exnende Annibalem Weigh me, Hannibal, and see what's left of me. a topic for recitation, for children at school (4). Miserable rhetorician who does not realize that in these overhyped tracks where he "jokes" the Patriotism, courage, and talent–he only possesses them. to reissue himself the most hollow, the most detestable Recitations!

And how could anyone claim that such a
A man who most certainly loved no one–

(1) Juvénal, Sat. X.v. 289 sq.

(2) Ibid. v. 133, sq.

(3) Ibid. v. 114 sq.

(4) Ibid. v. 147, sq.

if it weren't for him himself – having been a democrat and a Philanthropist? It's fashionable these days to treat Tacitus of the aristocracy: but what to think of this Juvenal who only admires the murderer of Lentulus and Cethegus, champions however, of the people's cause, with Catiline, – and of me – taken only for the Gracchi? _ |
Quis tulerit Gracchos de seditione querentes? (1)

This is by far the most absurd and untruthful thing, the Gracchi, consecrated by legality and by the people, through religion itself as tribunes, having been specifically massacred in sieges lions excited by the Versailles troops of that time.

So this is the apostle of democracy and the avenger of virtue! Let him paint the flaws of The hysterical women of his time, that's his business: Nature has always produced such things, it will always produce. And after all, I still prefer it. Claude's Messaline, running to brothels without to never be satisfied, this Christian Messalina who made her lovers of each night, no more satiated than the other, endless corn – more malevolent (2). |

(1) Ibid. II, 24...

(2) Whether the woman in question is named Jeanne or Marguerite, whether it be "of Flanders" or "of Burgundy" the legend I am referring to has no fewer titles

to the authenticity of Messalina: witness the verses known to Villon:

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Moreover, his method may seem to less surprising. Than a Petronius or a Martial, who do not set themselves up as preachers, do not hesitate not, as that fool Boileau said, to "defy" "Phoneticity," that's what we cannot... to move; but that a paragon of virtue, a "The schoolmaster of morals like him, stops"

on the mysteries of the boudoir and the aberrations of the
In the genital sense, that's what I call porn-
writing, in the most detestable sense of the word –
ascetic pornography, of Saint Anthony with or
without pigs, and which for centuries would have done
to raise the hearts of successive generations, if the
Christian "hypocrisy" had not sanctified it, by
hatred of the ancient world, miserably slandered.
In any case, it was this so-called moralist who was responsible.
above all, to put the lessons into practice
Quintilian, responding to those who wanted
to overuse graphic details: "For me, happy
to conform to Roman modesty, as I
As I've already said, I will defend myself by my silence-
"Sister of public honesty." (1)

Similarly, where is the queen?
Who ordered that Buridan
Was it thrown into the Seine in a sack?
But where are the snows of yesteryear!

(1) Quintiliani De institutione oratoria Lib. VIII, cap. 3
"Ego Romani pudoris more contentus, ut jam respondi
talibus, verecundiam silentio vindicabo".

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The preceding lines do not constitute a
digression; because the accusations of which society
Roman art was the subject, based primarily on the work
Juvenal's ideas fall naturally by themselves.
from the moment one demonstrates, as I have just done
to do it, that the famous satires are only the
declamatory amplifications of a retro- rhetorician
grade (1). Messalina is undoubtedly also real
that this Pontia (2) who killed her children: but
wanting to judge the Roman family according to these examples
to do so would be to commit such a monstrous error.
truer than that of people who would claim to appreciate-
to examine the current customs of the French peasant according to
Mr. Zola's "Earth," where one sees misery-
they would set fire to their father to get rid of him
ser. The thing is, however, very real, in that sense
that we saw in a corner of the Sologne region, not long ago
Sometimes, peasants would burn their mothers alive:
but the criminals, the degenerates of an era
any could ever be presented

era.

"Nowhere in antiquity was there such a strong presence as in Rome,"

(1) See on Juvenal: A Hild; Juvenal, Biographical Notes, Paris, 1886; – Junt luvenalis saturæ XIII, with introduction and notes by Pearson and Strong, Oxford 1887, and the A very interesting article on "Juvenal" by Professor Sellar. in the tom. XIII from the Encyclopedia Britannica, 1881.

(2) Sat. VI, v. 638.

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said an author hardly suspected of bias towards the paganism, the public thing neither accepted nor glorified Roman virtue was challenged. Nowhere was woman more civic-minded, more involved with the dangers, with triumphs, to the interests, to the common glory... It is Hersilia who throws herself into the midst of the weapons to Reconciling her father and her husband is Clélie's mission. Courage terrifies Porsenna. The blood of Lucretia, outraged, had the Tarquins driven out of Rome; the blood of Virginia overthrows the decemvirs. A woman's prayer softened Coriolanus; the instant-these of a woman, aided by paternal love and the marital tenderness, conquer for the pl- The consular fasces. As a daughter, com- my wife, as a citizen, that's what can the Roman matron ({}),» But that does not concern only early Rome; during the imperial period it is still found in women and perhaps in greater number, accomplished models of all the virtues. How can one not recall a- Celtic border, an admirable family within which The two Arrias shine with such a bright and pure radiance, that their glory partly eclipsed that of their pro- ches, who were nevertheless called Paetus, Helvidius, Thra eas? The touching story of the first Ar- Mariane could not have been passed over in silence. "Her husband, Caeina Paetus was ill, as was her son, and

(1) Count of Champagnv, The Caesars, 3rd ed. 1859, t. ILE, p. 163,

Both were dangerously ill. The child died.
 a young boy of exquisite beauty, of fashionable...
 no less perfect tie, cherished by his parents au-
 both for his qualities and because he was their
 son. Arria prepared the funeral and celebrated the
 funeral arrangements were made in such a way that her husband was unaware of them.
 nothing; much more, every time she entered
 in her room, she made him believe that the child
 He was alive and even getting better. And when he in-
 He questioned her on this subject, and she replied: "Yes, 1 liter
 He slept well and ate heartily. Then,
 when her tears that she could no longer contain
 finally burst forth, she would come out and surrender to her
 pain; when she had satisfied it, she went home
 after drying his eyes and composing his visa-
 age, as if she had left her mourning at the door-
 No doubt, it's a beautiful trait to capture a
 dagger, to pierce one's breast, to remove the blade
 and to hand it to her husband, adding these words
 immortal and almost divine: "Paetus, that doesn't
 "He doesn't know any harm." But by acting, by speaking
 Thus, Arria had before her eyes the glory and
 eternity. Is it not greater, without hope of
 glory and immortality, to suppress her tears,
 to hide her grief and finally play the role of a
 mother in the time when we have just lost her en-
 "fant."(1) I wanted to quote the story in its entirety

(1) Plin. Second. Epist.lIII. 16. See. also, on Fannia,
 Epist. VII, 19.

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of Pliny the Younger, not only because
 reported facts, but still due to the
 the very form of delicacy and sympathy
 the emotion with which Trajan's friend appreciates this
 exquisite action, and such, assuredly, that it
 could not be surpassed by a Christian woman.

The letters of this kind and profound man
 insane human, the very works of the severe Ta-
 cite are filled with sublime examples of selflessness
 tion and dedication shown by women. A
 Aside from the amazing chapter, a masterpiece of its kind,
 where the Latin historian describes the horrors of the wars

full of exiles and the red rocks of blood, infecti cædibus scopuli, etc. – He also shows us good examples in this not sterile era virtues – mothers accompanying their children women on the run, following their husbands in Exile. (1) An inscription engraved on a tomb carved from the rock in Cagliari tells the story of a woman who followed her exiled husband there: he being fell ill, probably due to the unsanitary conditions. Because of the climate, she vowed to die for him, and truly died, a new Alceste, while

(1) Tacit. Hist. I, 3, 4, and Anu. XV. 10, 64. 30 sq. – Vellei., Pat. II, 67.

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that by a singular twist of fate,
the husband survived (if).

"Perhaps," said Friedlaender, "these voluntary deaths" silences of women offering themselves as sacrifices for their spouses, did they occur more frequently than one one does not think, because of the belief one held, that the underground powers could accept To take one life in place of another. An inscription Greek woman speaks of another Roman Alceste who "died for her excellent husband Zeno, the only that she had ever pressed to her breast, and that her "My heart valued it more than sunlight (2)."

This did not prevent the pans from fitting together the not on occasion behind Juvenal, and to declare, like Propertius, whom neither Evadne nor anyone else could see, nor Penelopes: |

"Nec fida Evadne, nec pia Penelope" (3)

And curiously enough, – the same Propertius famous specifically in the preceding ode, a certain

(1) Corp. Inse. Graec. II, 5757.

(2) Friedlaender, Darstellungen aus der Sittengeschichte Roms, in der Zeit von August bis zum Ausgange der Antonine, 5th ed.

p.461. There is unfortunately a lot of translation too free from the 1st edition of this major work, by M. Charles Vogel, under this title: Roman Customs of the Reign of Augustus at the end of the Antonines, Paris, Reinwald, 4 vols. in 8 1865-74

(3) Propert. LIT, 13 v.24,

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Aelia Galla, bone of the "three and four times happy" Postumus, who, upon his return from the war, found a wife as faithful as Ulysses' wife:

"Vincet Penelopes Aelia Galla fidem!" (1)

This comparison seems to me entirely unreasonable.

tif, with regard to the role of declamation-
'tion, in this genre of literature, the most subjective of all, lyric poetry.

One might object that these illustrious examples
They are all taken from aristocratic families.
Let us first acknowledge that, in this case, and for
at least once, the etymological meaning of the ex-
The pressure "(the reign of the best)" would be justified.
But a fairly large number of testimonies in-
debatable, clearly concerning the classes
popular, do not allow us to doubt that those-
if they have not remained at the same height. The
famous funerary inscription "she never me
caused by grief only by his death"{2} remains as
the ultimate tribute, which cannot be surpassed,
of a husband towards his wife. It can be compared to this.
This one: "My dearest mother enjoyed a rep-
the tation all the greater, as it equaled the
best of women from the point of view of mo-
discipline, uprightness, chastity, submissiveness

(4) Ibid. 12, v. 38.

(2) Orelli, 4626...

sion and application to household chores" (1).
 In the funerary inscription of a woman from Numidia, after saying "that she only had one husband, that she was chaste, orderly, irreproachable," one He added that she was a mother to everyone. that she came to everyone's aid and that she did not afflicted person: *omnium hominum parens, omnibus subveniens, sadm fecit neminem* (2)."And Mr. Boissier, from whom I borrow this last detail, he himself adds: "it is a fitting epitaph-would be like a Christian woman" (3). Let's say, if you like, that the "Christian" women – in a good number of In any case, at least – they remained beneficial and good, as Aryans and despite the Semi-ism; but, let us note with the same impartiality than in their epitaphs. It is much less question of these qualities and of love for one's neighbor than the love of God, of Jesus, of Mary, of the Hello, from paradise and other concerns the most misunderstood form of self-interest.

But this is not only the situation of the woman in Rome who was presented in the light of the more false. The Christian apologists forced the _

fi) Orelli, 4860. This inscription appears to be from the second half of the first century.

(2) Regnier, *Inscrip. de l'Algérie*, 1897.

(3)G.Boissier, *Relig. rom. loc.cit.*, t. II: p.230.

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even more colors if possible, for what concerns the slave; and yet, it is now a It is an established fact that the Chnstanieme, far from the eman-Chir, rather, tightened his chains by con-sacred. Certainly, the condition of the slave was infinite-It was harder in Rome than in Athens. At the beginning Above all, he has neither rights nor family; he is the property-was his master's, one thing; but, towards the end of during the Republic and the imperial era, he saw gradually his natural rights are recognized and he becomes one person (1). We already see that Cato

claves and that even his wife was breastfeeding their children to reconcile their affection for his sons (2). Later, Pliny the Younger allowed them to making wills. "They pass on their wills to me." their wishes, their desires, he said, and I conform to them as if following orders. They share their possessions, make donations, bequests, into the house tends. Because for slaves, the house is a republic and like a city"(3). The Petronia Law, at the beginning of the Empire, taken from the master. the right to condemn his slaves to the beasts. The Prefect of the City hears their complaints in the case

(4) Marquardt, loc.cit., t. VII, p. 185.

(2) Plutarch, Marcus Cato, 3 and 20.

(3) Plin. second. Epist., VII, 16.

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of mistreatment, and when they are founded, He can sell the slave to another master (1). Under the reign of Claudius, the sick slave whom his Master neglects to care is held to be free (2). Under Adrian, the master was definitively removed the right to kill his slave, to torture him, to even sell to a lanista or a leno (3).

We do not claim to establish that the slaves The Romans were the happiest of men; There were undoubtedly cruel masters, such as... many acts of barbarity, though less atrocious than those to which the colonists were subjected on their blacks, 1 liter not long ago, in the meadow- the century of Enlightenment and Christianity, com- The reader will be able to convince themselves of this. But we asserts that, in all cases, the situation of the pro-

(1) Digest., 1, 12.1 and 1, 6.2.

(2) Suetonius, Claudius, 25.-Dio. Cass., 60, 29. See also the Codex Justinian, VII, 6. De libertate latina tollenda, etc., where Claudius' edict, restoring freedom to the slaves, is confirmed. ves that their masters would have dismissed or | neglected to treat illness, or to receive treatment in a hospital (æno);" si quis servum suum ægritudine periclitantem sua domo publice ejecerit neque ipse eum procurans neque alii eum commendans, cum erat ei libera facultas, if not ipse ad ejus curam sufficeret, 1n'xenonem eum

296 of the P. Krueger edition. Berolini, 1877.

(3) To a gladiatorial leader or a ruffian. Spartan,
Adrian, 18, Marquardt, loc. cit., t. VII, p.171, sq. S

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The current letaire is no better than that of the es-
-ancient key. Moreover, I declare: if, by
Impossible, transported to the land of chimeras
and fairies, I was condemned to choose between these
at both ends, I would still prefer to be one
Roman slave, a miserable miner at the mercy
from a director of a Lancas coal mining company-
hire or Flanders. I can already hear the "pure" ones,
The decadent Stoics cry blasphemy
and remind me of the feeling of dignity and of
freedom. But to hell with the dignity of the wretched.
who are treated like pack dogs and
less than racehorses! (1). And,
Fie on! your freedom which is only that of cre-
worm of hunger and toiling miserably for a
Insufficient food – happy even if one does not
Don't argue with her using a rifle, the day you
Try to oppose any further reduction of it!

Yet they insist, these austere bourgeois.
They repeat the old joke of the proletarians
silent men who arrived in Paris with four pennies in their
pocket money" and became millionaires.
capital, they declare from this point of view, between the
The difference between ancient society and our own is that in our country
Even the most wretched worker can always "rise up".
leaving his classroom to enter the classroom of

(4) Look at the paintings, so real, so admirably studied
from Germinal by Mr. Zola.

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rich, etc. A sinister palinode of incurable fools
or exploiters aware of their wickedness!
Because first of all, it is easy to proclaim that the pro-
Members can always step out of the ranks of the dead-
of hunger and to take their place in the class of the rich.
But how many are there? Two or three are mentioned.

my. And even these are not, in the immense
In the majority of cases, as I have said elsewhere, neither the
Neither the most honest nor the most intelligent; that's good.
rather the opposite, and in the capitalist system, it
it can hardly be otherwise (1).

Furthermore, didn't the slaves have,
for them too, a way out of their condition
by emancipation? And isn't it true that at
from the end of the first century onwards, especially, the free-
a process free from the complications that can-
were going to hinder its effect, the former slave put it
on the same footing as the citizen and led him to
important situations in the family, in the
commune and in the state? The names of Livius An-
Dronicus, Terence, Publius Syrus, Phe-
Epictetus's words clearly show what place they
occupied positions in literature. Under Commodus, some
libertini were introduced into the Senate. One es-
Cleve, Cleander, brought to Rome to be a porter-
Faix became the master of the empire. Under Caracalla,

(4) The State. Paris, Derveaux, Year 93-1885, p. 218.

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a freedman, Marcius Agrippa, entered the Senate
with praetorian rank; and the question arose as to whether the em-
Father Macrin had not started out by being
slave (1). I would like someone to quote the
names of former proletarians who played a role
analogous in the government of peoples.
But if the situation of ancient serfs was
less deplorable than that of the modern proletariat
nes, if it were even infinitely easier to get out
of slavery than it is currently to af-
to cross over from the proletariat: that is not to say for
that slavery was not a shame and a
misfortune, destined to disappear with the progress of
time. Only, let's stop honoring
to Christianity of this disappearance. "We are not
no less surprised, said Mr. Gaston Boissier, to see
that, under Constantine, in the heart of Christianity, the
legislation which, since the Antonines, had become very
softened, suddenly reverts to the old ways
severe measures against slaves (2). And it is the same
Gaston Boissier, whose remarkable book
abounds throughout in support of the thesis

(1) H. Lemonnier, Historical Study on the Private Condition freedmen during the first three centuries of the Roman Empire, 4887, pp. 237–238. See also Lamprid. Commod., 6; Dio. Cassius, LXXII, 10, t2.and LXXVIII, 11, 13; Jul. Capit. Macrinus, 4. – Ci. Friedlaender, loc. cit. I, p. 173. |

(2) G. Boissier, Roman Religion, loc. cit. t. 11, p. 458.

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that I am defending – it is he who, after having demonstrated that the Aryan world was going in of its own accord to the complete emancipation of women and of slavery, he suddenly declares to us – by making alluding to the religion of Christ, "that a change– such a profound understanding could not be accomplished without a of these revolutions, which renew the world (1)". Indeed! It took a revolution, but not that one which you speak of, – a revolution made necessary– precisely because of the detestable triumph of the a new religion and one that was able, fifteen centuries alone

following Emperor Constantine, proclaiming the a– the abolition of slavery, which is the natural course of things would certainly have been accomplished a thousand years earlier early, without the invasion of Semitism.

I hasten to add that the parallel between the so– Roman society and ours would not be complete, if I neglected to mention that besides the slaves, and outside

among the customers, there were still craftsmen, and... vriers – the plebeians in a word, who alone correspond to some extent, it relates to the whole of our proletarians. But what about the fate of the plebeians? Roman was less miserable than that of the Ours! | E

No doubt, the voice of the tribunes had fallen silent; without No doubt, the Gracchi had rolled bloody under the blows of the triumphant aristocracy; but the

(4) Ibid. p. 360.

showed that she was a force to be reckoned with. Bread and "Circuses!" Juvenal exclaims again; and a heap of Rhetoricians have had a field day with this, at starting with the Church Fathers and ending with the sons of the university, – unaware of the enriddled with their joke and their recklessness Their disdain. Bread and circuses! Well, then! This means: enough to eat and enough to talk about. milking. Did you know that it's something in the life? And you others, Juvenals of encounter, who, with a full stomach and before going to the show, hurl righteous anathemas against this people Roman, who can't help it, but have you ever says that this plebeian class that surrounds you today and terrifies you with its just demands, precisely what is lacking is this essential thing "of the bread" and that other one which is no less so in A full life: pleasure? Fe

— This is because the Aryan state understood things differently than the Christian state its duty towards the members of society. Public assistance, this great social function of which routine ignorance makes tracing the origin back to Christianity was applied found in antiquity as it has never been before— core été chez nous, et en forme qui seul la makes it effective; it had a mandatory character. I can already hear the objection: it wasn't from Charity was politics. If it was...

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Politics was good stuff! In any case, it was not alms – this disdainful form goeuse and interested in benevolence, widespread in our country through Semitism. That was the application of this great principle of Solidarity, of Fraternity nity (philia), already proclaimed by Aristotle and which the Revolution has brought back into favor after so many centuries. For make no mistake! – and all the The world was mistaken – these food distributions free, so foolishly tarnished by the retrograde Juvenal, were merely the result of the application, under the Empire, of the eminently social law of- crested under the Tribune of the Gracchi; with this The difference, however, is that the number of citizens

taking advantage of these distributions, which have become quite

free of charge, and which amounted to 320,000 at the end of the
The Republic was reduced by Caesar to 150,000 and did not
did not exceed 200,000 under the Sui- emperors
fronts. (1) |

(1) The first Lex frumentaria was promulgated under the
Tribunate of Caius Gracchus, the year of Rome 621 (123 BC).
Every Roman citizen could receive 6 modi per month
or bushels of wheat, at the ridiculously low price of 6 1/3 asses (approximately
0.25 cent. the modius). Abolished by Sulla, the bloodthirsty
champion of the aristocracy, these distributions were reinstated.
by the Lex Terentia and Cassia in 681 (73 BC).

The distributions took place through the cura annonae, through the
care for the administration of the annona (or subsistence)
_ public.) Cf. Cicero, De Offic. 2, 21. 72 – Dio Cass. 38,

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ROMAN SOCIETY 287

Such was the verifiable nature of this distribution
food distribution, presented until now under the guise of
their most false and to the detriment of the people
Roman, shamefully slandered. This will be understood.
his insistence, seeing such a man as
Mr. Gaston Boissier is competent, -- and usually
much better inspired – repeat with all the
world "by giving bread to the populace of
In Rome, the emperors had no other need than
to keep her in obedience"; so great is she
the power of hereditary prejudice! because some
lines later, speaking of "food institutions-
Commentaries » under Nerva and Trajan, for children
poor families from Rome and Italy, the
The same author adds, this time paying tribute
In truth: "In Rome, the new institution did not
that would be added to those that already existed; the framework
It had been traced since the time of the Gracchi; there were pre-
copies and models, and nothing else was needed
innovate ({}).»

Another prejudice, too widespread to ignore
can avoid refuting it in passing, is

13; 39, 24 and 76, 1 – Suetonius. Augustine 40; Caesar 41 and 45 – and for more details, Marquardt, Loc. cit. tom. VII, p. 144, sq. See also Duruy, History of the Romans, new edition, vol. V, p. 425 ff. 1883. and Lacour-Gayet, Antonin le Pious and his time, p 66 sq. Paris, 1888.

(1) Roman religion t. II, p. 187.

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The prodigality of a Lucullus and a Scaurus, the follies of a Nero and a Caligula have appeared like the normal effects of the most deplorable re-an economic system that never existed. However, from a On the other hand, the bad emperors, stigmatized as such as, especially by their compatriots – have been verified table of exceptions of this kind, such as in the rest. Tiberius, Galba, Vespasian, Pertinax, pushed the economy to the point of stinginess, and by- of the other Caesars, none of them actually appeared like a heat sink (1). |

On the other hand, as Fried- points out laender, who truly solved the problem – "the monstrous extravagances of a Scaurus, of a Lucullus, of a Caesar and a Pompey, were the effect of circumstances that did not recur more in antiquity... One can even remain in-

—

(1) One may even ask, says Friedlaender (loc. cit. t. III, p. 8) if the luxury of a Nero or a Caligula was more deplorable than that of some petty German despot of 17th or 18th century. When we see Augustus the Strong spending 80,000 thalers to stage an opera and five millions for his residence in Mühlerg, – Charles de Württemberg made its court one of the most brilliant of Europe and organize sledding parties for the- which snow had to be brought from very far away, – he It also seems rash to conclude from Caligula's luxury to that of the Romans, that of such small deportations the court of Germany in light of contemporary morals in this country.

decided on the question of whether the treasures amassed—controlled for centuries by the despots of the East and fell into the hands of the victorious Romans Asia, they did not yield to the spoils of conquerors Spaniards in America. The Inca's ransom Atahualpa was valued at 23 million francs. which would be worth 92 today, a sum based on the—Pizarro, for his part, received 1,500,000 francs. representing, in fact, six million (1)..... The most great fortunes known in Roman antiquity were between 3 and 400 million sesterces (81 to 108 million francs) and that's just two examples characters who possessed this last sum, the augur Ch. Lentulus, and Narcissus, the freedman of Nero (2).” If someone objects to me that some rich people The people of Rome counted their slaves by the thousands. I would reply that in "Christian" Russia, before the abolition of serfdom, the Cheremitieff family owned according to Mr. de Haxthausen, (3) 200,000 male serfs (others say only 128,000!) And what figure do the 100 million Lentulus or of Narcissus, — even doubling their value, which seems exaggerated — compared to 400

(1) Chaix, History of South America, in the 16th century* century, volume II, p. 67, sq.

(2) Friedlaender, loc. cit., volume III, p. 8.

(3) Haxthausen, Sfuudien über die innere Zustände Russiand's, 1847 Volume II, p. 226 and III p. 76. | L

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millions of the Marquess of Westminster, of the 500 million Senator Jones' lions, of Mr. Jones' 1800 million Mackay and the two billion left by the baron James de Rothschild, at his death in 1868? (1) So much It is true that, contrary to the assertions of pedants of all kinds, the monstrous accumulation—true and persistent wealth between the hands of a small number of families, possibly

essentially modern and due entirely to the influence of the Jewish spirit (2).

So, in summary, we can see how serious it is. the mistake of too many people who make a idea of the contemporaries of the Antonines and of Mark-Aurelius, according to the deplorable and all-too-famous painting that Couture titled "The Romans of the Decadence" and which in reality only represents the decadence of the painting.

How, moreover, can we reconcile this so-called corruption of the Roman world, with the pretension apologists who, overnight, and with the conversion of Constantine the Great, we present this same world as a gathering-a group of pure men, endowed with the most sublime qualities Virtues? Such a miraculous transformation,

(1) Cf. B. Malon, Manuel d'Économie sociale, p.191.

(2) Cf. Max Nordan. The conventional lies of our Civilization, translated by A. Dietrich. p. 221.

ROMAN SOCIETY 29!

and so flattering to the new religion, could not to find its place in historical reality, and the best is to recognize that the elements on which The Judeo-Christians who worked were not in themselves so bad that they were willing to die. In fact, this claim to the organization of a The universal state that was proposed after the fact by Christianity, Rome had even achieved it, and with this difference that she always reconciled with her their own interest, that of the assimilated peoples, while that the Church, almost constantly, did not seek that his own good, without regard for that of the nations. "Rome," said Mr. Gaston Boissier so aptly, did not have that childish habit that is supposedly in him of wanting to regulate everything, to destroy everything, in order to She did not seek to impose to the world a uniform constitution; she did not try not to violently force a return to the unity of peoples of diverse races. This unity was nevertheless achieved: but It would not be difficult to prove that she did without constraint, which the vanquished desired

"earlier the work of the subjects than that of the master (1)."
What a difference from Carthage! And what a recognition!
birth, do we not still owe to Rome, di-
let us mention it in passing, – to the superb City which embodied
the world of Phoenician domination, in which it evi-
EE.

1) Gaston Boissier. The Opposition under the Caesars, p. 31.

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Thus, the horrors of an entirely se-
mythical with its Molochism, its holocausts
of children and his crucifixions, horrors of which the
Christianity, which came later and under certain conditions
less disastrous, could only give us one
representation erased, although sufficiently ef-
froyable encore (1).

Force and popularized Law, – for having saved
On the contrary, one could rightly praise,
the grandeur and majesty of the Roman peace –
immensa Romanæ pacis majestas (2); we prepare
occupied all of humanity from then on, "gene-
"ris humani" – and when the Church, hell and the
Paradise had passed over that, it took fifteen hundred
years, the Renaissance and the Revolution so that our
Grand Anacharsis Clootz was able to revive the idea and
to think again about the happiness of "humankind".
And yet the Roman Empire crumbled, but beautifully
less blow under the blows of the barbarians than by
the effect of Semitic propaganda "The Stoics
masters of the Empire, said Mr. Renan, reinforced it and

(1) Cf. Montesquieu, Grandeur des Romains, ch. IV.

(2) Pliny, Natural History, XX VII, 1. Read in the admirable book:
Gibbon's painting of the feline-
relative city of the world before Christianity; Gibbon, The
History of the decline and fall of the Roman Empire. 1776–1788,
Chapter II.

ROMAN SOCIETY 993

presided over the hundred most beautiful years in history

"From the time of Constantine onwards, they finished ruining it {1}."
We will see later how Stoicism works.
a pessimistic and eclectic philosophical system.
was unable to save anything; but very certainly,
as a master of authority proclaims
Unchallenged, Christianity lost everything.

END OF VOLUME ONE.

(1) The Apostles, p. 344.

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1866

INTRODUCTION

FINANCIAL FEUDALITY

STATEMENT OF THE QUESTION

The Revolution of 1848 highlighted an eco- principle
pomique, which, while not entirely unprecedented at the time,
nil novum sub sole, had never been formulated in such a way
specifies: it is the egalitarian principle of the MUTUALITY OF THE CRE-
DIT, as opposed to the feudal principle of credit granted.
The idea of mutualism was in its infancy, and, so to speak, at
the latent state, in some disdained publications of
the official school, as tainted by socialism and utopia.
As for the practice, the business world was fundamentally
monarchist...The scholars, at the Institute, in the professorial chairs of
The Conservatory and the Collège de France preached openly-
and affirmed, as a fundamental dogma, the su-
subordination of labor to capital, of commerce to the Bank,
public services to companies: it was the glorification
accomplished facts, the sanctification of the practice and of ja
routine. The protests of the opponents, insufficient
formulated elsewhere, did not exceed the boundaries of a
small church "of faithful, often more believers than ecclesiastical.

2 INTIKODUCTION

explosion. Proudhon was its standard-bearer. Under the headings Exchange Bank, People's Bank, Pro- Solution
The problem of the proletariat, Summary of the social question, in
In brochures, in newspapers, and from the podium, he asserted
outright, against school and routine, the exchange or the
Free credit, The Representative of the People, the People, the
Voice of the People, three newspapers where I had the honor of working
Working with him popularized the idea of reform, which had been overshadowed.
for ten years, and more vibrant today than
never, under the names of cooperation, mutualism, of
mutuality.

We will not revisit the theories of 1848 regarding the Islands.

Arguments from eighteen years ago. We have materials
newer, clearer documents, more aspirations
specific, more general. We will only recall in
what terms were and is still the subject of debate on both sides
else.

In the feudal system of credit granted, every holder of
Capital is, in fact and in law, the absolute master of his thing: he
can Jarring fruitlessly in his hands, destroying it
even or lease it to his convenience, if he does not prefer the exploit-
ter. That the proletariat, to whom this capital is necessary for
His work involves discussing rental conditions; nothing better.
Ultimately, he owes tithe and gratitude to him
which provides him with housing, regardless of the conditions.
Tools, raw materials, and working capital. Similar
God be with you, the owner is lord and sovereign of his
domain, and, according to the word of Scripture, the vessel does not have the
The right to say to the potter: Why did you make me like this? Bastiat
compares the capitalist to the inventor of the saw and the plane.
"All the savings I bring through my discovery," he said,
It rightfully belongs to me. If I don't demand everything, it's
so that the common interest will lead to the adoption of my innovation
economic considerations, personal considerations of which I am
Moreover, the sole judge and the landlord has no involvement whatsoever.

To this argument, the school of legal exchange objected:

FINANCIAL FEUDALITY 3

Modern society, thanks to the division of labor and the
the separation of industries is dominated by an economic fact
superior mic, the exchange. 1 n'va jen de commun entre
the current capitalist and the owner of ancient Rome
From the barbarian era, this one drew everything from its own resources: lodged
clothing, food; he kept slaves
all specialties, farmers, shepherds, cooks, barbers

trade. The modern capitalist has or produces only one
a very limited category of consumer goods. With its
inagains, its cellars, its granaries, its barns overflowing with
Goods, #4 wouldn't find credit for a dinner. Gest
It is only through exchange that products acquire value. However,
between producers, there may be quantitative inequality
of things exchanged, there can be no difference in
the conditions of hierarchy or subordination on the part
of the one who produces 1 towards the one who produces 5. We add-
tions: The solidarity law, which we lack to have
consciousness tells us that where the conditions between exchange-
gistes are not equal; here there is scarcity and there is congestion.
The proletarian, unable to buy back his product,
as a result of the pre-emption exercised on his salary in favor of
of capital, remains there, starving, ragged, barefoot, in front
the stall of the grocer, the tailor, and the
shoemaker, whose shops are overflowing with junk
without buyers, and which are heading for bankruptcy just as surely
than the other to consumption. As for the inventor of the saw
And as for the plane, he did not, like God, create it from his brain.
and by the force of his will his new machines; others
Before him, men had been taught how to extract metal
from its matrix, to shape it, to steel it. All work, he says
The school presupposes prior work – and, we added,
becomes in turn previous work. Capital in a fila-
In ture, the steam engine is produced for the mechanic.
So, TO CREDIT IS TO EXCHANGE.

We know what became of the controversy. The world capitals
The list became frightened; he did not want to see in this plan of transorma-

4 INTRODUCTION

tion than a threat of spoliation: he responded to the prose-
lytes by the defamation of all its spokespeople, by the
trial, fine, prison, exile. Hourgeoise peat,
Homebody, a creature of habit par excellence, an enemy of noise before
everyone applauded the execution of those who, with a little study,
of the first, of reflection and common sense, she should have
honor and protect as its defenders and its warmest
friends.

Soon, there was complete silence, and the restoration of the
A large-scale corporate banking system. Privileges

were renewed, expanded, concentrated. The monopoly of the
The Bank's mandate was extended, as was that of the railways, from the

Public concessions were abolished and replaced.
direct, One hundred scattered companies were gathered, amalgamated,

merged; . of industries, the most repulsive to the
sponsorship, were put into action, and free labor,

autonomous, declared a suspect, For twelve years the high
The bank has shaken everything up, turned everything upside down: discount counters,
insurance companies, credit companies, communication channels,
metallurgy, docks, ports, car transport, marine, mines, pro-
Built community, it covered the country with sponsorships and
limited companies; she flooded all the paper
marketplaces.

Capitalism has never had more energetic means at its disposal.
ques, of greater favors, of more jealous protection;
Even household associations and/or- were sacrificed to him
vrières, although constituted in accordance with the law. Since
In 1852, he reigned and governed without control, without challenge.
without opposition. He alone has the floor, and even when he
he lies brazenly, in front of France and the world, he
It can become seditious to reply to him.

The system operated to the full extent of its capabilities:
He gave all he could; he is at the end of his tether.
dients. What has he done with the country and his fortune? Time is
He's just finished taking stock. There are already lawsuits between financiers.
have filled the courts with accusations of theft and 'e-

5

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scams; the criminal courts have revealed
unprecedented scandals, unbelievable depredations
wounded, by their sheer enormity. The country, worried, is moved and wants
to see clearly in this darkness; voices more authoritative than the
Our chambers of commerce are demanding an investigation
on the actions and statements of the Bank of France, on the rate
of interest, regarding the methods of railway companies:
of iron. The nation must know what it has cost them.
for having disregarded and violated its economic law of equality
exchange.

Meanwhile, credit economists have changed
of tactics. Leaving aside the outdated bucolic views on the pro-

that of his children – one never spoke of the farmer who disputes his field with the usurer, – they have above all enamored with the love of small savings, swallowed up in ja Large sponsorship and anonymity. They demonstrated that The more a nation pays, the richer it is, since pro-duit net, through the fragmentation of titles, goes a little bit everywhere. This is still the belief of many people. Ausel, let us not Let's not hide it, starting with the general title of Financial Feudalism, a series of economic studies on contemporary events, we will, in the eyes of many people, to be seen as a friend of paradox. Never, indeed, We've only been talking about democracy for the last fifteen years. "The "democracy is overflowing," according to Royer- Gollard: this is the unanimous testimony of the press, conserv- supporter or opponent. National chauvinism finds solace in the postponement of certain political freedoms by cloaking itself in in his pride as an egalitarian. All peoples would be cn behind us by fifty and one hundred years, in this respect. Don't we have equality before the law, the admissibility of each citizen in the highest positions, the proportional tax- nel, universal and direct suffrage? | In political economy, it's even better: more pri- Vileness, no more corruption, no more monopolies. L:s what Some closed professions, such as printing and notary services,

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the charges of bailiffs, court officers, and stockbrokers, are made to A mere blemish in this admirable whole. Yet one could not have... to say that their cause is lost in the eyes of public opinion, and that their A return to normal law is only a matter of time. of opportunity or compensation.

Land ownership is crumbling into an endless fragmentation- minimal; statistics indicate 7 million property owners raires, {2 million coasts and 130 million parcels, The Economists and agronomists are becoming concerned. from the point of view of the proper management of crops and da their productivity; the movement, in their opinion, would go too fast in the direction of division. According to the 4867 budget, the tax authorities receives annual transmission fees on film billions of bearer securities. Who could say in how many hands are these interest-bearing securities distributed and Dividends?

From 186 onwards, the 250,000 shares of the Strasbourg railway The towns were, according to the rapporteur, owned by 7,773 people, or an average of 32 shares per holder. The 400,000 shares in the North, as of January 31st of the same year,

of 22 shares per holder. For a loan of 250,000 million, In 1854, 98,400 subscribers offered the State 467 million: in January 1895, for 50 million requested, 177,000 subscribers contributed 2.173 billion. Six months later, to the loan of 750 million, 316,864 sous-Scriptwriters have offered 3 billion 652,591,985 francs. All recently, when Crédit Mobilier doubled its capital, the The average number of shares did not exceed 19 per subscription. author.

Of all social interests, say the panegyrists of The most respectable system is undoubtedly that of the people who possess, amass, and hoard. Without them, the sources The jobs would soon dry up. What are we talking about, caste and of feudalism? Is it permissible to maintain such a thesis? faced with this fragmentation of land and mobile wealth Liaire? The railways, the banks, the mines, the

FINANCIAL FEUDALITY 7

factories, gas, ocean liners, cars belong to the shareholders, not the directors. If it were possible to Counting the co-speakers, both small and large, we would see that it is Already a feudal system in which three-quarters of the nation participate part.

This is the reasoning of writers, philosophers, and economists of the east; and, at first glance, appearances are in their favor, but in social phenomena, such as In the realm of science, one must be wary of appearances. Who, at first glance, would dare deny that the sun revolves around the world? The functioning of society, by more than the laws of celestial mechanics, reveals itself to superficial observers, already, moreover, it runs through the air complaints, protests, and imprecations against the tyranny of monopolies and oppression of large corporations companies.

Then, the bondholders, dissatisfied on the one hand, did not are not alone in their friction with what we love. feudalism"; there is still the public, the workers, the employees and employees of all ranks, the State and taxpayers, Before that the clamor grows and takes on the proportions of a claim, let us seek what is founded in the satisfaction- the faction of optimists and the grievances of the discontented.

J. — FEUDALITY, MONOPOLIES: DEFINITIONS.

Anything placed outside is considered privileged.
Under common law, there are de facto monopolies and monopolies of law. "Monopoly is in the nature of things," he said, referring to the press.
M. Forcade de la Roquette in his reply to M. Brame.
The response from the Honourable Vice-President of the Council of State is not entirely accurate; the law establishes different sorts—your privileges.

First, there are the regulated professions, such as those of doctors, pharmacists, engineers, |
like the entire teaching staff. The government demands

he

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candidates must complete certain registration and examination formalities, diplomas; he judges their aptitude, their competence
int, reserving here a right of control which, for the industry, agriculture, commerce, he abandons to the public,
As for the customers themselves, we don't have to judge the system.
That would take us too far from our subject. In these professors—
Let's at least say that the number of practitioners is not limited.
The State admits to the tests all those who present themselves, and issues certificates of competence to all those who meet the requirements
feels the conditions of the program.

'2 There are, as we said at the beginning, the closed corporations, such as ministerial offices, the imprimerie, journalism. There, power, not content with imposing to set conditions for applicants, intends to choose the people.
Among a thousand individuals possessing the qualities required for to be stockbrokers, journalists, printers, the ministry to its elected officials. It seems that these functions are of a nature so delicate, so elevated, that one cannot refer to neither the public eye nor regulations were available to them.
official tion. The government seems to be saying: "Among all
"Of equally capable people, I invest in the most worthy." We have not—
We're not going to search, as for now, the choices have all—
days responded to the thought of power; we will return to this in dealing with the intrinsic morality of monopoly.

30 Finally, there are the large companies, whether rightly or wrongly it is considered as a dismemberment of the national domain—
nal, which is granted to private companies, although it
Whether it is a public service, among these are the paths
iron, large credit companies, such as the Bank

These companies, on the one hand, have their own capital, and on the other hand, as annexes to the domain, they are specifications. It is this dual quality, incompatible in principle, of commercial company and of institute—a function of general utility, which constantly generates miscalculations

magnifications of the system and the discontent of the populace tions.

FINANCIAL FEUDALITY Q

40. De facto monopolies are the result of antimony

same as those of the social economy, since their point of starting with the principle opposed to privilege, namely competition

rence,
In 1842, there was a re-service between Orléans and Nantes
gulier ct quotidien de bateaux à vapeur, les /neaplosibles.

A rival company launched the Dragons on the same route.

Never the extravagances of unfair competition, anarch-
chicque, so vigorously denounced by social criticism—

The list, no longer went to extremes. Prices between Orléans and Tours

They went down from 6 francs to 2 francs, to 75 centimes. One of the
competitors announced one day that he would take his free

travelers; the other went further than offering free passage: he offered a small

A glass to those who would choose his ocean liner. What was it about?

Is it, in essence, of public interest? Not in the slightest. The

The combatants aimed only to destroy each other; the survivor, a

Once in control of the place, he would make the travelers pay the fees

of the war, by raising the price of tickets from 6 francs to 10,

15 or 20 francs.

It is a sad thing to [undermine] the interests of the circu-
lation and those of the capitalists given over to ambition and greed
dity of such daredevils. Before founding the second company—

taken, astute shareholders would have wondered first

if there was enough freight for two liners a day, and they didn't have
would have competed with their elders for customers based on moderation

profits, not on the capital itself. From the instruction of

Furthermore, advertising and business habits will prevent the

Future generations will see the return of these scandalous tournaments.

Meanwhile, the two rival companies could ruin themselves

to destroy, to exterminate each other. It was the suppression of a
essential service, He who would deny the right to

the collective being, society, to intervene in such an occurrence,

would, in our opinion, put the freedom of work on the same footing

and that of piracy, a theory that is being actively promoted.

today, under the pretext of liberalism and the interests of

The Compagnie des Aines de la Loire had organised in 1847

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a veritable hoarding. Coal, "this bread of lindens-sorting, was threatened by a disastrous price increase: The government did not hesitate to break this alliance. with the aim of starving the country, and he succeeded. It's all well and good to write... repeat in every tone: "Freedom, freedom! Freedom from usury, Freedom to hoard! Hoarding and usury are two words that have never expressed anything but prescribed and punishable offenses enforced by law in all civilized nations.

Against de facto monopolies, born of competition, the inter-direct intervention by the State is always a very scandalous affair. breuse, very – thorny. Against legal monopolies, the Collective rights can never be prescribed. No alienation. of the national domain without specifications. The theory and the practice works, okay. The beneficiaries of the monopoly, thus bridled, regulated, kept under surveillance, de- They should therefore fall under common law. And so why To speak of feudalism? Hasn't the State put a price on the exploits of bailiffs, notarial acts, solicitors' acts, receipts currency exchange agents, transport prices on the canals and The railways? Doesn't it have its own supervisory commissioners? launches, its inspectors, its regulations, its courts?

– Perfectly. But suppose now that in our society, the beneficiaries of monopolies are strong enough to to evade all reservations, all restrictions, to all the special duties stipulated in favor of the domain and the public. And so, this coalition of monopolists, invested with extra-social rights, having their own uses, practices, and... jurisprudence, forming a state within a state, amounts to the han-member of a caste; we find ourselves under the yoke of a feudalism.

JT. – GENERAL CONSIDERATIONS: THAT THE FST MONOPOLY, DFE SA NATURE, UNWAVERING THE INTERESTS THAT ARE AT HIS OWN ENTRUSTED.

Where freedom of transactions suffices, the constitution of a Privilege is at least useless. Monopoly must be justified.

due to considerations of public order, security, or price
judges to those that competition would give. Thus said the
In theory, practice finds much to be reduced to speculative theory.
lation. Let's take the humblest of ministerial officers:
the bailiff,

The exploits whose significance is entrusted to his diligence
appeared to the legislator to be of such importance that one does not
could not refer to their Guard, nor to the loyalty of a com-
missionary, neither to the punctuality of the host, nor to the zeal of a
interest<é, Also the imposed formula reads: "Where being
and speaking to... » The wording must be completed on site, during-
that the bearer of meaning knows to whom he is speaking. That
Where does it happen, especially in Paris? A clerk writes in his office: "Where
being and speaking to a woman or a person in his service,
Every Parisian is supposed to be a potential concierge. Then one
The errand boy goes to each door, throws his belongings at the gatekeeper's.
a folded piece of paper, without any apparent distinguishing marks. Towards the end of
In December 186, it was deposited in this manner at my home.
a letter summoning me to the justice of the peace court of the fifth arrondissement-
rounding up for January 6th. The exXploit remained confused with
the thousand pieces of paperwork that industrialists scatter through the hands
sounds around the first of the year. He was not found, by
by chance, several days after the scheduled hearing.
The same shipment, placed in an envelope at the post office, did not
Lost, for 20 centimes postage, it would have been
delivered, as a registered letter, into the hands and received,
The bailiff's fee was 4.50 francs ©: but he was forced,
And that's why it would be an excellent reform "the 1st
to be placed by the letter loaded, from the point of view of accuracy
as in the economic sphere. Privilege no longer represents
than a CXactio!r.

If we were to claim to include all officers
Ministers, in your financial feudalism, we would be simple
ridiculous. However, when it comes to the agents of
The change, the hypothesis is already plausible, The corporation
furme the first rung of Jacob's great ladder. He is
jaterdit à cvs iuessicurs d'opérer pour leur compte et de prè-

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Their role is limited to stock market games, rather than engaging in their ministry.
to act as an intermediary between a seller and a buyer. Thus
says the law, and the explanatory memorandum adds: "If everyone had the
right to broker securities, that of agio-
"Tag, what brigandage, what disasters!" But the practice-
What, what does she answer?

There has been much discussion, and ongoing discussion, about whether the mnur-
The long-term concerns regarding public effects are LEGITIMATE. The law and the
Case law states that they are at least legal, when
is proven that at maturity the buyer had the money and the
The seller sells the securities, the subject of the contract. Morality, no more
that Ja loi, has nothing to do with the two following hypotheses
sales:

A. – A private individual must receive, within twenty or thirty
days, a sum of money for which he has no immediate use.
Unconcerned about running the "lea of a value likely to
varying from 5 to 20 percent in a month, it stops in passing a
He considers the course sufficiently lucrative. He buys at this price.
rate, in the long term, by making its delivery coincide with its ene
classification.

B. – Conversely, the security holder, obliged to realize-
ser, preferring certainty to the problematic chances of more-
value, decides on a price that suits him, and sells at the end
current, firm, as many values as he needs for cou
to meet the requirements of his position.

Here are two people to whom the futures market would return a
a genuine service; but the rules of the chamber have
arranged otherwise: 10 the corporation of stockbrokers does not
acknowledges that there are two liquidations, on the 15th and at the end of the month;
20 it ultimately only accepts round numbers: 2,250 fr, of
annuity + 1/25 2,000 fr. of 4 p. 100; 1,500 francs. by 3 p. 100); 25 ac-
tions or obligations, either of the city of Varis, or of the compa-
following: we only see serious swingers, including those available:
blue, silver where effects, ue cuiucide pus with [C5 cuts
sacramentals, cannot profit from the market at the tear; 90 the

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The liquidation lasts four days: buyers and sellers must-
The wind will execute on the 1st, regarding payment and delivery:
They cannot receive: the first ones, their titles before the 5th,
the latter, their money before the 6th; so that the market at
the term is only accessible to players, to those who pick differences
The monopoly was supposed to banish speculation: it privileged it.
gie, makes it mandatory and discourages honest transactions.

The trade association stops at nothing, when it
It concerns his comforts and those of his caste, as follows from
the following ruling, issued by the commercial court of the
Seine, June 3, 1858:

"The deliberation of the Trade Union Chamber of Agents of charge, which decided that the reporters of the Saint-Rambert, at the end of January, would have to deliver new shares of the Dauphiné, number by number, cannot be opposed to the interested parties. The exchange of shares having taken place at a rate of six of the Dauphiné against five from Saint-Rambert, it is in these proportions

"These are the amounts that must be settled, including the carryovers on these assets."

Apparently the exchange is at par, number by number, Rene made the liquidation of certain gambling operations easier or more fruitful than the proportionality of six against five; and that is why neither the comparative value of the securities, nor the neither the decision of the shareholders' general meeting, nor the ministerial decree approving the merger treaty and its conditions, could not balance personal considerations of the trade union chamber, |

We will find an abundance of these coups d'état in the Feudal customs of finance. These are veritable decrees. crimes committed against the public. When they are reported to the authorities, The judiciary in the Îles region is handling this as it should. Abuse is not an issue. persists no less. Here is the moral of feudalism in such a way Subject: "Out of one hundred individuals harassed, ninety-Nine will be molested. The hundredth who protests ob- He will be right: he will only know what it will have cost him: The example will not be contagious. And that is why a hundred

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homogeneous, identical decisions on the same question, do not do not deviate one iota from the march of the barons of the third for One hundred: it has to be done again every time.

The government receives no more respect than the par-individuals. The privileged ministerial office is a mission of eminently personal trust. The minister, in choosing-sant, like the primus inter pares, such a candidate among a thousand conipétiteurs, only invests one person, supposedly extra-honorable. Now, the priesthood is indivisible; it is repugnant that The priest 'takes on associates.' Also, the CCM- The mandate for a stockbroker's position was it ri-surreptitiously prohibited. The law is corroborated by numerous stops:

"The operation of a stockbroker's office cannot to become the object of a company; such an association is contrary to the public interest and the law. » (Civil Tribunal of the Seine, 24 June 1859.)

"An association for the operation of an agent's position"

"The exchange is null and void and of absolute nullity." (Judgments of the 12th June 1861, and the following December 6th and 16th.)

Malgré, such precise texts, have always been the charges were formed into associations. And this time, it was the law that intervened. stipulated before the caste: a decree of October 1, 1862 is came to satisfy the need, when one cannot row- To ensure that single-rollers comply with the regulations, the best approach is to a- to repeal the law, if one prefers not to abolish the monopoly.

We are only at the beginning of our investigation, and already we we have observed that the privilege, whether de facto or de jure, is of its nature: expensive due to the high cost of its services, full of mis- taken for the interests he must defend, disdainful of the law and regulations that circumscribe it, invader, wear and tear Pateur, éguste à l'iniquité. And yet it is not a question of= core than intermedic. "are!...

Upon reaching the heads of employment, we will find the usur- pushed to the point of execution, contempt for the law bra-

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before the rulings of the commercial, civil and criminal courts, With fraud reaching the level of a public disaster, regulations of feudalism disrupting the established positions factors, geographical situations and work-life balance.

The subject is too vast to be studied in its entirety; we we are forced to divide it.

The entire nation, burdened by the caste, can be en- viewed from three points of view and classified into three categories ries: 1° holders of securities, shares and bonds; 2° the clientele; 3° the staff. The clientele of large companies gnies, that's everyone without exception, for parts more or less strong: capitalists and employees encompass a considerable portion of the population. We do not reason- Therefore, we will not, under any circumstances, focus on exceptions or on facts. isolated, but of course on a system, on a perfect organism and complete. Above all looms the State, which grants the mo-

The divisions of our study are therefore quite naturally
Traced: relations of feudalism: 1° with its landlords of
funds; 2° with the public which provides it with its elements of re-
These and benefit, as well as with the taxpayers, including
The State is the representative; 3° with its employees, workers,

Laborers and any other wage-earning serfs. We do not
In this book, we will only deal with the first point of view:
relations of financial feudalism with its shareholders.

To attempt to demonstrate that shareholders and bond-
company directors are not considered associates of administrators.
members and council members; that these are not the sim-
elected, recallable representatives, responsible for their leases
their: that the directors have different interests from the sim-
the holders of securities; that they can enrich themselves by ruining
the company; that the valuation of a personal fortune, of a-
Based on stock market prices and distributed dividends, constant
A hoax would have been, ten years ago, an act of madness;
the book would have been rejected as a dangerous, subversive, and controversial work.
erious, damaging to public credit. Today, public opinion

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has abandoned her preconceived principles; it has cost her dearly
expensive to light. Immense disasters have come to throw
Shareholders and lenders are vilified, without shaking
the position of the general staffs; our opinion no longer needs
to prove itself; everyone can experience it experimentally
pointing. But how did the catastrophes come about? What
complications in the financial world led him to the abi-
My? On what principles of violated science were they based?
Disasters? That's less well known, and it's our responsibility to address them.
to demonstrate,

And firstly, since, in the same case, there have been
shareholders and directors flush with millions,
we need to ask ourselves: What is a simple lease-
Their funds? What is a board member?

III, – THE SHAREHOLDER PEBEUS.

Of all economic theories, there is none that has
has made better progress and has become more popular than the
The theory of rent. This is the moral of Simon's catechism.
from Nantua and the almanacs of Bonhomme Richard, already

Last: Saving! Saving! To facilitate the accomplishment of the holy and sacred commandment, the State has made itself the custodian—to keep small savings; he sells, during the loans, the Annuity at 10 francs per coupon. A statistician, member of the Institute and senator, proved that the Parisian worker at thirty sous per one day could live, raise a family and become a capitalist. In 1848, it seemed democratic to Mr. de Lamartine to wear the interest rate on savings banks of 3 to 5 percent, and to make to pave the way for the mass of taxpayers, who have nothing, one more A strong reward goes to those who, in accordance with the pa— The role of the Gospel: "To him who has less, there will still be 'more' removed what little he had. The owner only aims to increase—to collect his rents, the merchant his commissions, the industrialist his profits, the boy his tips: the worker, in se8

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three Christmas wishes, requests for annuities, more annuities, Always income!

With the principle of the granted credit, nothing could be more legitimate. A principle is a terrible thing. The materials that Those who only believe in facts can do no matter what they do: principles lead the world; there's no detaching oneself from it. What is it about in The species? A populace of peasants, laborers, and men— my sorrows, my wasteful, my porters, my louts, my rabble Without fire, without home, without possessions, he asks to live: to live on what? From her job, naturally, since she has no choice. An elite nation, wealthy, thrifty, friendly of order, counting just and calculating, owns the land, the tools, the materials Firstly, the working capital. She said to the first one: work for me, and, whatever your salary, beware of don't complain; whatever my profits, don't go and recrimin— For without me there is no work, and therefore no bread. Profits and charity, that's my lot: I will give from my net proceeds after bonuses to the most deserving.

But why this distinction between workers and capital? Talists? It's a mystery; the theory of granted credit does not does not allow him to be probed; the search for paternity, in Matters of fortune are prohibited. — That's ancient history, reply the Saint-Si— Monians: we changed all that; democratized credit made savings and annuities accessible to all; he who does not Doesn't have it yet, will have it tomorrow. Just a few more classes of morality and sound economics, and every head of household will have some income, however small it may be.

This unanimity of aspirations reminds us of a

Once upon a time, there was a small, industrious town, especially favored, because it had neither rich nor poor, and everyone there He lived content with the fruits of his labor. Peace and harmony. They had taken up residence there; envy had never been known there; the inclinations of the betrothed were not thwarted by considerations of fortune. Then one day a

A shower of gold fell upon the city, and immediately the inhabitants rushed out
2

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outside, jostling, fighting to collect the precious manna. Yet everyone gathered some in their purses, what do you expect? because the downpour had been so heavy. But the next day, nobody He no longer wanted to work. The baker, finding himself quite rich man refused to knead; the butcher stopped slaughtering, the cordon-deny making shoes; the merchant dismisses his staff Landset closed shop: so much so that after a few days, the distress was at its peak... Finally, adds the fabulist, the citizens, disillusioned, returned to their occupations primary passions, understanding that there is no other wealth than work.

The same would be true for us if everyone had annuities. But we are still far from the ideal. The theory of the e- . Saint-Simonian Cole on what she calls de-nocratization- The theory of credit is only half true. On the one hand, it is certain- that the wealth, both movable and immovable, has been distributed, scattered, crumbled into an infinite number of hands; on the other on the one hand it is impossible to consider as capitalists, ren- third, privileged millions of small shareholders, especially that they bought at excessive prices the meager assets they hold. It has been said ad nauseam that there is no more money for agriculture, commerce, and industry. Indeed, vertigo Getting involved, savers demanded shares, nothing more. Shares. Scraps of paper, which are still traded. 40 francs, pending final liquidation, were withdrawn from the Prices of 600 and 800 francs. Where the founders did not ask That one billion, the bounty hunters offered three. The The swindlers pocketed the difference, and the onlookers remained there, demanding exorbitant prices in order to safeguard their investments, that is to say, plotting their own ruin with that of the public.

Let's clarify our thinking. It's important to understand that... We are dealing with three distinct categories of citizens.

from his work, from wages; the other lives, partly from work, partly from income bracket; a third, the elite, lives specifically from the annuity, the first only knows the income in order to pay it

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all along the ell; the second receives from one hand and pays on the other hand; the third receives more than it pays.

So what, fundamentally, does the democratized credit of the saint mean? Simonism? That nineteen-twentieths of the bearers of titles are working people, laborers, industrialists, merchants, cante, farmers, who have saved a little money, rentiers for ten, producers for a thousand. If the world financial matters were governed by the majority of interests and votes. This population would soon understand that by raising interest rates, transport costs, bonuses through insurance, it generates dividend increases; but she would see that at the same time she was hindering her production, its workforce and overhead costs; that it draws from its crate (manufacturing compound) to put back in its crate ({full of profits}); that assuming nothing is lost in The transfer, at the very least, is a pointless move, "the grinding wheel that spins idle," according to the expression of J.-B. Say. Let's clarify this point of view with some examples.

The consolidation of the savings bank's deposits in 1848,

popularized government bonds; the cuts have died concealed indefinitely, and the number of bearers has increased twentyfold since that time. Now, every rentier is at the same time taxpayer; he who is not subject to direct taxation cannot to escape the combined duties levied on beverages, salt, Sugar, coffee, tobacco. Let each person make a compensatory effort. tion between the income he receives and the contributions he pay. Four-fifths do not receive what they declare. stock market; so that they would benefit from an abolition of the annuity, offset by a similar deduction from their taxes, and all taxpayers not registered with the major- They would earn a fortune with them. - 400 million in annuities paid For 10 million families, that's 40 francs in expenses per family.

The liquidation of the public debt would be equivalent to 40 francs.

annual income for each household, and four-fifths

Those living off investments would lose nothing.

If they had kept all their buildings, they should, according to the theory

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feudalism of the highest yield, imposing high rents, in order to collect large dividends and drive up of their actions. What solution, if all the credit favorites democratized, they had a voice on the council!

An industrialist, living off his work and at the same time As a shareholder, he consumes coal every year. fabrics, gas; he pays rent; he travels and transports to carry goods; he bears his share of the bonuses perceived by the industries of which it is likely to become shareholder. Assuming the average of these premiums of 10%, and its annual consumption or expenses of 10,000 francs, that's 1,000 francs in bank charges, which is part of his budget. burdened each year. If he has invested 20,000 francs in shares or bonds, with an average income of 5%, he finds as a rentier his 1,000 francs: that is, on the balance sheet, zero, or rather deficit of the difference between 5%, the rate of its investment, and 10%, the interest rate to his detriment.

A trader discounts 400,000 francs worth of securities in a year. at the Bank of France; at 5% and with a three-month maturity, It costs him 5,000 francs. So that he finds himself in Balaue, he would need to have 100,000 francs in solid investments. capitalized at 5%; and then its capital would be completely Sterile and his income illusory. Offer him instead the es-accounts for 1 percent, that is, the prospect of doubling the his business figures, and you'll see which side he's on.

gera.

These considerations lead society straight to the mu-

tuellism: goods, merchandise at cost price. Public services, new creations on which the feudalism, which based its raids on feudalism, no longer has, with mutual aid, on the other hand, a rational approach is amortization with a premium as moderate as possible. Borrowers at Crédit Landowners are freed from the capital and interest on their loans. by fifty annuities at approximately 6%. Suppose all Companies based on this principle. The public interest, like that of the security holder, it's the cheap option: In other words, speculation on funds must maneuver

with a view to gradually reducing the annuities to 40, 30 and 25 years, or to reduce the rate to 5, 4, 3, 2 and 1 percent. The capital, as it is rebuilt, shifts towards new creations.

What have we seen, on the contrary, in the last sixty years?
To speak only of the last fifteen years, it has been

an orgy of advertising, charlatanism, and unrealistic promises modest. No ordinary company founder would have dared

8th, to produce without guaranteeing its believers at least 20% of income.

Le Cheptel promised 25% to its shareholders: there is no afford that they could make them pay for livestock, butcher's meat, _ tallows and leathers are 40 percent more expensive than in the past.

The small cars of Paris did not pay on average 5 percent of income; they increased the price of groceries

30 to 33 percent; great consolation for shareholders who use it.

The departmental railways were to constitute a fortune to the wise people who travel and encourage others to travel products, provided that shippers and travelers are extorted merciless in their pricing.

We find in one of Mr. Millaud's journals the the following combination, marked in the corner of the healthiest doctrines:

To establish a land association with a capital of 6 million Lions: with this sum, buy 12 million buildings, on which we borrow 50% of their value, i.e. 6 million, repayable in 50 annual installments at 5.60 p. 100 one; taking advantage of the entrepreneurs' discomfort, cons-developers and owners; acquiring their houses at the most as low as possible, so that investments are never but less than 10 percent, that is, in favor of the shareholders, 4.40% difference with the Crédit foncier rate; combine reserves with amortization of shares in order to give shareholders three capitals for one, to to leave them with an income of 30% after fifty years of their capital, amortized three times, all at a minimum and without

prejudice to the capital gains acquired in the large cities and built properties. The inventor of this system of an improved pump does not neglect a detail dear to Landlords, terrible for tenants:

"Furthermore, as we have said, it is customary, especially In Paris, to demand three months, six months and even one month's rent from tenants a year of love in advance, depending on whether it concerns apartments or mag::ins. This will result in capital for the benefit of the Company permanent of approximately 700,000 francs which, placed, on average, at 9%, will produce at least 35,000 francs in interest annually.

We wonder, in truth, who can subscribe to such a plan for a famine pact, by shares of 500 francs. We understand that a dozen Jews each place 500,000 francs in a company of this kind, in order to ensure, to them and their race, a basis for ruthless exploitation: and of the prevented builder, and of the burdened owner, and of the indebted entrepreneur, on the one hand, and the tenant, worker or bourgeois, manufacturer or merchant, on the other hand. But there is no There is no ambiguity here: the appeal, published in the political Journal—the weekly ticker, a branch of Le Petit-Journal, is aimed at to small savings; it is the tenants themselves that The call is to pass the halter: From the very beginning you will touch beyond 10%, and progressively 20 and 30% of buildings occupied by you. Nothing to lose, since you will be your own debtors and your income will have to base your rent. Don't be afraid of going bankrupt. yourselves. Don't be afraid to pay the terms Dear friends, your income will increase accordingly.

This is the wisdom that guides the world.

The same story applies to our main railways. The shares—Orléans' leaders have, over several exercises, affected 100 francs in income for 500 francs paid. But it must be said: The buyers who had paid 500 francs were no longer there; they had sold to 1,200, 1,500 and 1,700 francs. 20% for the porters. at that time only represented investments at 6, 7 and 8 p.

FINANCIAL FEUDALITY 93

100. Let's admit that Orléans would have known the fashions! sc Con—to try for 6 percent, or 30 francs per share of 5, that was 70 francs less per share, and on 300,000 shares, 21 million,

to reduce passenger and freight fares: 21 million
lions left behind, in a single year and by a single company,
In the pocket of the public! What would the shareholders think?
the plebeians who own fewer than twenty shares, if we reduced
two-thirds of the transport costs by rail?

In 1866, the six major railway companies had

paid to their shareholders, namely:

The Lyon.....0..0....
The North...soec.
Orléans.....,..... .

.

RELL IEEE III T 19,160,8410
159,510,810 fr.

TOGETHER.e..

Let's say, in round numbers, 160,000 million. That's what we
calls for an element of the public fortune. The fortune of
Who? Of those who, shareholders or not, paid on the
transport, in just one year, this nice capital gain of 160
millions? Assume the stock compensation is limited to
5 percent; the shareholders of the railways, including the ver-
The figures are approximately 1 billion 477 million, would have
They only received 70 million. We would have left it in the hands of
travelers and shippers 90 million in the fiscal year alone
1865: That is to say, the tariffs could have been reduced.
MORE THAN HALF. – 50% discount on transportation,
with 5% placements: what does the public think?
What would the small shareholders themselves think?

The principle of workers' strikes is nothing other than this.
that a claim for participation in the net product, and ne-
He inevitably leads to the same inconsistencies. On the Island
labor costs, the contractor deducts, let's assume-

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we, 10 per cent: when the work is worth 109 francs, he sells it for 110;

She only took 10; after the strike, she takes 12. That's a-
Elementary arithmetic. Economists have never
Disregard for this effect. But why, since they are so lucid?
when it comes to the worker, so zealous, so eloquent in the
Do they not generalize the propagation of sound doctrines, and
What won't they tell the capitalist world that the principle is
The same, whether it's workdays or revenues?
We said it for them, and we conclude on this note.
accident:

The vast majority, much to the chagrin of the Saint-Simo-
niens, owns no securities or shares, pays without compensation
sation;

A considerable portion of rentiers do not receive in dividends
dens what it paid in bonuses, and remains in deficit;

Some are in doubt;

And the profits go to a small number of privileged people, such as
we will uncover it by establishing the account of the spec-
living producer especially of agio.

Mr. X... buys all the copper to be extracted within a period
of... and sets his benefice at 20. However, he is interested
in a metallurgical establishment where he earned 50,000 francs.
of actions, and which consumes bronze, brass. The pertur-
The increase caused by the rising price of the metal reduces profits
from the factory of 5010.

Deficit for MX, on its 60,000 francs of shares... 2,500 francs.
Sale of ingots to the Company, 200,000 francs. at 20 p. 100. 40,000

Net profit.....,.... 37,000 fr.

Is this a fanciful hypothesis? Here is a note that
emanates from a competent man:

"There are such railway companies whose administrations
nistrators are not very willing to obtain bonus coinbuster-
bles, ils insist on using the one that comes from the mines they

FINANCIAL FEUDALITY 23

exploit; still, they sell the best qualities to industry

This can result in a malfunction in the traction. service; the slowing down of a train, which allows itself thus being caught by the next convoy, perhaps even on the same occasion—accidents have occurred. It has happened more than once that machines They, filled with defective coke, were forced to stop "on the track, for lack of steam." (Railway Journal.

Messrs. A, B, and C are neo-citizens and members of the board of directors. administration of a spinning mill with a capital of 10 million; they have Each person received 100,000 francs worth of shares. Then came a 4% increase. raw cotton. A council member proposes raising proportionally the price of the factory's products, the three Merchants and administrators opposed it and prevailed. election. This will represent a deficit of 400,000 for the shareholders. fr., and for MA. A, B, C, 4,000 fr. each. But these mes—gentlemen sell 2 million calicos each year, plain or printed. It's an increase of & o/o that they avoided. Profit 89,000 francs; less the 4,000 francs they sacrifice Comme shareholders, net remaining to their credit, 76,000 francs.

Is this still just speculation? The rest of this book will prove that, on the contrary, that is the law.

This monstrous clash of interests between the big players small shareholders of the same company bring—would inevitably lead to conflict sooner or later, if feudalism did not have—had taken precautions to prevent the vile multitude from to disrupt the established order. The shareholders' general meeting The Bank of France consists of the two hundred plus foris interested parties; same conditions apply at Crédit Mobilier. In the railway companies, you have to be a carrier of twenty to forty shares, according to the statutes, to attend the assembly—general wheat; each series of twenty or forty shares gives the right to one vote; the same individual can either five, or ten votes, depending on the company. Not one company where the precaution has not been taken to eliminate the small carrier in an absolute way; so that the more the liters are divided,

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The larger the number of shareholders, the rarer they become. are the individuals invested with the right to express their opinion in their own affairs; more consequently, feudalism It concentrates and strengthens. We will see elsewhere how this forms a shareholders' meeting. In the meantime, we we can observe that, assuming the utmost loyalty

absolute and exclusive masters of the situation.

The idea of applying electoral property qualifications to companies by actions, when in politics we have universal suffrage, is the most monstrous concept in modern finance.

If the Supreme Court were ever to rule on the

Regarding the legality of such a clause, we would strongly doubt that it approved it. In matters of property, in fact, the prohibition

to manage or participate, in a legitimate proportion, in the joint management of a matter in which one has a stake, does not can only be pronounced by the Courts, at the request

families. By what subversion of all the principles of

Have the boards of directors been subject to justice and law?

led to prohibit three-quarters – if the thesis

The Saint-Simonian view on democratized credit is true, we

Should we say nine-tenths – of their shareholders?

How could the Council of State have given its approval to such ostracism?

Nevertheless, the stipulation was essential to the

the formation of an industrial feudalism; today the

shareholders, interested in the reduction of all services

They, of all people, are delivered bound hand and foot to the caste.

holders of twenty to forty shares or more, living more–

With incomes higher than work, they will always vote for the maintenance

high prices. It sometimes happens that a handful of cent–

sites, representing at most one-twentieth of the capital, made

the law to the other nineteen-twentieths. Under these conditions,

The general staffs no longer have their share of the investment,

but that of all the excluded, against their will and their

interests. The little potters provided the halter with which

They are strangled.

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The administrator positions are also reserved.

protected against invasion by the plebeians. The statutes

require each of them to deposit fifty, one hundred shares,

More or less, as a guarantee of their management. Nothing more.

Wisely planned, at first glance. However, it is not

without the reasons stipulated in Article 31 of the Commercial Code

that "the public limited company is managed by agents"

on time, revocable, associates or non-associates, employees or free.

The ability to choose administrators from among non–

associates implies that, in the eyes of the legislator, the quality of

Being a shareholder is not necessarily a guarantee of

good management. Indeed, in the matter at hand,

incompatible accumulation, it is clear that the interest of small
teurs, that is to say the greatest number, is in antago-
formalism with that of the big capitalists, the only ones capable,
by the statutes, to be part of the council; it is by this
organization from which came to us the famous theory of the most
high yield, according to which the more a nation pays, the more
She is rich.

However, if we consider that the boards of directors
are in fact absolute masters of the company; that it is unheard of
that no assembly had ever rejected a question put to the table
The directors' agenda of the day: if we remember that the
Shareholders' meetings bind and commit: 1° those who
came and voted out; 2° those who voted no;
3° those who, owning fewer than twenty or forty shares,
They had no right to say yes or no, it will be understood that
The statutes, as they stand today, provide
the public, the shareholder plebeians, three-quarters, perhaps the
nine-tenths of those concerned, to an aristocracy of which he
There is no legal way to break free. And as
the interest of small shareholders who work is the same as
that of everyone, namely the cheapness of services.
The entire nation is at the mercy of them. We see,
pai"e first glimpse, that the privileged in favor of which

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The system works, but only a tiny minority of users are affected.
of securities, are found to be numerically only a fraction
imperceptible in the nation whose destinies it arbitrates.

IV. – THE GENERAL STAFF

I, – We said, in the previous paragraph: A
as a company's shares become dispersed into one
greater number of hands, the number of shareholders said
The chances of appearing at the general assembly decrease, and the feudal-
The focus is on this. A day will come when, without fraud or interference,
pollations, the administrators alone will constitute the inner circle
sovereign, absolute arbiter of the Society's destiny. One
This fact was reported by the newspaper La Finance on April 26, 1866.
This already shows us the beginnings of progress in this direction.

"Crédit Mobilier," he said, "fell from April 30th to May 29th."
The ordinary general meeting of its shareholders. It has been alleged
as a pretext, i.e., an insufficient number of shares filed.

tenth of the capital, This demonstrates, with sufficient clarity, or that the members of the board of directors, who usually are the largest shareholders, have sold their shares and have passed them on to the public, or that the members of the board of administration, which are usually the largest shareholders, are well guarded from depositing their securities, wishing to make impossible a general assembly that they would have an interest in re- to delay by a month. There is no way out of this dilemma, and we repeat it intentionally: or the members of the con- today they have retained only the minimum number of shares set by the statutes, or they did not want to deposit their shares at time. And that's perfectly natural. Thanks to the combinations of their statutes, all our public limited financial companies and industrial companies are indeed in the hands of their administrators. It is a combination of this kind that limits to two hundred, for example, the number of the largest shareholders called upon to be part of an initial summons, and which requires

FINANCIAL FEUDALITY 29

that these two shareholders own the divestment of 120 million, or 1? million, or 24,000 shares.

"It is quite curious, moreover, that the administrators of the Crédit mobilier is currently showing itself to be so scrupulous in regarding an ordinary assembly, in which one must limited to reporting on the fruits and results that have occurred duits du 1er janvier 4865 au A Décembre 1865, quand qu'ils pushed the distraction, at the extraordinary meeting of the 1st? Last February, it was so strange not to notice that only ninety shareholders (not representing (twentieth of the capital) had deposited their securities, In truth, isn't it strange? And let's not forget that, at This extraordinary meeting of February 12th was not about nothing less than doubling the capillary, than legitimizing a A unique and unexpected broadcast of 60 million. Without the unexpected observation of a member of the assembly, one would have perhaps unintentionally overlooked, one might have perhaps, by Distraction, we forgot about the statutes. We were in such a hurry, such a hurry! Now that the 60 million of the new capital are collo- As for the public, we are less rushed, much less so, it is "We design it, and we have plenty of time to think about the form,"

How is it that ninety shareholders alone-

How did they register to attend the assembly of February 12, 1866?

Nothing could be more natural. If the titles were nominative, person-

In this scenario, management would have a list of prominent figures at their disposal at a of the Sanhedrin, but the shares are bearer shares; such as one who

that, out of a figure of 240,000 shares, I am one of the two
Hundreds of dignitaries, and he gives no sign of life. The second
assembly, convened due to the inadequacy of the first,
full powers, regardless of the capital figure; so
that it can, even if it represents only one-fiftieth,
or less, interests at stake, engaging the forty-nine five-
quantities that are excluded, or abstain, for lack of
information.

We complete our quote, in order to show how,

3.

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Even among financiers, such maneuvers are appreciable.
cices:

"L'Epoque says on this subject: 'One always asks what
" are the real reasons that led to the postponement of the as-
general appearance. Some explanations were expected from the
board of directors. The council of twelve continues to
Keeping silent: that's Venetian; but the hotel on the square
Vendôme harbors more indiscreet people than the Palais Saint-Mare.
and we will probably be able, one of these days, to explain the
a cruel rebuttal that the administration of
"Money laundering,"

"In our opinion, this is the real reason for the postponement of
The general assembly: Crédit Mobilier, an eminent institution
fanciful, does not determine the distribution of its divisions
dendes as a necessary, absolute and mathematical cosine-
the matic of a balance sheet mathematically predetermined by the 51
December of the previous fiscal year. We saw the Furniture department do nothing
distribute, one year, under the pretext of putting 7 million to the
extraordinary reserve. We saw it the following year, when he
had not made a single cent of new profits, distribute
those same 7 million that he had declared essential to keep
in the report of the previous assembly. 1] results from these ante-
transfers that, in all likelihood, if Crédit Mobilier postpones
He only postponed his general assembly because he reserved
to distribute or not distribute a dividend, according to Pins-
the inspiration that events will bring him. Politics is
today in suspense. The problem of war or peace will be
probably resolved within a month. Crédit Mobilier will settle.
the existence or non-existence of the dividend depending on the turn of events
events. If peace, distribution of a dividend; campaign
of an increase in value, only to find itself back in the losses of the

No dividend and continuation of the downward campaign
Company 1, six weeks ago.

EEC

The fanciful institution of Crédit Mobilier is not alone
in c_ cas; here is a public service, representing 843 mil-

FINANCIAL FEUDALITY 31

lions of committed individuals, without prejudice to the future, where things will
proceed in exactly the same way. The company of the che-
Western Iron Mines held its assembly on March 31, 1866.
The meeting was routine, for the approval of the accounts.
extraordinary for the acceptance of new proposals
of the government.

"a Before addressing common construction issues
and exploitation, which form the main subject of our reports
annual, said the rapporteur, we will inform you of everything
immediately the purpose of the extraordinary general meeting to which
You were summoned for today, and who will not be able to
to take place, due to an insufficient number of shares being represented,
so that the assembly can deliberate effectively." – The following is the ex-
The question posed was: an agreement relating to the operation
of the Beltway.

Article 28 of the statutes, paragraph 2, states:

"The ordinary general meeting is regularly constituted"
killed when the number of shareholders present is {rent
at least, and represent one-twentieth of the social fund.

First, a word about the social fund. The capital account
The company's position is thus established in the 1860 report:

LET'S ACT. "get out sssssssesesece 150,000,000 fr. 00 c.
Subsidies allocated.... 84,727,049 fr. 06 c. |
Deducting those received... 95,644,3935 fr. 40 c.

LL +- the "l-

Amount to be received: 9,089,743 fr. 76c. 99,089,743 fr. 76c.
Borrowings, total. css. HELS rs 604,808,386 fr. 72cc.

843,891,100 fr. 48 c.

GRAND TOTAL...

Neither the state nor the lenders have any involvement in this capital. Whatever is done with their pledge; the shareholders represent only the social fund. Out of 843 million, they provided 150 million less than a fifth; it doesn't matter. Among this elite

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of capitalists, #n twentieth, or 7,300,000 francs, – one hundred twelfth of the funds committed, – constitutes the first assi-ordinary general beer by right.

u In the event that, upon a first summons, says the article–Article 29 of the bylaws, the shareholders present do not fulfill the above–mentioned conditions imposed for forming the assembly gencrale, a second summons is issued eight days later interval. – The deliberations taken in this second meeting agreements are valid, regardless of the number of shareholders present and of the represented parties. v

So that fewer than thirty shareholders and fewer than seven one and a half million of the funds represented have sovereign rights. ment of a capital of 843 million, when it comes to approval Regarding the accounts, for extraordinary general meetings, there are a where the social fund must be represented at one–fifth, that is, In this case, 30 million; in others, a tenth is sufficient. 15 million. Whatever the financial newspapers of the new era say– Due to shareholder negligence and incompetence, it is clear that there is a shortage of dignitaries for the assembly; that the titles have scattered to the point that the carriers of twenty or forty ac– The meetings are becoming less frequent every day. Furthermore, the assemblies are... hold in Paris, and that those interested from the provinces no. 5 can to come easily whenever necessary.

It ranges from newspapers run by Mr. En's faithful disciples. Fantin, who, while admiring universal suffrage in politics, claim that the limited company, such

It would be ridiculous, after such figures, to enter into dis-
percussion with them.

II. – Feudal concentration was accelerated by the State.

Before 1848, there was, in addition to the Bank of France in Paris and
its counters, nine independent departmental banks,
independent, in Rouen, Nantes, Bordeaux, Lyon, Marseille,
Lille, Orléans, Le Havre and Toulouse. All have been brought together,

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merged with the Bank of France in Paris, whose nrivi-
The levee, by a law of June 9, 1857, was extended until
1897. The number of branches must soon be one
hundred, namely: at least one per department, without pre-
judgment of large centers which, like Le Havre, Mulhouse,
are not administrative centers. The administration consists of a
governor, two sub-governors, fifteen recent, three
censor, a general serf: in all twenty-two per-
sounds. The operations, in their current state, reach each
A sum of 7 to 8 billion, including 5 to 6 billion in discounts. There is no
no rights for the discounters, who make all the fortune
of the establishment and its clientele, the shareholders are re-
presented by the two hundred strongest interested in the assembly
general beer, and have no opinion to offer on the rate of
The discount and the conditions offered to the public. Credit and the
France's traffic is therefore in the hands of twenty-two
pashas, several of whom themselves hold, for their pro-
pre comple, a discount and limited partnership company in Paris.
In 1852, three land banks were created, one in
Paris, another in Nevers, the other in Marseille. The three established-
the vows were combined, in 1856 (decree of June 28), into one
alone, under the title Crédit foncier de France. The capital
The share capital is 60 million, divided into 120,000 fully paid-up shares.
of only 250 francs. The land bonds amounted to
to December 31, 1865, to. D71,013,460 fr. G4 c.
Municipal obligations at... 215,047,571 18

TOGETHER, 786,061,032 francs. 42 tbsp.

The company is administered by a governor, two
sub-governors, eighteen administrators and three hundred
members: a total of twenty-four people. The general assembly
rale consists of the two hundred largest shareholders; it
is legally constituted as soon as it gathers one-tenth of the
shares issued, i.e. 6 million.

The Methodical Directory of Road Legislation
iron, published by the Ministry of Public Works, notes

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that the latest mergers have brought together into six quadruple bundles fifty-two companies, which themselves already included buybacks and amalgamations. So, instead of fifty boards of directors and more, we have six left: the North, twenty-five administrators; East, twenty-five; Lyon, thirty; Orléans, twenty-four, the South, sixteen, the West, sixteen. So that all the traffic in France, men and parcel, would be in the hands of one hundred and thirty-six podestàs, were not the cumulative effects that we will discuss below, and which reduce Again, this figure, in a few years, the capital of all origins, activities, obligations, subsidies, committed to the railways, will reach 10 billion. The share capital appears to be definitively fixed as follows:

North.....
Lyon.....
Orientans.....e

535,000 shares, 210 million.
584,000 2932 –

800,000
600,000

400

300
150
120

Totals. 3,059,000 shares 4.877 million.

West. 300,000
Noon...,...e 250,000

We'll skip over the doubling of ac- for the moment
tions, which we will appreciate later, and which reduce in-

shareholders involved in the creation of railways such as
Funds paid, and we say:

The shares alone constitute the social fund; they represent—
they feel about one-seventh of the expenses, a proportion which
will gradually diminish as new constructions are added;
one-twentieth of the capital of 1,417 million, or 73,850,000 francs,
legally represents, at the first general meeting, the
10 billion (realized or to be realized) from all sources;
and at the second assembly, if the first does not bring together the
minimum statutory capital, as is increasingly the case
More often than not, the decisions are sovereign, whatever
let's consider the number of assistants and the amount of interest.

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grouped together. Are we definitely in a democracy or in
feudalism ?

He — We talked about administrative overlaps, the
The reader would think they were reading a novel if we didn't introduce...
evidence; we would prefer not to name anyone; but without
proper names, it's impossible to prove. And then, if the
The plebeians are essentially anonymous, if it is true that some
thousands of labor courts do not even constitute one
unity, on the other hand, it is of the essence of castes to proceed
by clans, tribes, and dynasties; each individual is a group,
use community. We borrow our documents in pairs
publications highly favorable to those who manipulate money:
Mr. Vitu's Financial Guide, and the Public Funds Manual
by Mr. Courtois, 1863–1864: we have no information

more recent items in their complete state.
Mr. Hippolyte Biesta is, along with Mr. Pinard, director of the

Paris Discount Company, a company with a capital of 40 million
lions, now doing two billion in business per year.
Such a function would seem, at first glance, to be sufficient—
fire to the most enlightened, the most intelligent activity. However—
and we find MH Biesta in the capacity of censor at
Railway Sub-Department, as an administrator at
La Paternelle, an insurance company; at Crédit Mobilier, at
Swiss Central Railway, to the Transatlantic Company
that, at the Decazeville forges (which had gone bankrupt), at the
Paris Real Estate Company, Parisian Gas, Saltworks
from the South, together ten companies.

Nine to ten companies is the average total; there a taller and shorter than Mr. Biesta, who is occupied—by the middle ground with about twenty others.

MA d'Eichtal is vice-president of the board at Crédit Mobilier, administrator at the Railway Sub-Counter, in Réunion, an insurance company, to the railways of , the East, the South, Austria, to the Ebro Canal (today deposited), to the Compagnie Immobilière de Paris; moreover, he chairs the supervisory board of Salins du Midi.

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MF Bartholony is an administrator at Crédit foncier, an Crédit Agricole, Lloyd Français, Chemins de Fer d'Orléans, from Lyon to Geneva, from Paris-Lyon-Mediterranean, from the Southern Austria, Veneto, Lombardy and Central Italy, to The Union of Swiss iron luminaries, at the Four Canals, at forges and shipyards of the Mediterranean.

We are not writing the golden book of the new nobility; Therefore, we would not pursue our research further if... This was only supposed to result in a dry statistic. We will to dispose of Mr. Péreire's (Émile; His name appears in nineteen companies. We regret even though our information is three years old, that, ultimately, for the conclusion we wish to draw from it, The date is of little importance. Therefore, in 1863, Mr. Péreire administered

the following nineteen companies:

SHARES. LOANS. TOTAL.

60 million. Memory. 60 million.

Personal property credit. ,...,....
Mortgage loan.....se 60 – 4600 million. 460
Crédit Agricole.,...., 20 – – 20 –
Spanish Furniture Credit... 120 – memorandum, 120 –
Ottoman Bank.
Railway sub-accountant.
Railways: East.....
West... esse.

#00 million. 792

600

ns,
be

– Noon.....,....., – 479 –
– Austrians., – 460 –
– Northern Spain.. – 220 –
– West Switzerland 8.... _– 77
Central Switzerland... – 75 –
Ebro Canal. – 33 –
Compagnietransatlantique – 06 –
Warehouses and stores
– 12 1/2

Nationals of Paris.,
Real estate company...
Parisian gas.
Compaguiedes Aspbaltes.

48 72
24 – 108

TOTAL. CRE FETES 3.708 million.

THE HE0BALETE F'XANCIENE 7

1}

Since 1863, Mr. Émile Péreire has retired from the companies from the East and the West; the Ebro canal has disappeared from the coast: Ja Compagnie immobilière has merged with the Ports of Marseille; Crédit Mobilier de France has doubled its capital: the railway companies have issued new Loans, these are the main changes that have occurred. Let us add: that at the General Asphalt Company, Mr. Péreire is simply on the supervisory board. So we say that in 1863, Mr. Émile Pritreire had, on his own, control over 3 billion 700 million!....

more than camaraderie to support such a monstrous monopoly: it requires a family link, the coalition of a whole tribe. Next to Mr. Emile Péreire, his brother Isaac brings together twelve administrator positions; his nephew Lugène is already nine; the Péreire family is also allied to the Thurneyssens, in such a way that from brothers to nephew and son-in-law, the Péreire-Thurneyssen clan has a hand in about fifty of companies and on nearly " billions.

We find nine dignitaries in the Rothschild tribe, They departed for various European capitals. They have quality of directors in thirty companies listed on the Stock Exchange from Paris. They run our Northern Railway as a family: They have five board positions: James, \a-Thauviel, Alphonse, Anthony, and Lionel de Rothschild. These

The last two reside in Lonares; but the reader has already

understood that distance and absence matter little for similar functions.

The Odier, Talabot, Mallet, Dubochet clans. Lehon, Darblay, Bischoffsheim, Gicbiel, Sartholony, Salvador, Bnoist-d'AZY, de Rainneville, etc., less well-known, less brilliant, hold However, a large role in the management of companies: financial. Mirès was isolated; that was his downfall. Above all, he He needed to put down roots and be content with a low-profile position. under the patronage of some high-ranking financial baron. Success would have arrived at the following generalization.

For the past ten years, one has been misled (cu

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De is

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Dance, previously unknown, at MA, the financiers. There are some several times at the Senate. The Legislative Body gave entry to the three Péreire, to MM. Lehon, Calvet-Rogniat, d'Albuféra, Frémy, Talabot, K.E. André, Deiebevque, Bartüolouy, Darblav, Calle v-Saint-Paut, summer. Shameful newspapers have raised this issue. a question, very serious at its core, but naive in the circumstances

incompatibility between the functions of administrator of a company dealing with the State, and the mandate of a deputy ap-Pelé to vote on the conditions imposed on said companies by the State. We hastened to move on to the agenda, conforming in line with the conclusions of the newspaper Le Siècle, which has de-showed that incompatibilities are an anti-democratic principle cratique. The fact is that public functions cannot that forcing the caste, [occurred in the discussions of the Legislative group of Uiinides observations about certain financial scandals. Immediately the troupe of adintnuistrators She had a body against the Enuclmi. The vigor with which she She has proven that she feels strong in her rights, and that she will not relinquish any of its privileges.

There is, necessarily and always, between the great fa Thousands, hatreds, struggles, battles. M, the partisan writer-cipait autrefois à l'administration du Nord avec M de Rothschild, as long as he occupied a subordinate position, he did not Not the slightest conflict died out, but from the day he became a power, capable of counterbalancing its former leader of file, he had to withdraw; and as a result of this revolution, fus rent Cvincôs the employees who had entered the service of the Moon under his patronage. They weren't even offered to rally and swear allegiance to the victor; the new Mr. [Name] would be more prudent to build a new house.

The common people sometimes get excited about these battles: that she remembers the fable of the two Bulls and the Gre-The powerful are fighting to seize the principality, Whatever the victorious neck, the little ones will always be Fouies, crushed: serfs of this one, serfs of that one, ta posiliun rest la inème, La caste, quels que soicnt ses

FINANCIAL FEUDALITY 30

family animosities will never destroy itself.
hands,

V. – INCOMPATIBLE ACCUMULATIONS.

We will not insult our readers with their demon-to tre, by "a plus b", the absurdity of the accumulations of which we have just To cite examples. It is clear that: the quality of administrator is a dignity, not a function. So multiple, so encyclo- Whatever their pedagogical abilities, the Picos de la Mirandola From the sponsorship, the anonymous Gargantuas come to to break them and their claims against the violation of a law

Scientific joy violated, it's upheaval, disorder.
The subversive one. At first glance, and without knowing anything about the e-
Based on this simple detail, we can assert, in the case of these companies,
that they live in squalor and that they run to
abysses. Incapable of following normal, regular development.
Linked, progressive, feudalism is forced to act by blows
of authority. In order to maintain itself, it had to import the following system:
of the reason of state in industrial affairs.

Feudalism can only exist through monopoly. Under the
Ja regime of liberty, a nasty sponsorship of a few
millions, if well managed, would sink in a few years
feudal principalities with capital of half a billion. Haven't we-
we didn't see the railway companies tremble with-
before river transport and haulage, and to use, in order to bring them down,
all the forces that the law, privilege, subsidies
What were the state putting in their hands? When a company is at
even to cut costs and operate at a loss for years:
during, with a view to ruining its competitors, it is not possible
to fight against it, since it covers the contributors
buables the deficit that it is momentarily experiencing in its
traffic.

Let us listen to the energetic complaints of Mr. Borde, engineer-
hleur, in favor of the trade of Alarcilla,

"The Imperial Mail Service, subsidized and favored,

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do they achieve, in the Mediterranean, the political and commercial goal?
commercial that the government had in mind had honored them with
His favor and his high protection? Here are the facts.

"In all the ports of the Levant, the Message- service
ries is utterly inadequate: to the point that 100 market halls
The cotou sometimes remain in ports for a month before being

fully eXpedives, whereas there would often be something to
to load three steamships rather than just one.

"Well," people will say, "let other companies organize themselves."
to remedy this deficiency! – These companies exist,
and in 1R62-63, they sent their ships to the Levant.
What happened? They had barely appeared to be stranded when the agent
Messageries des Messageries announced a 75 percent drop on île
freight. Indeed, from Alexandretta, Thessaloniki, Aleppo (Syria), he has
Summer imported cotton and wool at 4 francs, by 400 kilos in 1862.

The lioness had to lower her flag, as soon as she was mattressed from on the ground, the Compagnie des Messagries usually received, at its ease, a freight of 22 to 30 francs, and exceptionally "Up to 40 francs per 100 kilos."

This is how feudalism understands the application of subsidies. state-owned enterprises. Furthermore, all these monopolists proclaim themselves High and mighty free-swappers!... The same author, speaking of the Docks de Flasseille, adds:

"In the name of freedom, the administrators of the Docks" exploit for their own profit 42,000 porters and workers port, ruined an entire wealthy quarter of the city that served as a— A real treasure, shifting the fortunes of more than three hundred families And they ask for something else—What?—Let's You must have understood me, sir Minister: a little mono— pole, tiny, but finally a movopole, you can't believe it in France, in the world of Fa fintuce, that we may prosper by oneself, without being a little privileged, a little favored, a Little put in place to Pabri de Fa's competition from the visaire, despite having 20 or 10 million, it still needs to be worth their weight in peace. By

FINANCIAL FEUDALITY 41

Consequently, the real privilege of the warehouse is granted to the com—"Paguir des Docks et Entrepôts de Marseille."

After individual monopolies, coalitions of mono— Poles, incompatible combinations. Let's give them the floor again. To Mr. Borde:

"Considering only the present, the three companies of which we have just listed the privileges (Paris railway) in Marseille, Imperial Messageries, Docks) compress, cha— individual action, within its sphere, would still be evil. It may be less if, not belonging to the same group Financially, they did not offer each other mutual support. But, one They know this, they have common interests; they borrow from each other to each other their administrators, and obey in a defined— drawn from the same inspirations. This is how Îles Messageries, to obtain transport preference, they offer, by means of of an agreement with the Docks, to keep in Marseille, without fresh for a month, the goods coming from China, at destination England, — Thus, not content with oppressing French trade, they believe they should favor that of

Free trade! Freedom! Democracy! What hypocrisy!
under these masks |

Let's take some less striking examples: it's always the
Same thing.

The Omnibuses of Paris have a monopoly on all traffic
tion of a certain nature in the gutter. The old
cars, before the merger, had seventeen temporary seats,
at 30 centimes, or 6 francs 10 centimes. fully charged, The new-
These new cars have fourteen seats at 30 centimes, and twelve at
15 centimes, on the imperial: total 6 francs 30 centimes. While qne
Free industry lowers its prices to an extent that its
traffic, the Omnibus Company has toasted its receipts without
ainais offer the public a penny of rabms, The monotonous
should only operate for the benefit of the net product, the sergeants

HAS

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14 1N PRODUCTION

city officials are responsible for hunting, on Sundays and
Holidays, cuckoo clocks, upholsterers soliciting on
a pedestrian on the public road who could not find a place in
the privileged vehicles. the actions of the Omnibus have affected
In the last fiscal year, 60 francs 50 centimes for 500 francs
paid, a little over 12 percent. And the privilege judges that it
has fulfilled its purpose.

The Parisian Lighting and Heating Company
gas alone has, for fifty years, the right to supply the
Gas in Paris. She charges 30 cents per cubic meter.
when there would be a profit in selling it for 10 cents, since
the products of coal distillation cover the costs
manipulation. The company is also insured against all
improvement, any progress: it's pointless for chemists to ask-
tooth to the science of perfected processes; they would not be
not accepted, unless the Company finds a way
to appropriate the invention and increase its net value. Its
The last exercise yielded 405 francs per share, or 24%.
What need is there to worry about anything other than acc-
to increase the income of the fortunate holders?

Iron? Originally, the state provided them with subsidies for the work. in cash, without prejudice to the monopoly. Thanks to the generosity Budgetary figures show revenues ranging from 8 to 25 percent. But the The swindler-directors had anticipated the future. So they are came to ask the government for extensions of leases, mergers and amalgamations of networks, offenses to the specifications, such as not having third parties classes in certain convoys and to increase fares on Sunday sleeve, interest guarantees, new subsidies, dividend guarantees, the logic of the system is good simple. You, the State, he said, you have spared us, by Your subsidies, revenues of 8 to 25 percent. This rate is our property: so that when the traffic is not sufficient no, you will tell us about our income guanfum on the im-pot, And that's how, in that same year 1888, when ten six major companies distributed to their shareholders

FINANCIAL FEUDALITY 43

150 million in revenue, the Legislative Body voted 31 million in order to come to the aid of said companies and help them to pay the interest on their bonds. Exorbitant prices and supplement to tax revenues: these are the points to which... editions the feudal system is sustained.

The Methodical Directory of Legislation on Roads iron states that at the beginning of 1864, "the whole * laws, ordinances, decrees, orders relating to these roads "The cost of communication amounts to approximately eight rents." Let's say eight hundred reorganizations with a view to new bonuses to the companies, to the detriment of the public, taxpayers and client. Such supports the ways and means of the administration feudal.

Look at this feudalism, when it is not supported through subsidies at the discretion of the Treasury or through a single-excessive pole. Ask her what she did with the paths of iron of the Italian line, of the Romans, of the Portuguese, of the Spaniards unols, from Turin to Savona, from Graissessac to Béziers, from Berge-rac at Libourne, from the Ebro canal, from the Decaze- forges city, electricity, etc.

This latest disaster unfolded before the tribes civil services of Paris.

"The administrators," said the newspaper to which this notice was borrowed. tons this summary, after having lost working capital and the loan of one million made by the State, resorted to a cireuta-

maneuvers protected by law and statutes. While that they were throwing the bankers' fortunes into the hazards of the company, fully aware of its position and its risks Gers, they did not impose any personal sacrifices on themselves to do Faced with the deadlines, they let the lenders know that Feurs advances were intended for the services of La main d'æ'ivre, then that their sole purpose was to maintain a flow dummy,

The public ministry has demonstrated that the administrators had, through their own fault, let down one of the major

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taken from the country, while today, by simple means and regularly, the bankruptcy syndicate is raising this issue daily in a day and makes it produce good fruit,

"I admit the best intentions on the part of the de-
» splitters, said Mr. Deputy Vaney; but what I don't like
"I will never put it there, it's that, under the cover of an anonymous society, the island
"yme, a company essentially made of capital, it is possible for a
» board of directors to carry out, without responsibility
"None, the acts and expedients that the law absolutely prohibits"
"A mare to all debtors, and who expose them to attacks"
"And in their persons and their property."

"The court jointly and severally convicted Îles"
administrators Decazes, Geffard, Cibiel, Cabrol, Mussard, of
Batmeville, Biesta, Delacoste, Guizard and de Rothschild, at
to pay the bankers the sum of 850,000 francs, approximately, the
further ordered to pay costs, »

Never has a stop produced a deeper impression
in the world and in financial journalism. Wasn't
the obligation to respect the judgment, gentlemen magistrates
They would have heard some interesting things. Mr. Mirès, among others, took
the pen in the Press; like a pious pilgrim who sits down
noodle at the feet of the martyrs and kisses the chains of the cap-
tifs, 1] began by covering the condemned with flowers;
Then he resolutely asked himself where a
case law that treats them as if they were ordinary private individuals
the highest lords of finance.

Ultimately, there was only one thing to say in defense of the
defendants: that is, Mr. Biesta, with his ten companies at
to administer, Messrs. Cibiel, de Bammeville, de Rothschild and
their associates, given their accumulated wealth, have other things to do.
than to take care of forges, and that they have, at the very least, acted

she will not be held to any consideration, and she will apply it to excess.
the principle of responsibility, then the accumulation of administrative duties

tration will be replaced by the accumulation of execution orders
Loire,

FINANCIAL FEUDALITY 47

Violation of a social economy law is undoubtedly
the most terrible pitfall of an industrial enterprise. But this
is not what strikes the average reader the most, too
still inclined to see science as nothing more than abstractions,
of ideology. Also the incompatibilities of combining which
We will talk, will they better understand the minds?

In 1860, the Crédit Agricole company was founded, with
the patronage of the Land Registry and the guarantee for five
years of interest of 4% by the State,

"There was a choice between two systems," say the founders.
tenants: in one, the. Crédit foncier would lend directly to
borrower and would have to appreciate the full extent of the
France, the solvency of those who would resort to it; in
The other, Crédit Foncier, would only give the guarantee approval to
tickets already accepted by an intermediary who, chosen by the
Crédit Foncier itself would have every interest in not deceiving him.
since he would be responsible. This system, which avoids the creation
agents and savings of considerable fees, offers in addition
the advantage of always placing an interlocutor opposite the Society
a document that verifies the borrower's solvency.

We don't like the administrative system with its for-
malism, its red tape, its slowness; the entrepreneur res-
The manager will always do more and better than the stage manager:
we also give our full support to the principles which
precede. But from theory to practice, there is, it seems,
an abyss, for despite this stipulation of independence and
of autonomy, the governor, the two sub-governors, the
twenty administrators and the three censors of the Crédit Foncier,
are invested with the same functions at Crédit Agricole, and on the
20,000 shares to be issued, 15,000 have been reserved by privi-
legal action was taken against the shareholders of Crédit Foncier. The same shareholders,
same direction. How can we understand that Crédit Agricole,
governed by MM. Frémy, of Soubeyran, Leviez, administered
by MM. Barthalony, Benoist-d'Azy, Hfly«l'Oissel, Emile Pie
reire, ele, peut avoir une initiative, uue per<onniulitr,

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a distinct responsibility towards Crédit foncier administered by the same Émile Péroire, Hély-d'Oissel, Benoist-d'Azy, Bartholony, etc., governed by the same Leconte, by Soubeyran and Frémy.

It is clear that, despite the declarations and principles, There is a single case here under two different names.

Yours. That if there were a bidding process, dispute, or lawsuit between the Islands companies and third-party holders or creditors, Messrs. Frémv, de Souhevrant, Leviez, etc., directors of Crédit foncier, would be ill-advised to say in court: We are not—my steps responsible for the imprudence and frights of Messrs. Leviez, de Soubeyran, Frémy, etc., directors of Crédit agricole.

The Maritime Services Company

Imperial: had a large part of its equipment built by the Koriété des Forges et Chantiers de la Méditerranée.

Four directors from la Première are part of the board administrative of the second. Here is an accumulation that cannot be expressed The citizens of Free Industry will never explain: How to conceive, in effect, that prices could be rigorously debated fortunately between MM, V. X, Y, 4, equipment buyers, and The same V, X, Y, 2, manufacturers of said equipment?

And yet, this incredible accumulation is like the law of industrial feudalism. In all the mergers of paths of There have been examples of this. Administrators of the great network, the one that absorbs, were at the same time administered small network operators, the one that is absorbed. Manufacturers of rails, locomotives, coal merchants, of trawlers, earthmoving contractors, masonry contractors, ballasting, dealing with themselves, had a dual quality: as simple particulars, they submit, as administrators, they accept and sanction their own SUBMISSION.

What would be the point of insisting here? The public doesn't believe us. It wouldn't be possible, the thing is so monstrous. What we have The best thing to do is to "send it to the evidence: to prosecutorial indictments, to the accidents of the court, to the requisitions

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FINANCIAL FEUDALITY 4:

submissions of the parties, to the pleadings' briefs, to the
Considering the magistrates. There, the evidence will be abundant.
Dantes: facts, figures, proper names, methods, nothing
will be missing.

One more word before concluding this introduction. What
These are therefore the profits—the avowable profits, of course—of
These administrator functions? — Almost nothing: simple
attendance tokens for those who attend the council, because it is
stipulated in most statutes: "The functions of administrators—
"The administrators are essentially free." Regarding the exercise
180", the twenty-six administrators of the Northern Railway
received 5,151 francs and 62 centimes: the administrators of
Discount counters receive 10 francs per token. But if one
wants to get an idea of what feudal administration costs
Dale, you must continue reading this book. The facts are
presented with the clarity familiar to lawyers. To com-
To take it, you just need to know how to read.

Lj

PART ONE

SPECULATION

IN FRONT

THE COURTS

I

A word to the wise is enough, as the saying goes. For the
readers who are familiar with the customs of feudal finance—
Our introduction has said it all. But how many are there?
These elite readers? The subject is complex, and the abundance of
Unhealthy literature has diverted the best minds from
serious studies. The way to make ourselves understood is
to continue our investigations using a method of

popular writing, such as the History of Famous Cases
For example.

The social economy as studied in the Gazette des Tribunaux,
What an idea! – Oh yes! Let's not forget that the boxwood of this book
is primarily to disillusion the shareholder, to separate him from the
feudalism, of which he is the scapegoat, and to reunite him, in
a single protest, with customers, employees, the con-

taxpayers and other serfs of anonymity, But there is no being

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FINANCIAL TRIALS

More obtuse, more stubborn, more incredulous than the shareholder. (Dos)
If someone touches a single penny of his company, he's ready to cry foul.
thief. Show him, in a drama where a comedy in ac-
tion, its administrators struggling amongst themselves or with Mr. the
Prosecutor Jinpérlal, this is the only way to open his eyes.
I want to instruct him, and sometimes amuse him – when he
It will be about others, not him.

Yet another reason why we choose debates
judicial matters as the basis of our study, that is what we have
has gone through, from 1857 to the present day, a phase of impurities on the
that the pact of silence has cast too complacent a veil-
protective ment.

"For the past eighteen months," said Mr. Ducreux, the Advocate General.
In his indictment against Prost, more than forty companies
I have to answer to your legitimate severity for more than
EIGHTY MILLION thrown and lost in the abbey of the spe-
culpable culation, today you still have to strike uu
man who has squandered more than eight million and sown ruin
around him." – (Le Droit, September 1858.)

Forty companies as early as 1858, yet that was at
The start of judicial executions of high finance figures.

Indeed, before 1857, there was little suspicion at the palace of this
what was or could be a trial of financiers. We find-
vons in the Gazette des Tribunaux, on the dates of December 26 and 27
December 1855, January 2nd and 9th, 1856, an introduction to the play
tragicomic events that will unfold over the following weeks:
l'Aucre-Martin, a company with a capital of 5 million, under the pa-
tronagt of the Virgin Mary, protector of sailors: escro-
queries, embezzlements, breaches of trust: – court cor-

divided into five categories: scams, breach of trust
interference in the functions of stockbrokers:

The 1857 Eleanor (February 25) opens with a monumental trial
trial, the Docks-Napoléon; – August 3rd following, Thur- bankruptcy
Neyssen, pusif 16 million.

PRECURSOR SYMPTOMS 5 |

From 1858 onwards, events unfolded rapidly. – July,
CGheptel: scams, breach of trust; – mines
from Aachen: fraud, breach of trust; – 24
August, the Union of Gas and Glassworks of France: abuse of con-
Finance, simple bankruptcy; – September 4, the Banks
Discount: scams, breach of trust; – 27 Oct-
October, the Society for the Preservation of Commercial Losses: es-
scams, abuse of trust, simple bankruptcy.

1859. – January 27, February 3 and 10, French Company
steam navigation, haulage and mail: ban-
simple route: – February 1st and 8th, the Land Union: es=
Croquerie: – February 16, the Little Cars affair; –
April 13, the Bonninière case in Beaumont-Vassy, and more
Tärd, Sébille case, continuation of the previous one; – May 14, case
Boucaruc; – June 23, trial of the backroom operators; – July 7,
General Gas Meter Company: maneuvers of
Stock market, artificial rise, scams, breach of trust; – 6
September, La Vigilante, a company for insurance and the
Debt collection: fraud, breach of trust,
destruction of records, normal wear and tear; – December 28,
The Monaco baths: exaggeration of the founders' contribution.
Stock market maneuvers; – mines of RosdorffT, Heilberg, Sar-
Rebrouck and Marienthal: scams, issuance of shares at
bearer before release, subscription simulation; – 27
December, the stockbroker Gibrain.

1860. – January 27, Gibrain's clerks – April 18, game
stockbroker Sauvage's dismissal;
May, Colomyes, stockbroker in Toulouse, forgery and use
of forged documents, 6 years imprisonment; – May 4, Railways
Nassau: scams, breach of trust, bankruptcy
simple; – May 10, Bas- Asphalt and Bitumen Mines
Tennes: scams, breach of trust, – August 1st, the
stockbroker Féquant: scams, bad faith;
– 1% and December 8, General Union Bank: bank
simple route, abuse of trust ice
The years 1861 and 1862 were filled with debates,
before all possible jurisdictions, in the Mirès case, of

"2 FINANCIAL TRIALS

rare accusations of fraud, breach of trust, etc.
still have to expire at the police courthouse.
ionnelle, smothered under volumes of pleadings, mé-
moire*, brochures, consultations, indictments, rulings, in
first instance, appeal, counter-appeal, cassation, courts
of commerce, imperial courts, to which give place, at
Civil and criminal cases, the numerous trials of the liquidation
Mirés.

Since then we have had the merger of the Docks and ports of Alar-
Seille, the Ports of Brest, the bankruptcy of Decazeville, the trial
Berthomé, the Lamirande affair, the bankruptcy of the paper mill
d'Issonnes. The ball is rolling; nothing will stop it.

The public has no idea of either the horror or the grandeur of
these disasters, many of whose authors have reappeared, more and more
more than ever, whether in Paris, in the provinces, or abroad
Well, I know very well that the panegyrists of the caste will...
accuse of seeking success through scandal and of striking at
vanquished, – Okay, the vanquished of the National Code, the
martvrs de-la police correctionnelle do not inspire us nor
neither sympathy nor esteem, especially when they are caught in this
which we have agreed to call the upper classes, where the swindler-
The quarrel is not excused by poverty, where the way has as its mo-
bile ia debauchery. As for the scandals, whether they are the expi-
preserving the past and safeguarding the future! That's all there is to it.
we are looking for

I] °

But how can we explain this sudden explosion of lawsuits?
of which almost no trace can be found before 1857?
Were major business dealings conducted more honestly elsewhere?
times? – There's no appearance of it. Only in the past the
Big cases were few, people believed more
than today with personal credit. The lender
monitored its locations. How many e-commerce houses
ne complaivat qu'un ou deux cennundiltires, Lez prenrieies

PRECURSOR SYMPTOMS 93

Gas and railway companies had difficulty in
to constitute. Then, as everything is done here by enthusiasm-
The day when public limited companies gained favor, one

neither direct nor indirect participation. Pu-
He paid close attention to all the stock market rumors, and so he founded...
companies that were merely a pretext for selling paper...

We are not fatalistic, and we do not hear
to attribute the events of this to the mere force of circumstances
world. Reflection, wisdom, the protest of honesty-
crumpled heads were partly responsible for this great mess-
movement of demands against certain finau- banditry
cer; and it is important to render justice to those who have it.

In 1854, a book entitled "Manual for Speculators" was published.
The Stock Exchange, without an author's name. It was a work that we
we had undertaken, in a way, on commission, Proudhon
and me. Never before had speculation been the subject
from a book: rare documents, scattered throughout treatises on Judaism
caution, newspaper articles, reports
At the general assemblies, a few doctrinal rulings, that's it.
all our elements: nothing classified, coordinated, or organized.
tic. We set to work, without prejudice or bias.
taken, almost as ignorant of the subject as the public at-
which we were tasked with teaching. We thought
like everyone else, the croupiers of the speculation had,
In the absence of scruples, a certain merit of skill, of habit-
summer. The courtiers of the million went so far as to pronounce the
not science.

It was a bitter disappointment and a disgust for us.
name when we recognized that the scientific background of
the aristocracy of the crowns was, to a large extent, borrowed
to the procedures defined in the Penal Code... The public was lambasted
He didn't even have the sense to be worth his money.

We frankly gave our opinion, to everyone's astonishment.

To some, to the scandal of others. Insulting doubts for

Our sincerity as writers was proclaimed in the press: Islands

The rare failures invoked by us were merely extensions, and
2.

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We had generalized! Already reparaiscuentes qualifications
outdated enemies of order, of the family, and of rereading
ion, envious powerful people, levelers, sharers,

Nevertheless, our third edition appeared in 1856, com-
pletely revised, redesigned, and full of supporting documents

companies, in the Tribunaut Gazette, Sotxkante pages authentic, irrefutable, indisputable documents, undisputed.

This time the public sided with us, and we had more adversaries than finance and its organs, that is to say all the periodic irritability.

Almost immediately, unexpected reinforcements arrived: a book. by Mr. Oscar de Vallée, Advocate General at the Court of Paris, lcs Money handlers.

a If our social and political state, he said, repels beautiful- The effect of analogies that, through violence or passion, one wants to find between him and the Roman Empire, it is now certain that we give in without restraint to the unbridled taste for riches too easily acquired, and that this disease calls for the most Quickly, the doctor... If they thought I was exaggerating the pain for the It's a vain pleasure to fight him; I would return to a publication. recent {your Manual) of one of the most irreconcilable enemies- the most elusive and assiduous members of the social order... I confess that this ma- The story of a man lying in wait to discover and denounce the islands "The vices of a society he detests moved and disturbed me."

We could not expect praise from a Member of the prosecutor's office: we've never been spoiled in that respect. through excessive pleasantness. Also, the descriptions of Mr. de Vallée They caused us neither astonishment nor resentment. What was the author complaining after all? That the friends of order were allowed to advance by anarchists. Now, in the In times of great peril, no assistance should be disregarded. The sentinels dormajent: the enemy, under cover of darkness, was climbing the fortress, when we raised the alarm... Kt

PRECURSOR SYMPTOMS 29

Now Manlius, standing, was going to save the fatherland, Nons we only had the merit of the geese of the Gapitole: 1l suflisuit to our ambition.

The bruised ego incident resolved, M. de Vallée enters the The heart of the matter. The dignity of the toga and the rigidity of the collar do not They do not allow us to follow in the down-to-earth study and the vulgar practice of parasitic speculation. H seeks in the history of analogies with our time; he asks In times past, it was a remedy for the crisis that is suffocating us. an honest pen spares neither the grandeur of convention, nor

pages subject to his rule.

"The need for luxury that stirred Loris XIV, even after his setback, he said, will beg the financiers for a miracle that will... will lead to the very limits of dishonesty, - I should say fraud, if that word were less More recent and less vulgar, Desmarets didn't know where to find Islands Millions that the king demanded (for a party at Fontainebleau). We imagined taking them from public credulity...

"The lackeys of the comptroller general usually provided- to the speculators, who paid them dearly, the secrets which they stole from their master's study. Desmarets, whoever learns of this has the idea of taking advantage of it to procure for the king the 4 million that he demands. He has 30 million worth of goods manufactured of banknotes from the loan fund, and hands them over to Samuel Bernard so that he might negotiate them; but in order to give these notes a value they wouldn't have had otherwise, he writes a he drafted a lottery project and left the written draft on his desk.

"Speculators recognize it immediately. Their credulity makes rising from 35 to 85 in a few days for these values to 0/0, A Taking advantage of this increase, Samuel Bernard is selling off his shares, which cost him nothing, and he made over 4 million for the king. Soon we will know the secret of this operation and its nature highly fraudulent. The banknotes fell by two-thirds and were called "Bsrnardines,"

WHERE FINANCIAL TRIALS

After the monarchy, the judiciary:

"In 169, an edict of June ordered that a chamber justice would be established every ten years, so that the islands would be poorly- payments from accounting officers and business people do not- never die unpunished. But the influence of financiers, that Richelieu himself suffered, and that Louis XIV experienced until- that by becoming Samuel Bernard's courtier, he prevented the strict execution of this edict, required the firm integrity of Colbert demanded that he be executed in 1561...

"...What is perhaps even more worthy of attention is..." that this intense corruption reached the point of mastery tasked with combating it, suppressing its effects, and annihilating it the profits, on the very seats of this juice chamber- (1316) money made victims and subjugated consciences

"In reality, after much violence and punishment"
copies, we had done so little against wear and tear,
that they were seen almost immediately starting again, this time with a
incredible fury, their work of social degradation, »

Next come the courtiers, the poets, and the women:

"This Scotsman, who had travelled across Europe playing at
dice, who had initially pursued a profession that we despise,
even today, since he was going to run the bank in a
gambling house on Rue Dauphine, lives among its flatterers
men and women who had courted Louis XIV, and who
Until then, they had borne the most beautiful names in France. What
A source of abjection! As he passed, people shouted: Long live the king!
and Monsignor Law, uniting Aipsi in a solidarity that...
Trissant and sinister, royalty is at the mercy of speculation.

"He received prose and verse; the native muses—
yourselves laid at his feet this kind of poetry that wealth has
always excited, and which, by its very purpose, deserves the attention that one
He does it.

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"The women argued, which can no longer surprise us"
to take, Islands favors of Catherine Knowel, Law's mistress,
And one day, it is said, there were some who climbed onto Je—
in front of this concubine's carriage to go with her, and
especially to own shares...

"These charming beings, whose love was once unattainable"
and the looks that, at the price of valor, of a thousand exploits, su—
winds of life, who had known how to make love a religion
followed by heroes, they offered and lavished gifts upon this player
Scottish, their honor and their caresses, all to eur—
surgery, »

Religion and the clergy bring up the rear of the procession:

"Not only did we see prelates engaging in trade with
actions, and getting rich through gambling, but there were some who found
Even on this subject, accommodations with the heavens. Decisions
theological, with that spirit of distinctions that Pascal put into
naked, they distinguished the trade in shares from usury, and believed

dity and false science, to the anathema of the Church.

"Religion itself suffered the most serious attacks," and only engaged in a few isolated battles against evil. She raised herself-sensitive to the self-serving tributes that Law paid him, This man had such confidence in speculation that he applied to everything; he speculated on his conversion and won again In this game of lies and hypocrisy, the Church took him as an important and serious conquest, and received it with open arms. although the cause of his conversion had nothing to do with Catholicism or above all selfless, he received communion at Saint-Roch on the day of Christmas with his wife, whom he had given away in the same way as him to the Catholic religion; he returned the blessed bread, and was named, with an eagerness unworthy of duties and feelings of the Church of Jesus Christ, honorary churchwarden replacing cement of the Duke of Noailles. He immediately recognized this favor and he cemented the alliance with one hundred thousand crowns which he gave to the church of Saint-Roch to finish building it, »

ON FINANCIAL TRIALS

Mr. de Vallée is not going to ask the abominations of the past a consolation prize for the present; similar Thôse would have been unworthy of a magistrate, His retrospective review aims higher: the suppression of the harmful effects of speculation contemporary.

"Until now," he said bitterly, "the law has been defeated by speculation and reduced to this role, the worst of all that it can to have, to exist despite one's defeat, and to live without commanding... 11. You have to be a magistrate to know how far the abuses go, and How painful and complete is this powerlessness of the law...

"What if I was mistaken and it was necessary to support to bear these wounds so that wealth might increase and protect that the material sandstone was not slowed down, I ask at least that the May the law disappear, and may we not be condemned, we its ministers, to hold it in our hands, trembling, unapplied and defeated, »

Whether the law remains powerless or insufficient, there is no of prescription against the law. That was our conclusion; This is also the case for Mr. de Vallée. He asks himself: "The "Should speculators return what they have gained?" And 1 liter He responds with this quote from d'Aguesseau:

"It is property that belongs to no one, and which, by its very nature—
"Second, must be returned to the public in the person of the poor."

In other words, if individual crimes and offenses
prescribe for a certain period of time, against the depressants
social reforms, the demand is eternal. A revolution—
The man from the good rock could not have said it better.

Thus, the book of Money Handlers produced in the
the throng of groppers, the effect of a torch on a swarm of
hornets. Mr. Mirès, who since... but then he dominated in pa-
cha au Constitutionnel, au Pays, au Journa! dis chemins
of iron, Mr. Mirès himself descended, in his person and his

SYMPTOMS OF RECURRERS 1)

feather, in Parène: the quality of the opponent required
that exemption.

"What is Mr. de Vallée's book?" the jur-
financial analyst. — A cry of alarm, says the author. — And this eri
alarm (he's the one who says it again), he pushed him after the reading
the title of a book signed by the man who wrote these words without
Name: "Property is theft!" This is because a suphist,
Mr. Proudhon, defeated in his politics, defeated in his systems
My, he denigrates society, that's why Mr. de Vallée took
The pen! A weak excuse for such a serious act! His fears
are, thank God! chimerical, his attempts at reconciliation
basic quantity.

"But who would benefit from hiding it? If this current
ideas were to gain credence if these accusations, which are unfounded, were to be accepted
could be accepted by the crowd, then they would develop
all the evils that could have been avoided by a more dispassionate study and
a more thoughtful approach to our financial organization. The book of
Mr. de Vailée, far from preventing misfortunes, would perhaps be of
nature to precipitate them; for one cannot deceive oneself that the
The author's position does not add much authority to his words.
and that his book does not provide an example on which in the future the
bad passions could take hold,

"Fortunately, nothing in our society required the
publishing a book of this nature, and it is impossible for us
to recognize in the Money Handlers no opposing character
tundiagnosis. This book exaggerates the evils, can serve as a pretext for
passive of the moment, and expose to public contempt a class
of reputable and useful men... — The conriscarion!
"So this is the conclusion of such a long diatribe," (Mires,
Constitutional of September 8, 1857).

In summary, an appeal to base passions, an excitement for contempt and hatred of a class of citizens, attack on principle of property, such is the conclusion of Mirès con-
The magistrate is a publicist. Never had a socialist been treated more harshly; and it is really up to the money handlers to

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to envy the enemies of the order of the qualifications of M, the pro-
cureUr.

Mr. Mirès had sensed something in the live broadcast by the Attorney General. A serious symptom, and his instinct hadn't failed him. A such a manifesto, penned by a magistrate, a member of the Paris prosecutor's office, currently in active service, not could be appreciated as the work of a computer thinker a simple citizen of the Republic of Letters; there was obviously this is something other than a platonic protest

in favor of virtue. The commentary was not made at tender.

11]

By claiming two books, the #annual of speculation- the orator and the Money Handlers, the honor of having given the The judicial investigations into the actions and gestures have been launched. As for speculation, we're not exaggerating. Without any announcements, without reports in the Îles journals pélitiques, all in- feudal to the caste, the first work had five editions in Three years. Twenty-two thousand copies of a book of books! It was a sign of the times. As for the book of the HManieurs of silver, Mr. Mirès's price list explains perfectly what need it addressed.

Will the one we are publishing today have the same Opportunity? In a more modest sphere, yes, without con- Tredit. The time has come for investigations: agricultural survey, survey on the Bank, inquiry into the money rate, inquiry into cooperative societies, an inquiry into private corporations Vilified, we bring a strong contingent to the education of all these matters; and it is appropriate to say how we We understood our task.

We are not writing a treatise on speculation and laws that thwart it. The speculator who would seek in this work the precise boundary between what is permitted and what is

defended, in order to regulate his conduct accordingly and of to skirt the Penal Code without failing, would be completely misguided. We are not adding a chapter to history either. notorious bandits. The criminality of the acts and the per- His son will inevitably concern us, as will his accused. be acquitted: or dismissed from the proceedings, that their acts that have been forgotten or defined by law; that they resurface- weave together criminal, civil, or commercial justice, whether they be assessed in a manner by the: Court of First Instance instance, in another way by the Court of Appeal, that is not the important thing. That's how we will find in some disputes between civil parties, more surprising revelations, more shocking enormities than in the correct trials tionals.

The important thing is that all the laws of special economics before being violated, two in particular: the law of the division of work and the mutual services law, all branches The heads of industry, commerce, and agriculture have #té Disturbed by this violation, we dug... canals, hastened docks, established railways, organized credit companies aiming to provide a cheap way of life: and we admit the exorbitant cost; the Jews have become again kings of the time, as when Toussenet launched an attack against them his memorable indictment.

Public morality has suffered the backlash of the upheavals- economic factors. Not to mention the luxury of women, of the audacity of prostitution, of bedroom literature, of In these tableaux vivants, the financial world has asserted itself. unanimity as a caste, from the humblest squire to- than to princes. In this lamentable review of the spectacle In court, we will never see a moral sentiment to occur among the accused; all are martyrs, victims from the ignorance of the magistrates or jurors, all decline the competence of judges who have not lived their lives.

With each incident, the same thing happens again, like a recurring theme, [a Same answer: "Everyone in the business world does the same." Mirès asks to be judged by his peers, and responds in this

stockbrokers, argues that a member of the corporation-
ration is not subject to ordinary justice, but
only from the trade union. Even in matters of
brutal robbery, like the Carpentier case, an administrator
from the Northern Company comes in person to the Court
of the assizes, to demand on behalf of the criminal the benediction of
Mitigating circumstances. All those people who live outside
of the law and common morality is indignant at being judged by
ordinary courts and calls for special juries.
Thus, the assassin Poulmann, a long time ago, had pre-
tended to recuse the Assize Court, for the reason that it appeared
clinging to a world of vagrancy, he could not be
understood by bourgeois jurors.

6 There » +

And now that our plan and our goal are known,
Let's give the floor to events: we will philosophize about them
After.

CHAPTER ONE

THE GAME AND CASE LAW

The game is simple, devoid of any suspicion of cheating,

is the basis of fraudulent pagiotage. Therefore, it was just-
This is condemned by morality, law, and the courts. But,
On the other hand, the financial system, based on the principle of
feudal credit can only survive through chance, bets, and fluctuations.
abnormal actions. We will create some doctrinal rulings
on the subject matter, less to establish a body of case law which
has never varied except to reiterate the principles of law,
and show that between law and finance, there is no recognition
possible connection.

Almost all of these rulings are issued following appeals.
civil disputes between bettors. Sometimes it has happened that the Court,
after sending the players back to the drawing, transmitted the
The case was referred to the imperial prosecutor for a criminal ruling.
In this chapter, we only consider the judgments of
principles, and we only give it further developments
just what is suitable as a starting point.

– Stock market transactions on the rise and fall of
public effects and industrial assets, being illicit, do not

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may give rise to legal action, (Commercial Court)
(L1 Seine market, September 5, 1N.)

– The stockbroker cannot, in the absence of authorization of his client, or prior formal notice, execute the said client, in other words, liquidate the forward operation at I am entrusted, even when my client is bankrupt! Tri-commerce center of the Seine, ? January Ra; same stops by the nth tribunal, April 14 and May 4, 1856; confirmation of the same doctrine in the Imperial Court, Paris, April 26 and May 10 1800.)

– Futures markets are valid when it is justified that the seller had in his possession the securities sold at maturity of the term, and that the same summons was made to take it delivery. When it comes to bearer shares, the identity of the Selling shares along with those offered is not necessary. (Court) (Paris printing press, January 24, 1850)

– The promises that a stockbroker received to cover an advance made to pay off a debt Stock market games cannot serve as a basis for the exercise of an action and must be considered null and void, (Imperial Court of Lyon, March 11, 1855.)

– A player on the stock exchange who has paid voluntarily cannot exercise of repetition; but when promissory notes, ori-Primarily subscribed outside of stock market games, have been trans- placed by the player for the benefit of the broker, as collateral-ly, by a white backing which is merely a simple A promise is sufficient to authorize the repeated action, that The endorser withdraws, before the negotiation, the resulting mandate of its back in white. (Paris Court of Appeal, April 14, 1856.)

– The delivery of bearer securities to a banker quier, as a guarantee of the stock market negotiations in which he has acts as an intermediary, constitutes, when it is done in the capacity of deposit, not a cover, having the effects of a payment anticipated, but a simple annihilation, Consequently, the depositor

remains the owner of these assets, and the creditor has no right to dispose of it only with the consent of the debtor or the authorization of justice, in accordance with article 205 of the Code Napoleon, -- If this pledge concerns games of The stock exchange, it is null and void and must be returned. The creditor-- In such a case, the company cannot invoke Article 1967 of the National Code. Poleon, who defends the repetition of what the loser has willed-- paid silently, (Civil Court of the Seine, July 26, 1856; same case law at the Commercial Court of Bordeaux, September 20, 1856.)

– Fictitious markets are further defined by Articles 491 and 42 of the Penal Code, whose provisions affect players at the Hanse and the days are falling. – The postponement, legal in itself, as a form of aid offered by capital to speculation, loses its character, with regard to the deferred, when it serves to to provide the means to limit oneself to paying differences in individuals who do not want to raise the securities, and to whom their this position would not allow us to fulfill the commitments that contracts a serious buyer. – Criminal law cannot be evaded by a mechanism of operations that would prevent to go through the representative to reach the principal who has violated its provisions. – It reaches a hundred who play by the Ministry of Stockbrokers as well as the players behind the scenes, (Imperial Court of Toulouse, criminal chain, December 4, 5 and 6, 1856.)

– A dispute relating to stock market games cannot be the subject of a valid compromise; the nullity of the compromise must to react to the arbitration award and have it declared null and void. (Civil Court of Lyon, June 29, 1855.)

– When stock market manipulation is detected, the agent's client exchange, nor can its creditor, repeat the differences and brokerage fees paid. – But this creditor is entitled to seize and arrest the sums and assets in the hands of the agent, as cover, and which he has not yet disposed of for the liquidation of the operations, (Paris Court of Appeal, 29 November 1858.)

b.

beds PROCESS LINANCIE RS

– Sie report est certenx. 1tse constHUE pas un contrat

If it is fictitious, it falls within the domain of the game, and cannot give rise to legal action. (Civil Court of the Seine, 49 and July 25, 4860; the sum in dispute amounted to 1,049,421 francs.

– The individual who lends another money intended for Stock market games, knowing this destination, and whose goal, By acting in this way, he is seeking to profit from the presumed benefits that he will produce to obtain reimbursement, with the current amounts– loaned, a prior claim he had on the loan the seller has no legal recourse against him to obtain payment of these sums; art. 1965 of the Napoleonic Code denies it to him. (Court of Cassation, July 7, 1862.)

– The provisions of Article 1965 of the Napoleonic Code, which refuse any action to pay gambling debts and paris, are not applicable to the action of the exchange agent con– the banker, when the stockbroker must have believed that he received serious orders, due to the large number of clients banker's phone. (Seine Commercial Court, October 12) (bre 1863.)

After such warnings, repeated by all the tri– French archives, of which we give only a small In view, Mr. Oscar de Vallée had some reason to speak of "the trembling, unenforced, and thwarted law." Since then, she took a resounding revenge, but, we repeat, his res The vendetta will bear even more fruit through the revelations. that she raised only through the punishment inflicted on her rapes iCurs.

CHAPTER II

SPECULATION INTERMEDIARIES: EXCHANGE AGENTS, WALLPAPERS, RAGPAPERS

How to exclude market players? The solution of The problem is now recognized as radically unsolvable. ble; but it was worth seeking, The governor– he thought for a moment he had found it: he organized in mono– pole intermediaries in transactions involving public securities: He raised them to the dignity of ministerial officers; he de– created that no stock market trading could take place fure other than through stockbrokers.

How did the privileged respond to this high mis– What about the trust in power? What have they done for the police?

We said in our 5th edition of the 5th annual, when speaking from the stockbroker:

"This officer publishes, whose examination of conscience is pre-properly done by the government, then by the corporation; which must find, before the price of his position, a guarantee of 420,000 francs; the exchange rate, the position of which you have told us

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legal, knowledge, prohibition of speculating on one's own behalf, defense to lend his ministry to gambling operations, the agent of Change is the first to speculate against its clients. It knows in advance, according to the orders he has received, what will the physio-market economy; he sees the cards; he can skew them if necessary.

Our assertion, although not in doubt for anyone, had, however, seemed somewhat reckless, despite 'n a beginning of evidence cited in support. But we had not They only talked about games; now justice has discovered something else entirely. thing.

GIBLAIN CASE

We begin with the Giblain trial (December 185), although it is not the first, because it forms in a way an encyclopedia, a portrait of customs complete, without retouching; and also because that's where The solidarity of the corporation was most clearly affirmed. tion.

The accused is charged with forgery of public documents, of banking and commerce, deception in banking transactions
Stock exchange: 1800 counterfeits in round numbers, of which only 180 were re-held by the public prosecutor, Giblain bought his position in September 1854 at a price of 4,100,000 francs; it had four co-owners. In just one year, he earned 1,200,000 francs. Brokerage fees, amounting to 150,000 francs for its proportional share. From Such results could not satisfy his ambition, says arte of accusation; he wanted to achieve more considerable goals Furthermore, and to achieve this goal, he did not hesitate to re-To open up to the most criminal maneuvers.

"Giblain's method consisted of interposing between the stockbroker and the client, a fictitious intermediary whom he preferred felt like the beneficiary of the original operation. By

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For example, Deviane, a banker in Amiens, gave him orders to purchase 100 Austrians, Giblain bought the shares at 141 fr. 25 c. from his colleague Rougemont; then, instead of notifying Deviane of this operation, Giblain assumed that the 100 shares delivered by Rougemont had bought them from a Mr. de Saint-Prix, the which had been returned, by his ministry, to Deviane, at 712 francs. 0 fr. 1 thus agreed the difference of 1 fr. 5 fr. per action, »

Same process for resales: Giblain negotiates 50 Midi at 110 francs, and only sells them during the 765 exchange rate.

The accused does not deny that the fictitious accounts denounced did not are truly such, Giblain only discusses the quantities of benefits attributed to each: a completely strange distinction manages the morality of the beginning: According to the expert, the Saint-Prix would have earned Giblain 91,000 francs; the Verrières, 80,210, the Clerbourg account 46,711, etc., together 31 fictitious names, benefiting from 320,000 francs. in round numbers. N / A— These invention accounts do not typically produce brokerages.

The main injured party, the main witness, by consequence— The next person to be questioned is Mr. Deviane, a banker in Amiens. His deposition is too important, like a study of walls, relationships between financial, so that we would be content with a simple résumé:

"I was led," he said, "in 1855, to address myself to Mr. Giblain, stockbroker in Paris. Around 1837, I was very involved in the Stock market and unable to "sell large differences that I owed. I sent one of my friends, Mr. Ménags, a lawyer, and I came myself to obtain a delay from Mr. Giblain, 11 months refused this deadline and referred me to his counsel, Mr. Jagon, who He greeted me with apparent kindness, saying: "Come now, my child, I can get you out of this mess," I will—I will see the benefits that Mr. Giblain had made with me, and I Say that if he had a little heart, he would give me some time. I proposed an arrangement, which Jagon rejected, and I left.

tis for Amiens, determined to oppose, if necessary, the retreat of the game.

"Back in Amiens, I conferred with Mr. Petit, a lawyer, who approved the course of action I intended to follow. Later, Mr. Petit became Mr. Gibrain's lawyer. That was clever. From him, since Mr. Petit knew the secrets from my office. I lost my case, and I found myself exposed to body restraint.

"It was around this time that I learned what had happened in the Mr. Gibrain's charge. A kind-hearted man, suffering to see me victim of so many frauds, gave me, in one night, communion—I examined my agent's books, and I found therein the proof of the numerous frauds of which I had been a victim. Mr. Bouillant, another stockbroker, whom I went to see, and who had the right against me. He threatened me with the execution of the judgment under duress; but, strongly based on the information I had, I replied to him: "If I am "Tomorrow in Clichy, you'll be in Mazas the day after tomorrow." I told him Zacontai what I had learned, and immediately he told me that he would settle my case, both for him and for Mr. Gibrain. He saw the latter, and I saw it myself afterwards: I told him this that I knew, and he answered me easily: "Ah, yes, it is necessary that I use carrots to support my load. Then he laughed: "What What are your conditions?

"I took a sheet of paper and wrote: 10 restitution of my securities; cancellation of the sale of 50 Austrians; 30 payment of 5,000 francs in damages; 40 acceptance of withdrawal of my appeal against the judgment of the commercial court merce.

"After a conference between Mr. Gibrain and Mr. Bentabole, his The cashier told me, "Everything is finalized; we're going to sign." the arrangement. I immediately received the 15,000 francs, from-compensation, and it is only on the refusal to execute the surplus of our arrangement that I drafted a complaint against Mr. Gibrain. Before submitting it, I had it sent to Mr. Gibrain. by my brother-in-law; the reply was that Gibrain would pass by per ot je voudrais, et Je vais mis chez lui, Fà je traie M, Jason, his sergeant, the one who lost him; for he did not give him

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than despicable advice. I demanded that this man re-He pulled, and I got it.

finished, after a few modifications to the project prepared by Mr. Giblain. I received there the completion of what was owed to me (!), except for a few actions that were to be given to me—his, and who have never been.

"I thought everything was over, when, regarding the trials that

we had, Mr. Giblain made me demand payment of the expenses they had incurred. I resisted; a new pro—He committed himself, I had promised, on my honor (!), to remain silent on what had happened, and I revealed nothing; he lost: what forced him to pay the costs of the lawsuits he had won, "However, it wasn't all over. Mr. Giblain believed and believes..." that I am his enemy; 4 is mistaken (!) He is the one who has everything woke up trying to harm me on the Stock Exchange. He knew that I I was doing business with one of his cousins, and he said to him, "Com—How do you conduct business with a man who wanted To blackmail me? It was with such remarks that he "I tried to ruin my credit,"

A long debate ensued between the accused and the witness regarding the price. to which the latter promised discretion: approximately 27,000 francs. "If I had asked for 200,000 francs," said Deviane, "I would have gotten it." "The next day, at the Stock Exchange, they were saying that I had received some" "300,000."

Deviane protested vigorously, and on several occasions, con—the accusation of having Giblain arrested; it is an out—Tragedy to his honor! He received the prize for his silence, he didn't Just a word!

To another witness, the president addressed this question: "What did you mean by core sampling?"

"A. Answer: Mr. Giblain had bought some pe—little things he didn't tell me about during the real course. I did the I complained, and Mr. Giblain responded by kicking me, at punches. I couldn't defend myself, being crippled.

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I appealed to the trade union chamber, and I said that if I did not obtain If I am not satisfied within twenty-four hours, I will file a complaint. complaint, I was referred to Mr. Dubois, and it was then that I received the letter you know, where Giblain pays homage to me honor.

One of the witnesses appeared escorted by two gendarmes, he
He himself is arrested and detained in Mazas, as is his boss.
11 was under liquidation at Gibrain, and 11 has, of complicity
with another employee, committed forced embezzlements at the pre-
the stockbroker's judgment. This story comes before the Court of Assizes.
located on the Seine, at the hearing of January 6, 1860. – Gibrain
he again lashes out during the debates against a National Movement...
his principal volcur, as he calls him, a man who
He subscribed to a certificate of 70,000 francs as a de-
damages.

Next came the deposition of Mr. Coin, the union representative of the agents.
of the Paris exchange. The newspaper only reports fragments of it.
inconsistent statements, and it is hardly possible to appreciate them
morality in ways other than through repartee.

First, it was Mr. Barbier, the general lawyer, who spoke out.
to the famous Poulmaun doctrine: to be judged by one's peers.

"According to the accused," he said, "he, Gibrain, would have, at most:"
violated the regulations of his profession; he would not have passed-
It is possible that the stockbrokers' union is censoring the rules. What is it?
What does that mean? Are there now two moralities, one vulgar-
simple and straightforward, like yours, like ours, and another
Morality for the use of merchants and industrialists?

Mr. Desmarets, the lawyer for the civil party, complains, on behalf of
public morality, for not having found, in the answers
provided by the Coin trustee, proof that the facts reproduced:
(sibrain) are isolated incidents. If it is true that these processes:
They are general, they will have to be used to record a misfortune
audience.

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The discussions take on a lively pace and expressiveness.
a union that is not ordinary.

"You remember the exaggerations of the civil party," he said.
Mr. Lachaud; yes, exaggerations. The form was beautiful.
no doubt; but the underlying issue has not become any more true for
That. Who will believe that the stockbrokers, that the
officers responsible for negotiating government securities, that is to say
Men without probity and without honor? Who are they trying to fool?
that the members of the trade union chamber be the guardians:
of what has been called a THIEVES' CAVE

Eight hundred and fifty questions were put to the jury, which responded with a verdict of acquittal on all charges. This decision should come as no surprise, given the presence of revelations like those that occurred during the trial. Indeed, while the criminal courts focus primarily on fact of violation of the law, simple observation during the proceedings, the jurors most commonly take the elements of their verse—dictated by one of the moral considerations: Before his conscience Is the accused, regardless of his actions, guilty? He re— It is clear from the incidents of the trial that the accused does not have the notion of justice and injustice; that the environment in which he saw could not that of atrophying his vague instincts of eccentricity, if indeed he he had ever had, that he did neither better nor worse than his colleagues. Is the fox that strangled an entire henhouse a criminal? before his conscience, in case he had one? Obviously. The fox, assuming he's thinking, would simply thank him Thank Providence for the good fortune that has befallen him. Humanity protects itself as best it can against depredations: The murder of the culprit will be a matter of prudence and precautions. tion, not a legitimate act of repression. This explains Some acquittals: the facts are blatant, indisputable, undeniable: but on his soul and his honor, the accused believes himself unassailable, and the jury, averting their gaze from this Spectre, replies with disgust: Let him hang himself!

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11 FINANCIAL TRIALS

Logically, with Giblain acquitted, his clerks, followed, twenty days later, for theft to the detriment of their pa— Were they also so? It seems that consciousness The public declared here, through the mouths of the jurors: This world, outside our moral framework is also outside our legal framework. diction.

AFFAIRS OF THE TURALS, COLOMYES AND OTHERS

However, provincial juries are, in such cases, more lenient than that of Paris. This is because in provinces, everyone knows each other: the disasters have repercussions on compatriots, neighbors, friends, relatives, notables, honorable, known to all, honest and good people whose life is up to date and whose downfall is becoming almost a public calamity. In Paris, on the contrary, who knows the Giblain's victims, assuming they are even of interest?

Henry des Tureaux (Loiret Assize Court, July 5, 1859) was appointed stockbroker and commodities agent at Orléans by decree of November 19, 1850. His plow was worth approximately 10,000 francs net per year. But the demise of fortune and The game got involved. He diverted a large number of titles to the port. author who had only been entrusted to him by his clients at the charged with receiving semi-annual interest; he employed even for his own benefit the sums that had been given to him for purchasing securities. In short, he left one night, iucuszuito; A few days later, he was arrested in Marseille and taken to Orléans. The Loiret Assize Court sentenced him to five years of prison.

And yet there was no shortage of mitigating circumstances, If we maintain this pace at the previous one: the accused a First, the audacity to confess to all the acts attributed to him; agrees to his disloyalty and only claims indulgence of his judges, he does not assume that his colleagues, constituted

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in court, be capable of acquitting him; in his flight, he took only 1000 francs, barely the cost of a trip to the foreign. The family reported bankruptcy, full initiation-of course, and to safeguard the honor of his lost child, 170,000 francs; so that the delict of the creditors-will only be 50 percent at most. Decidedly the provinces has some good points.

Colomves (Haute-Garonne Assize Court, 25, 26, 27 and (May 28, 1860) is one of the eight stockbrokers established near of the Toulouse Stock Exchange since 1852; this is the third of these ministerial officers against whom the justice system was compelled to crack down: 3 out of 8, that's the whole morality of privilege.

The story of this forger is similar to all the others: ostentatious extravagance, embezzlement to the detriment of clients, alt-accounting entries, stock market games to cover all these

years of imprisonment.

However, we will highlight one paragraph of the indictment.
sation, all to the further advantage of the morality of the people of
province :

"On January 45, 1858," the rapporteur said indignantly,
The defendant's gambling transactions amounted to 3,668,571 francs, and to
31 of the same month, to the enormous figure of 4,313,705 francs, »

What! Four and a quarter million, a huge number for a
A stockbroker in Toulouse, the capital of the South! Is it
that they would be unaware of this detail, among a thousand, of a trial there
famous man on trial in Paris:

"Guérin, an office boy at the Northern Railway,
1200 francs in salary, 280 francs in rent at La Chapelle, he made
under his real name and at his real address, for #3 million (no
let's say forty-three million transactions in ten months with its
stockbroker. (Carpentier Trial).

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May F1 province retain its naiveté until decentralization.
We are complete, with vices as well as virtues.

The criminal courts, we were saying, condemn the
as soon as its illegality is established, the perpetrator of the act
whether or not the accused was aware of their crime. We
we find in fact on the date of April 18, 1860, ur. judgment of the
The criminal court of Paris condemned the officer.
Change Sauvage was fined 3,000 francs and dismissed from his position.
as Atleint and convinced of having engaged in games of
Stock exchange. Yet another martyr of ordinary justice; without con-

Tried, judged by his peers, he was acquitted with all the honors

On August 1st of the following year, it was the stockbroker's case.
Féquant: scams, breach of trust, stock market gambling,
Infinite variations on the Giblain theme. The society for
the operation of his office had a capital of 2,500,000 francs.
divided into 25 parts. Féquant had 9, which multiplied
in his hands like the loaves of the Gospel, for he has

of the justice system of his country, Féquant not only dared to to present himself to demand natural judges, his equals; he is left for abroad without leaving his address: and it is from this era that the Stock Exchange's jokers say about a man who slowed down: "He took the road to Fécamp."

We will not dwell further on the shipwrecks that have occurred. in the honorable company of stockbrokers; the cause of this kind of monopoly is completely lost in public opinion. The disasters that accompanied and followed the Liqui- The donation of July 1866 dealt it the final blow. The days. Financial experts estimate the deficit at 20 or 25 million, which, this This soul-searching incident strikes the corporation of stockbrokers. Paris. How to reconcile this disaster with the ban imposed to the DC agents to play for their count or to lend their mini- To be involved in gambling operations? Yet another lawless world

THE BEHIND THE SCENES 11

We are looking for – and we will find – palliatives to the positive The lion accidentally became seriously injured during the July operations. Even if it's created, the inherent flaw of the monopoly won't change. I had the honor of being Minister of Finance, obliged by posi- tion to invest the charge buyers who present themselves in Succession of the ancients, I would frankly not dare, in front of Given similar precedents, assuming responsibility for such a serious matter resolution. The investiture decree favors, as an exception, technically honest, one candidate among a thousand. Who knows if the nine hundred and ninety-nine excluded were not the most Deserving? There's a lot of talk these days about moral responsibility: agents of power must eagerly seize all opportunities to free the State from interference in transportation actions between citizens.

THE BACKSTAGE STAFF

Against the claims and illegalities of the agents of change and from their trade union there was a counter- Weight: the backroom deals, the shady brokers. Back in the day, when the The pâté was plentiful, the whole pack lived in harmony; but Then came the famine, and the purebred greyhounds chased away from the food bowl. simple mastiffs,

The oldest demand of ministerial officers against free intermediaries, the date is no more than twelve years. We find an account of it in the Gazette des Tribunaux of July 11, 1855. Stock market practices are still so

to hand over the report of the following notice, today
as old as the history of the obvious:

"The Marseille court has just devoted several to-
contributions to the debates of a case that raised the most serious
interests: this involved the suppression of bets on the rise and
the decline in public effects, what we have agreed to call

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stock market games, and lawsuits against a company of agents
of change in arrons, operating, under Island title of backstage, at
from the official prosecutor's office.

"The laws governing these special matters are already quite good."
old; the judgment we are about to publish is however
one of the first legal precedents, the first possible-
to be, which is connected to this important matter. It is called,
"In more ways than one, it deserves attention."

This is followed by a conviction of the offenders and a fine.

In May 1859, another complaint from stockbrokers
Aix-en-Provence against the city's shady brokers, the defendants
are dismissed for lack of evidence.

Finally, on June 23, 1859, came the famous judgment of the cou-
Paris tapestry weavers. There are twenty-six defendants, not common criminals.
bohemians, as one might think at first glance, but
Bankers, financiers, neither worse nor less bad
than the others. They are simply accused of interfering in
the functions of stockbrokers, and condemned rather to
A fine of 10,500 francs is applicable to abandoned children:
question of legality regarding which the voters of the par-
ties engage in rather edifying recriminations and
theories were introduced regarding the advantages and disadvantages of the islands.
denials of monopoly or freedom.

From a crime perspective, we would find
backroom deals more or less similar to the cases
Giblain, Colombyes, des Tureaux and associates: in order not to
We will avoid falling into tedious repetitions.
and we will immediately address another category:

THE RAGGERS

This title, of course, is not official: it is a figure of our own making, suflisammeut explicit in its simple enunciation.

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Let's see if the functions correspond to the name. 1
This is a criminal trial, in Paris, dated the 7th and 10th.
In June 1856, there were eighteen defendants, divided into five categories.
all accused of interfering in the duties of agents
of currency exchange; some, in addition, of fraud and abuse
trustworthy. We take a few quotes from current sources
reading.

"WITNESS Husson: Mr. Vermond summoned me to the café of
the Stock Exchange; he boasted to me about his shares in the Small Business Bank
merce; he told me that the securities were only worth at the moment
53 to 60 francs per hundred, and that they would soon rise to 150 francs per
piece.

"MR. PRESIDENT: What! You were buying shares that
were only worth 60 cents each?

Husson: Yes, sir, and I believed I would benefit, because Mr. Ver-
mond, by selling them to me, made me a commitment which obligated him
to buy them back from me at a 50 cent profit; I bought some
5,000 from him, and 5,000 others from various brokers; I paid,
h,200 Fr. |

"MR. LR PRESIDENT: There has been a great deal of carelessness on your part."
to believe that people from Pourse who were selling you shares
60 cents you Islands would take back, fifteen days later, with a
a benefit to you of 50 cents, that is to say nearly 100
per 100,

"Husson: I was deceived by my own good faith," (The Honest
man!)

QM, THE PRESIDENT has another: For how much did you re-
Shares in Vermoud? – Réronxse: For 109,000 francs, at
100 francs per share.

hundred,

» M1. THE PRESENT: That is to say, he sold 3 sous what

You valued it at 100 francs, and, having done so, it disappeared.

© ASK the sly Parisian: Did you know that Vermond was

A crazy Hounine? – ANSWER: I was speculating; on the Stock Exchange, we do

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business dealings with a crowd of people whose backgrounds are unknown teeth.

"QUESTION: At what price did you sell the 3,000 shares?"

which were given to you? – ANSWER: At 90 francs per hundred.

"Mr. Le SueSident: That is to say, 50 centimes per share which re–"
presented 100 francs; the court will appreciate this extraordinary fact.

"Mr. President, to witness Hurel: What sum have we..."
achieved through the sale of shares in Lignéenne (a company for
(making paper from wood)? – Hunez: About 5 to
94,000 francs.

"REQUEST: How was this sum of money used? – RE–"
ANSWER: We bought furniture and assembled desks: the
The rest was dissipated on travel, advertising costs, who knows?

"Question: And we haven't made anything? – Answer: A capital letter"

"A sheet of cardboard, according to my information."

"Mr. President, to witness Paujol: How much did you
bought your shares? – ANSWER: at francs each; today
They are sold for 1 franc per hundred at the gate of the Stock Exchange, because it is
"It is forbidden to invoke them inside,"

"ASK the witness Bernard: What reasons did you have
committed to taking action in the Lignéenne. – ANSWER: All
The newspapers had reported on it; Defricourt had 10,000 shares.
The articles of association stipulated the eight largest shareholders
would be ex officio members of the council. Comine Defricourt had
a large number of shares, he lent them to his friends and had

we could have accounts,

"FIUCHRHETTE, retired, 55 years old: Like everyone else, I was..."
told me to go to the general assembly; I was put under surveillance-
launch; why or how? I don't know any more; ap-
Apparently, that suited them just fine.

Mr. Renaun, suspender manufacturer: I was led to...
seemed to be by a little blond boy, whom I don't know otherwise;
He told me to come; I went, from the moment I was

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appointed as a member of the supervisory board, I who have not been there

I wasn't expecting it, it took me by surprise, I couldn't hear what was being said anymore
My ears were ringing.

© AL THE PRESIDENT to the acclaimed Legendre: W a long time ago
That you frequent the Stock Exchange? – LeGenDre: Two years.

"QUESTION: And you fiddle with things there? – ANSWER:"
There are three thousand who do what I do; I have bonded with
ANI brokers make 300,000 to 600,000 euros in business per year: I have
I believed they had the right to operate, and I operated like them.

"MR. PRESIDENT: You practice a forbidden profession, – RE-"
ANSWER: Like everyone else.

"Presson, packer, witness: I bought on the spot of
Mr. Beaugrand for 180 francs worth of shares in the company La Comman-
said; 11 had agreed to buy back the Islands for 300 francs, at the end of the
months. He didn't keep his word, and I learned that Mr. Clerk-
The head of the Stock Exchange had argued that these shares should be listed.

"MONNIER, witness: I sold to Mr. Beaugrand for 900 francs."
of shares in the Chaudronnerie company, with a premium. At the liquidation, he gave me
paid in shares of his limited partnership, which I was unable to negotiate at
no price. Later, after my complaints, he gave me
other promises of shares that were confiscated between my
hands by the Commissioner of the Stock Exchange. Later, Beau-
"Big has lost my interest."

When the rates were 12 francs per cent, or 12 centimes per ac-
tion, can no longer even find takers, the role of the rag-
The loss of their former values and their defunct values is not over yet.

Have you ever wondered, said the Messenger of the Stock market, October 10, 6:57 PM: what happened to the stocks of so many discredited affairs, which, after having enjoyed, for a certain time, favors of speculation, are now the object of his disdain and have almost completely disappeared from the market?..

"You see nameless brokers asking for these securities" discredited, search for these titles on which your operation

to FINANCIAL PROCEEDINGS

seems impossible. They soon encounter, unearth The word would be better, some of these dead values; because The Stock Exchange contains a considerable number of these wrecks, and the Deep waters of speculation constantly carry them. T| a posthumous course is being given on these skeletal titles, but to what extent? rates! We quote 50 centimes, { fr., ? fr., values which have given, a few months or a few years earlier, 100 francs. 200 francs and more difference above their issue price. Those that have retained a spark of life can afford up to 5, 10, 20 and 50 francs...

"Where have these values, so carefully crocheted to the corner of the What milestone had Ja left them? What premium did he recognize? What did these brokers think about defunct securities, about shares with no market value?

"The pirates of trade and industry are preparing their bankruptcy by buying these stocks and securities at rock-bottom prices, of which they record in their books, backdating it, the acquisition at emission rates, and even at the highest rate that has been reached. They thus have a nominal capital that balances with advance- the deficit shown by the merchandise or operating account In terms of ratio, they can only be faulted for imprudence in the choice of investments where their capital is immobilized rates and their working capital. Fraud or im- primitive foresight that compromised the value of securities representing their assets shelters their bankruptcy against the charge of fraud. The trick is done, and the clever man, rehabilitated to The desire for justice and its victims is considered a a humble man whom the exertions of the day had driven to imprudently burdened with values that everyone would have excellent raw materials,

"Moreover, if the adventurer is truly strong, he deposits in the hands of the trustee a bundle of the same securities representing feeling an enormous sum, like the personal guarantee rt proof that his own fortune, that of his wife and of "es children were involved in the same operations, so much so that

After such evidence, how can one not be disarmed?

CHAPTER III

THE WRECK OF FRAUDULENT SPECULATION

In our previous chapter, we started with social luminaries, the stockbroker, to arrive, by a series of imperceptible degradations, down to the lowest foundations, to the ragpickers. Everything connects and fits together perfectly. This world of intermediaries. Only, having arrived at the last at this level, we find the most mixed functions various, the most heterogeneous attributions. The ragpicker is simultaneously: founder, administrator, broker, seller and buyer, architect of rise and fall, until a Final catastrophe radically resolves the matter, Between these speculators and the creators of companies that we trust among the wreckage of fraudulent speculation, the nuance is imperceptible. We will pause there for a few moments. And then, climbing back up the ladder, we will return to the large business, to the financial elite.

L'Ancre-Martin, criminal trial. – In chronological order
And as for initiation, we owe first place to adventure.
that we are going to read:

The Society for the Exploitation of the Pâucres-Martin site has come

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to report to the correctional police chamber
of Paris, hearing of December 26 and 27, 1855, and January 9
1850 – Three defendants: Durand, known as de la Bathières, con-
sentenced to one year in prison and a 50 franc fine, director of the
companies Ferdinand Martin, inventor of the anchor carrying
his name, comptroller general, three years in prison, reduced to
two on appeal, 50 francs fine; Rettig, deputy director, ac-
Left in the first instance, sentenced to one year on appeal: all the:
three people jointly and severally ordered to make restitution to the civil parties
00,000 francs, unduly deducted; five years of imprisonment by
The value of the invention, of course, is not in the body.
In this game, it's all about maneuvers.

The sponsorship, placed under the patronage of the Vicre
Mary, protector of sailors, was capitalized

French patent at the price of 1,000 paid-up shares, i.e. 50,000 fr. ; 11 received 12,000 fr. in apologies as an auditor, Durand 10,000, and Rettig 6,000.

The Company could only be formed after the sub-registration of 1,000 shares other than those allocated to the insider. On February 9, 1854, the managers declared the company in good standing, although it only wanted shares under the French government. by insolvent sympathizers. The leaflets advertised considerable economies, transfers: of patents to In The Stranger, Martin was said to have a personal fortune of one million and a half million. The factory of Goat, bought for 130,000 francs, and on which no payment had been made a penny.

Alin was removing the subscriptions; Martin was in Marseille. Durand in Paris. One day, the former dictated to his accomplice a telegraphic dispatch:

"Suspend all transmissions; send all your Subscriptions will be void; those not received by this mailing will be considered invalid.

Durand hastened to repeat from Paris to Marseille Ja for-premeditated mule, Martiu, had Ta communicating with the Pru-

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of Massaliote men, pressed them to backdate flower requests of actions, so that they would not be rendered obsolete by [a fatal dispatch. Durand was repeating the same maneuvers in Paris. The The misappropriations of "inst obtained" amount to approximately 150,000 francs.

The plaintiff, Mr. Honnorat, a former tanner in Marseille, Complete the information on this case.

"I only met Mr. Martin when I became shareholder. I had read the report on Îles journaux of The anchor, of which he was the inventor. MD., canon in Marseille, that I knew, Mrs. Parka, of this invention in a way very favorable and I commit to taking action, On his re-I agreed to take twenty of them, which he handed over to me. himself, after which I went to Mr. Martin's house to sign my engagement. This took place around January 10, 1854. On the same day, I subscribed to 30 other shares, of which I paid the fifth, or 3,000 francs. I had already given it to Mr. Canon D... 2,000 francs on the 20 shares that I held from his hands.

deciding to subscribe to considerable sums, all the resources of his imagination. He showed me a certificate of The Bishop of Marseille, attesting that he was of good moral character he was religious and professed religious principles; he told me that he He was decorated with several orders and was a Roman count. F m'otfrit, si I was taking 40 shares, a 27% discount, namely 12% in cash and 15 percent in stocks. He also told me about the minister. from the navy and from a conversation this dignitary had had with the emperor regarding his invention, "These last few days, "Mr. Martin told me, Mr. Ducos, the Minister of the Navy, was "in his study, admiring a small copper model of "My anchor, which I had sent to him. Suddenly the en- "The father enters unannounced and says to his minister: –" "What are you doing here, Ducos? Playing with a toy?" "Sire," replied the minister, "this toy is the Aucre Martin, who "will bring glory and happiness to your navy." – Summary I subscribed to 90 shares and paid 25,000 francs.

According to the certificates produced for the defense, the invention
D

FINANCIAL TRIALS

of Martin would have a heavenly value; niats as soon as Ics finan- Clerics seize control of a company; the fund matters little. To take care, it is to stipulate mutually, between di- unregulated and uncontrolled, leonine sales conditions, salary, representation expenses, then to get bogged down the public var recommendations from canons, from ecruit- bishops' cats, apocryphal sayings attributed to the emperor and to state dignitaries.

This affair, moreover, is child's play. This blessed The period 1856–1866 is marked by the seal of predestination. tion. Financial Moseses have sprung up from all sides; all the stock exchanges, large and small, surrounded, besieged, for- cedes. Below high finance, what one might call- peeling the Institute, scouring an anthill of lesser geniuses brilliant. Alongside companies with capital of 50 to 500 million lions, like vermin, hatch sponsorships to a few millions. Everywhere there are promises of profits of 25 and 50 0/0. We explained the mechanics in the introduction. nism of this kind of blackmail, of this theory of the strongest yield, from the largest net product, including journalism The political and financial elite en masse became its apostle. We have demonstrated that the success of such senseless designs does not could only succeed under one condition: that of putting on [a straw consumers and producers. The more expensive you will pay

speak the new crusaders. Examples:

The Livestock, – The share capital was 6 million; shares of 100 francs, 900 francs, and 1,000 francs. I'm about entrusting livestock to the farmers and to share the increase with them. The leaflet said:

“Society, by only revealing its existence, has degraded agriculture, in quantity and from all sides, the demands for livestock she felt that it wasn't for millions that she could to be called upon to supply it, but for 400 million, La morenue benefits by imploring her for all causes which

WRECK OF SPECULATION If

can weaken it, is 25 percent for the owner of the livestock, even when practicing livestock farming as it is done almost – that we leave, that is to say routinely; but the average rises well beyond that when livestock farming is practiced comine The company understands this, with knowledge and method, 100 million employees of the company would secure him more than 25 million of profits.

First, strangle the farmer who rents livestock, to the benefit of the sponsorship; secondly, to curb the con- exorbitant due to the high price of livestock and meat, all to enrich shareholders who could not to be taken that parini meat consumers and agri- Islands farmers: that is the depth and malice of the combination.

Fortunately for everyone, the founders of com- panies have other things to do than continue the re- setting up a business. The managers began by awarding themselves a salary of 6,000 francs, then 10,000; they established directors, deputy departmental directors, ins- general and particular inspectors; they made 227,203 francs. 50 francs of advertisements; they bought four buildings at the price of 181,386 francs 50 centimes, payable in shares; they sold, under pretext of surety bonds, inspector positions and directors in good provincial areas, moving subscriptions 30,000 to 40,000 francs worth of shares; finally, they bought for 179,267 francs worth of livestock, a purchase which, according to the report of Passernhiée of 1855, gave a profit of 57, 519 fr. 71 c., or 49 0/0.

to admit a deficit of 770,689 francs; but, with a view to reducing
The effect of this communication is that it announces the growth of
animals can be valued at 259,000 francs, which reduces the de-
It was set at 199,689 francs. 11 proposes to raise the capital to 30 million.
of door: the duration of the company at 50 years, to distribute over these
thirty years the overhead costs incurred up to that point, and of dishi-
buer, on the funds remaining available through this combination:.

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10 and 6/0 to the shares. The assembly votes enthusiastically
these various proposals, primarily out of consideration for the
last, and we finally arrive at the correction- police
nelle, (:e Chamber, hearings of July 7 and 9, 1858.)

May sensitive souls, upon hearing this account, pity the wretched...
rables, victims of their greed, who have swallowed up their eco-
nomies on a promise of 25% minimum profit.
We cannot, judging from the point of view of the collection-
activity, rather than applauding the downfall of companies which, have they
were not absurd from the point of view of law and practice
of the economy, would base their profits on horrors
of a famine pact.

The Mines of Aix-la-Chapelle – They produce
smells of copper, lead, zinc, iron ores, as well
than coal. They must provide an immediate profit.
diat of 25 to 0 of the cent. Provided that the trans-
ports also benefit from 15 to 20 percent, that the warehouses
wholesalers, retailers, and other businesses are demanding
Also, 25 to 30 percent, what industry will be able to afford that?
Metals and fuel? Fortunately, it's still
simply a matter of business, other people's money, as they say
the author of a contemporary comedy.

The founders announce that their mines are in full
activity, when iron alone has given results; they are distressed-
They established a supervisory board composed of metallurgists,
of capitalists, of scholars who have never even been
warned of this honor, and that they are kept there despite their re-
their clamor, their protests; they are even given titles
that they never had, in order to make them look better in the eyes of
onlookers; they simulate stock subscriptions. Finally, at
Instead of extracting ore from the ground, 1 million and more are removed
of metal, all worked and sold to poor wretches who
would have been happy to receive 23 to 50 percent of their ca-
pits. That is to say, to pave or to make everyone pay twice.
ble the price of fuel. .

– Conclusion: { one and 5 years in prison, fine and restitution

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on the civil parties. (Criminal Police Chamber)
From Paris, July 13th and 14th, 1858.

The French Gas and Glass Union

(Police Criminal Court and Assize Court.) – These
Two companies have raised a total of 15 million: they
present themselves with all the conditions for normal success,
In the hands of industry, it would be a good deal. But
the industry is struggling to give 60, and financiers are not pro-
They never put in less than 15; so long live the financiers!

Saimon, manager of the Gas Union, against his import s0-
elal, allocates himself: for 2,100,000 francs worth of shares, 20,000 francs worth of
treatment, 25% in profits, Valette is charged with e-
put the shares. He takes them all at par, sells them
As a bonus, he opens a current account with the company, and...
found, after some time, to be indebted for 1,223,211 francs.
for which he never paid a penny. In October 1856, Salmon
sells to the company, represented by him Salmon, 3,500 ac-
tions of his contribution, and is credited with 900,600 fr. Plug
Later, he bought back those same 3,500 shares from the company, which he
credits him with 773,230 francs, thus realizing a difference in his own profit.
a contribution of 126,000 francs. Baron and Rouillier invest in the company,
the first of which is the manager, a value of 14,000 francs in ac-
tions, distribute fictitious dividends and end up in the ban-
queroute. Before this conclusion, Baron was awarded
by a shareholders' meeting a gold medal worth 600 francs.
in recognition of his good and loyal service.

The Pront Case.– It is in this case that the lawyer
General Ducreux noted that more than 40 companies had
already had to answer to the justice system since 1857.
Prost's amount to 10 million in waste. (6th cham-
Paris correctional police court, hearing of September 1st
(December 1858.)

The Noctété, preserving from losses,
commercial. – Under this title, so honest, so enticing, the ac-
&.

accused Plomée, according to the correctional police court, October 21, 1858, traded in promissory notes session; he had created some worth 450,000 francs. Furthermore, he sold, under pretext of surety bonds, job losses for people who had a few thousand francs available, and who saw me more no trace, neither in the form of salary nor as restitution tipn.

The departmental railways. – It is not
It is not possible to equip each canton with a railway line.
served by whistling and fu– transport agents
According to the petition from the residents of Carpentras, this is a lie. Also, with a view to connecting the main arteries to all the centers of production, inseminators have the idea of establishing routes less expensive, horse-drawn, comprising ramps and curves incompatible with the locomotive.
Savings on transport costs by trolleys and dump trucks reaux, and benefited from celerné, that is to say no more pro–
It is clear that on roads and local paths, such is the economic idea; – 25 to 50 percent dividend, such is the financial design, and the dump trucks, carts and stagecoaches to prosper even more,

Two initiators of credit, as the Saint-*Si*– speak
Moulens, se som sionalés dans cette affaire, Mancel, dit de Valdouer, and Laurent, known as de Blois.

The latter was honored with an inaugural address, in fact advertisement, worthy of being reported in full; see:

Paris, April 23, 4857.

"Father,

"Our company is currently issuing shares"
the proceeds of which are intended to cover establishment expenses
new developments,

"To this day, the remuneration for care given to this type of person..."

this type of operation was exclusively reserved for bankers; but,
,

at a time when misery is in "great need of relief"
age, we have thought about doing – of the remuneration of which we
Let's talk about – an object: good works; we wanted in
This large company is doing its part for the poor, and nobody
Better than you, sir, can no one help us to put
this thought into action.

"Placed as you are in the midst of all the misery,
Your mission is naturally reserved for you.
charity, and we have no doubt that you will consecrate in
This circumstance should lend us, or even provide good assistance.

"Our shares are worth 500 francs, with only 125 francs payable."
cash, in accordance with the prospectus that we have
addressed, We encourage you to search for, to find sounds–
Cryptographers: it will also be a good job for them
from their funds, and for you, Father, a good
An opportunity to do good around you.

» We will allocate you 2 francs for each action
which you will obtain the subscription for. These 2 francs will be
paid in cash, and you will apply, at your choice, to the Islands
the needs of your church or the relief of the poor in your
parish. This allocation could offer you resources
quite considerable, since 20 subscribed shares would give
for you a product worth one hundred francs, and if you managed
to gather a subscription of one hundred shares, your right would be to
2,000 francs.

"You know, Mr. Priest, how useful the ches are."
mins of iron that we build; all the general advice
They approve of them because their establishment provides employment.
to the workers, and increases the prosperity of their department.

"We thank you in advance, Mr. Eure, for your
charitable competition, and we ask you to pass it on to us
the funds from the subscriptions you collect, from the ma-
nner indicated in our prospectus, less a deduction of 25 fr.
that you will remember from each action.

"Please accept our sincere regards."

"To: Laurent de Bois and Co."

sition to the indictment of Mr. Ducreux, the imperial lawyer; he re-sums up the morality of the matter too well for us to be—
Let's replace it with our analysis:

"Fraud, in whatever form, whatever

The skill of its authors always boils down to two points:
handing over of funds and maneuvers to appropriate them. But what have
What did the two accused do? They threw a chimera into the public's imagination.
the shadow of prey; the shadow has been the lot of shareholders; the
prey, that is to say, the money was theirs. In less than fifteen
During his month-long administration, Mancel caused the company harm.
dice of more than 400,000 fr. Up to Laurent, here is the result
of his administration, shorter than that of Mancel. 1] a
taken the departmental railway company for the founding
dre in his own, with a capital of 900,000 francs; after the fu-
sion, he burdened the company with 5 million, and this to procure—
to barely 80,000 francs, that is to say, — a monstrous thing to consider
later, — that he gave 50 fr. to receive |! fr. 63 centimes.

"These are the preliminary facts that led to the days—" legal proceedings against these two men. And now, dear-
chons to get to know them.

"Mancel was born to parents without fortune, in a village of the
Manche department; he was initially a bailiff's clerk;
Then, without any known transition, he became an industrialist, and, at that
title, his name appears in a multitude of cor- business cases
rectionnelles, That's how it came to be included in the Credit
Algerian and Commercial Security. Involved in many scams.
queries, he reappears again in the decorations affair, At a
At a certain time, he went to Rome and bought a patent for the spur.
d'Or and takes the title of Count, Returning to Paris, :the parant of
this title, at the simple invitation of the Prefect of Police, he
is dethroned; which did not hinder it, in the world
that he haunted, to reclaim the title of count and to display a splendor

insolent.

"There you have it, Douc, launched into industry, a condemned man

WRECKS OF G3 SPECULATION

Twice in default, convictions later overturned, he is
true: but condemned a third time, with conlir-
mation of the judgment, we find it again in the last-
the latest decorations case, where he was Viala's witness, Tel
is the man who, without capital, with a compromised past,
placed him at the head of a vast enterprise and called upon the public

to deceive him." (Paris Criminal Court, 6th Chamber)
bre, November (IN5R8);

French Steam Navigation Company,
of rolling and courier services (7 chambers of po
Live correctional court hearings of January 27, 3 and 10.
1859). – Guillier, known as Galland, manager of the Company, is alone
prosecuted. The members of the council of
surveillance, Viscount of Suleau, senator, of Saulcy, mem-
bre of the Institute, Belmontet, deputy, JL Bonjour and PA
Hello, they are appointed by the civil parties as responsible for
Edbles, The indictment states the following misdeeds:

Galland allocated himself 600,000 francs to be taken in 3,200 shares.
13,000 francs, treatment, 19% dar: the profits, Manrol
(de Valdouer), already mentioned, was in charge of launching the case
subject to: 1. a commission, 29,200 shares to be taken
on the manager's fund; Mancel delivered: 0 of these shares to
Mercier, an advertising broker, and Léo Lespès, a journalist;
Later, they asked to receive their partner ar-
rent (good precaution), and Galland resumed their Utres moven-
20,000 francs in cash. The prospectuses advertise from 52 to
16% profit, despite an acknowledged deficit of 130,090 francs.
and a real amount of 400,000, where a dividend is distributed in FS5s.
to facilitate the vote of the general assembly, Pineculpé avone
that he will stuff with false achhonpnatres, with &laçies ehapeurs,
but no more than five or six. – Total deficit, <'atflons el
\emi.

At the beginning of the debates, M, the Vicomte de Snlean,
Senator, based on the consistent findings of Mr. Rousset, lawyer
imperial, was thus out of the picture, except by virtue of the
senatus-consul of June 1158, the diguitarians of the empire

FINANCIAL TRIALS

are not subject to the jurisdiction of ordinary courts. This is not
And it's always an advantage to be protected by special laws.
them, and Viscount de Suleau has cause to complain, in this
on the occasion, of its "roundness which attached it to the shore." How much
1 would have preferred to come before the court to confirm, by a
a public and solemn declaration, the deposition of his
colleague in surveillance, Mr. de Sauley, to whom 1 did not
It was given to us to associate with each other only from the heart.

According to the statutes, each member of the council of
surveillance had to own at least 25 shares, of a price

Galland offered advice to the notables he was keen to befriend. to trade in released shares, taken from its share of the foundation teur, That's how the first consultation cost him 255,000 francs. ct the second 160,000. On the other hand, the supervisors did not re- They weren't keeping a close eye on them. Nothing could be more naive or more instructive. that Mr. de Saulicy's deposition on this subject:

"As a member of the supervisory board, I received 80 ac- tions that I did not keep. I was going to retire from the service. military vice when Mr. Cauvain, a lawyer, offered me a position in this matter. I told him that I could not provide cash; He replied: That's not necessary; you will be given some Shares released: if the case succeeds, your shares will be valid; If it fails, they will become cabbage leaves. That was In 1856, I subsequently traveled with Prince Napoleon; at my Upon my return, I knew that I had been understood in the supervisory board. launch and that I had been allocated 80 shares.

"Nevertheless, I refused to sit with Messrs. Michaut and Colas-" his; the council was renewed. I fell ill for a short time afterwards; when I saw the disorder of the writings, I postponed the I resigned and offered my resignation. In the end, I handed in the actions, and I didn't receive a penny, I gave 300 francs. my pocket, and yet here I am.

It is clear that the witness had been an unwitting observer. That was the court's opinion.

EOAVES OF SPECULATION 5

L'Enion foncière, socie pour lachalen cros des inr- menbles etieur revéite en détails comarandite de 699,000 [rs (Paris Criminal Court, 6th Chamber, hearings of February 8, 155!).) Those involved are: Mancel {of Valdoucr!, already mentioned, Gaspard Petit, bankrupt, Pierre Marle, convicted cou- traditionally, in 1851, to five years in prison for fraud querie, all three founders, directors or managers of the society. The business world doesn't look at it closely.

Benumont-Vassy case (0th police chamber) Correctional Court of Paris, hearing of April 13, 1859). – Here is a new kind of financial figure, the in- broker Fluency. Mr. Édouard de la Bonninière de Beaumont-Vassy he served as prefect and master of requests; is an officer of the Legion of Honour. A certain Monsieur de Sébille finds the owner of a patent for an invention to obtain Island

tageuse, economical; the patent was bought for 500,000 francs. would like to sell it to the Ministry of War for 3,500,000 francs. Mr. de Beaumont boasts, by virtue of his administrative connections, administrative, to scheme the affair. Prevention speaks of a recognition of 800,000 francs and a commission of 100,000 francs as the price for this intervention: but on Mr. de Beaumont will have to buy this sum at his own risk. and perils, the administrative consciences on which the operation depends The prosecution is discussing the charges, which are important to us. Little. The moral of the matter is found in a written letter from Laon to Sébille by M. de Reaumont-Vassy, on October 1st born in 1857, and of which the President makes the following summary:

"You say it is essential that Sébille write to you" a letter listing the requests to be made to the Ministry of war; that it will be useful to grease the palms of employees, su- Whether or not they are balanced, to achieve success; that one must go from The front; you set, for the moment, the amount to be sent to you The figure is between 3,000 and 4,000 francs. You add that it would be possible

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that we spent less: that perhaps it would be enough to give a few dinners with the bigwigs, »

Nothing is missing from the picture, not even style and color. local. M, from Beaumont-Vassy was sentenced to two years of prison, a fine of 3,000 francs and a ten-year ban on holding public office: mentioned in Article 4 of the Penal Code.

The story had a follow-up in the Assize Court shortly thereafter. Afterwards. While the former official was removing the large bonnets, Scbilie was taking shareholders away by producing forged letters from General Fleury and Marshal Vaillant: he one day he even went so far as to disguise himself as a general, the comc- Die ended, for him, with six years of imprisonment.

The Gralssac to Béziers Railway.

– It is a plea between co-litigants, before the tribunal- the Seine trade center, from which the first revelations about this scandal, (Le Droit, April 27, 1858.) Mr. Touruadre, an approved representative, presents the following facts:

"The Graissessac to Béziers line has been granted a concession on Island 27 March 1852. The dealers pretended to bring

that. Two of them, Messrs. Orsi and Delfosse, had a mar-
They were paid a fixed price to execute the line, for 16 million.
subcontracted with Messrs. Daviau, Brian and Labrousse, medium-
14 million, or 2 million profit. These at their
tour subcontracted with Mr. Gandell for 12 million: second be-

Profit of ? million: a total of 4 million taken from the poor
shareholders.

The approved party cites the figures in round numbers; the correct process-
tional (Gazette des tribunaux, 7th chamber, hearing of the
As of May 1859) special item 4,432,000 francs. In summary, the expenses,
initially valued at 11 million, later increased to 18 million,
amounted to 31,525,517 francs and 22 centimes.

The ruling, issued on May 48, 1859, sufficiently summarizes the case:

SPECULATION EXPENSES (9

... Expected, in fact, AUS Boucaruc to, without existence
no surety, he esvecler to Lusène PBouearuce, his
brother, under the name of Noer of Souubatstié, his friend, both simple
Roma in what we call the conmieree d'étots in Paris, before
absolutely no capacity and completely without fortune...

"That on these concessions, ?f to élé preleve, to the detriment of
the COUPAË mie, fraudulent licenses which amount to F0,
5, 20 and up to YUU percent; that crs somines, supposed
paid to Suubalwne, who was only acting as a front man, were
paid into the hands of Etigrne Boucarue, whose agent he was;
that it is evident that the concessions, made in appearance to
Soubaigue, were in reality Isidore Boucarue himself, who
brought together Alusi and his person, despite their antagonism, the
two qualities of a director and a general entrepreneur...

» Coudämune Isidore Boucarue to five years in prison and
3.00U fr, fine; Eugène Boucaruc to three years in prison and
where a fine of fr. was imposed, Soubaigué was sentenced to two years in prison and 50 fr.
a fine, »

The judgment was appealed, and the case returned to court.
perial on August 23, 25 and 26, 1859. On the plea of
Mr. Jules Favre, the defendants were acquitted, without the
facts established in the pleading of Mr. Tournadre before the
The commercial court's decisions would have been overturned.

declared the company bankrupt. The liabilities, according to the assessment—the trustee's contribution amounts to the sum of 414#,909,015 fr.

Since the ruling refers to functions and qualities, Inmcompa-
tibles, we will allow ourselves to open a parenthesis here to
the address of Mr. Jules Favre.

In 1859, the Legislative Body was presented with a bill which
completely overhauled the conditions imposed on the companies
of paths, DG Waitet, which we will appreciate one day
the economy, f Y but not without controversy. Three
des cing/ opfoséremt à et l'indignité des compagnies;

| leBg* 'opinion some of the scun-
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1)

Year: FINANCIAL TRIALS

dates that we note in this book, among others March 1st
Regarding the Graissossac, Mr. Baroche replied and said
substance: "It was we (the government) who defrauded
the case will go to court, and it will be defended there, by whom
against us? — with a word that is dear to you.

The kind words of Mr. Jules Favre indeed obtained the acquittal.
the defendants' behavior. But herein lies precisely the incompatibility:
justify in criminal court what one has fought against or
Left to fight by his friends in the Legislative Body, he is a
A combination that no financier could be scandalized by, but
that democracy condemns, Be an extreme advocate and re-
Declare yourself involved in politics, if that is in your interest; otherwise-
First and foremost, respect for the flag.

General Company of gn7 Meters. —

Why a company? The manufacturing of meters is
precision work, such as watchmaking, small mechanical engineering,
Optics, it is repugnant to manufacturing, to large
ag#lomérations and the infinitesimal division of labor.
From then on, a simple sponsorship of 50,000 to 100,000 francs, to a
A skilled worker in the field is sufficient to create a
model house. Messrs. Dumon, Delasalle and Beaugrand do not
do not share this opinion: they form a company with a capital of
& millions, Dumon, a patent owner, values his ap-
port at 650,000 francs, and the same Dumon, the manager, hastens to

per year, 20% in profits. He knows business: he has been sentenced on April 19, 1859, to four months in prison as Swindler. Beaugrand, a stock market bounty driver, employs the well-known maneuvers:

He spreads promises both in the public square and behind the scenes. of shares entrusted to him: he buys them back at a premium, puts them back on sale, buys them back at a higher premium, and eventually, they were permanently locked up with the flycatchers. with a profit of 15 or 20 francs. In the impossibility-ability to remove its place on the official ranking, it conquers amicably, its mention in the Press Stock Exchange bulletins

WRECKS OF SPECULATION JU

and of the Fatherland," (7th correctional police chamber of the Aris, July 4, 1859).

JA Vigilante, insurance and recovery company
Payment of debts. (Criminal Police Court, 6 and September 7, 1859). – This is how the accused Gauthier keeps watch:

"I lend money to struggling households whose credit is
It has fallen to the point where their signature is no longer valid. I give very little money on the securities I am given;
Then, when the due date arrives, I rigorously pursue my debtors; I forces them to give me reasonable advance payments; if bankruptcy occurs, I have advanced so little money that by producing the entire the values I hold, the dividends I receive
"They make me earn a good living,"

Sorbler-Beucelas Mines. – Here is a trial of pro-
Vince, this time, occupied the hearings of the cor- court
Lyon district, July 31, 1st, 7th, 8th and 21st August 1861.
Nothing original, as Mr. Royer-'s indictment notes.
Belliard, imperial lawyer.

"Can we believe in the honesty of people who, having bought the Sorbier-Beuclas mines, 460,000 francs, put them into action at a price of 900,000 francs? Were they honest when they put in shares at a price of ? million the Grand-Ronzvy and the -Barail-
The first one, which had cost them less than a million? And the mines de Moncel and Ricamarie? They're worthless; and they consider them
They lost 740,000 francs. They wreaked havoc in hundreds of families and small households.

a tribe: Charles, Augustus, Georges, etc. In May 18:7, Charles has one of those monumental bankruptcies that come from time to time, to terrify Parisian commerce.

"On May 19, 1857," said Mr. Tournadre before the tribunal of Seine commerce, hearing from August, on the advice of the minister-

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The public announcement of the passing of Mr. Charles Thurneys.
The court declared this banker bankrupt. Mr. Char.
The Thurneysens had skillfully planned their escape: I 1:
In May, he had asked Mr. de Rumpff, Minister of the Vil-
the Auséatiques, a passport which allowed him to conceal
to report his departure to the Police Prefecture; he had effect-
killed at the Bank, the payment of hillets that came to
deadline that day and appointments given to several clients.
you for the day after tomorrow, That same evening he left for Lon-
dres with two of his sons, without the knowledge of his wife and children
Plovés, from there he embarked for New York. And soon the
Newspapers in that city announced his "arrival in America.

"From the very first investigations, the disaster appeared im-
Mense, a dreadful disorder reigned in the writings, little by little
The tire at La Jumiére was made, and one could measure the depth of the
The known liabilities amount to 16 million; the assets, very-
problematic, barely reaching 14 or 1500 thousand francs, Since
For ten years, the most culpable fraudsters in the islands were employed to
concealing the situation; for ten years Mr. Thurnevyssen had been in
bankruptcy: deposit breaches dating back seven years and
amounting to several million, falsified accounting records
his: that's what appeared, it was then known that he had not been held
No diary or ledger for three years. The single book, the
fog, was covered with scrapes and over-scratches: ban-
some had been pasted over certain entries to subs-
to appoint others after the fact; for ten years, he had not been
made a simple inventory, Finally, the first examination provides the
evidence of substantial annual profit allocations to two
partners. Everything contributes to putting the trustee on the trail of
the association whose existence we hope to demonstrate at the sorting-
bunal. Public rumor, the unanimous cry of the creditors, the
Evidence from the scriptures names Mr. Charles as associates
Thurneyssen, M, Anguste Thurneyssen, his uncle, and Mr. Geor-
Ges Thurneyssen, his cousin. I have come today to support the
request made by the trustee for the bankruptcy of Charles

Thurneysseu is declared a commune in MAN, Anguste and Geor-

This is how the directors of large companies conduct their own business. As for the deranged of the syndicate, admitted before the commercial court, she was defined. The appeal was rejected. Mr. Auguste Taurnevssen was considered as a financial backer and Mr. Georges as a simple commis. ,

General Union Office, – In 1857, the day-political of the Union, following the example of financial newspapers, had the idea of founding a banking institution, a command-said to be a business fund, to which a common fund was attached of reports, Two editors, Spinelli, Fontaine, and the cashier Levinot were placed at the head of the company; the capital, originally set at 200,000 francs, was subsequently raised to 600,000, then to 1 million. The newspaper L'Union, perfectly positioned within the world of legitimists and ultramontanes, was not bothered by finding capital; he was more. It's difficult to take advantage of it.

And first, what business needed to be undertaken? Business in general: other people's money. 100,000 francs were loaned to a marble company; shortly after Spinelli, "acting more out of vanity than necessity, in the hope "To obtain a certain decoration, he lent 40,000 francs" "To Prince Godoi." The managers, playing the stock market, perished in a fortnightly liquidation of 183,000 francs; at On April 1, 1858, losses amounted to 565,000 francs. Accused Spinelli and Fontaine preempted, by a prudent escape tooth, the rendering of accounts, and the 6th chamber correctionnelle, hearings of December 1st and 8th, 1860, found only accomplices.

Serres case (7th correctional police chamber, hearings of May 28 and 30, 1862, bankruptcy of one million approximately). – This trial is especially interesting in that it... reveals the morality of contemporary journalism. All the "world, as the chroniclers say, – that is to say a a thousand people in France – everyone knows that the

ÿ,

Financial reports from newspapers are in the hands of certain businesspeople: we have just seen the Union establishing a speculative fund on his own account, but not everyone has no way to settle down; so we will find others processes of this kind,

But first, what is N. Serres?

"The information shows that, from 1840 onwards, one after the other man of letters, provincial merchant, advertising agent, advertising contractor, meat wholesaler, representative foreign mining companies, seeking to establish so-companies for the exploitation of certain patents; in 1554, coulis-to be listed on the Paris Stock Exchange. In 1858, he was affected by the measure general rule prohibiting backstage access.

"Without resources at that time, pursued until the seizure" sie, for the payment of debts as small as 140 francs, price For a piece of wine, he rents a space at 3 Amsterdam Street 3,009 fr, where he installs offices and furniture of a certain... luxury; he rents an apartment for his residence 4,600 francs, assumes the title of banker and engages in an enormous advertising (300,000 francs over three years and nine months), to attract "Money and securities investments."

Mr. Serres was aiming for legitimist and Catholic scholarships; he also had as a signatory of his correspondence ui Mr. de Mesnard had attempted to obtain a loan for the Pope, one for the (deposed) King of Naples; and finally, he had bought by François II, ex-king, for 400,000 francs, two frigates later claimed by Victor Emmanuel. The trial, held in Marseille, caused quite a stir at the time.

The most powerful lever for forcing the strong-willed of Cagots, it's a trusted newspaper, the Gazette de France. The Journal of Towns and Countryside, the Friend of Religion, The Union, if it hadn't already had its Fontaine-Spinelli fund. The Readers of these newspapers still believe in the priesthood of the press, even the announcements, seem to them to be a matter of party politics. and in principle. It was Mr. Serres' genius to sniff out this en-

of the first three of these newspapers. He promoted his business there. at will, without dispute or control, and the money moved to its cash register, as if by the grace of God.

The Gazette de France newsletter was praised for
Thirteen years, at a minimum price of 21,000 francs per year. The
The document, signed Lourdoueix, is part of the trial.

"As a result of what was verbally agreed between us,
I agree to the position presented to you in the Gazette,
by our treaty of... may it serve you to found a house of pla-
capital and banking services, and I further agree to re-
order this house directly and personally, which
You will be the manager, to my subscribers and my friends.

"It remains understood that the financial conditions guarantee-
The following are attached to the Gazette by you and by this house:

» 40 25.0/0 in the company's profits;

"20 The annual sum of 24,000 francs that you owe him"
paying in twelve installments will be included in this share of the profit
and will form the minimum. Whatever the state of affairs of
to this company, the sum of 24,000 francs will still be due.
"Yralement every year, paid in twelve installments and in advance, etc."

» Signed: H, DE LOURDOUEIX.

» Paris, January 8, 1858. >

The treaty with the Friend of Religion is also cited in
part :

"Abbot Sisson entrusts to Mr. Serres, who accepts, the
writing the daily financial column and a
Weekly stock market review. Mr. Serres will also have
the ability to publish various articles in the newspaper on
financial matters and other subjects of public interest to the point
from the point of view of the general interest.

"In exchange for the moral benefit (good Tartulus!) and the public-

On top of that, Mr. Serres pledges to contribute to the newspaper's fund, every month and in advance, the sum of 2000 francs, i.e. 24,009 francs. per year.

"The duration of this treaty is set at five years from the date of..."
March 1st! SG0, »

The Journal des Villes et des Campagnes had dealt with ten years, at 10,000 francs per year.

Watched from behind the Union's stock market bulletin by the Spinelli-Fontaine bank, behind the financial reviews of the Gazette de France, de l'Ami de la Religion, du Journal des Valleys and the countryside by the Serres bank, obsessed with the lusciously Christian advertisements from the Jew Mirès in favor of the Roman railways, the Catholic-Legitimist world, who, it is said, was averse to stock market manipulations, had to undergo also its proportional bleeding,

We confess, for our part, that it would have seemed regrettable to us—table that a political party, powerful by fortune, had escaped to the raid; he would have rejected the depredations of the Jewish community on Voltaire, Rousseau and the Revolution, and the Prud'hommes the—would have listened.

Who knows? This common ground, the dream of politicians of all kinds. The nuance, perhaps, will be precisely the one we are proposing: Honesty above all, even in large companies and islands in newspaper advertising.

Mass trading. — Since we're on the subject Regarding the Catholic and Legitimist world, let us mention, as an episode, a little-known yet instructive aspect of customs. He a—the git of a forbidden priest, making a haqueroute to the souls of the purgatory of approximately 24,000 masses. Who would ever have thought... that the cult of the dead, the belief in an afterlife, the redemption sins, the deliverance of souls, could become matter to speculation? Here, in all its naivety, is the exposition of the trafic, according to the defender:

SPECULATION PAWNS 105

"There are several bookshops in Paris, including the heads out joined to their book trade an industry that comes in aid in the sale of these books; this industry consists, for The booksellers in question, acting as intermediaries for the priests

anticipated masses to be said.

"A person, for example, leaves to the priest upon dying..."

his parish 100, 200, 500 masses, more or less, than the ecclesias-

The word will have to be spoken for the repose of the soul of the deceased; or else it is

"A pious relative who deposits the sum; no matter the price

The donation for each mass is 1 franc, or 100, 200, or 500 francs, deposited.

in advance in the hands of the priest,

"At a pinch, a priest could, within a fairly short time,

to say 500 masses; but first there are people who

ask for up to 4,000 and beyond; then it happens that the same

The priest receives a similar mission of 40, 50, or 100 people. He ar-

thus to contract the obligation to say masses in such

number that his life would not suffice; hence the obligation to share-

to ger with other priests.

"It is the difficulty of this sharing that gave rise to the industrial-sorting we are talking about. A bookseller knows, for example, that such clergyman is responsible for a considerable number of masses;

He goes to find him and Jui says: It is impossible for you to say these

masses; you received 1,000, 2,000, 5,000 francs, more or less;

Give me this sum; I will see to it that these

Mass intentions by priests without work, and I...

I will grant a bonus of 50, 100, 300 francs, depending on the importance of the market, in bookstore articles,

"The treaty concluded, the bookseller delivers the agreed premium." Then

He wrote to all the priests in the towns and countryside; he...

offer to say a number of masses for the repose of

the soul of such and such deceased, masses payable according to the price

current of { fr. moon, but in bookstore articles.

"One can immediately see the bookseller's Jucrative combination,"

who, instead of money, gives books on which he earns 40,

00 and 75 percent. As for the priest, he sees this as an opportunity to

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"Set up your library without spending a penny." (Correctional Court)

(Paris court, hearing of August 24, 1861.)

We only want to draw one moral lesson from these recent events:

The fact is that the law of social solidarity is inevitable; it is im-

inevitably poses a problem to all classes, whether they have them or not.

All parties are the prerogative of elite souls. It would have sufficed perhaps—to belong to a community that believes in something more than to immediate material interests, to stop, by the exen—whether through protest, or simply through abstention, this rampant speculation and fraud. But the company, while—The whole world has been steeped in iniquity: atheists and believers, the impious and devout, idealists and positivists, absolutists and liberals, reactionaries and progressives, some hypocritically, the others with cynicism. May our confidence be followed by Contrition and repentance!

CHAPTER IV

BIG BUSINESS. THE FOUNDERS; THE COACHES.

In light of the events that will unfold in this chapter, those

The points from the previous chapter are mere trifles, and have no importance. significance as much by their multiplicity. This anthill of pe—small-time sponsorships, which are then settled in the Assize Court or in correctional police, does not yet reach the major domestic industrial machinery. Private wealth is the only diminished; public wealth, the essential conditions of The French economic society is only touched upon. 'The review of major cases will give us results' far more sinister in their scope. Therefore, it would be It is superfluous to look here for the degree of criminality of individuals. swimming. No matter, in the face of the immensity of the disasters, Criminal prosecution? The laws of economics violated, the The consequences were marked, fatal, inevitable. The no—financial institutions, the largest in Europe, had—They possessed all civil and civic virtues, public and private individuals could not escape the decree of fate.

Also, the most interesting judicial information
Are not the elements of this chapter borrowed from criminal justice?

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nelle. The debates of the commercial courts and the courts civil matters, even when there has been prosecution by the prosecutor imperial, are of a much higher slavity than the required islands—the prosecutor's office, which is often embarrassed by to conclude in the face of the enormity of the respective claims of parts.

perhaps the authors imagine that your words of industrial lordship-trieller are a figure of rhetoric, a hyperbole more or less less bombastic. Let them read these simple stories, and they will--will point to the evidence that the beneficiaries of the regime contemporary feudal entities are by no means ontolusithat, beings of reason. That the shareholders especially do not open--do not address our starting point, namely that, in the organization current capitalist uism, they are, not the participants, mitis the cash cows of the General Staff. The evidence, moreover, is... abundant will.

D'AUBIN

THE MINES

(Civil proceedings.)

This story, more instructive than a criminal trial, has held before the Imperial Court of Paris, hearings of the 3rd, January 10, 17 and 19, 1866.

The Aubin mines, whose apparent acquisition had been made by a Mr. Dubochet, actually belonged to Messrs. de Pourtalès and de Séraincovrt, affirms Me Berryer. Expenses considerable work had been done there without improving them well--suddenly, and especially without opening up easier exploitation for them. and more fruitful. That is why, in 1852, Messrs. Peters and Barrande, engineers, were commissioned by Messrs. de Pourtalès and from Séraincourt to study a railway project from Clermont-Ferrand to Moutauban, passing through the Aubin mines. The authors of the project, in high regard, further affirm Mr. Berryer, cuicnt that of making available to their: engineering-

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deniers the maps of the general staff and those of the bridges and roads department sees, or even the draftsmen of the general staff.

Based on the draft proposal, Mr. de Pourtalûs formed a company in order to obtain the Concession for this railway of Clermont in Montauban, which provided an outlet for its mines; but he wanted the state to provide him with subsidies and interest guarantees. The government refused, and the project there was no follow-up.

to Count de Morny a completely new plan, which consisted of boldly traveling 300 kilometers, without any guarantee of interest or subsidy, centering any possible promise by the government to grant another 600 kilometers over five years under the conditions of the 1842 law, that is to say the land, Earthworks and engineering works are to be covered by the budget. After a first unsuccessful attempt, Messrs. de Morny and de St-Raincourt succeeded in forming an Anglo-French company for the concession and operation of the network called the Grand-Central. The first had reserved for himself the appointment of the administrators ministers: at the request of Mr. de Séraïncourt, he consented-tit to designate M. de Pourtalès, who thus reappeared in the new combination.

Mr. de Pourtalès, who joined the Grand-Central council with Mr. de Séraïncourt hastened to sell his studies and preliminary works. jettisoning of the Clermont to Montauban line to the new company, – simple studies, let's be clear, a job for the- which he offers to his engineers, Peters and Barrande, 12,000 francs. not a hint of a concession, a taking of possession or a semblance of ownership; simple graphic outlines, according to the defender's expression; however, Article 2 of the treaty, cited at the trial, door:

"The new company, taking the place of Ia the Pourtalés company, and finding itself substituted for all its rights, (what rights?) will pay him, as reimbursement, for expenses: various and detailed reports made to date. an independence in Fos – made of 150,000 francs. – Furthermore, Messrs. Pourtales and Co. will have the

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the ability to subscribe at par to a quantity of 6,000 shares of Grand-Central, which will be reserved for them and taken by moile in both parties, English and French, »

The shares of Grand-Central, as soon as they were issued, before anyone had set a milestone, primerent from 0 to 80 fr,, by the simple authority of the founders; which allowed Messrs. Pourtales and to realize, on the 6,000 shares at par in their treaty, an immediate benefit of 420 to 480,000 fr.

MA. Peters and barrunde, which they wanted to keep at the port-tion cougrue of 12,000 fr., réclamer cut tuoilié du bétetice of the production of Pourtalées, that is to say the sharing in the

Uous, the price of the merger. From the trial and the revelations that
We can offer this to our readers.

What was happening to the Aubin mines during this time?
Atoure, the starting point of such great movements?

"In November," Mr. Berryer added, "the mines and
inbin factories were publicly auctioned moving the
sum of AL 000 fr, A few months later, MW of Séraincourt
and other secretly entered into joint ownership with the adju-
eataire, July 7th IR, when the path of
iron from Aulban to Montauban, these same factories were, by deed
Hotarie, denied under the name of M, of Pourtalès at the price of
4,200,000 francs. On the 10th of the same month, they were presented.
for een tEuer ne socié.é ationvme, on nue evaluation de
3,200,000 francs. Since then, the Graud-Central concession has been made
and the company definitively constituted, 1 has been stipulated in favor
Aubin's establishments-riots, an advance of millions, Finally:
these same factories are on the verge of being acquired by the ac-
Grand-Central tions for an enormous price
"SUpPriEUR to all successive evaluations,"

This significantly higher price is listed at length in the ie
rasert to the news of the Brud-Central of May 3, F856:
44,200 vbliguliuts, repayable over 99 years at 0UU fr, and pru-

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paying 3% or 15 francs of annual interest, that is to say: for the
Acquiring company 22,100,000 Fr, of capital to be reimbursed,
plus the interest at 30/0: and for the Vendée company, in
taking into account the price of the 30/0 bonds that are quoted
between 285 and 305 francs of capital, a capacity to realize 17 to
13 million immediately, during the Pourse.

When these facts were revealed in the Chamber of Deputies,
At 18:59, Mr. Calvet-Rogniat, who was also an administrator of the
Grard-Central demonstrated that no more favorable treaty had ever been found
no agreement had been concluded between companies, Depnis, it is re-
less favorable documents about this transaction have emerged.
Following a series of similar cases, the Grand-Central
was dismembered and divided between the companies of Lvon and
of Orléans. The latter received the Aubin mines, and here is
Assessments of the latest reports:

1861. "The annual charges that the Aubin administration imposes-

than they seemed to be.

1862. "The capitalization of interest, maintenance, supply sionnement, Pamélioration have increased by nearly 8 million Aubin's capital. The infirmity to be filled on the products of the year is 455,389 fr.

1863. "Concessions were detached from the Auhin group for a sum of 567,263 francs 67 re. The surplus of the receipts for the The capital account is 1,733,000 francs, 79 c. The operation in 1862 leaves a shortfall of 487,299 francs, 55 euros to be filled.

1864. "The capital whose interest we have to serve is today, 18 million, a round number, after deduction buildings sold. In this figure, the fixed-income interests ses during the first years of our management include for another 1,318,000 francs, we said we had nearly raised from the proceeds of the financial year, a sum of 578,000 francs, intended for the partial amortization of this eharsr, 1 remains In addition, there are two factories and buildings for sale. If the rest of the

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interest payments were amortized later

Once the wheat was sold, the capital would be reduced below {6 millions, and the charges, in this case, would not exceed 560,000 fr, Under these conditions, the inadequacy of the products, compared to the charges, could decrease and perhaps disappear in future exercises due to the development of sales coals.

1865. "The inadequacy of net income actually amounted to 202,667 francs. GG centimes... The capital now stands at 17,633,794 francs. 22nd, including 440,000 francs from immobilized interest during the factory construction period. We will pro- Let us assume that this last sum is amortized by means of a deduction. equal amount on the products of the exercise.

1866, "Sale of the Bruniquel factory; leasing of the works" Fumel settlements, A decree of August 6, 1865 authorized the extension within the perimeter of the metal concessions. The account The capital is reduced to 16,862,974 francs and 47 cents.

Pourtalès and de Scraincourt are of little importance to our subject: this
What we wanted to point out is not inequality of re-
partition between the contracting parties, but rather the enormity of dis-
proportion of the figures, for sale and purchase. Mr. Lawyer
Imperial Metzinger himself did not consider the matter any other way-
He seized the opportunity to utter kind words,
and we are happy to reproduce them:

"To appreciate this part of the case, one must go down
In this world of speculators, to be animated by the thought of the steps*
The sions that stir there, the passions that devour there. They ask
The sharing of a sum of 600,000 to 800,000 francs! What a figure!
Terrifying! But what exactly did these engineers do to deserve this?

These heaps of gold? That, gentlemen, is the objection, the object-
unique tion; but it disappears before the collected legend of the
Because, certainly, for men like you, indifferent
to the favors of fortune, which place happiness and honor

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of life in moderation, in the fulfillment of religion
the duties and the consideration attached to them, the
The facts of the case present a strange spectacle. In the middle
of a society dedicated to work, courageously seeking and
not always finding sufficient satisfaction of needs
of life, two men, whose only merit was their audacity
happy players, achieve with a stroke of the pen or a stroke
of winnings capable of enriching twenty families. What a dice-
Moralization is possible in such a contrast, and what discouragement-
things to fear if the spectacle of certain trials were not made
to stifle all temptation and to strengthen courage!
This, gentlemen, is the moral lesson that emerges from the
Canse, but may the movements stir in your hearts in
The presence of such debates should not go so far as to mislead your con-
science. The figures here are enormous; but you have to judge.
men living in the midst of a world where everything is changing
or; and if the profit demanded by the engineers is excessive, that
You might say millions were taken away in a few months by Messrs.
Pourtalès and Séraincourt.

On such a dignified peroration, all that remains for us is to re-
summer the affair.

Two mine owners need to create at their
establishments an outlet. Instead of an in- railway
industrial, a few kilometers long, leading to a canal, a
navigable river or major railway, they imagine...

presented under the guise of the public good, will hopefully earn them
They rent, subsidies and state guarantees: Disappointed in their
designs, they combine a gigantic project, a con-
transfers of 1,000 to 1,500 kilometers, involve the municipal councils
municipal and general councils are besieging the antechambers
ministerial, they abduct political figures, carry-
They try to establish their concession, botch a company, and get themselves numbered.
administrators. Barely installed, they hasten to finish-
to themselves aborted studies, worthless projects:
They're still buying their mines, 13 million, the men who,

10.

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five years earlier, at the public auction, had been
estimated at 500,000 francs. And after that, whatever will be, will be. Under the
Grand-Central Company's Market Deals: A Deal of Sixty Things
is forced to dismember itself, to place under the protection of the
of two wealthy companies the interests of its shareholders
and bondholders. What do the swindlers care? At
cux, all legal concepts are turned upside down: the hair
The responsibility will cover ten or fifteen thousand actions.
naires, of which ninety-nine hundredths will not have
I was simply never aware of the incident.

Today (1806), nothing has changed yet in the
awareness of the administrators regarding responsibilities
sability. On September 25th, the Assize Court of the department-
The Seine River Authority sentenced Berthomé to five years of
prison, and Dupray de la Mahérie to seven years of hard labor
forc's, for embezzlement of 3,293,167 francs to the detriment of the
Railway Sub-Counter. We collect, at the neck-
During the debates, the following details:

"At the opening of the hearing, one of the gentlemen, the jurors ask
to ask a number of factual questions, he said, and very-
short. Mr. President, Iv, authorizes.

"The juror asks this question: Did Berthomé have a bail?"
nement, and what was the importance of this guarantee, "it
Did it exist?

"Mr. EnNoux: Berthomé did not have a guarantee."

"Second question, - The Sub-Counter Manager"
Is he financially and personally responsible for the damages?

Mr. Ennoux: No, Mr. President; the director is not in no way responsible for these misappropriations.

"Third question, – On whom should the loss suffered be borne?"

"Mr. EnNoux: It is the shareholders who must support it" to carry, "

The Sub-Counter does not, strictly speaking, have any shares

AERTHOMÉ CASE 119

naires: the guarantee fund, 6 million, was created by large railway companies. Since it is understood that the directors and administrators are not responsible for nothing, the Berthomé deficit, 3 million, will be distributed, in the latest analysis, focusing on the railway shareholders themselves, That's how the financial world works.

However, in the bankruptcy of the Decazeville forges, the Tribunal declared the administrators responsible and the sentenced to 850,000 francs in restitution. If the question of Responsibility regarding the Sou-Comptoir was raised in court. Perhaps Mr. Ernoux's doctrine will be refuted. This is a completely new legal precedent.

In any case, here are some elements that will help in judging the morality of major affairs in general and of this one in particular individual:

The Sub-Company was governed by twenty-eight administrators traders and by five delegates from the Discount Bank. Among These administrators and delegates, 6th, found the job-accumulators which we mentioned in the introduction, people who gou- They govern ten to twenty companies. The Viboux, the Berthomé, the Lamirande family, and the Carpentier legion have a good game with... similar overseers, and yet here is a circumstance even more serious.

During the revelation of the disaster at the Sub-Committee, a The financial daily, Le Messenger de Paris, gave of this case The following is an explanation of the following:

The Sub-Counter was managed by Mr. Lanyer, whom his health had forced him for several years to abandon his functions, but which had not been replaced by a feeling of

of the crime; but, for two months, Mr. Irnoux had been appointed director, and Mr. Berthomé found himself unable to continue the maneuvers by which he could di-si-to prolong his situation, »

What do you think of delirium? – 11 n'inorte, le nous

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The new director stated: the shareholders will be the sole responsible shareholders, that is to say the shareholders of the railways, nine-tenths of whom were still unaware of its existence of the Sub-Counter.

Let us cite a worthy counterpart to Aubin's story:

In 1857, the Cerneck estate in Slavonia was sold by Mr. Muller to MM. Silberschmitz and Grutschreiber, at the price of one million. The buyers brought this building to the Pinot de Moira company for the sum of 6 million. Proceedings of August 31, November 24 and 28, 1857. The court of con:- The Seine trade cancelled the agreement as tainted by fraud." {Law of March 8, 1858.}

We will encounter this accumulation almost everywhere, monst-tricks in the eyes of morality and regular business, of the qualities of buyer and seller combined in the menr no one. But let no one be scandalized: we are under the system of granted credit, and the sovereign did not no explanations to provide. What does it matter anyway? The actions The Grand-Central prizes were 70 francs each for the issue. The funds The daters had thoroughly fulfilled their mandate. Too bad for the last bearers,

THE NAPOLEON DOCKS

(Criminal trial, February 1857; civil trials.)

11 years ago, travelers departing from Paris by Saint-Lazare station could be seen on the right, before to enter under the tunnel of Place d'Europe, a deep a notch of a few ares, dug at the level of the road. I was a witness, to use an expression from public works, The madness of the Dorks. We were saying about this one day:

It would be good if people of common sense, amateurs
of historical pieces, they launched a subscription, in order to buy

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this cleared plot of land, 10 to 10 meters deep, that they place this inscription there: "[and, financiers had the idea of establishing docks, 1852-1855. When our little-nephews will know how to count and count, they will not really be able to believe, if we do not deny them material evidence of of the kind we're talking about, with so much audacity on the part financiers, who have so much imbecility among the plebeian action-naire.

England had model docks in all its ports
maritime: therefore, we needed similar docks in
France, and, as a consequence of the idea of centralization,
instead of digging ponds and building sheds
in the ports of Marseille, Gette, Bayonne, Bordeaux, the Rochelles, Nantes and Saint-Nazaire, Le Havre, Dunkirk, it's at Paris, where it was important to establish the first masterpiece.
Due to navigational errors, wasn't Paris the starting point of the line
all French railways, connected by a railway
belt.

Patriarchism, chauvinism, a shadow of reason...
dant, commanded such an experiment. France was
rich enough to bear the cost of the attempt. In vain
Timid people objected:

– The capital already has, for its 3 bulky goods of provisions, the Wine Hall, the Granary of Abundance, the Corn Exchange, the Customs House on the Saint-Martin Canal, the cellars from Bercy, the construction sites of Ivry, La Râpée, the warehouses of [at Villette. What will more and better docks do, when they will have removed from the national capital about one hundred thousand lions at least? With the railways, parcels will be delivered to its destination without needing to be stored. Remains so the shopping for Parisian items, on which we will create warrants, The Paris article! Can you imagine flowers artificial decorations, fashions, ribbons, chandeliers, bronzes, furniture, children's toys, jewelry, Foreign-Logerie stored and warranted by a general store?

– To hell with reasons and reasoners! We want
Docks in Paris. And we, the auros, come what may.

– Fine! Since he wants it, we'll choose a field <nr
a point that is not already congested, nn sol à vivean du
Beltway, here or there, little moorle, provided it had
The location is inexpensive, and the costs are quickly covered.
mvellemert,

– Well, no, it's in the Saint-Lazire train station itself.
that we will settle in.

Suburban trains depart from Saint-Lazare station.
Knowledge: about Versailles, hour by hour, there and back,
two trains per hour; on Saint-Germain, same conditions
tions; on Argenteuil, the same thing again; on Auteuil,
three convoys going, three returning, or six convoys: jar
hour, or, for the suburban service, a movement of
Twelve trains per hour, one every five minutes. After that,
long-distance services: Le Havre line, line to
Cherbourg, direct trains, semi-direct, express, omnibur,
freight convoys, passenger convoys: yet another
movement of about forty convoys, going and returning,
per twenty-four hours. It is precisely in the middle of this
tohu-hohu qu'on installa lea docks, – Why? – It's
that financiers have to. No, elsewhere, land for sale,
neglected for more than a generation, and an investment
difficult.

The advantage of these sites? – They overlook the railway tracks.
thirteen to fourteen meters, [IF they will have to be leveled with the
iron sights. By settling for ten hectares of land,
But a suitable location for such a grand undertaking, this
will be, for land dealers, one hundred thousand meters of
invested, and for the shareholders one and a half million meters
cubes to be removed before even thinking about digging foundations.
Then, when the leveling with the rails is carried out, it rs-
tera to create ramps, in order to connect the stores aver
the surrounding streets, in order to open access for trucks this
fouruous when we have cleared the way for the locomotives.

An engineer is said to have proposed such a crazy idea, on let
conduit net à Charenton, unless, however, he had been in

THE NAPOLEON DOCKS 119

at the same time an influential financier, landowner,
tormented by the need to sell them.

corporations don't have land to invest, and, as
Everyone needs to live; we are going to witness extrava-
The ranges couldn't be more varied.

Those implicated are: Gusin, Legendre, Duchesne de Vère, Orsi,
founders or administrators of the Docks; Berryer, clerk-
suire oommeé par le gouvernement près de la compagnie.

On September 17, 1857, a decree authorized Cusin, Legendre
and Duchesne de Vère to establish docks in Paris. The capital
social was set at 50 million; shares of 250 fr., first
Payment, 125 francs. The company could only be formed
through the full subscription of 200,000 shares. From the
On October 31, the founders accused the company of making demands for
216,915 shares. The prince is appointed to the supervisory board
Murat, General Morin, Mr. Doifus; in January 1853, Mr. Émile
Péreire, at the invitation of M, the Minister of the Interior, between
in the matter as an advisor, without in any way committing his res-
Responsibility. Some time later, these characters detached themselves.
The case involves the revelation of a prior criminal record.
unpleasant, arrived in Belgium at Duchesne de Vère (twenty
(sentenced to forced labor in absentia for forgery), appears to be
the main reason for this trout.

Land dispute. – To Councillor Perrot of
Chuzellus, in his report to the Imperial Court, to-
The report of April 23, 1857, summarizes this incident as follows:

"Mr. Riant, former notary, who has long rendered services
vices in the Seine General Council, was the owner of
large and valuable plots of land
Europe Square, he had, for several years, conceived the
thought that these lands could be useful for Jui and for
the public good, to be dedicated to the formation of docks com-
merctaux, and in 1818, petitions had been presented to the As-
national assembly, designating for this use the grounds of

READ FINANCIAL TRIALS

Mr. Riant. Mr. Horeau, the architect, had drawn up plans
for the construction of vast docks on these lands.

"Horeau, a student at Loudres, the English docks, had met there-
against Duchesne de Veère, taking care of their organization and
Dock construction projects in France. Horeau met Duchesne
In connection with Riant, a bonus of 60,000 to 80,000 francs was awarded.
promised to Duchesne de Vère in case the Riant lands were to-
would, through his intervention, Ulisés, a bonus which has since acted on him
sulté.

"Duchesne de Vère's projects having been approved by Laughing, he put Duchesne de Vère in touch with Messrs. Cusin and Legendre, from whom, by reason of the municipal loan of 184%, I had retained an honorable memory, and of which he judged that intervention as capitalists would be useful for the formation of the docks.

"As early as June 1852, Duchesne de Vère, Cusin and Le-son-in-law conditionally purchased Riant's land.

11,467 meters, at a price of 118 francs 75 centimes per meter, subject to 9,199,220 francs, 50 euros. Thus, the fortuitous meeting of Messrs. Riant, Duchesne de Vère, Cusin and Legendre determined the demand and the acquisition of the docks by the last three, and the company of dealers. From the outset, they suffered from a lack of A freedom perhaps regrettable: brought closer together, aided by Mr. Riant, They were trained to take his lands, which, far from the waterways, landlocked, very extensive and likely to give rise to "tr considerable losses, were perhaps not among the best conditions for the establishment of docks.

"The acquisition of the Riant land, with deadlines for the payment, from the outset, was to be borne by the company

"From the docks, a hefty sum of 1,300 francs per day."

That's where the revelations from the criminal trial about the epi-land sale; but a public auction between civil parties will to complete the story.

Mr. Pércire said, during his deposition:

"I hadn't considered that by buying Mr. Riaut's land.

THE NAPOLEON DOCKS 121

Later, it was necessary to acquire those of Mr. Ilagermann, of a worth over 4 million.

So, during his brief involvement in this case, Mr. Péreire "had reduced by half, by a particular termination, Pac-an excessive requisition made at Riant; then he himself sold even at the docks of land belonging to the railway Saint-Germain, which should provide access to landlocked areas of Mr. Riant; finally, he conditionally negotiated an acquisition of land in Clichy, allowing direct arrival, by ba-goods brought to Paris by water and via waterways by the Oise and the Seine. Finally, he retired on July 14, 1853. (Report by Mr. Perrot de Chezelles.)

N. Riant apparently had difficulty accepting the retrocession imagined by Mr. Péreire, and here is the revenge he took from it. There was one day an auction on a whole series of transactions. between Mr. Péreire, the Saint-Germain company, then the Western Company, on the one hand, and Messrs. Riant and Hagermann and the Mignon heirs, on the other hand. The claims furent brought before the prefectural council in 1856, et plus Late at the Council of State. We were throwing brochures around. The one we have is titled: Response from the Heirs Mignon, thanks to ME Péreire's publications. (Why Publishing such things: among great lords, better (Would it be worth compromising?) It is dated October 1858; signed Riant, A., Tu. and Ep. M. NON, PIET, former lawyer at the Council

of the State and the Court of Cassation, printed in Paris by A. Guyot, 18 rue Neuve-des-Mathurins. We extract the Chapter titled: EPISODE The Docks.

"We wouldn't have said a word about it, because he doesn't have the slightest detail regarding claims submitted to the reference council 1st and to the Council of State, says the Memorandum, if Mr. Péreire does not We were told; but we are not upset that we were The opportunity to explain it has been provided, at the expense of whoever is responsible.

"As sad debates have all too clearly taught us, the may-mn: Legeudre and Cusin, very honorable until then, had de-

+

2 FINANCIAL PROCESSES

manidated the authorization to operate the docks in the district of Europe, near the railway cutting, between the Place d'Europe and the rampart walk, she had to, for ob- to secure the land she was requesting, to ensure it was available in advance suitable for this establishment,

"The heirs HMagermam and Mignon, who owned some of them, They sold them to him, at a negotiated price and without any possible pressure, from Lis fr. 59 €. per metre, The Heirs' Contract I:cermann, like that of the Miss ion heirs. was subordinate to the authority- the development of the Docks and the constitution of the company, Furthermore, Islands The Hagermann heirs stated that the authorization was not not obtained and the company was formed before October 20, 1852, their sale would be null and void by operation of law, And that was what ar-Riva.

but 1 remained in the state of a simple project, as Mr. Cusin said, Until the company was formed, H was not effectively realizes that after this constitution, on November 21, 1852.

"The Docks' shares had initially benefited from the enthusiasm-

the thing that every new enterprise produced at that time; but well- They quickly discredited themselves through circumstances that resonated before the correctional police, the minister, seeing the situation deteriorate an establishment to which a genuine public interest was attached, He was moved by this and wished that Mr. Pereire would come to his aid. The great The financier agreed to it.

"The presenter, welcomed as a savior, had immediate- He was a de facto omnipotence, but did not immediately assume a title. official, who would have been bothered by certain actions he foresaw. He first protested about the amount of land purchased. of the Hagermann and Mignon heirs. He is now becoming a merit of having rescinded the treaty of the Hagermann heirs, merit certainly very slight, because the lapse of this treaty, for inac- The combination of conditions made the task very easy.

"The will of the Mignon heirs, freely consented, loyal" legally implemented, this presented more difficulties; It was absolutely necessary, in order to reduce it, to construct the express provisions of sellers. Or had to negotiate to get it, and that's very true.

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that the operation was horrible, as Mr. Péreires says but in What does it mean?

Mr. Riant immediately agreed to the transfer, but he She wanted it for everything, through a kind of intuition that the future has Too much justification was needed. That didn't fit with Mr. Pereire's views.

"The Docks were becoming impossible, to the God where the decree fik uit Their establishment, without a portion of the heirs' land Mignon, whose decree imposed the applicants as owners: Mr. Pereire needed the Docks to survive, at least for some time. [consequently insisted that the The retrocession was only partial: that was only what made the operation laborious, due to the resistance of Mr. Riant.

Finally, Mr. Rereire triumphed over this resistance through... words that cost him little, it seems: 4 promised to remain "at the head of the Docks. Under the faith of this promise, which, with Mr. Poreire's financial capacity, seemed to guarantee the Europe district, a prosperous future, Mr. Riant and the hertes Thirdly Mignon agreed to take back only part of their

"They did more: besides the return of M, Poreire, they granted—
derent a three-year term for half the price, with
remission of interest during this period, because it was necessary, it was said,
three years to build the Docks, so the price does not stand out
moreover, in fact, for this half, than at 103 francs per meter, and in
movenne, for all the land at the Docks, than at 111 francs.
But as a pledge of her word, Sister Ja formally requests
Mr. Riant, W. Peresre had to sign the deed of retrocession, and there is a
he posed his signature, which can be explained otherwise, »

Here we open a parenthesis: what was the value in this
affaire the signature of Mr. Péreire, mere advisor, protector,
savior of society, but without a way to buy and sell?
In finance, one doesn't stop at questions of legality.
apparently.

"Mr. Riant had the simplicity to believe that X, Péreire did not
asked for the concessions we just discussed that in

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the interest of the Docks, in whose prosperity he was interested vi.
venment himself, But he did not turn to acknowledge that Mr. P:-
reire ne lend, through retropression, only to the substitution of the lands
from his company in Saint-Germain to the heart of the Mignon heirs,
el, by the term, that to retain in the Docks' cash register, for the
operations he had in mind, the money that was still there.

"The price of 111 or even 118 francs was not at all exaggerated,"
As we will soon see on the Island. At the time, Mr. Riant bought, little
Some time later, in the same neighborhood, land at a rate
inferior; but this was through forced expropriation; and who does not con-
The difference arises between a price delivered necessarily to chance
auctions and the actual value,

"Moreover, Mr. Péreire was careful not to speak then of expro-
Prayer: we'll see why. Before the police court
correctional court, 11 said:

"Before opening stores to create warehouses:"

and to hope for a success similar to that of the London docks

"The first priority should have been to eliminate the en—"

» obstacles to the ability to store; — that legislation was needed—
tion and commercial means similar to those of

Dock affairs until the conditions in the-
which he believed the matter to be good were granted by the
government. "

"Nothing could be wiser, surely; thus, M. Péreire provoked-"
he reports to the minister, the council of state, and the legislative body,
The changes that were to be expected. The logical consequence
was that we had to postpone all spending in order to save on
less Islands shareholder funds, until these modifications
tions, without which there was nothing useful for the Docks,
would have been obtained.

"But Mr. Péreire had land that was a problem for the
Saint-Germain railway company, and he had be-
care of a large quantity of land for the backfilling of its
stations, from Batignolles to the Asnières bridge. The position of pro-
The Docks district offered a very attractive opportunity to place

F + 4

NAPOLÉON BEERS 125

cer les terrains et se procurer les terres de remai, M. Emile
Péreire did not hesitate to sacrifice logic to his own interests.

"He, who had found that the Docks had too much land,"

hastened to substitute his company's land for those
which he had taken over by the Mignon heirs.

+ He, who today speaks of the exaggeration of the price of 111
or 118 francs, demanded from the Docks the price of 160 francs per meter,
as evidenced by the deed of sale executed before Me Dufour, no-
silence of the company, February 10, 1853.

"And yet, he, who opposes Mr. Riant with the rate at which he
purchased through expropriation, and also acquired, as he states,
on the same expropriation, land at 31 francs per meter, in
I'm in the same neighborhood, |

"The sale made at the Docks did, admittedly, include some ter-
rains at a lower price of 160 francs. But these were the embankments of the
railway, BELONGING TO THE STATE, not to the company, and
that the State was one day to take over.

"This first operation cost the Docks' shareholders..."
1,169,425 francs, paid half in cash, half on February 26, 1854.

"[This presents a rather embarrassing dilemma, even for
a financier of the strength of Mr. Péreire: - or the price of 11 francs.

Mr. Péreire would have singularly abused the protection he deigned to grant to the Docks, by imposing on them the price of 160 francs. – How monstrous the abuse would have been if the lands sold at that price would only have been worth 25 or 30 francs, like Île pré. Mr. Péreire is holding it today!

"We have just seen how advantageous it was, taking advantage of the press—the control that his protectorate allowed him to exercise over the Docks, Mr. Péreire had placed his company's land. Here is maiu—holding what was done for the land he needed for its Batignolles train stations.

"As early as January 31, 1853, a contract had been signed between the Docks company and Saint-Germain company for the excavation the Docks grounds. The price quoted was for the work public, but without the discount, often considerable, that comes with it always the competition.

11.

[|
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"Since he didn't have a moment to lose to take advantage" of the short time the Docks might have to live, and of the fools who were still in their crates, we immediately began the work, which was pursued with the greatest activity and the greater development.

We remember that indeed Pepo's newspapers which made a great noise with very powerful electric headlights which allowed work to be carried out both day and night, f:hà—measures were applied, given the urgency, to clearing the docks; this scientific novelty seemed to us to merit a journey, of a From one end of Paris to the other, we lived indeed in the construction sites. an anthill of earthmovers working with the activity of residents along the Loire or the Rhône, when it comes to consumption To defend the river levees against flooding. Squad of Day, night squad, nothing cost anything. Under the whip from this advertisement, the shares were awarded at an Insensate rate; It is indeed true that a ruinous or fraudulent extravasation puts the shareholder masses in heat far more surely than administrative procedures stamped with the vulgar mark of meaning common. Let's continue:

"Thus, Péreire managed to obtain, not only without

blai de ses gares, qu'autrement il aurait achetées assez cher.

"This second operation, even more premature than the
The first one cost the dock shareholders 1,211,000 francs, a lot
Paid exactly as the work progressed.

"According to information we have every reason to
If these figures are correct, the cost of the excavation would be 95 cents per meter.
to the Saint-Germain company, including transport to
Balagnolles stations and the purchase of the wagons used for this purpose
port, wWagons resold afterward to La Compagnie du Midi, that
Mr. Pereire also supported it, a little more than they cost,
due to an increase in the price of iron.
Mr. Pereire never neglects anything. – The price, according to the tariff

ES DOCKS NWOLÉON 197

published works, rabbits, being of ? fr. 70 6.. the profit
ne se fait pas élevé à moins de 153 pour 100.

"To this enormous profit, you will want to grant other advantages,"

"Through their excavation, the lands were handed over to the discretion"
tion of railway lines, to which only they can convert
Now, the Docks islands are not recovering: ear with a cren-
in many places, they could not
These 'errains,'
brought up to railway standards, are prepared at the expense of
Docks, to receive the rails or stations, as appropriate, such as
This is proven by the use already made of it by the Western Company, thus
that one can be convinced of this at Les Heux. In the middle
from the Europe district, pits, ponds, a kind of
desert which, with the ignominious elotures which had to be buried,
are increasingly depreciating the land in this neighborhood, confor-
Pereire, in light of the views he has always had!

"Eufin, while doing much good for him, Mr. Péreire has
does harm to others, an advantage that some do not attain
people; it has considerably harmed the Mivnon heirs and
to Mr. Riant, by degrading their neighborhood, and by putting them in
the impossibility of reclaiming the land, which has become unsellable,

"Until he had completed the two operations of which
As we have just spoken, Mr. Pereire was unable to take qua-
landed in the Docks company; for it was difficult that
Mr. Péreire, the permanent director of the Docks, dealt with Mr. Pé-
reire, director of the Saint-Germain company. This would have
seemed too strong and, moreover, would not have been any more legal than loyal.

This last paragraph should be seen as nothing more than a biting remark. Ironie: the authors of the report are too aware of the affairs so as not to know that the cumulative Y signal forms the very basis of what is so pompously called the financial science, cumulative doubt, we have just seen the application in the Aubin case and that we will find again par- All.

"When nothing bothered him*, Mr. Péreire thought about converting

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its de facto omnipotence into a de jure omnipotence which can. would become very profitable for him, if, through the modifications of. mandated by commercial legislation, the Docks were regaining public favor. With this in mind, the treaty was signed which bears the date of March 18, 1853, but that Mr. Cusin said, before the tribunal, having been post-dated, By this treaty:

» 10 Mr. Péreire was appointed supreme director;

"20 He reserved 83,000 syudi- shares for himself and his clientele" held at Crédit Mobilier, in whose coffers were to be also paid the funds from the Docks company, and in the- which it is claimed that Mr. Péreire has a rather great interest.

"If the forecast came true, the stocks, which had obtained a bonus of 55 francs simply for the announcement of Mr. Pee's arrival reire, in January 1853, were expected to rise to a much higher rate- rieur by the official accession of the powerful financier to the directorship tion, But supposing, against all evidence, that the bonus does not of 55 francs, 83,000 shares were still to be issued 4,565,000 francs, which Mr. Péreire allegedly benefited from at the expense of the company he sponsored, if the forecast did not come true, The shares remained at the Docks. Thus, the profit was expected to be For Mr. Péreire, it's a loss for the Docks.

On this matter of shares, the Memoir is not complete- I agree with Mr. Pércire, whose deposition is as follows: justice :

"I have unionized the 141,000 unsubscribed sections, We He reproached me for this act, and I applaud myself for it; the Docks affair was embarrassed, and I predicted she wouldn't walk. However, at that time, stocks still made a a bonus of 50 francs. Or he reproached me for not having sold; but

would not maintain, and I did not want to benefit from having done so.
"To lose everyone."

Nothing could be more moral or more generous; what remains is a
a very small stock business.

THE NAPOLEON DOCKS 129

"Mr. Henri Ccluiez, lawyer for the civil parties: I would like
that Mr. Péreire explain his purchase of 3,000 shares, made
of third-party account between him, Mr. Rougemont and Messrs. Cusin e*
Legendre, C

"Mr. KE. Péreine: Yes, I remember; it was about ra-"
I bought 3,000 shares on the Stock Exchange. Mr. Rougemont told me about it.
spoke and asked me if I wanted to do the fundraising. I agreed-
tis; the shares were bought on the Stock Exchange, then resold
later. I was unaware that Messrs. Cusin and Legendre were in
this little affair; I thought there was only Mr. Rougemont
and n)01, »

The Riant-Mignon memoir continues:

"This combination, however Leo-like, did not have Île suc-
that which Mr. Péreire expected: with his usual confidence,
He had convinced himself that ministers, the Council of State, the Legislative Body-
tif would hasten to comply with his wishes. But the modifications-
The grants were not immediately awarded; the mistake was made of
to want to reflect on them and submit them to thorough examination.
We also made the mistake of not accommodating the other requests.
Mr. Péreire's, in particular that of the Docks' monopoly in
France.

"Mr. Péreire, believing then that he had extracted everything from the Docks they
could render, abruptly resigned (July-
let 1853), in defiance of the promise by which he had obtained
the Mignon heirs the concessions we have been talking about.
This is the story of the Docks episode, »

Another fifty pages follow, quite interesting without
contradicted, but unrelated to our topic.

The markets to be built – After the manipulations
land, construction and supply markets: that's

and 1^o December 1856, that the following facts, reproduced in
Later in the criminal trial, the first
times,

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On February 14, 1853, Messrs. Cusin, Legendre and Duchesne of
Vere and Messrs. Fox, Tonderson and Company made a treaty
a fixed price for the complete construction of the Docks, at the price of
4 million. The successful bidders undertook to receive in pavement-
They are investing a sum of 2 million in shares, and, to that end, they are
sub- registered as subscribers of 37,000 shares, which de-
were to be given back, freed from 195 francs. But as one
feared that the Council of State would refuse to admit this sub-
Description and this payment in shares, Messrs. Cusin and Legendre have
made a secret treaty with Messrs. Fox and Henderson by which these
the latter committed to becoming pure subscribers
simple of the 32,000 shares, while MM, Cusin and Legendre,
For their part, they made the incredible commitment to arrange
their accounting in such a way that Messrs. Fox and Tonderson
would not be obliged to make the payment for these shares.
This culpable collusion was not without reason: Messrs. Cusin and
Legendre did not hesitate to offer a discount of {1,800,000 fr.
of the 4 million they were giving up to M. Fox and
Henderson,

"We would not presume to put forward such claims."
if the proof was not provided by the secret treaty seized by Mr.
investigating judge, and we don't know what the most important thing is for us
astonished by the wrongdoing committed by the managers of the Docks,
or the naivety with which they recorded it in a treaty;
because it is rare to find written proof of such frauds,"

Various incidents. – The two stories, of the ruin
and treaty, which we have just reported, do not appear in
the proceedings were only for general information purposes. However
the alleged facts are, by and large, less interesting-
sants. Here is a summary, based on the report by M. Perrot de
Chezelles.

After three years, the Docks concession, from September 17th-
The decree of 1852 had to be revoked by a decree of December 19th.
1855, without the concessionaires, who received more than
15,500,000 francs, have not built anything and returned
no service to commerce, the result of their tasting being

having dug for this action: very no loss that Gnsin res knows that it cannot be less than 4 million, that PFexpert brings the figure to over 6 million, and that the Inspector of Finances estimates the amount to be much higher, a loss of which the island The figure can only be definitively fixed by the events-
tualities of the Hiaquidation.

Gusin and Legendre are directors of a banking house that; they have interests in the factories of Pont-Remv and bleach. But the Docks area becomes common to all these companies whose founders are still being issued nearly a million advances. In order to push for an increase, they accuse a number of subscriptions exceeding the number of subscriptions themselves shares; we re-examine requests for securities even though we have some Two-thirds still to be written. The writings are being conducted. like business. As for Berryer, nominated by the government-commissioner appointed to the Docks Company for to monitor operations, to suppress deviations, 1l has They couldn't find anything better than to join forces with those they were monitoring.

During the debates, we find some features of customs that deserve to be highlighted:

"The commission of 78,000 francs, which I received from Mr. Riant, for the sale of his land, it was not intended for me alone: It has been attributed to many intermediaries, and for days nalists in large numbers. » (furtherrogatory of Duchesne of Yours).

"All world business would come to a standstill," said Gusin, If it were necessary to respond to the complaints and demands of the actiounaires, »

17,500 shares were traded; no one can say when. Comnieut and by whom they were taken.

"Mr. Ducnos DEPOSIT: I have become involved in the Docks case" At the time of creation, at that moment the Stock Exchange was concerned with the issuance of shares, which, although freshly detached from the

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The stumps were crumpled, as if they had already passé dans un grand noibre de imiius, – Et que s'est-il

– After separating the shares from the stump, we threw them away on the ground, miters, pushed with a broom, »

"If in matters that pass for Îles plus legal, said Mr. Nogent de Saint-Laurent, it was necessary to search for all those

who received bonuses, bribes, or commissions, "We would never finish."

These, in short, are the most interesting revelations. Your case is being brought to justice regarding the history of the Docks. Were we wrong to say that the criminality of individuals mattered little in the face of The magnitude of the disasters? Is it possible to give satisfaction? tion to public vindictiveness through correct convictions ional? Is it true that in this world of traders, it Is there no element of moral sense? What! Here are some mar- land sales, owners who come to wash their Dirty laundry in public, launching into demands, without suspecting that beneath their revelations, there is something To have the plaintiffs and their defenders sentenced to hard labor!...

And are the shareholders now informed about the interest- What do the general staffs take from their capital?

The saddest thing about this whole story is that the founders never believed in the creation of Docks under these location conditions. They knew, as the said Mr. Perrot de Chezelles, that the Place d'Europe was not in relation to any railway or waterway, and that, for !'ap- As the owner, nothing less than cutting through the mound of Batignolles, near Saint-Ouen. What was it about? So, in reality? – To stir up trouble, to provoke the rise, the fall, to absorb differences, of to make millions; then to abandon the business to the God's urn. This time, the founders were wrong: ilé have fallen under the custody of the justice system. The example has not discouraged imitators.

THE PORTS OF RREST 133

Six years later, in October 1863, a Mr. Hougron... dait the Société des Ports de Brest, limited partnership with the capital of 12 million. Hougron began by adding a banker Iuterlope, Dautrevaux. Where a first study of 16,000 shares of 500 fraucs, or 8 million, out of 4,500,000 francs reserved for the founders, and 3,500,000 francs for the sub-

newspaper articles.

"The souiété is proud of the municipality's support of Brest, wrote Hougron; the sympathies of the population are acquired as well as municipal sympathies, that is to this double support that she owes to the favor that a subsidy given to companies of this nature, »

The local authorities sent compli-
The following communiqué was issued regarding accomplices:

"The higher administration is completely uninvolved" to the Brest Ports Company; it had no kind of she had no contact, neither verbal nor written, with the manager; she did not "gave neither his support nor his assistance."

Hougron nevertheless continued to insert into his prospectus: -

"The Company's land constitutes the most advantageous of the territory recently annexed to the city of Brest. They are bordered both by the commercial port and by the railway. This explains why the Company, by committing itself to give the city the land for roads and public squares, obtain in exchange the development of these roads and these places and the construction of the buildings necessary for a city new. "

What were these plots of land? - Like those of the Docks (the Paris, wrecks. The land brought by Lougron, they say
| !

1.3 FINANCIAL PROCESSES

Those who are considering do not reach the port; those who touch a diner fa overlooked by a vineyard of meters: It fau- would create immense fries to bring them level with the harbor, they are also burdened with military obligations, and de- defense is made by the genius of doing any work of kindness. Hatvment or appropriation.

What was this all about now? - A matter. As soon as Honuron had made 165,000 francs; he resigned from

The stop was halfway there.

COMPAGNIE IMPERIAL: SMALL CARS OF PARIS

(Correctional trial).

Up to this point in our study, the financial conceptions these ideas, however foolish they may have been, were based on real- These decisions, some more serious than others, could be justified. – setting aside the malfeasance, – by considerations economic tious. This time it's the debauchery, the brazen- Laughter and pillage on the one hand; imbecility and idiocy on the other, without ritual or reason. It's from March to August. 185, the year of the Universal Exhibition in Paris, while The drunkards of progress were shattering our eardrums with their With their dithyrambs and hosannas, it is in the capital of arts, enlightenment, civilization, which was conceived, in- fantasized and developed the monstrosity that we are about to discover to write.

Everyone, even in the provinces, knows what a Rental car: an inelegant, inconvenient vehicle, burdened with a host of contemptuous and overly- rituals, – healthy, cuckoo, wheelbarrow, – pulled by horses who are making their final stop here before arriving at the bark- Dear, ask any individual: Comphien don- Would you perish from the crew? If it goes to two thousand francs, this will be a lot. Well, in 1855, the year of the Universal Exhibition-

SMALL CARS 13

Versailles, the pinnacle of modern progress, in Paris, the metropolis of Intelligence, 31, found some rather shameless financiers to put these vehicles up for sale at the starting price of 20,000 francs per car, and Athenians from Lutetia, inqua- litigable in truth, to push the bid above 40,000 francs. – Let's repeat in words, because the reader will be confused. It didn't matter what typographical error there was: twenty thousand francs starting price per sail, forty thousand francs and above at auction.

How so? Who has ever heard of such a thing? follies? Are the newspapers, Le Siècle, La Presse, the Opi- Union, the Debates, the Constitutional, the Monitor would have let such a chaotic story pass without warning their readers, either to warn them beforehand, or to

know arithmetic, up to and including division, at check for themselves,

The capital consisted of 400,000 shares of 100 francs each, total 40 million. – And the equipment? According to the report of April 23, 1856, the exploitation had focused in 1855 on 818 cars, but Gompagnie had some, at the time of the general assembly, 1816. It had gathered all the members, with the exception of 79. At the end of 18:36, the Im- Company Périale therefore only had 1896 cars; let's say 2,040 in a round number, and repetition: two mules spelled out in full. Now, dividing 40 million per 2,000, the quotient amounts to 20,000 francs. This is confirmed by the Latino Delamarre:

“Each car driver,” he said, “was loaded with more 20,000 francs. How can one expect any benefits with such a... capital to be amortized.

20,000 francs, let's note this clearly, is when the shares are at par, at 100 francs. But now, on the Stock Exchange, they jumped to 215 and 220 francs, more than double, while the number of cars was still only 848, with the prospect of reaching 2,000, we didn't know

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When: 100,000 shares at 220 francs make 88 million: – knows, for 2,000 cars expected, 11,000 francs per harness, – and for the 818 which alone have function born in this blessed year of bonus, 103,773 francs 58 centimes per cab.

This is not here, as in a multitude of stories, a banker's manipulation, buying up shares on the stock market with one hand, in three hours and three minutes, at a 20 francs premium, Islands titles that he delivered them with the other hand, in the morning, at his desk, at even, and simulating a capital gain in order to entice onlookers, This time, the shares, released before the issue, were selling Firm, cash. All the people's beloved newspapers. they cried out in wonder: the figure of 100 francs at par was a philanthropic, democratic design. The bonus was going fall into the smallest pockets and fertilize the most petty savings. We would increase the percentage by 30 to 35 prizes from car races, in order to generate income for those who use it.

As for newspapers, indeed, vigilant sentinels of public safety and honesty, here is part of

NT, THE IMPERIAL LAWYER: What do you know about a discount on actions to Mr. Ber? – Mr. Pucoux: We had thought that it was necessary to encourage journalists, in order to prevent the discrediting of the company. A value of 25,000 francs was allocated for this purpose. of shares, which should have been distributed among various newspapers, »

Here are the procedures in such cases: Journalists are told: We are giving you shares, at par (100 francs in the es- (piece); push it upwards, and the surplus will be for you. According to the aforementioned testimony, more would have been done this times: the shares would have been issued, released without payment ment.

"Mr. President: So the company was attacked?"
– Mr. Ducoux: Well, yes. We thought it best to...
to feel some sympathy; unfortunately, it is a matter of so-

SMALL CARS 137

wind thus... = MR. IMPERIAL LAWYER: What were the Hubs used to attract serious shareholders?
Mr. Ducoux: Or resorted to the newspaper route: there was five or six publications.

To describe the number of doormen, footmen, maids, and scrubbers, laborers, and small rentiers kept in check This affair would be impossible. Let us return, however, to the in- more serious fortunes.

And first of all, economically speaking, why bring together in car rental company? What need for exploitation?
What could justify such a fantasy? If Paris had been built unexpectedly, in six months or a year, with its perimeter of 8 licues, with its crossings of 10 to 12 kilometers, there would be It was undoubtedly necessary to provide for it as quickly as possible, and by the association, to means of transport proportionate to the population and distances. But Paris developed as All human creations, progressively, successively- ment; he has enlarged his walls ten or twelve times, and the voi- Over time, omnibuses were created as needs arose.
_All we had to do was let things take their course in f855 as before, without selling the existing carriages from 20 to 103,000 francs. to fools, in order to swindle them out of their money, and charge the public a price increase of one

What need for exploitation was there still of the group?
all the staff of this department under the same rule?
The ideal car rental organization would be that
each driver or coachman owned his vehicle
cule, without privilege, under the law of liberty and competition
There is no solidarity, with regard to work, between a
one coachman and another coachman; at most one would understand
between them a sort of joint venture for the supply of
grain and fodder supply, stable rental
and discounts, repairs. In such data, each
The owner represents her staff alone: no sa-
lariat, nor consequently of surveillance, inspection, of
12.

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control, paperwork, bureaucracy, layoffs,
of detentions, of any kind of harassment. All costs of admission
less bureaucracy.

That's how things were done back then.
barbarity, that is to say before 1855: number of coachmen
owned their crews; the crews were counted
Entrepreneurs who had over thirty cars: these
most often dealt with the driver from the islands; on a fixed-price basis, at
so many per day, the farmer having the best chance of winning.
The employee's dream was to acquire his own tool; his savings had
a goal and an immediate, sure placement; it was finally independence.
Dependence, autonomy, free labor. A single reform
What remained to be done was to abolish the privilege, because the Parisian police...
His wife had likened this industry to the duties of solicitors,
of notaries, of stockbrokers; the number of numbers
was limited; they were selling at the current price of 5,000 to 7,000 francs.
one; sterile capital to be provided by the carrier, interest to
paid for by the public. Furthermore, each transfer of ownership
had to be submitted to the administration: the seller had to
to get the new officer to accept the police, as with
ministerial offices, we will see later the advantage that the
company of these provisions.

So said common sense; but vertigo had invaded
all the brains; nobody had published the decomrnte
that we have just done; and these are certainly not the prv-
stockholders who are capable of counting. And then all
the powers of the earth conspired for the success of the su-
society.

This is the first time we have found the hand of an ad-
Public ministry in a financial matter. In all
another circumstance, |" the role of power stops at the concession-
sion, the organization of the company remaining under the supervision of
dealers, this is manifested by a pressure that we ue
would not qualify, but whose const-
queues.

The indictment states first:

SMALL CARS 15!

"The Imperial Company of PretitesVoitnres was created"
under the protection of the administration. It was founded in
the months of March and April 1855. The treaties concluded with
The municipal administration and the Prefect of Police are of the
month of March. The company act {ni-mêème is from the month of April.
On August 16 of the same year, an imperial decree was issued.
concerning the approval of administrative acts, and the !S of the
same month, the corporate act, whose existence was subordinate
upon homologation, it was definitively approved by its au-
"ers".

When it became known among the public that the administration
The organization was keen to group the small cars into one company
Several concession applications were submitted.
better, since we absolutely wanted to change the conditions
The exploitation of this industry would have involved awarding the merger
to those who offered the lowest prices to the population
Parisian. Nobody thought of it. The chosen ones were at the discretion of the electorate.
of the administration, and in order to push for the merger, we em-
He employed the following means, as revealed by witnesses:

"Mr. Duoueneice, former landlord, 101 Avenue des Ternes &
I sold my cars to the Company against my will, because I
I wanted to give them to my son. But at the prefecture, they told me
refused the transfer. Friends urged me to sell to the Com-
company; I appointed two experts, the Company did as well. (was
All alone, but poof, to touch my shares, there was a difMi-
Cult. I was told: We no longer have any shares. I was holding on
a lot to stocks, because if I sold 13,000 francs, two numbers-
ros, which I would have bought for 15,000 (that's the real price, G at 7,000 fr.
per number, including privilege, and not 103,000 or 44,000 francs),
What I wanted were shares made at prime, which would have
Unable to obtain it, I went to M's, Island

I have granted 500 new issues; you will receive shares.
If they refuse you, come back and see me; my door is open to you.
always open; I will know how to get it for you.

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Mr. [Name], CHAPTER: I was a carriage hirer in 1855; when
We were all very concerned about the merger. I was forced
to sell my establishment to Mr. Caillard for 23,500 francs... I have
Lost Island, the fruit of twenty-five years of work. I ask

30,000 francs in damages; because Mr. Émile Lecomte,
who had formed a company outside of it and who
wanted to buy me, offered me 60,000 francs. But the prefecture didn't
They wouldn't grant me the transfer... Without the merger, I wouldn't have
Never sold.

The prefecture is still the judge of the good condition of the equipment.

"A. THE PRESIDENT: By poorly executing the work, you cannot—"
Won't we make a profit with the island price of 3 francs 60 centimes per
car and per day? – M, MEerciër: The monitoring of the
The police make improper execution almost impossible.

The prefecture judges the value of the horses.

u M, Desaaeyes, veterinary expert from the prefecture of po-
List: At the beginning of the Society, there were many horses
'new ones that did not bring honor to those who had them'
bought. Often, in the streets of Paris, I encountered
horses of the Society that were unable to perform their service.
I could have sent them to the pound; I was content to simply
"Refer to the prefecture,"

A public administration, however honorable and useful it may be
So, one does not get involved in money matters with impunity, the dif-
Fame is following closely.

It is Mr. Leboulanger, a property owner in Batignolles, who declares
having gathered the following remarks in the middle of the che- market
Vaux:

"I was unaware that the company had obtained the privilege, On

"Sons. We used a more forceful term."

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Another variation on the same theme:

a People were asking why the company was not successful;

MB replied: Ah! That's not surprising; we were forced

"To grease the palms of too many people."

Mr. Delamarre's deposition is precise and does not claim
no empty talk:

"We gave shares to Peter, to Paul, to all those who
could render services to the Society; we even have some
given to front men. It was also granted to an employee
The head of the police prefecture had a car: which is not
cost the company no less than 6,000 francs per year. I
"Take one example among a hundred others."

These petty rumors are the natural expiation of the monopoly.
and silence. Mr. Piétri, the police prefect at the time, of whom we
Speaking of which, he was deeply impressed. Indeed
This magistrate was not a post-pandemic imperialist, of
Those who arrive only at the moment of the feeding frenzy. The empire
had been his political dream, and he had devoted his life to it from the beginning
the time when it was dangerous to do so. What did Mr. Pictri see?
in this transformation of the car industry? A purchase-
minement in the implementation of the Napoleonic program:
the transformation of the industrial sector and the economic system,
under the high patronage of the State. Large and small rental companies, trans-
formed from owners to shareholders, were now nothing more than a
number in a general assembly, without initiative or per-
sonality. Everyone from the world of coachmen, numbered, registered-
Culés returned under immediate police surveillance.
Mr. Dietri must have bitterly regretted the errors of the previous...
posed to the public good could not be redeemed by a sim-
ple med culnd.

Also, how can we predict a disaster when, in addition
through constant monitoring of Nolicé, the concessionaires
Their names are Jean-Claude Arnoux, engineer; Barbier-Saintes
Marie, former notary; Barry, former inspector of the Message-

General lines: Edouard Caillard, of the famous stagecoaches, with Messrs. Lecomte, Bourlon, and Marc Gaillari as controllers, Calvet-Rogniat and Lhuillier? Specialists, as they say. Having so brilliantly exploited the industry of long-distance transport, it would be easy for them to lead to the modest horse-drawn carriages of the capital. Nothing more rational.

But here, right from the start, the pe-
original founders of companies, namely the cu-
incompatible mules,

"To the President: Prevention notes that the administrators" managers of the Small Car Company were part of the General Messageries company, – M, An-
Noux: Not all of them. – THE PRESIDENT: Yes, there are five out of seven among the members of the board of directors and the Supervisory board. Les Messageries, after a brilliant In the past, they saw their fortunes eclipsed by the increase in Railways. The construction of the wagons was undertaken there. Then we tried to liquidate the business completely, which was becoming bad, and everything that threatened this liquidation, everything that We didn't know what to do, so we burdened the Pelites Society with it. Cars.

Mr. ArNoUX: We had the idea (we're pretty) of selling the workshops At the Compagnie des Petites-Voitures, I found the idea good, And I said so when I was consulted... The administration of Petites-Voitures was doing a good business; it was finding there workshops already built, tools prepared, staff or:anized, it was advantageous for Messageries Islands; because in By selling their equipment, they lost a lot.

u« M, The President: It is an unfortunate thing that the seller and the buyer must be THE SAME PERSON.

This awful thing is so monstrous that the me-
a certain segment of the readership will not dare to understand: that is why, in order not To leave no room for hesitation, we translate in a way that everyone can understand: Messrs. Gaillard and company, burdened with useless workshops, dear-

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They try to sell them at the best price; they get their hands on the goose that laid the golden eggs the day they met the same Caitlard and associates, directors of the Petites-Voi- company tures. So Gaillard, the workshop owner, sells his ma-

Lard, manager of the said company. The price agreement is not Long. Did we understand correctly? Let's give the floor back to Mr. President:

"The proof (that this accumulation is an unfortunate thing) is that This sale, made to Petites-Voitures, was disastrous for This company and from various points of view. First, the workshops were of little use to the Society; this method of maintenance was very-Expensive. The wood you were giving away—"everything is for sale when one has such a wonderful opportunity, – "were not those who were suitable for parking cars, and the proof is that the company was forced to resell most of them to the Northern Railway.

"Mr. Annoux: The sale consisted of land, of han guys, supplies. The value of the land has increased by a great deal. The timbers were of every kind; the price was fixed, according to experts, at 30 francs per decistere; the company has resold for 13 and 14 francs." – lucky experts! – "she could have..." resell at a higher price.

"Mr. President: It's not about the price of Island, it's about the use" The nature of the sale that my questions address. Prevention argues that this acquisition was bad for the Small-Cars. Also, I read in a report: "The first admissions "The managers did not respect the interests of the Company:" "Will we find a company simple-minded enough to "Sell him what we were sold?"... You bought it. Some cars were good, and you destroyed them. as bad; the same goes for the equipment. Same thing For the horses: some have been retired, not the The next day, the day was bright. And the buildings, you... have purchased in the same conditions (that is to say, the seller and the buyer being the same person).

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Thus began the aforementioned founders. Later, intervien- They introduce new characters: Gibiat, Grémieu, d'Auriol, Beudin, Massinot, who have neither workshops, nor woods, nor horses, nor Buildings for sale. What to do?

"We have observed," said Mr. Lestiboudois, "that the horses had paid a third more than they should have

the being.

Cars that weren't worth 150 francs (not including the (privilege) were paid 1,200 francs. The prevention report mentions a Theft of 55,000 francs, violently removed from the till. D'Auriol bought the Courrier de Paris; you need to have a platform before everything, and it is suspected that the price was reduced with the 55,000 francs embezzled.

The Imperial Small Car Company bought from a excessive prices at the Messageries workshops, in order to make its re. Preparations. Newspapers print senseless advertisements: The greatest activity reigns in the Compa- construction sites imperial genius, etc.; and the shares rise, indeed, where there built wagons and gun emplacements. As for the- maintenance of the flacres, it was awarded to a Mr. Massinot, to Price of 3 francs 60 centimes per day and per car.

How much will the entrepreneur earn at this price? The valuations are as numerous as the witnesses; no one agrees based on a true price. The most positive aspect of this document is that a Mr. Langlois, a builder, offered to take on the same responsibility at a price of 2 fr. 15 c. per day per car, i.e. 1 fr. 45 c. of reduction on the price of Massinot, undertaking to provide a surety bond of a will as a guarantee of its security, etc. declaring that at that price there was 300,000 francs to be won per au. Langlois was therefore ousted in favor of Massinot. But we

feels that there has been some drawing.

"Mr. Tenier said to me one day," the witness reports: "Mou bon" Friend, we're shaved, - Mr. President: Why Rasès? - The WITNESS. A. Tenier told me: D came to see me

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a worker who told me: You are califying the Small Cars;

But you won't get them; if you had 100,000 francs to spare,

+
SMALL CARS

Î

A Mr. Viguier once left a letter on his desk reproduced at the hearing; it states therein, concerning this treaty:

"Suppose three men had taken the pledge
It's an honor to fly for a company earning 200,000 francs a year, I
argues that it would be more honorable to cancel such an event.
a commitment to execute it.

The prevention campaign, in fact, mentions a discount of 20 cents.
per day and per car, granted by Massinot for the benefit of
two managers who granted him his maintenance and
repairs,

According to Mr. Algon, the operations inspector, Massinot
could earn 700,000 to 800,000 francs in the first year, and 3 to
400,000 francs in the following years.

Despite its 40 million capital, the company is at
Struggling with financial difficulties, Mr. Castets, engineer
declares that a Mr. Provencal allegedly provided 100,000 francs as
loan, at an interest rate of 2,500 francs per month, i.e. 30,000 francs.
per year, or 30 percent, Our impartiality makes us a-
see how to reproduce this incident at length:

"Mr. President: In addition to this sum of 100,000 francs, a
another sum of 50,000 francs was allegedly given, according to you, to
Crémieu and d'Auriol. Wasn't that a bribe? -M, Cas-
reTs: Yes, sir. - Mr. PRESIDENT: The missed opportunity,
Have you, Islands, been reimbursed? - The TÉMon: Messrs. Ducoux and
Crémieu were of the opinion that they should return them to me; I received 2,000 francs.
"Half by Mr. Ducoux, half by Mr. Crémieu." - D'Auriol,
Crémieu and Ducoux deny the fact. - "Casrers: I swear before
God, how true that is! - Mr. Ducoux: I have a copy of the letters
written by me in Crémieu which establish that the alleged facts
Mr. Castets' statements are false. I have always been of the opinion that one had

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a matter involving third or fourth-rate buccaneers
(the world!) - Casters: I would like to respond to
Mr. Ducoux's insolence. - THE PRESIDENT: Do not qualify
Not the words spoken here. Persist in your
Affirmations? - Casrers: Yes, sir, before God and
in front of men! A thousand francs were given to me in gold by
Crémieu, a thousand francs in one bill by Ducoux.

The hearing is suspended. Upon resumption, Castets has just...
to demand justice for Mr. [Name], the president, for the insults he has been subjected to.

the object, during the suspension, on the part of Ducoux.

While administrative matters were being handled so well, he
It was important not to neglect the shareholders. From December 31st onwards...
In December 1855, it was stipulated that it would be distributed in April 1856,
an initial dividend of 4.65 francs per share. As of the date of
On October 7, 1856, it was decided that a di-
sale of 2 francs 50 centimes, representing 371,793 shares then in wax
culation, 936,982 francs, to be applied against the profits of 1856. Now,
Following prevention, the account for the 1856 financial year presents
a total loss of 1,783,368 francs, instead of a pre- benefice

In order to achieve this transfer of accounts, it would have been necessary to,
according to witness Delamarre, a litigation employee, to
initial establishment costs, operating expenses
common, such as insurance, depreciation of equipment
riel and horses, lighting, washing, remounting costs,
farriery, municipal traffic tax, etc.

Regarding account transfers, one was cited which
It is not lacking in originality, although it is very well known to
economies. A horse bought for 400 francs, let's suppose, falls ma-
lade: we send him to the green room or the infirmary, and we credit him:

'Sold for his skin, 20 francs.' After a few months, the

Bucephalus returns healed; they cut him up: "Bought a horse

nine: 400 francs. Every time I go to the vet, even
story. We were shown a retired racehorse one day,
that because of his background the coachmen called the gen-
weapon. It had already cost 4,200 francs, according to the system of

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The aforementioned accounting, plus illness expenses, allocated to
expenses related to overhead. We will find in the accounts-
returns from a railway company something
analogous in bookkeeping.

It was said that this trial would forge an encyclopedia. An ac-
The speaker, Mr. Gaussant, said, speaking to the assembly:

"Mr. Ducoux revealed many details to us which made me to think that the original managers should be prosecuted. Mr. Ducoux He dissuaded us from this idea, saying that we had to wash our We continued our trust in Mr. Ducoux, and the former managers having resigned, He appointed Messrs. d'Auriol and Crémieu to manage the business. After this following the nomination, there was a general assembly; it was tumultuous. killer; they silenced all those who wanted to oppose Sition. Mr. Ducoux pointed out a shareholder he was identifying as a member of the Chapel's renters' circle; he was violently dragged from his seat and thrown out the door. The case things were getting worse and worse; when I complained about it to these people... "Gentlemen," they shouted, "louder than me, alleging that they had" many shares, which they lost more than anyone else.

"What was happening in the assemblies?" asked Mr. President to witness Desseaux, – Well, we weren't there yet Too quiet, because for me, who's a little hard of hearing, it "It was deafening me."

While serious shareholders were being targeted, a The docile slap granted carte blanche to management, if necessary. according to the testimony of Mr. Paul, a former landlord:

"I don't know much about the matter; but as for this Regarding general meetings, I can say that it doesn't It wasn't done according to the rules. In my opinion, all the deliberations I was extorted, I saw a crowd of individuals who were not not shareholders, including former employees of Messa-general geries, – M, MarimEu: They were employees of- The shareholders who had come, how could the witness have recognized them?

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that they weren't shareholders? – Mr. Pauz: Because I I knew it.

We are still emphasizing the details of this meeting, because fictitious shareholders are the rule, not the exception. We will encounter this process of removing an approach later on. accounting practices, even in the most reputable companies spectacle compared to the stock market price:

"A general assembly was convened on the island on April 15, 1857:"

The port was made on May 25th. This report contains a history of the case; and at the very end, that's where we find The important thing is, as in a postscript. It indicates that it There are two paths to follow: one is a serious discussion of the past; but this market could lead to liquidation; The other is the transformation of the company into a public limited company: but To obtain anonymity, they say, she must be free of all debt, let us therefore accept the past and its accounts (its (Tales?) It's like telling the shareholders: Close your eyes... Here's how things happened, Mr. D'Auriol has In Mr. Ducoux supported the project; a shareholder approved it; Another man tried to oppose it; he was thrown out. We We have several objections and protests in this case.

shareholders (real ones). So everything was approved without control, "

The merger of the companies that formed the Compagnie pari-its gas lighting and heating system gave rise to scenes similar to the previous one. Here is the account that From the assembly, the newspaper Le Nord, March 13, 1948:

"It seems that what displeased the meeting was, from the outset-virtue, the claim made by the office to have the ap-probation of accounts without any examination having been carried out.

"This claim was vigorously opposed by Mr. Fé-line. former lawyer at the Court of Cassation,

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"Mr. de Heckeren again supported the system presented" by the office, – which caused a great uproar, – pre-tending that from the moment this examination was required, he would not have No place.

"It was then that, at the request of Mr. Prince of Chimay, a vote of confidence, a large number of shares They declared they refused, and did not want to vote on anything without a most thorough examination. Around six o'clock, Mr. Isaac Péreire, whom we had gone to warn about the state of affairs, is in-tervened in turn to declare that if one acted on the In a way, refusing to approve the past and to vote for the loan, one would cause irreparable harm to the company, dui. your actions- The first victims would be the women.

accounts, the three largest shareholders, the most interested;
but this proposal was rejected, many members
declaring violently that they were familiar with this method;
It wasn't a sham exam we wanted, but
well from a serious and thorough examination, carried out by action-
officials that the assembly would delegate and choose, who could
to control the initial basis of the business, and the purchases of er-
Rains made outside of the specific accounts of the year.

"Finally, the uproar was such that the meeting had to be adjourned."
without having achieved any results.

"This morning, at eleven o'clock, a large meeting of ac-
tionnaires took place, under the auspices of Mr. Féline, at one of
Some of them, on the Rue de Rivoli, still don't know what has been decided
in this assembly, »

Let's get back to the Small Cars.

To waste, plunder, and pile up false writings upon false ones by
impersonation, ruining the company through bribes,
All of this is not enough to prove oneself a great administrator.
Therefore, these exploits must remain behind the scenes, and
to remain unknown to the uninitiated. There was an urgent need to
to reveal to the world through reforms and savings.

0 all of you, common-sense people, obscure and suffering plebeians-

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freteuse, condemned to vegetate in perpetuity, because you
You would never have thought of grafting strawberries onto a leglantrine tree,
feeding horses with tichen or picking figs
over brambles, listen to how one becomes an administrator-
A genius author, it's Mr. Crémieux, the lawyer, defender of his
homonym, - to the nearest æ, - which most seriously describes
the world before the Court the conception of his client:

"Before Crémieu, a horse was expected to last four years, losing
thus each year 2% of the capital it represented;
but each horse had to cost 2 francs a day in food.
Crémieu said to himself: "Let's sort out the horses' feed:" as
the interests of the shareholders, "we only give them] fr.
where €, of food per day. The horse will be less fat, that's
True; but we don't need fat horses for the little ones

three years; it will lose 33 p. 100 of its value per morning, That's true. Under the first management, the horse, worth 600 francs on average, he only lost 150 francs a year; with the Crémieu system, he He will lose 200 francs; but he will save 50 centimes on food. per day, which makes a profit of 182 francs 50 centimes.

This extravagance was bound to be implemented.
What could be more sublime than torturing nature? Here's how...
The innovation was appreciated by people in the field:

"Mr. DESHAYES, veterinarian: Most of the retired horses They returned in good condition after a few months; I concluded that the lack of food had caused them to fall into the ma- rasme.

"Mr. Duquenelle, former landlord: I asked to be ins-" free spectator; I saw my coachmen bringing me bad oats; my horses were wasting away every day; it made me of the punishment, »

Go ahead and dream of fortune with such tenderness! Pau- Good people! Poor animals!

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And yet the shares were rising, rising by 100 francs. at 220, as we have already noted. Believe again naive shareholders, at the stock market prices. If you want to... To find out how you're being lured in, listen again: from you 'For the horses of Crémieu, the diet is not significantly different.

The Prefect of Police, by granting 500 new numbers to the company, knew that he was making a net gift of envy- 3 million, since the old privileges were being sold from 6,500 to 7,500 francs per car. He also slipped, at the expense of... from the community, an annual fee of 1 franc per day and per car, i.e. 365 francs per year, in favor of the city of Paris. Ultimately, this tax had to be paid by the pu- public; it was an increase in the price of the ride, or a reduction in gross product for the company.

The dealers were very careful not to talk about the re- annual fee of 365 francs per issue, i.e. 182,500 francs per This small detail was only discovered after the disaster, but had it been so from the very beginning, the enthusiasm would have evaporated. Did he find it mitigated?

Greed, inflamed by journalism, demanded actions echoing from all sides of the stage and the floor; and There weren't any. How so? The debates will tell us.

say :

"The company was originally founded with only 25 million [currency unspecified]." capital, represented by 250,000 shares of 100 francs each. The increase in pira suggested to the founders the idea of issuing another 150,000 shares, increasing the share capital by 15 million, »

Following this logic, one simply became an ac- merchant prime-time bonuses. Without the disaster, the shows would have succeeded in proportion to the capital gain. But the bankruptcy coming, the Society was forced to negotiate a loan: despite the 40 million received (the increase benefited the sellers, (not to the social fund), the company was indebted and could not It could no longer operate; without the loan, it would have gone bankrupt. The

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simple renters, earning 7,500 francs per number, were making a profit. the money; at 20,000 francs per cab, the company no longer had only enough to cover his daily expenses. What were What happened to the shares?

"At the time of the Company's founding," said M, "the pre-resident, the administrators, who had in their hands the to- The total value of the shares, minus approximately 28,700, thus made a The benefit that prevention estimates at 2,400,000 francs, and that you acknowledge being at least one and a half million, - Mr. Arnoux: We didn't own all the shares, as the president said, There are six of us who each received 6,000 shares; that doesn't that makes 60,000 in total. - Mr. 1st PRESIDENT: He does not fan- "To forget the intermediaries,"

"Mr. DeLamarre, Litigation Department Employee: The Founders" had the right to take all actions; one can even I would appreciate their restraint if they haven't done so... I said that it was more of a stock market operation that had been carried out that a serious industrial matter, in itself, the combination His sound rested on a solid foundation; but everything was done, as to the delight of it, in order to jeopardize its success...

"Mr. President: The prosecution accuses you of having carried

hand them over to the rental companies who would sell their numbers, in order to
To pull off a stock market coup, you and your colleagues take them:
You sell them, you make a huge profit, and the day
where Players come to request actions, you respond:
There aren't any left. The new capital of 15 million was beyond
of the Society's needs, since it remained unproductive at
Mr. de Rothschild, »

What was the founders' profit on the sale of the ac-
tions? It is difficult to establish the figure, for the reason that
the increase did not reach 120 percent in a single jump, and
that it is impossible to know at what rate the beneficiaries have
sold. The accused confess to one and a half million; Mr. President-
The dentist speaks of 2,400,000 francs, and the Imperial Advocate says:

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"The profit made by the founders amounts to, in our opinion,
at least 10 million; however, the court will note that this is
precisely the figure of the loss borne by the shareholders, »

By the shareholders who bought at par, at 100 francs, no
by the prize runners who acquired them at 200 francs and beyond.
Since then, the shares have fallen to 25 francs, even below.
below. Here again, assessing the damages is impossible, but
there is one that the public is able to appreciate all the
days: this is the increase in prices.

The administration's first priority was to disrupt the
Conditions imposed on travelers, a new fare, the fare
The schedule, approved by the prefecture, was imposed on the good people
Parisian, who immediately went on strike in response to his demands
usurious: revenues fell by a third per day and per
car; after a few weeks, the great geniuses who
those who had designed this combination had to request a return
at the rate per trip or per hour, at the discretion of the charger.
Only the price of 1 franc 10 centimes was raised to 4 francs 40 centimes, with
ageration of more than a quarter; and the price of 1 franc, 25 centimes was
raised to 4.50 francs, a 20 percent increase.
hourly rates, which decreased when you kept the flacre
several hours, were uniformly established at the maximum,
That is to say, at 2 francs. Parcels that did not pay were taxed.
at 20 cents each, up to a maximum of 60 cents.
Mr. Ducoux has since obtained a further increase in
5 cents per package. All these elements constitute an ag-
aggravation of at least 30 percent.

The police force enjoys a reputation for integrity thanks to its management. Small cars alone would suffice to establish. Mr. Ducoux swore to save the interests of its shareholders; it entered into the administration at the most critical time; he had to endure the consequences of the damage committed before his arrival: The lowest prices were recorded during his reign, and the improvement— The situation that the stocks last experienced demonstrates a Well-deserved and motivated trust. Only, with all his honor—

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Clearly, Mr. Ducoux reasons like Mirès: he would devour the world to enrich its shareholders, therefore, the travelers on the one hand, his coachmen and employees on the other, will be, the pre. The first group was ransomed at will, the second group rationed to the point of exhaustion indigence, in order to provide dividends to the holders of the securities tions. Who wouldn't do the same in Mr. Ducoux's place? His His conduct is dictated by his very position.

But what would the public say about a return to the old prizes? 30 percent off? Well, if the company, at instead of passing into the hands of the honest Mr. Ducoux, had it remained entrusted to the makers and the buccaneers, it would have fallen into

bankruptcy; the equipment would have been sold at auction, broken up, dismantled—bré; the cabs, paid 20,000 francs, 44,000 and 103,000 francs by the naive people, would have been bought back at the true price by competent people tents, tradesmen, that is to say, in the vicinity of o at 7,000 fr., privilege included, 1,000 to 2,000 fr. without privi— Legally, the shareholders would have been ruined without question: But they would have had the right, like everyone else, to take advantage of the 30 percent reduction on inau— rates price reductions are guaranteed by their company; and a price reduction means money. Cash, safer than dividends. That our hypothesis is is still being done today, and this will be a benefit for the Parisian population. Bankruptcy as a necessity and A work of repair, that's the masterpiece of the swindlers! Initiators of credit!

And this unfortunate world of coachmen, doomed to perpetuity to salaried employment, prohibited, by the privilege of the Society, from owning never his tool of the trade, what was he given as compensation for his forfeiture and his sentence to a state— in islanding? We propose to do one day, on the conditions imposed on the serfs of the large companies, a An investigation and a study as complete as possible. That these a few details serve as a sample for people who want to— will certainly provide us with information.

The wages of the station coaches were set at 3 francs per day.

in principle; – in fact, they were deducted, for pale- costs
Freight forwarders, guards, washing, lighting, insurance, |! fr, per day

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when they didn't relay; 1 franc? 0 centimes when they changed
of horses; so that the salary amounted to ? francs and
1 franc, 80 centimes. Each coachman had to spend two nights per se-
Maine; he was allocated 5 centimes per hour starting from
midnight – The company had set a minimum of 18 to
20 francs to be produced per car per day on average: in
In vain did the controllers, counters, and supervisors notice
on the sheet was a recipe of 1 to 16 francs; the coachman was
invited to perfect the difference on his savings, if mic:s he
did not want to be dismissed as negligent, lazy or unprofessional
zealous, – all without prejudice to fines, deductions, penalties
on foot, and other penalties affecting wages. Such are
the facts revealed by the publications on the famous strike of
coachmen,

This was the Crémieu diet transported from the che-
worth to men. However foreign the barons of
industry is linked to the necessities of the proletarian's existence; it is
It's impossible for them to imagine that with such a salary a
A man and a family can live. It is absolutely essential that...
The coachmen find an extra source of income. The only
The tip is something that can be admitted.

In principle, we estimate tips at the same rate
than bribes. Democratic society, based on the
mutuality, repels both; the nourishment is unjust-
rieux for the dignity of the one who received it; he notes his
subordination to the one who gives it. Here, according to the
The company's calculations include salary calculations.
even; it is the epitome of immorality, it ceases to be facul-
latif and becomes an aggravation at 30 percent increase-
the situation we were talking about. What to say to a man who...
declares: "I earn 36 cents a day, and I am obliged to you
"What if I ask to live more than my rate allows?"
If the traveler resists, it is on him that the first
The worker's curses. Who knows how much weight this has carried
monstrous condition of the tip in the assassination of
Mr. Judge, by the coachman Colignon?

The average daily tip does not exceed ? francs.

READ FINANCIAL TRIALS

Including salary, this amounts to a maximum total of 4 francs, or 3 francs. SU c. most often, still suffers from a lack of no-ire, especially considering that, due to his profession, he It is impossible for the coachman to return home to eat his meals while fu-a thousand. What then is left for him? Marauding, that is to say, the in-Loyalty, fraud. The directors sometimes engage in... examples; marauders have been sentenced to up to six months in prison by the correctional police. And yet, the ad-The ministry knows this: it is impossible for its coachmen to live unless they occasionally raise the price of a ride. The flight, elevated to the level of a professional necessity, that's it. core a masterpiece of banking.

At the beginning of 1866, a decree restored to the industrial-free sorting of the exploitation of cars in Paris: but the State and Cities are not breaking free from monopolies with the same ease that the founders of their commitments. A Arbitration award of March 29, 1866, accepted by the council municipal council of April 9th following, stipulated in favor of the Com-Imperial Company, an indemnity of #7 annuities amounting to 360,000 francs each, totaling 16,920,000 francs over forty-seven years, or, at a capitalization rate of 6 percent, interest and including depreciation, 6 million in capital.

In summary: ruin for shareholders, increased taxes 50 percent increases, 6 million in compensation tax on taxpayers, condemned to a life of wage labor an entire class of workers, bankruptcy as the best possible repairs to the public and staff, such is the con-The moral conclusion of this fantastic story.

After that, what does it matter that Messrs. Arnoux, Barbier-Sainte-Marie, E. Gaillard, Gibiat and Barry were dismissed from ends of the complaint; that Crémieu and d'Auriol were convicted-sentenced to two years in prison and a 10,000 franc fine, Massinot to Three months and a €10,000 fine? There is no penalty to the author of the disaster caused by the financial design which We have just finished the analysis. Whatever name you call it-Pelassent the founders, the outcome could not be different from what we have seen; personal probity cannot-

. MIRÉS AFFAIR 197

It was worthless. More or less waste and corruption. What does this mean in the face of the upheaval of an in-normal, regular industry; transformation of a service public as an instrument of oppression and servitude for all

Read the economic considerations to one hundred thousand subscribers which we have seasoned the account of this trial, for sure public conscience would have revolted, and opinion would have prevented the catastrophe. But the monopolized press is delivered to the Jews, and with it public and private interests, the nation and individuals.

MIRÈS CASE

(Criminal trial)

The key point of the Mirès trial, its originality in the middle of those we have already discussed, this is the chapter on executions. Yet another piece of financial slang, a neologism born-cessation by a kind of nameless operations in a language honest.

Mirès bank, like all major institutions credit, holds a securities account, The shareholder who fears fire, thieves, or the scattering of his papers, the deposited against a nominative receipt. Others, in a hurry, momentarily of money, instead of alienating shares that they believe them to be good, they still consign them against a well-in-less than the face value of the pledge. The bankers themselves have-same: personal account, – company account, – account: securities to be issued, – account of securities issued, – account of values held as collateral or on deposit, accounting-very normal at its core, easy to maintain in any home gulière: but, as we have said, the bancocracy, by virtue even its feudal principle of granting credit, is repugnant to order, the regularity of the writing. What he needs is

joint ownership, confusion of responsibilities, and multiple incompatibilities
14

L."

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compatible, the regime of grace and good pleasure. The em-Those who were not educated in this school are scandalized by it. and refuse to be involved in such management, The ? fé. In February 1948, Mr. Raynouard sent his resignation in these terms:

"Mo® dear Alires,

"Since the violence of your character makes them increasingly..."
Any verbal explanation with you is no longer possible, I am dis-
I am inclined to put my thoughts in writing. The position of collaborator-
Being with you is no longer bearable; the contradiction
irritates you to the point of making you leave the house every day.
sure of the most commonplace conventions; your instinctive aversion-
Live for legality, makes you dislike the legal experts who
They tell you frankly what they think.

"My devoted friendship has long endured this state of shock"
However, recent circumstances have filled the gap.
and my patience is exhausted.

Mr. Barbet de Vaux refuses to participate in the sales of ac-
tions, and told the boss point-blank that his methods were irregular.
Another employee, Mr. Denitis, wishes to put forward, by letter,
his liability covered for the participation he owed
Take, on the boss's orders, to work on the securities. Nothing.
The powerful financier is not moved; he buys securities at full price.
hands.

"It was my duty," he said, "to look after the interests of my
shareholders, to make their property grow. Needing to
considerable sums to operate various transactions on the Stock Exchange
sactions, I was selling those shares. Now, if I had put my personal-
privity to the details of this sale, his probable indiscretion-
ble would have had the infallible effect of causing the shares to fall;
which would have been detrimental to the interests of my principals.
So I sold them myself, in complete secrecy, and more
Ten thousand shares were thus sold at a profit.

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The presentation by Mr. Monginot, a sworn expert, sheds some light on the matter.
comprehensive on this aspect of financial practices:

"In the last months of 1857," he said, "Mr. Mirès, being at
short of money and believing in an imminent depreciation of its
actions, had the idea of carrying out an operation which, while bringing
funds in his banking house, provided him with the same
time, an opportunity to realize a considerable profit.
"At that time, there was a quantity in the securities fund."

either at the Caisse, as remaining uninvested at the time of the subscription, or to custodian clients for the remainder.

Mr. Mirès obtained from the securities clerk 18 or 14 thousand of these securities, by giving him receipts that were supposed to cover the the responsibility of the said cashier, but which should not have been included on the books, according to which the shares always appeared at the checkout,

"Once in possession of these misappropriated securities..."

Mr. Mirès had the files prepared at the Stock Exchange by a third party, and at As he received the amount, he paid it all or part of it tie to the credit of his current account in the house, without in- to disclose, of course, the source of this money, which it seemed to draw from his personal assets,

"Mr. Mirès had hidden this operation from everyone around him; However, Mr. Solar, his co-manager, was informed of this, and finding her Bohne wanted his share, so he had B delivered to him for 6,000 shares of the General Treasury and sold them by the same method that his partner, without however paying the funds from it, which he kept in his possession, it therefore follows from this agreement managers misappropriated approximately 20,000 shares in total. which were sold at prices of 450 to 350 francs.

"This operation had the following results!"

"1. First, the presence on the market of 20,000 floating securities" as long as their owners had believed they were making them rarer depositing with Mr. Mirès; the presence of these 20,000 ti- very, we say, brought about a considerable depreciation in the Caisse's share prices. Values even higher

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solid than those that would hardly withstand a combination naision which crushed the cash market by throwing 20.40 stocks,

20 The 20,000 shares thus sold on the Stock Exchange will be presented- rent at each due date to collect the interest payments and dividend, and yet, although these coupons were paved First, the amount had to be credited to the customers who actually possessed the titles, and from which the files. From there, payment of the said 20,000 coupons in duplicate. ploi, and the loss resulting from this double employment amounted to Approximately 100,000 francs, a loss that May. Mirés and Solar made support at the General Fund; although on the repurchase of the ti- very, a buyout that lasted nine months and was done at the right price from 150 to 200 francs, they made a profit that one cannot

"30 This benefit is all the more certain as Mr. Mirès employed the most energetic means to lower the price of his own actions at the very moment when he began to rebuy.

"A. de Vaux filed a note of securities taken by Messrs. Mirès and Solar, emanating from Mr. Roger, securities cashier; on our request, Mr. Roger provided us with a more complete report, according to which the distracted shares amounted to 21,247 shares which were only reinstated by Messrs. Mirès and Solar two years later.

This sale, made at high prices, would have produced, according to the stoppage cost around ten million. The error was perpetuated by periodically sending them statements of their accounts, as if the securities had still existed on deposit. In May 1859, the political events leading up to... caused a considerable drop in stock market values, Mirès and Solar had 18 thoughts of resolving their situation with regard to their depositors, by fictitiously selling in the low markets securities that they no longer possessed, since they had previously wanted them actually when the markets were high.

were high.

MIRÈS CASE 161

In order to achieve the realization of this plan, which was to result in the managers being released from all or part of their obligations, and to allow them to benefit from the difference between the prices of the actual sale and the fictitious sale, Mirès addressed a circular letter on April 30, May 2 and 3, 1859 to the 9353 customers who had handed in securities at the cashier's office, to advise them that in the presence of the circumstances, it had seemed prudent to the managers to sell these securities. At the Stock Exchange today, a slip was attached to this letter, securities with the selling price at the current rate and the indication of perceived brokerage, and at the same time, to give a to create an appearance of reality in this fictitious execution, Mirès was selling, On April 30, May 2 and 3, all the alleged executed values, through a stockbroker at one of the usual brokers, who, on the same day, through another operation-simulated transaction, he resold them to Mirès. (Facts reported in the device of the stop.) The testimonies of those executed are a sad litany.

23,000; Colonel Danner received 110,000 francs, and his values 233,000 were produced. Madame Després is accused of... The price was 175 francs instead of 350. We're going further, we're demanding... money to the unfortunate people who have been robbed; we give them proves that they owe money to the cashier.

"In 1857," said a witness, "I needed money, Mr. Mahou," The stockbroker I contacted advised me to see A. Mi- Very. I went to his checkout. They asked me if I could provide three signatures. I replied no, but that I had some ac- , tions that I could file. I did indeed file 64 West and 34 cash registers, all worth over 70,000 francs. In May, I received the Mirès circular, informing me that I had been sold, and that I owed 40,000 francs again. I was told that my shares in Western roads had been sold for 430 francs, the Caisse 175. I later learned that the first ones had actually been sold for 750 francs and the second ones for 375.

"Because I was in debt, I was summoned three weeks ago"

EPA PROCES VINANCIFRS

nes. The liquidators told me: Do you want us to ba- Lance. Thank you, I told them, I've had enough of your Balance, I prefer the one of justice {laughs}. My poor thing A woman died of grief as a result of these affairs, Mr. Mi- Mr. Mires knows this well. She went to his house in tears; Mr. Mires He took her hands and ran away, saying: My good lady, you interest me- Save a lot. I wouldn't want you to lose. Do a sacrifice, let your husband bleed himself, let him find a neck- veriore, and we will arrange that.

"I had nothing left; I had no blanket to offer," Now, gentlemen, the 98 shares I had filed will- milk beyond what I was lent; I had nothing else to go on pay. I leave it to your justice system to decide on the 40,000 francs that They are calling for me.

Coachman Petitjean concludes his deposition with this apostrophe trophy:

"It's awful, Monsieur Mires, to have been deprived of this." the bread of our old age, the fruit of our twenty-year labor FIVE years.

"I'm here to remind you of the position these gentlemen are in."
They didn't invest by selling my shares; they reduced me to half-sère. I wrote twice to Mr. Mirès; I asked him for his prosecution to get into the Incurables. There I'd have bread on my hands. board. I could have earned something to settle my debt. I have a hard time earning enough to live on.

"I have come to ask you, sir, to tell these gentlemen to not to remind me of my misfortune. I have only my poor pe-small household. They wouldn't want to take it from me. There's no-"Wouldn't be responsible for the costs,"

That financial national interest justifies such methods,
It is therefore necessary to conclude that there are two moralities: one for

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The bankers, the other for their clients. What could be more natural? proving that the good faith of this poor, ruined servant, v stripped, destitute, who believes herself, as she has been told, to be indebted towards the Caisse, and asks for help in settling the debt!

The other details of the Mirès trial are common to him with many others. This is the Railway Journal, bought for 1,200 francs, and valued by the author at 1 million during the foundation of the Society; it is the Pamplona railway in Zaragoza, bought for 145,000 francs per kilometer, and sold to 200,000 shareholders: that's the Romans' business, 40 million of wasted resources before a single blow of the pickaxe; that's a figure of 6,312 bonds sold in addition to the issuance sion; it is the revelation that in the single year 1857, the spec-Mirès's revenues amounted to 720 million.

The debates are rife with details of social customs. Do you want to know, through yet another testimony, how the financial newspapers Do they understand independence and integrity? In a letter without

On that date, Mirès wrote to Péreire:

"If I have frankly acknowledged your services, you will not find- Don't worry, it's bad that I remember what was in my hands, Island Railway Journal. I made it an instrument for your usage. I supported all the Island affairs in which you were involved. engaged; I have attracted to myself not only powerful hats-

This resulted in a very serious loss of respect for me, because nobody never assumed it was a feeling of affection and gratitude to you who kept me on the path where I was committed.

Confidences between financiers are as serious as an act of accusation; Mirès writes to Solar:

"Osiris claims that you told him that the benefits that You assume me are the result of operations carried out with prejudice dice of the house. A similar accusation, expressed by Osiris, coming from you is so surprising that I cannot

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I believe this slander, and I hasten to tell you why. birth.

"Since my letter yesterday, the situation has worsened. The con- The conduct of Ducros and Lévy is such that there is no doubt that they continue the destruction of the Treaty of Salamanca.

"But if, after having misused such considerable sums of money..." As for the Roman roads, we cannot save this treaty, which covers our liability and the General Railway Fund of iron, ensuring the execution of the road with the capital s0- Seriously, I tell you clearly, everything can be lost. It is There is still time; come and lend me the support of your influence on Ducros and Lévy, and everything will probably be saved. But For this, we need unity of names, a great deal of firmness, and the a-devoted friendship of Salamanca. If you refuse me your assistance, you cannot claim that you are unaware of the extreme where you You will have diminished me.

"In the name of your family, in the name of the interests of so many Families whose fortunes are entrusted to us, return without delay. Health is certainly a precious asset, but there is also duties to be fulfilled take precedence over personal considerations. Sonnelles, I am convinced that you understand them as me, and, in this hope, I beg you to fight in banish all unpleasant thoughts from your mind, I swear on your head of my child, that I have no ill feelings in my heart- I lie to you; on the contrary, I pity you, because I sense that your credulous mind is surrendering to impressions painful symptoms that your illness tends to worsen.

"Look, Solar, think about it: you've seen me sometimes quite well

an action that reveals a malicious character, and, on the contrary, Haven't you always seen me as a victim of my own kindness? heart?

"This letter will be given to you by Mr. Bonneau."

"A dispatch from him will inform me of your decision; I sincerely desires that it conform to good feelings that I have for you.

_ MIRÈS CASE 165

The letter of July 21, 1860, from the same person to the same person, is Ccra-health :

"The conferences you just had at your home, in Guirand, along with Messrs. de Pontalba, Gaïffe and Osiris Iffa, carried lenrs fruits. While Mr. [ffla] was showing me yesterday, with your authorization, that Mr. Dromery was chosen by Mr. de Pontalba as by you to assert your claims against the General Railway Fund, I learned that very evening, at the Opera, by Mr. Caussade, that MX.. had collected the pro-following: "It seems that something is happening at Mirès's place "Serious matters: Messrs. Solar and de Pontalba should..." "Considerable sums, and Mirès does not dare to pursue them in "The fear of inconvenient revelations," I cannot misunderstand- I want to know the origin of these rumors, especially since I know that Mr. Gaïffe, after attending Guirand's conferences, arrived at Paris in the company of Messrs. de Pontalba and Osiris Ifila.

"Mr. Iffla also informed me that you refused to don-submit your resignation as editor-in-chief of {a Presse. However, you you bought the shares of La Presse at a very high price, because that the rights of manager and editor in Chixl were attached there, The sale! isolated of the shares without the rights attached thereto occa-would cause a great loss to the detriment of the General Fund railways: I hope you will not persist in this claim, which would only aggravate the harm you have I was hurt to have bought this newspaper against my will, and the wrong more It is still a great thing to have compromised its ownership through your attacks. hateful attacks against the Emperor, attacks which required the part of the supervisory board a protest that I have pro-summoned and which I have placed in the hands of His Excellency the Minister of the Interior.

"I am aware that the formal notice, which, on my de- You were asked on this occasion to resign from a editorial staff who flattered your political passions, contributed

whose elves I had gathered in this unfortunate affair
Roman railways, which, in agreement with Messrs. Ducros and

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Pontalba, you would have been ruined if I hadn't managed to pull it out.
from your hands, and which fortunately, thanks to me, is entitle-
She was saved and thriving in Rome.

"Our response to the threats of revelations that are made to me"
Do it, I warn you that if you don't have it within a short time
not settled your account, or given guarantees, and if you
you have not returned the 1,656 shares of the securities to the cash register
Regarding the cash you owe, measures will be taken accordingly.
and I will have to address myself to the appropriate person.

"I will not finish this Jettre without giving you a
NOTICE :

"You witnessed the threats against the trial made by Messrs. De-"
Brousse, Sarti, Jeanty, Blanzj jeune and others; you know
that under the influence of these threats, and under your pressure,
I agreed to some outrageous transactions for the Society of
Roman railways and for the Railway Fund,
who was responsible for the capital,

"No doubt you and Mr. de Pontalba hoped for a result"
similarly, by jeopardizing the credit and reputation of
the General Railway Fund; you are late; the
The trials frightened me only because of the credit of the So-
The Roman railway company would have been affected, and the Fund
railways, responsible for the capital, would have been com-
promise.

"Today, I would regret any lawsuit, but I no longer have
the same fears, because the Railway Fund is de-
aged; its capital is intact, and if a lawsuit is always a thing
unfortunate for a credit institution, I prefer it to others
sacrifices; you will soon have proof of that, if you do not
don't put yourself in a position to settle your account or give
guarantees, and finally if you do not return the liters that you
you must; you will thus have proof that I fear nothing and that
I despise threats as I defy slander.

"If you find that Anal Island that you have done by a de-
hidden part and precipice is not large enough, I can assure you-
to be sure, because the most damaging rumors circulate, and one is at ease
He will even sign a document that will summarize all the remarks

and charitable interpretations born of your strange con-
"Dulite."

Solar, in turn, writes:

"I repeat, it depends on you whether we lose or not."
to save us; a direct accusation of wrongdoing. The name of
Pereire pronounced, vague allegations, outburst
would abruptly end the investigation and you would lose
in the spirit of Mr. Vuillefroy, State Councillor, Commissioner,
to whom it must have been said, or will be said, that you are a lunatic.

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"...Finally, my dear Mirès, don't see in everything that
I tell you that the intention of a man who trembles with dismay-
"The day we would like to explore the Roman roads,"

Roger, the securities cashier, as he delivered to Mirès
or at Solar des Valeurs, 8th, a receipt was issued. These
receipts were one day replaced by a general receipt.
This was a dangerous method. One of the managers could have
to have the two receipts given to him by the cashier and then
to use a weapon against his co-manager. He was then arrested between
these three people to whom Roger would not hand over the receipt of
Nirès than to Solar in the presence of Mirès, and that of Solar than to
Mirès in the presence of Solar; in this way, everyone was
kept in check with respect to his co-manager. The precaution was justified.
to be, because one day, in Solar's absence, Nirès demanded his
his own receipt. The cashier flatly refused it and wrote to him at
This subject is addressed in the following letter:

My dear sir,

"I will wait for S...'s authorization before putting it in your hands."
the piece you're asking me for; I'll write to him tonight.

"I cannot be less devoted and less loyal to S..."
that I would be towards you; I promised him not to return

I only received it with his consent, and I would not have returned it. Yours without your approval, I believe I am behaving honestly—I will discuss this matter, and I will have your approval, for in 'ap-

By calling you, you were primarily looking for an honest man.
net, »

A touching example of mutual trust.

Mr. Ducros, sent to Rome to settle the matter of the she-
mins of iron, wrote to Mr. de Pontalba:

"What a waste of time on the nonsense scattered along the road of Big business! Now I'm getting serious, The Duke (it's the Duke of Massimo) is still perfect, but the rocking game that put The cardinal, who was rather low-level, did not raise his own position. I have fear that it might be undiluted on the first day, and the police station, faced with the bad mood of the prelates, who were overexcited by the the escapades of Bishop de Mérode, will sacrifice this poor duke to the pre-First opportunity. I haven't officially given him anything yet. I am waiting for the letter announced by Mr. Mirès in order to submit a short note requesting the modifications we are agreed between us.

"I had a three-quarter-hour conversation this morning with Bishop de Mérode, who, after a fairly calm start, was taken in a veritable fit of rage during which he repeated it to me he beat his chest until it broke: "Yes, I want ruin"
"entire, absolute of the Society; yes, if I could, I would put it-"
"I would be bankrupt tomorrow; I would sign in my name, in the
"Official journal, a note repeating what I'm telling you now. I
I want her ruined for all the evil she has done; I
"I want Mirès to stay until the last hour to attend"
"to the catastrophe and to have one's share of it." A quarter of an hour from-
He exhaled his bile, leaving me horrified by this true
Epilepsy attacks, we have here an enemy against which we
we can count on... »

Mr. de Pontalba, a member of the supervisory board, is
sent in turn to Rome, then to Museille. In a single

Once, 11,000 francs were sent to him, in order to facilitate antepoculu The arrangements that generate traffic. In their letters, Mirès and Solar Fappellent Icur savior: they declare that he covered himself in glory. How to value in money Rare services? The glory-covered savior demands 1,200,000 francs in fees for the first assignment, 500,000 francs for the second, not including expenses, mon- So much for 250,000 francs in twenty months. What a bottomless pit! What power! A devouring session! He threatens to denounce anyone who speaks to him. The bargaining fee. Mirès replies:

"I don't want to buy your silence for a million dollars."
300,000 francs.

Solar intervenes; he writes to Avond:

"I feel I must give you an opinion that you haven't yet had Having taken that into account enough: Pontalba is going to give you a terrible scandal; if my advice had been followed, all of this would have been avoided. But here, as in many other circumstances, I play the role of Cassandra. Finally, I warn you; you will not say that You were not warned, p

Indeed, de Pontalba is suing his managers in civil court. and files a complaint against them for mismanagement at Ministry of Justice. It was then that a belated intervention occurred. transaction, December 11 {800:

"Between the undersigned Islands, Mirès and Pontalba, it has been said and done the following:

"During the course of 1858, various difficulties arose arose in connection with the Roman roads affair undertaken by Mr. de Pontalba received the General Railway Fund mission to go to Rome to protect the interests of the Fund railways, and above all with the aim of obtaining power see the Holy Father's sovereign power to terminate commitments taken against his government by Messrs. Mirès and Solar.

"These latter, as remuneration for the care of Mr., of

A5

Pontalba and the success of the negotiation promised him a full payment of the sums owed by him to the Fund.

"Since Mr. de Pontalba's return, a debate has arisen" regarding the mission and the remuneration he claimed,

"Previously , another mission had been entrusted to Mr. de Pontalba; he had been tasked with overseeing, in Marseille, the interests involved in the Société des Ports de Marseille; of This chief, Mr. de Pontalba, demands, as having been promised to him, compensation of 500,000 francs.

"Difficulties have arisen between the parties regarding..." this dual settlement; a civil case has been initiated by M, from Pontalba; it gave rise to the following transaction:

"Messrs. Mirès and Solar, granting the claims of Mr. de Pontalba, hereby give him full and full receipt whole:

4° From the mortgage debt resulting from the past obligation before Mr. Gossard, notary in Paris, on January 21 and 25, 1858. Main components and accessories:

"2° Of the sum of fr. owed by Mr. de Pontalba in account-" current, in addition to the said mortgage and expenses made in Rome on behalf of the Ro- Railway Company hands, expenses which are not the responsibility of Mr. de Pontalba.

"Furthermore, MAT, Mirès and Solar have just paid Mr. de Pontalba a sum of 200,000 francs on their behalf and to their staff costs, as remuneration for don- born from the Marseille ports affair,

"Through this transaction, your accounts will be found- wind completely regulated between the parties, who recognize respectively no longer have to make any claims for whatever the cause,

"Doubly done in Paris, on... December 1500"

n C, De Pontalsa and J. Dires, » Mr. Plocque, Mirès's deflector, adds:

"What could have led Mr. Mirès to agree to a also difficult transposition? His concern for the interests of the ac-

Fund officials. He thought this would divert their attention.
this storm that he could see. He therefore performed this sacrifice, and,
Perhaps, I can only presume, he thought that everything was
finished, and that he would be able, through his work, to repair this breach.
done to the interests entrusted to him.

"Mr. de Pontalba, in fact, withdrew, and in exchange for the
1,000,000 francs that Mr. Mirès had thrown into the hand of this new
Belisarius' calf, he obtained this document:

"I, the undersigned, Célestin-Joseph Delfau de Pontalba, owner-
"taire, residing in Paris, rue Saint-Georges, 38, declares me
"to withdraw purely and simply the complaint that I have withdrawn"
» posed on the 4th of this month against Mr. Mirès at the pétanque court of Mr.
_» Imperial prosecutor,

Paris, December 17, 1860

Signed: DB PoNTALBA.

What a world! What morals! What an abyss! Messrs. the financiers-

Ciers decline the jurisdiction of the ordinary courts of the country.
In truth, were it not for the interests of third parties, we would be...
their opinion. Which court, judges, jury, or arbitrators, could,
Faced with such revelations, to say that justice, the law,
Morality is found here and there; in the works of Mirès, Pontalba, Solar, or
Any other hero in this tragicomedy? The judicial debates
Did the officials have anything qualified that wasn't more severely criticized?
prized by these dignitaries of the million themselves from their
correspondence and transactions?
The advertising was enough to warn us about these sandals, we didn't
We cannot repeat it too often, but a principle has been established today.
.today, as the march of power, the gra'.of industrial affairs-
trielles, order within, dignity and influence outside
demand discretion, silence. Every system "its
inconveniences; but rest assured, the government is watching over it.
And the courts are not idle; those who have committed wrongdoing
will be punished.

Indeed, the zeal of the parquet flooring was not lacking: we
We have not mentioned one-tenth of judicial executions.

st

And yet the system continues. Is this due to a per-
obstinate versatility, an invincible spirit of plunder? Not pre-
precisely. We have said it, and we must not cease to say it.
to reiterate: feudalism was established in violation of all the
economic laws; and in the face of a constitutional irregularity-
Such a monstrous thing, there is no virtue that can stand in its way, to
to suppose that virtue goes astray in such company.

Here are some more examples of banker customs. The quo-
The nature of the claims differs; the principle is always the same:
An instinctive aversion to legality.

?

The Eastern Saltworks, (Gazette des tribunaux. ie cham-
bre .urrectionnelle, hearings of July 18 and 5, 1st and
August 7, 1861.) – In 1856, Mr. Calley Saint-Paul founded in Paris
a limited partnership, the Financial and Industrial Union,
with a nominal capital of 100 million, or at the time, 40 million
more lions than Crédit Mobilier, 70 million more than
I, Crédit Foncier, 80 million more than Comptoir d'Es-
account of Paris. What a mass of business was being stirred up!
with such capital? Financial operations, commercial
commercial and industrial, named in a rather vague way
in Article 5 of the Statutes. Article 7 even provided for the case
where this fabulous capital could be increased, however, it
stipulated that operations could begin as soon as
The subscription reached 50,000 shares at 500 francs each.
In fact, the manager declared the company legally on May 28, 1856.
founded by the issuance of 52,000 shares, which, with a payment-
an effective amount of 250 francs per share, represented a real-
read of 1.5 million.

"In a society that was going to move with such capital
"Considerable," said Mr. Jules Favre, "it was indispensable for îles."
shareholders to contain within certain limits the powers of the
manager, however, these powers were the most enormous one we had
pit imagine; I have never known any who could be their
appear.

"All powers have been handed over to Mr. Cal-

THE EASTERN SALT MILLS. 173

Jey Saint-Paul, and we do not encounter any trace of the action of
supervisory committee. Article 7 states that the General Assembly-
general, regularly constituted, represents the universality of

whose lift is stopped by the manager #n months before the convo-
Shareholders registered two months before the meeting
Only those who can be included can be listed there.

That is to say, for the honor and the chance to be com-
chosen from among the hundred dignitaries of the Assembly, the shareholders
residents must commit to staying for a minimum of two months in
Their values. And what will they be doing at this elite meeting?

"The agenda, says article 35, is set by the manager;
No item other than those on the agenda may be put forward.
under deliberation, »

So that the assistants, as in the song, have no...
Its popular sound, with a possible refrain: Brigadier, you have
reason!....

"Ordinarily," said Mr. Jules Favre, "such acts are
published in ertenso in the newspapers; this one was not, in
the small posters, only through a very incomplete extract. No-
only serious advertising, as required by law, does not
was given; but the published extracts on the actions themselves-
mine were in truly microscopic characters, On
seems to have exhausted all the resources of typography
to prevent the reading of this excerpt. Indeed, it was
"It is risky to highlight certain articles,"

Article 47 fittingly crowns this monument of credit
democratic:

"Upon the expiration of the company, or in the event of dissolution-
Participée, he said, the liquidation will be carried out by the manager.
with the most extensive resources to achieve an amicable agreement

the company's assets. Liquidation may, by virtue of a resolution-
| 15.

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tion of the general assembly, make 12 transport to another s0-
company of rights, actions and obligations
dissolved. » |

According to the considerations in the judgment, during the four
In its years of existence, the Financial Union has done nothing but
major operation: the Seine departmental loan
of 50 million, in 1860. Under these circumstances, Mr. Cailey
Saint Paul, invested with the most extensive powers, believed
authorized to repurchase a portion of the shares on behalf of
the Company, in order to successively reduce the available capital
nible and thus mitigate the losses resulting from its defect
employment.

Messrs. Grimaldi accused him of having, on this account, carried out the
rise and fall of Union shares, pure means
contrary to the laws of natural competition. The court
correctional, "without dwelling on the degree of regularity"
of this operation, » did not see any fraudulent character in it.
But the same was not true for the distribution of the divi-
fictitious charges: the court ruled that they constituted "the
the most flagrant violation of Article 13 of the Law of 17 July
let 1856, »
But first, how did a credit company transform itself?
formed as a mining company? Based on Article 47
of the statutes, cited above, Mr. Calley Saint-Paul, to the Assem-
wheat of April 4, 1860, explains to the shareholders that, for good reason
Given the circumstances, there is no longer a society to found, nor a public
to hope for; a liquidation or a termination must be achieved.
training; to utilize the share capital, he acquired
tion of the actions which represent {a great and beautiful business
Eastern Saltworks.

This is one of those societal transformations that hold
of the fairy tale: the shareholders fall asleep, the goir, co-purti-
members of a banking company; they reawaken, the lens
tomorrow, salt extractors, salt merchants; they will not
not even the right to prefer a refund to the well
the metamorphosis,

THE EASTERN SALT MILLS 175

The court does not challenge the legality of the transmutation:
He only accuses Mr. Cailey Saint-Paul of operations
of which we have found analogues everywhere.

"Whereas," the judgment states, "by the manager's own admission, the shares
The salt mines of the East were only purchased for 4 million, i.e.
260 francs per share, including the million allocated to
Working capital, they actually only cost 5 million.
that is 333 francs per share; however, the manager, without holding
taking into account the lesson that events had taught his

to reappear in the eyes of its shareholders the mirage of illusions, brings the value of these shares, purchased on the, to 500 francs. 333 francs 33 centimes, a price which, freely negotiated between people capable of appreciating and supporting their interests, had determined its true value with certainty:

"Ultimately, we must conclude that it is through a strange misuse of language, deliberately confusing the certainty of the pre-feels with the possibilities of the future, that, in its inventory From March 1860, Cailey Saint-Paul increased the amount to 7,500,000 francs. Shares of the Eastern Salites, whose real value was at most of 5 million, and ve, with the fraudulent aim of concealing Islands losses of share capital, and to impose them on the public and on shareholders on the outcome of its operation, highlighting a profit of over 700,000 francs, when, in reality, the fund social life was weakened, at that time, by more than 1,700,000 francs; that this act still constitutes the offense provided for by Article 13 of the law of July 17, 1856, etc.:

There remains one small detail that we find again in a little almost everywhere, in terms of foundations.

"With regard to the third point, based on the creation of su fraudulent and fraudulent transfer of 1000 shares to the benefit of the manager and of his partner;

"Whereas the report made to the general assembly of the April ISG0, reporting on the acquisition of shares

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des Salines, determines the advantages and expenses; that anrés having stated the figure of the annuities to be paid for the bonds tions, 11 ends with these words: "The 1,400 shares are divided- "will manage the surplus profits," taking care to avoid talk about the 1000 foundation shares that the manager had in mind to be assigned to him along with his co-manager, and it actually happened to allocate a few days later, the 1% of the same month, by a Salines assembly, composed solely of the manager and of six members of the supervisory board;

"Whereas, without having to explain the terregularities" general assemblies and on the omnipotence attributed to Seratt, 11, it is undeniable that these thousand foundation actions, by taking part in the profit sharing, even after the pre-raising 30 francs per share of capital constitutes a actual load, and that this load should have been borne essentially

What distinguishes this case from similar companies is
The issue we have pointed out is that if the irregularities
were just as enormous as anywhere else, however, I
The harm caused to third parties was practically nil; therefore the tribute-
Does the court only consider the violation of Article 13 of the law?
of July 1, 1856. Consequently, Mr. Calley Saint-Paul is
simply sentenced to a fine of 3,000 francs.

Nassau Railways. – La Gazcité des tri-
bunaux of May 5, 12, 15, and July 22, 1860 reported
debates to which the Nassau Railways affair has
gave rise, before the criminal court. Messrs. Stoc-
Kes, chairman of the board, and Millaud, banker
quies, who had been responsible for issuing the securities, were for-
followed by a number of shareholders, under the watchful eye of
tion of having published, in bad faith, false facts, in the
goal of obtaining share subscriptions.

Mr. Stockes was also charged with distributing counterfeit goods
dividends, breach of trust and simple bankruptcy.

THE NASSAU RAILWAYS 177

He failed to appear and was condemned, on these last three counts, to
five years in prison and a 50 franc fine.

Mr. Millaud, acquitted in criminal court, was retried as
civilly liable by the injured shareholders, and con-
demned to restitution by the 2nd chamber of the civil court of the
Seine (hearing of April 20, 1861).

We reproduce part of the considerations; the facts there
are presented with a clarity that leaves no room for any
ambiguous:

"Whereas, by a treaty concluded between him and Stockes on January 9th-
In 1857, Millaud undertook the issuance of ten thousand coins.
tions, subject to a discount of 12 percent; that he had to re-
to draft and insert at its own expense the advertisements and publicity, except
the approval of Stockes; that by another treaty of March 9 following-
before, having gone through with Stockes, claiming to be authorized by the council of ad-
administration, he acquired 4,545 shares at a price of 440 francs.
in exchange for 9,514 Millaud bonds, at the price
an exorbitant 210 francs, whereas they were of inferior value
higher than 145 francs, rate of their issue;

"Given that Millaud was therefore taking a considerable interest" in the matter; that he accepted a risk capable of providing him exaggerated profits in case of success, or significant losses aunts otherwise...; that in the circulars by him written with the most skillful artistry and addressed to his clientele In particular, he asserted that the deal was excellent, that he had had studied it at length, reiterating the assurance of a treaty made with the contractors who guaranteed, from now on, a net income of 7 percent {the Nassau government does not grant-said that 4 of the hundred);

"Whereas he knowingly deceived the public and the customers" who had faith in him, presenting him to them as truly studied by him and as an excellent case on which he would not have gathered any information; that he would, in any case, committed a serious error, engaging his liability;

"With regard to Frédéric Lévy, Molines-de-Saint-Yon, de Seillières and Cheppes:

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"Whereas, according to the statutes, the council of adniuistra-tion is invested with the most extensive powers to manage and garlic. minister of the affairs of society; that the administrators The French had a duty to monitor the issuance of shares in France and to monitor the promises made to the public; that this the duty was all the more limited for the defendants, because these promises were made under the guarantee of their names and of their honor...

"Whereas it matters little whether or not they were the man-" subscribers' data; that if they have not been officially appointed to the positions of administrators only by a deliberation. Minutes of the meeting of the council sitting in London, dated 14 February 1R57, They cannot dispute that from the month of January they have not agent accepts the duties, since their nuins are included in the first announcements with those of foreign members; that he It is also clear that their participation was essential. Stockes ue capable of issuing, with some success, in France, the shares of a foreign railway without the guarantee of ad-French ministers honourably known to the public;

"Whereas it is undisputed, moreover, that they are not" remained uninvolved in these announcements; that Frédéric Lévy has ap-The drafting was proven in January...;

"Furthermore, given the interference of the defendants in the Nassau Railway Company was not entirely disinterested, since they received, as compensation, a sum of 30,000 francs, to be shared among themselves, and which they made in addition to allocating, some thirty, others one hundred shares, of which The payments were not required, ALTHOUGH THE INTEREST IN FUSSENT EXACTEMENT RECLAMES:

"Whereas the defendants, by allowing publication in Îles newspapers and circulars, under the guarantee of their signatures, the promise of an additional interest of 3 for 190 on the company profits, even approving the drafting of these announcements, without verifying their accuracy, where, otherwise, they are aware-metit, at least through a serious error, misled the public into error...;

THE SHAREHOLDERS' FUND 1:9

"Whereas, the defendants' fault being common, Each of them is equally responsible:

» Condemns Midliud, Frederic Levy, Molines de Saint-Yon, of Cheppes and Seillières, jointly and severally, to reimburse the demands the sums paid by them as subscribers of Nassau Railway shares, with the interest at 3 percent of the day of the application; says that the pSente condemnation will take place by deed against Millaud, and the duration is fixed of the five-year constraint. » LL

Mr. Millaud was really unlucky: if he dodged The correctional police, the civil parties, on the other hand, do not They never showed him any mercy. He is still the one who appears in the history-next page:

General Shareholders' Fund, Dissolution of society (our tperinle of Paris, "udiences des fer, 3, 4.7, Islet, March 18, 18062.) – On May 28, 1856, a company was formed between Messrs. Arnault, banker, and Jourdan, editor of the Century, Daveyrier and Moïse Millaud, already named, under the title of the General Shareholders' Fund. Its purpose was: 19. to publish and operate the Shareholders' Journal; 20. to subscribe, acquire and sell government securities, open Current accounts on securities denominations, and other operations whose prototype is located within the purview of the Crédit Mobilier. In 1862, approximately forty plaintiffs are pending before the Imperial Court to request the

same objective at the first level of jurisdiction, that is to say before the commercial court. What happened then? Nothing "original" at its core, after what we've already seen produce elsewhere.

The early primitive social structures presented to the sub-four main guarantees:

The founders submitted in advance to the pros-descriptions of the law, then proposed, on companies in com-cursed;

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20 They pledged to pay one million in cash as contribution;

30 The company expressly prohibited all purchases at prinic and short selling;

4° The second half of the payment was only due a-near the realization of a profit of {5 percent.

All these guarantees were successively removed from shareholders, on the proposal of the managers, with authorization-tion of general assemblies composed of more or less elements less ambiguous. But the general assemblies, if unanimous-Whatever their status, they do not have the right to change the basics fundamental aspects of the association. As well as the complacency denounced to the prosecutor are not among those who can do tip the balance in favor of a favorable decision to managers, when the text of the law is ambiguous,

Article 5 of the statutes obliges the founders to pay a million; the article % allocates them 5,000 paid-up shares. The ac-only half of the funds delivered to the public were paid, 250 francs out of 50.

"They're not giving a million," exclaimed Mr. Sapey, the deputy prosecutor. Speaking of managers; but they take the shares! Then When they have taken them, they bring back some of them and say: We no longer owe you anything, and you owe us 250,000 francs. That's called compensation! EL found some votes eloquent enough to justify such acts, skilled hands to weave crowns of mu-skill and generosity.

"We shall see, gentlemen, what this generosity will bring them." cost, by reporting a weariness of shares-which did not belong to them No, they not only find themselves having paid their debt, but They remain creditors for 20,000 francs. Their first act of

from the Amail management. You who know what it cost them
This sum, you will appreciate the merit of it in its true value.
sacrifice.

"That's not all. With their way of counting, they also-"
would still have been entitled, – after the second payment was made, –

THE SHAREHOLDERS' FUND IS

on five thousand shares that they claim belong to them, to
200 francs per share. They will have it by right, because the shares that
The games that assigned the statuses were freed. So here they are.
thanks to the combination you know, they are free from their ap-
port of 1 million, and creditors of 250,000 francs on the one hand and of
1,200,000 francs from the other. [1 It seems they had the modesty to nc
not to claim this last sum.

On December 1, 1857, Mr. Millaud, who had become manager after
Amail convenes a general meeting of shareholders; it
requests and obtains the repeal of the last paragraph of
Article 4, which prohibits the company from engaging in short selling;
He also abolished the clause that forbade the administration to
tion to call the second half of the capital as long as the benefits
the lists will not have reached 15 percent.

The conclusion of the Imperial Advocate is overwhelming:

"A society is being formed," said Mr. Sapey, "under the auspices of a
of those men who have made advertising the instrument of their
fortune, while waiting for it to become the instrument of their punishment,
This company dares to write the word "speculation" on its banner.
However, it still reserves some guarantees for its actions-
haire: the founders promise to comply with a law
protective measures that the public authorities are preparing: they forbid themselves
a fundraising appeal until a benefit is confirmed
fice; they make a million glitter in the eyes of greedy shareholders
promised in cash to the social security fund, the million! They swindled it out
tent, – pardon this ignoble word to condemn a more
Disgusting indeed! – Social guarantees! They're abolishing them, thanks to...
to the ignorance or credulity of a supervisory board
blind and of deceived general assemblies where accomplices, 1
A day comes when, with no respect for the law but in contempt, one
install the game in the statutes, and we lose our moral sense.
to the point of not understanding that such a society is La viola-
living tradition of public honesty and of the law!

"Ah! Such facts may well not fall under the categories of:"

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strict and severe provisions of the Penal Code; but the ju-Her ei Vile, it withers when it meets them!...

"Announce the dissolution of the Suciety, gentlemen; give to morality and to the law this satisfaction, which will be of a kind example, "

The Court, in accordance with these conclusions, pronounced:- solution of the Society.

We wouldn't understand why people would be so severely... those who were justly flogged allow themselves to reappear in the the world of business and politics, if one did not take into account of the power of the political and financial collusion of the press.

After becoming Mirès's partner, Mr. Millaud remained... that dark time; then suddenly his name was found in relief, for five or six months, in the large and the small press. What had he done? A clever publicity stunt, quite simply: he had offered to all the prominent figures in the press, from the htc- A gargantuan banquet of erasure and the arts. Two months before, as well as two or three months after, the recognition The literary world, with its astricial flair, poured forth its profusely in verse. CL in prose.

Later, Mr. Millaud bought La Presse, thus joining The liter of patron, that of owner. Today the house where the chan \illaud possesses the Petit Journal, the Solcil, lu Jour: nat politique hebdomadaire, where the advertisements slip in which would entail the conditions of surety ctde Umbre, The first part of Mr. Sapey's predictions came true: "[advertising became the instrument of my fortune,"

In August 1866, the Millaud company, faithful to tradition- family tion, puts the Petit Journal in community, To which Price? Gesture [that reveals the practical genius of the financier.

We were aware, like everyone else, says the Courrier fran- those of September 16 IR66, that Mr. Millaud put the Petit- Journal un actions, with a capital of #,000 shares, valued at 000 fr, HACHHE, and LOU HOUS said:

"If a publisher, a bookseller, a professional in the field, in short, to—I was going to buy Le Petit-Journal, including Timothée Trimm, he didn't would not offer 100,000 francs. Mr. Millaud, instead of contacting... competent buyers, offers to readers, subscribers, to ignorant people in bookstores, to take their sheet at the price of two millions, Mr. Millaud is a very clever man!...

"Two million! If the advertisement mentioned the sum of two thousand... lions, the number would make even the most foolish recoil. Also the an—The nun speaks of 4,000 shares at 500 francs each; and Mr. Millaud... said: readers who might have the idea of multiplying 4,000 shares For 500 francs, they will see that I am selling Le Petit-Journal for two million. And those calculators won't take any of my shares. But I would be unlucky if, out of my 220,000 buyers and subscribers, I couldn't find three or four thousand brainless people at I'll slip my two million shares into it, precisely because that they will not know how to count, or that they will not think to do the aforementioned multiplication, Speculation on ignorance, the ne—Carelessness and greed, it's definitely a masterstroke, and M. Millaud is a particularly skilled craftsman.

"However, we must anticipate the criticisms of the grumblers, The Holders of the 4,000 shares at 500 francs each will have a co-ownership in the land, the buildings, the model printing works, the printing presses steam-powered Le Petit Journal, to be established on rue Lafayette: a value of 1,200,000 francs. Where are the quotes, estimates, contracts? of acquisitions, especially mortgage discharges? That's what the year The nun doesn't say what she would refrain from saying, one must believe the author on his word or not to get involved in the sponsorship, The 4,000 shares at 500 francs each are trust funds. Otherwise, there is no More business opportunities, so let's take it, with our eyes closed, for 1,200,000 francs for the building and the materials to be constructed; the Petit Journal now only fetches 500,000 francs, about ten times its value, if a man as skilled as Mr. Millaud does not If he didn't succeed, we could no longer say that fortune favors the talent, hard work, genius...

"That's where we were in our reflections, and we didn't break off the..." to keep to ourselves, out of respect for the freedom of industry reactions, for the lot of supply and demand, for the

11-INCH FINANCELES

laissez-faire, laissez-passer, as economists say, when—that a provincial newspaper, the Breton Union, has brought us additional information, which we have just verified—

Laud is selling Le Petit Journal, it's 5 million. Let's write in all letters: FIVE MILLION! The correspondent of the Breton Union noted, on July 31, 1866, in the legal notices from the Monitor:

"An extract from a private agreement, dated July 93, modifying"
» ficative of the statutes of a Société du Petit Journal established, under
"Ja raison Millaud et Ce, by deed of September 7, 1863; this
» the amending act notes, in addition to some changes in
"The form of the newspaper's publication, which the Society has also..."
"Today's purpose is: firstly, this publication; secondly
» the purchase and construction of a building intended for: °ntra-
» lisation of the services of Le Petit Journal and to the establishment
"of a printing press; finally, that the social fund consists of
"exclusively the property of Le Petit Journal, as it
" existed on July 4, 1866, and everything that served its
"exploitation; that, moreover, nothing has been done with this fund"
"It was not valued in money, but it was divided into hard parts."
"A thousand equal fractions, called shares of interest,"

The author adds:

"That's what should have been said in the announcements intended for
to be read by the public, and especially by the segment called upon to take-
dre part of the show, that's what was important to explain to him
to ask clearly, and what, precisely, he was not told about-
in one way, »

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"10,000 fractions "gales, without monetary value, but
equal to the 4,000 shares issued at 500 francs, that makes 5 million
(let's repeat in full: five million), Mr. de Girardin, at
stronger than the success of La Presse, a political newspaper, whose
The classifieds page alone was worth 300,000 francs per year, Ja-
but valued his paper at over a million!... »

LS VARIETIES

The subscription was going very well, when the ma-
unfortunate article in the Courrier; it was the second part of
Mr. Sapey's prediction: "Advertising was becoming a punishment."
Shareholders wrote to me to thank me for having
sienalé [a malice: they demanded the cancellation of their

mations. Thus, what they could neither foresee nor prevent, and the indictments from the public prosecutor, and the admonitions of the presiding judges court teeth, and the disparaging rulings, a hundred lines of Criticism, failed in time, stopped him. Why haven't we stopped What to repeat from the beginning of this book? That the pu- Publicity alone could repress the excesses of financiers; but Free advertising, not endorsed, privileged journalism. authorized, monopolized. Mr. Mirès has just bought the Press; the transfer of ownership did not encounter any difficulties in mid. Ministry of the Interior. Mr. Mirès, as one might expect, will not do to use his newspaper for the revelation and discussion of facts like those discussed in this book.

We would limit our economic and legal studies to this point, because île The financial world was seen there from all angles, if not We were left with a trial where morals were cynically asserted. that we have only sensed, glimpsed in the previous narratives; here we encounter an accumulation of such procedures that the public prosecutor's office itself could not find any evidence against them qualification. Therefore, the debates did not cross the line. initis of a civil auction. It seems that the enormity of the The confession had caused the Imperial Advocate to back down. Before the enumeration- lion and [an attempt to justify the exploits that we will After reading, there is no longer any doubt about the existence of the two morals. The financial public is completely outside of the surrounding society. We don't judge such a world: We either endure it or we eliminate it.

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MARSEILLE PORTS COMPANY
FUSION AVEC LA COMPAGNIE IMMOBILIÈRE, E1C.

(Civil trial, Imperial Court of Paris, December 1864 and January 181.)

Several points should be noted regarding this trial: Pre- Island
The first thing is that all the newspapers published it. Up until then, when it came to the BIG FINANCIERS, the mu- pact
The antagonism between the press and high finance, denounced to the Corps legislative session of 18614, held its pro- gram ct its commitments. The judicial searches, of a very limited advertising, were the only ones to record scar- Daleuse maneuvers. This time, the political newspapers at Big draws have joined in. Could this be a sign of the

the determining motive would have nothing to do with the love of public good. Steps were reportedly taken with the the most renowned journalists, in order to encourage them to report Taking this into account: all would have recovered, except one a beginner, the National Future, which was still only at its Sixth number. The newcomer's drawing success, consequently This advertisement would have worried his elders, firstly as immediate sale, then as a position taken outside of certain financial cabals. A political leaflet, breaking with the tradition of guilty complacency, responded such-addressed a need of the time, that it would have been dangerous to to leave it this exclusive character: the bodies accredited to the-would have seen their loyal followers desert in favor of the latest arrival. Therefore, they all vied with one another in accuracy and speed. May this precedent, whatever one may think of the morality motives and financial connections of the future national, to have a sequel and to set a precedent, The spirit of denigration-ment between competitors who are jealous more than once served the cause of justice.

Year

FUSION PES PORTS OF MARSEILLE 17

The final point, the very subject of the trial, is [in a way] acknowledged by which large companies conduct themselves: the good pleasure and raison d'état transported from politics into the world of commercial companies. If we were to write a memory for the applicants, we would not have, like Mr. Grand-Mauche de Beaulieu, to condemn such methods and to to demand justice; but, we repeat once again, We are conducting a study of the morals of high finance and the island. principle of the credit granted. While sharing the holy indignation of the eloquent defender and of Mr. lavocrat wénéral against the violation of the law, we will be forced to agree sometimes with his opponents than given a certain milicu, social well-being takes precedence over procedural considerations. harsh. Like that Roman dictator who was accused of excesses, Messrs. Péreire, Crochard, de Chaumont-Quittry and consorts have the right to reply: – We saved the pa-sorting. – At what price? – That's what the... will reveal. debates. – For how long? – It's still secret: of the future.

Statement of the trial, – On October 5, 186?, the assembly General meeting of shareholders of the Ports of Marseille, convened Extraordinarily, voted to accept a provisional treaty

generals and the Imperial Street of Marseille, past the 22nd sop-previous member between Mr. Émile Péreire and the Marquis of Chaumont-Quittry and Crochard, one president, the other member-bre of the Ports Administration Council, La décret iapéciit of June 1, 1863 authorized the constitution of the Society [rn-movable property, resulting from this merger, into a public limited company, at canital of 85 billion,

A number of shareholders of the Ports of Marseille, M, Godde, Lemerte, Lefebvre and Chopelet, oi requested against Tr Compagnie repaire and MN, Pércire, de Ghaumont-Quitirs and Crochird, fa matt de cette factor, based on the irregular composition of Fassembliec who had stolen it, and as was, the said merger, contrary to the

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statutes, as exceeding the limits set for voting, and as constituting a lesion of more than seven-twelfths,

The Civil Court of the Seine (Third Chamber) rejected the said request by order of May 13, 1864. The plaintiffs have in-appeal rejected.

Their lawyer, Mr. Grandimanche de Beaulieu, made an exposition of the matter so clear, so precise, that we will simply state it to quote verbatim the essential parts relevant to our topic, in interspersing it with a few explanatory headings. That readers do not are not deterred by the length of the plea: there is nothing to it. more instructive in the annals of justice. We leave the The defender has spoken:

The preliminaries of a general assembly of shareholders. – “I am now entering the first part of my discussion, the composition of the assembly. On this point, I-I unsuccessfully requested this in the first instance, and I have new calf, without further success, requested from the Court, which joined the in- They essentially ordered, beforehand, that I be given communication of attendance lists and securities deposit shareholders who made up the assembly of October 25, 167. I reiterate my conclusions; it is my right and my duty. See, I will never accept that a majority can say to a minority: No, we impose our will on you because we we are more numerous than you, without the minority having the right to know, to count, to discuss this majority.

"Before entering the assembly to study its composition-tion, I find in the very method of summons a pre-

Sex shares must be filed. According to the articles of association, it appeared in the newspapers a notice worded as follows: "The titles will be re-" "Us every day except holidays," – you'll see the surprise and the advantage that was derived from it – "from ten o'clock in the morning to two "Heuics, from Monday, October 6th to Saturday, October 1st."

The only downside was that the 19th was a Sunday.
My God! We made a mistake, that's all. Such an error in a letter touching on our relations of humankind in this world is few

MERGER OF THE PORTS OF MARSEILLE 189

important; but when one invites, through the newspapers, actionnaires to come to a general meeting whose purpose is to to have absolute control over their property; that the con- The essential step in drafting the statutes is to file its securities, which one He gives her fifteen days and only three or four hours per I cannot accept that we are not taking the time to do this. to consult the calendar, and to confuse Saturday with on Sunday, the 8th with the 19th: so that, on Sunday the 19th Since it's a public holiday, we send away the unfriendly shareholders who... presented based on the notice published in the newspapers, I ad- put even less than in the space of twenty days we are not warned of the error and that it is not corrected by means of the advertisement.

"Let's see what advantage has been gained from this supposed error."
The fourteenth day of the deposit, it was Saturday, a Mr. Lasorne, A stockbroker in Douai introduced himself; it was nearly three o'clock. We knew that one was a bad thinker; we had fears. Small entrances for friends, he entered through the main gate. They told him: – It's three o'clock, the office is closed, – This It's only Island 1S, I'll come back tomorrow the 19th. – Oh! no, tomorrow It's Sunday; haven't you noticed, we don't receive the liters that Islands days or holidays. Mr. Lasorne does not seem very- convinced of this order of ideas which consists of playing on the word Not on holidays, he gets angry; we don't like the noise in this house And for good reason; so we're going to ask for orders, and we're giving them to him. a card bearing the number 392.

"A Mr. Halbronn also found the offices closed;
He turned to the courts and requested, in summary proceedings, to be... authorized to deposit his securities. The president issues an order, October 23, under which Mr. Halbronn will be included in the list; the card issued to him bears the number 43. – Now, as from 5722 to 335 11 y to 12 numbers, we derive this conclusion: that twelve people have been introduced since the

number 22, and that Mr. Halbrunu, by summary order, has
I had number 35.

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A Norman, a Norman and a half. – "the second
The fact that I submitted myself to the first judges and that you su-
dishes, gentlemen, is this one, 1] there was in the middle of crtte as.
assemblage, whose singular physio- you will see shortly
nomy, a man who, placed in the center, expressed his admiration,
his enthusiasm, through shouts, through signs so de-
unaware that he had attracted the attention of the assistants. | va
men who do well to seek the half-day; there were
around him a group of satisfied people whom he seemed to know-
to lead with the staff of command, The attention of an act-
The woman is attracted to this character. – But it's J.... –
No, J... has never owned any shares in his life! – However
Him. FT, there was no mistaking it, it was broad daylight. It-
was J...

"Now, that's what J... was like. I don't want to say anything about the man,"
I hardly want to pronounce names, but anyway, it has to be said
that I pronounce that one, he was a business agent, an orator
customary at these assemblies, called Pavant-veille by dispatch
telegraph from Nantes to make the merger, – It is one of the
twelve that I was talking about earlier.

"The shareholder makes the very simple argument that St. John..."
being part of the assembly means that he must have previously deposited
to take action, and that this is the case of having it executed against ri
a judgment thus far obtained in vain, 1 court at his
Bailiff Legendre, and asks him to farm opnoïttion eur fes ac-
tions of J.., The bailiff forms immediate opposition at
Mr. Bignon's name, rue du Cherche, 68, for 2,300 francs.
amount of a judgment that was far too often left unexecuted, -- In the evening
Even the bailiff receives a visit from Messrs. ..., who give for
address 358 rue Saint-Fonore – it was a false address,
– and who says he comes on behalf of Mr. Péreire, – How many
Is it due? – 2,300 plus fees. – Here they are. – And the bailiff.
written in his register: "Received from Mr. Émile Pe.-
» reire, ef, »

"The bailiff had several clients, being an intelligent man,"
He said to himself: Since we pay, let's look after the interests of my comments.
mettanuts. D will immediately form a second opposite

Lion, on behalf of Mr. Teinturier, 55 rue du Cherche-aïdi, for 509 fr. In the evening, 11 receives a visit from Mr. B..., administrator Ports of Marseille. – How much is owed? – 50 francs, – The Here it is, – And the bailiff writes again: "Received from "Mr. Emile Péreire, etc."

"Just as Mr. B... was about to leave, the bailiff..."
A well-bred man said to him: "Perhaps you are very well-off."
Cupped. I wouldn't want to bother you a third time;
While you were here, one of my clerks went to train
One last objection; pay immediately, this will save you from
to come back, – was that the last one? – Yes. – How many? – It's at
Mr. Barthelemy, postmaster at Bondy, is only
for 400 francs – And for the third time the bailiff writes: "Received
"In the name of Mr. Péreire and company, etc."

"It seems pointless to draw a conclusion. Generally,
The one who pays the amount of the objections is the owner
shares.

Gron words and gronsen things, – ("I arrive at the third-
the sixth fact that I submitted to the first judges, Celut-Ft is not
arrived in Ma Connalssanee only twenty-four hours ago
Before the initial hearings, I had to plead for
Count de Lanbespin; I was supposed to have the 521 shares of which
had a deposit agreement, I thought that when one had an aete
For the deposit, a receipt, all you had to do was present yourself, as
d The Bank, unless you come back the next day to collect, Mr. de
Laubespain, being a gentleman, believed it too.
At the checkout, he presented his receipt and claimed his ae-
tions; on the Island, Grand
emotion;, where one goes from office to office, and finally one arrives until...
A. Pereire, the shares were no longer there!

"As for me, I was pretty sure they weren't there anymore, I had"
in the hand, the receipt of M, de Lanbespin, which por-
tait: "Deposit of 521 shares, of [SOU at INR 000 and of 2206
» of 2,016, » and in the right hand, 5 actions bearing the nu-
meros ÎS,1:~, LS ho and LS, 59; these three actions were therefore
included in the category of those that had been filed,

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– I drew this rather logical conclusion from it, that they had
stolen, and, indeed, THEY HAD BEEN STOLEN.

"Graud, I'm so excited, I said it: they call a man I don't know
I didn't want to pronounce the name at first instance, I didn't pro-

world now, before the court, my adversaries,
who were perpetually amazed, wanted at all
No matter how much I say it, they knew better than I did; the Court

will probably know: he was the Secretary General of the Society.

\$

This gentleman is crying, lamenting, declaring himself the author of the detour--
nement, moreover without surprise or anger on the part of the
leaders, who wisely remain silent. 11 had no very-
With good examples right in front of him, he had found 521 shares to his
suitability; he had laid his hand on::18. Finally, these actions were not there
were more, we recognize that theft, - there is no other
expression, - had taken place three months before the assembly of
October 20, 4862.

"Who stole those shares? I only have one thing to say. He
There was a chest, and on that chest were three locks and three keys;
None of these locks and none of these keys resembled
the other; three different keys were needed to open the three locks
different rural areas. Mr. de Chaumout-Quittry had a key,
Mr. Crochard had another one, MX.. had the third,
And the securities have been released! Do you share the responsibility?
Safety, that doesn't matter to me; but what is certain is
that the titles were no longer there.

"The next day, at the hearing, I presented my conclusions and I..."
This new fact, it was sufficient. Of 316 forming the ma-
Jorite, remove 521, there wasn't much left. With that, the tribu-
nal is singularly moved. The opponents, after having been

Surprised, they reply, "Well! That's true!" I believe it.

Well, I had the proof in my hand.

"Furthermore, since the initial pleadings, a
Judgment of the 1st Chamber, dated last August, notes
the date of the diversion, a date prior to the meeting of October 25th
In October 1862, and condemned E. Péreire as civilly responsible.

fr

FUNION DES PORTS DEF MARSEILLE Es

ment, to return the price to Mr. de Laubespín. The fact is
There's nothing more to discuss.

"There is an even more serious matter. I just said that these
actions had been diverted. How is it that, diversion-
born before the assembly of October 486?, on October 29th
the bank pays the interest on these same shares to Mr. de Laubes-
Pin? I don't understand, I don't want to understand: it me
It seems difficult to detach the share coupons that do not exist.
Furthermore, here is the receipt: "Receipt from the Limited Company"
"of the Ports of Marseille, on behalf of Mr. de Laubespín,"
7,648 francs for the payment of the sixth coupon. Signed: The
» Director of the Sub-Counter of Industry and Commerce.
"October 29, 1862."

"It is proven that the 521 stolen shares were listed in the As-
appeared and voted in one direction, while the owner
voted in another, - Now, of a majority of 316, removing 521,
How much is left?

Do I need to focus on what these 521 actions entail?
did they vote? By the mere fact that they were diverted, the hands
in which they are do not inspire my confidence
immoderate! The court will see why. One can be, it is true,
bearer in the best faith of the world of stolen shares; but
When I explain why they were stolen, the court will see where
They have passed. It is enough for the court to note: "There is
521 shares were entered into the meeting and originated from
of a diversion; they couldn't get in, » so that I
You are justified in concluding: The ballot was flawed: of 316, I have the
right to withdraw 521.

"Note, gentlemen, the following fact noted by the tribune-"
final judgment of first instance, and this appears to be the refutation
completeness of his judgment, whatever the number of actions
of which one was a carrier, one could not be entitled to more than 10,
vote, but 5 shares entitled the holder to one vote. 521 shares
in the hands of Mr. de Laubespín, who voted with his receipt,
or with 521 shares, which is the same thing, it was 10
votes only: but 521 shares targeted in 104 hands to
third-party shareholders, at a rate of [number] shares per vote, gave

104 votes, 10 of which weigh as much as 104 on the panel of a Balance? There's no point in insisting further.

"Thus, while M. de Laubhespin arrived with his receipt-pissed off by 521 actions, saying no by 10 votes: these same 521 shares, divided among other hands, came to say yes to 10 votes.

"The facts that I proved or that I articulated at The first judgments were few in number; but their gravity was not not escaped the first judges; they noted it at each instant in their judgment, and I can tell you that, under this Report again, their emotion was great. Only 115 have thought that this set of facts was not complete enough, did not weigh enough in the balance of Justice for the nullity of the assembly's vote. I believe that the first judges at-could have drawn a firmer conclusion from their premises, and that, after having uncovered the fraud, here again they should have to go all the way, and break the act thus corrupted.

"If you only knew, gentlemen, the trouble a litigant goes through..." finding evidence, especially in a trial where high-ranking people, and which focuses on a very important joint-Serious! - 11 is addressed to everyone, left, right; cha-The ass knows something, but everyone refers it to their neighbor. dislikes putting himself in the hot seat and giving attestations ions; we don't like him to serve as a witness; we like nothing less than to share the fate of those who are fighting. So that No matter what we did, we were very embarrassed, Yet, "Work force, we had achieved something.

"We learned of the J... incident from the bailiff Legendre," and thanks to his intelligence. Laubespain's actions, we have seen we only found out the day before the hearing, and we didn't expect it. We hardly know. The other facts were not yet sufficiently proven. Since the judgment, we have been, I won't say more, um- But in the end I think we did better, and I learn-brings to court today elements which, if they could being produced in court would have singularly altered its Decision: These are far more serious, and we will not

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will not discuss, unless one wants to discuss the light of the

The cream of the crop at a shareholders' meeting,
—"I provide irrefutable, material proof that nine!"
The people whose names I'm giving were fake shareholders.
(names follow), By adding the actions of MJ., I
finds that these fraudulent actions numbered 57;
I deduct these 287 from 346, leaving 29. One could say that there are
still a useful majority; but we will find others, be sure
They are certain; we have already reported them.

"How do I have this proof? Ah! I admit that it wasn't..."
It's easy to get, but here's how we did it.
On November 2, 1864, a bailiff issued a summons.
tion to a Mr. T..., I only read that one, the others are cou-
cues in roughly the same terms: "...To have imme-
"immediately to declare to me if the 40 shares filed in his
"Name, on October 18, 18672, for the general assembly of
"October 25, 1862, were his property; otherwise, who...they...
"asked for him; if he did not vote for the merger; if he did not
"was not called to the assembly solely for that purpose, and if he
"He didn't attend out of mere complacency," MT... re-
laid:

"19 That the 40 shares filed in his name on October 18
» 1862 for the aforementioned general assembly did not belong to him
» not; that they had been handed over and deposited by X..., mem-
"member of the board of directors, with a recommendation of
» vote for the merger of the Ports of Marseille with the Compa-
» Real Estate Management; that out of courtesy, to be agreeable to
"MX., and at the latter's request, he voted for the fu-
"sion, but that he has never owned said shares"
"ions."

"I don't need to point out to the court that each
of those who responded to our demands could be
prosecuted by us in criminal court: the bailiff has pre-
sent to offenders, a summons to police correctional facilities

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with one hand, a summons to answer with the other; he
He told them to choose, and they chose.

"Îlya,ence, which concerns one of them, M, D..., a fact which
must be brought to the attention of the court. MD.. is in charge
chief at the N... toll office, and one of his sons was employed by the

He was lying, but here's what he said:

"I, the undersigned, declare that I attended and voted at the assembly"
"General of the Ports of Marseille, dated October 25, 1862, with a
» entry card representing 40 actions that were not mine
"ownership, having never been a shareholder of the Ports, and who
"had been filed in my name by the board of directors-
"Tration, my presence having been requested as a service"
"To vote for the merger."

"After responding in this way, MD... regretted it. He wrote
First a letter, and then he filed a complaint. At the
letter went unanswered; to the complaint, the prosecutor impe-
Rial took it upon himself to answer. The magistrate gave a lesson
moralizing to this gentleman, who didn't understand that his place
would be in the correctional police. He complains about the way in which one
made his certificate and threatened to tell the judge, if he is called,
all the mistakes that occurred during the composition of the association
general appearance.

M, THE FIRST PRESIDENT & Âfe Grandmanche: How
Do you have this part?

Mr. Granpuancne: I will state this to the court immediately: I have
said that a misappropriation had taken place of Mr. de's shares
Laubespain; I spoke of a box with three locks and three
different keys; one of the locks was at the disposal of the se-
creditor general, MX., who is therefore one of the three
authors of this act. We had the right to complain regularly-
lirigement. It agreed to these gentlemen of the board of directors-
The Port authorities were trying to suppress the matter between themselves, and there were
Reasons for that. But if we had complained, we would have!
The court understands, we didn't do it, but we have
imposed our will. I say we, I should say my clients.
Our aim was to have the documents in the hands of Mr. X...,

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Secretary General of the Society, and we have them. Here they are.
In my hands, there are so many serious ones, I so
compromising things that, as for me, I do not recognize in myself
The right to read them. I discussed it with my teachers and elders,
I approached the most loyal among them, and one of them
is very close to me right now. Everyone told me that I
I could read everything that is useful to the truth, well! I didn't.
I won't. For me, there's a kind of co-
property between the one who writes them and the one who receives them. A
In my opinion, a letter is a kind of written confidence that...
They are sent to both correspondents. My clients are neither one nor the other.

"I confess that I find it singularly repugnant to come and read at the
The letters in question are difficult to read alone;
I started by sharing them with my colleague, who then...
made them all copy, because at that moment there was unrest in
my mind on how I should use them. Having com-
I'll leave the communications in my file; you'll see them if you
If you wish, I say that in the presence of these letters the discussion is
Once finished, you will know what it costs to buy a conscience.
and the share that each person received from our spoils,

"I will continue, but yes, without regard for a scruple of
Awareness, perhaps exaggerated, I am being urged to read, I will read.
without worrying about the scandal.

"I was saying that there was now an indisputable fact,
that of 287 shares fraudulently entered at the meeting
Distracting from the 346 of the majority, 29 remain. If the court still has
If in doubt, I ask him to allow us to do, by-
The court will seek and, through witnesses, proof of these facts. If the court deems
It is necessary to order the investigation; she will see many others like it.
We didn't want to name names, but it will be necessary.
so that we know them.

"Alongside these men who illegitimately became part of
of the assembly and who were forced to confess, it is
one whose response to our summons revealed such a fact-
It's so serious that I hardly dare speak about it. "Here is the response given
by a bailiff... at the summons of the bailiff: a few days

17.

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before October 25, 1862, MX., member of the board of directors
Nistration, of which Th... was the supplier, offered to do so.
to represent 20 shares at a shareholders' meeting
Ports of Marseille: from October 20 to 23, 1862, the same
board member came again lt
to request that he be represented for a similar quantity of shares at a
another meeting that was to take place on the 25th of the same month. He
a card was given to him for this purpose; but on the morning of the 25th, he said
to MX., returning his card, that his mother having died at
Nauteuil-sur-Marne, he could not attend this meeting.
In fact, he did not attend, having gone to Nanteuil; he did not remember
He doesn't know if he signed the card in question, and he doesn't know who has
filed these actions in his name and what was the true purpose of them?
owner; in any case, he was unable to vote for or against the
merger.

"Now, I take the list that was given to me, and I see..."
in full the signature of Th.,! This same Th...., who...
Clare was unable to attend the assembly, as her mother had died.
the day before, and having returned to MX, the card that he had
The submission to be included there, this same Th... is included there.

"I can tell you how we did it. We were embarrassed—"
Once settled, these twenty shares were available, and one counted
close: we knew what opposition there would be in the assembly.
An employee was told: Sign here. And he signed... 1l is
There's no need to qualify this fact; I articulate it in my conclusions.
And I demand proof of it.

"As the Court can see, I have proven, with evidence in hand, the
fraudulent composition of the assembly. If I could have brought
This evidence was presented to the initial judges, who were already moved by the facts.
that I was establishing, I believe the court would have singularly
modified its sentence. That the Court will consider the evidence as
done, or, if she believes it to be doubtful, she will order an investigation.
That's all I ask; the proof will be abundant. In any case
In this case, proven or probable, I will be agreed that this is perfect.
relevant and admissible.

"I come now to the third set of facts; these are the conclusions—"
additional information that I had the honor of submitting to the Court

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three weeks ago. Or issued a summons to ML..., an employee
of Crédit Mobilier, in the terms known to the court, and
here is the response from this employee of T. Pereire;

» 10 The 20 shares filed in its new form: for the assembly
general of the Ports of Marseille, were not his property
they had been dropped off for him by someone from the administration
administrative, he does not know who the true owner was;
90 he voted for the merger of the said Company with the Company
real estate; he was called to the meeting only in the
but to vote for this merger. – He did these things purely for the sake of...
pleasure and as if being morally and financially compelled to do so
he lies because of his position at the time, and, without wanting to name them, he
knows many other people who have acted like him and under
the same influence,

"That one talks more than the others, in an investigation he
would probably say some very instructive things, that's all.
ML... with 20 shares.

"Another summons was sent to a Mr. C..., equal-Péire's employee, who represented 40 shares, 1! has de-clarified that he was not the owner of the 40 shares with which He voted, while pre-prepared slips were being passed around. prepared for the office employees of which he was a part; that there was no saw no problem with this, given that he had done it and seen it done. several times... and that many other employees besides him have did the same thing that day.

"Count, gentlemen, 20 and 40 make 60, and you have to add the 20 shares voted under the name Th...: that makes 80 in total which must be subtracted from 29. - What remains? I had reduced to 29 the alleged majority of 316. If I deduct these further 80 shares, 51 minority shares remain. That's what has become of... this majority.

"Besides these facts, gentlemen, there are others that I haven't..." This is what I will articulate in my additional conclusions. Those, I don't have absolute proof of that; but I have something which is very similar. In this regard, I will only read My additional conclusions; this reading seems to me to tellu-

t

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This edifying situation, which I believe requires no further addition, is as follows: Our joint is designed as follows:

The administrators' cake.- "First fact, - F1 July 1862, - contrary to the preamble of the treaty provi-evening of the Ja fusion attacked, it is Émile Péreire, by the inter-mediator of two people, who made openings in Cro-chard, annuity receiver, administrator of the Society of Ports of Marseille, for the merger of the assets of the said Company with the Imperial Street, in Marseille,

These openings remained without result, and Crochard rc-Fusa, because Émile Péreire formally laid down the condition not to retain him as a member of the board of directors tration of the new projected Society, and that Crochard trou-had this condition which was harmful to him personally,

"Second fact. - In August 1862, after the provisional convention"

reserve granted to Hardon by the directors of Ja Société Ports of Marseille, new proposals in the same Meanings were made to Crochard, The first condition of Crochard was that he would be part of the board of directors of the Merged company, At his written request, Émile Péreire gave his support by saying: "I accept your help: "You are one of us." Upon hearing this, Crochard announced-said, in September 1862, the sale of his business practice for to have all the time and freedom one could want,

"At the same time, Crochard and Chaumont-Quittry have put in touch with Emile Péreire and agreed to a merger-connecting the Ports of Marseille with the Imperial Street, the Company real estate company of Paris and the General Stores Company.

"Sefait," Crochard followed the negotiation. Péreire l'entratna by guaranteeing him considerable personal advantages.

"Isaac Péreire, acting for him and his brother, under the eyes de Crochard and a third party, said and wrote an indicative note tive of the personal benefits promised to Crochard,

"They consisted of the promise to allocate to the latter,

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as payment for his assistance, a thousand shares of the new New company guaranteed at 700 francs, a thousand other assets at par, either 500 francs, and one thousand shares of the Real Estate Company, called Rivoli, at 200 francs. – In addition, a new promise was made to him made by appointing him administrator of the future Company,

"Apart from these advantages, all personal to Crochard, he It was stipulated that Mr. Péreire would give a thousand guaranteed shares to 700 francs and a thousand shares at par, i.e., at 500 francs, to be re-parties between various people

"That's done," – A few days later, Chaumont-Quittry, apprenant de Crochard himself the particular advantages that one ini had consented, wanted, in his capacity as president of the con-administrative body (of which Crochard was simply a member), to obtain from Péreire superior personal advantages of a-edge, and then at least equivalent. Péreire refused, and pen-for several days all negotiations relating to the merger were broken.

offered Chaumont-Quittry a thousand guaranteed shares tied to 700 francs on those belonging to him, to him [personal bag-insurance was also given to Chaumont-Quittry.
_ that he would be appointed administrator of the Compagnie nouvelle. Chaumont-Quittry refused this offer as it was insufficient. for him, in terms that will be established by witnesses.

"I did it." – A few days later, Crochard and Chaumont Quittry, in a one-on-one conversation with a third party, in a Credit office furniture, caused this third party to relinquish it, in favor of Chaumont-Quittry, 1,300 or 1,700 shares out of the 3,000 shares issued that this third party was to receive as the price for the redemption of his treaty management. Subject to this particular abandonment in Chaumont-Quittry, this The latter accepted the proposal that had been made to him by Isaac Perish.

"Does it. – The provisional treaty was signed on September 22nd." in 1862. Crochard and Chaumont-Quittry consented to the trans-

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mission of the Ports of Marseille property to Mike Pércire, acting in these various capacities, at the same price, in 1869, as this property had cost in 1556 – whereas a capital gain A huge amount of land had been acquired by the Islands from this Society. added value that the Council of State itself assessed as early as 1854, to the net figure of 9 million, and which had, without a doubt, considerably increased since that time

"On the other hand, the same Crochard and Chaumont-Quittry," personally satisfied by particular advantages: staggering, and without regard for the certain added value of the land. of the Ports of Marseille, readily agreed that Mr. Péreire contributed to the merged company the buildings of the an-old Paris real estate company, with a market value obviously lower than their cost price, due to their extraordinary and considerable importance and their re-Venus minis, for a price double their original value, either with a capital gain or increase of nearly 25 million.

"Done. – From September 22, 1862, the day of the signing of the provisional treaty of the merger, dated October 25, 1862, the date of the general assembly that was to ratify this treaty, Crochard, Chaumont-Quittry and Péreire, with varying interests in the same but, they consulted with each other to work in an infallible manner to the success of their projects – on the one hand, by preparing the

"the assembly;" – and on the other hand, by seeking to silence the absolute opposition of the former manager of the Port Authority Marseille was supposed to do: to the planned merger.

"I do," Crochard was an administrator of the Society of Ports of Marseille, and, moreover, he was a personal owner of approximately 1,200 or 1,400 shares of this Company: finally, he had, Corme, a rent collector, used his clients' money to the acquisition of more than 3,000 shares, of which Mr. Péreire the sa- had depository, a circumstance which was even more than once in- summoned to promote Crochard's credit and services in the Marseille Ports Company,

"This large number of shares served – initially, for 50, to

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to form the figure of shares filed under the name of the svere- General secretary of the Society: – then, for more than 3,000, to the composition of lists of fief shareholders on which In the front line were nearly one hundred of Mr. Pé-'s employees reire, which employed these lists, were handed over to Crochard.

The following is a list of names of all the fictitious shareholders, with names, first names, qualities, as well as the number of votes at- allocated to each one. Mr. J..., the man with three opposing views- tions, was the head of the clique, in charge of warming up and removing the case. One of the extras, Mr. F..., attached to the Com- "Compagnie Transatlantique," he exclaimed, in his enthusiasm: We just won 20 million from Mr. Péreire, we're there We were all there; we crushed the Ports' shareholders.

The statement of MD... employee on the Chemin du Midi, This deserves to be reported:

» He verbally stated, in front of witnesses, that the actions with whom he had attended and voted, at the assembly of October 25th in 1862, did not belong to him; that which had been given to him, like his fellow office workers, an entry card for the assembly; that it was a constant practice at Crédit Mobilier; that employees of this institution, some found agreeable- It was difficult to have the day off at three o'clock on the day of the assemblies. rallies, and the others accomplished this mission, despite their scruples, as if morally forced and constrained by their si- luation; that he had not wanted to respond to the summons by reasons of deference towards his former superiors, not wanting

saying he was ready to confess everything if others did the same,

Mr. Grandmanche summarizes the fraudulent composition as follows from the assembly:

"The list of employees of Pervicre, in northern Spain,
"We have 530 acquisitions; the first list of Péreire's employees,
in northern and southern Spain, 685; the last-minute list of

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Extras: Pérerre and Chaumout. Quitttry, 500; various named individuals,
017, = TOTAL: 3,852 shares.

"This number does not include many other actions placed under the name of neighbors or friends of Crochard or of his brother-in-law, – which neighbors, friends or acquaintances, had no shares in their possession or did not possess any less than was fictitiously attributed to them, |

"Without even taking into account this overabundance of action—" fraudulently introduced shares, the 3,852 shares above suffice, for – once deducted from the 9,810 which were cent-representatives at the assembly of October 25, 1862–no more to allow to subsist only a real representation at the mazsimaumn of 5,958 shares.

"However, as Article 30 of the statutes requires, for mergers, a general assembly bringing together at least one-fifth of the actions issued, – in this case, 6,000 out of 30,000, – the deliberation– The ration of October 25, 1862, would, by that same fact, be invalidated.

The quarrel over the spoils – "299%, fact – One
a powerful opposition was forming, and at the head of the opposition M. Mirès was at the merger. There was great fear among Péreire, and immediate steps were taken to buy the silence of this dangerous adversary.

"At a previous general meeting of shareholders"
of the Société des Ports de Marseille, a formal mission had been given to the directors of said Company "to continue
"in court, the rectification of the facts attributable to Mr."
"Mirès."

"As a forced consequence, the provisional treaty of September 22nd"
tembre had expressly reserved for shareholders, against

an increase of 5 million.

"One of the current directors of Ja Compagnie immo-
Billière was charged, both in the name of Péreire and in the name of the ad-
ministrators of the Société des Ports de Marseille, to offer to
BE. Mirès: "to have the assembly vote on the approval of
"His actions and management, which would nullify any claim-

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s tion, if he wanted to suggest to me make no opposition to Hi
"Merger."

"306 fact. - Despite all the measures taken for the
composition and leadership of the assembly, the majority was not
than 316 shares; and, to buy the retirement of some
opponents of the merger who had appealed to the council
of the State, and before the courts, in order to prevent or to
cancel the merger as tainted by fraud and new-
new offers emanating from Péreire were added to those made
before the assembly,

As for the actions of these opponents, they were paid for.
by Péreire, under the cover of R... de L..., to whom he gave a
a special letter of guarantee for this purpose, at a rate of 900 francs, per
action, on the date of July 1, 1863, in a bond of 4,080,000 fr.
on the Bank of France, handed over to one of them,

"Mr. Péreire knew this share buyback so well, effective-
killed for him, that at the last assembly of the Im-
movable property, one of the former opponents, now satisfied, having per-
I tried to elicit some explanations about the situation of the-
Mr. Péreire, who was at the aforementioned company, could not restrain himself and called
personally and directly, by criticizing him for speaking-
from the decline in the shares of the former Société des Ports de Mar-
seille, when his opponent had been paid 900 francs for his shares.
to remove any obstacle to the merger.

"As for the 5 million increase, representing by
Each share of Ports receives a bonus of 166 francs 66 centimes, on the one hand,
Crochard relinquished the benefit of a judgment that condemned
Mirès to pay him his proportional share in this increase;
On the other hand, Chaumont-Quittry intervened before the Court in
his capacity as chairman of the board of directors represented-
The Port Authority has abandoned its intervention; and
Finally, Péreire refused and continues to refuse to the former shareholders
Ports of Marseille, which exchanged their titles for
shares of the new real estate company, by any means of

to this bonus of 166 francs, 66 centimes, for each of their shares.

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"3. The fact. – All the promises made to Crochard, Chaumont-Quittry and others who helped with the merger, were not painted carried out before the first general meeting of shareholders of the merged real estate company, dated August 2, 1863. in order to secure the cooperation of these same people, including Several were listed without owning any shares, with almost all the same employees who were part of the composition of the as-meeting of October 25, 1862.

"It was only after this meeting that Messrs. Péreire contributed to the settlement of accounts. 11 was handed over to Crochard and in Chaumont-Quittry the equivalent in cash of the shares to them personally promised, The shares allocated to their requests were initially refused, on the pretext that they were duplication with those given at Chaumont-Quittry; then They were partially delivered to the claimants.

"32nd fact. – At the same time that Péreire was stifling all opposition; when he told all interested islands, especially to Chaumont-Quittry, Crochard and others, that he would not give to one of the shares of his new company below 1,000 or 1,100 francs; while he was urging Crochard to press the 6-exchange of securities of its clients, holders of shares of the former: companies, against those of the new society, this exchange, following the claims of Péreire, serving as ratification of the merger, – Péreire formed a partnership with Crochard on May 22, 1863. convention called union to operate, through daily purchases diens on the Stock Exchange, the rise continues, apparently, on 1c shares of the Société immobilière et des Ports de Marseille, by the ministry of the usual stockbroker of Crédit Mobilier, hitherto unknown to Crochard.

"He later learned that Péreire was actually selling secretly all the shares he had bought before the fusion, to make the Rivoli shares rise and make them Going up from LIU to 255 francs in a few months.

"Although this union resulted only in the ruin of the public shareholder, having emptied the excess portfolio of Pereire at inflated prices and now fallen by nearly

half, and then the particular ruin of Crochard, in the compromising in the most disastrous way, it is not less true than this union, was then presented to Crochard comr: "a source of new personal advantages, such as a price supplement for its active cooperation in the merger,

"Here is Particulation:"

"I would add that in the sharing of the money, there is a very important fact:—" Significantly, MB, one of the most active authors in this market, that the Gour knows, dared to summon Mr. Péreire to pay 81,219 fr., representing his share of the prize promised by Péreire. On July 27, the court ordered an interrogation-gatoire, On the day of the interrogation, no one showed up; But the payment was made that same day. That's all. I have something to say about it.

"When I wrote this account of facts which you I just heard the reading, I was almost frightened; I didn't I could only believe in their existence when they were placed in my hands pieces such that it was no longer possible for me to doubt one instant. The relevance, the admissibility of this articulation, this It would tire your attention to discuss them; it's a It is simply monstrous to see, not only— These insignificant people who took part in this sad farce, but also to see flocking in legions, islands, chiefs of the coast— leading the charge were the 23 employees of the Compagnie du Nord. Spain for 920 shares, the 35 employees of the South for 1,145 shares, the 23 employees of the Compagnie Trausatlantique for 650, and finally those of Crédit Mobilier, each contributing its contingent in this immense fraud, at the head of which Find the head of these four companies! That hurts.

The moral of the incident — "And look, I have to Let me tell you, certainly, this secret agreement between Messrs. Péreire and Chau-Mont-Quittry and Crochard, dividing the spoils in advance from the Marseille Port Authority, coldly combining this shameful assembly that must sanction their market, All this raises awareness; but there is something that

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I find it even worse. They have in their many s0-companies employ a mass of workers, mostly people without wealth, having wives and children. These employees live solely off their own resources.

is lost; and they abuse this omnipotence of money to make these unfortunate people—perhaps honest ones—the forced accomplices in a fraud that the law calls a crime, and the moral sense, amidst these traffickings and these compositions of consciences, become so altered that these employees no longer appear. They no longer understand how abhorrent what they are being made to do! Oh! Gentlemen, even in a century of moral turmoil and such indifference as ours, what demoralization, what "Degradation of conscience!..."

Physiognomy of a donkey at a general assembly.

"Now, gentlemen, that you know how to assemble—Wheat has been gathered, allow me to introduce you to a few things only moments. — We're not going to find ourselves in good health company; but we won't stay there long.

"This assembly is composed as you know; the contingents were provided; there are the well-meaning and the maitinkers; there are those who are there to vote for the merger, and there are has a formidable opposition, represented by loyal supporters shareholders, who will protest against the act you are witnessing. You will be born with value.

"A. de Chaumont-Quittry is at the presidential headquarters." You now know that, for many months, the treaty The fusion is in his pocket, well prepared; he has it well received the prize, as did Mr. Crochard, or he will receive it; that one agrees that it is simply a matter of removing the vote from the appeared with varying degrees of skill.

"First, we take great care not to warn the shareholders." If they had been told: We are gathering you together to rob you from your actions, each one had returned from the provinces, each one was... would have presented himself to defend his property; they were not warned. They cannot agree.

"The president reads his speech, which was very well prepared. I recall—"

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only shovels the content: After announcing to the shareholders— They were moved, surprised, by the position of society, so beautiful six months prior, is disastrous; that it is a choice between the bankruptcy and merger, he reads them the provisional treaty Signed on September 22, 1862, between Péretre, himself, and Crochard, This Here is the treaty:

a. A real estate company is created under the name of Compagnie immobilière.

» that it continues and includes; ® The land acquired by
"Pereire of the city of Marseille, according to the act of August 4, 1862."

"The purpose of this company is the development and exploitation"
and the resale of real estate properties in France and the ex-
* operation of the General Stores.

"The capital is set at 85 million, represented by 170,000
* shares of 500 francs each and 25,000 preferred shares.

"The capital will be distributed as follows: 10 To the Im- Company

"Paris furniture company and the General Stores Company,

n

»

103,938 shares and 25,000 preferred shares: 20 to the So-

Ports of Marseille Company, 30,000 shares; 3° to E. Péroire,

"36,062 shares for the land on Imperial Street, the sure

» plus expenses that must be covered by an issuance of o-

» obligations. Total, 170.00% shares. »

"Here is the treaty, it is a matter of grasping it in a single reading"

and to vote on the hour. Everyone, while listening,
seeks to understand, What is this commercial marriage between
four companies based on 85 million, with contributions of
on both sides, with assets and liabilities such as they are
continue and include? What is the intelligence sufficient to-
Who could grasp all of this simply by reading?

"Shouts, shouts; nobody understands anything,"

except for those who were there precisely because they didn't understand anything at all,
since they only came to vote. Those, the reading

When it's over, they shout with joy: "- To the voices! To the voices!"

We should have voted immediately.

"I have the shorthand transcript that was published of this extraordinary-
a general assembly. There has never been one, I believe I can affirm that.
a meeting where the uproar was more scandalous than that

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which happened. These were the biggest arrests.

They were arranged on both sides; these were the battalions
these voters, these employees, were tightly packed and asked to
go to the voices and shout: To the door those who are not so-
satisfied! And it is the true shareholders who di-

Let's split! It was Mr. Mirès again who, with his vivacity and lust-managing his word, went up to the office seat and announced the most exorbitant things. There were almost voices. In fact, the police officers were arriving; finally, it was a tu-extraordinary mullet.

"The court, in its judgment, said: 'Assuming that the assembly was indeed stormy and the discussion did not happen in complete freedom, after all, we were in a state of 'vo-' » ter, » Yes, but on the condition of understanding something.

"Three proposals were made to this assembly, which were all wise, to arrive at the same goal, starting from the same point of the same line of thought.

"By the first proposal, the vote was asked within a month, so that everyone could examine the pre-treaty. Ready. What to say to that? It was legal, it was honest, The second proposal also tended towards a postponement, so that talks could begin with the company guide to the Mediterranean route, so that things would be beginnings to a successful conclusion. By the third proposition, we demand the appointment of a commission that would be tasked with studying the various outstanding issues, and to report to an assembly that would be convened later, The president replies that all of this is impossible; that it is contrary to the Statutes, there is only one proposal to be submitted to the merger, that one must vote yes or vote no; that it is up to choosing between an immediate vote and bankruptcy – This expertise that he was asking for, it was a kind of preliminary legal action, of the interlocutory decision does not prejudge the merits, but permitting honest people to realize the operation that we were going to do, What prudent, sensible man signs? Would you agree to a treaty without knowing its conditions? Well, all

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These people together signed an 85 million dollar agreement without knowing neither why nor how.

"Thus, gentlemen, amidst the vociferations of the legions" of employees sent there to vote and prevent discussion, protests from actual shareholders, under pressure from M, from Chaumont-Quittry, and in the presence of the town sergeants called in to at least prevent acts of violence, which took place on the Island vote.

"I say that such an assembly is a disgrace in its composition, a disgrace in its direction and in its deliberation-

that it is tainted by fraud; – as a figure, since the
a majority of 316, reduced earlier to a minority of 51, you
is proven to be a considerable minority, I repeat, in
Given the presence of such a scandal, justice cannot remain silent;
It is necessary, it is a matter of public order, that it gives by its
stop one of those great moral lessons which, by purifying the
The past governs the future.

The second part of Mr. Grandmanche's plea
raises more than just a question of status: from an economic point of view
nomics is the subversion of the very laws of work and of
the exchange that it reveals, or rather confirms:

"What were we? For fear of being mistaken, I read the statutes."
decreed by the Council of State in 1859. We were the Society
Real estate company of the Ports of Marseille, that was our name.
Our goal and objective were: "The enhancement of the ex-
» exploitation of land sold by the city of Marseille and
"intended to form the new districts adjacent to the ports"
"From Ja Joliette and Napoléon, to the Docks and the train station basins"
"Maritime railway," that's our name.
our object, our essence; nothing more, nothing less.

"Our position is very clear and straightforward, Every carrier
d'actions is a co-owner of these lands, and since there is
30,000 shares, each share representing one thirty-thousandth of
total ownership, a piece of a building that the imagination

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can imagine. The shareholder's future is quite simple: he
will sell his land for more or less, depending on how long he waits
for a longer or shorter time, depending on the fortunes of Marseille
will be more or less brilliant; he has nothing to fear from any operation
Commercial, none. Of these chances that Islands action- run
industrial and commercial affairs; it is before
every co-owner of real estate.

"So, with whom is it merged? With the company that is initiating-"
management of the Rivoli buildings, with the Compagnie des Magasins
generals, and with the Society of the Imperial Street of Marseille,
That's what we voted for.

"The court is aware that the Société des Immeubles de Rivoli operates
by itself the Hôtel du Louvre, the Grand-Hôtel or the Hôtel de
La Paix, located on Boulevard des Capucines, the café which is
below, and even today a laundry. This So-

engages in commercial operations.

"What are the General Stores? They are moneylenders."
on warrants or on pledge, | -

"Can you imagine this unusual alliance between companies
Also heterogeneous? The Ports of Marseille, a real estate company
in its essence, real estate nonetheless, and the other two
that I have just named, essentially commercial companies
and industrial! So that I, a good Marseillais, am...
I sleep at night, believing myself to be a co-owner of the property; I took
shares in the Ports of Marseille, because I love my city;
I enjoy getting a good deal while I
contributes to beautifying my city; I fall asleep content, I am trans-
bowling pin; the fortunes of the city and of France are doing well, the
Public wealth increases: I take no risk: my
Managers have their hands tied by the bylaws... And one fine morning
I learn, upon waking, that, as a result of an assembly
general who imposes her will on me, I became a launderer
café owner, hotelier and pawnbroker in Paris; that this me
Like it or not, they're going to take my shares out of my hands.
and exchange them.

"I know that in recent years, railways

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merged with other railways, assemblies of general-
The general councils approved these mergers; the statutes allowed them.
May two paths join their tracks to form no more
that, the purpose of the Society is always the same: it is a che-
one larger railway instead of two larger railways
small. But there is a difference between these mergers, which I re-
I know legitimate companies, similar in nature, having the same essence.
the same goal, and the mergers between the companies differing essentially.
element by playing an object. The first ones are legitimate, because
social statuses are not violated, in the sense that the es-
The presence of the Society is not modified, the seconds are il-
gales, bad, because islands are essential, fatal conditions,
imposed in the statutes of one of the Companies are found
transformed, completely disrupted by the intrusion of
This company, whose purpose is to be a real estate company, in a-
to do industrial and commercial work.

The most elucidated aspect is undoubtedly that of the division of the work: there, axioms and principles have the authority of a theorem of geometry. "The division of labor," said J.-B. Sav, is limited by the size of the market. » That the village grocer-lodge either at the same time innkeeper, leatherworker, haberdasher merchant of linens, fabrics, pottery, it's a condition of group and specific clientele, particular to each village that offers only a limited number of shops. But can one imagine, in Paris, in Le Havre, in Marseille, in Lyon, Bordeaux, Rouen, and other major cities, where the work is divided, fragmented in atomistic proportions, a company with a capital of 80 million and more, encompassing the bank, the building, and the operation of hotels furnished apartments, cafes, restaurants, bathrooms, shops, consignment loans? Finance brings us back to the individual. vision, incompatible combinations, barbarity. Consult on this subject economists of all persuasions, members of the Institute or socialists, they will be unanimous in their conclusions: such a mess of affairs can only lead to...

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bankruptcy, unless the operating company invests of a de facto monopoly (hoarding, famine pact) or of a legal privilege, does not exploit the public at will, without competition or control, to cover up the mess of its management. Lacking any other grievance against the high bank, this argument—The mere fact would be enough to secure his conviction. The acts of embezzlement We have cited so many examples that do not apply, except a few cases of personal crime, from another cause than a violation of economic laws. That's the science. 101s who condemns and expels the Jews; 11 his arrest must either be executed in all its rigor, or the company will perish. Because, once launched, the company operates outside of its principles. Essential, there are no longer any limits to abuses; outside the law, 11 n°v a that the reason of state. Ask Messrs. Péreire, Crochard, of Chaumont-Quitry and other doers, to justify, otherwise that under the pretext of social salvation or personal safeguarding Sonnelle, the following arrangements:

a The provisional treaty of September 22, 1862, This treaty stipulates that four contracting parties must enter into association: the Ports Company, the Society of Imperial Street, the Rivolt Building Company, the General Stores Company, The treaty is read, or the euten:i as We can; in short, we vote right now.

"Some shareholders, more wary than the others, before

in accordance with the provisional treaty, otherwise to transform the provisional treaty in definitive form, propose to the resolution an addition formulated as follows in the minutes of the meeting: "The general assembly, deliberating in accordance with Article 30" "of the statutes, gives the board of directors of Îles powers" "To merge..." – Listen to this, gentlemen, this is the edition which was proposed and adopted, – "..., without deviating from the » foundations laid in the provisional treaty, signed between Messrs., Pe- "reire, Crochard and de Chauimont-Quittry, September 22 n [80%, » – That's quite clear.

"1] There are four co-contractors. What should the incm-

naked

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members of the board of directors who thus receive the mandate to The general assembly? They must adopt the provisional treaty and to transform it, under the same conditions, without changing anything, in a final treaty. However, I accept the merger as it was carried out, The Docks or General Stores have disappeared! The merger is complete. no longer between four, but between three contracting parties. And we comes to say: It's exactly the same thing; it is true that The General Stores were listed for 25,000 shares, and that he The result was a completely new distribution: it doesn't matter.

The Council of State and the principle of guarantees – A Society Anonymous falls under the public order. Therefore, it is certain that the Council of State has the right to impose conditions of existence whatever he wants. God forbid I should contest it before the Council of State. the right he has to authorize the merger only on the condition of Eliminate the General Stores. Here's what I'm saying:

Those who voted for the provisional treaty voted for the thing under: submitted for their deliberation, that is to say the treaty of September 22 1862, contract between four parties with its distribution. The Council of State refuses to authorize the merger as it has been proposed. Having done so, he abolishes the General Stores. That is his right; that What should we have done?

"By this modification, the very foundations of the treaty are found to be..." completely disrupted, new people had to be summoned to the general assembly and tell him: You had voted for a fu- sion between four contracting parties; the higher authority, of which we we hoped to obtain assent, setting aside the General Stores- nerals; the foundations of the merger are no longer the same, at the livn of four partners, we will be three: in addition, 25,000 shares They were supposed to return to the General Stores, a new one is needed

is to be shared. We are bringing you together again, and we are we ask that you please accept the merger as the The Council of State wants you to raise your will. against his own, but you can say that the conditions imposed by the superior authority being known to you, YOU accept tez where you do not accept.

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"And then, a supposition. Here I am at the assembly, proprie-" to hold 200 shares of Magasins généraux and 50 of Ports. My reasoning is as follows: As a shareholder of the Ports of Mar-Seille, it's a detestable affair: I have 50 shares, I'm going to per-to make a lot of money; but as 'owner of 200 ac- The management of the General Stores is an especially important matter. beautiful, but worse for the ports; if we marry the Ports with the General Stores, by virtue of the principle of Old jurist Loysel: "In matters of marriage, who is deceitful?" "Maybe," the company that will make the island a worse marriage will make it to make the other one more beautiful. I vote under these conditions; my The vote is taken into account, and it is one of the 316 actions of majority. The merger is submitted to the Council of State, which removes The general stores. I ask, would the vote have been the Even if this withdrawal had been anticipated?

"I now come to the second complaint on this same point. The release of a the four partners brought about a change in distribution shares, The provisional treaty as voted contains the following: The Company's net assets will be distributed as follows: "To the Real Estate Company and the Stores Company" "General, 103,938 shares." The two companies receive All of this together. The shareholders understand absolutely nothing. A shareholder asks how much the Mu- company is worth. Gasins Généraux receives shares. Mr. President replies {page 7} (from the minutes of the meeting) for 12,500,000 francs. That's sweet. 25,000 shares of 500 francs each.

"I am removing 25,000 shares from 103,938, since the Magasins gé- Negals leave the merger with their share, leaving 78,938. Therefore, I must find a solution for the Real Estate Company. Rivoli, by Mr. Péreire, 78,938. Not at all, there are 87,264; - Approximately 9,000 more, making 4,500,000 francs. 11 is impossible for me. It's easy to understand. In your merger reorganization, you Eliminate one of the four partners, and you win the contract. otherwise his entire share, at least 4,500,000 francs. That's not in- to the core, precisely what had been voted on

Another surprise! In the provisional treaty, the distribution of the 150,600 questions was asked under the conditions that you

you know. Suddenly, in the final treaty, I see inter-
6,666 shares will remain at the stub. What is
What does that mean? When I want to know the truth, I learn that
6,666 shares, or 3,333,333 francs, were allocated, for the a-
cat of the grounds called the Catalans in Marseille, to a
A famous journalist, now more of a financier than a journalist.
The introduction of this new a- will probably be explained
society,

"Gentlemen, we can sense how difficult it was to respond to"
all the very serious facts that I have presented before you, I cannot-
Before answering directly, we will look for, as they say, a
exit door,

"My God," they said, "why discuss all these things?"
Why these scandals, why sadden the eyes of
Justice? A decree issued by the Council of State, dated the 15th
In June 1863, didn't he authorize the merger? Do you
Do you believe that the Council of State did not realize this?
What could be wrong with this? Look at how-
The Council of State acted as a guardian! We had forgotten two
millions are sitting in the coffers; WE HAD LOST OUR HAND IN THE-
Yes, that's true; he made us give them back; we understood.
in the Île project to fuse the General Stores; the council
The state removed them, and there was an expert assessment.

"Look, let's not talk about this expertise anymore, it seems to me."
It's strange that we keep talking about a document in court.
which is unknown to anyone, this so-called expertise
Crete, expertise that adversary islands would know admirably-
ly, since they said, at a previous hearing, that they had-
had paid quite a lot.

"When I ask to know her, I'm told she doesn't exist."
not for justice; THAT THE PUBLIC PROSECUTOR HAS VAINLY SO-
LICENSED BY THE ADMINISTRATION, during the trial of first
tance; THAT HE COULD NOT L'o8Tenin, Such a document, I repeat,
must not enter into a can; nobody knows him, and we
we were not allowed to defend our rights there nor to contradict them;
It is true that we were represented there by Messrs. de Chaumont-
Quittry and Crochard, just look at how they defended us!

"Here I must mention a very serious matter: the council"
The state official was particularly moved: he had learned of lawsuit previously brought by Messrs. M..., de P..., de T... and others; this trial had a hearing, and unfortunately the Ours was still only at the stage of being summoned. The Council of State wanted to bypass it: an imposed transaction took place between Mr. Péreire and the litigants, fortunate enough to arrive before Justice before us; the actions of these gentlemen fury them bought back at a price of 900 francs each. This transaction is "Of June 44th, the decree is of the 45th,"

The Lion's wager. – "I quicken my pace, ei
I've reached the fourth point of my discussion. They are more–
These are questions of numbers rather than questions of law.
The numbers are large, but they are simple, and I hope that the
The court will seize them immediately at the sole pleading stage.

"I say that the merger as it was done constitutes non–"
only a 7/12ths lesion, but a monstrous lesion.
indescribable, and it had to be that way for us to dare
everything we did to obtain it.

Z » For Mr. Péreire, the operation can be summarized in a few words. He had obtained, on August 14, for 48 million, the concession–section of the Imperial Street, which starts at the foot of the Canebière this ended up on our land; he was going to spend a sum that he estimated Estimated, perhaps exaggerating, at 40 million, for the establishment–the construction of this street which led to the destruction of the old city. All its expenses were intended to enrich the ter–rains to which the street led, without Mr. Péreire receiving nothing in exchange; he must therefore have wanted to have these lands, A buying them at their value, there were 327,000 meters at 200 francs, in average, or 65,400,000 francs, – 5 million constructions, – Millions in receivables: roraL: 76,400,000 fr; – as charges, the interest on 40 million bonds. Mr. Péreire found a way to absorb all of this for an apparent figure of 15 million, actually 8 million. – Let's look at these figures more closely.

close.

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"In this merger, we are bringing the Ports' shares into
a sum of 500 francs in the new company,

"There are 327,553 meters of land: which, the shares being numbering 30,000, at a rate of 44 meters per action, puts the The price per meter is 45 francs. Here, I'm taking the fusion as we He did it; I will show how we were paid for these 45 francs.

"What is the value of a meter, what is the value of a share? To avoid any Exaggeration, or fear of being wrong, let's take the figures admitted by the higher authority. In 1859, the Council of State at authorized the Société anonyme des Ports de Marseille, But, before to grant this authorization, an expert assessment took place in 1858; and, since that time, the building in France, and in Marseille In particular, he only succeeded. – Well! At the time of According to this expert opinion, in 1858, the assets of the Ports Company were 23,500,000 fr., which, divided into 30,000 parts, gave 782 fr. by action. Thus, under the management of Mr. Mirès, the shares were worth 782 francs each. According to the same expert report, 327,553 meters of land: that is, for each meter a value 105 francs.

"We used to say, in the first Instagram post: Bring back the expertise of the Council of State. I have Micux! I have the statutes of 1859; now, what These statutes have decided, have been decided for you; therefore, by the higher administration, in 1858, my action was worth 182 francs. and 105 francs per meter of land.

"We're walking: the matter is more or less badly managed; But we do make some sales. Would you like to know the prices of the islands? Windy? Here's a small notebook containing the ter-
"Rains of the ports of Marseille: each lot is marked separately"
L'Ilot No. 9 is sold there at 130 francs per meter; l'Ilot No. 10, 140 francs; block no. 8, 300 fr.

"Do you know what 'Mr. de Chaumont-Quittry, who comes from to sell to us, our agent, to Mr. Péreire, for 45 francs. meter, do you know what he thinks of these sales at 130, 140 and 300 francs? Here is the report he gave to the general assembly, 11 first speaks of his predecessor, Mr. Mirès, criticizing his

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administration, 1 said: "These sales at 130, 130 francs per meter
"They are deplorable; it's a waste of our wealth."

"Mr. de Chaumont-Quittry himself therefore found that our Selling land at that price was the most wasteful thing imaginable; He valued them at 200 francs or more per meter, and he's selling them for 1 franc!

The value of no: lands? It's easy; mats first, I do
A recap. In 1856, M. Mires contracted at a rate of 50 francs.
the meter. In 1958, the Council of State gave the share a value
of 382 francs; then part of the land is sold at 100 francs.
At 130 francs per meter, the share is worth 1,100 francs; at 130 francs per meter, the share
1,430 francs; at 140 francs per meter, the action is worth 1.510 francs. ; at 900 francs.
The share is worth 3,300 francs per meter. And we buy it for 500 francs!

"Mr. Péreire himself, what is his opinion three months ago?"
before the decree of June 15, 1863? Others besides us, Messrs. B, of
P...., C.... and others, bring the same charges against him as ours: the
The Council of State is outraged, refuses to disregard it, and imposes a
"transaction; the transaction is made at 900 francs per share, on June 14th; the de-
Cret intervenes on the 15th. In the first instance, it was denied with a
unwavering assurance this transaction in which Mr. Pé-
Reire had the skill to avoid appearing by name and to make himself
represented by Rougemont de Lowemberg; today that
I have proof in hand, we'll admit it, but by saying that we had
the forced hand by the Council of State.

"I said we were paid in the most peculiar way."
We were supposed to be paid 500 francs per share, or 45 francs per meter.
If only we had been paid in cash! But we are bought
in the sense that we are forced to enter the real estate society
billière by receiving a share worth 500 francs against our former one.
Every action that enters into partnership with me is the counter-va-
their own action, since we mix everything together so as not to
to make it one. But how were the buildings of Ri-
voli? There were 240,000 shares of 100 francs each: that is, a ca-
a pilal of 24 million francs, Well! these 24 million in-
thirty in the new Company for 87,272 shares of 500 francs each,

That makes 43,636,000 francs! You're overestimating 50%! That's
monstrous!

MERGER OF THE PORTS OF MARSEILLE a |

"So not only are you bringing me into this so- }
company at a rate of 500 francs for my share, a price lower than that
for which Mr. Mirès himself was bringing her into the company
in 1856; price of 52 francs, lower than the council's estimate
State in 1838; price 200 0/0 lower than that shown
by the sales figures that you find regrettable-
you yourselves; but you still pay me in fr. coins.
which are worth only 50 centimes, or in assignats, because you me
Offer, as an alternative, 182 francs worth of Rivoli shares
worth 100 francs each.

Calculation yields the same result.

"So the share, seemingly bought for 500 francs, is paid with an overvalued currency of 50 0/0. We are paid less of 300 francs, which puts the meter at % francs.

"That's how we got our hands on the stock titles--" honest, serious men, who lived according to the statutes and of the Council of State, keeping their titles as assets for their children!

Will the answer be the stock market? I respect that too much. justice to admit such points for discussion, and to the merchants who enter the temple, their prices of Purse in hand, the court will demonstrate the immutable law; and the law, That's the written moral; but in the end, the opponents hold so much to these stock market quotes that, in the documents they are distributed to the Court, there is a record of the ratings of the ac-Port of Marseille operations in 1860, 1861, 1862 and 1863. I do not I know what you will find there; I see that in 1860, the shares listed SU0 fr. or in the vicinity fell, in 1861, to 335. But in 1861, disaster struck Mr. Mirès: it was natural that the shares of a case created by Mr. Mirès are subject to the influence of the author's position.

"With this disaster behind us, the shares are rising again, and from there..." In 1862, they successively reached 600, 7.5, 545; then they return to 710 and 500.

"I don't really know the argument that the opponents want to--" slow to draw from these figures. If you invoke stock market quotes

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to justify the admission of 100 franc shares to IS? in the merger, because they were listed at that price, why not admit our shares at 793 instead of 50, since that was their odds? And besides, why would you want me to believe your odds of Stock Exchange, when I see at the assembly of October 2, 1862 a ce- A famous banker said: "Stock market prices are calculated as follows "We want," And Crochard, one of our adversaries, wrote in his conclusions that a union had been formed between him and Péreire to raise the price on the Rivoli!

"Let me say, what everyone already knows, that when you have a portfolio like Mr. Péreire's, when He holds most of the shares in Rivoli.

merger. Share prices are raised or lowered depending on the state of its portfolio, by virtue of this principle that the merchandise follows fluctuations in supply and demand.

"Mr. Péreire, if he wishes, will increase the annuity by 2 francs." one day, if the person who gave the certificate that I was speaking, or had the kindness to continue, we would have had something A very instructive thing. Awakened, I picked up the newspaper this This morning, I looked at the value of the shares of the Im- Company -furniture that day; it was 492 francs, - below par.

"Clearly, it seems our actions were better before" the merger that since then, since from 795, they are now at 492, But let- Aside from the stock market quotes, I wouldn't have mentioned them if... "We hadn't brought those ballots..."

We will allow ourselves a simple reflection here: For- what does the government, through its Council of State, take its Share of responsibility in such shady dealings? - The re- The answer preempted the question: a bill puts the public limited companies under common law and eliminates the inter- vention of power. - Finally! - But, failing surveillance- The Council of State's recommendation, deemed insufficient, suggests that it would be necce giving free rein to that of the public, removing the endorsement newspaper content and prior authorization, as well that the summary of unofficial warnings. It is necessary today-

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today, deposit 50,000 francs at Tic-or to have the right to to speak non-scientifically about politics, but about financial matters cè- all the interests that the reader is able to appreciate Now, morality. Freedom of the press amounts to The height of a question of public honesty. To raise the to control the Council of State without replacing it is to hand over the national wealth and that of individuals to the croupiers. The bill has not yet been debated: that MN. The MPs are carefully weighing the consequences.

Among the lawyers for the respondents are Mr. Victor Lefranc

and Sénard. Need we recall, in connection with these two names, this that we were saying of Mr. Jules Favre defending, in police cor- rectionnelle, Boucaruc, whose exploits formed an arboretum- How to oppose the five members of the Legislative Body? Ja- but we will only admit a lawyer, a politician,

would speak at the rostrum of Parliament as an orator, or in a newspaper as a publicist. Democratic customs, of the less, do not include such an accumulation.

Having stated these reservations, what does the defense say? All it she could probably say; she invokes public safety, the general interest, even that of the applicants, which is taken into account fortune in spite of themselves; the accomplished facts, the sanction of Council of State. Then, a series of rambling, lyrical pronouncements: the old woman. Marseille transformed, – thousands of workers finding the work in a moment of crisis – the major financiers covering our land with railways, and the sea with ships, In a fit of enthusiasm, Mr. Senard exclaimed: "Mr. Pé– "Reire can say, like Muhammad, that he never put the "On foot, on a ship that has sunk." Sad! Sad!

What else is there to oppose? – The indigence of certain advers– sares.

"Mr. Vicron Lerranc: How did you obtain a certain letter" In your hands? We're being told this story which is supposed to shed light on things.

HAS

2?

At court, we are told: "It is true that Letellier will be among our guests." "Less. It's true he's looking for some for us!" Letellier, This is the only one you name, and yet you admit that He's a thief. What am I saying? He admitted it himself: he he threw himself at our feet; he wrote us a poignant letter of Pain and despair to beg us... And in what circumstances? Mr. Laubespín comes to tell Mr. Pereire: "Ren– "Show me the 521 shares I filed." We're doing some re– search; nothing is found. Mr. Laubespín returns with Mr. Le– Tellier; he first says there is an error. Mr. Laubespín She turns around and looks at him. Letellier staggers and turns pale, u We "Lock that later," said Mr. Laubespín; and he took it away. It was then, gentlemen, that we received this distressing letter, touching, which we hadn't talked about until now, because It is not intentionally that a guilty person is crushed, that one reveals a confession and a pardon.

"Here is the letter: I hesitate, but I read it. I read it while–" third party at court:

"Paris, 1st March 1864.

"Sir,

"It is not for myself that I come to beg your mercy,"
because I am a wretch who could not resist the whirlwind-
Jon who was training him, because I am ashamed of myself.

"But I have a seventy-two-year-old mother, widowed by a di-
» rector of indirect taxes who was forty-

"Four years of honorable service, a career that has no

»

»

all fortunes except for a pension of 1,100 francs, and that his son for
Consolation and support for the family, an honorable mother,
daughter of the general, (I'm withholding names) and sister
" of.... ..

"But I have a seventeen-year-old daughter who is ill, and who..."

"will die, but I have a nineteen-year-old son, a laureate at the Sor-
good, as second prize of honor for French speech-

"That, and who will no longer know where to hide."

"Have pity on this unfortunate family that you can save-"

"The worm of dishonor. For me, for a year now, I have no longer been living;

"

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"the suffering that my shame made me endure-

"They even have no expressions; it's for my poor mother,"

"for my poor innocent children who will die from it like

"I was filled with shame and sorrow."

"Excuse me, sir, and have mercy, save a son from his mother and a

"Father to his children. Have mercy! Have mercy!"

"Oh! How much gratitude, how much adoration for you, my-"

"Sir, of whom I dare not call myself the most respectful and the most

"unworthy servant."

Signed. A. LETELLIER,

Not a word about the substance or morality of the debate.

"NT. THE FIRST ATTORNEY GENERAL: The appellants' lawyer said that he would not receive an answer; I listened to the three arguments from the respondents; I am still waiting for their reply.

"My Lerranc and Senard both reply that they believe" to have answered sufficiently.

"MR. FIRST ATTORNEY GENERAL: Pardon. None of you, I He repeats, he did not plead the case, the real case; the assembly Was it or was it not fraudulently composed? The Are the facts argued and presented by the appellants true or False? That's where the trial lies.

"Me GRANDMANCHE DE BEAULIEU: Did I tell you, gentlemen, that they would not respond; that they would plead all around the A trial without addressing it head-on? And that was the way it should be. There are acts so condemned by moral sense that one can close eyes so as not to see them, but that, when we see them, we cannot defend them.

Mr. Oscar de Vallée, in turn, offers his assessment:

"This trial, gentlemen, contains many lessons. I I, for one, only want to retain one, and that one, it is per- I am obliged to say this, because of my position; it is personal to me: this is the increasingly urgent need for everyone The world of respecting the law. That is the great religion of life.

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civil law, and we must all submit to it, magistrates, lawyers, Businessmen! We will never finish, gentlemen, all kinds of disorder will arise if we persist in this flaw. of respect. It is, believe me, the great evil, the "intimate, pro- the deep, visceral nature of this society. Nobody wants to respect the law that hinders him; one seeks to free oneself from it according to one's in- interests, passions, the speculations of his mind, his companies. Well! No, not even under the pretext of building

to obey the laws. May those toward whom my thoughts turn in this moment—
They should not misunderstand her; let them believe me.
Rather! Major actions, like major projects, are...
easily comply with our laws, which have become so flexible and so easy-
veurs to the major movements and major results of the
credit and industry.

"The alliance is very easy to form, and then these
men who, by becoming richer, enrich their country, than their
Rapid successes expose one to envy, they will not find a way to counter it.
the injustice and the base passions of the most determined defenders
than ourselves,"

We were expecting from the author of The Money Handlers a
In a more manly conclusion, did YŸ have an urgent need, after such
scandalous revelations, to assure the respondents of the protection-
A vigorous action by the public prosecutor's office against base passions?...
As long as the prosecutor has not identified any offense in the...
Given the aforementioned maneuvers, there is no longer any financial trial.
aible, and reparation is due to the Crémieu, the d'Auriol, the
Massinot, at Solar and other victims of a temporary power outage
of puritanism.

As for us, who judge these acts only from the point of view
of economic science and its laws, we will content ourselves with
to conclude: With its incompatible accumulations, its amal-
gamifications of foreign industries or repulsive to one another
others, with its concentration, in the hands of a few high
barons, from the clearest part of the country's movable wealth, with
its principle of granted credit and subordinate labor, the

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the system cannot live openly, under the control of
written laws or the law of Jurisprudence. Violation of principles
economics inevitably leads to disregard for principles
Morality, much to the chagrin of philosophers or novelists
who only want to see the social economy as a collection
Indigestible in their banal observations, Messrs. Péreire are right: they
saved the fund, that is to say they substituted the con-
Cordat is bankrupt and the explosion has been temporarily postponed.
The disaster. Raca on those who scrutinize the means.

But who will save France from the clutches of feudalism?
industrial? Who will bring back into our customs respect for

of Mr. de Vallée? Is it then the destiny of the Jews to find those placed in perpetual exile outside the law, sometimes above it, sometimes below: too small in the Middle Ages to enjoy the common law, too high today for the law to be reached?... Did the Christians really pursue them in the past? against the Israelites, what is the vengeance of a deicide? – What about What do contemporaries think?

qq

The amount of documents we have accumulated in this The first part would seem to have sufficiently elucidated the question; and we would leave it at that if we did not know how much the public mind is loath to believe in a so- gangrene universal commercial. We would be told: The acts of fraud, However numerous they may be, they are merely facts, not a system. The question must be addressed, since we have already raised it. raised, or dug to the bottom. We will see, after the documents- judicial matters, administrative documents, IDENTIQUES to the preceding ones; after the acts, the principles. Let the vic- times of the correctional court are looking in our second part of their justification, as they see fit, provided that The public interprets this as a condemnation of the feudal financial system. black but will be sufficiently fulfilled.

PART TWO

FINANCING

"Before addressing this lamentable story of speculation In court, we took care to warn our readers that no hatred motivated us against the Indians- vidus. Here indeed are the personalities, seemingly the most powerful, are dominated, crushed by the syuration. The per- Individual versatility would not suffice to explain such enormous anomalies, such disastrous upheavals, disturbances of such power. The original sin is organic: we wanted the banking hierarchy, the industrial centralization, as exemplified by hierarchy and political centralization, and the first result of this false In principle, it is a clear, precise, persistent antagonism, without aggravated cessation of relations between company founders and their ac- tionaries. What could be more subversive, more monstrous, to More improbable at first glance than such a statement! What could be truer and more established, however? Let's dig deeper. The idea persists, and the improbable will become the last

00 THE BITTERNESS

Agglomeration, that is the generic name given to all the processes, increases or decreases, advertisements, exorbitant dividends, gambling or fraud, by which high finance pays tribute on the peat of speculators, But what is lagio-tase?

"We should finally settle on the value of the terms we use—"folds," wrote M. Mirès in the Constitutionnel of September 8th 1857. We hear every day a distinction made between speculative-tion and speculation, to amuse the one and condemn the other, without that no one has ever been able to explain to us what particular signs We recognized them.

"An eminent magistrate, who is noted among the adversaries" the most pronounced forms of speculation, we were told, not long ago days :

– I call the spread of fake news "speculation" to raise or lower it. – But that's fraud, re-pondit-ou.

– I still call speculation the dividends of the exaggerated ones that we distributes to boost the shares, and thus achieve uu bé-illicit profit, by giving unrealistic expectations.
– But, they replied again, that's a scam.

"We withdrew from this conversation with the convi-intimate observation that the definition we were looking for was impos-possible; and having reread the opinions expressed by the financiers possible-litigants who have never been involved in the affairs, we take care-My convictions have been further reinforced.

The question of definition, when it comes to something as... universally known and understood that speculation, do not has never seemed very important, omnis definilio periculosa, and we would not stop there if he were not to leave from it that it's a sterile argument about words. But, while acknowledging on the one hand, honest transactions leave room for gambling a place larger or smaller, on the other hand than speculation and The scam, as Mr. Mirès observes, touches on, penetrate intimately, we are able to specify

strictly speaking, what speculation is. We have already seen (Speculator's Handbook) and we will see how, through fraudulent maneuvers, coalitions, and land grabbing mentions, infidelity in the accounts, embezzlement, concussions, investments, incompatible accumulations, dividends taken from capital, fake news, it develops and grows to the point of ab- to completely absorb the business, and to reduce the companies the most serious ones are merely a pretext, a basis for new acts of vandalism. What, then, is the starting point? What about speculation?

Agiotage comes from agio.

"The agio," says the Dictionary of Political Economy, "is a corrupted Italian word meaning additional value or ex- yielding value, and which corresponds quite exactly to the word French added value. It was originally said to be any excessive price- in the ordinary or natural value of things. Later, especially when it has been transported to foreign countries, one has used it most specifically to designate the excess of value of bank money relative to current money, and vice versa.

We are using the word here in its broadest sense.

Due: the difference between the price of an item and its value. What is it?

What is the value of a product? Why?

Are these two terms not synonymous?

Economists distinguish between two kinds of values: the useful value and exchangeable value. Light, air, the sun's heat is a value of primary utility. order, although they do not give rise to any kind of trans- action. Conversely, chinoiserie, pottery fragments antiques, old daggers, autographs are of an inu- blatant utility, although sometimes forming the subject of markets considerable. Between these two extremes, agricultural products manufactured goods, cereals, vegetables, livestock, hides, plants textiles, oilseeds, dyes, wood, fabrics, the Mineral substances combine both utility values

932 Speculation

and exchange. The social economy only deals with the latter nice.

of time and expense. The culture of mink requires at-
So much care and so many ways for a year of scarcity that
for a year of abundance. The wine doubled in price.
price increases when the harvest has halved, the higher price-
There's nothing unusual about it. You can say anything about it :3
the times when the rise or fall is motivated by an aggrav-
vation or a reduction in labor costs proportional
tional to the fluctuations of the mercurial. Let's do all-
However, there is a caveat here: collective insurance must mitigate
and will certainly mitigate these fluctuations one day; the assured-
France Mutuelle will prevent large price discrepancies.
In the meantime, let's reason about what is, not what should be
be.

Things don't happen that regularly in the
The practice of affaires. The production and distribution of
wealth, left to blind empiricism, suffers
periodic disturbances that accuse an organism of-
deplorable. The newspapers of the first quarter of 1858 were
filled with ads like this: "House X..., before
took advantage of the crisis to have books made cheaply
its items at 25 and 30 percent discounts. » The rate increase
discounts, overcrowded stores, unemployment,
the export of cash, the hoarding of resources
financial institutions, extending to all branches of the for-
public tune the principle of the famine pact, produce
in the price of goods fluctuations also anor-
males than unforeseen.

The result is that honest trade, which creates utility,
don't just look at its prices for remuneration
legitimate of a service rendered; he reserves a part for chance.
This is the agio, whose results fluctuate for each
exchanger on a profit and loss basis. The principle of the a-
gio is supremely anti-economic, although the state ac-
The nature of trade explains and legitimizes it. It leads to this

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monstrosity, that two merchants, equally rich, active,
Upright, enterprising men can achieve fortune, one of them.
the other one went bankrupt,

In every exchange, there is a premium that benefits one or the other.
the other of the contracting parties, even without their knowledge. It is obvious
that if they saw him, neither of them would want him
to pay. Most often, it is chance that decides; art
it consists of putting the most chances on your side.

commercial transactions are: the impossibility of con-
accurately determine the proportion of a product with the
others, the subordination of the commercial paper to [a mon-
gold and silver coinage, from which results for the holder of nu-
Merary, arbiter of credit, the ability to do, without rhyme or
The reason, the rise and fall: the lack of security in one
Word. The reform of our exchange system, a statistic
conscientious, accurate documents on IVS arrivals ct
shipments, the establishment of agricultural and industrial docks
trials, in the major production centers, the warrants.
a vast system of free advertising replacing monopoly:
journalism endorsed and supported by finance, tlimine-
would soon realize the immoral importance that the
game in business. It's marvelous to see with what rapid-
said a note inserted in the Afoniteur, concerning an industry,
reaches the knowledge of even the most illiterate people whom it interests-
resse. |

The premium exists everywhere, on gold and silver coins.
the commodities, on the portfolio values, on the buildings
Wages, capital, rents, sanitation, transportation. The
reputation of the scholar, the artist, the writer, eloquence
of the lawyer, the capacity of the statesman, the prudence of the
banker, the virtue of the civil servant are also matters of
ago.

"What we have to pay to the one from whom we claim the
service, what we exclusively intend to acquire is the
Same service, nothing more, nothing less. Aesthetic in use,

20,

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That's not how things work. There is a crowd
of circumstances where we pay, in addition to the value of the pro-
duit, of the service requested, both for rank, birth, the il-
Illustration, titles, honors, dignities, the renown of the function-
tionary... I don't know what kind of metaphysical and idealistic thing that, far
The ability to be paid, aversion to venality... |

"The doctor and the lawyer, the shoemaker and the milliner, do
pay for the popularity they enjoy; there are even people who
put a price on their integrity, like this cook who, by means of-
Offering a stronger pledge, he promised not to make the cove dance.
from the basket. What man doesn't consider himself a little more
than his colleagues, and does not imagine doing you any honor by tra-
Valiant for you, for a fee? In all circumstances
salary, when it's the producer who does it, there's always

France had a hundred surgeons who would not have been embarrassed to to extract the ball from Garibaldi's foot. But it was necessary to illustrate... A famous operator was wounded. Garibaldi appeared ten times more: heroic, and Mr. Nélaton nine times more skillful. Each had his "Reclamation: such is the economic mode." (From the capacity of the politic. (The working classes, by P.-J. PROUDHON.)

The widespread use of the agio means that, throughout the National wealth, it is liquidated, leading to the net production of the island. to which it serves as a basis, by zero.

In any case, in honest business, the premium is not that, in the background, it is not the merchant's motive, and we hinted at the possibility of mitigating it, even to eliminate it from transactions without inconvenience. That would be the to return to scientific precision, to the certainty of a remuneration fair ration that would leave no room for disasters nor to scandalous fortunes, these two necessary poles of the current business world.

Augtotage is the search for the agio for itself-mimic 2so fuclo, without creating any value, a con- market pulled in view of simple differences.

"It's a bet where the players keep the ulterior motive of

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To cheat at gambling. – The speculator bases his profit solely on loss that he makes others bear, – When his operation is finished, 11 no service was rendered, no value created; What is happening is simply a transfer of wealth, in at the same time as a profound attack on morality, » (Dictionary of Political Economy.)

Speculation encompasses all branches of Ja production agricultural and industrial, levies taxes on all den- problems are compounded, most of the time, by a multitude of offenses, as observed by M. Mirès, in its most innocuous form is the game.

CHAPTER ONE

THE SIMPLE GAME

In September 1856, he performed on the grounds a considerable increase that took on the proportions of a-
sastre for the Lyon-based manufacturing company, Le Crédit mobilier,
suspected of being the author of this speculation, he defended himself against it.
described as a culpable act. So much the better for society.
general. Nevertheless, the benefits of the increase do not
went neither to the producers nor to the manipulators of
silks, but to business swindlers.

In Paris, a distinction is made between bakery flours and flours.
commercial products, although they are all intended for the
breadmaking. Between the different types of milling, the
speculators felt the need to create a unit of qua-
ity, so that they only have to worry about the price in their
transactions. Until recently, they operated on
the flours called four marks, so named from four
main factories, namely: Rabourdin in Etampes, Aubin and
Baron at Etampes, Labiche at Maintenon, Morel at Essonnes.
Two other TVPE factories have since been added, Darblay in Cor-
beil and Truffaut in Pontoise: and now they sell fa-

six brands. There is yet another unit, Island {pee

THE SIMPLE RAT GAME

Paris, supplied by various millers whose flours are
subject to the assessment of a special committee.

The average production of the six brand factories is...
approximately 27,000 bags per month (gross weight of the bag, 159 kilos,
Net weight 157; the standard Paris bag weighs only 100 kg.
Speculation sells between 70,000 and 100,000 bags per month. Six mar
ques. Only one merchant was able to, however, during a tri-
Master, remain a seller of 50,000 bags each month, 25,000
about more than actually occurs. On their
During manufacturing, millers had to take the necessary quantities
services for the execution of the so-called "cooking" contracts, which their
They take a third of their products directly. So there remains.
Approximately 18,000 bags per month are needed to carry out a clearance sale.
between 70,000 and 100,000 bags sold through speculation.

Speculators operate using round numbers of 25, 50, 100
bags and multiples of 100; the markets are at #, 6 and 8
month; in the latter case, we make two 4-month accounts.

Thus, we sell in July: - to 4 months from September (delivery-

3 months from October (October, November, December) – to 6 months from November; – to 4 months from January.

The fluctuations in the price of mercury during this period of time

constitute the loss or the premium.

The seller must liquidate from the first to the last day.

of the month of its expiry. The buyer is required to take

Delivery, from 9 a.m. to 4 p.m.

upon presentation of his receipt.

We had to be on guard against bad players

faith and give the game the appearance of a serious market. At this

Indeed, we created a sign bearing the two labels at the top.
following:

D. – "100 empty bags, brand X.

No. The bearer of this document shall be entitled within one year

186, to the reimbursement of 25) Fr.

against his delivery of 100 empty bags in good condition, to the brand A.

"Paris, the 186th."

"Signed Z."

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®. – "100 bags of flour, brand X.

n No. Paris, île [Sb.

"Mr. Station Master of

or "Mr. B..., at the La Villette warehouse.

"Please deliver to Mr. Z, or order, 100 bags of flour, mar–"

that X, which you hold at my disposal, according to notice no

as of

» Shopping from the

"Please also, at the bearer's request, note the following..."

weight and quality guaranteed to it until

"Trucking at his expense"

Signed Y.

"Good to deliver the 400 bags above to MT"

"By order and on behalf of."

"No. Paris, the

"Sign V,"

Then comes the clearance sale. A seller of 1,000 bags only has 1,000 left. 100 to deliver. He chooses from his list of buyers the one who He seems to be the one most embarrassed by the merchandise. and gives him a voucher for 100 bags to be collected at the station or at the... Trepot, he's asking to negotiate. You sold me out. Buy me back at 52 francs for 50. The deal ends with a Payment of differences. The operation can be repeated everywhere. and the seller remains the holder of the flour after having Sold and liquidated at ten times the price it had. If the buyer takes delivery, the seller is obliged to protect themselves with On the other hand; if there are many in this situation, it will raise a cry for help. resounded in the market hall: There's no more flour! It's not pre-precisely the announcement of the famine; this simply means that The bulls prevail, and the bears will pay the price. war expenses. Because whether there is flour or not, there it is simply a matter of short speculators finding a cover and be prepared to pay the price.

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Most transactions are conducted through the factor or commission agent, subject to a brokerage fee 2 of paid by the seller. We saw 50 bags of farine, priced at 2,500 francs, liquidating a sale of 3,000 bags, on which he was paid, solely in commission fees,

3,000 francs.

Speculators sometimes play pranks on each other that could turn-

to turn tragic.

Mr. X, a commission agent, had bought, in one month, for the account of its principals, 10,000 bags of flour. However the A commission agent is a responsible trader, unlike of the broker, who merely brings the seller into contact with the seller the seller and the buyer, saying to them: Sort it out. The sellers-Mr. [Name], who had a month to liquidate, were... they tended, they joined forces: they arrived on the same day, at the same time, a few minutes to four, etfec-

hours, half a million in cash to be found. The presentation
Last-minute submissions did not allow
Mr. X to seek buyers in time to cover himself: he
was forced, as they say, to sleep with the flour. Happy-
The electric telegraph was invented, Mr. X warned
all his principals and realized his available funds. The sum was
paid, in full. The commission agent emerged triumphantly.
he learned from this difficult ordeal, and his credit benefited all the more as a result.
But with ten similar attacks, such a coalition would succeed
at least eight times to a disaster.

It was enough for us to describe these operations in order to judge them; the
Comments will be useful. We will only add
that it was on such markets that the tax was based
bread, before the freedom of the bakery, and today its
price. 11 was granted to the bakers a sum approximately
invariable charge of 10 francs per bag for handling costs.
The popular prejudice that accuses them of creating high prices is
of the most unjust. Working people and merchants will not be
never artisans of famine.

Among the oils, rapeseed oil is the primary ingredient in the agio-

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tage on the Place de Paris. Markets are conducted in 100-kilogram increments.
but speculation does not operate below 20,000 kilograms or
For 20 tonnes, the freight forwarder's premium is 0.5 percent.
by the seller and equally by the buyer.

A distinguished speculator in this area was, from the very beginning
quarter of 1858, seller of 3 million kilograms, to be delivered
after the harvest. The plant still had many nights to
Sleeping outdoors; what could one know of its future? One
The persistence of the drought at that moment raised fears of a di-
sette; the bulls were jubilant; we did not sa-
Let's say if the seller with 3 million kilos in fitness
illness. In any case, he remained for fifteen days without appearing
Neither at the market hall nor at the stock exchange. A few thunderstorms.
finally came to refresh the crops and the player's mind; the
Rapeseed was saved, and the speculator as well.

He is a fortunate craftsman, the one we have just...
to speak. Towards the end of 1857, he was a salesman in Caen of a
a considerable quantity of oil and seeds.

The shrewd Normans said to themselves: We've got him; he
will not be able to deliver, because all of the country's production is
in our hands: he can only buy from us. The audacious one

He was not a man to bow his head before the enemy.
Instead of settling by settling the difference, he sent some
shipping orders to Holland, Belgium, Germany.

Upon expiry of the contract, the Calvados department, which
which produces and exports rapeseed, found itself overwhelmed with shipments.
of oil and seeds that he had no use for. To freight some
ships, organizing unnecessary, disastrous imports,
to throw in a few days on the square of Caen, no longer
fictitious vouchers to be delivered, but real barrels of oil, ame-
born on real ships, by real sailors; show
and verify the authenticity of the cargo, then do it
to set sail again, to send the flotilla to transport elsewhere a commodity which
Calvados doesn't need to do anything, since it supplies it all by itself.
Fifteen or twenty departments: all this for the history of
Making your opponents pay for differences is what doesn't

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should never be classified by the science of production and
the distribution of wealth. The word speculation, although the o-
The operation does not accuse anyone of fraud, which already seems weak here.

That the Norman speculators were extorted in
this case of around ten million, when they were counting
to win as much as their opponent, even by pocketing
the differences, whether it was still found in return, it im-
It doesn't matter much. What's important is that work, culture,
consumption, through alternatives of degradation and
high prices, ultimately, are what pay for these extravagant spending-
laughing.

Speculators in Marseille are doing the same thing with wheat.
operations like those in Paris on flour; the unit of
The measurement is the load, 8 double decaliters.

The spirits flowed out in 620-liter casks, the agio-
Tag does not do less than 25 pieces per month.

Consult the newspapers, the trade bulletin; it's the
the level of speculation on goods.

The speculator sells the rapeseed, then he sells the oil;
He traffics in wines, then in spirits; in wheat, then
on flours and starches; on raw wools and on
the fabrics one reads about; on hemp in tow, in thread and
in canvas: on raw sugars and refined sugars; on the
raw silks and worked silks; on oils, tallows, the
potash, and on soaps. Each transformation of the ma-

of industry, the infinite varieties of the division of labor seem to have no other purpose than to extend the scope of the parasitic and disruptive speculation. The traders con- They check the prices and comply with them. Ultimately, the consumer... The debtor pays, and everything is fine. The Convention sent To the scaffold with traffickers of this kind. Today we in fact, great administrators; national opinion calls the initiators of credit, and the people choose them by- times for its representatives.

It's not child's play for someone to operate on
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942 Speculation

Bulky commodities such as flour, oil, and wine? alcohol, wool, and cotton. We saw this from the example of the rapeseed speculator. This kind of speculation, or gambling, as one might wish, was accessible only to a select few. financial, and the adept at driving them to devour one another, unraveling- something that would have made the public laugh heartily. It was important to Democratizing speculation, since we are democratizing everything: This is the result of the unbridled behavior of the commands. said and limited companies, 20 billion in paper at less, of all cuts and deadlines. There are some for All budgets and all appetites. The big guys don't profit. more on top of each other: the game menu is too abundant dant. However, they sometimes argue, as if they were With their families, unsuspecting, the reckless ones! Just a bunch of indiscreet people! can hear them.

How many lessons can be learned from their controversy!
Railway Journal of April 11, 1857, for example,
preaches like a prosecutor general of the Revolution:

"a The issuance of shares with premiums had the inevitable effect of- able to develop speculation, and, let's be frank, the the most deplorable speculation, the one that has rightly been described speculation, which consists of buying what one cannot afford and to sell what we don't own. We know very well that People who do the sad job of short selling find an excuse in the premium that the founders take. The agio- They believe they have the right to act as they do because, they say, the rate at which the founders want to sell their actions is exaggerated; they think it is fair game to participate, in one way or another, in these exor- bitants. »

Short selling is not the only thing tainted.
of speculation, because here are two companies to which these kinds
markets are prohibited by their statutes, and on which
The Journal du crédit public expresses itself in these terms:

"The opposing camps are led by two major establishments"

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financial institutions that have powerful resources and a
immense credit. It is especially between these two rivals that the
The game is on, and we know that with such opponents,
Victory often depends on the final throw of the dice.

The newspaper L'Industrie of May 30, 1857 summarizes the morality of the onerous-
tions:

"The mass of small-scale speculators has been severely tested"
For the past few months, as ultimately, between buyers
And sellers on the Stock Exchange, there isn't a single cent of production.
What one gains is lost by others; and since one
counts in the tens, and even hundreds of links
profits shared between a few establishments and a number
limited to individuals, and carried out on reports, brokerages,
especially regarding bonuses, it is necessary that this money come out of
somewhere, and one should not be surprised to find a place
"Clearly after such harsh rejections."

The Journal du Crédit public (August 1857) will give us
measuring the services rendered by the founders of our
prosperity and justify their claims to apotheosis:

"Large capital associations no longer sign off on anything"
of life, the situation may be gradually clearing itself of all encumbrances,
Prunts and any remnants of the past, the companies started
Although they may promise a return, the capital he-
site to continue their work of association.

"That's because the stock market no longer offers bonuses to the first ones."
large-scale investors. There's no hope left.
to expect profits, even from the future of large companies.
What's the point then of engaging in long-term financial operations?
breath, which, by the very fact that they are important, demar-

"If we were to take stock of everything, including capital in-committed to the first issue of major companies have
Given the discounted bonuses, it would be understandable that they wouldn't

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want to return to the same values they once held.
hardly abandoned profitably, and which would not give them at-
today, only 7% at most, instead of the 25% and 30% they
have withdrawn them previously, »

Discounting for long-term businesses

What a subversion of all ideas of morality, of economics,
of work, public order, and collective wealth! The discount
of a company established for 99 years! The legal proceedings
And the documents we will cite later are there: the fact
is constant, irrefutable. Why create a compa-
gnie: of docks, cars, gas, exploitation.
Mists of the Seine or the sea? In order to ensure a
Public service? Period! In order to expect anything,
Public stupidity above all, a name that commands respect,
sometimes a serious design and slow development,
Painful, random.

We must follow, from its origin to its putrefaction
faction, this social monstrosity, and show how a
This false principle inevitably, necessarily, engenders the abo-
minations whose account has scandalized all our readers.

The idea of discounting long-term companies is
born from banking practice, the discounting of securities
trade.

The banker, let us remember this, is not a lender
no money nor a sponsor, nor is he an entrepreneur
business or industrialist. The basis of his operations
is the discounting of securities. For this discount, he is paid,
In addition to interest, 10 a commission, which is his salary; 2° a
premium which varies according to market conditions, exchange rates
This is the risk of non-payment, which is called agio.

How could we reduce these levies to the simple
commission fees, by removing the bonus and interest, is
as we will demonstrate in subsequent publications,
and which we have already hinted at in our Intro-
duction.

A bank must operate without capital; the only guarantee of its transactions, that's the wallet; the bill brought today A is pledged by B's matured note, and will in turn guarantee The one that G will present tomorrow. May the accounts be settled by Transfers, checks, tickets or cash, there is no there is no reason to establish a difference in treatment, a hierarchy-Shit between the various payment methods. The supremacy of Gold and silver are condemned by economic science.

The discounting of trade securities is merely the pressure-the present situation, the day-to-day inconvenience; the discounting of tra-Long-term investments are the ruin of the future. Let's take An example. A region needs a railway. What What do science and common sense say on this subject?

A railway, like all transport routes, is an expenditure of public order and utility, attributable to the nation's general expenses. If taxation could suffice, this would be best. However, as the benefits of creation-tion will be spread over several generations, it is just to also stagger the charges. Therefore, one must allocate a A loan amortizable by annuities, with no net proceeds. The bonus The railway is reflected in the ease, regularity, and vi-communications department. Rates must be established at manimum, alin than by the low price, the benefit of the creation-collective operation will benefit everyone. To whom will the line be granted? To companies of metalworkers, mechanics, contractors of buildings, earthworks, under the supervision of a com-mission undertaken in the chambers of commerce, Îles Conseils of the labor court, interested clients of the process, and under the high control of the government and the legislative branch. This is the reasoning of the social economy.

What do capitalism, parasitism, and the Jewishness, speculation?

The natural concessionaires of a railway are the Bankers, arbiters of credit. A concession of this kind, This is, as with the discounting of a trade value, the e-change of an unknown value ("construction, operation, risks, line products) against a known value (ca-

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hospital, stocks and bonds), that the said bankers would charge—
gent to procure, not from their own funds and their own coffers, but
by their clients and by the public who have faith in their credit.

On September 9, 1845, the Northern Railway was awarded
to Messrs. Rothschild brothers, Hottinguer, Ch. Laffitte and Blount,
for a period of thirty-eight years. What does that mean if—
Gaified?

This is because Messrs. Rothschild brothers, Hottinguer, Ch. Laflitte and
Blount have committed themselves to the State, not to become themselves
same, and directly, entrepreneurs and operators of the che—
North iron ore mine, but to form an anonymous company
who will take this commitment in their place; let them bear
guarantee from this company; that they guarantee the training
of its capital.

Naturally, such a large-scale operation, viewed
as random, requires for the concessionaires remuneration=
tion, commission,agio. Their job is not to commit their
own capital in any industry, that is to procure îa
sponsorship, to act as intermediaries, and, provisionally,
to bear the burden, until other capitalists,
non-bankers, led by example, convinced of the
The goodness of the investment, they relieve them of it. The premium, let's use it.
From the technical term, the bonus, received by the bankers, is
will therefore consist of a portion of the added value, between, a
part, the presumed products of the route for 38 years, aug—
mentioned the amount to be reimbursed for this same route, to
the termination of the lease, by the company or by the State; and, on the other hand
Part, the capital of 200,000 million, with interest, to which one
_ assesses the establishment costs from the outset.

How much will this bonus be?

Such negotiations are only undertaken with significant resources.
profit. Increase it to just 20 percent, it will be 40 million
lions for the bankers, before we've even started
the works; 40 million that will not be included in the material—
riel of the road, ct who will be removed from the country's assets,

Who will pave this bonus?

The shareholders, to whom the 500 franc shares will be issued

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against payment of 540, 360, 600 francs, depending on whether the favor will be
acquired by the company; in other words, depending on whether the government

more or less attractive to dealers, and that's what they are.
People involved in finance and speculation will have, more or less skillfully...
ment maneuvered, We are already far from the elementary speculation-
silence.

Let us move from theory to facts: we will see that they do not differ
not methods revealed by the correctional police and the
civil trials.

CHAPTER II

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THE FOUNDATIONS CHAPTER

#

Let's continue the story of the Northern Line with the intelligence-
Mr. Raoul Boudon's teachings: {The Truth on the Paths of
iron in France:

"When you consider," the author said, "that the Northern line had
was initially granted for thirty-eight years, that this line has
cost 442 million to build, which took almost three years
to put it into operation, even though it had been intact-
constructed by the State, in accordance with the conditions of the
law of June 11, 1842, which consequently meant that there were barely thirty-
five years to amortize this capital plus interest and
initial establishment costs, during this period at a low
Given the unproductive nature of the situation, one is tempted to wonder if the concession
The Zionists were no more foolish than the subscribers.
of shares.

"They could, in fact, excuse themselves from such a thing"
It was madness to say that at the time they subscribed, they did not
_ were not aware of the conditions of the auction, which they had
faith in the future of railway companies, and that they

THE FOUNDATIONS CHAPTER 19

could not have imagined at the time that these companies, excellent
by themselves, could be compromised only by

accepting inexperienced bidders.

"But those who had assumed responsibility for themselves
Having accepted these specifications, what excuse could there be?
They allege...

"Only one: that by accepting these conditions, they had..."
very little concerned with the increase or decrease in profits that
could give the exploitation; that they had only had in mind that
the bonus that one could obtain overnight on the
actions, and by enabling subscribers to achieve
this bonus, by extending their actions, their responsibility towards-
their position was completely clear in case
They would be making the mistake of retaining their titles.

"That is how speculation, from the very beginning, cast discredit
on railway companies, and removed the industries-
serious driels. The public, which hardly studies or analyzes the
chances of success of a business, he thought he saw, in the debacle of
actions that took place as early as 1847, proof that exploitation
Building railways was a bad operation, while there were no
had had positive negative experiences, in the concessions, that
the terms of the award accepted by the administrators
authors,

"That's how it was. From the very beginning, the industry's initiative..."

private was sidelined, disgusted by the operation of the railway lines
created, and that state intervention later became ni-
necessary to ensure the network's operation...

"From the very beginning of the company, and three years before it..."
yields no profit; the Company's capital of 160 million
The North was sold to the public for 340 million; therefore
180 million siphoned off by speculation under the pretext of
strengthen the company's credit.

"Wasn't this, on the contrary, the most serious offense against
this credit that is imposed on the company, vis-à-vis the acquired
shareholders at a rate of 860 francs, charges which it would
unable to ever fill it? That is, in fact, what

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arrived, the more the operation developed and drew closer by
Consequently, the time of the actual product, plus the share price
should have consolidated, but the opposite was happening.
plus the ac'ious fell on the Stock Exchange; so much so that from 860 fr.
In 1845, they numbered only 497, in 1847, to recover
in 1851, with the hopes that the merger brought about, at 580.

"Things were in this state when the decrees of 1852, The island's goal was undoubtedly highly commendable, and they came to stimulate again speculation and providing him with the opportunity to execute a second raid on the capitalists; those were the good times financial raids.

"Indeed, the 38, 40 and 45 year concessions were von-verlies in conc:ssions of 99 years from the promulgation of the said decrees; also the actions of the Northern Company, of the course of 575 where they were at the end of 1852, reached-they, from the first months of 1853, the price of 975 francs, and the the public was paying a new tribute of 280 million to speculation lions to boost the company's credit, corn, alas! without to be able to consolidate it further.

"This phenomenal increase was in reality the only result" produced by the decrees of 1852; for as early as 1854, the actions of the North had fallen back to 680 francs... and the credit of these companies guides, which these same decrees aimed to maintain, had already fallen so much that they could no longer find anything to emprunter without the guarantee of the State, and that they found themselves in

newly unable to continue their work without
"SOI CONCOMOUFS."

If, once the premium was collected, the operation resumed a 'process' regular, as required by a public service, the drawback would be less; one would recover from it, one would be consoled. But no, the subscription made in the hands of the State is only the first link in a long series of specious operations:

Contracts and subcontracts for land purchases, works of art and earthworks, laying of rails, construction of ma-China: speculation.

Company mergers, authorized, even provoked by

THE FOUNDATIONS CHAPTER 01

the power, approved by the Council of State, but not the. Where the principle of number of competitors is violated, the value of the exaggerated company, all reports combined: asio-stage.

Agora-style tariffs, differential tariffs defended but tolerated: agiolage.

Share issuances, conversions and doublings, dividends anticipated, exaggerated debts, premiums, discounts on the future profiting from the present: speculation.

Issuance of bonds: agioage,
State subsidies and interest guarantees for mortgages whose discussion is forbidden to the public: speculation.

The worst part of all this is that, in major business matters bank, such as public loans, concessions of railways, cars, ocean liners, gas, banks. Quakers are always quite well informed, the power quite complacent, the public foolish enough, for the operation to take place. Certainly: in the event of danger to the banker, the government, through a multitude of considerations all more political than each other, don't hesitate to re-lifting of his commitment, as we shall see.

Bankers, as we have said, are merely es-counters, as soon as they have extracted from a case all that it can yield immediate profits; they break free and run to a new prey. But if there is a need to combine future investments, capital increases or concessions, Whatever the advantages, they come back. That's what happened. tagged and is practiced on a vast scale with the paths of iron. Here are some examples of what is called faith contracts in finance.

On September 9, 1845, the Northern Railway was completed. leased for 38 years. On December 20th, the branch line The lease from Creil to Saint-Quentin was awarded for 24 years and 335 days. The Amiens to Boulogne line had been given on October 15th. bre 1844 on a lease of 98 years 11 months.

y

The speculation

In February 1852, all these concessions were extended. 4.99 years to run from September 10th 1852,

In 1853, the entry into enjoyment was set for September 10, 1853. was postponed to December 31, 1851.

Strasbourg Road, alioué, November 2, 1845

September 2 [553.

Lise de Lvon, sold at auction on December 20, 1845 for a duration of 2 years; taken over by the State on August 17, 1848, the case of-
vowing bad waltz; returned to the Island on January 5, 1852, the case re-
Lutl Lonne, to an Exploiting Company: duration, 99 years.

Lyon to Avignon line, awarded on June 10, 1846 for
99 years; taken over by the State in 188; rendered on January 3
viur [59? to a company for a period of 99 years.

Liane from Paris to Orléans, sold on July 7, 1838 for
40 years old; purged at 99 years old on July 10, 180.

From Orléans to Bordeaux, auction held on October 9, 1844; of-
lease term: 27 years 278 days, first extension to 50 years
August 6, 1850.

From Tours to Nantes, contract awarded on November 25, 1845; con-
cession of 5 to 15 days; first extension at 50 years,
August 1850.

Chemin du Centre, concession of 39 years 11 months, on October 9th
October 1844.

Finally, on March 27, 1857, the Paris-Orléans lines merged.
from Orléans-Bordeaux, from Tours-Nantes, from the Centre, new
Luil, 99 years old, running from 1852.

It appears, in summary, from the aforementioned facts that the increases
The lease terms were:

67 years on the Northern Line:

60 years on that of Creil to Saint-Quentin;

63 years on the eastern one;

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43 years on the one in Orléans; |
67 years old on that of the Centre;
78 years on the one from Tours to Nantes;

The lines from the East, the Center, from Orléans to Bordeaux, from

Towers in Nantes, from Chartres, were built in the system-theme of the 1842 law, that is to say, land purchases, the

earthworks, engineering works at the State's expense; the installation of the track and rolling stock at the expense of the bidders. Meanwhile, the companies obtained from the government-loan, grant, and interest guarantee arrangements, Waiving profit sharing. Examples:

August 9, 1846, loan of 3 million to the Montereau company in Troyes;

July 15, 1840, loan of 12,600,000 francs to that of Strasbourg in Basel',

January 5, 1852, guaranteed by the State to the Paris company in Lyon, for 50 years, at a 40/0 interest rate on capital of 200 million.

May 10, 1850, guarantee of a 5% interest rate on a loan of 30 million to be contracted by the Avignon company Marseille;

July 15, 1852, free transfer of the Nîmes to Mont- pellier, state property, to the Lyon-Médier- company ranée;; guaranteed to the same company an annual sum of 2,735,000 fr.}; 4 0/0 with a capital of 31 million; of 5 0/0 of a loan of 30 million.

August 1848, deadline granted to the Northern Company to rem-allocation of sums owed to the State; whereby the Shares are issued at 400 francs instead of 500, i.e. 40 million which will not be paid by the shareholders and which will be... will be reimbursed during the amortization period.

July 15, 1840, 4% guarantee to the Gold Company Leans.

March 2nd, Catebsion at 120 million fa guaranteed pre.
cedunt,

June 16, \$1.54, guarantee to the Western Company of a liability insurance policy.
annual revenue of 19,624,000 francs.

Shall we talk about mergers, divestitures, and restructurings?
Company formations, rescue zone boundaries? Let's cite one example.
example :

The Grand-Central was granted on April 9, 1853.

On December 6th of the following year, he bought the roads of the Rhône.
ct-Loire.

On January 31, 1855, he sold them to the Lyon- company
Bourbonnais.

On December 15, 1855, he obtained the branch of Fir-
miny.

On June 8, 1855, he bought the Moulins railway line.

Even in the same year, he bought the Aubin mines, the famous
mines whose history we recounted on page 108,

On January 31, 1855, he joined the Lyon-Bour- union
good.

On the same date, he bought from the Orléans company the section of
Saint-Germain-des-Lossés.

[S3, the Grand-Central is dismembered, liquidated, divided, ac-
tif and passive, between the companies of Orléans and Paris-Mé-
Mediterranean.

And how can the shareholders recognize each other?
In this perpetual bubbling of treaties? The shareholders
are, like the rest, subject to the regime of grace, treat-
ordered according to the pleasure of the high and powerful lords. Happy
I'm elected! So:

The shareholders of Nonterreau in Troyes are being reimbursed.
au pair, in cash.

Those from Saint-Dizier to Gray, due to an obligation of
500 francs (25 francs interest, repayment at 650) against 2 shares
released from 2950 francs.

Those from Strasbourg to Basel, by 3 bonds and a balance
31.50 francs for 4 shares,

Those from Mulhouse to Thann, by an obligation against a
action.

Shareholders from Amiens to Boulogne, from Dijon to Besançon,
from Avignon to Marseille, from Grand-Central, from Dieppe and Fécamp,
of Versailles (left bank), etc., receive obligations to
fixed income in exchange for shares that may increase in value or
loss in value.

The shareholders! They count like fattened pigs!
when it's not game, in contracts,

In the Western merger:

Chartres receives a new share for an old one;
Rouen, 19 for 12: |

Le Havre, 6 against 7:

Caen and Cherbourg, 6 against 7, after liberation:
Saint-Germain, for a double action, a half-
tion, plus half a bond with a nominal capital of 1,250 francs,
producing 50 francs of interest.

In the Orléans merger, 8 new shares were issued.
against :

5 old women from Orléans, all paid for;
10 from the Centre, all paid for:
15 from Orléans to Bordeaux, freed from 275 francs;
20 from Tours to Nantes, freed from 425 francs.

Merger of the Paris to Lyon and Lyon to the Mediterranean lines
year:

The Lyon-Mediterranean company receives:

Paris Lyon, 3 new ones versus ? old ones.

So that the capital of the two companies, represented by 355,000 shares of 500 francs, is increased to 577,500 shares.

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tions, representing a bonus of 222,500 shares that did not pay out sou.

How the idea of speculation has grown!

In order to enlighten our readers about these metamorphoses, we

let's tell them in detail a complete story of this kind of operation, the most honest merger, or at least

the most conscientiously made.

CHAPTER III

STORY OF A MERGER (ORLÉANS.)

The contracting parties are the companies: 1° of Paris in Orléans: 20 from Orléans to Bordeaux; 30 from Tours to Nantes; 4th of the Centre.

The agreements of March 18, 1852 for the companies of Centre and Nantes, from March 20th for that of Bordeaux, were consented to by some administrators acting in by virtue of the full powers conferred upon them, not by an aecsem-general agreement, but simply by the board of directors Transfer of leases. The lease assignments were carried out under the conditions following:

The Centre company was receiving a 'new action against two' old ones released at 600 francs, or 33,000 instead of 66,000; for a Paid-up capital of... 393,000,000 one of them was recognized. « « , + + + + + _ 16,150,000

DEPICIT. . . . , 46,500,000

The Bordeaux company received one new share for every three old ones, released at 275 francs, or 43,334 instead of 130,000; for a Paid-up capital of... 0 + + + -35,750,000
It was a recognized capital of... + + + 21,666,666

DEFICIT, +. . o 14,083,334
22,

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The Tours-Nantes company, exchanged for a non-share old, four old ones, released at 424 francs, followed by 20,000 instead of 81,000, and for a capillary payment of 3+,000,000 acknowledgment of, . . 4 4. «+ + . + « 10,000 ,0K)

DEFICIT, +. . 24,000,000

In short, according to the figures in the report:

"The shareholder of the Centre, for whom the new Or- share Léans represented a payment of 1000 francs; – the shareholder of Bordeaux, for whom it represented a payment of 825 (r.; – the Nantes shareholder, for whom it represented a ver- those receiving a contribution of 1,700 francs, were only entitled, through the annual dra a refund of 00 francs, »

Why these sacrifices? Because the acquiring company, in operation for ten years, had, in addition to its own traffic, the transit of other lines; that its actions were stuck to 1,200 francs; that the Bordeaux road and the Centre road were only operated in sections; that the line of Nantes had just opened and had not yet achieved any di- empty. If it had been a government buyout, one would not have had hyperbolic enough terms to condemn a Torture of contracts, a veritable spoliation, an attack to the property. The rapporteur of the Paris company to Strasbourg said, in 1848, regarding the project to take over the State-run roads:

"We understand, to a certain extent, that lots-

born, and while the shares are definitively classified, the dividends distributed can serve as a basis for the value of actions in ordinary times, but when, like ours, a railway is a means of construction, there is no division "dendes that can serve as a regulator of the buyback price,"

The selling companies, which had also made their protest in 1848, could invoke the future that their

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reserved the extension and completion of the roads started; the importance that would give to the Nantes line the Saint-Nazaire business, perhaps destined to supplant the Le Havre, but these were financiers dealing with financiers Ciers: shareholder confidence was a given. Then,

when the approval was submitted to the general assemblies,

The merger was already a fait accompli: the Council of State had approved; acceptance by shareholders; the compa-
Sic nouvelle had obtained lease extensions, extensions, interest guarantees; it was difficult for interested in escaping this network of influence; then he was It was unheard of until then for a general assembly to have voted against it. the proposals (of the council). However, there were, according to con- translators, if we are to believe the report in a newspaper:

But the vote vindicated it. The merger obtained 889 votes against 7 at the Central assembly; 1,034 against 43 at that of Nantes, and less jonanimity? than that of Bordeaux. The opposanis, in Despite the faith in contracts, they had to endure the conditions of the majority.

These initial conventions were improved by those of the 29 May 1852; it was decided that the exchange of securities would take place in the proportions of:

\$ old ones from Orléans,
10 of Ceñitie.

45 from Bordeaux.

20 from Nantes.

8 new actions against

Ge, which reduced the deficit of the selling companies
cumme suit:

| CAPITAL PAID IN. CAPITAL RECOGNIZED. DEFICIT.
Center. 43,00,0000 3,400,000 6,600,000
Bordeaux, _35,750,000 34,667,000 1,083,880
Nantes. 34,000,000 16,000,000 18,000,000

Was this a concession made to legitimate demands?
What is certain is that it had been demanded; because the report

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speaks of "objections raised from the specific point of view of
"Depreciation." But there was, at its core, a consideration
that we have not yet examined.

The capital of the new company was thus cons-
title:

Shares of Paris-Orléans. . + + + 40,000,000
Acquisition of the Central line. 16,500,000
me - from Bordeaux, . . , . 21,666,666
_- _-_- do Nantes. , + + + e 10,000,000

LOTAL. © o + D9,166,6066 fr.

represented by 176,334 shares. The administration proposed
to increase the social fund by three-fifths, i.e.
52,900,000 francs. : which raised it to 141,067,000 fr. in number

round.
What was this increase without payment?

Calf? A fairly simple operation at first glance. It pleases
an owner to value his building at 800,000 francs instead
500,000: a permit for him is a boast; he claims to be more
rich as he is; only, if it's a matter of finding a buyer,
The actual price will need to be discussed. However, in this case, the buyer is entirely
ready; every day the company's shares are sold and
are bought on the stock exchange. Those from Paris to Orléans were at
4,200 francs before the merger; this was a potential capital gain.

body.

The rapporteur had sensed it so well that he went ahead with it.

of the object:

"The capital paid in by the shareholders of the four companies—
"Gnies," he said, "is from:"

£0,000,000 by the shareholders of Orléans,
33,000,000 by those from the Center,

35,760,000 by those of Bordeaux,
38,000,000 by those from Nantes.

"TOTAL: 142,750,000"

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"a What is the difference between this figure of 142 million and the one of 88 million to which the capital had initially been set The New Society? The difference is, more or less, three-fifths more.

"So, if in the exchange of securities we were giving 8 shares For 5, that is to say three-fifths more, we would arrive at, as approximately as possible, to be represented between the shareholders' hands the capital invested in all of the work carried out. In effect, this would mean the number of actions raised to 282,134, or, at 500 francs each, 141,067,000 To round the figure, we would only need to create 17.806 ac- new tions representing, at 500 francs each, 8,933,000 fr, : which would give a total of 300,000 shares representing 450 millions.

"This improvement would be neither forced nor artificial," because it stemmed from this single fact: that instead of representing a capital partially depreciated, that is to say an accidental circumstance lace of the market, the new shares would represent the ca- "pital poured out, that is to say, the very truth of things,"

Very well for the group; let's see about the details.

ment:

The Center 8 U 7 + 6 + + 9 + ss +
Bordeaux + - e 8 + +7 + = ee + , + »
Nantes |] + e + + ® . + + = » +

TOGETHER, less... 25,683,000

On the contrary, the Orléans company, receiving 8 shares
against 5, for his part:

428,000 shares, representing a payment of 6%,006,000
while she only spent40,000,000

ES

DIFFERENCE, in addition. 23,009,000

This capital gain, "an accidental market circumstance,"

26? The Agiota

takes on a reality that translated at the amodlisserhent into a
a bonus of 24 million.

This question of depreciation had not entered into
the origin in the combinations of the Council; these are some
serious capitalists who will have raised it: the administrators
the tors were pre-emptively only on the other side of
The question is: speculation. That is indeed the most important thing.

The shares of the new company were quick to...
to be listed, like the old ones, at 1,200 francs. The shareholders of
Nantes, having received 8 shares out of 20, released at 495, were able to
to make 9,600 francs compared to the 8,500 francs they had spent;
– those of Ceritre, with 8 shares against 10, released at 500,
earned 9,600 for 5,000; – those from Bordeaux, with
15 shares issued at 275, having cost 4.125 francs, could
sell 8 at a price of 9,600; = as for acquired compapagia-
reur, with its 5 shares, costing 2,500, she also won
9,600 francs, and almost quadrupled his initial stake. That's
The whole moral of the story.

Vulgar scholarship recipients, when it comes to a project with the study, anxiously awaiting the moment when it will transition to the state of realization, counting on having the first profits. The most. Part of the time, it's a miscalculation: the merger was expected, Nothing could be easier to explain. The administrators know-sensed the conditions of the concession well in advance new; as it is unheard of for a general assembly to have They have never amended or rejected a proposal from the council; they have not no need to wait for the vote to be informed, like the vulgum pecus; they can, therefore, begin their operations two or three months before the public. At the end of In February, the shares of the merged companies were:

Orléans at 41148
Lo Centro at 698
Bordeaux at 49%
, Nantes to 'HN

The series of actions that were expected to produce, after the merger,

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and the amended agreement of May 25, 9,600 francs, could to be purchased at the following prices:

5.725 for Orléans.
5,250 for the Centre.
6,373 for Bordeaux.
6,000 for Nantes.

But who could have predicted the rise in prices? Those still who alone make the weather and the rise and the decrease; those who have the ability to distribute the gross product, in order to raise values, unless the future of the company is at risk of being jeopardized risks capable of causing more than just a downfall, namely a liquidation, a bankruptcy.

All the treaty revisions we have mentioned
A few examples are expected a long time ago. The fa-the conventions of 1839, the history of which we will not discuss further. and the appreciation for their subsequent publication, did not Two years of speculation have been dealt with; consequently, prices are falling. and are now sustained only by the hope of new fa-veurs, The day the swindlers declare that there is no more

in the fraudulent cases mentioned at the beginning of this book: speculation reigns supreme. Our chapter on Accounting— This newfound ability will shed a great light on the future. But let's talk first. general meetings,

CHAPTER IV

STRATEGY FOR GENERAL MEETINGS

Finance has its jurisprudence, or, more modestly, its uses. She claims that a general shareholders' meeting— naires is sovereign to abolish, change, overturn the foundations of the contract; it does not admit, like politics, a charter, declarations of principles, prior rights superiors and leaders. What could be more immoral than such a pre-Attention!

Thus, with regard to third parties, a company with capital— 100 million shares are issued, along with 50 million bonds. Lenders, finding the mortgage sufficient, flocked to the sub-description; a few years later, without increasing the number shares, the assembly issues a new bond of 100 tail— lions, i.e., a mortgage of 100 against a debt of 150: This is the case for all railways; well! in case law—

Financial stability means the initial lenders have nothing to take back to the weakening of their pledge.

It's better to attend the general meeting among shareholders. Generally, you need to hold 20 or 10 shares, depending on the statutes: this is the electoral property qualification transferred from politics to

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In business matters, votes are counted one per share. of 20 or 0 shares, up to a maximum of 5 or 0 votes. It follows that a decision of the assembly is binding, as well as We already said this in the Introduction: |

1° Those who came and voted in favor;

2. Those who voted against:

30 Those who did not come:

49 Those who did not have the right to come, possessing

Such a monstrous doctrine of absolutism could not to appear in court without provoking repression. And that's exactly what happened.

The Paris Court had ruled that the general assembly of shareholders before voting, by the majority required by the act social, the non-execution of the Fécamp line, this decision bound all shareholders. The Court of Cassation did not hesitate to overturn the aforementioned ruling on the grounds that the two lines of Dieppe and Fécamp formed the essential basis of the act social, and that only unanimity could modify a clause of this kind. The case was referred to the Court of Orléans. who, adopting the principles of the Supreme Court, pronounced the resolution of the company's articles of association, if it were better not to have liked to execute the Fécamp branch within the deadline of two and a half years.

In the past, general assemblies were used to discuss and People believed in the law. The shareholders were wealthy people. and enlightened; it was permissible to hope that affairs would take- They would appear honest. There were interested parties who attended the assemblies, not for show, but with the intention to audit the accounts, to scrutinize the mysteries administrative, to discuss the council's proposals and to introduce amendments.

In the meeting of the Orléans artisans, on March 18, 11, Mr. Bounousouté "complains about what the agenda distributes" to shareholders is written in terms that are far too vague

" 23

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questions. At least one should, when one consults the association. given the numerous and complex questions, indicate briefly outline the points related to it, in the order of printed day, »

Mr. TEISSERENC. "The shareholders are not gathered alone- to decide on the ancillary proposals that concern them are subject to: they must approve the accounts. The use of "The right, which is at the same time a duty for them, that can to be serious only as long as the examination of the accounts is possible. Whatever the order of this care taken in the relation of reports that have just been read, a quick hearing of these Documents overloaded with figures cannot suffice to form

time and resources to consider the state of their business at
With a clear head. This request is not meant to be hurtful.

for the administrators." (Railway Journal of the
April 6, 1844).

Another shareholder protests in a letter against the in-
influence of the board of directors in the gt- meetings
general; he reminds his co-associates that they are not called
only to vote as they stand on the proposals of the administrators
administrators; that they have the right to discuss and modify them.
to dilify, even to reject them.

Advertising bodies warn speculators
that it is not only on the Stock Exchange that they must con-
consult the value of the securities, but especially in the
reports; that it is a duty to attend meetings
general, otherwise the administrations, acting without cun-
role, can allow the interests of subscribers to perish
authors.

A journalist is surprised that he was refused entry to a
assembled as a publicist, given that the press has the right
to report on the debates and votes. A host of interests
Responsible parties find the journalist's claim perfectly
founded. The big day, the publicity, the spotlight, what will it be?
What has become of iodality under such a system?

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So, as we were saying, there were shareholders
Serious, determined to conscientiously monitor the entre-
taken: it would have been the safeguarding of everyone's interests, including those of the
of the public and the title holders. There was a struggle; but the
Preponderance always remained with the director; he would not have
less was needed than the enlightened competition of tones for the com-
Instead of beating the stupidity of the vulgar, the press ve-
The weaknesses and weaknesses of the power conspired in a common way
accotd the establishment of the bancocratic regime.

Let us note one last, rather edifying, aspect of this struggle of the
Right against privilege:

"Paris, March 23, 185.
a To the editor of the Railway Journal.
" Sir,

"Upon reading the report for the year 1844,
Regarding the Saint-Germain railway, I wondered why-
that the distribution of profits was not done in accordance
to the statutes (Bulletin of Laws, 10th section, 2nd semester 4845)
page 846), of which article 12 formally states that the profits
seroht distributed, after the payment of 25 francs to the shares:

» Half to the shareholders;

"A quarter of the 2,000 foundation coupons allocated to
Mr. Péreire;

"A quarter in reserve,"

"According to the report, the profit surplus being,"
after the island deduction of 25 francs for interest on shares,
de soso 209,074 fr. 00 ce

"Half of it going to shareholders was
of, ss ss soso 127,937 930

"A quarter of the 2,000 foundation shares, 63,768 Ua

"The quarter in reserve, ,, Ua,iU8 Go

Instead, we distribute:

"To the shareholders, 4,444,000,000"

"To the foundation shares, , . . . + + 1,000 n

"Only in storage, , , . , . . + " " 930,074 GB

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What motive can be given for this attack on the statutes?
It will be futile to say that shareholder islands participate, like the
foundation shares, to this increase in the dividend; it
It is obvious that it is not very sensitive when it is spread over
12,000 shares, while for the founders, the increase-
The investment is nearly 12,000 francs.

"But what suffers most is the reserve fund,"
who only has 30,074 francs. 65 centimes, instead of 63,768 francs. 65 centimes. that he
should have, according to the statutes, and the reserve fund which
must be used to reimburse shareholders the capital of 500 francs.
will never reach 2,900,000 francs with such distributions.
to which it must rise for the first distribution to
TO DO.

"And who benefits from this delay, which can only be a prejudice-"
What about the shareholders? Obviously, the founders.

"Is this not, moreover, a way of giving actions a price higher than it should be, by attributing to the actions a dividend higher than it should be legally.

"So, who benefits from this rise in prices?"
Those who speculate on stocks, and not those who have them as
Serious investment

"Is there no king's commissioner or supervisor—" any administrative initiative to compel the administration to adhere to the exact execution of the statutes, which form the condition for the existence of societies.

"A subscriber from Dr. Paris."

Mr. Émile Péreire, responding to this accusation, alleged that his discharge:

S'ülest states in our statutes that a quarter must be put into reserve, 1! It is also said that this reserve is intended, between other things, to provide for the interest and amortization of the loans, while retaining an amount equal to half a percent per year of the capital of the issued shares. That's what happens, summer.

Articles open to double meaning and discretionary interpretation

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to the administrators who want to increase by 12,000 francs:
Their annuity, that's what savvy capitalists didn't want.
not to allow and that it was important to the first hands—
To hold on. The invasion of the Stock Exchange and business by a mob
of lackeys, doormen, errand boys, — {a vile mul-
titude, Mr. Thiers would say, — has come to repress into the shadows
People capable of shedding light on the discussion. The introduction of
this new element in the staff of speculation has been
For the upper echelons of banking, this was the equivalent of a coup d'état in the
in the most absolutist sense.

Here's a glimpse of what's called accountability.
This concerns the Crédit Mobilier:

Meeting of April 29, 1854:

from our inception, we have lent our support to an establishment
ment to the success to which the government rightly attached
of great importance: we want to talk about Crédit Foncier.
We have subscribed to its bonds in a large proportion
tion. This operation is now fully liquidated for
our society, »

Was there a loss or a profit?

"Merging of the iron ore deposits of the Rhône and Loire rivers – A little
later we played a considerable part in the merger of
railways from Saint-Étienne to Lyon, from Andrezieux to Roanne
and from Saint-Étienne to the Loire, which, united in the hands
from a single company, with Island consent and under the guarantee
of the State, have since been transferred by this company to the company
of the Grand-Central, to which this line provided the complement–
an indispensable part of the vast network granted to it, »

Is this simply an unofficial intervention?

Meeting of April 30, 1855:

"Several major companies have asked us, in-
23.

said the speculation

dant Pexercicee which has just finished, the contribution of our capital
and especially with the help of our credit,

"Soriélé of the Buildings in the Rivoli district, – That's how
They were created under our patronage: the Building Society
of the rue de Rivoli, founded with a capital of 7% million, and the
Maritime company which, in a few days, will have received the sanc-
official government formation, and whose capital of 30 million
The lions project, which is fully subscribed, is already partially completed.

What did this patronage produce for the shareholders?

"Mines of the Loire. – We also lent our assistance to
the Compagnie des Mines de la Loire for the solution of a dif-
economic and industrial complexity which had been a concern for several years
Our intervention allowed

farms whose merger might have caused some unease.

Doesn't it look like a report from a justice of the peace who has just...
Reconciling a contentious matter?

"Entreprise des roitures et omnibus, = The approach of the ex-universal position and the ever-increasing daily needs of the circulation had given rise to the idea of an organization new for the local buses serving Paris. Two Rival interests were at play, and our company was able to, through a welcome intervention, safeguarding rights precisely acquired, reconcile claims and facilitate the constitution of a public limited company in which all came to meet and to merge the various companies that shared this industry, »

More arbitration interventions; but accounts of
Profits and pearls! We're talking to shareholders.

Other, less important industries have also found
In our country, credit facilities have allowed them to...
velapper, etc.

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In short, the author of the report makes the Society a pae
a negativity aimed at the public, a sales pitch like they make
every day in newspaper advertisements; only,
in the language of the administrators of Crédit Mobilier, this
This is called being accountable to shareholders. They vote
All proposals were unanimously approved!

How can serious shareholders allow themselves to be strangled?
So, between the pot and the wall? Ah! It's the shareholders
Serious people don't have a voice in the assemblies. We have
cited, in our Judicial Review, a number of frauds. Was it
The exception? Let us judge by the following article taken from
Stock Exchange Messenger of January 16, 1858:

"We laughed on stage to make them more striking,"
the intrigues that arise around any industrial matter.
We had characters maneuvering, whose masks
could easily be recorinus on the scene that they temp-
They revel in their scandalous successes. We have paraded our

planned; we have shown how your council is organized surveillance, how to improvise a rahipott, and tünmient set This charade of general assemblies is a skeletal structure. We have highlighted the composition of fictitious majorities, including those administered by the Company representatives draw up the indemnity bills, the supplements issue, amendments to the articles of association, capital calls, confirmations or extensions of power that they need.

"We have shown how, with the help of foundation actions— donation or contribution, the administration opened to the last of its cothinis or his employees the doors of a meeting from which are Excludes serious potters of less than 40 or 5) shares; cnme— ly, with the help of this compliant public, having the watchword, Practiced as needed through ad hoc repetitions, one managed to GlonffFer the Just complaints, the timid protests of action real births, when we couldn't stun them with reports full of false assertions or brilliant insights of cleverly grouped figures, of incomplete balances, allocations and transfers of accounts onto one another,

972 Speculation

"We showed how the army of extras was flanked by skilled attack leaders, lawyers, businessmen, brokers, journalists, company associates; how to organize organized the interruptions or the applause that was noted; how a proposition was distorted by exaggerating it or by presenting it as a direct insult to honorable people rables; how the modifications were enthusiastically removed the most serious ones; how they were punished, taking advantage of a surprise, acts causing the most serious harm to the statutes of the companies and the guarantees of the shareholders.

"Our paintings were not creations of fantasy," but studies taken on the spot, at the very heart of these meetings unions of mystifiers and mystines, of scoundrels and dupes. The practice of these maneuvers has become so widespread in joint-stock companies, where twenty names were often listed both on the masks we placed on stage, »

When we were to add to this testimony information— ments to us personally, when we would claim to have held in hand a card with 9 votes in the name of a polling station chief who didn't have a penny in the company; when we ju—

We would retract, on our hearts and consciences, that we have returned countered a squad of clerks, engineer in the lead, going

to vote as shareholders at the Sainte-Cécile hall; when we would cite the names of half a dozen honest employees who preferred dismissal to shame and us have authorized us to produce their testimony, what would we do? Furthermore, to persuade our readers? They have I read about the trial of the Ports of Marseille and its sordid dealings. Until- Already, the forgery in matters of assembly was only notorious- public order; there was no judicial evidence: or at least, with the excessive leniency of the prosecutor's office, one does not He didn't want to look for it. Today the evidence is sura- abundant: the Attorneys General are forced to do their reservations, as in the Mirès trial, against the horror financiers for legality...

The law stipulated that artisans should take care of their own

GENERAL ASSEMBLIES 2.8

business, at least once a year: she made their meeting annual an imperative, decisive condition, The Jewish community has He created this axiom for his own use: For business to work, The shareholders shouldn't get involved. Forced to go through the formality of general meetings, she has made this prescription what everyone knows and appreciates NOW.

Why not simply remove this condition? tion of the assemblies? – No doubt that would simplify the the mechanism of dictatorship; it would spare the thugs the trouble of organizing a meeting of scoundrels, the agio tasked with playing the role of honest people. Corn, on the other hand, What a school of abjection! What resources in this mess! sure to depress characters, debase dignity, crush Consciences! We've all heard it: for the employee scrupulous, there is neither room nor means to live; whoever He refuses to become a forger on the orders of his boss and is expelled. as rebellious, unruly, a bad servant and a bad citizen thinking. Thanks to this system, the purification takes place; we will arrive to retain only starving bandits, worthy Janis- The sycophants of such pashas. The plebeians must be brought down to the level of the bourgeoisie and to bring all souls into unison. Do we want a sample of the work that has been done in the middle classes in this sense? Here's a characteristic anecdote... teristic.

A provincial man came to see me one day, armed with a re-

site: I would like to be part of the supervisory board of Company X; it is the management committee that proposes the candidates, and since you know Mr. Z, if you would like He would certainly give me a letter from him.
elect. – But the functions of a member of the committee of sur-
monitoring services are free. – Sorry, there are tokens for pre-
sense, plus initiation into the secrets of the operations of the
Society, and by this last means alone, I would be sure of
to earn around forty thousand francs a year. Furthermore,

HAS

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e

Mr. Z could not find a more accommodating supervisor than
I would sign and approve all the closed vows.
You seem to know your era well. – Bah! I don't
I'm not ambitious; these gentlemen in management are winning
from one hundred and fifty to two hundred thousand francs per year, I
I would leave them completely free and would simply glean what I have to give.
My measly forty thousand francs. These are the profits of the
surveillance; they have to go to someone, why not
Could it be mine?

I declined the honor or indignity of such an immix-
Lion: – I haven't told you about the share I would give you
in my profits; but there will be one: it's full
Right; do you want to fix the quota? – Thank you, I don't do
Not of that sort of thing. – My God, you see in this a
abuse, me too, only your apathy will not make the island
not to stop. The abuse will continue, and we will not benefit from it.
That's all; it's a very useless kind of virtue.

As a final argument, our man invoked his quality
from a Democrat: – Isn't it better than the benefits of
The system comes to our party? We create ourselves through that.
means of influence; it is better warfare than to
to leave to the enemy. – I replied that participating in abuses,
It was tantamount to forbidding oneself the right to denounce them... The petitioner
he withdrew, and I wouldn't swear that in his heart and conscience,
He doesn't believe me to be a deserter from militant democracy.

This anecdote reminds me of another one of a similar nature.
quite different, yet both contributing to the same goal,

A professor in Paris receives from a friend in the provinces a sum of 8.0 francs, with the mission to insure the place-moves as he sees fit, completely a stranger
In finance, the custodian consulted friends who operated a stock market, on the best use to make of one's trust-
- By Jove, said Fun d'eix, Ut es prédeatiné; nous
Let's take an insurance company, a CATPOnrise Sie
perbe, bring us your funds; as principal uc*

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tonnaire, we tb Pros nmoepmior member of the council of
on velauces LU V will be avee uus. - L'hounéie ct conliant
The professor readily agreed. We were watching him.
monitored the company's status using provided forms
through the cash register; that is to say, they simply checked
the accuracy of the totals, and the additions never showed-
but by mistake. To the newcomer's objections, we respond-
said: - Things always happen this way; nothing more
Sincere than accounting. Besides, you don't detach yourself from
We ?

At the end of a session, the professor receives feedback from his colleagues.
This opinion: We prioritize: we must sell. - Sell what? -
Your shares; they won't go any higher. - I don't care.
I'll gladly go, since the placement is safe. I don't understand.
To speculate. - Let yourself be guided; you don't understand.
Nothing.

At the next meeting: - Well, did you sell anything? we
We've all liquidated. - Not at all; I remain loyal to the company.
Imprudent, but we've achieved parity; the shares are at the
decline, and it will not stop. - What do oscillations matter?
fortnightly arrangements, which I don't understand. The Society
Is she serious, yes or no? - No, no: there isn't
There's nothing underneath. Enjoy the remaining illusion that still surrounds
our company, and sell at any price, if you don't
I don't want to lose anymore. And to convince him, they showed him the situation-
The company's true tion. The unfortunate man was devastated.
Repoudil statistically: - You have dragged me into a
guct-upens. I am guilty towards [the shareholders of not having-
I can't see anything better, I've fulfilled my supervisory duties and I've had
I had faith in your integrity. I cannot in good conscience sell to
to bind the scraps of paper that I know have no value
theirs. I will lose everything, and I will repay my friend from my
personal fortune. Farewell. - The bereaved remained stunned
facts. It did not occur to them for a moment that they had
Committed a fraud in which they were complicit,
and faced with this act of heroic integrity from the professor, they did not
truuvéreut qu'uu gt: - It's a Hinbccele!...

CHAPTER V

ACCOUNTING IN HIGH FINANCE

The paragraph we are about to read is taken verbatim from the Report of 1856 to the shareholders of the Northern Railway:

"The Company does not shy away from the necessary sacrifices" services for the maintenance of rolling stock, which gave rise to loss, in 1855, at an expense of 4,067,812 francs, 55 cents, exclusively taken from the firm's produce, the maintenance committee takes not only the ordinary minor repairs, but and major repairs that may become necessary in every kind of case; so that the material is, as much as much as possible, constantly maintained in like-new condition.

» There are only major orders for locomotives, tenders, carriages or wagons and complete tooling for the new workshops intended to service the new lines, which may give rise to imputations, which you authorize. Moreover, on the first establishment's account.

"The expenses incurred in this regard therefore always place between the company's hands a wealth that increases in proportion— even even of these expenses, the value of which is determined from one of the

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annual inventories, and which depreciates all the less the more it is "Given more attention to maintenance,"

That is to say, to use a trivial comparison, But just, only boots bought for 30 francs, constantly kept in like-new condition by a series of resoles and reassembly would represent, after six months, wealth THAT WOULD HAVE INCREASED in proportion to These expenses amount to something like 45 francs.

After such a profession of faith in accounting matters— With this newfound ability, the reader will no longer have to be surprised by anything.

Dividends taken from capital or from gross product, condemned and punished by the courts every time The courts have been seized of the matter. The question is one of law and principle.

Left to their own devices, the disaster did not occur
Don't wait. Those which, like the railways, are in
perpetual restructuring, with subsidies and guarantees of
the State, can prolong their existence
All artificial. The subject is worth dwelling on.

The average cost per kilometer of railways in
France is 474,000 francs; in Belgium, it is only
210,000 francs. Belgium has coal and iron under its belt.
main, at 40% less than us; its population is
denser: its specific traffic is more considerable. And the
Belgian railway revenues vary from 2 to 5.5 percent, tun-
Say that those on our lines are between 7 and 20 percent. That the
The system's eulogists attribute to the skill of our ad-
ministers this difference in performance, that they re-
command from this leader admiration and gratitude
of their fellow citizens, that's their job. But accounting
does not sway with dithyrambs. The Journal of the che-
mins of iron, which will not be suspected of hostility towards the
financiers, since it was headed by Mirès, wrote on July 18-
let 1857:

"Since the creation of the railways, it has proven to be a
2

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The general trend in all companies is to rage.
the divulendes by an accounting system which did indeed have a
fair character, but which also had serious drawbacks
denies attracting the jealousies of shareholders
real estate, by the great apparent prosperity of
companies, and then worsen their situation as soon as a
The financial crisis erupted. This system had run its course, and it...
It was so disastrous for the industry that no one was tempted to...
continue.

"In current market conditions, the revenue figure allows us to..."
generously reward the shares, while dedicating a portion
revenues from operations for track and ma-
lôriel, even in the renewal of both.

"It is useful for the establishment account to be closed definitively-"
tively for each section opened to traffic. Up to
Today, we so easily applied expenses to this account
which, in good conscience, should have been included in the ex-
exploitation, which we have seen this strange event occur,
of a path producing 20% less to shareholders than

rables. » |

A financier, Mr. Grosjean-Bérard (from Geneva), said, to pro.
Pos of the 1853 loan:

"Railways, however well maintained they may be."
deteriorate; the locomotives and equipment, despite the re-
preparations weaken, and there comes a time when dependencies
Its capitals are necessary. If then, or has not taken care to
to build up strong reserves, Rome is only too ordinary-
In this case, we are forced to resort to a process which has
several antecedents: ON BORROWING, We carry half of
the expense to the general construction account. and it is necessary to fear-
see throughout the duration of the concession to the interest and lake
morlization of this half, the other half is brought to a
a special compline that is extinguished in ten or twelve years by means of
from a levy on the bee-tices.

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"Future profits are therefore burdened by a portion of
the expense for the duration of the concession, and another part
for a number of years.

"But this last charge will not have reached its conclusion,"
that others, having the same origin, will come to add to it; for
11. It will be necessary to renew the entire borders successively, in
starting with the oldest and most fa-
Tiguces,

"Everything we have just said has been said and foreseen by the
serious people. But speculation and the public in general do not
don't worry about a future that seems 'o'gné' to them, that
ohacun promises himself not to wait to achieve his
actions. n

The fact is so well known, the anomaly so obvious, it has been so
denounced so often and so early that it is impossible
to companies of pretexts of omniscience or ignorance:
Force! Therefore, to seek the cause in a thought
arrested, but not confessed.

The accounting system adopted with a view to exaggeration
dividends, observes Mr. Mirès, did indeed have a certain character
of fairness. He means, and this is indeed the motive alleged by
the administrations, that it would not have been fair to leave the

present alone; that it was appropriate to reject part of it on the a-
to come, that acting otherwise would have been bad policy;
which shareholders, most of them not very wealthy and comp-
all about their income, would have been discouraged; that one could
Consequently, since moreover the product of the paths
iron was certain, allowing oneself an anticipation that
would satisfy respectable needs, without compromising any
interuit,

This is what was said and printed with great fanfare.
a show of foresight and tenderness towards subscribers
Poor people. If you want to escape a real jerk, go to...
to feeling. EL: father who hurries for dry stokers a paluis
Did he sleep under the stars?

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But, — as Mr. Mirès informs us, — this claim-
Due equity was nothing but an abominable trick. Nothing prevented-
It was necessary, since we were keen on it, to anticipate by a few years on
the product of the lines; we had a precedent, the interest at 4
p. 0/0 paid during construction. But why distort
The accounting entries? Why include them in the establishment account?
What should be included in the profit and loss statement? Why not?
not to indicate from the first year, by this simple word, me-
moire, the place of the reserve fund necessary for maintenance
roads? Why not announce them at each assembly?
egenrale, in the reports, and have them repeat it
newspapers, that the formation of this reserve fund begins-
It would be at such a time, that it would follow such a progression, of
in such a way that anticipation would first decrease, then
would cease completely, to then give way to a restraint
Getting stronger and stronger? Why again, none of
Were these precautions not taken? Why, on the contrary,
Was the embezzlement carefully concealed, defrauded?
kept secret from public knowledge,
dismissed as a criticism of malicious intent?

Ah! So we wanted a raise, we wanted bonuses:
There were fortunes to be made, lives to be rebuilt, a
an aristocracy of the self-satisfied to be formed. That's why we have
silences the conscience, the good conscience, says Mr. Mirès, and
that for fifteen, twenty years, we have been counting
establishment of the expenses that were to be included in the account
operating.

The Belgian roads, which only give ? to 5 1/2, admit-
nistre very differently, as evidenced by the passers-
the following, which we borrow from the report of

"1] It is appropriate to recall that the administration has taken on the task to only charge construction expenses to the loans
tion and extension proper; renewal expenses
lement, replacement and even improvement have been impu-
based on maintenance, that is to say on the annual budget.

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"It should be noted that this method of operation, in accordance with the the law and the regulations of the Court of Auditors, is the only true one, since it has a consequence of not increasing indefinitely the capital or initial establishment account.

"This is how the annual budgets provided for the replacement-
cementing a quantity of weak rails with strong rails, and
to the considerable improvements made to the rolling stock
"Lant."

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Let us quote once again on this important subject an authority that
No one will object. Mr. Ad. Jullien, the engineer and the di-
rector of the most important lines, addressed from
In 1816, when the network was barely in its infancy, he warned-
The following information is provided to the companies:

"We still have to address a question that we may have a
little neglected until now, and which is nevertheless of great
Importance: we want to talk about the depreciation of the che-e
min, and in particular the deterioration of the sleepers, including the
renewal, after a few years, will come
significantly increase the annual costs related to
road maintenance.

"All the reports we consulted are silent or..."
more or less on this subject. The English Railways Committee
signals the importance of the issue, but states that he cannot
to answer it with no specific document; he admits, as a
a hypothesis that he does not attempt to explain, a sum of
0.00585 per traveler per kilometer to cover this de-
precision.

undeniable signs that the only solution is the renewal of the sleepers oak will require, on Belgian roads, before a few years, a annual expenditure of 1 million. However, the total annual expenditure on these same paths is today only about 5,400,000 francs. The renewal of the sleepers will entail therefore an expense of 19.9 per year; and if traffic does not increase 17

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Don't lie, this renewal will produce, on the price of transport of a traveler per kilometer, an increase from 0 fr. 00:13, and will carry the current price of 0 fr. 027 at 0 fr. 032,

"But it won't just be crossbeams that need replacing; In addition, there will be the track of the rails, the shoes, the wedges, pegs; in the structural works of the framework; in the rolling stock, machines and vehicles to be renewed, We would believe ourselves to be rather below than above the truth carrying, for this depreciation, a figure of 1 cent per passenger transported over 4 kilometers,

"But it seems to us that this is an expense item to almost independent of the traffic that develops on each that path. It is time above all that gradually brings the island the deterioration of the sleepers, which necessitates their replacement. However, time will act in much the same way on the very busy lines and on those that are less so; and if To cover this expense, an additional amount was allocated to average transport cost for a passenger over 4 kilometers, we laugh— would result in a figure that is too high for the paths where the Traffic is active, too low for those where traffic is weak.

"We believe it would be appropriate, to cover this article" of expenditure, to create a reserve fund which we compose: it would be done by means of a deduction made each year from the net proceeds of the company: a deduction that would decrease, it It is true, the dividends to be distributed annually to the shareholders, but which would not expose a company to being found, "after a certain time, burdened with an expense of between. "That's quite extraordinary, an expense that could be..." "strong enough to absorb all of its revenues" » company during the three or four years during which » the renewal of materials entering into "the composition of the lines,"

"This reserve fund, which I consider somewhat arbitrary here—
ment, it would seem to me that it should be fixed annually at approximately
4,000 francs per kilometer of double track; that is to say, in twenty

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years We would thus pay a sum representing the price of the
double track, estimated at 0.000 francs per kilometer.

"However, if the rails last more than twenty years, which is doubtful,
The sleepers won't last long, according to Mr. Perrot, — and we
In this regard, we share the opinion he expressed in his writing.
— that ten to twelve years; and the 4,000 francs, which we are carrying, by
kilometers of double track and per year, will be rather low than
strong when it comes to covering all the necessary expenses
Sitcra, the renewal of tracks and their accessories, of
frameworks of engineering structures and part of the rolling stock
lant; because this equipment, despite the annual expenses allocated
its upkeep and preservation will require from time to time
that some of its parts be completely rebuilt." (Notes di-
verses on railways, by Ab. JULLIEN.)

Mr. Jullien's assessments in 1845 have since undergone
"Experiential control." The Paris to Orléans route, open
March 1, 1843, state completely renewed in 186.
It lasted 13 years, not 20. How long will the new one last?
under the influence of the enormous traffic brought there by the lines
From the Centre region, Nantes, and Bordeaux? We must rely on
a ten-year re-election, despite the 7-kilogram increase
per linear meter of the weight of the rails.

The Northern route lasted even less time; for in fabrication,
It had already been resurfaced with 509 kilometers of single-voice track. The ad-
The ministry claims, it is true, that this is not a
normal condition; that it involved replacing rails in-
sufficient rather than worn, and to reduce the weight from 50 to 47
kilograms per meter. But she forgot to mention that at the same time
that she was increasing her rails by 7 kiloga, a little more than
quarter, she carried the load of the wasons from 6 tons to 10,
and that of the 18 and 20 tonne locomotives at 61, triple, The
Nord has machines that load 15,000 kilograms per axle
and convoys of 45 wagons, each weighing 10 tons. In a way
that the 57-kilogram rails are in conditions
of depreciation much more considerable than very old ones at 30
Kilogs, which did not last nine years, without prejudice to the de-

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progressive deterioration of works of art under the effect of these overwhelming convoys.

The renewal operation cost, 24%, 460,268 fr.

To be deducted, value of the old materials... 14,870,268

REMAINING. 12,580,000 fr.

The old materials, valued at 11,870,000 francs, are employed for sidings and earthworks on the connections under construction – an outlet that we will not have not always; which does not allow us to consider it as This estimate of 5/12ths of the coins' value is normal. of waste.

In any case, the sum of 12,580,000 francs was im-
whore:

"10. Over five annual installments of 860,000 francs taken from the exploitation-
tation, i.e. 1,800,000 fr.

» 20 On the reserves of depreciation as it had been
constituted before the extension to 99 years, i.e. 4,600,000 fr.

"30 The supplement, i.e. 6 million, to the first account"
establishment." (Report of 1857.)

This is a clear application of the mistakes we have made.
reported. Reserves for fiscal years prior to 1856,
nothing. – Charge of 1,800,000 francs over five operating years.
tation, burdened for the benefit of the past. – Possible bonus
of 4,600,000 francs resulting from the extension, which allows
to spread the amortization that was to be carried out over 99 years
in 38 annual installments: proof that the lease increase had
with the immediate aim of making up for past disappointments. The
Does the company hope for a further extension every ten
years? – Finally, allocation to the first establishment's account-
amounting to a sum of 6 million: the loan.

According to the assessments of Messrs. Perdonnet, de Billy, Polon-
Ceau, Jullien, the lifespan of the rolling stock cannot be eva-
read at over fourteen years old.

An author we have already cited, Mr. Raoul Boudon, has made about the Northern Company, concerning the subject which we occupies the following job:

TABLE OF ANNUAL DISTRIBUTED PROFITS AND PROFITS
ANNUALS DISTRIBUTED FROM 1845 TO 1863 (old network)

ALLES RECIPES

6,154 31
16,826,309
17.32N,:h)2
19,1:42,788
21.1 11,690
27,373,827
30,112,936
35,047,710
40,194,145
18,615,60 1
47,337,970
50,291,167
54,235,900
16,799
00,607, 113
61,122,2428
65,810,12ÿ
66,827,576

EXPENSES

»

0.249.59%
13.03:,849
14,718,954
15,045,762
16,631,7924
19.74),861
21, #68, 060
S 4 ,'
28,782,04.1

38,174,633
39,816,885
40,178,90:)
1,251,480
33,010,778
A4,893,7N2
47,018,592
48,018,592

BENEFITS

Distributable

»
»
»
»

3,742,409
2,012.
4,391,026
1,459,890
7,033,960
E,644,880
11,691,402
11,411,9502
16,382,415
12,863,312
14,471,282
15,0357,497
15,434,378
16,560,334
19,228,6040
18,191.83
16,308,914

731,177,201 18392,834,728|108,342,8231342, 180,000 [143,837,477

PRELIVATES
On capital

PROFITS
Distributed

,000,000

2.5#30,000

k,503,000

7,400.0NX)

9,600.00!

1%, 400,000

18,601.00

18,400,000

20, 0R, 000

24,400,000

22,400,000

2%,000,000

24,400,000

26,200,000

31,200,000

31,123,000

29,675,000

26,200,000

11, 1,489,4167 167

"We can see, according to the table of annual situations of the year-

former network of the Compagnie du Nord, that there is a deficit of 143,837,477 francs in its assets, and that this deficit stems primarily from mainly also from what she has credited to her account of established businesses part of the repair and renewal of its tracks element of his equipment instead of debiting his ex- account exploitation, which resulted in a net product from this account

L.

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distributable, all the more considerable, Some sums Expenses spent on road repairs are, moreover, included in his accounts. establishment, but these sums are far from reaching the figure of 143,83,117 francs, and this is only through a fairly thorough study in-depth analysis of its annual situations that it is possible to to find some traces of the difference,

The company from Amiens to Boulogne, the Northern Company had in operating 507 kilometers, and its establishment costs amount to that same year they had 236,716,731 francs. During the three In years 1852, 53 and 54, it did not put a single one into operation kilometer; therefore its establishment expenses do not—should not have increased, or at least should have increased very little; However, during these three years, the account has been taken into account to establish a sum of 42,147,669 francs. But this is not not everything, we still find in the annual situations anomalies which can obviously only come from the application to the establishment's expense account which should to be included in the operating account. Which seems to justify This way of seeing it is that the first 707 kilometers, with their operating equipment, the establishment of stations, of workshops, etc., are only included in the Company's assets for one sum of 236,710.37 francs, as we have already said, while that the 217 kilometers built from 1851 to 1859 are included, with their equipment, etc., to this same asset, for 152,215,008 francs. Now, assuming that they cost to establish the same price per kilometer more than the other 707, and it is certain that they cost less, they should not represent in the Island account of establishment that a sum of 5 million instead of 15,215.00\$ fr; The difference is an additional 10% in millions.

"During the years 1839–60 and 61, the Compagnie du Nord put 90 kilometers into operation, and it did not change its establishment capital of 1,200,000 francs, for These 90 kilometers: but also my report from 19 years ago announced to shareholders that the renewal of the way, for the two Belgian and French networks were completely terminated—Having been eliminated, she therefore had very little to spend on

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two following years for this object, and that is why without doubt that these 90 kilometer—were included in the state account blissement than for 11 million 500,000 francs, that is to say for a sum proportionally three times less than that represented by their predecessors, while the renovation some of the tracks were not finished.

"If we now add to this difference of 107 millions, the one of approximately 30 million which appears in the state accounts In the reports, we find, to what extent—a few million close, the deficit of 143 millions indicated in our picture." (The Truth About Railways.)

The Northern Company was sensitive to this opinion and took it into account.

Indeed, we read in the 186 report:

"It is an issue that concerns many shareholders" and which was raised and disseminated by certain agents of the advertising: it's that of the reserves for renewal, in a more or less distant future, rolling stock and the track equipment. Considering the very large sums involved. employed in the construction of this equipment, and which form Given that the value of the roads is nearly half, the question arose as to whether, At a certain time, the dividends would not have been notable. diminished, if it is totally absorbed by the de-necessities thought by these renewals, In these precepts sions, where he wondered if he was not wise and necessary. sare to make important reserves on the Bencliffe Islands huals,

"Your committee believed it was its duty to enlighten itself" To answer these questions, she has gathered as much information as possible. that it was possible for him to do so by addressing the Spectrur men, and Cufinelle had to ask these questions to the admitted gentlemen. administrators of your Company who, as much as we, support in-Tired of being caught off guard by unforeseen events tualités.

n]The response to your committee was that Reserve Islands do not

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the question had no reason to exist, given that NOTHING would suggest the use; that the equipment was maintained in such a way in such a way that it could be considered as always being & the brand new condition, that one would never have to proceed with a renewal development, either complete or for a large part, of this ma-"Terial." – Item for the roads.

It seems to us that the opposing opinions we have cited They also emanate from special men. Now, among specialists who They contradict each other; there is a sovereign, irrefutable arbiter, i.e. Questionable: EXPERIMENT. Here is what she observes through gold Report from the Orléans company's rapporteur (1864):

"We were able to remove from service and replace, namely:

» 120 locomotives and 95 tenders;

» 323 high-speed train cars:

» 718 wagons of the slow trains.

"This equipment has been decommissioned, both because of its condition of vétusité, that because its dispositions were no longer in relation with the needs of our farm.

The equipment, despite being constantly maintained in like-new condition, It eventually disappeared due to obsolescence.

But to all this the Northern Company responded with its transcendental axiom cited at the beginning of this chapter, and which returns to this:

"When society has renewed its paths ten times and
"Her equipment, she will have increased her assets tenfold and will own Ja
":value of ten lanes."

Originally, business was conducted in a more
in accordance with the dictates of a clear conscience, as well as
We've already noticed this:

"We like to hope that the time when we will have to
carrying out a renewal, even a partial one, of the track, is still
However, it seemed to us that an administration
The foresighted person should not be caught off guard by events.

FINANCIAL ACCOUNTING 28y

ments, and that it was not fair to let our successes—
on the entire cost of an expense arising from traffic
whose fruits we reap, but precisely because of the in-
certainty still prevails regarding the probable duration of the route,
We had to be very circumspect, and we did not
allocated as a reserve in the 1845 budget, a sum of
450,000 francs, which represents barely 1 percent of the capital...
devoted to the construction of the road. The future will reveal its secrets.
to what extent this allowance should be continued.
(Meeting of the shareholders of Orléans, March 29, 1815.)

This wise measure was modified the following year as a result
considerations that show what serious capitalists
would have acted in the general interest. Under the terms of the law of
concession of July 15, 1810, the company was required to amortize
his capital in 46 years 32½ days, starting from 1° January
1814.

+ "The duration of the operation was divided into two periods: the first, of 46 years 324 days, in charge of sup-bear interest and amortization of the first stage capital blissement; the second, aged 46 years 228 days, discharged from interest and amortization.

"It follows from this," adds the rapporteur, "that we are obligated-" to support today, mitigating the dividend at distribute, an annual levy of 2,128.30 francs, while that if the depreciation had been spread out, according to the computer real-years, over all the years of the concession, this levy would have been reduced to 1,736,350 francs. This is therefore an additional charge. a fixed amount of 32,000 francs per year which weighs on the shareholders during the initial concession period.

Consequently, the assembly of March 8, 1847 decided that:

"To equalize between all first years of the Îles concession" expenses resulting from the amortization of the social fund and the 1842 loan, which weigh exclusively on a

2

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a period of 46 years and 324 days, beginning on January 1, 1844 and ending on November 20, 1890, a sum would be awarded of 391,552 francs each year of this first period, at means of borrowing including principal and interest, calculated at 3.2221 ten thousandths per 100 per year, would be deferred to the exclusive charge of the second period, beginning the November 24, 1890, and ending July 8, 1937; – that these 391,552 francs would constitute the endowment of the reserve fund, thus that the interest at 3.2227 ten-thousandths; – that this account would consequently have to bear the burden of the loans. necessary for the realization of the facilities, »

Today we have changed all of that.

The theory and application of excessive dividends has generalized; if the railways alone had been involved, the The fact would have been too obvious. This is still the organ of Mr. Mirès, the Railway Journal of June 6, 1857, which reveals The following facts:

"Large financial or industrial companies do not
In our opinion, they do not sufficiently warn against the consequences
high dividends when applied to companies
which enjoy public favor, and for which the slightest appeal
new becomes an element of exaggerated increase...

"Isn't it true that the dividends distributed on are so high?"
The actions of the Bank of France have triggered an increase
which will force commerce to satisfy, through the product of
Discounts, the new prices of these shares? This could have been avoided.
risk by setting aside the income from discounts exceeding
4 percent, considering that this income was the result of
calamities that had momentarily halted our prosperity,
and that it was necessary to avoid jeopardizing the interests of the shareholders of the
Bank acting against the public interest.

"The Crédit Mobilier distributed 203 francs of income in 1855."
Isn't this the cause of the rise that has raised this value to
1,800 francs, detached coupon? But the current price is 1,200 francs.

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The loss for buyers and speculators is therefore considerable.
maple,

"The Compagnie des Messageries distributed 120 francs in 1835."
per share, and the price reached 1,600 francs. In 1836, the revenue
was only 50 francs, and the price fell to 390.

"On the western route, the revenue in 1855 was..."
00 francs per share, and the price reached nearly 1,000 francs; in
In 1856, the income, with an increase in revenue, decreased
at 42 francs, and the prices fell to 780.

"Having conducted a retrospective review in this respect, one
one of the main causes of the is found in this order of events
discouragement currently shown by capital towards
of the industry. The public is not expert enough to realize—
see that the dividend of Crédit Mobilier, in 1855, was the
as a result of very large deals made during this year,
and which also could not reproduce every year. For
For the Messageries, it was obvious that an income that reached
120 francs per share, or 24 percent, was the result of treaties
temporary works carried out during transport operations caused by the
Eastern war. It was certain, for all men experienced—

to lead. But the crowd, which knows neither how to reflect nor reason, and who only sees facts in their crudest expression, as an island, cash payment of a dividend, hastens to on the contrary, to capitalize in its calculations the sums that it receives, and finds himself a victim of his own frivolity.

The year 1858 brought far more serious setbacks: the The revenue from Crédit Mobilier fell to 25 francs, and the shares have fallen below 600; the Eastern Company, which had distributed 74 fr. for the 1856 financial year, gave only 40 fr. 65 on that of 1857, etc. We know where things stand today. all values.

This method of administration has led to the establishment of a system of means

d'h THE BITTERNESS

a financial instrument which, by its very nature, was only meant to be a temporary solution. A potential resource, we are referring to loans. due to obligations,

The philosophy behind the process has been made accessible to everyone.

intelligences through an explanatory note to shareholders of Orléans.

"Given, for example, a capital of 100 million, a 100 products, or 10 million; everyone comes assumes that if this product is to be shared among 200,000 shares of 500 francs, each share will receive 10 percent or 50 francs; but if half of this capital, i.e. 50 million, was provided by bond lenders at a rate of 5 percent, these lenders

taking from the.. .. +. 10,000,000 fr.
only,,0.... ee 2,500,000

7,500,000

it would remain for the shareholders...
that is to say 55 francs per share or 15 percent,

Gnie, with a capital of 60 million, does not have 120,000 shares, but only 80.00, the surplus, i.e. 20 million, being provided by bond lenders.

"If the net product, which in 1851 was 6,295,865 francs, had to be divided among 120,000 shares, each of them would have only received 52 francs 46 centimes. But the 20 million borrowed did not withdrawing only 1,217,450 francs, he remained at 80,000 shares D,078,415 fr., i.e. for each share 63 fr. 50 c.

"Between these two situations, the difference was, on the last

exercise, and for each action.fde 11 fr. 04 c. »

It couldn't be clearer. The explanation would be incomplete without it. Meanwhile, if we did not add a few words of commentary... silences, |

Why, in the face of the higher reason that guides us, this division of the capitalist class into two categories, the Shareholders and bondholders? We are told although that is the interest, at least apparent, of the former;

FINANCIAL ACCOUNTING 303

but there must be, within the system, a more general reason—
rale, and that's the one we especially need to know.
Why this privilege within a privilege, if indeed there is one?
privilege?

It is proven by the figures that the railways, if they had been undertaken by the companies alone, firms of a single class of capitalists, the shareholders, produce—
would on average at most 3%. This was not enough for the goal to be achieved: the State has consequently undertaken a part—
tie of the works, which he delivered to the companies free of charge.
With this in mind, we were able to attempt the undertaking.

But the benefit offered by the government, in the form of works and land, was taken almost entirely by the Speculators and concessionaires, then we found ourselves forced to serve, In anticipation, an annuity for subscribers: two causes which would make subsequent operations difficult. The year—
The anticipation would have been too great, therefore impractical.
if it had been necessary to do it for 200,000 shareholders in the same proportion as for 100,000; — it would have been too fai—
ble, therefore insufficient, if one had to be content with that

newly created paths. Thus, capitalism was forced to form into two bands, unequally divided in appearance, essentially enjoying roughly equivalent advantages. It is according to this same principle that the State, in order to arrive to the collection of the tax, is obliged to divide it, from the state-to blur across several categories of objects. It would be impossible to asking for two billion from the landowners, much less still at registration, customs, sugar, timber-sounds or tobacco.

It is perfectly understandable, in regular administration, that a company with a capital of ? to 406 million to take out a loan between 20 and 50 million to prepare for unforeseen events, such as a force majeure event, floods of 1856 and 1866, for example, destroying 100 kilometers of railway min; or even an unexpected increase in traffic, requiring additional hardware construction, The

25,

204 | BITTERNESS

In good accounting, the charge must be distributed over a series of exercises, instead of absorbing the net product of plus-several years and to ruin the current holders for the benefit of those of the future, but this is not about administration and accounting; speculation reigns supreme; therefore, it is necessary expect the most fantastic extravagances.

The condition of privilege or benefit of the shares at comparative disadvantage of the bonds resides entirely in the principle of division: shareholders who become-would at the same time their own lenders would do, at At first glance, proof of ineptitude: the combination of both qualities would establish compensation. From the account of A, shareholder, to that of B, a bond lender, there may be inequality; but the same A, both lender and borrower, does not can establish in its general ledger that two accounts which, at the ba-The trade-offs between profits and losses will result in one being more, the other by less, and, consequently, zero advantage.

However, it is a fundamental principle that each bond issue the shares are reserved specifically for shareholders; the securities will only pass into the hands of serious lenders after having left between those of the first, the inevitable bonus.

"An initial series of 150,000 bonds has been issued. Only shareholders were allowed to subscribe to them at the price of

at 500 francs for the duration of the concession. For the sub-
For the cryptographers, it was 3 percent to 68; for the company, it was
a debt amounting to 4 francs 67 centimes, plus interest and amortization
understood. The chosen method therefore seemed to bring together all the
"Conveniences, and that's what ensured the operation's success."
(Report from the Orléans Company dated March 31, 1853.)

"We created 80,090 bearer bonds, producing
50 francs of interest, repayable at 1,250 francs during the period
of the State guarantee. The issue rate was set at 1.050 francs.
If we had wanted to admit other people to the subscription
sounds that the shareholders, the full amount of the loan from
80 million would have been quickly surpassed. 68,160 bonds

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have been issued, We have given up negotiating, before May 1st
1853, the 11,840 unsubscribed bonds: by the shareholders,
if not at the price of 1.125 francs," {Report of the Company of
Lyon, June 30, 1852.)

1,050 francs for close friends, 1.12 for outsiders, different
a discount for the benefit of the former, 75 francs per share, and for the
68,160 bonds subscribed, 5,112,000 francs. These are people
who steal from themselves, some honest jin- will think
dusiriels. But no: they are astute speculators who
n will never reach liquidation; most have already done so.
The operation only proves that, despite 89, the tithe con-
continues to be the characteristic right of the federal regime.

The financiers in this respect are frank about what
borders on cynicism; for example:

"We could have called up the remaining 250 francs to
to invest in new shares, we preferred to ask
to the Minister of Public Works the authorization to issue
125,000 obligations.

"We found a double advantage in it. On the one hand, the ac-
tionnaires were not required to pay the second half of the
value of new shares than at a time closer to
the one where these shares were to be shared with the shares
old; on the other hand, we could offer the wearers
shares, both old and new, the exclusive right to sub-
write bonds, and thus secure an investment which
They could appreciate the sturdiness. The authorization that we

(From Paris to Strasbourg, April 28, 1855.)

How to refuse such a combination! instead of
to invest 250 francs in already listed, deflowered securities, where there is no
It's more than just scraping together what's needed; the goal is to create 125,000 titles.
new, completely virgin, which will be prioritized on the Stock Exchange
immediately subscribed, even before; for the requests were
of 237,524 bonds, when there were only 425,000
of offers.

96 FINANCIAL ACTION

In 1851, there were some rather foolishly scrupulous bankers
they see this process as an abuse, an illegality, press-
that it was an indiscretion:

"The right granted by the statutes to contract loans"
is a power that can only be exercised in cases of insufficiency
of the social fund, and the capital must have been previously-
Completed. It must not be transformed or modified.
The company's commitments are formal, and the whole of
The spirit of the statutes leaves no doubt in this regard.

"However, the board of directors cannot make proposals-"
tions that, according to the statutes, and on its side, the general assembly-
General can only bind all shareholders in
the limits prescribed by the statutes, »

Who rejected in such wise terms the proposal to issue
A loan before the equity capital is realized? – The
rapporteur of the same board of directors of the railway
Paris to Strasbourg. But that was in 1851. As we have
market since!

However, the confusion of administrative records, the ab-
In the absence of reserves, the allocation to the establishment account of
expenses charged to the operating account could well
before long, as Mr. Grosjean-Bérard predicted, to make
cmprunts is a real inkwell. Here is a warning-
a seed that starts from the top:

"Everyone knows about railway bonds"
can only be negotiated under two conditions: the first,
to be given preference over shares; the second, to offer an advantage
certain fee to the lender, either in the form of an increase in
capital, either in the form of increased interest.

"The capital to be amortized is more considerable than the capital" received: it strictly follows that the social fund is increased This was done to benefit lenders and to the detriment of shareholders.

» There are two types of securities available: bonds and shares. Bonds take precedence over stocks, and are preferred throughout the

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concession period; they receive a fixed interest rate and are free from all risks; shares, on the contrary, do not receive—wind that a possible interest and run all the chances of the company." (Report from the Paris–Strasbourg Company, (April 29, 1851.)

Let's translate all of this into figures, based on recent reports. We have established the capital account in the Introduction shares of the six major railway companies; it amounted to { billion 477 million. Of this total there are re-Reductions to be made: as a result of mergers and splits of securities, the shares redeemable at par, on the whole companies will receive, upon depreciation, much more that they did not pay. But this is only one incident of which we will have to take this into account elsewhere. Let's accept the figure as it is. the companies give it, even rounding it up to a One and a half billion: That is the pledge, the guarantee, the property. Let's now look at the debt. D According to the 1866 reports, the bond capital, as of December 31, 1865, was established as follows, for both NETWORKS:

Orléans... soso cor venosssnsuse 728,976,808 fr.

North.....e.soeseososessess ss...

Question., 00000.

Paris–Lyon–Mediterranean. soso. 1,496,591,983

AFTER IS PIE TITI TER 736,499,854

... sense &31,000,000

TOTAL,..... bones. 4,989,994,953 francs.

The bonds, issued at an average rate of 300 francs, rather Below that, as above, are refundable at 500 francs, i.e. an increase of two-fifths, or one billion and half a bonus for depreciation. We won't insist. on this detail, because on the other hand, the interest is roughly

But another consideration is the completion of the

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The network will be perfected exclusively through borrowing:
so that the debt of 4 billion 390 million will increase
saying every year, without it being possible to predict
What number will she stop at?

Let us conclude this part of the investigation into this prodigy of comp-
capacity: one and a half billion shares, four billion and
half of the bonds, without prejudice to the current and future;

In short, ONE pledge, FOUR mortgages!

Ed

CHAPTER VI

THE PRESS AND FINANCE

If a popular newspaper, invested with the trust of the classes

working-class and bourgeois women, Le Siècle, for example, had de-
denounced this method of bookkeeping and all other abuses,
with as much insistence as the removal of little Mortara
or the outdated mandates of certain bishops:, he would have
spared the country, the State and the bondholders, serious
miscalculations. But, still chauvinistic, chivalrous and what-
that few Don Quixotes, we are passionate about pointing out
The speck in your neighbor's eye. Let's talk to the French.
excesses committed in Poland, Venetia, and the royal states
hands or in Constantinople: the warrior spirit awakens,
Subscriptions are being organized, petitions are pouring in: it's the
Holy war, the crusade. Excesses here! Bah! No
Are we not the first people in the world, and do not they act there?
not treasonous to designate France as a tributary of the
nation of Judah?

We have thus far sought to explain, from the point of view
of capitalist feudalism, the miscalculations, the errors, the
subversive acts by high finance. We see only one
possible interpretation of his reports and accounting

bility: They can be considered as the expedient of a power to the Ubois, still clinging to a shadow of reason for his maneuvers, on the condition of speaking alone to amidst the silence of the indifferent and under the approval of How many press accomplices are there? trants? We, in the Speculator's Manual, in 1857: Mr. Raoul Boudon, in his financial bulletins and in his Excellent book, The Truth About Railways. May the cla- The death grows; the Jewish community has only one thing left to do: to demand that the political authorities deport the indiscreet individuals. The beige Independence contained, in November 1858, a article stating that, upon the complaint of the high lords of the bank, railway patrols and all the com- possible companies, a deliberation had taken place at the Tuileries, in the Council of Ministers, in order to prevent unfair criticism vigilant, harmful to public credit, which occurred through the press. The article has not been denied. The media's silence on scandals which resounded in the correctional, civil and courts The trade is also common knowledge. Who has ever heard about the monstrosities denounced in the first part of this book? Mr. Nirès published, in Le Siècle on November 30, 1858, the following letter addressed to the director of the newspaper Le Nord:

"Sir, you announce in your November 8th issue- the commercial court of the Seine condemned Mr. Mirès to pay the sum of 2 million to Messrs. Roblin and Janty, and that, by the same judgment, Mr. Mirès was convicted to pay 200,000 francs to Mr. Larpent, engineer, to whom he had lose the position he held on the Western Railway.

"The court did not issue any convictions against" Mr. Slirès in the Roblin and Janty case. As for Mr. Larpent, His name is revealed to us for the first time by your arli- key.

"It is unfortunate that such formal assertions are
"Also completely unfounded."

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So, around November 8, 1858, there had been a The Roblin-Jantv-Mirès case, and a debate before the court of Seine commerce. It is the aforementioned letter which... We learn that no political newspaper in Paris had mentioned it.

North service and all the rumors circulating about the trial by the very publication of the debates and the constitutional sentence air? And then they accuse the rumors of slander! Is that the due to hearsay, if, in these impenetrable shadows, one has attributed to Mr. Mirès ardent efforts to obtain from the government government the silence of the press on his case; if we re-told the court that the said Mirès, reproaching Roblin-Jantv that a market of 8 million was exaggerated by at least 18, The latter's representative replied that Mirès himself had wasted 40 million; that, frightened by the scandal, Mirès would have ran to the papal nuncio to ask him to request the- near NM. the Minister of the Interior the ban on the day- terms of reporting on such a compromising debate for the dignity of the Holy See, the probity of the concession holders, contractors and subcontractors; and that from there came the mu- the turmoil of French journalism and the uncertainty of versions foreign?

The periodical press has sometimes reported the effect of the aver-unofficial weavings. In the 1st of April 1864, Mr. Jour-Dan protests against the pact of inutism established between the journalists lists and major companies, a pact denounced from the podium by Conservative MPs and the more politically correct. He does elevate the responsibility for the silence... (+, ament to fail to comply with an invitation formulated in these terms: "The government would dislike any talk of speculation-MX's or MZ's trial? An opinion of this kind It was brought to me in 18354 on behalf of the Estafette, I I could say by whom.

In 1858, I presented the manuscript to three French publishers

from a brochure on the new treaties between the compa-
26

30? FINANCIAL ACTION

railway companies and the State. I experienced a refusal.
Nime and motivated.

It's because everything is interconnected in society. The indisputability of Government actions have as a corollary indisputability the actions and gestures of privilege, the pressure that the great companies exert influence over newspapers, and even over the internet. typographic industry, stems from the system of warnings unofficial and official channels to which the government has subjected the press.

First, a word about the position taken by the administration to the printers.

Title I of the law of October 21, 1814 established the censure on manuscripts intended for printing. Its dispositions the statutes were repealed, and neither was the constitution of January 16th. 1852, that the organic decree of February 1st and the senatus-consulted on November 7 of the same year did not restore them blies. It is known to us that in 1854, a printer, having submitted to the public prosecutor the proofs of a work which He was supposed to go home, but received the following reply: We cannot—we will give you prior notice; it would be unconstitutional to do so. Functional: there is no censorship. In 1858, the management of the The bookstore felt compelled to seize the manuscript of a work in publication process. The author claimed, on behalf of the Constitution and organic laws, against this abuse of power, and his request was immediately granted.

That's settled: there is no censorship.

But, on the one hand, the same law of 1814, maintained as Furthermore, he said:

"Art. 11, No one shall be a printer or bookseller unless he is a bre-veterinarian and sworn in,

"Art. 12. The patent may be withdrawn from any printer or bookseller who will have been convicted, by a judgment, of contra-
"Convention against laws and regulations,"

Is there a printer or bookseller in France who doesn't have incurred, through oversight of some formality, a conviction For a traffic violation? The fact is that all, or almost all,

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are subject to a patent withdrawal, that is to say of complete ruin,

On the other hand, the seizure of an incriminating work has never failed to bring the printers to court and publishers in charge of the industrial and commercial aspects of the work, even when the author was a serious respondent, According to the Court's ruling in the Montalembert case and according to others since then, the true respondent of a writing would not even be the writer, who, by providing the manuscript, requested the printer's service, it's the printer

The printing and bookselling privileges were handed down. bound by considerations of public order that we have not Not to be discussed here. Notaries, solicitors, bailiffs, the Stockbrokers are subject to the same regulations. In this regard. Regarding the latter, the law declares their ministry to be of force. that is to say, they cannot refuse their assistance to whom- whoever claims it, upon payment, of course. The lé- The legislator wanted to anticipate the unlikely event. a coalition of ministerial officers would prevent a citizen to seek justice, to enter into a contract, or to make a transaction.

But printers and booksellers, through their responsibility judicial (fine and imprisonment), due to administrative risk (patent withdrawal) that they risk, cannot be summoned to lend their support to a publication, whether rightly or wrongly The reason they consider it dangerous is that they consider it dangerous. And the power, naturally not a friend of the press, instead of lending a hand- strong to the citizens who demand the publicity of their opl- denies, applauds the refusal. Everything therefore contributes, the police and industry, to curb this mania for writing that Solomon, King of the Jews by the grace of God, denounced a thousand years before Jesus Christ.

We could cite honorable industrialists who have re-rocketed from the works whose circulation, thanks to less timid, has never been hindered. When it is known that a A bookseller and a printer, as a precaution, rejected a

JU L'AGIOTAGE

"Book, that's the watchword. The coalition of fear produces" the effect of the coalition of malicious intent, which the law intended notify ministerial officers: author is prohibited of the press and of advertising. Before the constitution there is no there is no censorship; in fact, there is, in certain cases, including the industrialists are acting as judges, and judges without appeal, abolishing the constitutional right to publish.

We have just been talking about the bookstore and the printing works. The periodical press is even better guarded. First It's the 50,000 franc bail in Paris. No one has the right to speak daily about public affairs if he has not 30,000 francs to be deposited. Silence to the poor man! – Then it's prior authorization. Who will ever agree to deposit A guarantee with no hope of preferential benefits? Also Do we see the big bank seizing control of the day-

When Mr. de Girardin retired from the press, he ceded his part and the title of editor-in-chief to Mr. Illaud, a former associated with Mirès, then making aflaires, either in his own name staff, either through participation. Barely installed, the new the director extended to stuff his columns, even in pre-Mière Sue, of advertisements in favor of his companies. He It was possible to insert its advertisements, which had become provers, under the banners. Biales: "Buy from the South!" Mr. Rouv, statutory manager, intervened and removed the overly dithyranish claims from the islands. his new leader. Hence the trial. Mr. Millaud is preparing to... the master of the house held out because he was the biggest shareholder; and a carefully and severely determined ruling was necessary motivated to remind him that a statutory manager, responsible-sand civilly, commercially and politically, was not a valet who can be dismissed in eight days.

Later, Mr. Millaud, prosecuted in criminal court and acquitted, but sued by the plaintiff and sentenced to Remembrance to Nassau Railway Shareholders the sums for them, and this because of the prospectus men<ongers {see page 176), had to sell the Press.

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The same Miillaud, former associate of Mirès, found himself again in a general partnership within the company called Caisse et Journal shareholders, along with Messrs. Jourdan, from Le Siècle, Amail and Duveyrier. Finally, in recent times, Mr. Nil-Laud, who still has financial prospectuses to launch, obtained from the outset, he founded his weekly political newspaper. In a criminal trial that we reported on, On page 89, Mr. Ducreux, the deputy prosecutor, reproaches the accused for having Devoured, in less than two years, 8 million. The delinquent His name was Prost; he had founded discount banks in Paris and in the departments. In order to support his speculations and to allow the bonus to mature, he had created a political newspaper-financial journal entitled Journal of Public Credit; then it was de-coming main shareholder of the Messenger de Paris, politics and daily life, caught up in its downfall.

In the Small Cars trial, the indictment accuses managers Crémieu and d'Auriol of embezzlement 55,000 francs were spent on the purchase of the Courrier de Paris, polished tick and daily life.

When MN. Millaud had to sell the Press, he found for purchaser Mr. Solar, of the house, illustrious above all others, Mirès, Solar and others. While Mr. Solar was buying an opposition newspaper-

the nature of the two-month suspension, – his colleague in bank and corporate name, Mirès, managed, in the capacity of main owner, the Country and the Constitutional Council, devoted to the government to the point of compromise, plus one financial journal, the Railway Journal. The de-
The financial situation of the Mirès-Solar company necessitated the sale of all these newspapers. Since then, Mr. Mirès alone (without Solar) is became the buyer of La Presse.

The debates in the Mirès trial revealed further that the house Mirès bank, Solar and Gie had provided the guarantee (30,000 francs) from the Courrier du Dimanche. A landlord of co-operation which can say: "I withdraw my funds within twenty-four hours, and you won't appear next Sunday." is certainly the pasha of the house.

26,

306 Speculation

The Irès-Solar bank therefore held: 10 the speculators pure by the Railway Journal; 20 the conservatives by the Country and the Constitution; 39 the dynastic opponents by the Press, 49 the Orlean-democrats by the Court-Sunday rier.

Today, Mr. Mirès alone has nothing left but a newspaper; and that's it.

the whole secret of the difference, depending on the era, in the courses on the stock market, certain stocks.

Now, consider the supply chain: while the so-called newspapers Conservatives believe the country has enough freedom, So-called liberal newspapers are calling for the coronation of the building. What do these political windbags want from us, no less convinced than each other? Conscience or in-awareness, they fulfill the role of Bibouquet at the parade. The important thing is that, – the trifles of the door exhausted, Imperialists and demagogues read the financial bulletin from Messrs. Mirès, Millaud, Solar and associates, in newspapers of all shades.

In the leaves that are not completely approached prayed, he will the panegyric, not the industrial announcement, that everyone knows how to discern and place outside of responsibility the quality of the writing, not even the advertising between-mixed with miscellaneous news items, but a substantive article, some considerations economic, political, social actions, put to use from a trading company, and signed with an e- name

When A.F. Mirès reappeared on the scene after his trials with a project for a Bank of States, with a capital of 100 million lions, the entire press was abuzz. Le Constitutionnel of November 17–November 1864 welcomed him on its front page, in an article signed Viru, L'Opinion nationale of the 18th, to the first page also, under the signature MALESPINE, known as to the sovereign people:

a If the founder of the Bank of States can contribute, as is its aim, to restore to the French market the pre-
tence that he had in 1856, by attracting foreign capital to

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His suit, he will have well deserved from the country (not the newspaper) as well as its former and new shareholders. Our best wishes and Our sympathies will follow him in his work.

The newspaper Le Siècle devoted two columns to him on November 21st. its second page, in nine line spacing, no more and no less than when Mr. Havin speaks from atop his stilts; the others Advertising bodies followed suit. Unfortunately For the author and his supporters, the ministry justified that the The name of the Bank of States, at a time when no one... government did not request a loan, was too vague, let- knows too much about arbitrariness, and he refused to authorize the issuance of 400 million. In another form, Mr. Mires became martyr; and the press expressed their condolences to him.

Financial journalism knows neither law nor convention. These. How many writers have exposed themselves to the warnings? and to the pursuit of power, and never dared to refuse a case of criminal complicity. Number of sheets, docile to the point of obsequiousness with the government, have He didn't hesitate to break the law, for the sake of the stock market. November 10, 18:57, the Minister of the Interior addressed to The Fatherland issued a warning with the following justification:

"Given the article on the financial situation of France and demanding, among other measures, the legal tender status of banknotes the Bank of France; considering that this article is of a nature to spread unfounded alarms and to harm the public credit, »

On April 11, 1858, the Moniteur sent this collective notice to
The entire press in general:

"Some newspapers prematurely announced the fixation of the dividend of shares of certain companies = iron or other industrial companies, and they have attributed-reflected in this dividend a figure lower than that which was determined later by the boards of directors, these are

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there are maneuvers against which industry and capital of the country must be protected. The managers were called to prosecutors and warned that acts of this nature will henceforth be but referred to the courts for publishing false information

new.

® , , . .

The role of the press is to ENLIGHTEN the public, not to...

deceive. "

When you consider that every piece of fake news, in terms of finance, covers speculation, it is a case of repeating: "The
"Good ticket that La Châtre has!"

It is always to the Gazette des Tribunaux that one must refer to come when it comes to studying the customs of this world. We we cited, at the trial of the Steam Navigation Company, page 93, and at the trial of the Small Cars, page 436, of the Examples of advertisements. Journalists, paid in shares, judge the position lost and take precautions by
As a result, they continue to promise to
readers of incomes of 30 to 50 percent.

In the ministries, wood ash is the profit of
Office warcons: that is to say, if they weren't rationed, They would burn down the Ardennes forest in one winter, just to... each to make a bonus of one hundred crowns of potash. Thus the Journalists become complicit in raids worth billions.
a simple question of setting aside a few thousand francs as a gift
üfication.

The Fontaine-Spinelli trial, page 101, showed us Island

or less likely from its stock market report. In the trial Serres, page 102, it's the Gazette de France, the Friend of Religion, the Journal of towns and countryside which affirms their financial statement to an adventurer later claims by the correctional police,

"These newspapers of ardent politics," said the Imperial Advocate Hémard, are widely read; the publicity they give to the en-

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The Serres undertaking was expected to be considerable and bear fruit. And so it was. We wanted to draw your attention to these shameful markets that, so to speak, make one complicit in frauds committed by those who, through odious publicity, helped to commit them.

Although we don't discuss politics in this book, we: we cannot ignore the revelations of another nature that have recently occurred against the journalist-contemporarism, revelations that go no less than an accusation of high treason.

All acts of foreign policy, even the most hostile, those most repulsive to France or to our national character, found apologists in the Parisian press and enthusiasts. It was a general astonishment to see so-called democratic leaves defend, for example, Island Prince Couza's coup d'état, or the obstacles brought about by the Egyptian government to the Suez Canal company. What about it? Did he have something underneath?...

Two nations have particularly ardent supporters in France:

Prussia and Italy. Even the exactions of France—strong people who have not found apologists in the national opinion and admirers.

The mystery has not yet been solved, and never will be. Completely. However, there are serious beginnings. of evidence. A senator, Mr. de la Rochejaquelein, formalized—Some newspapers and journalists have been accused of venality. who allegedly received money from Mr. de Bismarck. Le Siècle has replied with the epithet "slanderer"; then, a few days afterwards, he stated that the accusation of slander could not to be maintained against Mr. de la Rochejaquelein, in the presence documents that he had presented.

Who are the beneficiaries? After a few more or less articles lively exchanges between certain bodies have raised the question of... holed up; the pact of silence has taken hold again; the investigation is Smothered. All that remains are scattered fragments.

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The Union of June 1, 1866 printed the following extract from a Correspondence from Naples:

"In France, liberal newspapers, or those claiming to be such, have created an ideal Italy, and want to support their paradoxical un- to remain silent until the very end. Here, the republican newspapers themselves mock the Franco-Italian press, and especially the readers volunteer authors who believe in the truth what is written by some names. The People of Italy, our Century, writes in its Number 158 of the seventh year: "Cavour had paid the press "French. Three Parisian newspapers, among others, (they are de- (named in the Italian newspaper) received a subsidy "Fixed. Italy continued to pay."

Mr. Villiaumé wrote, on October 1, 1866, to the Opinion nation- a letter which the Saint-Simonian newspaper refused to publish tion.

"In your September 24th issue," he said, "we have committed two errors: 10 in mentioning a note in the fourth edition- tion of my Spirit of War, as if it were relative to the Prussian affair, although it only mentions that of the Piedmontese government in 1860. Now, I designate it without equi- accused of having used money to corrupt the most of the organs of public opinion. I maintain that I have written. I will only speak of the Prussian government when All the documents will have reached me, because I never write without certainty, »

A Belgian newspaper mentions a Parisian newspaper, which it does not cite. not, whose funds were originally made by Mr. de Cavour, and to whom the Florentine government would pay each that year 7,000 subscriptions would not be served.

MP Lefranc publishes a letter in Le Phare de la Loire in which he explains the reasons for his resignation from collaborator contributor to the newspaper L'Europe. Is this due to financial mercantilism?

Is this what he's referring to, political venality? We
We couldn't say. Here's how it works:

"After the revelations made to me, I threw my hands away—
mission at the head of the owners of Europe in a rather
vivid, and one they will not forget for a long time.

"Facts!" I'm told. A delicate matter. My reasons for—
What? I'll gladly entrust them to a discreet committee
mutual friends. I have some reason to believe them, since—
that I held them:

"10 From the entire French colony of Frankfurt, which
had accepted me as his natural leader and where I left in one
more memories and regrets than others in four years;

» 20 From the editorial staff of the journal;

» 30 Newspaper printers;

"40 Creditors of the newspaper, who are not complaining."

"50 From the negotiator of secret operations, who, far from..."
to hide, boasted to myself, as if they were masterpieces
of skill.

"Enough is already too much. One last thought to finish."
If such are to be the conditions of the press henceforth, then...
periodic, I will try to console myself with the memory of times
better... »

In addition to all this material evidence, the Finance Department
October adds an element of moral evidence that has been well received.
also its importance, especially since the author concludes that
public notoriety, which in effect verbally puts the names
on masks and figures in treaties;: verbal exchanges,
scripta manent; the demonstration is carried out, but by e-
unequally authentic statements, although all equally
true.

"Some questions are resolved simply by the fact that one can..."
to ask them. What reason would the French newspapers have?
supported the policies of M, of Bismarck, if they had not been
Scratched? At least we understand the man who betrays the interests

from his country for money. We don't understand that at all.
 who betrays his country and goes over to the enemy without a fight
 to have an interest. Is the second less guilty than Île pre-
 Mier? No. Only it is recognized that for him to have acted
 In that way, he must have lost his mind.

"Remember the magnificent popular epic of Erkmann-
 Chatrian, the Madman Yégof: the madman Yégof is just doing what he has just done
 to create, in France, the authoritarian press. 1 discovers in the Prussians-
 His people abhorred the borders of the homeland. Yegof, it is true, did not
 He doesn't receive any money; therefore, Yegof is a madman!

"Or fousuu rendered. Those who supported the bis- campaign"
 Markienne will not escape this dilemma. And this dilemma, they
 They find him and leave; in vain they try to appear to be playing
 to innocence; there is not an individual in true Paris who does not
 cites the figures. These figures that cannot be printed, Islands
 echoes of the boulevards, the passageways, the theater courtyards, the
 editorial offices, cafes, stock exchange columns,
 They spread them far and wide. Would you say that's slander? ©
 Oh my God! Among all those who will repeat these rumors,
 No one is indignant—a symptom of the times! Many envy
 and everyone finds it perfectly natural.

"Why your anger? It's all said, but..."
 None of this was printed. It's not for you.
 for your confidence, for me, for all of us that you...
 Deplore these indiscretions. It's because of the bourgeoisie. One must not
 no more to initiate the bourgeois into the sacred mysteries of the offices
 of writing, as well as to the no less sacred mysteries, a notebook of
 Stockbrokers.

Proudhon, who could not have known all the elements of
 the demoralization of the press that we have just listed,
 since most of the facts mentioned last are subsequent
 At his death, he could already write, in 1861, without being suspected
 exaggeration:

"It is in our time that we have learned to take advantage of publicity."
 cited; it is also in our time that we must date the flood of

a habit and a profession of speaking, ad infinitum, for. against or on all subjects; to fight or defend any species of cause; to announce or deny all kinds of news: of to promote or denigrate, for a fee, any idea, any in-convention, any work, any merchandise, any undertaking. The The stock market and the bank, sponsorship and the shop. Literature and industry, theatre and the arts, the Church and education, Politics and war, everything became a subject for his exploitation. tation, a means of agitation, blackmail, and intrigue. The Court Neither the courtroom nor the public gallery was immune to its lies and her frauds. Such a guilty party was found guilty by her Exonerated, yet an innocent man accused of the crime. The most pressing questions important aspects of politics have become, in his hands, financial matters: Eastern question, sold; Italian question lie, sold; Polish question, sold; States question United, sold. I'm not saying that the truth doesn't sometimes escape him. either indifference, or that she has an interest in it, or that by affecting On certain subjects she adopts a severe attitude, avoiding trafficking. to ask more advantageously, at another time, of his opinion Union... A thousand years in prison and a one hundred million fine would not atone for the crimes of the press only since the December 2nd, » {On the Political Capacity of the Working Classes.}

After such trials, I will conclude here, as in Chapter on stockbrokers: If I had the honor of being half-Minister of the Interior, I would not dare to assume the responsibility of Choosing newspaper editors: Among a thousand who present themselves feel, there is a chance of excluding nine hundred and ninety-nine honest people and to give the privilege to a trader. Prior authorization carries a certain degree of commitment. the moral responsibility of the government. It is desirable. that he should distance himself from such a compromising association, and as soon as possible.

It seems that Ics shameful collusion with the fin, .ciers
21

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be the lowest degree of abjection to which the press; however, it has fallen even lower. Let's say Read the following article, published in Le Figaro on December 16th 1860, and we will judge if [the measure is complete:

"I'm not sorry to speak a little frankly."
of our modern financiers, and to speak from the heart about everything

"I don't know that bankers used to feel..."
the irresistible need, when they launched a new value,
to involve people they only knew from
name. Yet that's what's been happening for the past few years, The
system of favor distribution to men of letters and to
journalists, a system that Maecenas would have adopted if one had created
its time, limited partnerships, was invented by the ex-
that Baron de Rothschild; he did not take out a patent, very
Fortunately, because his colleagues in banking could imitate him.
This is a counterfeit that no one will complain about.

"At the time of the creation of the Northern Railway, the
Baron de Rothschild was not content with simply issuing good
actions, he wanted to do them; he wrote in his ledger of sub-
description the writers of the book and the newspaper, the poets, the authors
playwrights, all witty and talented people, all those
whose works had brought some renown to their name.
he put all his delicacy and tact into performing these courtesies,
all the gentlemanly manner one has the right to expect from a thousand
honorary who, usually living among the men of the Islands
one of the most spiritual people of his time, he knew how to appreciate them for their val
1! sent shares at par, which could be sold immediately
directly with a bonus; but they could also be kept and
to remain the baron's partner; one was no longer merely his
obliged, we were his shareholders; the most resentful prides
did not find it offensive to be a gift made with so much
courtesy.

"Later, when Mr. Mirès launched major businesses, he
followed the noble example set by Mr. de Rothschild, and Messrs. Pé-
reire contracted the same habit,

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"And that's how, from time to time, he falls into the
a literary desert, a benevolent bounty in the form of
generously presented and due to an initiative which
Neither the intention nor the methods of production could offend
no one's pride.

What is the result of the encouragement given to writers?
By the financiers? This: that the millionaires make amends.
their millions through these princely ways of acting, and that envy
Stop biting them when gratitude protects them.

"I don't expect the grumblers to respond to me..."

Sénart, who responded in the Mirès trial, by addressing the accused:

"Ah! You have been generous," they say; "you have had the hand open to those who came to you seeking help. Yes, you have lavished largesse, but it was the money of the unfortunate that you distributed in this way; it was that of that old woman servant, that of this coachman, of this poor errand boy went mad. Can such benefits be attributed to you? your! "

Mr. Attorney General is absolutely right. But journalism The banking system records the largesse and says nothing about the de-twists and turns. What is the complaint of the three or four Hundreds of starving people executed by Mirees? What is the ri-the gorism of the grumblers against a financier who owns the Country, from the Constitutional Council, surety provider to Courier du Dimanche, holding the Press for its associate or in his own name, Patron of the Bohemian life, of which we can, According to the excerpt from Le Figaro, appreciate the warm recognition "Birth"? Silence to the poor and down with the robbed who dare Complain! Servants are worthy of their masters, and, from on high below, this world is held together by a chain of iniquity to which Not a single link is missing.

CONCLUSION

IJ. – SITUATION SUMMARY

Our readers have already had to ask themselves this question several times – following tion: |

Why do shareholders, against their own interests and against do they accept the law, the solidarity of the actions of their administrators? Nistrations?

It is clear, if one reasons from the point of view of principles legal aspects of the partnership and anonymity, which are not the shareholders who had an interest in paying 16 million for the 12 millions of actual works from Graissessac to Béziers; 43 million lions the Aubin mines, sold four years earlier for 500,000 francs; The shareholders did not choose the location.

Docks, or created, with a capital of 40 million, the operation of 2,000 horse-drawn carriages in Paris. These simple facts are enough to show to the least far-sighted that exist within the very com-companies, apart from the distinction we have made of capitalists jointly committed as shareholders and lenders, a dua-

AT,

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This duality? How do general assemblies suffer?
Do they have a similar competition? The introduction tells us about it.
I learned a great deal about this topic. But there is still more to say.
one word.

Mr. Mirès, defending his queen against Mr. Oscar de Vallée, who
had stepped on it, wrote in the Constitutionnel of the ?
September 1857:

"Of all railway shares, the shares of
The Mediterranean are those that have reached the highest price
high: we saw them rise from 500 francs to 2,200 francs, and this
includes, since they have successively reported up to
110 francs in dividends in a single year. Their high cost is not
than apparent. In reality, a share of 2,200 francs which brings-
carrying 110 francs is no more expensive than a share of 500 francs which
It reports 25, which is still 5 for 190. That's the situation.
tion of 1857, »

Conversely, we might say, incomes of 110 francs. ache-
2,200 are no more advantageous than incomes of 29 francs.
Purchased at 500. That's still a 90/0 capitalization. However
That's precisely the question.

There were shares subscribed at par, at 500 francs, and which have
quadrupled on the stock market; but the public doesn't know
nothing but hearsay. Let's reread the Docks trials, the
Small cars, the history of mergers, and of any
foundation. No companies whose titles were not born-
negotiated under similar conditions.

Thus, there are two classes of capitalists: one that pays taxes
bonuses, the other one who collects them; a plebeian shareholder class for
which the dividends of 15 and 20 0/0 are still, by
following the rise in prices, that an investment at 5 saw 6 0/06;
a financial aristocracy that is driving the price upwards through its
newspapers, through their advertisements, their leaflets, their divisions
overrated dens, and who, once the matter is launched, hastens to
to realize, to liquidate, anticipating the future at whose expense
It will belong to him.

We ask what this agitating aristocratate is doing here,
And how come Lx, the plebeian shareholders, don't think about eliminating it?
Why, at least, instead of deflowered actions, does she not
prefers not to take on obligations, which would guarantee him a
Equal income with less chance of depreciation?

But first, for obligations to exist, there must be, at
First, shares must have been subscribed for: it is necessary by
It is therefore necessary that someone should volunteer: that's what it seems
to understand very well the agglotous peat. After all, one might say-
For her, equality is not of that kind, nor is it in the aristocracy.
that in the rabble: too bad for the damned, so much the better
for the chosen ones! And then, isn't there irresistible seduction?
dn game, of this lottery that makes them feel alive, and which
will always attract more willing victims than the Shylocks
The sponsorship won't be able to do anything about it?

After the attack on January 1st, there was a decline on all the islands.
values. 1! It was necessary to raise the morale of the public, so it was organized
the trip to Brittany. The clergy getting involved, the ovations...
multiply; in six weeks, Crédit Mobilier rises by
540 to 1030. He who possessed a hundred of these titles do-
blait sa fortune: the means to resist such training!

Everything is anomaly and immoral in this business world.
if you judge it from the point of view of law, science, of
common sense; everything is in order, if you put things into perspective
from the point of view of hierarchy and reasons of state
feudal.

A theory has emerged in financial journalism.
The news, as strange as it is, is the price increase.
stock prices represent an increase in value from which the
nation. The nation! It is then the band of thieves who,
Having subscribed at 500 francs, sold, realized, pocketed 800, 1,500
and 2.2000. Calculate the price difference between par and highs.
1856-55 ratings; account for the planned, premeditated declines,
in anticipation of new upheavals; add up the hundreds
millions "thrown away and lost in the abyss of speculation"
guilty," and you will have no less than three billion in-
raised in the nation in ten years by the aristocratic elite, nothing

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than on the Stock Exchange, in differences, without prejudice to markets such as
that the works of Béziers, the Aubin mines, the terraces-
Docks workshops, the small car workshops, the markets

Let's say THREE BILLION, a round number.

Well, yes, financial journalism is right: all of this is wealth in the sense of the agglomerative world; for 'has wealth does not consist solely of the material creation of values, she also insists on their proper distribution. To give each person what is due to them, according to the principle, what Whatever it may be, whoever governs society, that is wealth. Likewise that a democratic society enjoys greater well-being by that only education, work, and products are equal distributed among all, likewise an organized society According to the hierarchical law, the stronger, the more powerful, the more rich when the products are distributed, no longer according to the work, but according to rank. All this, we say, is In order: it's just a matter of reaching an agreement.

This inequality of position between the big bankers... founding assignees and first subscribers of the companies and the common shareholders result, in the arising Financialocracy, another distinction: that of employers' associations and customers. Out of fifteen or twenty members comprising In the administration of a public limited company, there is a director two at most; the others are supporting players. creatures of the master, docile executors of his will. What do a Boniface, a Bertrand, a Durand, a bourgeois in an administration that counts Five Rothschilds, three Péreires, or six Mercadets?

Calculate the thousands of kilometers and the billions on the which great feudal lords have the upper hand; count the army countless small players orbiting around them: shareholders beholden to their wealth, clerks, and others tenants, laborers whose existence depends on a their frowns; the cities and provinces where they create abundance and scarcity at will, and say what are the powers of the State in the face of this hidden coalition,

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all the more terrible because she is relieved of all responsibility stability.

If we do the math carefully, we would find that the general staff of the finance comprises no more than a hundred individuals powerful and a few hundred cronies, we have given an overview in the introduction.

The first civil servants of the State are only second

Company representatives, in the Legislative Body, are more besieged by the petitioners than that of the ministers. Dau \eurs tour- Born in the provinces, their march is a triumph. The arrival Isaac Péreire's in Perpignan, in August 1863, a worthy Count of a dynasty leader.

Mr. Isaac Péreire, according to the local newspaper, deputy of Pyrénées-Orientales, and newly elected council member-general by the western canton of Perpignan, arrived in this town, Sunday, at 7:30 PM. Mr. Prefect had gone to the station to receive the representative of the department-temment. The mayor and his deputy, the members of the co-The electoral committee, gathered in the waiting room, complimented Mr. Péreire as he got off the train. Immediately afterwards, Mr. Péreire took his place in the prefect's car to... return to the prefecture building, where he was to attend a grand dinner. In all the districts of the city that he had to Crossing, there were many people; but in the street of At the Prefecture, there was congestion. The facades of the cafes The Place de la Loge was illuminated. Finally, the second reception of the honourable representative was the exact photograph of the First time: same applause and same crowd.

A man like that cannot truly doubt that he has a high social mission to fulfill. Also, with what con- During the eviction, he spoke of his services rendered to the country, during the ve- Correlation of powers to the Legislative Body, and with what de- Dain, he throws these characteristic words at his opponents: "Money played only a very minor role in my election."

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We will have it soon, we hope at least, an opportunity to thoroughly study the workings of these large machines, the fate of employees, workers, men of the team, agents and other scribblers of anonymity; we We will stop for today at this simple question: - What is a director of a large company, at viewpoint of a democratically economic society organized? - And we respond with Boi-'s candor water: - He's a mere business swindler, with access to billions that he got his hands on as part of his fortune own. A seat on the board of directors is a fiefdom. The emoluments, as we said at the beginning of This book consists of meager attendance tokens from 10 to 40 francs. Therefore, there would be no need to compensate the holders- Jaires that a merger was inevitable. However, here's what happened at

merger of 185?:

The meeting of the four companies – from Paris to Orléans, from the Centre, from Orléans to Bordeaux, from Tours to Nantes, – in a single company, eliminating three boards of directors, The shareholders of Bordeaux were asked for 500,000 francs. compensation allowance for ousted directors as useless, 300,000 francs for people whose salary legal status does not reach that of a servant in a good household. The proposal was met with an unfriendly grunt. ethical considerations on the part of serious shareholders; 418 votes dared opposing their bicycles, amidst very rude calls– However, 516 compliant votes were granted access to the de-order.

The henchmen of finance roared with anger at the account of a such temerity; the Railway Journal took the ferule. Quos ego!...

"With this vote, the shareholders warned the administrators– that they had nothing to expect from them; that those who told them– They were in their position and had to defend and preserve it. themselves, without relying on the slightest testimony from recognition

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birth on the part of the shareholders. God willing, these last– "They should never have cause to repent!..."

Who would suspect, after this price list, that the administrations Are strategists eligible?

A nasty company, which wasn't four years away from the bankruptcy, is bought out by a more powerful one: the shareholders lose half of their capital, but allocation 6,000 francs in life annuities for the ousted directors. 6,000 francs in pension versus 1,000 to 1,500 francs in salary! What is this? So, once again, what about a board of directors? Let's be clear about the profits, whether they are acknowledged or not. for which such large compensations are being demanded!

As for shareholder meetings deemed sovereign, in addition to the frauds that we have reported there and which receive Each day–an increasingly striking confirmation–we doesn't even take it into account.

"We kept saying that Île was buying back the shares of Dauphiné" was a fait accompli, lacking only the sanction (opposition is not expected) of the general assemblies "rales," (Press, July 10, 1558.)

Six or eight months before the promulgation of the treaties of In 1859, with the railways, the same newspaper printed:

"The rise was not as rapid on the shares of cheaper iron than on the annuity; these values had taken the lead and had obtained an improvement of 50 to 400 francs at their lowest prices.

But, as we have said, below the princes, the gentry—the realities of feudalism find this quite simple; if, by a On one hand, they are connected to the people; on the other, they are attached to the flow of the nobility; they are among those called, who knows if they will not be among those elected. As for small actions— They no longer need to delude themselves: there is no

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solidarity between them and their general staffs. Our proof is Done. But do they have nothing more to say? Are they irrevocable? "Blissfully vilified." Perhaps; the future is still uncertain. in their hands.

of

II — PRACTICAL ADVICE

And since we have this book especially for their instruction, we cannot avoid dedicating ourselves to them a consoling paragraph in our conclusion, and of their to say what it is up to them to do, in their interest as in that of the public, with a view to: 10 escaping themselves from hands of their general staffs, to free the clientele from erandes companies of the embrace of the lynx-wolves.

Certainly, looking back at the past, the shareholder is neither interested— Neither healthy nor respectable. He took the bait of the crudest lures. but out of avarice, he threw his capital into... companies that promised him large dividends, and he didn't

Vincials, who are counting thirty sous a month to send their children in primary school, have swallowed up the savings family members, lacking the ability to count, leaving their sons in the same crass ignorance, so fatal to fathers.

How many bourgeois, literary, enlightened, even learned people have sin through churchmanship, saying, in the form of an acquiescence: finance, Banking and big business are not my specialty; I entrust the care of my interests to those in charge. The par-Cellarism, the infinitesimal division of labor and functions tions, so stupefying at the lowest social level, have corrupted thus extending to elite intelligence

Have we understood now that we need to be somewhat encyclopediste, under penalty of letting the economic world turn upside down to barbarism? Under penalty of having renewed, extended, our industrial equipment has been multiplied a hundredfold, according to the expression of Mr. de Persigny, and to reap from it only dearth, misery and "Ruin"? Have we understood that the small capitalist, bondholder or

PRACTICAL ADVICE

shareholder, only makes income from his capital on the condition to pay on his work and his consumption of surpluses
Insane taxes? If these truths, as clear as those of Mr. de the obvious, have entered into a respectable number of circles
In the future, the role of the shareholder is far from over.
He has two main things to pursue: 1° the safeguarding of its own interests, 2° the reconciliation of its interests with those of the public.

A. — We have here, under the eyes, a pamphlet dated: June 1, 1866, signed with the initials JD, published in Paris under this title: General Union of Shareholders, statement of principles tips by a new industrialist and anti-saintly school Simonian. The author places his manifesto under the auspices the following words, spoken during a session of the Senate, May 29, 1866", by N. Dupin:

"We are the defenders of the weak against the powerful."
We must give strength to those who ask us for it.
to fight against the encroachments of these major financiers, in order to
"The rapacity of which the future will undoubtedly find a name."

This is a project for a mutual association between the actions companies of all industrial societies, with the aim of controlling the management and administration of companies any. We detach a few sheets from the pro-

"Our partnership plan has two notable precedents:

10 The Union of Shareholders of the Ports of Marseille; % The Union shareholders of the Bergerac to Libourne railway: two associations which, under the guise of specialization and interest purely private, were in reality only the prelude to a vast organization designed in the public interest.

"The complaints of security holders are universal. Their Capital depreciates day by day. Everyone's wealth... lost what the fortune of a few has gained; rightly or wrongly The reason is that the citizens are attacking their administrators.

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jt: UNCLUSION

by demanding, as a natural reaction, the return of capital to their true and legitimate owners...

"Fathers are worried. The artificial exaggeration of The increase in the value of movable assets leads to the rise in the price of all things, and the balance of the household budget becomes increasingly more difficulty, On the other hand, as expenses increased, the large incomes so promised to some of them Businesses vanish, and even capital, the very assets of Families vanish with the falsely announced dividends.

"The moral world itself is affected."

"The dizzying effect of millions that comes from 'shameless 'joking', the thanklessness of work that denies luxury and slowly leads to The ease, pervert the ideas of justice and honesty. Vale An eminent magistrate flogs the money handlers, and An illustrious poet wants to moralize the Stock Exchange. In vain the so-Verain himself applauded their efforts and gave to the nation A great lesson. The humble shareholder remains condemned to exploitation and silence.

"The powerful financier silences or speaks to the press, according to..." the secrets of his speculations. Thanks to grand words invoked concepts used in other times, such as raison d'état, public credit public, the development of work, today's treaties, sinister imitators of the financier Law, disturb consciences, distort public opinion, defy the religion of souls honest, and ensure that the theory of the fait accompli serves an excuse for fraud...

"The usual practices of founders, managers or ad-

speculations have become a public danger; they must be thwarted by a prompt return to the true principles, constantly reminded and especially observed by an institution opposite. "

Thus speaks a capitalist who learned to count at his own expense. Thoughts. All the testimonies are unanimous. Which shareholder "Doesn't live off his capital today?" Mr. Cram- said in turn. pon in Finance. Now, what remains must be saved; this

PRACTICAL TIPS

who has been unduly caught, he must be made to return: such is the problem.

The means? The author said it: a mutual association between the shareholders. The current state of the legislation offers several modes of constitution, none of which, however, seems to us sufficient. But here comes the law on cooperative societies, which, we sincerely hope, will be classified in our codes under a few months. Until then, it is up to the men of initiative to take their measurements, to prepare the public mind, to sketch- dear draft statutes, to set the movement in motion- finally, so that, as soon as the law is promulgated, we put ourselves at work.

Let's not forget that the fight must be legal, constitutional- nenelle; without it everything would collapse, for lack of a point of support.

The campaign plan must begin with the assemblies. general shareholders. The directors of the company must... cooperative society, chosen, as far as possible, from among the interested parties who have leisure time and business acumen, they intervene to have the front right-handers deposit their actions, that they spare them the errands and the hassles. If the bylaws prohibit entry to the meeting for those carrying [cards/documents] of fewer than five, ten, twenty or forty shares, ils allows- at least try to get these little ones to come together and make themselves represented by one of their own: the most important point of all. The company will form a common fund to provide compensation, at minus travel expenses, provincial shareholders who will ask to come to the assembly. When the League is mistress in the railway councils, she will vote for the . free travel for all carriers from the provinces and abroad ger who will attend a meeting. The union will not have to Above all, forget the story of the merger of the Ports of Marseille. Each assistant will sign or declare their name, first name(s),

will be immediately referred to the Imperial Prosecutor.

Any outgoing member of the board of directors will be removed to the re-election. Assuming that circumstances allow

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An exception to this rule is that re-election will not be possible in any way cases may be granted to the multiple holders we have discussed in See our Introduction, pages 35 and following. That's enough of to bear the burden of a major case.

The League, once in control of the councils and the a- Once assembled, the rest will follow naturally. Its first principle will be the publicity of the writings, committee deliberations and re-general agreements, as well as all relevant acts, namely the public, i.e., the security holders.

Faced with the immensity of the disasters caused by feudalism Financially, it is impossible for the aggrieved holders to count on a refund or compensation of any value. That's no reason to do nothing in this regard. Against the For limited partners, the responsibility is absolute. The administrators of anonymity, according to Article 32 of the Code of Communications merchants are only responsible for the mandate they have received. But at least they are responsible. However, if we consider that case law has recognized liability for cause: of false promises and leaflets, of distribution of unearned dividends taken from capital, violation of statutes and specifications, fraudulent assemblies- fraudulently constructed, false reports and concealment of liabilities or assets, etc., etc., how many financiers are safe? of a reclamation?

It is necessary that satisfaction be given to the law, to morality, to the principles of economics that are ignored and trampled underfoot, and even to interests. The cooperative union will take care of the costs of the proceedings, whether as advances or free of charge, and will follow before such courts as the rightful claimants may make. tions of the applicants.

This is what interest, "honor, dignity, and de-" demand. to see shareholders.

B. - The author of the brochure "The Shareholders' Union" has understood that the public must also have its part in the repair ration. It is, moreover, the only way to interest the nation

wholeheartedly committed to the claim. High finance, after having appropriate state subsidies and the bulk of the fortune of its ports, has again imposed conditions on customers usurious prices.

"The constitution, by means of anonymity, of a true Financial feudalism is a clear fact today, and it is not No one disputes this anymore; everyone knows that this feudalism exploits for its own profit all the businesses created in the general interest of the country, which can no longer benefit to the public, when they benefit them, only after having been skimmed—somehow controlled by the monopolists.

» Unfortunately we don't see each other anymore.
bearing of this kind of tithe levied on the production of wealth through parasitic speculation, rather than in the manner in — ingenious which it is imposed on the nation and the government" himself.

"It is this aspect of the monopoly issue that we want to..."
Let's try to shed some light on this today.

"A nation can only become richer by producing more and more."
moreover, in relation to its consumption needs, and of the moment Given that its production increases relative to these needs, the price the average consumption of its products decreases and its well—to be increased.

»]1 therefore there can be no increase in production and public wealth, without there being at the same time lowering consumer prices for products; this is Undeniable.

"All agricultural and financial companies without exception" tions can only have one goal, that of increasing the quantity of foodstuffs produced, and to decrease by this increase reducing production overhead costs, so as to...
to see the producer's profits increase, at the same time that the decrease in the consumer price, which results from This increase in production contributes to the well-being of consumers.

23.

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"By what harmful result can we recognize the u-
Material nature of major public works? Only at
the reduction of production costs and the average price of
chases; one would search in vain for another serious indication of
the true usefulness of major public works.

"Well! What was the result produced, at least up to..."
present, by the fifteen billion spent on public works
Of all kinds, for the past fifteen years? A price increase
general of all goods and labor, in a word
of all elements of material life.

"To be consistent and logical, one must therefore conclude from
this real fact, recognized by everyone, that until this day
Furthermore, the nation has not yet derived any benefit from this work.
Public, and that if this work has yielded real benefits,
It is not the general population of citizens who have proliferated from it, since,
Contrary to the result they should have produced, we live
today it's less cheap in France than it used to be.
before those same works were carried out there.

"If we now take a partial look at the si-
the destruction of financial feudalism, we will see on the contrary
that she accumulated wealth during those fifteen years
immense, and if we were to add together only the islands
fortunes made since that time by certain administrators
for owners of public limited companies, we would obtain a total which-
would certainly involve several billion.

"This economic fact, known to everyone, not having
needing to be demonstrated in another way, we will manage to pose the
The following dilemma:

"Or our major public works have not yet produced..."
feels no seriously useful results, fears the nation, then-
that she spends to live today twenty-five percent
more than she spent 11 fifteen years ago, before these
work had not been carried out, a result which could not have been achieved
obviously, if they had been profitable for him.

"Or these same works have yielded real profits, and then..."
financial feudalism, which carried them out, absorbed into itself

PRACTICAL ADVICE

neither a tax break nor a price reduction for the hub things.

"Well, can we reasonably assume that it was there?"
the goal that the government had set for itself by provoking the
Building large public limited companies? Obviously not
Undoubtedly, he hoped for the exact opposite result.
the realization, as he put it then, of the cheap life.
The truth is, therefore, that he was mistaken, or that he was misled.

This is how Mr. Raoul Boudon expressed himself in the Journal des Ar-
Lions of September 22, 1866; and his complaint is only
the weakened echo of universal protest. When the League
The cooperative will have overcome feudalism, its first public act
will have to be a reduction in the price of all things, tariffs
transport, discount rates, louveres, rents, services
any entrusted to the various companies. The competition
public opinion is only valid under this condition.

C, – A whole world still to be freed from island status, that's what
army of workers, teammen, employees, sala-
laughed at, dedicated to, the development of machines and large
modern industrial machinery, to an eternal subjugation
Nelle, what does feudalism do for these unfortunate serfs?
What isn't she doing instead to improve their position?
"More than intolerable"? It worsens the workload and cuts into the sa-
laires: no one is treated as a man, much less as a citizen;
These are nothing but threatening agendas, espionage, SUR-
surveillance, suspension, detentions, harassment of all kinds.
The employee no longer even has the right to have a conscience.
The accountant is ordered to falsify the records, according to the inspector
the denier to lie in his reports, to the cashier of Violer his de-
Pots, everyone is encouraged to come to the general assembly and play a role in
forgers whom the law condemns and punishes. Feudalism steals from the re-
from the actor's reports, to the head of department's initiative,
To the administrator his reforms, to the inventor his discoveries.
The dispossessed person who complains or acts disobediently is chased away and reported.
by the entire caste; it is forbidden to work and conditions
of existence; the resentment of the traders would have invented eter-
Unit of hell.

3.3? CONCLUSION

Is this enough misery and shame? Is there not, in

wealth and dignity, enough to seduce the bourgeois class capitalist. Will the shareholder masses let themselves die of famine, running out of dubious income? Will she remain in history in this ignoble aspect, from all points of view: and of the contempt heaped upon him by the tax collectors, and jeers. t3 of which the deceives the small press, and the sarcasms with which it is riddled vaudeville performers. We offer them our program, the most free from the world: this is the repair to pursue, the ruin to be averted, rehabilitation to be achieved.

Shareholders, are you no longer worthy of the principles of 8)?

The miscalculations whose faithful account we have just outlined for you Your paintings are personal and only make up a quarter of them. of your disasters, In the three-quarters of which we have left to To take stock, you will have as companions in misery the the entire nation: taxpayers, customers and regular employees.

Patience! We will complete the investigation; and if one day, let-
sant there of sterile groans over your ruin, 1l you
what remains – for lack of savings – of the heart, the love of work
vail and the desire for redemption, united with the working classes,
to the armed forces of all regimes, grouping together, for the benefit of all,
the bundle of COLLECTIVE FORCES upon which the feudal-
The ity has put an usurping hand in, you will become the initiates-
their economic transformation. In ten years, you
will have revolutionized the world of work and exchange, and
created more wealth than the Jewish community has devoured since
Abraham to this day. But first of all, hurry to
Give a deposit!

It was the scumbags who shouted the loudest since

Twenty years: All wealth comes from work! It only takes...
They took him at his word.

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Rothchild

and the

European states.

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69
Rothschild

and the

European states.

Ben
Alex Weill.

Vous saves mieux que moi, quels que soient nos efforts
Que Pargent est In elef de tous nos gränd ressort« ,
Et que ce big metal qui frappe tant de toos

En amour comme gy guerre , advance les conquerors

Stuttgart.
Franck'sche Verlagsbuchhandlung.
1841.

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Preface.

For centuries, indeed for almost a millennium.
Kings and emperors fought against the high feudal dynasty.
Liity, which limited their power, and never allowed them to
which led to the exclusive concept of the state. It
It required genius and a heavy iron hand
of an emperor, to secure the whole as a whole
to keep together, yes, most wars abroad,
the trains to Italy and earlier ones that went to
the Holy Sepulchre, had the indirect purpose of
the various scattered self-rules to one=
to unite them for a purpose, in order to use them as such.
I recognized him at home. But it was all in vain.
The lord of the castle on the main road was a master at
himself, by virtue of his nobility and his sword. –
They only recognized the emperor in times of war.
Not in peacetime. Germany could never do it.
to bring about a state, despite the Habsburgs,

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8 Preface.

and what they did with their mighty fist=
Luther, who had forged, separated again with his still
more all-powerful spirits. Only in France did Lud begin
wig the eleventh with tyrannical luck, the fire-
dality and the self-power of the high barons to
fight. He spared no means to achieve his goal.
To achieve his goals, he would have had all the fine children himself.
sacrificed to this idea and even today the Ge-
He justified his acts of violence by his purpose.

and Mazarin, and Louis XIV
pursued the same goal with luck. The crown
but was this concept of the state only supported by the Re
volution set in motion; for only through it was the
The state as such the central focal point of all
Lines of the state circle. Napoleon originated here—
out, but destroyed all the elements that the revolution
which aimed at equality within the state. Because, if
Although it had the principle, it lacked the
Time to complete their work. The chaos of
individual licentiousness and self-legislation
It still hung over her. The state was
not yet a social bond where the individual
It exists in itself, but it is only a part of the

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Preface. 9

genus is, but rather an accidental, unlawful,
unorganized amalgam of various substances:
sentences that either randomly fought each other again
or supplemented it. Because the natural law of a state
has not yet been put into practice.

gone. However, the beginnings were there. Only
In war, one understands the state nowadays, in
Peace falls back into chaos.

Wars make them peace, and they die. One for
the other and have a natural equality,
and feel big and powerful as a whole;
But as soon as external peace is restored,
the internal civil war with all its subtle corruption—
lichkeiten, and the bourgeois life, the Jfolirte,
Individual, selfish begins and explains to everyone
to wage war on his competitors to the death.

But feudalism had been broken, even in
Germany. Even if the latter country is materially better off
Although it did not bring about unity, it nevertheless had through
the revolution and Napoleon have a different meaning
Received from the state. Yes, even the idea of customs—
Vereins is the French idea of the Continental System.

One would now think that a battle that had already
How long does it take between the state as a concept?

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10. Preface.

and feudalism, i.e., some powerful barons,
be done with once and for all; one should believe,
that, since progress in history generally
It is acknowledged that one should not concern oneself with such things.
I have more to deal with. –

It was believed – the whole fight was now the
between state and state, between prince and people,
Between justice and mercy. – The governments
At least that's what they believe. They see nothing but [unclear] everywhere.
They are enemies of their existence and ultimately separate.
entirely independent of the people and the concept of the state itself.
– But no, they face a far greater threat
Danger. They are subject to the feudalism of the law of the jungle.
They were removed from power, but their feudalism is now growing.
The bank almost ransacked it. Barons have them.
no more who get involved in conspiracies,
But they have barons whom they collect alive.
to drain their people dry. Throughout the world–
There is no historical period where the state was considered
A state with so little self-power, so little self-confidence
had as our European states. Never yet
had the state relinquished its power, its self—
government so alienated as now; never before had he
so bound and ensnared by some stranger's happiness=

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Preface. 11

mushrooms are said to be used against one's own children
to play the great man. The more he aligns himself with the people, the better.
opposite showed, the more vulnerable he was against the false–
his friends, who embraced him, like the
Snakes Laofoon and fine sons. There are only
a power in Europe, and that is Rothschild, and

Houses and fine soldiers, fine squires, find all
honest merchants and workers and his sword,
That's speculation. And where he rules, things can happen.
Nothing can stand beside him! And he rules everywhere –
and the state itself is subordinate to it, at most
He is his own director, who takes care of his finances; because
The state, the European state, has so far done more
Trust in Rothschild rather than in oneself, he is
for free competition and for laissez-faire attitudes,
laissez passer, and so he has the feudalism of the
The nobility fought to bring it into the hands of some merchants.
to fall. What from now on will be of great state importance–
What is most necessary in the state should happen.
He heard it, but it's no longer his business. Railways,
Canals, mint, industry, everything belongs to Rothschild.
and fine marshals; for under Rothschild, the following
I stand by the private companies of the stock exchange, whose

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He is the patron. The state, however, is not allowed to have the police.
Take over. Happy Europe, you!

But I don't want to use empty phrases here, s—
Let them calmly examine where our concept leads us.
from the exaggerated right of ownership of the one—
individual, from free competition and our
brought about state laws. With the name Noth—
I don't have a person in mind either. He is
Unfortunately, this has become the norm.

There are people, even statesmen, who believe=
Ben, Rothschild, and his power were accidental.
Appearance. Of course, if the state itself in
lives from day to day and through sheer chance
consists, for it Rothschild nothing further than a larger
Randomness, but it remains no less a con—
sequence, which necessarily had to arise, and would be
If it weren't Rothschild, it would be someone else. He is
but by no means a random consequence, but rather
a concise, fundamental consequence from the state:
The principle that has ruled Europe since 1813. It is by chance...
Absolutely nothing. One thing always brings an end.
which is inherent in its necessary nature
lies. Just as a horse becomes a horse again, a

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Preface. 13

Love begets hate, and hate begets new hate, so go
Each principle with a thousand fine nature according to necessary
The consequences are ominous. If the principle is good, then...
If the consequence, that is, the effect, is precisely:
If it's good, yes, it will always get better; that's the principle.
However, if something is wrong or unnatural, then they screw themselves together.
the consequences, even to the most destructive extreme
up. Every great crime sets several small ones in motion.
ahead. The Church Fathers described this in a
Word: One sin, they say, brings many sins.
and larger ones into the world.

The state does not consider itself the center.
of the entire people, as its administrator, but
He sees himself as the principle, the people as "we".
kung. He is not there for the people, but
The people because of their refined nature. This false principle meanders.
down to the night watchman. The official who
The village gendarm considers himself something higher than the
A layman in the state. With the uniform he puts on,
He also strips his civic soul bare. It arose
This has led to the situation throughout Europe that half
of the state on the Koften of the other half lives, and
that the concept of state in and for itself is something
Something torn apart, something divided, that is only connected by
Distrust could exist.

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Preface.

Indeed, it cannot be denied that until
still the first principle of statehood in Europe
divide and conquer is. Like when it happens again
a minister tried, and instead of separating, to merge=
sought one; who did not act in the name of hatred, son-

I've tried so many things and nothing worked, how...
if one ever wanted to love and trust
presupposed – of course, this love should not be the
to be our husbands who say, I love you,
That's why you're mine, with everything you have.
Our love only takes, gives nothing, the true love
Love gives only and lives only in this feeling. It
is happy when his beloved enjoys himself and enjoys himself
This makes it doubly so. A government must be happy.
to feel when the governed are happy, even without
fie. Only that is love of country and love of humanity.

Yes, I've already gone too far. Let's just say...
Trust instead of love. A government that:
Trust in their people grants them what they need.
to refined intellectual and material development
May. Distrust arises when the government
fears the people are not worthy of this grant=
He digs and abuses his freedom. Even more, they

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Preface. 15

fears revolutions. But you don't notice that
These are only to be feared where precisely because of this
Distrust, but also everything is refused where
People and prince no longer a linked chain
form, but where this chain is violently cut through
is and both are there with the pieces and scraps=
to stand threateningly opposite. Neither prince nor people.
gains something from it. The great princes, who through
They wanted to rule by love, not by the people.
not under, but through the intrigues and the henchmen
Tyranny itself. What will become of the villains?
will happen when all princes love their people and
to rule fraternally, where should stupidity and hatred be?
where hypocrisy and superstition hide
the millions of human ravens, migrating to themselves
to rush at Aesern in the dark. Hardly does it appear
Henry IV, yes, is also a Ravailac
already there, and if a prince is a loving person
seems to be the one who rules with heart and mind
will, so they encircle him, showing him entire armies
enemies who don't even exist describe to him

They tear his olive branch and want to force him to
to wield a whip for it. To do it themselves.

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16 Preface.

everything to make the people grumble, even if
It's pointless. Then they come and say: "see
Didn't we tell you, it's impossible?
"Peaceful revolutionaries." The prince, who was in his
a heart that feels only love, that truly only that
The good of the people will ultimately be achieved by themselves, through
This annoying dissatisfaction becomes discordant, distrustful
and unhappy. Henry IV felt this when
he said, dieu me garde de mes amis, pour les

Ennemis, je m'en charge.

Rothschild had to escape this type of government.
Standing. I wouldn't mind if only the
The state could exist over time. I belong to it.
to the people, live only in him, but so hostile and
I am distrustful of the current government system—
Even if one is already powerless, so is the state
closer to every man than to any individual
Banking companies.

Rothschild arose from the principle of re
governments towards their people, as we will soon see
will be seen. He was also written in popular literature.
steller, especially von Börne, were always attacked
But it is no longer the people's savings bank.
Rothschild devours the state itself, a

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Preface.

Obviously, it only happens this way because every principle is subtle.
The consequences it brings with it, like the polybe's
A thousand feet. Rothschild needed the state to
to become Rothschild, because the European states
needed a Rothschild. But now he is –
And he is not a chimera – does he need the
The state no longer needs him, but the state needs him.
Up until now, the gentleman has been quite polite towards
his favorite, but it can't last much longer.
It will take a while, so he has to throw the mask away everywhere.
In France, he has already exposed himself since 1840.
James Rothschild overthrew Thiers, conquered the Orient
pacified – solely for the sake of his money, and how! –
James Rothchild made Guizot minister;
James Rothschild is King of France, that
House Rothschild is king of Europe!

It's quite simple. If a state has a
must wage war that is popular, that the
takes up the entire existence of a people, so
He doesn't need to borrow any money for that. Everyone gives.
what he has. The poor man his life, the rich man his
Money. And the rich person is, as usual, selfish.
and places himself and his fine family above the state, fo

WELTI, REIHSCHILD AND THE EUROPEAN STATES. 2

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18 Preface.

The latter forces him, without fear of resistance,
because the entire population is primarily in favor of the state
against some wealthy individuals. Never before has this happened here!
arose through a revolution, except in countries
like Italy, where the rich citizens are divided into two classes
divided, they were fighting for power. The
The forced loan taken out by the Convent was
greeted with jubilation by the people. In general, the
The people here have a strange rhythm and exactly what they were looking for.
NOMMEN is mostly among the most important Le=
Questions on the part of the government. Otherwise:
This applies to wars and state enterprises,
which do not directly affect the people. For example, the
Wars for the benefit of French legitimacy, which
for Germany not even the value of a

do not take; for the rich seek the discontented.
to spread hatred, to seek to incite the people,
and how much they love the prince and the authority,
They still prefer their wallets. It must be
then be borrowed, and scarcely is a hen
There, the heron is already flying over her, its whole
Kraft's existence is that he first swallowed a dove.
Thus Rothschild came into being. But how did he gain power?

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State? Not directly. It gives to the state itself
cheap money to give his subjects all the more
It's better to dupe. The state is his means to do so.
It seems he's going to win right away, but the
The millions that Rothschild wins in the process are all...
from the pockets of the less well-off in the same
States, as I will soon demonstrate clearly. The
The state as an administration does not become poorer, but rather
The state as administered. Where in this the subordinate
The difference lies, no professor will be able to reveal it. But
even more, through these sham affiliations they took
Finally, all private bankers, even the Press Party
for Rothschild against his own state, and so
grew a fine power, that the minister of Frank:
rich himself, forced his party against the country
must take. First, he uses the state against
the country, then the country against the state. Through
Given his omnipotence on the stock exchange, this was easily achieved for him.
possible, and today not only the private individual is able to,
And however rich he may be, nothing against him, but
The state itself is liable to pay interest to him, unless a
A different principle of the state asserts itself. It is
a major prejudice of a state, to
They believe that only in times of war are major measures permitted.

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20 Preface.

Rothschild's erection is the greatest, most disastrous
War that an enemy has ever brought upon a people,
but not as Rothschild, because, as I said, with
the government principles pursued so far would
Another would be different if he weren't there; the whole borrowing
And the bond principle is wrong. It is based solely on
Distrust of the people. The governments may
only approach their peoples, engage with them in
One melts together, then you hand over the gift-
railways, canals, coins and factories not need-
sign and private companies, not even the
Newspapers. But where will the money come from? – The
The answer is quite simple. – You take it,

(Does not borrow). – But I will be clearer on this.
will be, in the article railway; because under the
I absolutely do not understand taking your word for it, violence.
or unfair coercion. This is only for shy people.
Ghosts who have no concept of the word Ne-

have greed.

*) "Water for the fleas!" a doctor once cried. "How do you do it?"
"For what?" asked an old matron. – "One catches them and throws them–"
"One –" was the answer.

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The House of Rothschild as head of the
Speculation.

This relates to the appearances in In= industry, trade and commerce just as with the
Natural phenomena. It is not enough to know how.
to investigate, but above all the why.
They are by no means isolated, neither in their
Origin, even in its effect, and when in
of our time of so-called intelligence, a power
could train, like those of the House of Rothschild,
Thus, it is primarily a social problem, on the basis of which
The reason one has to go back, otherwise one runs away.
drive, to lose the root and never the evil

Personally, the "how" of the House of Rothschild
It has often been mocked, but unfairly. Because
As I already mentioned, it is no coincidence.

The House of Rothschild is European. It is located
even a cosmopolitan idea within him, which,
It should appear that it should guarantee eternal peace.

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22 The Rothschild House

Only for Germany itself, the first Em^e reminds us
porkommen dies dies Hauses, an ill-fated
Time. As often as I saw the old man with the pearls,
in Cabal and Love, to Lady Mylfort, saw,
I always thought to myself: and yet Roth came into being^e
A shield made from such a pearl.

But this is irrelevant here. As long as
our trade and our industry in their chaos^e
continues the sloppiness at the tables; as long as the free
Competition mastery is about excelling in production.
offer, and merely the money, the accidental possession, the
The only lever of trade is, will always be, the
who can endure the war the longest, that
This means that whoever has the most money absorbs everyone else's.
and himself, in his kingdom, as the sole ruler
King to soar; so that the real power
count him, and have him beside you, not under you
must be acknowledged.

This is necessarily inherent in the nature of
Matter. Trade, industry, the stock exchange if
a war, a well-ordered civil war, where the
Thaler in Battalions, Companies and Squadrons^e
Launching drones. There are small and large ones here.
guns, howitzers and cannons, and so on, as in
of the battle, the larger battalions secured the victory at
They claim to be at the end, so they claim here that
large capital. The dead are in both cases.
numerous, the wounded countless, only the

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as the head of speculation. 23

State usually pays tribute to its members in a cannon battle.
He provides for the dead, burying them for eternity.
while the stock market dead caused him real trouble
do, and also the wounded bad citizens
hand over.

This battle gradation is in our Gefell-
It's perfectly natural. The generals just...
to deal with the officers, who in turn dealt with the
common soldiers. In the Industrial War, they are
the workers, the common soldiers. On their
Costs are what matter most; the vassals live first. For a while, shit!
They believe they have improved their situation. New opportunities arise.
New factories, the newspapers report jubilantly about them
the prosperity and peaceful activity
of the country, but it doesn't take long, so these are
themselves fell into the hands of those greater than themselves, in order to...
to withstand competition. But you can still...
They can't stand it. The protective tariffs probably protect some.
Manufacturers, but not the manufactured goods, because
through the excessive protection system, a country everything
must artificially produce what is something else
better in nature. For example, the sugar refining=
Nerreen made from sugar beets. But also with the protection=
Twelves, when used correctly, will do good.
by virtue of free competition, the production the
Consumption always exceeds consumption. The battle continues.
Lost for the smaller one, he makes a slap in the face, and
His workers steal or beg. But that was

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24 The Rothschild House

Just a small fish for a tench. Now
First come the pike, then the sharks, and so on.
The same thing repeats itself with more or less variation-
to see, until the happiest, strongest one is all alone there=

He considered them all his vassals. That's how Roth came to be.
sign. Free competition brought it about,
Speculation lifted him, and luck brought him luck.
wanted all the others to fall so that he could focus on
rise from their ruins.

But now the question arises, how did Rothschild specify?
cultivated, not only to assert itself alone, but
and to rise up more and more. This
That's an important point. The means and the methods.
They were initially open to others as well, albeit with preferential treatment.
The state, but one must admit that the
The House of Rothschild has always been a prude in speculation.
It was. It was, admittedly, at the expense of the princes and
their peoples, under the guise of
Loyalty and gratitude, but under the word Spe=
In culture, many things are allowed. In a battle,
One doesn't murder, one merely kills. From those Spe=
However, one can say that, according to speculation, it was never a
Not a battle, but a slaughter.

The House of Rothschild is indeed Phi=
lofophe, that it loves speculation above all,
But this speculation is not Hegelian. It is
rather simple and clear, and can be reduced to a few

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as the head of speculation. 25

Reduce points. But it is admirable that...
after Rothschild's operation, the stock market audience
not even the slightest confidence in his further prospects—
There were speculations. Because initially, of course, they were
all in favor of the state and the subsidiary state
Rothschild, but this always happened at a cost
the stock exchange.

His main thought for a long time was this. He makes
a loan like the one in 1820 with Austria for
So many millions, 20,800,000 guilders, in
100 guilders, which he bought for 96 and which a
130 sold. That's quite a nice thing.
Win. But the bank has confidence in the documents.
It's good and people fight over it. A common thing.

Percentages. But not Rolschild. He buys, sells—
buys and buys the same item ten times. Buys
always in batches of 50 and sold in batches of 100. These papers
To press, he moves forward some time later with
a new bond issue – which already
was arranged at the first one. This caused—
The first ones and Rothschild attract them again.
fich, theils um fie fpäter noch ein Mal à 100 Pro=
to set aside a cent, partly to thereby cheaply=
to resolve. But woe to him who relies on the first documents.
had confidence. The strongest houses, the noblest,
The strongest pillars of the stock exchange were thus...
assassinated by Rothschild. That in a

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25 The Rothschild House

In every major case, hundreds, even thousands, of them.
I don't need to repeat what I'm suffering.

Rothschild famously disdains poetry and
Literature, but the press, both the good and the bad
He doesn't disdain bad ones and he often has them.
used it for his purposes. For example, in 1826 he did
in Darmstadt a loan of six and a half
Millions of guilders in 50-guilder lots, which he a
He bought 90 and spent 140. Not long after
It was reported in all the newspapers that Rothschild had given the new government a new
Government made a proposal to a Cupid=
tissement and the government have also said this=
Nommen. The duped stock market geese let themselves
Pluck patiently. Almost all the loose ones left again.
in Rothschild's hands and the amortization should
It's no longer necessary to come, since
almost everything has been redeemed. But under the word Spe=
Kulation is understood in many ways. It actually means...
In fact, everything is allowed, as long as it succeeds.

A major speculation for Rothschild, namely
the most skillful but also the most perfidious that exists in a
The most unbelievable thing in a well-ordered state is the str=
Ben after the monopoly of money making. This
As is known, the house has for this purpose the
Gold and mercury mines in Merico and Spa
nien an sich kaufen. The main coin in Paris is
in his hand, and just recently, he had it done through 8

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as the head of speculation. 27

other mints in the departments to be listed below=
Press. How did he use this money-making?
Oh, I'm almost ashamed to have to say it.
In a way that the censorship did not allow the expression
will happen. When the story with the
When the Coburg coinage issue occurred, one was already allowed to
to criticize Coburg. The word counterfeiter.
It appeared several times in the Frankfurter Journal, but
as in October 1839 Rothschild in the Handbook
had new pieces of gold struck, which, due to their dimensions,
and through their worthlessness devalued all gold,
that almost not a single citizen escaped it,
No one had the courage to call the thing by its name.
to name it. It said, "a large trading house,
A European banking house considered it a good idea.
to have a new Friedrichsd'or built, etc." But
No one dared to name Rothschild; for everyone
He fears his power, and now they stand
The bankers are above the state. This proves it.
but only Rothschild's power of the public
Opinion on this. He is not afraid of the police.
He is the police himself, yes, he can even already
threaten.

That he was like all the other honest banker houses
They all feel it's dangerous, but they don't dare.
to complain to the state about it. It is
Sometimes he even lets them have his power.
He feels he has no chamber to consult when

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28 The Rothschild House

It is necessary to intervene in foreign bonds, to...
All the troops marched in unison. For example,

to take over the penultimate Belgian bond issue alone. –
But Rothschild suppressed them persistently and sustainably.
and carried fine prisoners gagged to Haufe,
For Nothschild must, against his will, do all
have European bonds in his hands, since=
with the uniformity, at least seemingly.
exists. He must consider himself the Achilles of bonds.
and all one knows is that he is wounded in the heel=
If he is in a bar, he has reason to fear that people will look for her.
She aims, she hits, and he, in his entire length and
Severely falls down morally and takes prey
the time bird becomes.

When Rothschild comes to the aid of other heaps,
This looks quite humane. But Roth=
Schild is such a thorough speculator that with
to the best heart in the world, his vanity as
Banker does not allow speculation without
to undertake an advantage in which his speculation is not
Lative head played a witty trick.
In 1838, a large Parisian banker=
house numerous rats, carelessly from the
Bank of the United States accepts. The bank
However, as is known, it was in very bad circumstances.
They stood, and it was said they had to fall. Rothschild
He himself had some of these wavering acceptances.

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as the head of speculation. 29

in hands. But that wasn't known. What
That he? He offered the bank of his own free will in
the states, 40 million, thereby increasing, but
only temporarily, the bank's credit, and saves
The Parisian house – but rewards itself, as the
Virtue, even by the fact that he first borrowed his money
sold very well – immediately afterwards by 50 percent=
cent fell, and does not deliver to the American Bank
cash, but tramples on themselves, who
He bought it up dirt cheap, then rubbed himself with a smile.
The hands. The house in Paris was saved.
and the newspapers, the good press especially, agree=
ten Hallelujahs for Rothschild, who is so great=
It would be courageous, which is otherwise the business of the bankers

the stock exchange. Millions more were lost,
than the total amount of the bond. Several suicides
They fell for it and the American Bank will...
From now on, guard carefully, once again by Rothschild
wanting to take money if he offers it to her again
should. Thus Rothschild became the king of finance,
And this kingdom is not a poetic license. The
Other bankers find fine, large vassals. He to
She is bothered when he doesn't need her, and when he
They need to run, like curly-haired sheep.
Come here. The people and the workers, these are the
Knappen und das Lumpenpack, les vilains taillables
et corveables A merei, as the Phalange says.

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30 The Rothschild House

And Rothschild retained the statement that the
King not because of the people, but the people
He was there because of the king. But the people were working.
no longer for the state and oneself, but
The cream of all diligence, of all industry, flows into the
Rothschild's treasure trove. A political economist, a
Diplomat, a writer, and an actor
They were recently sitting together in a company. The
The political economist spoke of Rothschild and his
Influence. The actor stood up and said:
Let's assume the four of us had half of Rothschild's
Wealth; we speculated with it, be it in what
chem article it wants; because trade and industry
interlock, like the wheels of a machine-
rail. – Who would have saved our money in a few minutes?
Years? – No one answered. – Rothschild! verse
"The clever artist set out. – And truly, it lies
There is a profound truth in this answer. Those
Manufacturers, bankers and merchants who still
Those who value their honest name may
notice this. It's also not about...
not what Rothschild does, but what he can do,
if he wants to, and what he does at certain times
must do what needs to be done. Rothschild is without will.
became a major political figure. In the state
There is nothing isolated, nothing torn apart. Everything is interconnected.
intertwined. But if Rothschild wants it, and it
A time will come when he must want to – if

as head of speculation. 31

The stock exchange is closed. Because it is his monopoly.
And even a coalition can no longer bring him down. Only
The state as such can still take action against him.
defend themselves, but even this is too late for some.
especially given the current principles of the state. See
into which conflicts the state with Rothschild
can come where he already is according to his position
above him and how a nationality positions itself beside him
He can still claim that, but for now I must
I should also mention one other means that the state of Roth-
handed over a shield to demonstrate his superiority
to constantly claim. I mean the relay post.

The relay post.

Everything happens quickly these days. Five mis
Grooves are often more important than a century otherwise.
Not that intelligence is developing more quickly
spreads, but is affected by the invention of the stock exchange.
the fate of many thousands often on a few Wednesdays-
Nuts. The dead ride fast, hunt citizens.

The state, to which the well-being of all is equally linked
He must care about his feelings, even if he also
so far, the means to
to actively and equally promote the well-being of all,
This can negatively prevent many measures,
that gives one person too great and clear a precedent=
Part over the other. I have this principle
in a brochure "the state and industry"
carried out to the extreme, and wished the
to see the state merge into the people, by becoming one with them
alone should seize control of all industry. I took
The post office, the salt and tobacco monopoly as an example,
provided that the state makes no profit,

but merely the faithful steward of a fine people,
without distinction of rank. But now I was mistaken.
For example, myself. Our state has it
not even brought to the point of considering the post office as a
to be considered a non-profit state institute for everyone.
The state itself is opening the postal service to competition.
Whoever has the most money can afford one
Holding the relay post. And precisely this competition
It is of such a nature that any other competition is impossible.
will be. Free competition is only the thing=
to condemn because they need=
which in turn leads to a monopoly. But
not to the state monopoly, which the
One must keep everyone's interests in mind.
on the other hand, to a private monopoly that only the
protects one's own interests at the expense of everyone else.
Others. Such a private monopoly, which the
found to contradict the rationale of the state, is the staff=
fat post. If it weren't a reality, one
I wouldn't believe it. And yet she is...
Rothschild's advantage at the expense of the entire stock market.

So the state allows a special post
next to the main post office. But why is he refusing?
because a special telegraph line next to the main one=
line? What's different about a relay post, then?
where this telegraph line is missing? The principle
That would be true: Have money, become rich, and
You are allowed to do anything.

Weill, Rothschild and the European States.

until the stock market will have stopped trading. Roth-
The shield completely swallowed her up to that point, and
He will find enough flatterers to tell him
become:

Vous leur fites, Seigneur,
En les croquant, trop d'honneur.

But assuming there are still some stock exchanges left-
Ruins remain, so Rothschild is already taken care of.
Just like things are now in Paris and in Sieb-
Germany stands, it is highly likely that
the railways by companies under the Pass
The Rothschild throne will be executed.
The purpose is quite simple. Until now, the post office belonged to...
this main means, the state, but this, ver-
voluntarily expresses his power, surrenders the iron
private companies and only have the -
It was unreasonable to demand that she return his letters for free.
Get it! Our state is very modest. Ge-
Now the train of the railway from Paris to
Frankfurt goes off twice a day, or it will
A telegraph line was built on it. Nevertheless-
This only happens at certain times. But now it happens again.
Just an important message two minutes later
One. The train won't leave again for another twelve hours.
and only applies to the future stock exchange, which is currently
It has a last day. But what can the patron do?

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The relay post. 35

What to do for society? He sends a very small
Locomotivchen alone as a relay, the own-
This is not denied to the people, and to the state.
It doesn't hurt, so they say; incidentally, this is what these people are about.
nothing at all; the railway takes its
Letters with! Happy state, you and threefold
a happier stock market that remains silent about everything, and
doesn't even dare to submit a pleading petition.
to sign against it. How is that even possible?
They find all the Rothschild brokers, and fine
forced servants. Rothschild is already dealing with
yourself, just to do something for the poor devils-

Don't be magnanimous and philanthropic. Just...
Slander from the stock exchange, this ungrateful
Courtesan
O, tu Pas voulu, George Dandin!
And so, may peace be to their ashes!

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Rothschild in conflict with the
Nationality.

I've already said it, it can be done to the
House of Rothschild, a philosophical-cosmopolitan
to gain a side that only indirectly stems from him
emerges, as well as often the finest flowers on the
Prison and fortress walls flourish. As a result,
that Rothschild's house is European, that it is German,
French, English and Italian, even Turkish
and is Russian at the same time, that it must be said so—
Kalisic is, it seems to be on the verge of eternal peace—
to have built, and since it is the main power in the
Diplomacy is, so it also receives as much as possible.
Peace, at the expense of all principles. It
Perhaps this will be a blessing for all of Europe,
and Rothschild can probably speak of believing souls
to be regarded as a work of Providence;
For it is undisputed that in every friction between
Rothschild, of two different nationalities, presented himself as
raises mediators and in the name of peace,
That means the stock exchange, every conflict with violence

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Rothschild in Conflict, c. 37

suffocated. Thus, as has already been noted, Thiers
overthrown by him in 1840. Because Rothschild's
Power is, after all, concentrated in constitutional states, in
this hybrid network of a state, most strongly
and most widespread. Our constitutional states
so far, they are based solely on accidental possession, which

Sovereign: consequently, most legislators are sovereign.
Wisdom, countless multitude of bankers' deputies, fine
faithful squires, and yes, he lifts and throws down.
in the blessed lands of constitutional freedom—
He knows who he likes or dislikes. Perhaps...
They melted together to please him, the various ones
The nationalities of Europe together, so that
one can no longer do so in Paris, just as in Vienna and London.
French, German or English, but purely stock market-related,
That is, speaks Rothschildish.

But what about Roth's patriotism?
signs, if in the end there is one after all
War should break out! Which country can withstand it?
Can we count on him? But, one might say,
Rothschild is actually preventing the war!
Of course, in diplomacy. It's also a matter of principle.
War is not part of our discussions these days.
fear. We'd rather spill ink than blood.
Even between the different parties in the
There is no need to fear feuds between monarchical states.
Prince and people are like married couples. They sulk.

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38 Rothschild in conflict

together when they find themselves alone, but then a
Stranger, they immediately smile back and make
Peace. But ultimately, it's about Europe.
but neither about principles nor about freedom from the state=
It's not about nationality, nor about today. Who will be responsible for such things?
Things can throw your life into the balance! That's why
Rothschild can sleep soundly. However, this is a matter of...
for something completely different, bigger, more important,
More poetic. These are English linens.
and cotton, for which Europe has not yet
long period of time, for forty years, mutually abusing—
has slaughtered, and here lies the question. What does he ask?
Finally, a bale of cotton went to Rothschild.
He lies calmly and phlegmatically and lets him
to stumble over the fact that he falls.

It is fortunate for Rothschild that the emperor

That would be fine Chinese patriotism with the English—
The red-haired war has plunged into terrible conflicts—
come. Perhaps he would have made peace.
and either the English minister, or the
deposed the Chinese emperor. But with China, if
England has not been helped yet, because with its free
Competition may even give him a second China for
his goods are openly displayed; he may even speak German—
The country will make even more concessions than on the
last customs congress, so in a few years the
Production still exceeds consumption.

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with nationality. 39

The same misery will ensue, the same crisis will occur.
appear and not always will the emperor be from
Give China money so that Espartero fish can survive, fine
troops can be paid with English gold, and the
civil war thereby fueling the English un—
Quiet cotton finally available in Spain too.
It's coming. England needs sales channels for its products.
to have them, and in order to have them, it fears war.
No. But Germany, God willing, always will.
more German, that is, becoming anti-English, likewise
France, indeed the entire continent. A friction.
It cannot then be avoided. The question then arises...
then, is Rothschild German, French, or English—
lifch? — And if Russia with fine pan—
Slavism would occur, or become associated with England
or combine with France against Germany
Should Rothschild take what position?
But, they say, the slightest war would harm Roth—
Schild's power must be overthrown, indeed, the power of the entire stock exchange. —
To that, of course, it can be countered that Rothschild
gold mines and the stock market has not yet
not dispensed with. But here, too, the question is somewhat...
It's gone too far. It's not that important to
know what Rothschild's position in the war was
will be, but before the war. Which national
Does he represent the interests of the First? One probably knows...
that Rothschild never the freedom and the fort—
Steps is represented. Regarding this question, there is

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40 Rothschilds in conflict

There is only one answer: Rothschild is the open enemy.
of the people, from whose immaturity he lives. But
Even as an ultraconservative, he must have a Na-
Representing nationality. If the stranger is armed
who invades Germany, he is called a Russian or a Frenchman-
zose, so ist es die Pflicht eines jeden Deutschen,
Whether he is a democrat or an aristocrat, weapons first.
to take action against him; then they may later
her black laundry with the family lye-
Wash. So what nationality is he? -
That is a very important question, to which Rothschild replied.
doesn't even know how to answer.

And that question was already there. In 1840 it arose.
James Rothschild openly supported the four powers against
France in Paris. May Thiers be right or
He was wrong; he believed he was acting as a Frenchman.
and to represent the honor of a fine nation. Roth-
Schild, however, appeared as Austrian consul and
as king of the stock exchange. Thiers let him in the Con-
to ask the institution what French honor it has for him
as regards him, since he is a German. James Roth-
Schild responded in a public letter, which
he had it inserted into all the journals: even if he also
If you are German, then you have fine children, Franz
zosen. Nevertheless, he acted in the interest of Germany-
lands, that is, in the interest of his purse. God
Don't make me blame him for that,
I myself am not a supporter of Thiers and the Rhine.

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with nationality. 41

border. From a French point of view, however, it's fine.
The procedure, however, is somewhat cosmopolitan and anti-national.
had been, and so the ministry is called that for nothing
Guizot is not the minister of P'Etranger. Nothing=
Nevertheless, the explanation James adaeta
It should be assumed that his children are French.
As you can see, this dilemma has already existed.
as the Berliners say, and it immediately became garish
It stands out at the slightest friction. If
so the German Rothschild German and the English
If he wants to be English, then the Roth crowd remains—
The sign left them with no option but to separate.
and move into different houses—
solve it, otherwise James' explanation is merely a
A juggling act. One cannot be many masters' servants.
to be all at once. The art, the poetry, the
Literature, philosophy can be European, the
The stock market does not have this prerogative. The thought sticks.
Not on the flounders, but the stock exchange has nothing to do with it.
To create ideas. Above all, it must be national.
to be, if not in times of peace, but to
certain eras. Rothschild, however, is so far a
The main obstacle to national development. And
He is not doing it in the name of philosophy and the
World freedom, but in the name of the interests of his
own house.

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Rothschild as head of the railways and
Channels facing the governments.

When one reads the old chronicles, both
France's as Germany's, but especially
those on the Rhine, you can find them every five hours:
one different barrier, one different toll,
Different money and different laws. Albrecht Dürer

specifically all the places where he was stopped.
It seems unbelievable. Most of these
Rights belonged to aristocratic private individuals – because more
were not – who now have a right to it):
ten, which their ancestors used to call the tip
They forced their way through with the sword. In addition,
nor the special rights of cities, so that it
It seemed like it would never end. With civilization
These private rights gradually disappeared.
The French Revolution gave them de jure the
They're finished; because in fact some still exist today.
Who can explain the different monetary systems in German?
Praise the country if he is a good patriot, who has
not yet annoyed by the different highest

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Rothschild as head of the railways, mt. 43

arbitrary prices of the German dozen-colored
Drivers? What German doesn't feel the same way about that?
Lack of unity? It's true, Austria has
Recently, steps have been taken to improve the postal service.
to reduce fees and to negotiate with other states about it
Treaties concluded; but Austria also has state=
railways. Justice must be served to him.
let them drive.

The German customs union has been given a poetic name.
A side to be gained was sought, and rightly so. Not
for example, that he brought this unity into life
was summoned; but since he was once in Prussia to
Protection of his factories had been introduced, thus preventing
the heterogeneity in trade relations so much,
that the other smaller states had to follow.
This is how it will be with every major measure taken by Prussia.
fine, which so deep and so sharp into the German national-
life cuts in.

Should we believe it? An invention?
as only happens every couple of centuries in history
appears, suddenly emerges in Europe.
Invention of steam power as a means of transportation.
This invention now threatens to plunge Europe back into...
to reject individualism and the state in

Where once only one strong fist ruled, now a Gesellschaft, a corporation, and these companies
Everyone is involuntarily under a boss, because this

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44 Rothschild as head of the railways e

The main one, if it wants to, can destroy all the others.
And this boss is Rothschild! And the state...
almost everywhere he voluntarily gives up his initiative and...
gradually expresses all power, all central authority=
sational power. Is it really worth the effort? By-
to have games in history, like that of a
Charles and Frederick the Great, and in particular the
of the public health committee, to whom one should certainly
cannot be accused of not knowing what it was.
means to govern.

As early as 1822, Fourier said: "The Con=
Shareholders' centralization unites the heads, but
Not the contributors. This is a specific one.
A product that makes a brilliant impression and is characterized by large and
It recommends useful work. But what influence will it have?
Once organized, this concentration will have
They offer all branches to the companies and shareholders
will have been passed down through industry? It will be
then a federation of related and separated-
tiered monopolies form, the brutal beginning of a
Commercial feudalism, as the fourth phase of civilizing
Movement. Civilization has with the leagues
the great vassals, both patriarchal, oli-
Garchisch, begun as a noble family, it will
ending with the great vassals of another kind,
who will be the heads of the trading companies.
That is where civilization will be led by its course.
towed. First, however, she will become more and more

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to the governments. 45

and incur more debt through the tax authorities and the
Decimation of the future, in order to then be completely under
to fall from the yoke of the feudal monopoly."

Despite Fourier's usual sluggishness,
These words are truly prophetic.

A young poet and statesman at the same time,
Lamartine avoids expressing his opinion on this fundamental question of life.
more clearly and in more detail. I cannot
Therefore, here is a condensed excerpt of his speech.
to give, which he in 1842 in the French
The Chamber of Deputies held, as it debated the matter,
whether the railways should be owned by private companies
Whether or not it should be left to someone else.

"What is the purpose of a government that only acts in a limited capacity?"
Nation is, to exclude from the works that the—
Is the same nation called upon to carry out its mission? Why?
this outcry, by using the word government
or state in any enterprise—
speaks? —"

"Separating the government from the country means the
To take up weapons to fight oneself,
which were otherwise forged to oppress—
to attack the governments. I cannot
It is no wonder that such blunders by men
nern, who so to speak have been for twenty years,
have become entrenched in opposition. —"
Mr. Lamartine hits the nail on the head here.

Head, but the cause doesn't apply in all countries.

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46 Rothschild as head of the railways.

from the opposition. When the governments
They have no trust in their people, so they pass on.
They themselves handle all important private companies or

to calculate and to say "a nous deux" in a brotherly manner need. But the people always pay, only it comes then fine money instead into the state treasury into a Privatkasse. Lamartine himself, by the way, took a jab at the Ministers who have been in the office for 20 years. They have frozen their position. Because it is precisely the current one that is so rigid. The French government can do the least for the people. She doesn't trust him because she doesn't have his trust. 180,000 electors cannot in any case... Representing a nation of 35 million inhabitants. Lamartine continues:

"This is one of the biggest things, that a country has ever had to accomplish: to overcome challenges the iron streets a political, commercial, mis to create military and industrial life, none of us still understand its importance can calculate. So, will the nation, or its Will the government itself act, or will it abstain? carefully from this, by considering all individuals or What is left to societies of individuals? The question is incredibly big! The question is immense. It is more than a political question, it is social! She will either put you at the top or to the tail of the industrial nations, which

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to the governments. 47

confines an entire generation to the restricted The spirit of individualism, which is incapable is to accomplish truly great things, or It turns 30 million people into one individual being that moves in its freedom, with all his strength and his will and in In view of its eternal continuation as a people! "Perhaps when we speak of political freedom, of the right of participation and activity, that free governments give to each of their citizens They should be left free in order to draw from them, a right whereby the action of the government It merely puts everyone's thoughts into action. – I am a staunch supporter of this type. Decentralization. The greatest portion for all citizens.

let the political process be free and open in the elections.
Let justice and freedom radiate everywhere
let, on all classes of the people, on all
Individuals of the nation, like the sun, which encompasses everything
heated so that everyone could have their share
and so that every citizen in the state may be so free
to say, to parody the word of a king
by saying, P'etat dest moi. That is the
Decentralization, which I demand. But, if
firstly, the negation, which in its political context
Nature is free, its mandate, its power, its right
has created in this decentralisation; if

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in which the government is concentrated, then changes

The role. The state must then...

general will with an intensity and a
almighty unlimited power in execution—
j rung bring in full confidence that he
0 the whole nation itself is and wants to remain so."

"I say the state must all the more..."
Concentrating activity in fine administration, each
more political law through the form of
The government has spread and scattered this information.
the free governments felt as if by instinct,
France felt this particularly strongly.

"When it was in 1789 by despotism
When it transitioned to freedom, it began by all
to break up his provinces, all his
federal and local administrations and re—
to throw presentations at each other, it's level
He lent everything and related everything to the focal point.
of the center. Thus it melted around and formed
to become a whole in one throw, a
reductive power, to the most remote innermost
To give strength and life to parts, and in one
national clumps (eomme un seul bloe national

and to resist outer Europe at the same time"

"Should the government fall into the hands of the Iron Curtain?"
railway companies resign or

0

9 ji

Once the idea of public opinion...

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to the governments. 49

She should be systematic and social with jealousy
Certainty, to consider the execution of this as a principle
Reserved for a large factory? I don't hesitate to ask.
"A moment to explain myself in favor of the latter."
"The companies are a trade guild,
which does not act out of patriotism, but
Out of selfishness, out of greed. Out of a
Greed, which, if you will, is to be praised,
but they always have a personal, selfish side.
What is the motive? What is the main result?
of this? In good, populated areas—
the one where there are many transports and much to
Winning is, the companies will
Laying railway tracks, however, at
somewhat long stretches where there is no development
or unvisited areas, but where they
for various reasons at the very most—
most necessary, especially to the
To give the whole a unity, who—
who they should beware of, these with iron—
to supply the railways. Because the main—
The purpose of companies is profit and
personal interest. What does it extend to?
So, their subsidies? They want privileges!
They have power and monopolies. But what do they offer?
The state for that? — They want secure pros:
have centen, your guaranteed shares on the
Börse ausschnaun, fie in journals with large
Weill, Nothschild, and the European States. 4

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50 Rothschild as head of the Eifel railways.

Letters praise the certainty that they will never
'If it falls below 4 percent, it will be over
all expectations are raised by the premium and so on.
They win millions on safe railways,
which the state has done for them in part –
because without a minimum of guarantee–
their interests, or the permission
truly barbaric and folk–
to be able to ascertain depressing prices,
They will not make any serious offers, –
but if they asked for nothing at all and everything
If they did it for free, the state should give them the money.
to refuse permission for that; not even for that reason alone.
to declare incapable of filling something large too full:
to prevent power from falling into the hands of a few

to put down usurers, so that he would finally not be able to...
soil, the blood and sweat of its citizens
to give some speculators a price that...
Break and divide the state's power, and a
individual power as feudalism of the general
oppose national power."

"A powerful feeling has always been with me—"
mastered, as often as I read in the story. It is
this the impossibility of the true pro-
aggressive state freedom with the Exi-
ftenz of the corporations and the indu-
striular societies. I know that
It's not generally thought that way; one sees in them

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to the governments. 51

On the contrary, a correlation of freedom, but
One forgets that their freedom is always aristocratic=
It is selfish and selfish. – You can probably be powerful

They stand, but they certainly oppress those who are un:
find them. Once they're there, fo
They will be your lords for centuries.
You won't know where to start anymore,
And they will rule you. And what
The worst part is the other interests that
scattered, isolated and without solidarity,
will perish alongside them and thereby the
"States will become even more of an obstacle."
"The people will complain in vain if..."
The state puts everything in the hands of corporations.
laid down. It will be their prey, as well as the
The state itself. You, who with your
Bleed the feudalism and the street
money and the barriers abolished
You have, now you want to unite the people
Bankers deliver and your
"Have the country walled up with their money!"
"Before ten years have passed,
the societies in the chambers and
absolute master in the cabinets—
fchen. The administration of the country
amounts to only 300 million
annually, the railway companies

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Dun

52 Rothschild as head of the railways and

A number of people and a
sum in their power to exploit
have, which far exceed those of the country
will exceed."

"Societies everywhere are becoming aristocratic—"
Lay out tables and tracks, the state is already on it.
and is democratic in itself and cares for its people.
On state railways, everyone travels at everyone else's expense.
On private railways, one travels to Giniger's advantage.
Shareholders win here, profit is there,
"That's a social gain."

So much for Lamartine's main reasons. I
However, I feel compelled to add a few things—

Eldorado of bankers, the deputies have said,
Basically, all those who have a lot of money, many
Influence on the ministry. It happened now,
that, after Rothschild built a railway from Paris to
Versailles docked, Mr. Fould was jealous
and also wanted a railway.
Deputy and could threaten! Right in the middle of it
Companies halted work. The government gave
Then money was added and the train was full
ends. With it, the misfortune of several hundred
Families were informed. Who doesn't know the horrible
Disaster of late May? Or do you believe the
Could this have been a coincidence? The writer of this was
Eyewitness to this nameless tragedy. I saw

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in contrast to the negations. 53

the machine, said the unfortunate ones, and only one
I heard a voice saying that the misfortune
the competition and the most unforgivable negligence
to owe its origin to the nature of society
has. The name Fould was on the lips of the
Dying, and not forgiveness was their last.
Word. His house has brought nothing good to France.
brought, as little as the Rothschilds.

But will it be said that justice showed
Yes, the plaintiffs. I have pointed this out.
that outside the Jurisprudence France the
The magistracy that deserves the least praise is, indeed=
just like the administration. Numerous lawsuits against
Both prove this. I dare say, and
I know from experience that the French
The justice system is the most corrupt in all of Europe, with
With few exceptions. And do you know if
It is no coincidence that those judges themselves are shareholders of the railway.
Are they? I'm not saying they are, believe it.
Not exactly, but it is possible after all, and so
It can easily happen that the most honest judge in
He should sort out his own affairs. A conflict with
A civilized person respects their own conscience.
It looks good, but it's something else entirely when he's with
This conflicts with one's own interests.

What is happening in French societies
to say, that all fits even more into German-

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54 Rothschild as head of the Eifenbapnen x.

land on Rothschild. Rarely will companions-
Form groups without fine patronage, and form
She does, and he lets her alone rule, that's how it is.
Certainly not much money to be made from it. Through the
We get railway lines from companies,
But never railways. They only bite where
It's a hefty chunk. But now it's easy to er=
know that especially in populated, visited areas
The railways are at least currently causing more damage.
as useful. They are only useful if the whole country
is cut through uniformly from all sides.
You can find them directly on less busy highways.
in deserted or less visited provinces far
more useful and beneficial. If the state...
takes over, yes, one covers the other, the company=
But companies only take the profit, whatever it takes.
They are to the advantage of the state. If Prussia
would be the direct owner of all fine railway lines,
That way, the Düsseldorf-Elberfeld district wouldn't be so bad.
stand. In addition, if the veins are not well-endowed...
tirenden railways, which society has neglected,
So that despite all supervision, accidents are very real.
will probably happen.

That's just how it is with the canals.
It would take me too far to want to include all the bits.
perform games that the phalanx, over the wolf=
The greed of the shareholders of Canale brings. The tariff-
Elevations of the Rhone Canal are even found in all

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in contrast to the negations. 55

It has been discussed in German newspapers. The praise-
levies paid to Rothschild at the opening
of the Danube-Main Canal will one day be connected with a
The accent must be pronounced. Only one ex
I think so. A canal company in the southern
France had set a tariff for timber transports, according to
fixed to the cubic foot – that is, one calculates—
Measure the width, height, and length of each piece of wood
and then paid customs duties on it. But now she measures the
the whole load or the entire cargo together, so
that the emptiness between a tree and the
Other things must also be paid for. And the
The difference is expected to be half a million annually.
And society does this: because it is his
plaisir and because the word of their tariff law their
So it seems. Whoever doesn't like it, let them complain and
litigate over the interpretation of a word.

And despite all this, the governments continue to drive
away and let companies there railways to the
Place them where they yield good returns, let them
still complete freedom to speculate, at the risk
there, not alone never state railways from a
to preserve the end of the country to the other, but
still risk that they will be in the state itself,
two or three other states will rise up, which,
Even if they bend down now, in a short time a
will speak a completely different language. To my surprise=
It's not a [missing word], by the way; if they [missing word] a Rothschild

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56 Rothschild as head of the railways 1c.

allowed him to arise, and even cared for him, so that he
The consequence is that other companies will also...
to transport. Whoever snakes and crocodiles er-
He is not afraid of lizards. But I
I have other things on the railway lines of the
to highlight companies, things that are important for the
poor man wished that she would rather be completely
would have been omitted and would have damaged our civilization in
to cast a bright but barbaric light. I mean:

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The different classes and prices of the
Railways and open carriages.

A characteristic feature of our century
Is that the elegant idler about the
farmer and the hardworking but less gloved
Workers believe themselves to be superior, and at no price in
the world would be driving alongside him. So it had to be
different classes and places on the railway
to be applied, all the more so since one is in Frank-
rich countries and Germany merely imitators of England
was from a country where, as they say, freedom
reigns where the people are miserable, poor, and crude
is almost as raw and barbaric as the English
Aristocracy. Once the classes were divided, it was necessary to
Prices can also be set at different rates. Proper
Ideally, one could have noble, bourgeois, peasant and
other departments should do it, but the iron-
The railway is not as aristocratic as it looks; it
She wasn't concerned about the issue itself, but about the money.
Those who pay a lot are received like kings.

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—

58 The different classes

Those who have little are treated like a calf led to the slaughter.
goes, thrown onto the cart.

We once divided the squares into sections in
all our public buildings. Our customs,
Our education has not yet led to pure de
can bring democracy. It's all from
to defend from a certain point of view and to
Excuse me, but the point of view of the specula-
tion and private profit is certainly the most wretched,
most inhuman that no government has ever claimed
takes or has taken, even the aristocracy-
You don't table.

Suppose a private company builds a theater.
What would the police tell the government if...
the speculator arranged the last seats in such a way that
It rains and snows inside so that people can see the
Take second place instead of third? She would
would not tolerate it under any circumstances; at most, she would allow it if
to admit to a fairground booth. But she did that at the
The railway was tolerated. Our speculators have the
I've observed that there are a lot of people,
without prejudice, who prefer the cheap third option
Place, as the expensive second, despite the mixed
They elected society. They thought we wanted this.
Humanity will drive you out; we want to
Set up the space so that no dog can get in it for three days.
It lasts for hours. In good weather, you'll be greeted by...
Eaten dust and coal waste, in rainy weather,

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and railway prices, etc. 59

When it snows or hails, people chatter that it
It's a pleasure to see, by the way, the doctors must
They also live. There are plenty of people, and they
Stocks are up 7 percent! That's what they and the others thought.
The government no longer has the power to do it to them.
to prohibit on behalf of the medical police. One
will then ask why there even is a third class
Is that where it is? – I've already said that we're Eng=
land owes its existence. But the truth is that the
Second class is already so expensive that it's not even possible.
If the third class were filled, it wouldn't be jo mens
Murderously arranged. But what follows from this:
that two classes are doing quite well at the railway=
That's enough. Deutsche Post is much more democratic.
here. But only the state could do that. A
The company, which is based on shares, has nothing further in mind.
as percentages. The whole world can perish,
If she only gets her percentage. The whole thing
The past and future of history is hers for
One-eighth of a percent is for sale. It's sad, but
That's how it is, and unfortunately, it will become more and more common.

That's just how it is with travel luggage. You know, that national division has completely taken hold in Germany excellent in terms of the weight of the luggage and reflected in the postal prices. Ten hours have passed. 30 pounds, then 40 again, then 20 pounds again free, depending on whether one leaves a fatherland and

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EU)

60 The different classes

enters another. The railways would have
This problem can be remedied if they are implemented everywhere
would have become state railways. The prices
They could have been made equal everywhere, just like that.
The weight of the luggage. That there is any luggage at all.
Railway excess weight calculated, belongs back in
The story of the speculative werewolves.
Steamships do not include an overcharge for passenger luggage.
weight. Through the various companies
But not only are the prices different everywhere,
Instead, one pays for being overweight, just like in the old days.
The post office. It's probably worth the effort, iron-
to have tracks!

Several German newspapers have discussed this topic.
Terung drawn, as soldiers on the Gifen-
transported by train, whether on the third class, whether
on special vehicles. I have here for the time being to
note that this is quite common in private companies.
These are secondary questions. It concerns, from a military perspective,
Far more important things for them. The king of
France buys up all the shares of a railway company.
He can do that. – What kind of military qualifications does she have?
Benefits for the country? –

In war, such tricks are laughed at.
"Given," one might say. – But destroy.
He can leave his property. That will be fine with him.
No one should be denied. Or is a society so pa-
Triotically invulnerable, so that they cannot be bribed

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and prices for railways, e.g. 61

can let, cannot, as by chance,
several battalions were blown up with the steam boiler.
jump. I'm not saying that will be the case,
But it is possible, and a state must do everything.
Foresee possible outcomes and potential possibilities
can prevent it. – Should I give you more reasons?
against the existence of private companies and the
Rothschild's trade efforts, I believe,
This is unnecessary. Let's look at how...
is it possible for the state to exercise the power of these new
to break feudalism and undertake the great enterprises
to manage trade and industry itself, in–
to which he also invited all its members to participate.
can be taken.

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How can the state escape feudalism?
the bankers.

A government must above all be strong, not weak.
alone, violent and repulsive in turbulent times
as in tiger leaps, but also in completely
my calm, like a lion who has awakened his consciousness

which he carries within himself, his power and his magnanimity.
This strength in stillness, however, can only be achieved by...
have, if they are the true expression of the people
is, when they, by on the one hand the somewhat stormy–
mixed wishes are mediated in a conciliatory manner, and others:
since the deeply felt needs of a people, calm
and follows at a brisk pace. If she does this,
Thus, it has neither the extraordinary from the outside,
nor to fear the ordinary from within.
She will always remain master of herself and the
Do not bend your neck, not even under threats.
powerful neighbors still under the rule of intrigue
inner false friends. The first goal of a re–

How does the state escape it. 63

Government must be governing that is independent
moved in all directions. The purpose must be that
Everyone is well off, even at the expense of individuals, and
The more powerful these individuals are, the stronger the force must be.
the government defend its rights against them.
She must constantly level by a whole head.
to be larger than the body politic, and in order to achieve this
Head with pride and honor, with freedom and with
To be able to bear and raise trust.

The state is a miniature concept from the Na=
This concept must be pantheistic. Everything
must be able to develop freely within it, the grass=
chen both like the cedar, but according to certain or
Chinese laws. But the grass must be almost
They need even more care than the cedar, and if
it stands under her shadow, so that it does not
If it can grow, then the cedar must be cut down first.
will be, because the many small things are, as measures, the
The whole is more necessary than any single large thing. A forest
with hundreds of thousands of thin, greening trees is
more beautiful, shadier and healthier than a heath with
a hundred colossal oaks, which the growth of the
Prevent small trees. Our newest state
but it's nothing other than such a heath, well-
mentally the constitutional state with fine census=
deputies and banking ministers. -

Only a state that does not trust its people,
or whom the people do not trust, must, in large numbers

Opportunities to take refuge in individuals, in order to
to borrow money or undertake large projects—
to be led. He then uses these to
Lord of the house, but a sulking or pouty one
He wants to remain in control, but doesn't immediately realize that he is being controlled
It's like putting the frying pan into the fire. Rothschild wouldn't have...
can arise, as a state-backed loan provider, if
the European states since 1813 with their people—
would have lived in peace. One needs precisely that.
not to make any cannon noise, in order to indicate,
that there is no peace in the house. It is the case that...
This is just like an unhappy marriage.
The most warlike scenes take place in the boudoir. There
People say the harshest things to each other; they sulk publicly.
People behave decently, but they kick each other while under the...
Table on the corpse thorns. Each part follows the
Friends of the other side. A stranger sneaks by.
He introduces himself, presents himself as an intimate friend of the husband,
For whom the law is, lend him money on good terms.
Interest, he says all evil about the faithful wife,
seeks to worsen the relationship in order to gain his
to assert power, and to consider oneself necessary
received, without, however, a break occurring.
let them, out of fear that they would both marry elsewhere and
They don't pay him, because the man pays the interest.
with the woman's dowry. But it would be time.
to restore peace within the household and to remove the stranger
to throw the friend out the door. — — —

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Dun

the feudalism of the bankers. 65
So embrace each other then, and let us be more
question!

The European state only resorts to general measures.
Measures in extraordinary cases, such as
find: war, plague, and revolution. The so-called
Ordinary, quiet things are none of his business. And yet
It lies in the ordinary, as Lessing already says,
the greatest miracle, the most extraordinary=
liche. Our state doesn't even provide for the nō=
most effective means. The Bible already gives information regarding this.

The state leaves the fruit, timber and potato industry to the public.
trade with private loan sharks. He thinks in good years=
Don't go to the bad ones, and the government has a
Magazine, so she lets her things spoil, or
will profit from it himself. Two bad years are coming.
One after the other, she doesn't know what to do. But
Why doesn't it release the salt? Is salt
More necessary than bread and potatoes? And salt
It always does. – It doesn't turn out badly like the fruit.
But it all comes down to one cause. The state
does not dare to withdraw this trade from the market.
He doesn't dare anything at all, because he can't, because
he neither trusted nor believed in him from a moral point of view.
is trusted; because he mostly relies on diplomacy
going astray and never feeling at home
Hits the nail on the head.

An invention like the railway emerges.

Weill, Rothschild, and the European States. 5

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66 How does the state respond

The consequences of such an invention are still being felt.
Unpredictable. What does a strong state do when...
does not have enough money in the treasury to do it alone
To execute? He prescribes boldly and with certainty=
unity – because the common good is paramount – a
forced loan, un emprunt forcé, je
according to everyone's taxes and assets.
And if even one citizen only has ten guilders
he must sign; the state guarantees his
4 or 3.5 percent. And the state can do this;
because if he covers his entire country with railways,
This protects the busy area, which has fewer mountains.
drive and cover them. In Germany there would have been more–
several small states form a society,
or the German League itself could have handled the matter
ten could. Or Prussia could have taken the initiative like
| should take part with the Zollverein. The same everywhere.
Prices then, and only two classes, both be
Comfortable and beautiful, only the first one is a bit more elegant.
through certain conveniences, if only one
aristocratic difference takes place fol. Even the

that. If the track throws more, then the
The government wants its members to benefit.
let them, and reduce other taxes, such as
Prussia did it recently; it yields less,
Yes, every fine part must wear it. If the ver:
different railway lines in Germany with each other in

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the feudalism of the bankers 67

If a state union were to occur, there would be nothing to it.
to be feared. This is still possible today; because
Even today, the state can control the railways—
take away companies and seize the shares,
after they had, of course, spent all their premiums on the
The stock exchange forbids it.

The same applies to bonds.
The government cannot redeem it, so it pays for it.
The interests, however, would have to prohibit all premium pricing.
Because a state cannot tolerate that everyone
He offers his skin for sale on the stock exchange every day. Of course.
Money should not be the primary means.
fine, whereby a state protects itself against fine citizens=
over. It must not be an espartostate,
The armed forces must not be the first to...
State funds are needed to maintain the status quo. But this
requires completely different things, and in our case...
halkhnissen, this is still a chimera.

Rothschild will remain in power for a long time to come. And
If it isn't Rothschild, then it is England that is its
He takes on the role and pays subsidies. With his
However, subsidies would not have overthrown Napoleon.
The Prussians were fighting for something different than for
English money. But Rothschild is still there.
not above the state. He does, after all, enjoy
the rights and protection of any
State. So let him bear the burdens.
of the same state with its sufferings and

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Joys, and then there is a main-
State-owned enterprise, so a fast-
The state cannot dictate laws to him,
but he dictates them to him.

The entire project is based on this last phase.
The secret of statecraft compared to Rothschild. I
I don't think it's necessary to describe them in more detail.
act. Because the conditions are precisely what they are.
Not specified. The highest principle of the state cannot be defined.
usually, as in philosophy, in one sentence
reduce.

With confidence in the people and the strong
Progress is neither a Rothschild nor any other power.
to fear that this power, on the contrary, must
States themselves can be liable for interest. However, through mistrust

and rigid refusal of any truly felt
Freedom, rise up on these ruins of the state,
other powers, which are gaining a more and more firm foothold
to seize power and patronize the state itself.

The European state, Germany in particular
There's still a vote to be taken today. Tomorrow it might be different.
Too late.

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Dun!

Attachment.

I can't help but write a letter here=
print, which a sincere French state=
a man wrote to a German publicist, and the
in various points, with those in this brochure
expressed ideas, albeit indirectly agree=
That's right. I readily admit that this letter has given me the
The first idea for this brochure came from... Which...
If he came to my face, that is probably

as follows:

Sir!

I can only thank you for the effort.
open ideas of the state that you encounter here and there in your
Remarks about Germany, specifically about
Prussia is woven in, – enchevetrer. – It is found
They are only outlines, but they prompt further action.
think, and that's already a lot.

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70 Appendix.

They tell me the difference between Frank-
rich and Germany, be the one that with us the
Laws are better than people, and that in
In contrast, people in Germany are better.
than the laws. If that is the case, then I hesitate no longer.
For a moment, I will declare myself for Germany; because
the legal customs – les mœurs – find
better than written paper. – But I believe,
You are mistaken, all the more so since you usually
a mass of observations into an axiom for:
to tie together. This is a special day.
lent, a chemical inverse reducing talent, but
Many misconceptions also arise. Firstly, there are
Our laws are nothing less than universally good,
Secondly, I don't consider the Germans to be any better than...
us. They will attribute that to my vanity,
But overall, I don't believe that the
Germans are individually better off than the French-
zose, although he behaves more awkwardly, which is much-
I easily taught you that paradox; because you
They love to turn things upside down, and
Since everything in our society is wrong, we meet
They are mostly the right thing to do.

On the contrary, I believe that in
Germany more firmly embraces the term state than state-
has held up, as is the case with us. Not

I prefer tresses, but various converging ones

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Appendix 71

Reasons have caused the philosophical idea
of the constitutional state in France
It wasn't understood for a single moment. And
That's a disaster.

I feel grieved, (je ne m'apitoie guere)
about the fate of a people. I know that
when a people wants to decide something, and when this
His wish is a general need, it is him
with time quoyque or parceque, wim-
porte – will enforce. What you therefore tell me
about the aspirations of the German press and the
What the German people said doesn't interest me much.
The days are over when France concerned itself with its internal affairs.
Disputes in a neighboring country are troubling.
Richelieu's politics and the Guizots are two ent=
Opposing poles. I believe the truth lies in
of the middle. Would the juste milieu have no such thing in our country?
Bad sound, I would be inclined to believe it.
But we never had a juste milieu. I
I clearly understood that, but unfortunately too late.
The term "juste milieu" has been misused to describe the
To cover up the reaction. Now it's all too late. That
The state ship sails fully backwards until
it hits a sandbank and then sauve qui
peut. Cest triste, mais cela est.

However, I am interested in everything you tell me.
of Prussia and its king said. Prussia
It seems to me that it has never relinquished the concept of the state –

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Schilds still the other loups-cerviers. His Pa=
Pipers are not listed on the stock exchange, and
It recently converted government bonds without...
| that one had previously, for the purpose of the agiotage, something there=
who knew about it. It also has the Agiotage in spa=
niche papers prohibited; perhaps it suppresses

1

U

the stock exchange entirely as a market for government bonds,
j and that would be a nice example.*)

God forbid that I should thereby...
wanted to downplay what the newspapers were making such a fuss about
do, although as a Frenchman I have my national
I fulfill my duty and understand none of it. But
If I had one wish, it would be this – in
To be a Prussian minister. I believe in the
10. The Future of Prussia. Where once a Frederick the Great
Great was, if 658 step back. Great men,
are the dividing walls between past and present
Future.

I would like to draw your attention to this concept of the state.
Direct attention. Tell me how the
Prussian railways are, whether they also the Ge–
They will be left to companies, as is the case with us. They are
This collective monster, with which no minister
as soon as it's finished. Dragons with a thousand tails,

The letter writer, however, forgot that Prussia also had a
The bond was issued in England. However, it will not be listed on the stock exchange.
gerothschildet

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Appendix 73

how she describes the fable. I'd rather
to deal with Rothschild alone, but that
Proverb: entre deux maux, il faut opter
Pour le plus petit mal, ist hier nicht gut an=
turn to; for both evils are found like the morning.

Railways. Will Prussia follow suit? What can we expect?
As far as I'm concerned, I don't think we'll get any at all, what
still better than Rothschild-Fuldisch=
Aguado's –

You see, I want to make a statesman out of you.
I will also inform you here at the Ministry.
recommended as – village schoolteacher.

What you told me about Lerour's misconception
I have to report on Hegelian philosophy
Didn't understand it himself. Lerour is a rambling person.
Philosopher. What you are too short, he is too long.
You never really know what he wants. But seriously...
I believe that one can make something out of Hegel
one wants to.

I am withdrawing more and more from politics and
more back, live for science and my fa=
milie. Continue telling me about Germany, that
Most interesting to report. As soon as the official
Works of Frederick the Great have been published, send
She did me a favor, but lose in one
The state never uses the concrete term. It's not everything.
as the newspapers report and if you

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74 Appendix

Write about the state, that's how you make money–
feudalism the war to death and
Life

Yours sincerely

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The publisher of this publication has the following interesting works available.
published by A. Weill:

State proposals

above
Prussia and Germany.
From
A. Weill in Paris.
8. Elegantly bound.

Anhalt: Preface. – Introduction. The State and
Philosophy. 7

Part One. 1) The Germans in the year 1830.
2) What preserves Austria? 3) The Prussian friends.
4) Prussia as it is. 5) Prussia as it is with the
Juherkunft fer sein. 6) The Jews in the Christian
State. 7) Constitutional Germany. 8) Mos
narchy and press. 9) The organization of the press.

Part Two. 10) The German Political Science Institute.
11) The family and the free state. 12) The Ger
Society and sociability. 13) The school and
Life. 14) Art and the State. 15) The
Music. 16) Language and character. – Conclusion.
The diagnosis of Germany.

The richness of the matter can be seen from the
Inbalt des Büchers snÿe ven, doch ist dass snÿebe fo ab=
Deviating from the usual state writings, it bears
the author's originality is so pronounced in the
Forehead, who considered the ideas and questions of the time – the
The present and the future – with a philosophical
Sharpness, with a crushing logic, the state-
men like thinking citizens
Eyes reveal that we do not urgently enough em=
They can pfeblen, convinced, the thanks of all well-
meaning for the state and in the state,
to harvest for that.

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The State and Judaism.
From
A. weill, in Paris.
8. stapled.

Not only the statesman, the national economist,
the people's deputy, but preferably also the

The above text is indispensable for the field of "economics" because
It is, as it were, the key to List's book.

Siteu painting
from Alsatian folk life.

Bon

A. Weill, in Paris.
8. Elegantly bound.

The value of the above novellas is twofold.
It once refers to an indestructible German
Nationality that lives on in the Alsatian people,
pointed out; then find the novellas, what form and
As far as the subject matter is concerned, it's so freshly drawn from life that
We haven't known a German poet since Hebel who
would have described the life of the people to us more masterfully,
like A. Weill! These qualities will suffice,
to spread the "novellas" in such circles,
where the poet's name has not yet penetrated
is, because for those who already know him,
No further recommendation is needed.

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Furthermore, highly recommended works can be found

Political fantasies
from the
Papers of a deceased person.

Published
Don
Heinrich Edun.
8. Elegantly bound.

Contents: 1. Memories from the year 1832.
II. The image of the prince. III. The birth of the

Game. IV. State Medicine.

With a sense of humor like only our most excellent
Ghosts: a Jean Paul and a Ludwig Börne
possessed it, but in a quite original way, describes
The author's recent past fantasies
and even current conditions, such as ours
– literature, which is already poor in humor and satire –
which was not evident at this time!

The author – anyone who glances at his work can see that.
throws into the book – belongs to the claffifch = ges
formed spirits of our fatherland, which was based on
the area he enters is neither a newcomer nor
an unnamed person, although he is unknown
I want to stay!

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poem e

Leodor Löwe.
8. Elegantly bound.

The Ver= enters the circle of contemporary poets.
Fasser not as a newcomer and unknown, but wobl
Already loved and appreciated by many; it will
Therefore, a collection of his poems, which will be used for
largely consists of previously unpublished material, which
Friends of genuine Pocfie would greatly appreciate a donation.
fine, but for Württemberg the book would especially like to=
They gain in value because the appendix contains (le
dense, the author's: Festival play for the five and
20th anniversary celebration of King Wil=
at, printed is.

5.

A priest,
History from the area was.
Told
by Dr. Scherr.

8. eleg. prayed.

From a well-known patriot and poet
According to Dr. Scherr, we receive in the above book a
ild aue der Gegenwart, das, in romantic ge-
walls, the much-tangled machinations, dissonances
and purposes of the time, the state, and the church and
about other parties, with candor and a
artistic assurance, which the book, from aesthetics=
as viewed from a contemporary historical point of view=
tet, to a true gem of original literature.
Friends of witty, entertaining reading material,
Both spiritual and secular people will find a rich treasure.
of truth in the guise of poetry, about
the highest interests of society are represented in the book.
But especially in Switzerland, whose ver=
The conditions therein will be discussed most frankly,
Friends and enemies alike will find plenty to like.

|
|

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Prison and love.

From the papers of an amnestied man
8. elegantly stapled.

Already considered a psychological oddity
These poems arouse the greatest interest; the originals=
but nality and the high artistic vision which
These dictions permeate the air; they can best be understood by the best.
to set aside what national poetry best
Furthermore, the title of this book is not one.
wegs eine Fiction ist, sondern allen Gedichte im
Dungeons were created – The poet is not flirting with
Suffering for the fatherland, with no pain for
the freedom he didn't feel, for which he didn't pay
had suffered for a long time, and draws sick wobl before some
from those who use their mediocre talent for this.
through perhaps feigned pain for freedom and
Fatherland attracts the attention of the nation.
ziehen and so forth to a not exactly dearly bought Ce=

poems
from
. Ua u,

(Author of Kosciuszko's)
8. elegantly stapled.

As is not easy in our present times, an owl
can win the love of the nation if he does not also
he plucks the string of his lyre, which is in the heart of the people
the loudest beats – we mean the battles of the
Time – so too are the political poems of the
To place the author alongside the best,
was in recent times Übland, Grün, Platen, Herwegh,
Pfizer, Hoffmann von Fallersleben and Ortlepp sang
babes, and who does not the unnaturalness and the Phrafens
The turning of some modern poets, the pure taste
Whoever has been corrupted by true poetry will find this
Poems which, – we are convinced of this – in
The commons of the people will become fine in short, the ver»
Recognition should not fail!

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The Prima Donna.
A
Theater novel
from
Fr. Ludwig Bührle.

2 volumes.

S8. Elegantly stapled.

Also a theatrical novel – but not one by Ges
of the ordinary kind! The author is – besides Tieck –
one of the finest connoisseurs of human nature in fine novels,
a listening observer of inner creation and
Action, as it moves the true artist's heart, in
whose external representation Goethe and Tieck alone
This is now excellent in German novel literature
have produced. Bührle is striving to achieve this.
With modesty, yes, but with undeniable certainty

A fine work from the past twenty years with
greater rights to the art novels of a Goethe and
Tieck can be lined up as this Prima
Donna, which is probably the most beautiful work of art,
what has flowed from the poet's pen so far, and that
not only all friends of dramatic art and the
performing artists themselves as a valuable gift em-
can be foaled, but as a classic Ge=maälde
from the still life of a singer, love
must win over all friends of beauty!

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INN



French



English 



Full text of " Du Molochisme Juif Etudes Critiques Et Philosophiques "

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G vp TRIDON

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OF

JEWISH MOLOCHISM

III

lILtCUSU JUIF

Eludes erili(|iies and |iliili>su)iliitiucs

G VE TRIDON

LAWYER

Former Member of the National Assembly, of the Commune of Parle,
of the Committee of Public Safety, etc., etc.

BRUSSELS

ÉDOUARD MAHEU, PRINTER/PUBLISHER
18, Rue des Sables, 18

IC OKI*

1884

S0I99

NOTICE

The book we are introducing today, damn the
published, is the posthumous work of Gustave Teuton.

We were planning to give a later edition
complete works of ve imitating citizen.

At the same time, we will publish his biographical information.

The short life of Teidan, – but how dramatic!
Tick! We can say that he didn't leave Fardcnle's furnace.
which forms the tragic point of the 19th century, that for
to enter into death.

This life, so full though it may be!, can be summed up
In two words, or rather, in two cries. – Cry
(Humanity and tenderness towards the oppressed; cry
iFéternetle reprobation against the oppressors.

Brussels, August 31, 18K4.

(Editor's note)

WARNING

The history of the Jews, said "history oozes," is the only that Christian nations should be taught seriously, because What is the foundation of their religion? Seriously, here? does not mean truthfulness, but rather abundance. Tell a story. For a peasant, the memorable events of his homeland are... Hebrew. Speak to him, on the contrary, of all the Hebrews possible: Abraham, Isnnc, Jacob, Joseph, Moïso, J >aué, David, Solomon, Herod, Jesus Christ, etc., etc.; he knows them by heart, the veiled man in the land of knowledge, he will tell you tera commonly this litany of old things. Posso for Old things! But lies! Lies that have spawned so many others 1 *

The Bible, a collection of these Jewish texts, is nothing but a long... perpetual disguise. What conclusion can we draw from this book? Strange! This: that Israel, inventor and guardian of the Mono-Theism, has faithfully transmitted to us, through the ages, the doctrine of the unity of God. This is proven above all by the Pentateuch. What is the Pentateuch? The collection the alleged works of Moses, the great lawgiver: The story of the creation of the world and the early days of humanity; Origins and adventures of the Jewish people; Promul deposition of the laws of the Eternal on Mount Sinai; finally.

WARNING

Kt'uui'ü codes enacted to organize and maintain the worship of the one God

Thus, from the Patriarchs to Jesus Christ, the Monotheism, according to the Mil of, constantly the national religion back to the Bronx, it's not without poino, This is true, for he appears to be in perpetual struggle against the idolatries of neighboring peoples and no repellent except at the price of more violent efforts their invasions often victorious. In short, however, the one God is indeed God of Israel, and the intruders always unite to be put out. This is the conviction that reading "the sacred book leaves "the approach, the spirit, conviction, nnivorsello by all the Christendom.

of a colossal hoax. Why haven't we since
Long-discovered lie? 11 blatant lies that
are open. But faith keeps them formed. Ello believes without
see, for the examination would be sacrilegious. He had two Protestants
is not "a derisory simulacrum. 11 has as its starting point the
faith; for a pre-established and agreed-upon purpose, worship. Let us do,
We, a serious investigation.

Solon la lliblo, Moses dies, after having made accepted &
his people the laws of the Eternal, and without having been able to enter
in the Promised Land. Joshua succeeds him and conquers the
country of Clianaun, later called Palestino. Here com-,
mer-coût really the Jewish Annals. No doubt, ollos
will be filled with the great name of Moses, the creator,
in a way, of the nation. Well, no! Immediately
disappeared "from the scene of the living, it is no longer a question of
Him. Eleven or twelve centuries passed silently about him.
Only once or twice, long after his death, his
The name is mentioned, but vaguely, as that of a
indifferent, obscure. When one reads, in Leviticus
and the Denteronomc, the meticulous prescriptions that regulate
minute by minute all the occupations of the Jews, a
Such an oversight is judged not implausible, but impos-

AVKBTI8SEMKNNT

It is possible, the memory of such a legislator should have been preserved.
parmanonco on everyone's lips and oeoupor in the place of hon-
A neon A chaque ligne do la histoire nationale.

This is what has happened, in fact, since the Pentateucho
has truly become the religious code. From Judea, Moses,
His putative entourage dominates the entire Jewish nationality.
like the Eloehor domino, the village. We only see him, we
He only thinks of himself. He is the representative and the epitome of everything.
a people. How did this notoriety of Ost-0lle become so recent in
The Hebrew Chronicles, <and why such absolute silence
during the long period of the Judges and Kings, do 1(100 A
Before Jesus Christ? That means Moses never existed.
Moses is a myth, an imaginary being, Lo mutisme dos
Biblical annals, one would find sufficient proof, if one
There were many others, which will be found further on,
eollo-ci in particular, which I do not want to postpone: According
According to the official chronology, Moses lived naked in the 12th century BC.
Jesus Christ. However, a careful reading of the texts of the Penta-
touquo demonstrates that this work could not have been written
that eleven hundred years later, in the 6th century, laying or
memo from the captivity of the Jews at Jlahylono.

The true author of Ezra's collection, the reorganization principal leader of the Hebrew people, after the return of the captivity. Let us add that, by an exception This audacious deception, this gigantic forgery, is quite rare. tesque originated from the most legitimate motives, and that, far from deserving blame, Ezra would have a right to better applause, if he hadn't overstepped the bounds born from the suppression or alteration of works historical records acquired for posterity. It is also impossible to pass condemnation on the shameful mark of greed Dity and priestly tyranny that is displayed on every page of the Pentateuch.

It is not permissible to grant amnesty for such scandals, although that this is the most glorious goal: to transform a atrocious religion and destroy the horrible statue once and for all

•VVKUTI8SKMKNT

•lu Molooch who had devoured so many millions of victims. Because, it's time to say it, the so-called cult, elected" the Jews, of God alone, creator of heaven and earth, are not that a most egregious historical falsehood, Jehovah, the God national, no other than the ordinary idol of all the Semitic peoples, the brazen Molooch, naked hollow belly ot rougi, which consumed alive all the firstborn of the pnulation.

liion far from having been the relentless onnomi do Boni that one He imagines, according to the Bible, that he himself was Baal, he* memo the Golden Calf, or rather the heated bronze bull & hlnne who devoured the living victims. Baal, U a reigned; Baal, he exterminated, under the kings as under the kings. judges. David was dancing in front of the open arch of the Ossomonts The backs of little children were burned. Solomon, Rehoboara, all the kings of Judah and Israel, worshipped Danl-Jôliovah and nourished him They knew the firstborn of their cuplo. What a dreadful picture! will unfold right before the reader's eyes. In this Momont, I only sketch the main feature to stop my frame.

Since the settlement of the Hebrew nomads on the land of Clianaan, two relations had opened between Judea and The powerful Assyrian empire. They dominated the races Aryans and Consolata, far superior to the Semites by character, customs, and enlightenment. There flourished a A gentler and more humane religion, that of Zoroosters, A this civilizing contact, what elite souls there were in

cities of the Hebrew cult, and soon a war began in order against the dreadful Baal-Jehovalx.

Their task was arduous. For they had come to fight the national superstition that borrowed a double force from its very ferocity and the antiquity of its tradition. The experience The passage of centuries attests that a custom is all the more difficult to uproot, which it imposes on its followers more cruel sacrifices. The superior men, known in Judea

WARNING

under the name "the prophets, they did not back down before your perils "lo la lutto ot s'.v will throw themselves with as much "skill "pu* "Do courage and humanity. An liou do s'on prendre" Jehovah himself and uncle his overthrow diroot, they pretended to believe A- a false interpretation of sus orders and relentlessly attacked the human sacrifices comroo a violation of his will, an outrage against his laws.

The prophets Ames and Hosea open the campaign. They are furious at the areUo, this chest filled with bones charred, on the pedestal of the red Midoeh, they curse the aahbath, day of burnings. They insult the toplmtli, the Dark valley, back sacrifices. Always they speak naked name to Jehovah and to remind people to respect his intentions little known. Their tactic is* admirable, tact and do diplomacy.

Soon Jérémie, a more powerful genius, rises in his turn. With a sorrowful eloquence, he thunders against Molocliismo. He too speaks out in the name of Jehovah against the immolators* tions offered to Jehovah. His anger, his pain never cease No anathemas. Indignation drove him to memo all the way to A so faieo the auxiliary of the Assyrians who were besieging Jerusalem. Preferring humanity to the independence of his country, he counting on the victory of the attackers to destroy everything Suddenly, the horrors of the Haaliquo cult. Also, at the capture From the city, we see Xabucliodonosor, the victor, treating him With distinction, as an ally and a friend. Jeremiah paid dearly cos expressions of esteem. He had the imprudence to stay after the departure of the Assyrian troops and was massacred in Egypt by the Molochists, as a traitor to religion and to the country.

About one hundred and twenty years before this catastrophe, the king Hezekiah, following the voice of Isaiah, had attempted the abolition of the Molochist atrocities, substituting lambs and

encountered no sympathy. The women especially, pheno
strange business! They mounted the most violent opposition.

warning

n'avaient quo ilos rires contemptant* pour eos simulacres
of holocausts that cost them more than the blades and
showed a preference)» »H> cannibals for the idol to
Anne blushed where their children were swallowed up. Always.
The worst superstitions* have, in the low sound, their most
formo appui.

The first attempt at reform hardly lasted, Mnnassès,

(they and successor of Exeohlms, hastened to relight the
fools do Jehovah'llal ot their delivered fear victim his own
(They. He had Isu'in sawn between two planks. One
A new and more energetic attempt was made by Josins who
employed a ruse, assuming the discovery of a book
dictated by Jehovah, who prescribed the priests by the
Fire. These alternatives for overthrow and restoration
continued in this way for the Haal-Moloch textile, up to A
The fall of the kingdom of Judah. King Sodom, defeated
taken, fled, and taken to Allnbylono by Nebuchadnezzar. It was
a fanatical Meloclùslo, ot, during the siege of Jerusalem,
he had abundantly supplied do jounos enfants los flânes
blushed at the idol Jehovah.

The Babylonian captivity dealt a mortal blow to the
torriblo furnace of brass. F,o stay of main families
Jewish women, in this country of gloomy hills and gentler customs,
char.goa their character and their ideas. When Cyrus los
returned to their homeland, they carried there the resolution to
reforming the old cult and instituting new rites, or
partly based on what they had seen during their stay
dence in Chaldea.

It was then that Ezra wrote, or had written, under his direction
tion, the set of books known as the Penta-
This collection can be divided into two parts: the story
and the legislation. We won't say anything about history, otherwise
that it's a fabric of fables, a novel that isn't memorable
historical, but purely fanciful. We are not writing
To refute these legends, they are not worth the effort.
despite the harm they have done and continue to do. They are

judged elsewhere or it would be possible at a time when it began "no demonstration now superfluous.

The legislation will hold us back even more; its influence has
It was bigger and especially more disastrous, Carollo created the Shiism, very unpleasant, sweet, detestable son in the Islamism, on the other hand, the idololatry of the Jews goes take in the Jewish monotheism, out of the Pentateuch had discovered it and roamed the Perses,

It was a big change. The difficulty was...
to accept by a people passionately attached to its "old" gods. He was presented with the new code a work of art by Moses, contemporary with the most poetic times of the nation. Why Moses, a stranger who doesn't know Nowhere since Joshua? No doubt the choice of name had
There are two patterns, but they remain ignored.

The Pentateuch had been combined with a great deal of art. He did not clash with the centuries-old cult of the High God. Everything, more or less, was maintained, except the sacrifices human beings replaced by holocausts of animals and of animals, abundant enough to satisfy the dominant passion The nature of religious murder. In this respect, the Reformation was much less radical than they had demanded Amos, Isaiah, and Jeremiah. Jeremiah overwhelmed with his evils The words were read, the tablets were in the ark. He demanded it loudly. deletion. The name and the use of the instruments of torture gave him convulsions.

The Pentateuch, on the contrary, retained the ark, the holocausts, as well as the Sabbath. Only the ark became a harmless coffer, and the Sabbath a simple day of rest for the intended for animal sacrifices. The brazen serpent, formerly inoculation, received a trivial explanation and in medical-technical, known to everyone. He cured the bites from desert snakes. As for Jehovah, for to facilitate the transition, it retained its terrible aspect, its language of curses and threats, its infernal atmosphere ardent ones that flattered the old superstition.

WARNING

These modifications, associations on appearance, transformation. They completely, in reality, embraced the religion of "the Hobbies, Ubi «latent, as consequences «the alleged laws do

other peoples and the fierce isolation of the Jewish nation,

The goal of Esdras and the reformers was to improve the rotten social conditions «but remained the custom «like neighboring Semitic peoples and could have introduced themselves "to Rehoboth, he favors "your international marriages." We see "that this prohibition is a social law «like Pontotouquet prohibited subjected to the most rigorous criminal penalties. The expedition The lessons of the past had revealed the peril. It is permissible to believe it. that the numerous massacres recounted in Exodus and the Numbers, for the "enforcement of this law, were simple means of intimidation, which only cost the back fresh imagination.

The cult instituted by the overseer after the captivity, seems to have encountered resistance. The march of Time pushed back the ancient barbarians. Soon the great War of Independence against the Antiochians. 1st century before Christ, came to consolidate the established institutions by Esdras under the name and authority of Moses. The pontiffs violated the Seleucids. to install on Judea the divine Greek nations, were to give to the new legislation all the strength that draws a religion from a glorious nationality suddenly in his name and under his auspices. The struggle of the Hebrews against Hellenism was long and terrible. relentless. They will emerge from it fanatics of the religious code which had presided over the most heroic era in their history.

The old Jehovah-Moloch was now forgotten and imposing impossible. It continued in a rejuvenated Jehovah, more impossible Health, more universal, more, always strongly repulsive. From The fact remains that contact between the Greeks, although enemies, had produced Its effect and determination sparked a movement of ideas among the Jews. which would soon turn the world upside down and decide its fate for a long succession of centuries.

WARNING

To explain, with some clarity, the development of Hebrew history from its origins, it is necessary to to give us "perceived two Semitic races, of their cult, of Our habits, their moral organization. We ask gifts to the reader, indulgence for the aridity of details indispensable to understanding Judaism and Christianity nism itself. Everything fits together in the series of stems. The The chain of ideas and customs is never interrupted, has Surprisingly, it's sometimes difficult to find the right timing and dear, the peoples buried under the layer of centuries, the explanation

still sounds the yoke.

INTRODUCTION

I

"The man is apprehensive," the impulse leads him. It is he who...
grabs by the hair, the squirrel and rushes him, flees one
atheist or a Catholic, a heron, a criminal or a martyr.
Also, these movements that shake the universe, these cracks
the foundations of empires and dogmas, which we shudder at
Through the centuries, these floods of ink and blood where it drowns
humanity – mere ricochets of the supreme pension, philosophy
whether philosophical or religious, – we find it again and study it
in the corvate of a single individual, as in the masses
not in history.

Calvin burns Servetus and Luther, and Tetzol is on the ground. Alcibiades
breaks the Hermes and Saint Dominic exterminates the Albi
geois. Julian the Apostate established an index for Epicurus and of
Inquisitors sat in Rome. Under these men and these acts,
Setting aside the decor, the swords, and the rhetoricians, two
aspects of the human mind present themselves irresistibly.
Struggle. Imagination and Reason, Theism that imposes itself in the name
of faith and Atheism which rebels in the name of doubt;
Man and God, these are the eternal strugglers.

The whirlwind of dust, glory, and horrors that they

He

introduction

raise around dVux, allows pou to watch them fiico at faeo.
Let's be bolder,

Imagination is the faculty that every mind possesses.
to give a fictitious existence, not only to his desires
more legitimate, but still any fantasy dictated by
Human ambition. She speaks, and on this side of the world, alone
and a true Eden for the wise, man creates a world for himself
false and bizarre, crushing him with its full weight. He will take refuge there.
in his hope as in his misery, instead of opening the
Naked eyes, riches of all kinds that nature lavishes upon him,

The bond, on the contrary, is a seed deposited on us by the truth, is the most forceful affirmation of superiority of man and the dignity of matter, the feeling of reality pushed to its ultimate consequences.

This is not a narcotic, it is not a drug, and it provides us with visious délieiousos, but the eternally just rule that It serves us to measure our universe, to contemplate the beauties and imperfections, to make the most of them as outlined by the nature. Reason is no more despair than a Boredom. Eilo finds in the vio uno an inexhaustible source of observations and conquests. She too is searching for the word do creation, but in reality, of which never a fanciful idea no one will surpass greatness, and it creates all enjoyments through its discoveries whose eternal pages the sci-fi unfolds for him.

Cotto, valiant companion of man, distinguished herself by a A supreme desire for truth and justice. Ello believes only in this. She only judges what she sees, hears, and only listens to what she has heard. each party to its tribunal and dismissal of its summons categorically Gorique, the aerial castles and the enchanted vistas that its rival continues to build.

It is because Imagination, that audacious fairy, evokes from her baguette the brightest panoramas. It is the real the subject of our dreams and, as co-minister to a queen of France, repeats to the enthusiast: "If it's possible, it's done; If it's impossible, it will be done.

INTROM'CĪION

III

The Being is afraid of dying. He does not understand this intelligence. Nature's license, a hundred times more wonderful and more sublime than the sicnno, and attaching itself to its personality pre- He feels with the despair of the shipwrecked man, he lets out his cry of anguish. KUo rushes in, the comforter, and murmurs the bion- stays happy, the celestial metamorphosis, azure word, rev golden, which man wants to believe at all costs, and which he does not love not to be disabused. The mystery of our existence, made nature becomes the theme of the most varied tales, of the most risky excursions into the realm of the maybe. Above the bull, the object of his affected disgust, the image Nation places Paradise, a mirage for its believers. In the middle From the clouds or in the depths, she invents the sky, which exists only in his brain. His brain gives birth

Wallinllas. His paintbrush draws its colors from the rainbow
or in the mud of the Phlegethon, to draw cos frescoes
which fill us with admiration, or make us pale with fear
boasts. She reveals intelligence, "the man, the depuncture of
all matter, the fullness "lo tous sos dons. Then, Pythia,
mad with the spirit she has just evoked, Imagination no
to support the appearance of his own creature. Before the
Master of Nature and King of Heaven, the crushed priestess
The dust strikes the forehead: "Blessed is! God is!"

The only true ftsoxoxo;, Imagination so présente A
we are like the Madonna with the Bambino in her arms.
For the idea she has just given birth to, she feels a love
of mother. She speaks to him, she wants him to exist, she sees him,
this God, his work.

To satisfy it, science will exhaust itself in a search
If it's impossible, teleology (1) will bring its own little logic
and his silly laugh: a The nose is made for wearing glasses,
a. So we wear glasses. The order of nature sup-
"It poses a supervisor" and other reasons for this force.

(1) Teleology, theory of final causes.

IV

IKTROOUQTIQN

When the man utters his sic rofo, the proof is
everywhere. She no longer shows herself anywhere, when the mind
opposes his summons to appear, to which a response
eternal flaw. In vain will he search all the spaces & the
search for contemptuous men. Exhausted soon, he said, in a dream
living on earth: "Let us cultivate our garden; let it become a
"Floor. Let these sublime flowers bloom: Honor,
"Knowledge, and that one in particular, shining brightly among all the rest, and which we
"One can only pick at the price of countless peiuos, the
" Freedom. "

II

Imagination dominates the childhood of peoples and islands.
They haven't yet had the time to come to their senses.
Cotte Rudo experience do la vio. Everything then appears to them
like a kind of formless existence. Nature, being
inuunonso, who lives and is constantly creating around us,

The whims of the elements, their benevolence in some respects
a gruff sort, disasters alongside productions, life
and death, endlessly united and reproducing themselves in a cycle
infinity, the irony of the waterspout, the anger of the volcano, the present
The trees form the shadow that descends from the high peaks.
of nature's impact on humanity. This shadow, with its aspect
mysterious and terrible, it was soon to pass from subjugation
real to the tyrannical empire. At the first stammer of
man. God was in the passing cloud, fertilizing the
meadow, as in the storm that strikes the fields
devastated. Appearance rose above Reality, its
mother, and the slap of implacable contempt: Theism
placed his foot on the globe.

Theism! At that name, I see the centuries opening up and,
From the depths of time, this swell of tears has reached me,
of cries and sobs, which, constantly growing, finally

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V

flood the globe and leave on the front of humanity a
seal of inoffuçaño tristosso. Jo sees emerge from the back
deserted, wild tribes offering their crude idols
The firstborn of their children; the Moloch will rise up in
Carthage will devour generations; Martyrdom will appear,
religious creation, active or passive, in which the bour-
Reau becomes a victim in his turn. I hear the confused braying
theological disputes and the horrible death knell sounded ten-
eight centuries by the Roman Church in its quæst to heretics
I see God, assassin and avenger, creating only for
to create victims; the man, a schemer and a traitor, to strike.
to curse in the name of God.

Everywhere blood, massacre, rage that kills with brotherhood
Hypocrisy, everywhere, lies placed between dogma
The superhuman and its impossible realization. When I 03 Ages
As things soften and the era of torture comes to an end, here is the
Moral destruction, intolerance.

Theism is the most absolute subjugation of life
and of thought to the principal Place, which becomes its tin and the
cause. It is the subordination of existence to the entity.
du fuit A l'hypothôso.

From these words alone Elohim, Bara, De us créai'il cœlwn et

"Quurc Deus errneit cceltrn cl tcrum?...Who was flying,"
replies the sophisto Augustine Aurelius, better known as
of Saint Augustine. Thus, we are men, thanks to the good
pleasure, for those of us who no longer wish to be subjects.

If God created heaven and earth, virtue is but one
Order, nature a whim; art, the ideal, progress have no
no longer has a reason to exist.

If God exists, despite our senses and our reason; if the
pure spirit, the fluid, Non-being, that which we neither feel nor
We do not conceive, Nature dominates, the vivified Nothingness grinds the
matter; physical man, that is to say, man in his entirety
the whole world is outlawed; the world is collapsing with a crash; the
The body in its beauty, life in its joys, the mind in doubt

VJ

INTB00l'CTIOU

And whoever thinks that everything must be denied and trampled underfoot for this
a strange state that has been defined; to lose oneself in contemplation
of God, mystical Nirvana, more desolate and more horrible
a hundred times that of Buddha's dream.

If we are no longer part of the eternal cycle, if we no longer
we are not forced actors in the great drama of
existence, regardless of civilization, regardless of science 1
Children of a whim that a conprico can destroy, condemned
Born hoping for torture, what need have we to amass and
To know? Suppressed humanity vanishes from itself and
Progress is now nothing but death.

If an idea that passed through Jehovah's brain was enough to
to make us hatch, if we are to him like the pot to
potter, slave to master, no matter the prison where we
Let's sing life, oh, bent under the whip, we adore the
prison guard! Let's plunge into the abyss, let's tear down the veil of the
Divinity, let us tear ourselves away from life, this force of Satan....
To love, to feel, is to sin. These flowers are here to tempt you.
These fruits are for your downfall. You should only weep on the che-
valet or nail the vio to you, for your country is God, that is to say
Nothingness; and pain, torment, and death are the consequences.
lons until he reached him.

Man sinks into misery and suffering. He struggles
under the anguish. He unleashes all his fury against himself.
The deception of a cruel enemy. The only ideal becomes the mask
livid, with sunken eyes, with the awful smile that they call there
Death. The sun is veiled by the bat, with wings
black ones bearing the motto of old Durer: Melancholia.
This is the age of unhappy consciousness, of divine terror
of the Middle Ages.

From the depths of these miseries rises towards the heavens the impure mono-
logue, the solitary pleasure of prayer, where the self is object
His activity falls back upon himself, heavier and more desolate.
Therefore, any man corrupted by the supernaturalist idea
felt seized by an implacable fury against anyone who

MTROlHLCTIuX

Vtl

He does not share his suffering. He throws Galileo to the Inquisition and
he carries his pious bundle to the pyre of Survol, as he sends
Gloots and Chaumette At the scaffold of the Supreme Being. The
science, heroism, work, eloquence, everything that
He disturbs his rest, becomes the object of his hatred. This Galigula
of thought would wish for humankind a single intoler-
liaison to stifle it.

Hatred of humankind", Oclitim genei'is Immuni, a
Taoito wrote when speaking of the first Christians. And that we
He did not accuse the old Roman of ignorance. His powerful
his gaze glimpsed the crimes, the pyres, and the hell of
our world.

Who could have so fascinated man and turned him against him?
Himself? Faith.

Faith is the refutation of sounds by the imagination.
The challenge thrown down to reason and to nature. Your senses show you
bread and wine. Faith commands you to see flesh
and blood.

"Est Deus, et, post ilium, nos," says Faith, and clothed
In her livery, she believes herself to be above free men.

It is absolute: yes or no, Christian or heretic,
devout or infamous, condemned or chosen.

are the enemies of God whom they continually sacrifice
in their thoughts and actions. The rest of the wicked puts
the long martyrdom of the believer in question, an insult to his
miseries. Only universal assent can justify faith.

She is worried because the slightest shock can become
deadly to the rotten dogma. Folded in on itself and there
Drawing on all its strength, faith is necessarily bilious.
It breeds hatred and evokes, even in our public squares,
the flames of Hell, of which the terrifying apparatus will be a part
eternal pleasures.

A touching accord of abuse and error! Theism,
The thick oak tree shelters all enemies of the
humankind. What king hasn't crowned P? What executioner?

VIII

INTRODUCTION

Hasn't he granted amnesty? What victim hasn't he burdened with his
Holy curse! 1 The tyrant of heaven and earth is the ally
natural "all despotisms." A debate that sometimes seems to arise.
To divide them is a quarrel between oppressors fighting over the
prey. For these sworn enemies recognize and acknowledge each other.
soon they will be exploiting the people or the state. The CNAR
from heaven, to which all beings obey without question,
gives birth on earth to his perfect image, the monarch
absolute. Hell becomes a branch of the Bastille for
The heretic and the rebel. Paradise opens expressly for him.
for the slave, a prey thrown to his despair, so that at
Instead of looking at his arm and his sword, he stretched out his hands
towards the space where we call to God who sneers in his cloud.

That is why the Thêismo shines in the foreground in
the government tableware, and the throne is placed next to the altar.
In this way, the (supreme Being) becomes humanized in the incarnations
the humblest nations. The policeman-god arrives, by
a series of gradations, to the God-sergeant of the city and to the
God-snitch, to end up at the God-lock, at the door of
bourgeois safes and according to the formula:

"If God did not exist, he would have to be invented."

When I contemplate the formidable unity of this dogma oh
want, muddy and bloody, all the contradictions;
when I see the idea conjure all the forces of man

Was humankind able to survive? That's what it carried with it.
He is the seed of the future, his national and patriotic idea:
Atheism.

At that detested name, what horror seizes the mind of my
Reader! Education, religious and political ideas, all 1 m
The ferments deposited in his soul rise up in anger.
Let him calm down, let him listen before speaking, and remember
shovel how many times, on a gloomy scaffold, the people
amidst curses, he immolated the guilty man
for having wanted to save him.

Provoked by insolent pretensions, Atheism strikes

IXTROPUOTIOX

IX

with his feet on the ground, saying, "It is mine," and his eyes
plunge headlong into the wonders of nature.

Atheism is life rising again, man who
asserts itself with all its might and throws down the gauntlet that has never
has been noted. It is nature whose rays, like those
from the sun, absorb all the mists of the human mind.
It is progress, a pillar of fire that humanity follows and which
It will lead her far beyond all perfections. That's the
science, Minerva emerged fully armed from the brain of man
and which makes the elements its domain. That is poetry, illeur
august, blossoming from the very depths of matter, the kingdom
from heaven demanded relentlessly on earth, the social idea
substituted for the unjust fates of Providence and the non
possumus of the Diou or the Papo responding: "Let's try!"
Finally, it is this name that resonates for the Gods, the Kings,
The Dogmas: Freedom.

Atheism is the heroic athlete who follows the chariot of
triumphant cults, the martyrdom of all parties and all
The sects; and when humankind was gagged, ot A
the torture, where all that could be heard were the cries of the horrible
The machine tightens constantly, alone, to prevent everything
proscription, he protested.

Is it therefore a crime that the self-denial of the atheist, one faces
the mercantilism of believers, and his contempt for a pride
The use of immortality replaced by the memory of nobles
actions? Guilty without a crime, condemned without cause, he per

of Earth and Heaven. Raised above dogmas, of gods, religions, and all the remnants of history accused strengthened by the centuries, he contemplates them without anger as without pity, awaiting the day of justice; and when the idea tyrannical, he tries to crush him under his wrath, he shouts at him Resolutely: "You are nothing but a lie."

Everything that exists in its intrinsic strength and power sèque, everything that falls within the domain of Goodness, Beauty, and Yrai scoffs at theological entities. The Law is atheistic.

X

i.vrn«i>i'cTi»x

the morality that subjects even the gods to its dominion, the justice* Tieo, sublime balance, humanity, the facts are atheist. Read The motto, though not very ironic, of our society is not ost-ollo again the l.or populi, vas? Del, and the Ligurian devolution in history as the triumph of atheism, not not only religious, but political, so rebellious central to everything irrational fetish, God or the devil. With human sacrifice* nitaire, bien différent dos macérations stériles, vkgai me lui-mômo rises to the level of social intuition, forgets his personality in the interest of the entire genre.

With myself alone as a foundation, we will rebuild this A splendid edifice, this immortal monument of society. The necessity man arrived at love. He formulated the rules of his oxistenco in a poetic form that veils them the source. Above creation and nnture, he made his own, which he has the right to restrict and whose existence, after such formidable assaults, he protested against his enemies eternal.

Humanity has not taken a step nor invented an idea without Having to fight the sky, and this fight tells the whole story. Every advance is a victory won over God; every discovery, a conquest whose reunion forms the trophy of man.

A distinguished mind, whose testimony no one will refute. gnage, he confesses, in one of those fleeting hours when Even doctrinaire intelligence converses with doubt:
» The miserable spectacle of the decadence of the empire
"Roman is so confused by the sight of the Church's triumph that
"One had separated me from the other..." And further on: "I haven't

» Roman in the 4th century, by A. de Broglie) as much as
"I would have liked a demonstration that I was looking for there with
"ardor and whose absence, in all Ira books which
"related to Christianity, has always caused me a real-
"A table of troubled minds. Why the Christian religion"
which, in so many respects, has improved the individual and perfected

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if

* Given IVspécn (P), did she exercise, especially at su nnis-mnen,
"If there is little influence on society? Why?"
"As men individually devoted themselves
"More humane, more just, more temperamental", more olinstrs (?),
...it seemed they should shock more foreign to the day
"Public virtues P Do such that the society grumbled"
"National seems more broken, more doe-like, more infirm,"
» in the memo time when the small society do ia familio is

"The best adjusted. The striking contrast, right from the

"early days of Christianity, between the Christian virtues"
"tionuoteco, which I called public virtues, is
b often reproduced since. U n'y on a point dans lo monda
"U qui rao pareisse plus diflioio A explication.. etc."

These tender expressions, which are explained by the position and the
The name of A. do Tocquoville, are all the more striking. I
I would like to know what Albert do Rroglio's response was.

Why, off the record, this fatal concordat? Upon arrival
Christianity, cataclysm and obscurity. Homo su
does he revel and reason about the restriction of the idea of God?
its subdivision into nature, its formal negation.
Also, in the book of accounts held by history, God
is on the rise when nature is declining, and vice versa
ment.

Let us question the martyrology of science, let us open the
works of the saints & in which theism serves as a weapon,
of blessing or anathema: the man expelled from Paradise,
"Peace," that his lips had touched the fruit of knowledge; Galileo
In the clutches of the Inquisition, that is the eternal myth.
The mind and reason are anathematized under the name of
Satan. Every thinker is an atheist, an impious person, at least one
wizard, and each of the scientific revelations that make

siastics. Religious instinct is not mistaken, for the goal science is the liberation of humankind.

These predictions have almost come true. The debris of Superstitions litter the ground, and each turn of the hourglass brings down

XII

INTROMVCTION

a section of the old manor. Dion was dispossessed and disarmed. 11 has lost its sky, its thunder, its demiurgic attributes, his quote olte-mèmo, U a fai before a new Olympus which are called oxygen, hydrogen, gas, solids, liquids, organic or inorganic elements. It no longer appears in the sky that, in the state of a nebula, Ootto idea, emerging from the nature, of which an optical defect showed it to us clearly, tailored to all desires and all ambitions, for a long time Motionless, naked, Zenith, has returned to its starting point. Kilo described his 0100,

In co sous, et dans lo mémo qn'anarchie contraire A des- potism, atbeismo is the demolition of the place, worn out without ceasing through reason, retreating before civilization and progress. He has to his credit every ardent initiative, every idea generous courage supported, ot cotte suite non intorrompuo do ponsours ot do génies qui, dans los scionoos as in the arts and politics, form the revolutionary series lutionary two centuries.

The dualism continues between the human idea and the divine idea. cotto antithesis of progress ot do lu foi, illuminates the most high peaks of history. History with its crimes triumphant, his righteous oppressed, is this not the negation God, his act of abdication, formalin as governor Therefore, history is the most important energetic man. <• Help yourself and heaven will help you -, said-ollo To those credulous intelligences who rely on the justice of one Cause for his triumph. Truth must not reign except A condition of being forced.

Two periods are characteristic. In the first, man affirms himself through the most splendid creed ever seen the eye of the sky and confirms its symbol through the wonders of sciences and arts. In the second, he places the ideal outside of himself and of nature and no testifies for his intelligence

has brought together two eras more dissimilar than the world
Greek and the Middle Ages. Christ recommends judging the tree

INTRODUCTION

XIII

Let us see which fruits the difference has produced.
"the principles."

Lo ürou, this compound "read Pelagius and "the Hellen, lively spirit
amidst a diverse natural environment, he deified himself with
His vices and his virtues. Beauty appeared to him in its forms
the most varied, and he had an altar for every one that struck
his delicate sounds. Superior genius, he raised no gods but he
a limited distance from himself, mixing them daily
h sa vio et il ses travaux. La plain d'Ilion vit plus d'un
Aeschylus forgets the battles between Humans and Gods
"To make him his eternal Jupiter. Plato himself is the king (one
misty stay, where sad shadows will growl forever
the vanished existence. This familiarity, combined with
restricted desires and an ardent love of the life, prompt he
l'Ifollène do décor sa partie do chofs-d'omvros, et do faire
"lo ses cités des Champs-Élysées près dont l'Élysée
would have seemed very poor. Polite with Socrates "places as with
two older brothers, he saw on us the perfection of man, the
the power of nature could extend into morality, philosophy
philosophy and politics, further than any spiritual people
Sociological and civilized. Greek religion is therefore atheism.
deified.

O Hellenio! true homeland of the wise, Ithaca lost to
our dreams. The Greek gods never died for us.
The thinker is the poet; his soul is the tomb where they rise,
arranged in double and triple rows, their statues, where celebrations take place
the eternal Panathenaea.

Happy and blessed centuries of holy tolerance I Man
He has not yet invented the one and only. He admires and
Respects all aspects of the human mind. Epicurus reduced
God at a minimum and makes his place a sinecure: 'the Stoics
Ancients dream about the world's blade, and that is that Pythagoras
Pyrrho believes he glimpses the transmission of beings, orders
to doubt everything. The incomparable death of a philosopher
The philosopher gave this gift to the world, and Socrates' hemlock was
atoned for by centuries of tolerance.

XIV

ixrnowcTios

Opposite free Greece, the object of his jealousy and our attacks, the despotic and terrible East was rising; in facodo Apollo Pythion, deified in all the strength of the jounosso and do la vio, la machina Moloehisto, dreadful compound do man and animal, worship of death and pain.

Thus gentle worlds touched: the Orient with its religion mysterious and fatal, the enchanted West, playing with scs God, like the child nveo sa poupéo. Two neighboring worlds separated by abysses I

Greece, which, by gentle faith, saved the human spirit from The Grand Lloi's attacks should not have obtained the memo. success eontro the metaphysical breath Venu do Porso. Aveo Plato, she leaves the bull and loses herself in abstraction. The man no so sees more ot turns his gaze towards the in* known. So commonoo the chuto.

Christ, whose Oxistenco no me seems no more doubtful than that of Muhammad, had appeared. His glory, if it is one, was to prepare a long future for Jewish Monotheism in making it possible to embrace humanity. Such is the conclusion. sion do co Jesuitical code of the Gospel from which one has drawn enough to fuel discord. Moreover, the weather was pro- piece. Antiquity, stupefied by Caesarism, did not understand plus its myths and gods. It had lost that philosophy Phile, who was his life, and would have gladly written on his tombstone like Trimnlcion the "Nunquatn pktlosophum aitdi- "laughs." Asleep in slavery, she forgot herself in the middle vain will think and, crushed on the earth, took refuge in the metaphysical domain.

The memoirs of Apuleius and Petronius are the explanation of the Christianity, or the feast of Apicius was to have for dessert The Catholic diet. It's the Caesars' fault. They are the ones who, destroying initiative, spirit, art, and reason, delivered the defenseless man in the hands of the young sect; and such was the first link between these two principles so well created for to come to an agreement, despite an initial misunderstanding.

The Christian religion arose in these circumstances.

INTRODUCTION

favorable. Powerfully organized secret society, sowing
 at the four cardinal points SOS sales and SOS adoptions, join-
 Gnant, drawn to the allure of mystery, the dogma of his infallibility and
 In her triumph, she brings the infernal and jealous element.

We know the rest. After the look cast upon the Greek world
 so bright, you would be ashamed to go down into the middle
 age, fatal society where Dante only had to walk to find
 his Hell, a long night lit by a back-burning tree whose
 The reflection allows us to glimpse dark, ossuary-like masses.
 ideals of humankind, I cannot think of the Golden Age of the
 Theology, where she would still like to sweep us clean, without
 horror and anger.

The Middle Ages is the most damning testimony against
 lo thôismo, and this long experience, which would not be
 To renew, proves the absolute impotence of any idea
 supranaturaüste A moraiyser, ordonner et mémo poetiser
 the company.

Here are the results: the man was naked, a gallows, a symbol
 too truthful of his suffering. The distinction of the flesh
 and of the mind, unknown to antiquity, raised in him a
 Eternal conflict. Intelligence was in danger. It would have perished
 perhaps, if she hadn't turned her gaze towards the world
 ancient. Life and hope emerged one fine day from the manuscripts.
 Writs escaped from the hatred or ignorance of the monks: and
 The broken link was re-established. Soon the mind, in a
 dazzling eruption, sent the sacred owl back to its trunk
 darkness, scholastic jargon. The muses, mothers
 The fertile seeds of genius put to flight any barren virgin.
 moral crusade, for which forced celibacy is a crime and
 who, ready to forgive enemies worthy of forgiveness,
 will retain an eternal hatred for eternal adversaries
 of reason. The morality of Socrates and Epicurus, of
 Cicero and Cassius drove out the disgusting rival who
 reigned in his place. The man finally regained his titles of
 nobility and began the long claim that lasts
 Again.

See the finger of Hollenio: the nrts are reborn. But,
like the colors of a flower suddenly faded, the
The statue has lost its serenity. Melancholy becomes the expression
the state of our world. That's because our society has been in the process of...
to the dreadful practices of Christianity. A hard escape
in the dungeons of the Inquisition, he still retains the a-
Freuso Traco and no one can chase away the infernal vision. Such
Christ on the cross is an Apollo crucified by the hand
ferocious monks. He weeps, and his tears accuse humanity
nity.

This is the dawn of the Renaissance. Luther tries in vain to
consolidate Eastern Monotheism by bringing it closer to
its origins. "Read," he said, distributing the Bible, and this
This blow kills the Bible. It breaks the celibacy of priests, and its
Reform will be powerless. In vain Calvin burns Sorvet.
with the approval of the gentle Melanchthon, Protestantism
will, despite himself, become an aid to human thought.

The history of humanity reproduces the struggle between
of Ormuzd and Ahriraano, the struggle with its twists and turns, its
triumphs and defeats. But Ormuzd must not perish and
Truth will prevail. We can say it loud and clear: after the
Great Crusade of the 18th Century, a Just and Holy Crusade
whose motive was not a sepulcher that almost became
that of Europe, but the assertion of our rights and of
our dignity.

The 18th century was the revenge of the Middle Ages, the
triumph of Atheism. The heroic age had for him
the modern era, the day when imitators of Hercules and Theseus
dedicated themselves to the destruction of monsters: Ignorance,
Superstition and misery proclaimed the Right in the face of
bastions and cathedrals and engaged in the great battle
which is still ongoing.

Sarcasm, genius, courage, wit, they fought with
all weapons. Never was there a more ardent love of the
Justice, a more grandiose hatred of Immortality, horror
deeper than these ferocious imbecilities that bloody

INTRODUCTION

XVII

Los nations; Hegel was able to say in a magnificent pen
"The French philosophers of the 17th century carried ot

"Science, Conviction. They said to man: 'You conquer*
"Cras by co-sign."

What would such an effort not have produced? The philosophy of
The 18th century gave birth to its practical essay, the Revolution, the
miracle of modern era and the accomplishment of time
ancients. What is Golgotha in the context of this great
Redemption? Any co who, not only since the blow
of the celestial state of Jesus, but for centuries, suffered,
acted and wanted, victims of religion, of society, of
History, thrilled with joy, and hailed the hour of the
justice. The flood of impatient revenge, of pro-government ideas*
criticisms, of tortured truths, piled up for three thousand
years, suddenly shook like a vast sea, broke
chains and dikes, and carrying away thrones, castles and cathedrals
drales, spilled over into our world.

Finally, are we free? P La Penséo nt-olle rompu sa
Longe and the Hellonian times, tenfold thanks to the progress of
sciences, the scum of the slave and the oligarch, will they
To bloom again P Not yet. Freedom is such a precious thing that it
is not acquired without effort and seems to be contested by uuo
hateful fatalism. A myopic rhetorician, around whom our
The Ptolemies wanted to run the great system of 83,
had no sooner thrown the Revolution at the feet of Being
supreme, that the reaction reappeared with its long procession; and
The Concordat now only needs a signature.

Corso, Ricorso, still Yico's motto. The same
elements of attack and resistance constantly reappear
modified. Like the circles described by a turbulent wave, the
circles of history glimpsed by the illustrious thinker represent
They feel identical, but shrunk. Their orb is decreasing.
The day when the lake presents nothing but a majestic sheet of water...
The killer isn't so far away that we'd have any interest in seeing her
to persuade. Because philosophy has its casuists. Like the

XVIII

INTRODUCTION

A very Christian religion, Ollo has perverse Jesuits
which couple the true with the false, the just with the unjust, and,
covering social exploitation with gilded sophistry and
nuns of all ages, they say, extending their hands towards
Power: "Aren't we the clever ones?" They don't
They don't sin through ignorance, those people. Their sole concern is

their scholarly research. Huddled in faith like
Like La Fontaine's rats, they prefer to avoid any conclusion.
by a mystifying logomachy, the word for which has since
long since removed from the inner sanctum of initiates. Divinity in parti'
reduced to the status of a spectator, she listens to the rhetoricians and
obeys their physical or political laws. God constitutes
tional admits man and his ministry as an indis-
Guizot, conceivable.

But why so much anger against this philosophical mule?
A sophist without posterity? At the moment I write, time has
does justice to this inconsistency of mind. His pontiffs
They themselves are tasked with disillusioning the public. Overwhelmed
From all sides, carried by the new current, these scouts of
Ultramontanism retreats to the army and throws
Voltaire's mask to appear under the cassock of
pure Jesuit. These men are no more. Dead to reason and the
freedom, may they rest, if they can, in the shroud of Loyola
and that disrepute throws its 'laughter' upon their grave.

Visor needed in the 18th century to deflect the
blows from the enemy, a motto inscribed on a butcher's knife and which does not
Deism fooled no one; it has completed its task. It must
to be fought to the bitter end. For, in less than a century, it has
He had two revolutions crushed under his rule, without bringing down any
of his claims.

This cautious and illogical philosophy, which demands a
a screen for discourse, has not yet put an end to its
burlesque creations. His Pantheon, still new in history
The tower, teeming with deities, torment of the archaeologist
The future. After the god Soliveau, the god Infinity.

ISTaojll'CTION

XIX

No one recognizes the immensity of these spaces more than I do.
whose depths the man could not fathom, and where his watch without
The veils of Nature's fairy tale. No one admires the power more.
sance infinio of the Spirit which plunges intrepidly into the
oceans of floods, as in those of thought, and &
for whom the future imposes no limits. This show is
great, like everything that pertains to man and nature.

But it is no longer a question of these tangible and perceptible facts.
The being foretold by poets, logicians, and critics,

invisible, magnified indefinitely by the microscope. Sometimes it swarms in the depths of Trophonius's lair, thrashing about the tripod of Delphi or perched on the ohêne of Dodona. Among his hierophants, some believe they thirst for God, Some were delighted by it, others immersed themselves in it completely. everyone is obsessed with it. The Infinite God is not even a vain concept of imagination like the homunculus of the alchémists; it resolves itself into a formula. Some unhappy souls dives, alone, feel it weighing on their skulls with the loss migraine relief, or they catch a glimpse of it beside them like Pascal's abyss. We could twist it for a long time, without to get nothing out of it.

Facts alone exist. Wanting a cause and placing it In God, resorting to last resort is a petty idea. Those who slow so much infinity should also evoke it in the past. The center of matter is everywhere its circumference is zero part. It is multiple and one: $e \times x \ll i$

The atom alone, the molecule, is eternal. Life or rock, Dust or odyssey, flower or statue, she wanders in the middle worlds, always the same as itself.

Thus each century brings its shipwreck, and the coast is littered with the debris of dogmas. Religions are failing. like ships battered by the storm; the flood casts back on the shore, green and blackened, the gods, these shipwrecked souls of the ages. Faced with destruction and continuous change In the past, nature was always serene; man always

XX

INTRODUCTION

acts and thinks, holds in his hands his Pandora's box, is malndo or bien portant at will.

Man wants to know, wants to understand, in order to examine it Moreover, this nature to which he owes everything. Then the image gination brings to it a lawful and misleading element, of which The consequences are disastrous, and humanity struggles in cm diseases which are the crises of history.

A healthy man accepts existence, takes care of himself to adorn his home and immerses himself in infinite pleasures nees of art and science. But when he is troubled by supernaturalist ideas, his clouded gaze cannot

offering their alluring or sinister perspectives, and dazzled
Deluded by the mirage, he thinks only of fleeing nature and life.

In this sense, Religion is the nervous disease of the genus
human.

Ancient religion was art, family, poetry
in their highest expression. Modern Religion,
This is the paradox, the reversal of human meaning, the
Sacrifice, the anti-nature. Ancient man is man
well-balanced, letting himself go with the flow of life, exhausted
indulging his instincts without cursing them. The modern pietist is
the relentless enemy of nature, the sworn torturer of its being.

The miracle, a pagan expression of the wonders of nature,
which, according to Christ, has become a deviation from the eternal laws,
marks our progress in speculative perversion.

The Parthenon, a symbol of eternal beauty, conveys
On our foreheads, a breath of happiness and love. But beneath
the enormous vaults of the cathedrals, surrounded by shapes
strange things press upon her and surround her, and her thoughts twist.
gripped by a silent terror. Greece was flourishing
of strength and health; the Middle Ages is the disease of which the
effects extend as far as noos.

And why this thirst for torture and suffering?
when life is there with its joys and wonders P For
what this oppression of the body by an aristocratic intellect-

INTRODUCTION

21st

Ligonco? The believer only has to extend his hand to grasp this
that he searches far and wide, and the earth, like a bride,
awaits the man, his bion-aimô.

To believe in the future of man, in the extinction of prejudices
and abuses, in the building of the great city, in the effloroscento
The completeness of art and idea, isn't that a religion?
To affirm the triumph of humanity, with all its strength, by
his actions as well as his words, to have the privilege of suffering
To cherish her even more, isn't that faith?

Every illusion is a lie, and lies are fatal.
The people of France, no more than those of China, should

He kneels, silences his reason, and says: "I
"Believe," when everything within him protests, that's his problem. We
let us not believe in the need for lies and falsehoods
eternal appearances. We need facts and reasoning
ments based on reality and experience. The time of the
Logomachy and metaphysics are a thing of the past, let's play princely
candles on the table.

You arrogantly proclaim: "There are some words that are a little
"Perhaps heavy things that philosophy will interpret in a
"an increasingly refined sense, but one that it will not replace"
"Not (1)." I see the danger, but I don't see the use.
of these invalids of grammar. Or else science reta-
He will either clarify what is in question, or he will fall into the abyss.
from which he should never have emerged.

Science has saved the world. It cannot take another step.
without lifting the supernaturalist veil, and each of the
the truths she established have as a backlash an error which
collapses. It is the weapon that every man must carry to
his side to defend his virility. Only criminals of
those who harm humanity can make the goddess a privilege of
letters, an odalisque destined for the pleasures of old men
powerless. It is the scribes who hold the key to the

(I) Essays on criticism and religious history (Renan).

XXII

IXTRuorcTIOX

science in their pocket, condemning the generations in love-
reuses of the beautiful, drawing endlessly from an impure amalgam
of errors and half-truths.

The Scionee must embrace the Universe; to know is to be
God; to learn is to become divine. The serpent Samraaûl
He remains the great philosopher of antiquity.

"The people, you say again, only see the sides
"Great and saintly figures of religion. 11. He seeks the ideal, the
» basis of morality, the explanation of nature, the realization-
"The union of his hopes and desires." Now, these aspects
Great and saintly people are human beings. Every dogma is
petty, objectionable, bad, and supports justice as
The ivy supports the oak, which it strangles. Therefore, give back i\
man what is & man and & God what is & God.

This is the idea of the just, the future and progress of humanity.
What is God, or is it intolerance and persecution?
the obstacle, jealousy, the despotism of heaven on earth.
Let him take back what's his. We won't argue with him.
To believe in something outside of humanity is to betray it.
And if man needs fetishes, as you keep saying
Obstinately, doesn't he have humanity? What greater God is there?
Nobler, more ancient? And he too suffered.

Humanity was scourged, the priests delivered it up, the kings
They condemned her, the soldiers crowned her with thorns, and he
Holding up the cup of gall, they shouted at him, "Man, you are a king!"
But I tell you, the Immortal One will rise again before
three days and the stone of his flying sepulcher will shatter into pieces
to smash the skulls of his enemies.

the question is posed between the henchmen who write to the
pediment of barracks and temples: "Timor Domini,
in ilium sapientia est, and the men who proclaimed, in
Facing the stake and torture, the law of peace: "Love
hominis erga hominem initium sapientiae".

PART ONE

General characteristics of the Semitic group

CHAPTER ONE

Etymology

The robust faith of the Middle Ages did not see in the sciences
that the Levites of the ark, the scribes destined to demonstrate
endless biblical infallibility; and, God and the Inquisition
With her help, she convinced them.

The human spirit has long been stuck in a rut.

The Arabs, it was taught, never knew the cko-
"Neither the word nor history. Their writings are worthy of the rhapsodes."
"barely reveal a series of buried facts"
in detail. Every historian, a copyist of his predecessors-
"He adds, subtracts, or moves things around as he pleases." The
"Storytelling and illustrated narrative form the entire series of their
b annals, b

teté and the impeccable quality of the most Arabic book that ever was, the Bible.

This disorder has ended. The human mind, in its march generalizing, questioned the usefulness of two weights and of two measures, the reason for a rule, fair for the Brothers of Israel, unjust to this people alone. Stripping away

3

«'AHACTKUKS OKXKH.UX

Without any frivolous fear, he crossed the saerôo enclosure of the Testaments, and the books of the United States and Ezra, in their revelations They finally understood, revealing to him the arbitrary construction. often artificial, hence biblical historiography.

Salon l'expression île Voltaire, les antiques historiens are tones more or less (I 03 1 Inhalais serious, narrating without To chuckle, Gargantua and Pantagruel. Nations, cities, mountains, rivers, everything comes alive under their magic pen, pupil up to the sky our colossal forms ot so meut «huw les worlds of imagination. Ifellen and his descendants, Æolus, Porus, Ion, and Ahoms descend upon Greece. Oegyptus He holds his scepter in Egypt. Heber leads his people. Noah and his three sons, Jacob and the twelve Patriarchs prepared themselves* They are tangent between Asia and Judea. Explore the continua and the annals, the mythical memo ost emerged from popular consciousness.

ltion do commun cntro l'ethnographie ot ces créations poetic. No more than the Iliad or the Vedas, its sisters, the Genesis has no awareness of races, and the enumeration of Chapter X is based on a kind of passionate geography who classify the pouplos for reasons of antipatiio or of friendship.

CHAPTER X.

"Verse 1. – Here is the enumeration of the fUsdoSem,
"Chain and Japheth, children of Noah, and these sons were born
"of them after the flood."

Verse 6. – The sons of Chain were Chus, Mizraim,
» Phuth and Ckanaan.

Verse 15. – Canaan fathered Sidon, who was his son
"elder, the Hothen."

» Verse 16. – The Jebusite, the Amorite, the Gergesite.

» Verse 17. – The Hivite, the Aramean, the Sinai.

» Verse 18. – The Aradian, the Samaritan, and the Amathean.

Verse 21. – Shem, who was the father of all the children
"d Ho ber, and the elder brother of Japheth. also had several sons.

ni' ftn0t'PR BKMITUJVU

has

"Verse SS. – And these sons of Shem were Etain, Assyria,
"Arphnxnd, Him! and Arum."

Verse 23. – The sons of Aram were Us, Hul, and Gethor
» andMès.

» Verse 24. –• Now, Arphnxnd ongem!. a Sait! from whom was born
» Hebor.

» Verse 20. – Hôhor had two (Us. One called himself Phnleg,
"That is to say, division, because the bull was divided in its time 5"
"And his brother's name was Leetan, etc., etc. "

Cortés, it would take kindness to draw anything from Cliso
This mess, the opposing claim, entirely dogmatic, is
refuted by the puerile and uncertain nature of the genealogies
biblical stories where wordplay, infernalism, and passion play a role
the main role. Thus, next to the names of towns (Sidon,
Arad, Samaria), the mountains (the Masch and the Uisptath), the
countries (Arphaxod, Aram, Chnnaan, (1) are placed islands names
to which is linked an often unknown event
(Phaleg, Shelali, perhaps Hebor). One frequently finds
peoples under different fathers and in different eras (2)
as in all cyclical genealogies. And the desire to
faire poetic and interesting stories alone inspired these
Infinite personifications.

If, lacking his divine breath, the book had been animated
With a somewhat rational idea, she would not have arranged
among the sons of Shem the Lydians (Lud), Persia and
Assyria (Elam and Assur), Aryan and Conshite regions.

(1) Aram, the upper country; Chanaan, the lower country.

(3) Chapter X, verse 7. – The sons of Chusaba, Hevilah, Sabbattra, Regnia st Sabatacha. the sons of Regnia, Saba and Dadaü,

Chapter XXV, verse 1. – Abraham then married another woman named Cetura.

Vcnót i–Who bore him Zamran, .Jeesam, Madan. Madrian, Josbor and Sné.

Verse 3. – Jeesam fathered Salxi and Beulatu

I l'AHAt'TKUKS üKNKIi.US Itl MlllH'l'K XKMiTIUI K

Kl lu n'eutht pas renié les Chanaiièens, sus frères j»a»* le sang and the language, the companions of Israel in Egypt according to 1" testimony of Josephbo, Aram soûl, on offot, brings us to the Semites proper. Yet, it is not confined that one plot, while its counterparts are relegated in the race of Chant, récoptaclo tlo toutos los colères.

Geography cannot explain these connections and these arbitrary exclusions have a political purpose They carry with them their "lato." This is around (11 BC*). Christ, whom the prophets prophesy, will deliver Israel from worship. Chananeon was brought back to a counterfeit of Parsism. He Did it matter to these reformers to disarm sensitivities? national and to unite victors and vanquished by the lion of one Common origin. Is made cui pradest. There are none left. minus a strong, improvised thermos that we are forced to use. to serve us. We will therefore call Semites, not the sons do Sem, a good part of which are Aryans and Conschitos, but the peoples of the Syro-Arab family, in other words The peoples speaking the Hebrew, Syriac, and other languages Arab.

CHAPTER 11

General characteristics of Semitic peoples

Our mummy is the best in the world, because he pn.vo his rhetoricians. Our sad freedom, doctrinaire daughter of fifteen centuries of despotism, Guizot lets himself be told; "Per and "Mèro honoreras." Intrepid optimism closes the yox, so mouth, ears, and forget the people's ills. signing off. Sated and well-paid, he pushes, from the top of his

O Pangloss pot-bellied cynics in gilded armchairs, who you
Bow down to Alexander, you make us laugh after we...
to have brought so many tears. They explain gravely
that everything is established in the most logical order, the most
fair. Black people are created to cultivate cotton, the
Helots to serve, Tartars to ravage the earth. And
The Semites? Pangloss so troublora perhaps. "The Semites,

"He said, they gave us Monotheism and moral ideas."
"And high."

Ridicule! The Semites are the shadow in the picture of the
civilization, the evil genius of the earth. All their
Gifts are a plague. Fight the mind and ideas
Semitic is the task of the Indo-Aryan race. The dualism
begins in Plataea: continued with chances
various up to Constantine, it ended with the Revolt of the Re-
birth. The victory of the Indo-Hellenic spirit opens
the horizon of the future.

Physiology does not see in the Aryans and the Semites
that only one race, the white race. "The Semitic type or

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CAHAOTKUES GEXÜUA't'X

"Arabic," she added, "offers a more pronounced character."
Philology, for its part, does not recognize any analogy.
Neither processes nor roots entered the gentle tongues. But
What a headache for the psychologist!

The godfather of Semitism, on Franco, M, Honan, lo
declares categorically: a The Semites, compared h the
raco iudu'ouropéenne, present an inferior combination
"Rieure do la naturo humaine."

Fins of this vivid design that covered the
Greece of chofs-d'o'uvra. The Semite presents something
It's steep, hard, concentrated. A wall seems to stand in its way.
between him and other nations, from a moral point of view
However, because he never failed to enter into a con-
tact with the Good Guys in order to exploit them. I'm
appeals to the Jews and Phoenicians,

Instead of this need for intellectual and physical expansion

The Greek ristic, the Teraclutus, was dignified, cold, taciturn, weighing his words and thoughts, disdainful sciences and arts that he despises or uses to his advantage bizarre, independent, and egocentric oaks. Allah, Moloch, or Jehovah is the deification of this fanatical pride and little enlightened by the Semitic races.

For the first time, the most rounded humility is coupled giant and the most ambitious abjection. The Semite identifies with his God and the fullness of all gifts. Submerged in the sublimity of the Almighty, he pays homage to him every aspect of his individuality. To help him grow. Furthermore, it deteriorates to the very bottom of the scale; but this God will have dominion over the world and will reign over all peoples. ples, in the person of his servant, the Semite. The man annihilates himself before Jehovah, only to rise again as a tyrant of the nature. Such has always been the reasoning of peoples Semitic, the source of proselytizing fury and the cause of these rapid conquests of intelligences as well as empires.

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Illicity is therefore the supreme condition of the Imitated between man and God. The manna succeeds the jwnto. Chasms, fires, and snakes are the arduous stages. from a land of milk and honey. Such violence in anger or in love displeases less than an Aralto character than a benevolence monotonous. And doesn't it finally spread out in In all its glory, after the persecutions of the Middle Ages, this Jewish empire, foretold by the prophets, whose purse is the Temple of the .'1 percent the prophet? The monster of the ero modern, the exploitation, raises its titles up to the Judaism, which condemns Chain to slavery and contemplates in the nations its future proio...

The concepts of cos races are clear, but not very extensive. The number of ideas they possess is quickly counted. Los The monuments they left us are, in general, except the moment oh they marry To the porso civilization, of one great drought of thoughts and forms; and if the Imagina tion adapted nude tale deployed on Arabia sos glitter los brighter, it does not complement these conclusions morals, from this point of view, are distinctive of the spirit Indo-Hellenic (1). The Semite ideal has never been more far from the quick vision that makes dos mundos (lovant) pass eyes dazzled.

They will admire the beauties of the books, I will tell them; "Are you "Are they sure they have a Semitic manuscript?" But, throughout literature Judaic culture was molded by Persian culture. The pen, in number of places, ideas, memo letters (2), everything is became Chaldean.

The Jnif, moreover, is no more familiar with abstraction than

(1) Again, according to the latest work, this wonderful collection of Could One Thousand and One Nights simply be an Aryan work, passed from hand to hand? in hand to the Semites. The etymologies, the names, would be Aryan. The The descriptions and customs would transport us back to Persia or to India. (See the preface to One Thousand and One Nights, Oidot edition.)

(2) Saint Jerome. Biblia Sacra. Prologue galcatus.

8.

l\\«M"ITKK8 OKNKUAVX

The symbol, we (unit judged by the book of Samuel, one of the more authentic as antiquity, of the natural dryness real of their annals. Sacred poetry, fierce reverie, it goes back and forth on itself like the mirage of the wave.

All the works that escape these conditions, the Ivoheleth, do the same as proverbs are almost contemporary of Jesus Christ. The theological and explanatory aspect Catif alone would prove it if necessary. Ecclesiasticus, the book of Wisdom come out of Alexandria, and Renan himself, Invoking all his optimism of good company, he removed obliged do rovonir on his first and imprudent allegations.

Thus vanished the fanciful evocation of an enlightened century and literary of Solomon, melted foot and foot by apolo-accomplices or dupes of Arab storytellers.

The ivoheleth, which prefers the state of the animal to that of... man is the product of skepticism, into which the Sadducees under Autiochus, while the harsh genius of The Maccabees inspired the Book of Daniel. Job, with his Satan, familiar of Jehovah, his angels and his stars divided into two camps, its dragon ever rebellious and ever defeated, is a Persian piece of which Ahriman is afTaibli. The Psalms my, to which a certain antiquity can be attributed, do not They barely exceed seventeen. I'm quite willing not to The argument, drawn from the style of all these works. There are

serious reflections on the relationship between man and God, doubt, in short, which stands at the door of humanism, are unknown and even hostile to pure literature Semitic ment (1).

Critics have searched in vain for a stage idea in The Song of Songs. She moved, at every step, against the gap, the result of expurgation. This collection of

(I)Vatke, Religion of the Allen Testament. Biblical theology. p. 580 and stiiv. – Hitziu, Begriff des Kutik, DI, 101,103. – Hartmann, Eng,

Yerbindung, 245, and in Yiner's Zeitsch far Wissenchafi, Theology 1, 29. – Ken an, The Book of Job.

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love songs, in connected fragments, not* initiates one side vibrant and little-known aspect of the character of Israel, the eôté orgias-tick, manifested in the Adonia, Raalpeorism and the A Dionysian festival of Tabernacles. The vicissitudes tested by the piece, the revisions of which it was the object is inscribed in gentle expressions which are of truth tables dates. The comparison of Tersa to Jerusalem could not it was only after the separation of the ten tribes, including Tersa was for a time the capital, while the word Pardes, synonymous with garden, transports us back to the time per*sique (1).

We will not discuss here the entirely modern origin of the Pentateuch. It will be the subject of a special chapter.

To summarize this brief overview, the mixture of imagination Aryan tradition with Jewish dogmatism emerged from this monument Strange and unique, biblical literature. The semi- sentence The landscape, arid and barren until then, suddenly changed color; the The number of common ideas has increased; memories, the Memories of the past took shape. The book emerged! The much-admired biblical images are most often than Persian councils. From this a portion of the Bible, all antisemitic, and this influence is undeniable by this that there is the best in the Bible; the Prophets.

Nothing is warmer in any language than the the lyricism of the prophets. In contact with the Aryan breath, the Semitic thought has expanded, humanity speaks through the The voices of these men. The Aryan influence has passed through here.

I regret to find myself in disagreement once again.

a reaction that is more fruitful than an anti-national and anti-Semitic one, introducing a foreign element.

The nabi or prophets undoubtedly make use of ideas and even the sword of the Persians. Isaiah is almost a Deist. Jeremiah, a contemporary of the miraculous discovery

(I) Renan, Song of Songs. – Evvalb, Geschichte des Voikes israel, 1.111.1" part, p. 173.

10

OESKUAEX CHARACTERS

du livra do lu Loi, receives the money from Nebuchadnezzar. Kzéohioi is a disciple of Zoroaster, and the explanation of Some of his visions are reflected in the sculptures and the symbiotic animals of Poraepolis.

Judaism, which we have, is nothing but Parsism. The main dogmas: Angels, Resurrection, Hell, Eden, Plagues of Egypt, Deluge, creation of the World by Eloliim, Orand God, Satan, Mediator, Messiah, etc., are exotic products, and it is not always easy to determine to return to the old religion.

I know, it's unvirtuous to say frankly his opinion on the Jewish question; we abandon you all the other Semites, bound hand and foot, but don't touch them to the Jews*. Noli tangerc, under penalty of clashing with The crowd of prejudices and interests. Righteous compassion for biblical illusions will not go so far as to put a sledgehammer on it day to truth, in the interest of those with photophobia. Thus the Semite, this secretary of the Most High, is no more a historian than poet, scholar, or philosopher. History is never appears only as a theme to his own glorification and to the curse of others, and, at the risk of scandalizing Orgon And Tartuffe, I prefer Tacitus and Sallust to the Holy Spirit. Herodotus and Thucydides.

This poverty of the Semitic character becomes, under the influence of a flow of compassion and propriety, a tendency general to unity. Weakness is strength; poverty, Wealth; monotheism, a quality. The appearance of the desert more or less known to these peoples poetically colors the rash claims. "The desert is monotheistic" 1 word More spiritual than profound, certainly false. Without addressing

The desert is 'in the brains of the Semites.' They were limited in their general arrangement. Nothing is as fruitful as the multiplicity of aspects.

\I) See below.

SEMITIC GROUP

II

Thus, the Semite was never able to rise to understanding of nature, he sees in the field of creation only a letter dose or the work of El or Jehovah which him-He himself created man (and this is the crucial point of exaltation) triumphant) in his image. The Semite formed his intuition has He never bothered to study, nor did he understand science. "God is all-powerful! God is God! » Crushed under this deduction Logically, the believer conceives nothing of these investigations scholars, honor and joy of humanity.

And don't let me be pitted against literature and philosophy. 10th-century Arab, a lost reflection of the great civilization Greek. This flame of a day had to be extinguished. Never. Can we still call them civilized? Phoenicians who combined the refinements of luxury and religious fury P Sombras, cruel, rapacious, sometimes they rush from their ships to the Greeks. The girls are abducted For sacred prostitution, the melodramas for the Holocaust of Slavery. Never was a nation more hated by the people. to whom she brought the torch of civilization incarnate in Moloch, and their colonization could not succeed, because that it rested on the infamous. The Phoenicians were led lured by the prospect of easy profit extracted from ignorant men rants. They held their subjects in endless tutelage; and the oligarchy, the harshness, the rigidity, the genius of the establishments travel brings them closer to the Anglo-Saxon type Semitic Spaniards of Pizarro and Cortez,

Another Semitic characteristic is sadness. These men They know nothing of joy. Fate hangs over their marked brows. of the darkest seal. The Greek walks joyfully, enveloped of serenity. Nothing like it exists in the Jew or the Arab. Sometimes it's a wild and unrestrained orgy, where reason... breaks like the cup, where the body is like a mad steed The beggar escapes into every pleasure. Sometimes sacrifice, Abstinence, the torture of body and mind. Life so

love.

i'AUAOTKUES UKNKR.UX

li.

Why then, despite his brutality and his contempt for the
Human dignity, the Iliblo nt-ollo passed into our laws, our
Our customs, our prejudices?

From what mysterious source does a sanctioned suceôs originate?
through the centuries? Of borrowed qualities; of a poverty of
forms and ideas more accessible to rustic souls; of
comparisons mistakenly taken for images, since
The Hebrew language does not use abstract terms; on the one hand
unity, finally, which is absorbed by three thoughts: anger, hope,
revenge. The Middle Ages, plunged into darkness, seized the
Piblo like a branch of salvation. In the middle of a world
Ailing, Jehovah becomes the eternal vanquisher.

A new metamorphosis. Jealous of his happy son and
This rival god abandons orthodoxy and becomes the leader of the opposition.
Here's the key to this dramatic turn of events. The Arab only wants one
king and overlord, his god, refuge from all despotisms
Easterners. Also, caliphs, sultans, shahs, are all more or
less the pontiffs or lieutenants of Jehovah, of Allah
and others. A simple disguise satisfies pride.
Semitic. He bows without a murmur under the double
slavery and confounds the despot in the respects of his
God.

Is this independence? The disorder of the Nomads,
the city's lack of intelligence, the abrupt convulsions of a
a horde of slaves, vainly feigning the 'reflective freedom of
the Agora.

Yet it is this feeling, commented on by the races and the
misfortune lies times, which sustain the 15th and 16th centuries.
saw with surprise the first enlarged texts spring forth
reclamation of rights. Religious color served to
the first time armor was used in reason. His speech
muel, an expression of theocratic jealousy, became the code
freedom for the Puritans, and the Old Testament
he raised his voice again in indignation against the doctrine of Ueddile Cæsavi.

What remains of the marvelous Semitic gifts? Their
to attribute our initiation into the higher realm of reason

Ut' UHul'l'l'K SKMtītgt h* la

is more than folio and lies, it is an outrage to the family from which we are emerging.

Jewish morality differs from that of the Aryans. forced resultant of organic functions, bundle where the needs and passions of the citizen come to fruition, limited by the needs and passions of humanity (1), That's the moral of the story. Athens subjugates the gods to him. In Palestine, On the contrary, in Arabia, in Tyre, in Sidon, in Mabug, in Ilaby-lone itself, morality is not an essential condition nor of holiness, nor divinity. Jehovah is a profound being, wicked and satanic. Some prophets offer lo a spectacle of frenzied energy, whose exploits are due crimes. Moses, David, Solomon, commit serious acts. ambiguous, which does not prevent them from being friends and representatives of the Jewish god, on the contrary. It is the anthropomorphic a physics pushed to consequences previously unknown. Morality becomes an order or a whim of Jehovah. It is annihilated, just like science, serenity, and humanity.

A sad sight. Dry, arid, ferocious peoples. The intolerant France is the Semitic legacy to our world.

Herder said (2): "The people of God, holding their homeland from the sky itself, goes vegetating on the perennial trunk of humanity. The Semitic race represents the negative side of humankind, and we will rediscover these characteristics in his religion.

(1) Mens sana in corpore sano.

(s!) Philosophy of humanity.

CHAPTER III

General characteristics of Semitic religion

Gentle aspects in religion as in nature: of green countryside covered with harvests, meadows scattered flowers, watered by rivers of silver, or Two desolate sites, full of precipices and abysses. The peaks so podent in the clouds and on the flank of the groaning mountains including the eternal thunder. It's life or destruction. the gods, subjects or tyrants of nature, friends or enemies of

destroyer, honored by Destruction, the god of pride and of jealousy, the wicked and deceitful god, enemy of life and Nature constantly conjured against them.

The most anti-human metaphysics (if one can call it that) (This metaphysical) offers the expression of the Semitic cult. Everywhere the Spirit of vertigo, son of Night and the Abyss, Dread and terror rise up, divinized beneath all the forms. Fear is the only argument, Yultima ratio Numinum, the foundation upon which everything is built, since the Morality bordering on wisdom. Never has heaven been more ■ crushed the earth!

Did the Semites have one or more of these tyrants? will. The Divinity has no proper name. It responds to epithets that can be unified at will, singular name and plural, generic, and appellative all at once. A particle

CAHACTKRRS ORXRR.MJX !>!' OR0l'HE SKMtTKJt'K 15

added to the original epithet gave monotheism or polytheism h discretion (1),

Do memo for the lineage of Saturn, the Christian gods. Their Notre-Dame is falling to pieces. Notre-Dame Is the Fourrière Notre-Dame de Lorette? And Notre-Dame do lton-Secours the same as Nuest.fa Sonora del Pilar? Yes or no.

Thus, black ombre that can be cut into pieces, a vague noun, designated by the Semites as El, with the power to create as many gods as nicknames, This is the abstract concept of Semitic religion.

The concrete offers a wider field. El, Saturn, the great god of the Semites, so huche in the seventh planet (Sabaoth, Sabbath) relegated by ancient astronomy to limits of the Universe. The fierce divinity occupies the celestial body sterile, the great misfortune of the Arabs, the Typhoon of Egypt (2). Below him lie the harems of the goddesses and los phalanxes of the gods, like his celestial emanations. His Moloch, the active representative son, occupies the red planet of Mars. The flame, the bull, the murderous boars Adonis's rays, the sun's rays, and the blazing defilement of simoun, all that burns and devours, is the symbol of these gods advancing in a cloud of flames. Lion of the fire of God for the Arabs (Ariel, Urotal), king of fire do Tire (Malcandre, Haal-Ilhamman, choir of Bobylone), Lord of Fire (Dhosair Thyandrites), they set fire to the

Archai, or the Phoenician Hercules, recount the struggle
written in broad strokes in nature, the struggle of the elements
against destruction, darkness against day, of
Health versus disease, like Hercules versus Typhon. The

(1) Baal, Adonai (the Lord, the Master), Metech (the King), Shaddai (the
All-Peasant), Baalti (my mistress), Melicket (the Queen), Chabirini (the
Powerful) etc...

(?) H oral, OJ. H, 17.22. – Propei-t. IV, l, 84. – S&'nius ai OeneiJ.
1U, 141, 0le.

CAUACTÈUKS OKNKUAUX

1(1

violently clashed nature seems, in a conclusion
Fatal, to kneel before the wrong principle. Without a pod
defeated, without a pod reborn, he laughs at every attack.
He lays the Messiah at his feet. Dionysius is martyred.
Hercules is burned by the rays of his sun. The Jerovanes
The Medes see his Als torn. Adonis, the Tyrian Hercules and
Christ succumbs, but rises again.

The female of these gods is four times the height of a mule. Everywhere,
Indeed, the wife, the daughter, the mother, the sister, all the con
normal editions of the woman are sacrificed to the Virgin on
The prostitute. A sterile, insensitive, and cruel being, occupies
Etheret jeto from the top of the moon its pale and gloomy gaze.
This is the Astarte-Tanaïs, or warrior Amazon of the Scythians, if
warmly adopted by the Semites, the Sâmiramis or Very-
High above Nineveh and Ilabelle, Dido the Er-

xante) (1) of Cartilage, the Artemis of the Greeks and the Taurians.

Sacrifice of public and moral life or excess in I 03
vital functions, that is the narrow cycle of Semitic religions
ticks. Also, the Semitic temple is a brothel that has the
Feet in blood. Happy again, when debauchery had
The assassinations do not unite their criminal streams. A cèté'd'As-
Tarte-Tanais, Aschera (2) and the mother of the gods, the Mylitte
The people of Ilabel call the believer under their impure shadows.
God-Goddess, Atergatis-Dagon, seems a reminiscence of
flood seals. Naama and Derceto flit about with the
dove. The serpent gods, Taaut, Surmubel, Kadmus and
Armonia (3) raise their heads on the altar or & side of the
sacred revelators; and the setting itself, the seas, the

Bloody star, the Semitic god emerges from the bosom of shadows and from the night, gradually rises to the zenith and sets again behind the high mountains.

(1) See Appendix A for this explanation.

(2) Aschera (to be upright) designates in the 6th century a column, a star or a sacred grove, like the irminsul of the Germans.

0) Hence the Greek talisman, necklace, after the symbol of God.

!>l) UHOL'l'K SKMITiqVK

17

Combine the most profound feelings with this magnitude of Lorrilos designs. Before the personal conquest, never the God did not create heaven and earth nor did he claim dominion over them. universal. The place of the Semitic God is a kind of tyrannical domesticity, where ltaal makes the "flairs of a nation h fair price. But on its own the sacrifices and the prayers; and if any rival presents himself to the worship of peoples who signed the alliance, his jealousy erupts through scourges. For he is the Healer (final Adonni), the Koi (Moloch), the sovereign cliof; and each tribe thus possesses its idol, ferocious tyrant and tormentor, whose influence pro- Protect yourself against attacks from foreign idols. All cos beings are enemies, embrace each other, tear each other apart like Cats and tigers. After the victory, the nation and the idol were divided. gentle the loot. At Moloch the men, the animals, the harvests, everything that lives and breathes. The Earth is Moal» or h Israel. To Moloch the violence and the blood.

The dwarf extends his stunted limbs according to the memo The law that the giant raises his proud head. Cotto religion therefore underwent the ordinary phases of her sisters. Fetishism, Poly-Theism, Monotheism, the threefold aspect under which it presents itself The Semitic cult, like all the others. The divisions are less distinct (the poverty of the Arabic character (explains it), but they nonetheless exist.

Thus, all Semites began with the fetish. The Baal, adored in the form of a block of basalt, even later, during the time of captivity, in the form of a column of stone or wood, the good Asherah (1), her sister, the stones Bvth-El or Houses of God, are continuous fetishism.

Persian culture rubs shoulders with Arab legend, the ancient patriarchs erect an altar, set up a stone (Beth-El), choose a sacred tree or grove, to speak and sacrifice to Jehovah.

Polytheism succeeded, if one can give the evocations...

(I) The word means *imi>l«m«nt pulls straight.

4

CAU.U'TKHRS OKSKUAtX

JS

Semitic lions the name of the humanitarian religion back Hellenes, Arabia, cotto palrio i léalo of Monotheismo, unfolds up to Muhammad, a list of more numerous gods more tenuous than the beasts of fate. The Dhusaïr, Thyan-drito, Ariol, Sohar, ZahoL Satan, Uamphan. lo goddess Alilat. Embryo of the modern Allah, etc., etc., populate these vast solitudes where our poets sing of the One and YUnique. The era of the Sophotissi or judges, first century Israel's history offers a disordered form of Islamism. Move forward: The religious carnival fills the temples and souls. Here The army of the Molochs. Astarte rears her head horned. The Llolphegor, Llekebuth, Adonis, the Hadnd, The lteritb, the Dagon swarm in a hundred bizarre forms. It's an alTrous pandemonium.

In Jerusalem, streets, houses, and crossroads each have their own divinity. particular. The temple is a Pantheon. The Aschera boundary stone gleams with orgies. The women carry the cake to Astarte and mourn the death of Adonis, while the great Baal and the the great Moloch of Israel, known by its national name Jehovah, so regalo grave de victimos. 11 n'est pas still jealous and suffers from the sharing. Hardly, when the Moloch moabito Chamos or the abomination of Ammon Mel-"Ebom is stealing his vogue," he grumbles, forgotten in his corner. He no decided what, through the voice of ÈIio, to declare the. war against the liaal invaders of Phoenicia.

But a wave of a wand rang out across the mummy's stage. The Chaldeans burned the idols. The Persians approach, human movement, therefore anti-semitic liqnc. We speak of a single God, pure, ethereal, enemy of The orgy and the victims. Jehovah, the best-drawn image

damn the titles of Baal and Moloch, his former epistles
Thetes, cast off his former finery, his golden covering
and of bronze, and converted by the voice of the prophets to
Parsis, that's the truth. A religion has been slandered in
exempting him from the ordinary conditions of humanity.

Iir OB0l'l'K SKMITIQDR

1!)

Going down further is "worth it, it's walking into crime and the
Shame. No description of Hell could equal the horrors by
which the Semites honored their deity. This idol
Satanic love of blood and flesh, and he needs it without
released.

This is the final point of religious fury, when
Man attacks man, tramples underfoot the feelings
the most sacred things, he throws his child into the flame
naked the massacre before God, in the manner of Abraham.

The inventor of God did not only lend him his senses
his desires and his anger. The idol did not have only
He was hungry and thirsty. Kilo haït ot tompèto. Also, after
having placed on the temple table the bread, the wine and the
Roast, a healthy and succulent meal, served everywhere to the divine,
the priest still burns the incense pleasing to the nose, accusing
mule gold and silver, works of art, hideous shapes
or perfect, massacre before the idol, angering the dissidents,
the heretics, the impious. Molocli's belly heated in
furnace or pyre of heretics, always the holo memo
caust.

The believer trembles before his God. He feels surrounded and
walled up by him in the unknown, he constantly sees him as
Leo quasrens qitem decorel. Besieged soldier, sailor
Driven by hunger, he throws down a victim and the divine beast and
saves his life, his family, his city, the whole world.
God is then judged by the darkest feelings. He revels
not only sacrifice, but tears, cries, and
convulsions of the sacrificed. It revolves around humanity, including
He envies grandeur and joy. God is jealous.

The man lowers himself below the beast. He is a murderer.
becomes cannibalistic. The animals do not attack their
a species that, under the influence of necessity, is the faithful Semite.
will devour human flesh with furious joy.

A certain satanic pleasure was mingled with these ceremonies.
well known to the pathology. Lawrdaire spoke very loudly.
voluptuous mules of abstinence. Now, abstinence is not-

1'ARAL'TÈUES GÈSKIIAIX

Isn't it a sacrifice? The pleasure of it, the torture...
aroused even more by terror and hope.

And then the offer of man to God, not confession
the most striking manifestation of human subjugation, the dimo taken
on humanity? when the victim groans under torture and
the tears, the God grows from all the contempt devoted to the
creature. Every religion, pushed into its consequences
ultimate inevitably leads to physical and moral sacrifice
the homino. A crucified God crowned the building.

The Christians, those fanatical worshippers of saints and
of images, crushing the Scipios and the Lucretiuses under the epithet
The cruelty of idolaters has always struck me as quite ludicrous.
pagans (I'm referring to that group of philosophers, poets, and
heroes, eternal inhabitants of the Elysian Fields), the pagans,
dis-jo, while attaching himself to the N»o; of Anaxagoras or to the
"No more of Aristotle, they rendered no less public worship"
t\ religion, so sublimely human and symbolic of
Greeks. It is art and nature, before which they bow.
They were born without deviating. They admired, though certainly less idolatrously. They a
than their crude and fetishistic detractors.

But in primitive times, a time of ignorance and
Unfortunately, the idol is barely a transition from the fetish.
The Image is God himself. The Nabi flatter it or insult it.
They consulted, according to its docility to their calls. The Phoenicians
They chained her up to stop her escape. She walked in the middle
armies fought alongside his people. The believers...
They give wives and companions. Finally, beautiful idol
bloody, burning, and killing, this insatiable machine of flesh
And blood, it's a living monster. Chance becomes its
Providence: prosperous events, his good humor,
The plagues, his wrath. He is a God! We are very far away
masterpieces by Phidias.

Look at this idol, black as bronze or brass, whose
It is made, an unprecedented being, where man and animal
mingle, horribly fused. She wears horns of
bull. His enormous eyes, with pupils fixed like those

The tiger's eyes emerge from a contorted face. The limbs are stiff. Their hands are jerky, they seem feverish, their hands are joined or hold a grill (1). Below, beside, everywhere the fire, king do la fèto, launches its big red tongues, Los cannibales surrounding them, shouting, singing, waving instruments bars, sistrums, eyinbales, tympanons, or else plunged into A dreadful silence.

The priests are dressed in black or red, depending on the country, tonsured head (2), blackened or red Ligurian. If the victim is a child, the parents flatter him and the child brave, for tears are forbidden, we throw her on her red-hot grill or in the belly of the God carved into a furnace, or well, she embraces the idol with an indecipherable, enclosed embrace heated to white-hot. The instruments drown out her cries, the The howls intensify, the idolaters mingle their dances. joyful. The fat burns with a crackling sound. But, at the moment where the priests attentively observe the movements convulsive symptoms in the victim, all of a sudden the face of the The tortured man, his contortions constant, a laugh resounds. a foretaste of eternal joys, a horrible, strident laugh that It transcends the realms of joy and pain (it). It is Everything. The roast is perfect. The sacred feast begins, the Passover or Easter continually modified by the raco moio-Schist. Each one detaches a piece of the victim, including the Bones are preserved like relics. God and man are content in their dreadful complicity.

Sometimes the victim was immolated before being thrown into the ground. in the flames, and the blood mingled with the loaves.

With progress, the idol is hollow. Scipio finds A Car- the famous Moloch with a bull's head and belly

(1) See, for example, in Cbkdtzer and Guignant, Religions of f antiquity, the planks of Phoenician idols unearthed in Sar- deigns by La Marmora.

(2) Herodotus, III, 8. – Leoitic, 19,27,245.

(3) The name of the son whom Abraham wants to sacrifice, lusse (laughs), renders well in its staccato accentuation the painful sound of ultimate tortures.

hollowed out in a furnace, or the arms, worn by a mechanism, throw human victims. This murderous monster had devoured by generations. When Agathocles besieged Carthage for the second time, sweet thousand children of the first Families are thrown into the abyss and, after the victory, one immolate the flower of the captives.

On the shores of the Tuurido rises the Black Stone h the horned head, covered in blood, the dreaded Artomiso of the shipwrecked man.

Later, the Lydians, worshippers of Artemisia Anaitis, The Pontians and the Cappadocians claim to possess this idol: naive Pausanias (1) gives the palm to the Spartans and for several reasons: "Like the image preserved in "Laconia has already exerted such a terrible influence that the "The first Greeks who looked at her face were immediately "became furious and massacred each other or "died of illness, I conclude that this image is," "In all likelihood, the true image introduced in "Greece, through the princess and priestess Iphigenia."

To do justice to this formidable guest, the Laconians They killed one of their own once a year. Lycurgus evaded this rito by having young men flogged, in such a way that Their blood splashed even onto the altar.

In the Hinnom Valley, amidst the precipices and rocks, whose appearance gave rise to the idea of Gehenna, rise the Tophette of the children of Israel, artificial height on which we make the sacred fire, next to the Siloa stream (2). This remarkable institution can even be found among the Mexicans (3) and the Scythians..

There must be victims to justify such massacres. Also, the firstborn of humans and animals are the normal prey of the God.

(1) Pausanu*, bed, 0.

(2) Jeremiah, Vit. 31 –According to Jehenius, the word Thopheth is Persian and means to shine.

(3) See Appendix U.

a Semitic orthography

By one of those favors always reserved to the captain—
 In this way, the rich can substitute mercenary victims
 and their own children, and trafficking fuels the markets
 for sacrifice. The Greeks have long served as food
 to the Molochist idols. In Crete, the Athenians pay a
 trilmîmain to the Minotaur, and the Locrians send each
 Annérfleux jounos filles à la Pallasdo Troie. On les brûlo
 vivid, on expiation of the crime of Ajax (1), and according to the law, all
 Semitic, to sacrifice the innocent for the guilty.

Sacrifice, such is the bloody fog that hangs over
 dark religions and, through the Phoenicians, invaded
 hit all of antiquity. Hamilcar, in Sicily, sees his
 The army weakens and throws itself into the flames. The priest
 Carthalon has himself crucified on a gigantic cross, for
 to give the victory to his father. Drusus throws himself into his
 abyss. Epimonides orders the Athenians to offer a sacrifice
 human (2). The Romans bury gentle Gauls at
 Loïarium. Athens immolates criminals to purify the
 people; and Marseille, when the epidemic comes, takes a
 beggar, fed him for a year on the most exquisite dishes
 and hurls him into the sea, clothed in magnificent attire.

At the mouth of the Tiber stands the temple of Diana
 The African woman, oh, the priesthood is the price of murder. The
 The high priest always had to be a deserter slave who,
 By his very flight, he finds himself subject to punishment.
 capital. 11 held this position after having killed his predecessor
 sister in a sword duel and kept it until a
 Another came to send it. For added security, this gladiator
 sacred, constantly confronted with death, is held, moreover,
 to accept once a year a fight and death with a slave
 any. The temple colonnades bear the images
 fighters who did honor to the goddess (3).

(1) Calumaque.

(2) Herodotus, V, 71. — Thucydides, 1,120.

(3) Strabon, V, 239. — Pliny, Hist. m!.. XXXV, 7. — Suetonius,
 Vtdigule, 35.

The priest's immolation was for a moment a general, t'omauro publicly fed a priest for this service.

Jehovah of Numbers (1) states unequivocally that he chooses the Levites instead of the firstborn of Israel, according to tradition continues until its ultimate expansion, the Messiah.

In the eyes of Saint Paul, Jesus is the high priest who reconciles God gave the Hebrews, not by the blood of calves.

heifers, but by his own.

Shall we talk about the sacred wager, Iphigenia's death warrant?
and of Jephthah's linden, of the Oak or spell cast upon the pers
Sons and even peoples?

The God, considered from the solar point of view, gives birth
The great Semitic creation, the torture of the cross.
leave the crucified man immersed all day in the rays of the
sun, only to remove it in the evening; and for a long time afterward
After Jesus Christ, the punishment of criminals remained a pre-
text for sacrifice.

With a refinement that her granddaughter would later recreate, the sacred-
Holy Inquisition, the Semitic faith tears from the victim the
flesh, piece by piece. Dionyse the Ripper (0 |m&w;),
Phalaris and Jehovah revel in the moving music of
the flesh torn, and Samuel cuts King Agag to pieces
sacred cens, just like his counterparts in Chios, Lesbos and
Tenedos.

Also, from all corners of the ancient world resound
the screams of three sacrificed men mingled with a sardonic grin,
memories that long weighed on the Greek mind
A bad dream. The cow, pursued by the burning
goat, which wanders through a hundred lands and crosses the mountains
and te mers, it's the Molochist machine set up by te
Phoenicians in every country where they set foot (2). The
The Greeks saw these machines as veritable monsters.
Destruction. In Crete, the Minotaur devours the Athenians.

(1) a I have chosen the Levites in Israel instead of every firstborn.
Numbers, 'J, 12.

(2) Hence the expressions: Ionian Sea, Bosphorus, etc.

UU UK0l'i'E SKM1T1QIK

reddened the human victims. Oacus crouched near the Vesuvius, then come the Dionysos, Tavoondos, Tavoox-scados, Apollo Ouadios. the Artemisia, the Jupiter ironi • hospitable, the legom of the tyrant Phalaris, remnant Rock 'nance. Kronos Saturn devouring his children, the former king Israel, priest of his son Jeud. as Abraham, are the emblem of those impious races who failed devour the world (1).

Such a cult could not long weigh upon Hellen-Denial. From all sides rise the illustrious Greek heroes humanitarians, who destroy the horned and headless monsters bull. Theseus kills the Minotaur; Perseus, the Bull of the sea. But the sublime expression of Hellenic rage, its Heroic champion, he is the son of Jupiter and Alcmene: Hercules. 11 purges the earth of Semitic monsters, the Cacus, the Geryons, the Antaeus of Libya, the Nemean Lions. The twelve immortal labors force the Tyrian Hercules to retreat, Melchart, and his latest effort opens onto the ancient world a world carefully hidden by the Phoenician races in the legend of the Atlas Strait (2).

Everywhere, moreover, the oulte molochisto cho' ->o le» esprits and tends towards modification – progress almost as wild that the rite has been abandoned; but the trend is clear and will to become the poetic and civilizing religion of the Greeks. In Arcadia, Dionysus still has a festival where the blood of women whipped to excess flow on his altar (3).

Bellona, goddess of the Romans, like Astarte goddess From the war among the Philistines, the mother of the gods wants human blood, and the priests, to appease them, make themselves copious incisions on the arms and shoulders (4). The

(1) Diodorus, XX, 14? Plato, Politics; Sinus Italicus IV, Punishment, and the Church Fathers.

(2) See appendix C.

(3) Pausanias, 8.23.

(4) Horace, Sat. II, 111, and Tibble, 1, G, 4,5; Apuleius, Metamorphoses, Book 8.

general characteristics

more orthodox than logical, they fulminate against these horrors. idealized, moreover, with luxury through Christian macerations Yours. Happy humanity still is, if these new Philanthropists would have been content for their God of blood of its priests and goats (read paganism!

Little by little, the bloody sacrifice is losing ground and its The gods decide to grant mortals the charter of failing powers. Their fierce clemency abandons the victimo ontiero for a little blood, the loss of virginity nit  or of the hair, the piece of circumcised flesh.

The law of contrasts is inescapable. Alongside the cries of sacrificed, the howls of the Bacchanalia. After the degradation dation by asceticism, all excesses of the senses. The exaltation of the Virgin and the castrato has a backlash the wild orgy where one throws oneself upon life and its pleasures, of all the holy horror drawn from sacrifice. The Semites no kid seems to be plunging so violently into the quagmire, what to escape, the devouring flame of the Moloch. Not that there is antagonism between the orgias cults-ticks and bloody. These two institutions, one of which inspires rather than disgust, they intertwine lovingly like the vine and elm. Everywhere, indeed, the Phoenicians in their trading posts, in addition to the Molochist machine intended for consume the enemies, the rebels, the competitors, They import Asherah, the cult of the Phallus and Baal, combining this dual influence: passion and terror. The islands of the Archipelago, Sicily, Carthage, and especially Iberia teem with prostitutes or Kedesches. We know the repugnance The tarantella, originally from the dances of the women of C diz. Phoenician, has been preserved to this day.

This is not the metamorphosis of the sacrifice of life human beings sacrificed to virginity, the shameful exchange accepted by Moloch in despair. These are orgiastic deities, applying to debauchery the special theories expounded from our days on art.

OF THE SEMITIC GROUP

27

1.0 Molochism chooses the mountain caverns, the wild and devastated places, an ideal of horror in unison of its bloody ceremonies. It is in the middle of the Vegeta-
■ the most luxuriant tion, in the shade of the cedars and the tere-
binthes so many times cursed by the prophets of Israel that

raises its phallic head. First a wooden post and then a column of stone, it becomes in time a column of gold and stones precious. To her right shines the feminine symbol, the Ascbêra. The goat, the pig, wander beside the Gods, that they symbolize. Ephraim prefers the donkey, a symbolic animal who carries Diortyse and Jesus Christ and even offers to the anti-left a mysterious philosophical meaning.

From Egypt to Phrygia, religious debauchery spread its muddy stream and its leafy huts (1). The lingam, pine cones and pomegranates roam the temples. Gigantic phalluses pierce the walls. In Cilicia, they have several hundred feet, and the German School was able to, Without irony, to trace the origin of our church steeples back to that.

Prostitution establishes its empire on the streets. of the altar and in its sacred groves. It is an institution priestly, a heroic way of honoring the divinity. At this no street, prostitutes are priestesses, the courtiers sanes of the saints, and the battles of Cybele with the women a love considered sacred (2). The impure dialogue of the Santon and the Shulamite, with alternating responses, has transmitted to us set aside the haunting song of the Israelite orgies, and Sodom, transparent allegory, preserves until Josiah his huts at the Temple gate.

Rabelais's orgy certainly has its grandeur in the sublime butcher's stall offered by the priest of Meudon to the world emaciated by the eternal Lent of the Middle Ages. But among the Semites, all nervous and frenetic, jerky and dissonant.

(1) Feast of Tabernacles in Palestine. Feast of the Sacred (hoods) at Babel, in Syria and beyond.

(2) Lucien, De Ded Syrid.

GENERAL CHARACTERS

28

Joy suffers and deliriums. Sardonian laughter does not resound. only in the care of the bronze bulls and idols hollow. It bursts forth in the midst of these feverish circles, do these furious contortions, by which the Semites honor their divinity. The orgy is not only immoral, to the point to attract to David dancing before the ark the scorn of his Michol's wife, she becomes fierce and dangerous, returns in the pathological field.

At the festival of Thammuü-Adonaï, the douil prepares for joy.
For several days, the women tore at each other's hair
They will mourn and weep for the death of Adonis. But Adonis rises again
and his triumph is celebrated with delirious joy (1). The
Debauchery pushed to its extreme, she joined the fury.
its martyrs and wounded, even more horrific than the
mutilated by Moloch.

The Welsh are torturing themselves by dancing. They are brandishing
swords, da.a. their sacred frenzy, and every time the iron strikes
A breast, blood moistens the earth.

To the sound of frenetic music, the young people present
in the temple of the Syrian goddess, they seize phlegm
exposed for this purpose, they castrate themselves, then in
gripped by madness, they roam the streets, their bloody phlegm
gleaned by hand and throw the object of sacrifice into a house
(2). The Babylonian women, as we know from Herodotus, are
forced to prostitute themselves once a year to foreigners; and,
In the time of the Macedonians, prostitution degenerated into
general debauchery, without religious idea (3),.

On the banks of the Euphrates, except for a few ceremonies,
ancient, early disappearance (d), the field has rather remained in the in-
Aryan and Conschite influence. The Semitic race did not have
added its satanic stamp. He shines, however, in the

(1) See, on Adonis, Appendix A.

(g) De Deâ Syriâ, 51.

(3) Qeikte Cesse, 5.1 – Ghillany in Evrcrbsek.

(4) At Ninivo, in the Sacaea, the immolation of the Zogan which traces the
The legendary end of Ninus and Sardanapalus. – See appendix E.

nr uAori'R Semitic

has"

Bacchanalia and Saturnalia, I, antiquity, fetas oxcitantos
which are jarring in the concerto-llellôno. This overflowing joy-
Rim, untamed passion, an ambiguous state between all delusions,
where the phenomena of hysteria and catalepsy are intertwined,
It's a Semitic pesto. Los Bacchantes tear the
members of the poet Orpheus. The Monads are rolling in a torro
Without a care, I respect their modesty and their bodies. They roar
and they wiggle, until the heavy violin runs out and

ferocious, the first wave from the Orient, fertile in monsters. These Furies retain until the very last moment the character more suspicious. Moloch hides beneath Uacchus, and the dance of Saint-Guy will become the Christian Bacchanalia.

Will it be surprising that, under this regime of continuous excitement, the Reason falters and gives rise to the most phenomena singular? Men shaken by these shocks on Humans lose their land. God had the breath that... Inflammo, the whirlwind that sweeps them away. They speak to this being that roars around them and their mouth becomes the door-voice of Baal, Moloch, or the adored Artemisia.

For all these reasons, Semitia is the homeland of prophetism. Each deity has its own battalion of Nabi or Seers. who falls into all cataleptic delusions, makes miracles, predicts the future and declaims against the God of face. The Nabi lives with his idol in a singular familiarity liere, and, if the God is reluctant to work miracles, we see the prophet to apostrophize him in the manner of the fish-girls of Saint-January. Because the Nabi is above all a popular orator, aiming to strike the masses, and the mimicry almost all the costs of his inspiration. Thus, Jérémie, this friend of the Assyrians, out of disgust for his fellow citizens, set a battle on the back and sends bits to all the petty kings of Palestine. As the enemy approaches, he walks around completely naked, like a crazy, in the streets, and, on the other hand, buys a field in the the general discouragement. Another time, he seeks in Jerusalem the righteous man whom Diogenes seeks in Athens.

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Zechiel swallows a book to absorb divine knowledge, Sometimes even the parable becomes excessively realistic. Jehovah gives orders to Hosea to take the prostitute Corner, then to commit adultery with a married woman and to have children. And that's just the tip of the iceberg.

The Prophets of Israel and Judah, of whom we possess the works, are representatives of progress, of writers Even so. What must their adversaries be like, the fierce ones? Apostles of Moloch or Seers of Artemis? Already notro An older acquaintance, the prophet of action, emerges from the background ages, like a wild beast. Los Samuel, the Klie, as terrible as their gods themselves, prophesy their hands in blood and have for digno lignéo, up to the The end of the Empire, the Waleses and the Chahlëens, these Bohemians from antiquity, accused of so many secret crimes.

Siberian Schzmano, the African Obi, the Indian Sorcerer, Pythia or wild prophets, whose bizarre gestures and grandour has certain features that strike all travelers.

Apart from these necessary reservations, the struggle supported by the prophets of the Hebrew canon against fierce religions is Worthy of the Greek heroes. Admirable comforters above all! When they see in every plague a punishment sent Regarding Israel, this narrow explanation offends our delicate tastes. cats; but also what a magnificent look cast into the future! What a magnificent compensation! The Nabi foresee for Israel, the New Jerusalem. They raise the great hope of the Messiah, the pride of an entire people; and this Messiah avenger, this conqueror of the world who must raise up Israel and give him an eternity of glory for a few moments They call upon him in their miseries, they prophesy him endlessly to bring it into being.

Certainly, the events had their influence on the prophetism and, when Chamos invaded Judea and that the children of Lord Malchoin united with the sons of Dagoft dragged the Jews into slavery, national enthusiasm

SEMITIC GROUP

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was allied with religious sentiment. The prophet is then a spontaneous product. Wild and abrupt Nabi who have humiliated in his Gods, he rises up, in the midst of Israel, liberated Rater like Godeon and Jephthah, Brutns barbarian like Aod and the woman Jabel. Later, with time, the pro Phenomena becomes an art. He possesses uno reeotto, a recru Regular training, schools, a salary. Los macérations, The young, the solitudo are excellent. Often the Vulgate advocates music. Uéjè K lies, this man, this wild beast rather covered in hair and encircled by a strap for everything clothing, which appears at long intervals in Israel to kill and curse, he begs his disciple Elisha to play him of the harpoon. All means designed to disturb the mind, to influence Norwegian sympathy, have always done so sick people and prophets. The fluid was contagious, the immediate and terrible effects. King Saul, seized by the spirit of vertigo at the sight of the prophets, so it rolls for three days and three nights on earth (1).

The same excitations produce the same effects until

inspired by the Semitic book, the Hussites, the peasants of Munzer, the Camisards, and a thousand other sects find the spirit of the Otkoniel and the Aod. To what height does not Sometimes the imagination of these men doesn't rise! It's at the environmentalist of the Jeremiahs and the Amoses that they learned to speak.

Let us not forget, in this brief review, the accompanying forced ment of the Semitic religions, the holy ark where hides the God in all his ideal horror. These boxes oblong, probable models of our coffins, are widespread due in several countries, but especially in the East (2). We It is even found in America where Mexicans descend into their country, led by the sacred ark of the god Huixftpoxtli.

Like the mysterious names of the cities on which their

(1) Rais, I, io.

(2/Hkkouuib, II, 08.— Plctajujce, Ve ht and Osiri, VIII, 440 — Paisa- kms, VU, 19.—Tacitus, Gerinania, 4U. — Eusêbb, a, Pnep. Evang.,2, 3.

\>i CARACTKUKS (IKXKI+AIK HL llK0tl'E SKMITUJI'K

These religions possess a terrible idol that no one Liras no must touch, that no human gaze must con to temple without flinching. Legends tell of misfortunes of an impudent curiosity. The hero Tarypilo opened the Dionysus' sacred box, his share of the spoils, and he becomes furious. to the appearance of the nudochist idols (1).

No distinction between impiety and lo r.èlo. Moloch strikes blindly. Lo Palladium, statue of Minerva, removes the sight of the one who snatches it from the flames, like the God Jews killed his Adele USA.

The cult of relics is a direct result of Molochismo. fierce conservative backs of immolated bones. For the archon does not contain not Soulomont the idol, but Oncoro the bones either of the God, or backs of victims or islands, religious objects, symbols or talismans mans, npf r,T* (the unspeakable things) to speak like the Greeks. Movers (2) proves beyond a shadow of a doubt that the arches were filled with the bones of sacrificed infants, and the plague proves before him. A Roman soldier having opened one of cos arches in the sanctuary of Daal Chômé, a scourge, the a post is sent out to strike the city and the Empire (3). From Note: the statue of Apollo rests in Amyclae on the tomb of young Hyacinth killed by God: the column of Dhusair, in Petra, on the bodies of sacrificed children. Such is the appearance of these religions. Men and Gods are indistinguishable in terror.

Victims of all kinds. Formless vegetation, fatal creation, these horrible products of the divine idea, biting into man like an acid, are unique in the world, and nothing is like it. comparable to this dark group illuminated by the sacred fire.

Like Dante, in the midst of an infernal world, we will to go among these peoples and find there more pronounced the rules of carnage and defilement that we have just outlined.

(1) Pacsakias, VII, 19.

(2) Movebs, Die Heliyon der Phoenicier, 1,357.

(3) Animien Makceu.in, 83.7 j Apimen, HIV, 173.

CHAPTER IV

Semitic Ooamogonies

Both science and religion seek to explain the nature; that is their only resemblance. But science does not is based solely on facts and relies on reason. The religion, on the contrary, is the daughter of Imagination. She rises in the air on the enchanted hippogryph, and from the heights Oh, the celestial steed, scornful of earthly things. She knows everything; she has an answer to every question: Link God created heaven, earth, man, evil and law Good. God is the continuous zero brought to the numbers of This eternal algebra: Nature. Also, while the science aims at an essay in geology or biology, and, well ambitious yet content with little, religion becomes poetic. She edited one of these poems, which Torquemada would annotate and which Ignatius will chant. She creates a cosmogony.

Paradox in natural phenomena, the Cosmogony However, it represents progress. It is a sign of inter- a timid question to which religion will victoriously respond to answer. Flooding thrown under the walls of the imprudent temple dementedly constructed; it's a scientific regret.

Two replicas were made. Endless palaces of Nineveh And from India came an immense, heavy, pyramidal work. grounded, ladder of the Gods, human summit. This It was a materialistic and scientific cosmogony, but little scholarly. As she has become, effeminate by The eunuchs of Alexandria, she smells of Hermeticism. One on However, it senses the depths. Chaos, matter,

CAKACTOHKS HK.NKKA1'X

source of all things, the marvelous animals, reflection of a primitive state that is certainly not contradicted by the discoveries paleontological greens, successive creations and personal nified, the unity of substance in a mystical form and sometimes burlesque, they constituted in short the profound Belief of the Chaldeons and the Magi. Everything indicates that he So, this Evedo leaves empirical explanation far behind, this defeuse put on the path of science, which we call the Demiurgism. Certainly, it's easy to shut up with a gag, to say tUofiim Bava and to worship the clouds.

The cosmogonic idea, a scientific idea after all, entered very late in the minds of the Semites and when all the little ples possessed the lour.

Indifferent to nature, they blushed one day to remain behind their neighbors. From there, the recent era of Genesis and all Semitic cosmogonies, their Conschite and Aryan character. The Semites made of all shares of the loans to fill the gaps in their system religious. Babylon, Egypt, and India paid tribute. The Zoroastrian Persia did the rest.

Scientific cosmogonies, dogmatic cosmogonies, all was mixed. Brutal translation of the lofty idea of the Chal-Deans and Magi, profanation of dogmas in the idea vulgar, a partisan weapon abused by Euhemerus and the Christians, such is the mythical cosmogony. The castes members, who make man walk on his head and see In every mistake, an ally to defend, they emphasized The myth pre-existed. A fatal theory that would distort history. religious history! The myth is, in reality, only the explanation a vivid and dramatic representation of a general idea, the vulgarization A fictitious application of an axiom, often ethnographic. Minerva It didn't spring fully formed from Jupiter's brain. First fleeting shadow, pale glimmer of darkness, specter of the plains, A fleeting vision that vanished instantly; she received only strong Bacchus, conqueror of India, later revealed his magical attributes. Managed in their search for his daughter, Sèmiramis and Bélus, the

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Minotaur of Crete, isn't that the story of intuitions and domestic imports, an even more symbolic gesture
Ideal rather than historical? We must therefore not follow the myth that with caution and to test it through philology. For its arrival is later islands.

Alexandria was the great factory of myths. This city presented, in the early centuries of our era, one of the more curious spectacles than have been given to philosophy to contemplate. It contains an inventory of the old world and the analysis was as energetic on the part of the attackers as defenders. The three Church Fathers were following the skeptical philosophy, Saint Paul parodying Euhemerus and Eusebius, relying on Philo. They did not foresee that Jupiter, reduced to human nature, would lead Jesus into his downfall, that Euhemerus would be the precursor of Strauss, and that tearing off the masks of the ancient gods was tantamount to ripping them apart the very veil of the Temple. Such was Lucian's conclusion which, in a marvelous and thoroughly modern development, dominating Jews and Greeks, trampling with equal footing the ancient dogma and the new dogma, cursed by its bitter word, these machines monstrous things that cluttered the future. Last of the philosophers ancient sophists, defeated with honor and to the detriment of humanity manité, dead standing in the Voltairean pose of his century.

11 there was, in the middle of this seething center of Alexandria, a constant fabrication of Gods, ad usum philosophi. They stripped the dead to fight the living. We wanted to find it even in the most religious foreign to this idea the Platonic demiurge or the historian euhemeristic risk. This preconceived viewpoint distorted all the questions. The fragments of Berossus, the Anchonia-Tuna, Abydene, Mochus and all the others we mention, have They underwent these complicated operations. They served Porphyry, to Proclus, to Eusebius, to the Euhemerists and to the Christians, and have retained from this amalgamation the false appearance, the hollow sound, adulterated taste, all sorts of unappealing qualities which! we must nevertheless overcome.

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The slightest study reveals the elements of any cosmos

ideas of profound science, of astronomical systems, of first center of enlightenment and human knowledge, raise their magnificent shadows up to us.

The God who imposed himself on such minds was Science. So all the fragments and idols that haunt us, are found gentle parallel versions that we could call that of educated people and that of the people (2). In the first, the two principles, spirit (force) and matter, unite to to procreate life or bright air. The second couples the "Old Bel, Bel-ltan, the Father and the Holy Spirit with Mylitta" or the mother of the Gods, to give birth to Bel-Jao, Bel-Junior, his (they unique, the Demiurge and the Messiah of the world.

Science, if you will, but also lethality. We are in the midst of Christianity, perhaps ten centuries before Christ. The deities spring forth like the vegetation of the forests virgins. Avatars, Messiahs, crosses, dogmas

(1) This name is Aryan. How to explain this preserved Aryan title, & through all your conquests, 4 ls priestly caste of Babel The lists es primitives of the Babylonian kings, whose etymology is Aryan, resti- They killed this first scientific creation of our race. We conquered Babel. The caste of Chledians continued to rule through science.

(fi) See all these etymologies and all these fragments in Movebs, 1, ehsp. d'El. Los here, moreover, briefly: Chaldean version of Eu-Demas reproduced by Damascius. Apason (Desire) unites with Tanthe (ta Matter) to give birth to the son Aoymis (Life). – Cosmogony baby lo-Nienne of Berossus: first the darkness and the formless beings upon which He gnaws at the monster Omorka (the Solid's mother), then Bel cuts into two the monster. – Abydene at first sees only a water called Thalata, later solidified by Bel Mochus, unites Kther and Breath, hence the opener Cbnsorus (the organizer). – Cosmogony of Sidon, according to the same Damascius > Time and Cloud unite to produce, all the beings. Pbiton exhibits three versions end to end. First, the Dodo; invigorating (the Desirl from which came Mêt (the primeval silt) and the animals wondrous and motionless, the Zaphazémin in the shape of a work. Then the wind Colpiak (the Breath) who unites with the goddess Baan (the Night), the Venus Bosth of Appaca. Finally, the drama of Earth and Sky, with their strange loves, followed by the castration of Uranus by the harp of his son Uos and his companions, the Elohim.

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superimpose and move, like the images of the kaleidos-

whose symbol is the triangle, is represented in twelve divisions units themselves divided into four triads. They are a And there are twelve of them. There are still nine of us, and they are embodied in the Bel's tower, itself an enclosure of eight symbolic towers.

Conclusion: science, or rather the desire to know, is the the source of all Cosmogony; Dogmatism, the form; the Myth, popularization.

These three elements, whether united or separate, are thus found in all the Genesis accounts to which a sound is thus added continuously double, if not triple.

Suppose the Hebrew Genesis is lost through the centuries, its chapters scattered, its verses tortured to the hands of philosophers and theologians; the entire work, a memory weakened into scattered fragments.

Never would a more baroque parade have offended thought, the Tohu and Bohu (Tanthus and Baan), the Phoenician Cloud which rising from the earth, the mysterious Elohim, a vague collective which Salvador still translates today as "the wax forces" of Nature, would become in turn, at the whim of a Philo or a Damascius, men, gods or scientific agents.

However, a special place is reserved for Genesis in Holy Epigraphy. If popular saying is shown there in in many places, for example, the mysterious song of Lamech, the blessing of Jacob, a type of blessing futures, the legend of Babel, etc., the whole book carries a distinctive appearance. He is learned and critical. His Scholarship drew from the best sources. A complication serious work was carried out in Phoenicia and Babylon, of the same in a similar way, except for the enormous difference in time, from which Philo Herennius's Cosmogony was written.

Same method of presentation, same accumulation of ideas And indeed, the same repetitions, and, I will emphasize this point later, same mythological system.

GENERAL CHARACTERISTICS

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Genesis was composed based on comparative cosmogonies. from Persia, Phoenicia, and Chaldea, and she carries with her Its date, the captivity.

As early as the 18th century, Astruc pointed out two things in Genesis. superimposed texts, one of which uses the name Elohim and the other the name of Jehovah. Now, the Elohim of the first chapters is not the Jehovah to whom the rabbi attaches it. Jehovah's Witness, the last editor of the piece. He's out of it. distinguished by a less limited action, a more universal air salt, and creates Heaven and Earth according to the method of Ormuzd.

The tragedy of Eden, that exquisite monument of wisdom Eastern, translates the traditions of the Persians on the Cypress pyramidal (1). This superb, flame-shaped tree, with dual sex, is for all of the Orient the revered symbol of the Life, death, and the afterlife: Immortality. In it lies summarizes the dualistic struggle, good and evil, Ormuzd and Ahri-mane. Genesis itself betrays this origin through the title Parse: Tree of the knowledge of good and evil; and the leaf Age, from which love springs, casts a shadow over the stone of tombs.

It is the tree whose fruit gives intelligence, the tree of science and life, hated by gloomy Saturn, the tree paradise, from which Zoroaster steals the sacred branch in the blissful sojourns. Planted in the presence of King Gonch-step in front of the Kirchmer pyre, the sacred branch immediately acquires such height that the prophet he built a chapel there.

This wonderful tree of ancient memories was cut down by Caliph Motawakkil. It was thirty-three cubits long and quarter circumference.

Richer even than the Hebrews, the Persians had ten-seven paradises created by Ormuzd and are seen successively chased away by Ahrimane, who slips in once in the form of a snake.

"In the midst of paradise," says verse 10, chapter II,

(I) Hdmboldt, Cosmos, II, p. 113, leaflet. Galnaky. Research on the Pyratnidal cypress, | (Lajabd. Memoirs of the Academy of Inscriptions tions, new series, vol. XX, part 2, p. 129.

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"A flower flowed, dividing into four branches."
The Boundehesch Pelhvi, combined with the books zonds plus ancients arrive at a similar theory of waters. Arg, the Veh, the Arvand and the Irat come from the same source, flow a shared moment around the world, 6t part ways to irrigate, under various names, the most distant countries.

Two of the paradisiacal rivers of Genesis, the Tigris and the Euphrates, both belong to Hebrew myth and Porsan. We could not find the Phison and the Gihon which surround the country of Consch. It is, moreover, impossible to to fix these sketches of the human mind which follow the little ples in their migrations. The Arvanda of Bordj becomes, from river to river and by way of a final stop, the river of the Euphrates. The Aztec Aztfcn is nowhere to be found, like The Brachman Meron. Their origin is rather in the The brains of all these peoples. Science cannot arrive to the top of this Jacob's ladder, the end of which touches upon darkness.

Will we deny the borrowing made from Zend theology, when The word Paradise (Fardés) comes from the Persians, when the editor The author of Genesis places them with Asshur among the sons of Shem, to the detriment of the Canaanites, when the same myth is it inscribed in all Aryan imaginations? Without to stop me & the sentimental argument, these descriptions of the nature, this need to explain and to know, this dream all Aryan landscapes of delightful scenery, are foreign and even anti-pathetic to the Semitic spirit.

But religious terror persists, even in the most

(1) "Verse 10. – In this place of delights a river flowed forth to watering paradise and 1& dividing into four channels.

"Verse tl. – One is called Je Phison, and it is he who flows around from the land of Hevilath, from where the gold comes.

Verse 13. – The second river is called Gihon, and it is the one that flows all around the country of Ethiopia.

Verse 14.–The third river is called the Tigris, which flows towards The Assyrians. And the Euphrates is the fourth of these rivers.

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minute details, the mouth to our scholars. Lajard, to se to exonerate from the results that he is forced to acknowledge, attributes plagiarism from the Magi and even the Brahmins, may it be logically, and he further accuses them of having taken dogmas from the Jews of the Resurrection and the Angels, since he finds them corn* common to all these peoples.

More skillful, but also less serious, Ronan dodges the difficulty assuming an anblistoric contact of the Semites and Aryas.

Any man who studies without fear and without bias
The history of the Hebrews will easily convince one of the fixed
The late suppression of their cult. Only in Babylon were they arrested
the Moysic dogmas, the gaps of a
an incomplete religious system; and the stories of Eden, of the serpent
tempter, tree of knowledge and original sin, present,
with certain Brahmanical fables, and especially with the
myths of Yendidad-Sadé, the cherished concordance of the Indo-
Aryans of Berlin. The Persians alone were the intermediaries.

But while the overall tone of the pastiche is Persian, the elements
Semitic languages reappear along with our ancient knowledge.
Tohu and Bohu (the Tanthe and the Baan), Tune, empty matter and
deserted; the other, the black night of Chaos.

"The Earth was Tohu Bohu (inanis et vacua, translated
Saint Jerome). "Darkness covered the face of the abyss"
"And the breath of God was hovering over the waters."
The breath of Elohim is none other than the Holy Spirit, the principle
male, the Aposon and the roQo; of the Semitic Genesis. He broods
the world with the loving tenderness of the dove, (it is
the Syrian meaning of the Hebrew word), and attained in the Trinity
Christian, its definitive type.

One of Elohim's first creations is Jao, or air.
luminous, which an honest cosmogony cannot do without.
This Joa, dn remains, as well as Bel and Chusorus have learned to
Jehovah his way of dividing the waters and the firmament (11.

fl) Verses 3 and 7 of chapter t".

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All these nuances are so subtle that we witness
almost a work by the author of Genesis. We see it
sees, consult, summarize, enter into its tracing
the most disparate elements. His ideal is creation
of Ormuzd, which he wants to endow to Jehovah, not forgetting
However, there is no Semitic element. One idea dominates it:
to compose a complete treatise on cosmogony where nothing essential
does not leave one wanting more. Ain," after giving the version

forget.

He writes, chapter H: "Thus Heaven and Earth and all
» their adornments are created »• and, further down, vorset 4: «Veiled the
"generations of heaven and earth, when they were created"
"by the Elohim Jehovah. Then no tree was in the
b fields and no grass sprouted, for Elohim Jehovah
"had not pleased and there was no man for the
» work, b

"But a cloud was rising, enlivening the entire surface
"of the earth, etc.?"

This is Damascius's Fertile Cloud, a new fragment
of cosmogony stitched together by an awkward transition.

The generations of Genesis still highlight
the striking analogy, already noted, between it and the fragments
Sanchuniathon's theogonic principles.

Like Genesis, Philo unfolds super creations
posed, interconnected myths, a wealth of versions and
Disparate knowledge. He knows Adam (Being**); Seth
(Genos and Gonea), the Caln (FVvo;), the Esau; he attracted
The invention of the arts to personify divine beings
the nations, the cities. The mountains, the rivers. Chance or
plagiarism, this strange coincidence cannot be put in
doubt.

Ewald, Bunsen and Movers, the latter especially, after
They proclaimed, after many years of meditation and work
the importance and authenticity of Sanchuniathon's book
Produced by Philon Herennius.

general characteristics

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Renan gave the Academy nn of these ambivalent judgments
gus where his Sulpician skepticism indulges (1).

"A Phoenician," he said, "from the time of the Soleucids, wished—"
"Lant to highlight Phoenicia, and imbued with a system of exegesis"
"Mythological, created in Phoenician a large collection where
"He put them end to end, attaching them one to the other of the
"In the crudest way, the traditions of the different
»cities of Phoenicia and earlier writings whose unity
"It still allows us to glimpse. The author's name was, or pretended to be."

Thus Renan, while placing the original work in the time of the Soleucids, cannot deny the trace of traditions and documents previous comments. Moreover, he expressly acknowledges, A few leagues further on, the rhythmic manner of the T/iolc-Doths, the verse system, and believes in serious study sacred stelae or tablets. Why then all these... traditions?

Several passages appear to him to be borrowed from works known examples include: a hermetic book from Egypt on Taant, Hesiod's Cosmogony, and finally Genesis.

First, what relates to the Taant is not necessary Egyptianly speaking, since Taant is a god and a name Semitic, with its history, origins and monuments undeniable.

I admit that the expressions of Ge and Uranus applied the first elements emerge from the limits of semi-genius tic. But isn't this one of those euhemetic misinterpretations? translator's errors, of which Renan noted a certain number? Moreover, the Eastern origin of the Cosmogony Hesiod's account would suffice to explain a certain community of details, without so many and such profound divergences that separate the two plays, without the presence of the Elohim, Ilos and beyond Harpé, these powerful guarantees of authenticity.

(1) Memoirs of the Academy of Insa-iptiom, torno XXtlt, part 2:
On the origin and true nature of the Sanction Cosmogony
piaton,

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As for Genesis, it was at bay in the face of its res-bearing similarities to the Sanckoniaton, he published a system which would be destructive of all historical certainty.

Forced by the text to reject direct copying, he assumes gossip. "Sanchoniath would have arranged the "The babble of a Jew living in Phoenicia." It's from high fantasy,

I believe, "for my part, the existence of myths and of common items of the Israelites and the Phoenicians. Which

Sanchoniath, I concede that. But the Colpiak wind and its Bnan women do not go beyond the Bible or the Tenth Babylonian or the Venus of Apkoca. The Usov do Saneho-Niaton is our Esau by etymology and lineage; he is the hairy, wild man in contrast to the race of shepherds, Canaan against Israel. He maintains relations with his brother Mem-Rouraos or Hypsouranios, the quarrels of Esau and Jacob. But the myth of 1 2 Snnchoniaton has a purely local aspect. stelae recall the memory of Usov et of Memroum (1); they live, according to Eusebius' own testimony (2), in the Tyrian adorations. Cassius and Lebanon, Tyrian heroes of the Sanchoniath, are not the Masch or the Risphatli of the Genesis, and yet these personifications are sisters. Kinship does not imply plagiarism.

And not only does it exist between Genesis and Sancho Niath identity of funds, but identity of form and of invoice.

The two editors, after having presented their charts of creation, pass before the eyes a long parade special beings, the embodiment of mountains, cities, and more early inventions. They are euhemerists, each with their own way. One subordinates all divinity to his system philosophical, the other & his God Jehovah.

When Sanchoniath created the Earth several times,

(1) The Old Testament speaks of a lake Memrum in Palestine.

(2) EusÈBEi De lauttibvs Constant, C. 13.

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GKSKRAL'X CHARACTERS

ü unfolds its series of Gods and deified heroes, The wind Colpiak and his wife Ilaan gave birth to Protogonos and Aion who find food from the trees. Then come Genos and Genea, who raise their hands to the sky and see Ueoloamin, the Great God II:? and 4>Xof, the three manifestations of madness, the Casius, Lebanon and Anti-Lebanon. Momroum fights against his brother Usov. The first pastor And the first fisherman exploited the globe. It's all complicated. of a compact series where all the Gods and Goddesses of Canaan, and abruptly ended with the Trinity Babylonian: Cronus, Lielus Junior and Apollo Chomaens.

What more did Diblo do? She also brought back & some human conditions, the Gods and heroes subservient to Jehovah. Genealogy is just mythology.

Of all these early patriarchs, some are gods. several of which were still worshipped in the good old days from Greece; the others, simple brands intended for to observe the passing of a generation.

Let's take the two genealogies of Adam, the first by Cain and the second by Seth. Both result in Lamek by different paths and fathers (1):

FIRST LIST

SECOND LIST

Adam

Adam

Cain

Seth

Enoch

Enos

Irad

Cainan

Maviaël

Mahalabel

Methuselah

Jared

Lamek

Enoch

Mathnsalem

Lamek

Lamek married Ada

and Zilla

Jabel and Jubal.

Tubalcain and Nenraa.

(I) The first genealogy, ch. IV, boars 16 et seq.; the second, echap. V.

I1U UR0l'PK SKMITIHL'K

4.*»

In the first list, there are descendants; in the second, nine, and to arrive also extraordinarily at the kid Lamek.

This is the arbitrary method of cyclical poets, varying their theogonies according to a moral idea or simply poetic. It matters little, in fact, that these terms Seth (principe, rae), Enos, Ennoh, Noah (the young) be displaced These. We only have the father's relationship to the children or the appearance of a new breed.

These duplications are not, as we have seen, particular & the Hebrew method. The Protogonos, the autochthonous Geinos tones of Sanchoniath, the Kessaré and Assoros of Eudène are of the same family and the same inspiration. A stronger link The narrow bond unites Seth with the Genos and Genea. These see to manifest the Lord of heaven. Enoch, son of Seth, begins to invoke the name of Jehovah.

I won't dwell on the round numbers found by Twald in the years of the patriarchs, because it is too convenient to play with numbers and to lend to a compi-barbaric author of almost modern ideas. I bow down, On the contrary, in the face of the research that has revealed & this tireless critic of an entire pantheon buried in the chapters Books IV and V of Genesis.

Iconium has worshipped the god Enoch since time immemorial. (Aw*xo«), good genie who dies and is resurrected in the manner of Adonis, and whom Genesis has taken up to heaven by Jehovah. This city, founded by Cain, takes, according to chapter IV, the Named after his son Enoch. Not far away rises Mount Ararat where

the meMUES with the sacred vessel, and the attributes diluted come; the Neo inscription confirms this singular syncretism ism (1).

Lamech, Lydian and Assyrian god (2), is the genius

(1) Iîûuungek, Dissertation on Elijah and Enoch.

(S) Diodobb, IV, 31; Cedrenus, 1, 3U.

•It» CHARACTERS oènèravx

Fierce, he accuses himself, in a mysterious song, of having killed a man and a child and confided this horrible secret to his gentle women: Zilla (the Dark), that beautiful infernal woman nale Laraia who kills the children of sleeping women and seduces young men to slaughter them (l), and Ada (Beauty), the Babylonian Juno of Hesyclnus.

Métliusélach, the man with the back of his arms or Mars, stands beside this representation of vengeful and inexorable death.

Mahalabel, a veritable Apollo, reflects the sun's rays.

Jéred is the wet element, while Beltis or Venus

Phoenician took its place in the Bible under its own title from Nema.

• Without abandoning the philological explanation, the Chetas, These Semitic invaders of Egypt, were dragging themselves along with their God, the terrible Seth or Sutcoh, assimilated by the Egyptians at Typhon, whose cartouches are broken on all the monuments of the Delta.

Lamek's family even seems to reproduce in a New cycle: The Three Sons of Adam. Jabel is the father of the pastors. Jubal, the Carthaginian Eshmun, whose temple dominates from the high of the Byrsa the ports and the seas, invents the music. The evil genius reappears with his name, under the features of Tubal-cain, god of weapons and war.

Noah partakes of both Dionysus and the god and king Xixuthrus, the Chaldean Deucalion, whose story may well have to serve as a role model for him.

Finally, three gigantic figures crown this pyramid mide supported by God himself: Shem (the Most High or Chijoun of Saturn), Ham (the Burning Baal-Hamman of Tyre and Apollo (Chômé of Babylon), and Jehoshaphat, whose The Aryan air defies comparison and who would perhaps be the Bel-Jao, as in the mystical hymns of Greece,

(I) Phjlostbatb, Vit. Apoll., IV, 25, VlII, 9; Clement of Alexandria, Stromal., I, chap. 15, §70.

OF SEMITIC GROUP 4?

The mythology of Sanchoniath would fit the Bible more closely near as one would generally hear it.

From Noah onwards, the genesis enters a phase where the Mythology gives way to symbol. It is now nothing more than a of these idylls placed by all peoples at the head of their story, one of those refreshing tales where duit, in all its details and with the most imperturbable contlanee, the life and death of heroes.

In those heroic times, a minimal distance separated Gods and humans. Jupiter sits at the summit of the handled by a simple prerogative, and Abraham, the intimate of Jehovah, himself a God, with his Sarah, as his Drahma, namesake, companion of the goddess Sarnsvati.

Image and successor of the Bel, Abram crosses the Tigris and introduced the Semitic horde into the plains of the lower Asia. The Arabs call him the High Father, whose statue The infernal throne in the Kaaba until Muhammad. Syria They adore him; the Persians mistake him for Zoroaster and the Phae-Nicie, in accordance with the Bible, conceives of the father of the Hebrews in the guise of Kronos-Israel, the murderer of his son Jehud.

The mind rests, however faintly, on the legend of Isaac and of Rebecca, one of the most graceful wrecks of the imagination Arab, when here is the genius of cunning, the father of the twelve and symbolic tribes. The Jewish Hercules has just put the final touch to the nation, under the dual guise of the Archal Phoenician. Initially subject to evil principles, Esau, the Samuel of the rabbis, crawling, full of baseness and prayers; Then, wrestling with El Saturne, the great God himself, he He withdraws victorious, and takes the title of Israel (1) (victor d'El).

Thus, the identity of the Semitic and biblical pieces.

Perhaps I became more attached to these than was fair.

(I) The son of Alcmene and the son of Rebecca are two men thigh in this fight. The coincidence is a singular hand.

■18 CHARACTERS OKSERAL'X IH' SEMITIC UROUPE

antique pieces; but they are to me like the first
First stutters of science.

She was then wrapped in the swaddling clothes of religion
which later nearly suffocated her. Now she has deployed
Its wings are pushed away, and it kicks the impure chrysalis away.
plunges into infinity and, bringing back worlds and the armful,
She said to her unworthy adversary: "Go away, we have no
I don't need you anymore. >•

The spirit (by which I mean the sublime property of matter)
(and not the haughtiness of spiritualists), the spirit has finally
triumphed over theological monsters. The scalpel of criticism
tique met h nu ces ficelles que la peur et ignoranceco
transformed into heavy chains. We arrive at this core
Scriptures compared by Bruno Bauër to pure zero.
Finally 1

TABLE OF RELIGIOUS PERIODS

OF THE JEWISH PEOPLE

FIRST PERIOD

FROM THE CREATION OF THE WORLD UNTIL THE 16TH CENTURY
BEFORE CHRIST, ACCORDING TO THE ORTHODOX

A fabulous period in which legendary figures will be placed
daires, Noah, Shem, Chain and Japheth, Abraham, Jacob and
his twelve sons, Moses, etc.

No certainty, nor any serious details.

SECOND PERIOD

HISTORY. – SINCE THE 16TH CENTURY BC
UNTIL THE END OF THE 9TH CENTURY

The Cult of Baal–Moloch–Jehovah, by Vorgie
and human sacrifices.

the Orthodox.

Individual dictatorship of the Judges or Sophetime.

has

00 CHARACTERS OKNKRAL'X

Centralization of all the tribes, under the priest Hêli.
towards I lîN), *

Samuel, 1112-1080.

Loyalty.

Saul. 1080-1040.

David, 1040-1001.

Alliance avoo les peuples molochistos de Tyr.

Solomon, 1001-962.

Confusion of the Raolochist temple of Jehovah, by
Tyrian workers.

Separation of the ten tribes.

962.

Kingdom of Israel, Cult of Moloch

Kingdom of Judah,

in Bethel. cl

in Jenisalem.

Jeroboam, 961-943.

Robam, 962-946.

Nadab, 943-942.

Abram, 946-944.

Raasa, 942-919.

Ela, 919–918.

Josaphat, 994–880.

Zambri, 918.

Joram, 880–876.

Amri, 918–907.

Ochosias, 876.

Ahab, 907–888. Elijah and Elisha

Athalie, 876–870.

Ochosias, 888–887, prophesy.

Joas, 870–831.

Joram, 887–870. Fight of Moloch–

Amazias, 831–803.

Jehu, 876–848. National Jehovah

Joacham, 848–832, against the Baals

Joas, 832–817. from Phoenicia imported

by Jezebel.

SEMITIC GROUP

51

THIRD PERIOD

The struggle of the reforming prophets against the cult
Jehovah's Molochist.

Jeroboam II, First Appearance

1 Ozias,

817–766.

Assyrians

Amos,

803–752.

Zacharie, on the Jewish stage

Osée,

Jonathan,

766–765.

around 760.

Michêe,

755–737.

Sellum,

Obadiah, ^

i Achaz,

765.

Joel, Isaiah, |

737–723.

Manahem,

prophesy.

Hezekiah,

765–754.

!

723–694.

Phaceia,

First

754–753.

attempt

Phacea,

of

753–726.

reform

Osée,

-

of the cult

726–713.

Molochist

Destruction of the

of

kingdom of Israel

Jehovah.

by the Assyrians,

718.

Kingdom of Judah alone.

Molochist cult.

Manasses, 094-640.

Amon, 640-639.

Josiah, 639-0)9.

OKXRR AUX CHARACTERS

52'

Reforma do Jasias, with the aid of the prophet Jeremiah,
629,

Destruction of the idols. First appearance and so-called
discovery of a new law of Jehovah for the
needs of the cause.

An immediate return to the Molochist cult, under the successor
of Josiah, Solim or Joachas.

609-608.

Joachim, 608-598,

The capture of Jerusalem by Nebuchadnezzar.

606.

Beginning of captivity.

606-536.

Jeconiah, 598-597.

Second siege of Jerusalem.

Transportation of Jeconiah and ten thousand Jews, among
which Ezekiel, in Babylon.

Sedecias, 597–587.

Third siege and ruin of Jerusalem.

The end of the kingdom of Judah.

587.

Destruction of the idols of Baal–Moloch–Jehovah, by the Assyrians, aided by Jeremiah.

New transportation to Babylon.

Captivity.

OF THE SEMITIC GROUP

53

FOURTH PERIOD

Writing of the Peuiateuque. – Triumph of the human cult of Jehovah. – Constitution of your Jewish nationality.

Ezekiel and Daniel, 587–536.

Cyrus's edict which allows the Jews to return and ends captivity.

538.

First return of the Jews under Zerubbabel.

Reconstruction of the Temple.

536–520.

Zechariah and Haggai prophesied.

New edict of Artaxerxes, and
Second return under Ezra and Nehemiah.

458 and 454.

A general reform of all holy books,

Translation of the ancient script.

Final redaction of the Pentateuch, and
Defense of marriages with foreigners.

Jewish nationality, according to the so-called Law of Moses, is constituted
killed.

452.

Malachi and Ezra prophesy.

JH

GENERAL CHARACTERISTICS

FIFTH ERA

The struggle of Judaism against the Hellenism of the successors
of Alexander.

The Maccabees, etc.

PART TWO

Jehovah, Moloch of Israel.

CHAPTER ONE

Historical.

When it comes to the Bible, one must expect & all the
mystifications, and the expectation is often exceeded.

The colossal deception that concerns us today
is neither the least curious nor the least difficult to unravel.
First. It has the sanction of centuries and has reigned for two thousand
years in every chair and in every mind. She
is accepted without question as a historical dogma by

So much consideration, they could not shake this chain and believe
They simply refer to the myths invented by Ezra.
sanction this audacious fable that Israel, alone among all
the Semitic peoples, from the most remote times,
adored, by special privilege, the one and only Punic. All these
Skeptics, with a touchy sensibility, swallow it without batting an eye.
the God 4' Abraham, of Isaac and of Jacob, the legislation of
Moses and the monotheistic path traced by Israel through the
ages.

Nothing could be further from the truth than these beliefs. Not that I blame them.
the motives that inspired them, the spirit that animated their

:>«

iAimvair

around'", they watched over the wolf, the naked nation, the most
"We will read who has ever dishonored humanity and who had not
Not the average choice. But what was useful for...
weak brains of naked cannibals should not hinder the cri-
Tick. Its sole aim is the truth.

(Ju'on no is therefore not surprised to find no point in finding a beginning
do co rapide exposé lo lVntatouquo. I<o collection tout moderne
Hebrew legislation is not in its rightful place at the head of the
Hebrew canon ot no vient logicaliquoraont qu'npres los Judges,
les Unis ot Es Iras qui est oortainomont son premier éditeur.
All the details and circumstantial descriptions that fill-
are VKi mto ot the Nombivs, therefore have no effect on us
criteria nor historical importance. It's a re-read novel.
pure and simple. Their surroundings did not propose anything.
iiu rosto, to write the history, but to give and prescribe
humanitarian actions, as unsympathetic as they are foreign to
Jewish populace, the attraction and the outrage of ancient dogmas.

Indeed, if, as we will prove abundantly, the
Not Jehovah, the one God, and the law of Molso are two im-
all modified ports, borrowed from civilizations
do la llauto-Asio par dos juifs du vi° siècle avant Jésus-
Christ, what then is the old Jehovah repudiated by the new?
calf, the ancient institute that the so-called lot do Molso had for
but to destroy and replace i We will respond boldly
ment: Moloch and Molochism, the cult of the orgy and of
human victims, the only normal and traditional cult of the

like Mabug and Jerusalem.

It's a real shame, given the many beautiful stories that...
resolutely elaborate and for all the illusions that reside there
are grafted, but the Jehovah of our poets and of our
prayers, the God of Isaiah and of M. de Lamartine is only a
Moloch defrocked. Moloch lived and acted until his captivity.
speed. Moloch was his name. Moloch presided over all the
debauchery and devouring the roasted flesh of small children. The
Renegade is so identified with these odious titles that,

ME.tU'll h'|SI!Ai;l.

after his conversion, U no put «'on débarras ot,
force of habit I spread out in the middle of Leviticus and in the
Prophets (1), eèto & coast with the most powerful defenses*
lontes dn piler nu llntl or nu Molaah. In nunneo dut etra
very few snisissnblo nu beginning, so much kinship and
of relations between all our divine words. And I ask him
to men of good faith, what a difference against the Self
gneur (Daminus) of Christians, lo Soigneur (Html) and lo
Koi (Moleoh) do Channan ot lo Healer (Adonai) of the Jews
Orthodox? A simple quarrel over words. By an anonymous person
It's a rather strange lie, oh Jehovah, I'm puritanical about the epithet, it was
prondro lo title d'une divinité equivocale et partage encore
today, the ineffable substantive of Adonai with Adonis
Thammuz do Byblos (2).

His name, proprio do Jehovah, escapes us; we must...
to recognize, in any etymology, the Jewish apologists or
Christians can triumph over them, he is their niso. Lo vaguo ot
The unknown are their undisputed domains. But they do not per
will suaderont personno. Vainomont their fantastic Moiso
does he give h the fierce idol the etyinologio do Jno-L'/m!-.SYv-
Ehiè: "I am the one who is or who will be"; that's too much
philosophical and too beautiful for us not to come to Uaby-
lone.

t)uo the Jewish reformers, for scrupulous one makes of ety-
mologies, whether they wished, after or during the Captivity,
to bring Joo closer to Jehovah and to confound their Moloch
roughed out with the luminous etro of the Persians; that in their turn your
Church Fathers, those who escaped from Platonic schools,
enthusiastically greeted the Master's beloved entity, I
He finds nothing wrong with it. But it could not be proven
up to this point, by what sleight of hand did Jehovah come from Jao?

towards. 32 and chap. XXV, verses. 18 – Psalm X., Secundum Hebræos, verse 10, etc. – Hosea says, chapter 1, verse 16 ff. – Then will come the day when Judea will call me her husband, and no longer Bual.

(2) See Appendix F on the relationship between Adonis and Jehovah.

&X •

Salvador lu tire d'.lnvi (I am) who, he read, no prononait Orra, Kwald Ut stubbornly î "Lo Plou Jahvo. » li'autvo pnrt, Adonis. The namesake of Jehovah, porto nn title quite, vague and rather unexplained back (the nas. We would do and we have done Folio islands of all these comments and hypotheses, without y to join ours, Nights we will stop short At the etymology do Uaumor(l), in accordance with the pre-existing conditions and the notes of the God: Hum, J/mra, the Deslruotian, greetings to Molac/b Jchova/i, to the savage liai tic the Destruction.

Because not only did the Israeli God carry the title back binding and back Moloclis, his brothers, but he shared their sinister rites. The so-called sacred history has cast its veil A demi sur cotte nffrouso réalité et accuser Ūaal-Moloeh. Ihual-Midmdi until the captivity, it is Jehovah. Until cotto era, that is to say up to the 5th century BC Christ, in the law of Molouh-Jehuvuh was murder; his alliance, the annual and regular gergomont back firstborns, not to mention the other victims. Kzéchiol lu déuluro caté- Gorically. Co is, I think, neither an ntliéo nor a libre thinker, so that his testimony was rejected. "Because they had not, said Jehovah, carried out my judgments, but "reprobated my precepts and violated my subbaths, and that "Their eyes were turned towards the idols of their "Fathers, then, I too gave them pre- "Copts that were not good and judgments in the- "which they should not live. And I have defiled them in "Their gifts, when they offered me the firstborn children" "of the vulva, because of their sins, and they will know that "I am Jehovah (2)."

This precept, which was not good, has left its mark even... in the Pentateuch, oh it is found disguised as a silver tithe and linked to a plague in Egypt.

Already the Jehovah of Numbers declares, twice and

(1) Dacmkh, edited Ewwieck. Quesi-ee y«e Ai Bible?

(2) Ezekiel, chapter XX, verse 25.

in a rather suspicious way, having prayed to the Levites, the piano
backs of firstborns (1),

But here is the law of death and of onningo dau i tauta non
dreadful purity:

"You will give me the first 11 A to you all. You will have strength."

"Do the same for the law, light and here sheep, that he" vsle seven

"days year In mt't'o and In nie le, rendres le Ituilihna (2)."

And in the Meilique (:t); "Everything that has been offered by

» a consecrated Itommo ot \ Jehovah » ie his rnohitem point,

"He omitted /hmlm nemmircment that he die,"

The reformists have the ability to follow these pieces
formalins of a buyback rate for firstborn law do
rimmo ot do l'iluo.... Thank you for the assimilation. But it is
evident that this redemption, unknown to the ancient Ages, was condemned
throughout the nation up to the 6th century, it is a whole revolution
solution.

Before that time, the child or the Alton was, naked at the end of
eight days, thrown into the law, he was devoured by the Moloclt-
Jehovah, who, even among reformist laws, preserved his
aspect do îlnmmo dévoranto (1). •< Qui d'ontro vous, s'écrite
"Isaiah would like Rostor near Doco, mad devouring Otdomou-"
» ror daus the eternal furnace (. 1). 0 The metal furnace
Isaio's physique is a mystical cūiraèro that the painter
strives to make it frightening and, at its core, poses quite a challenge.
Innocently, for the terrible. I wouldn't say the same about the
furnace, less eternal and more realistic, of his adversaries
where the purest blood had been swallowed up for two centuries
of Israel.

C'ost with dreadful cotte idol continually

(I) Numbers, chap. III, von. 12 and chap. VIII, vars. 10.

(?) Exodus, chapter XXII, verse 29.

(3) Leoitic, chap. XXVII, verse 29. – See below the critique of
all the texts, in the chapter of the PenUteuca.

(4) Genesis, chapter 15, verse 22.– Deuteronomy, chapter 4, verses 24 and
Yes. – Exodus, chap. XXIV, psalm XL.1X, verse. 2.– Jkbbkjiik, chap. V,
towards. 14, chap. XXII, verses. 9. – Hais, lib. 111, chap. XIX, verse 11, etc.,

heated In Idano, column of smoke the day and do fou lu
night, that In hor-lo of fate emerged around the sixteenth century we
Cannnn. Lo Moloooh-Jehovah has already provided for a whole
Molillior of idols. Have you made me sacrifices?
"Jehovah, laying forty-one in the desert, house
» of Israel, says Jehovah of the prophet Amos refusing to do so
"Will we recognize in the burning image of the first Ages?"
No, you were wearing the tonto of Moloeli ot lo Kijun, vostro
"idolo, l'étolo do vostro Dieu que vous vous avait coulée-"
»> tionnéo (1). »

l)o toute évidonoo, Amos ignora les saints histoires
made after the fact on the pramonado mornlo of the
fate ot we see gifts lo Jehovah of the taliornaclo ot do
the ark that a repulsive Molouh. In rovancho, he enumerated
the interesting objects on which the Ilihlo no nous donno
not a single detail: the Kijun, column of the figured Saturn
on Atlas or buttress "ta Ciel ot do la Terra, (Solomon
He raised yet another do cos Kijun of brass A la porto do son
temple (2) ot the Star of Moloch, probable smur back stars
of Astarte preserved in the temples of Tyre).

And this tradition of Amos, who ranvorso with a stroke of
plumo the scaffolding of Pontatouquo, there is not a leak
isolated in history. Ello survived, or despite all
efforts, in Jerusalem, have been perpetuated in such a way
ment iudepondonte et originalo, que saint Étienne, du temps
of the Apostles, reiterates the accusation in other terms and
substitutes the Arab idol Ramphan for the Kijun, a simple variant
of Saturn (3).

For anyone who has penetrated the Semitic instinct, there is no doubt
that one has not been sacrificed to the dark Baal, the destruction one
part of the conquered peoples, but not all of these peoples
mass, as the editors have an interest in making us believe.
reformist authors, also great mass murderers in painting

(Il Amos, chap. V, verse 25.

(2) See more las.

fi) Acts of the Apostles, chapter VII, verse 42.

that they were in reality. They believed, "veo "os
furious blows, a feather, erecting an insurmountable barrier
between Israel and its neighbors, idolaters and terrifying the Moluccas

that two waves and its dress in the Testament as
a scarecrow A Mnlnoit. It is not mnliaureusomently so
do memo of the red stream of blood which, for two centuries
at least, n Flooded the awful idol Jehuviquu.

Because this wretched nation was so resistant to any idea
of humanity that the Jehovah of the Prophets wants to conquer
"Having too bloody a rival, he is forced to surround himself with a
artificial horror, to attribute to itself all the plagues and to appear
to be more infinite and more defiled than its ancient image.
They were harvested by the sword and dragged into slavery.
vage, "after seeing their village in Ilanuno and their idols on
powder, which the Jews so subdued from the war lasso naked
Jehovah reformed. They believed him to be the author of the terrifying cotto.
table catastrophe ot lo sacrèrent Dieu 4 co titre. Il ne déra-
cina Molocli qu'4 force do furies. Lu terreur do Jehovah
Allouai was for this time the beginning of wisdom.

This is the religious reason for these spectacular massacres.
generously granted 4 for the building up of the Jewish people, while
that they were taking away from him, not only the practice, but even the
It is necessary, according to all
probability, strong to reduce the extermination of the Canaanite.
Joshua and the Judges already painfully lay out a rather long list
complete with exceptions and attribute 4 of these weaknesses cut
all the misfortunes of the future. Even without cos
somewhat forced admissions, the incorporation of the vanquished people
is part of every step in the sharing of the country, on the other side of
the conquest and settlement of the victorious people.

If blood was shed, and I believe it was, it was a
holocaust & Moloch-Jehovah and not an extermination
of idolaters driven by anti-Molochist zeal, as the insinuates
Bible. Everyone was a Molochist then, Israel too.
although Moab or Amroon. Ghillany. Daumer, Movers and

Longorko (1) all recognize "no period continua oft In
The religion of the Canaanites and the Hebrews is identical,
Honnn lui-mùmo xo rallia A cotto opinion nvoo an manner
elusive: <■ related lv>itmjuo patriarcimlo, los Abrnhamidox
"They accept the lions considered sacred, the oomino
"trees, springs, mountains, etc., used by the Ghanaians"
» betyls or bnth-ol (5*), » Why not also lo Motooh ot
In Mnlnoiiixmo? G'ost quo M. Renan wrote his work
Semitic for the purpose of serving the Institute, but not for learning
Porsonno. He has succeeded amply.

To make people believe in the age-old horror of Israel against
"Neighbors, little ones, memo religion, memo language and memo"

Judges, so compromising in their half-revelations. Go
collection of old national poems, composed, or completely bare
less expurgated than the Ishra, rounding out the aspect of Israel quite well
after his invasion of Palestine. Each tribe, each village,
Each family there lives its own existence, governed
by its elders and its chiefs, worshipping its Hanls and Molochs
private, its woods, springs and sacred mountains. Often divided
In the midst of violent conflict, the tribes seem united under
Héli around the archer who then makes his first appearance
rition and resides in Silo near an aschera. We know of no, of the
There remains no more system of laws than of regular priesthood.
to link. The priests have neither hierarchy nor power, and do not think
They hardly feel the privilege of Aaron. They join the ranks
of a few families around the idols and live by sacrifice
spells and oracles. Human victims regularly immolate themselves.
liably and the tragic legend of the Levite of Ephraim renders,
in all its murderous fury, the frenzy of debauchery
religious women of Israel. The raid is carried out not only by

(1) Dauraer at (Jhillany, in What is the Bible? by Ewerbeek;
Movbbs, Die Phœnisier, t. I", p. 8 and 9j Lengerke, Kanaan, p. 837
et8uiv.

(2) Renan, General History and Comparative System of Semitic Languages
ticks.

MOMa'li l»'lSti.u:i.

ot

people to people. But from hourgado to bourgade, as
"Even today, apart from the restless Uruzos tribes,
dos Mutualis ot dos Maroni tas. Touted* cos pouplados sn
recognizing lords by race and by religion, which
no los prevents him from playing the nastiest tricks; ot
Israel did not hesitate to ally itself with them through marriages.

That's the general idea. From time to time, when...
Paya suffered under the yoke of Anmloc, of the Median or of the Philistines,
a liomrna se mot à la tête du peuple ou il'unu tribu et
retains power until his death. That is the sufficient Carthage.
Ginois, the Judge, dictator by right of public safety. !<o sou-
The coming of these liberators lived on in national songs.
the splendors of a tribe, collected and embodied in a particular era
Quite modern. Jeplité. rimmolntour "lu sa llllo, est lo héros
Galaad; Deborah, the prephostess or memo the goddess
"I read Nurd(l); while Samson, the first Nosirô or Naza-

He locked up his twelve labors, the exploits of several warriors.

Let us not forget the greatest of all these suffètos, the van-queur of the Madinnitos and the glorious Messiah of the llaal, of which he Porto Haut Lo Nom, and to which he erects his great golden statue of the weight of seventeen conts siclos, Gédéon Jérobbaal (2). Lo pious scribe who put end to end, distorting these ancient legends, must have been somewhat scandalized ot do la golden statue (it) and the title do Jerobbaal whose meaning is clear. God inspired him with the glorious misinterpretation that transforms the victory of Baal in his defeat. According to this Jesuitical version, disagreeing with the etymology and the facts, Gideon

(1) The prophetess Deborah delivers "the oracles under the palm tree of Bithel" which bears his name, chapter IV of Judges, verse 5. Now, this chcoc is precise the one in which Deborah, nurse of Kebecca, was buried (Genesis), chapter 35, verse 8. This coincidence shows that it is of a religious tradition and not at all of history.

(?) Nickname of the Phoenician Hercules, the champion of Baal, the victor of Baal.

(U) Judges, chap. VIII, verse 27.

IG .h:iiovaii

would have taken his title, after having mined on pieces an altar of Huai (1). Singular prelude, one will agree, h dos érec- The statues are torn down! The altars of the gods are rarely destroyed. which was then cast in gold or bronze. The compilers The judges, having caught him, punished Gideon's idolatry. on the back of his doseondanoo, which is miserably exterminating itself, But what osteo that cola proves for the sons not do Jôrob-Baul and the golden slatuo?

It is impossible, moreover, to discern in the biblical details ques si cotte idol était élevé & Hnnl-Jehovah ou il quelque other. For, strangely enough, the Israelites of these first Time seems to make no difference between Jehovah and Jehovah and his colleagues. It seems that Cotto, such a superb idol, what Centuries later, it has not yet obtained primacy nor She holds the exclusive position of national idol. She is a central figure. with the asoherins or sacred trees (2), the liaal-ltérith of the ancient city of Sichoïn (<i>), the great Ilaal of Gideon and the small private liaals, such as those of Michos. She even speaks of the god with unusual politeness back Ammonites by the mouth of Jephthah (4): "What your "God Chaos possesses what is not rightfully yours? Do

"in our possession." Jehovah should have reasoned this way.
by invading Canaan. And Clamos could have... him
to reply. But, since he did nothing about it, we repair
this inconceivable oversight.

It was all the easier, at that time, to confuse
all these gods of the same family, that the fact still happens
to the prophets, who are usually so sensitive on the matter
Isaiah, liaal-Moloch, greets his Jehovah with the incendiary title

(!) Judges, chap. VI, vers. ifi.

(2) Judges, chapter IX, verse 6.

(3) Judges, chap. IX, verse 46. Baal-Berith is the lord of Al-
alliance. And since Shechem is marked as a Levitical city, it was perhaps
one of the forms of Jehovah.

(4) Judges, chapter XI, verse 24.

Mol, «ntl |i'|K|UKI,

Im

of the Arab Urotal, Ariol, the Lion and the Fire of God" who
waved his torches on the medals of Uabbuth: "Misfortune
» In Ariol, the villa of Ariel, Jerusalem 1 (1) », ut Èzéchkd no
found for "one autol paciltquu quo lo nom "the one furnace
homollile of Moab (d). Jeremiah himself, the pure Jeremiah,
ask » why did the healer Molchom invade the
"country of lînd (.!)", so much kinship still existed at
of memory" among all" these" Moloehs.

AIDS» prophets, implacable enemies of savagery ohann-
neon, arrived A to mix thus your case Gods, To stronger
(reason: the early Israelites) Jehovah did not distinguish himself
First, we have nothing to do with the crowd of people and we have a serious breakthrough.
it was during the time of Ilêli, when power came to the country
of Ephraim, general quarter of idolatry and of priests
until the Captivity. It is then that the first
once the ark of the covenant was the great idol of the god Moloch-
Jehovah who sits enthroned over the cherubim.

First, what cherubs, of whom he is so concerned?

The wind spoke, and if so, devoid of explanations in the lliblo? Nothing
less than the joulllus and rosy poupards of our paintings
of the church. Ezekiel depicts them with four faces: of a

four legs of a young bull, the body all covered
strewn with eyes (4). Philo briefly calls them los imagos
winged, ot Josèplie, quite pleasant. At times, assures that
No man can have any idea of it (5). It's done more quickly. We
brought Ezekiel's description closer to the passage in San-
choniaton (6): at Taaut Ht an image of Kronos where he placed
"Eyes and wings to express omniscience and the

(1) Isaiah, chapter XXIX.— Paralipomena, chapter XI, verse 22.— Kings,
book. II, chap. XXIII, verses. 20.

(2) Ezekiel, chapter XLIII, verse 15.

(3) Jebemiah, chapter XUX, verse 1, ilelchom (our King) is the God
national of the Amtnonites.

(4) Ezekiel, chapter 1".

(5) JnsÈPBS, Jewish Antiquities. Book XXXVI, g 8,3.

(0) EusttiE, Preparation éeangéHiue, book I", g 10.

7

"Majesty of the Moloeli." (Test do c" side that must be roohor)
Dear libation of these fantastic beings, they will not go.
(/rtibinx or griffons dos raeos nryonnos totaloiuont incon-
Nude Semites before In Captivity. Not that I deny a
mixture |mssililo. but late, hence the Phoenician conception
ot do l'idée persiquo, tlont lo symbolisme animal déteint
already on Zechiel. But the word t hi't'iih so translates all natu-
rollcmont by Imml's ut it is more \ raisomldaldo tlo see tlaus
lt*s gentle companions of the Jùltovuli gentle monsters inolocltistus
â têtù do ImuuI. Salomon, l'allié dos Phoeniciens ut lo roi
molochisto by oxcolloncu, drawing tics cherubs on each
wall of the Temple and they erect gentle of colossal size (1),

L*Arche, moreover, accempagoumont obliged do toutes cos
religions, contains throughout the Orient the statue of the lliou and
the relics of the immolated. Lo Livre dos Hois assuro nous assuro, avec
a sort of suspicious innocence, which contained only
gentle tables, stone island (ü). Moses had also had it placed there.
of the manna and Aaron's staff (•!). 11 It is true that I do not
I, for one, hardly believe in manna and Aaron's staff.
no more so than the stone tables, a probable metaphor
The island, the double sex idol of Jehovah (-1). The terms of the
üildu: "Jehovah is sitting on the ark... Jehovah pierces on
"The cherubim... The ark is Jehovah's footstool."

do sa boîte on solemn occasions. The expression
"The face of Adona'i" applies equally to the arehoqu'à
the altar, called holocausts, these two revered pieces of furniture of the year
religion. Under Jléli, during the unfortunate war
against the Philistines, Israel raises howls of en-
thusiasm at seeing Jehovah enter his "camp"
standing above the cherubs (5), which, incidentally,

(1) Kings, book 111, chapter VI, verse 23.

(2) /times, book Ul, chapter VU!, verse 9.

(3) Exodus, chapter XVI, verse 33.

(4) Votka, Die Religion der allen Testament, t.1", p. 321.

(5> /times, book I*', chapter IV, verse 3.

. li'isu.VHI,

H7

no 1'eropéohô no o*suvor nne complete defeat and abandonment
to give one's idol into the hands of the one who is a numismatist. In another...
During the war, King Saiti ordered Acliias to consult the ark
do Jehovah like Lo Dion himself (1). And ca caisson
anorô, dragged by oxen, the animal of Molooh, exercises a
inHuonoe is so satanic about everything surrounding him, that
The Philistines are eager to purge their soil. Dos Uothsamitos,
who, in Uéritout, are struck in their turn for having plunged
an impious gaze into the sacred depths of the goullro(si).
On the day of triumph, under David, when in the middle
of all the eccentricities of the Semitic orgy, the arelio
Mount A Sion, newly conquered To his idol, this
machine do mort tuo onoro lo Hdèlo Usa, qui avait extensible
his profane hand to support him. It is naked to the point that David
him-mômo, a king to shear, doesn't dare take him do suiteo and the
It will still be three months at Obodedom in Goth.

If this murderous coffin had contained only the tables...
Moses and Orthodox staffs, one would hardly be able to explain the
cries of fury and the execrations of the first prophets
Su vue sanguinairo (.!'), Co n'est qu'npres la destruction
of the Temple and the idols by the Assyrians, when,
Having vanished into ruin, it no longer posed any danger.
seriously, that the Jewish reformers decided to uncor
to incorporate into their optimistic history the ancient envelope of

The story of Michas, lost, we know not how, in the Judges, and without rhyme or connection with what precedes it and with what follows, gives the final touch to this Baalism disordered from the earliest periods. The mother of Michas, of the tribe of Ephraim, commissions a worker, for two hundred shekels of silver, a statue of Jehovah and another bronze idol. Michas places them in a chapel with a

(1) King", tiv. I", chap. XIV, verse 18.

(2) Kings, book. I n , chap, VI at VII

(4) Jeremiah, chapter 11, verses 14 and 24; chap. IV, verse 2.

iis

IMTOYA

epilod ot other theraphim (1) and institutes a priest on an island his sons. Later, he added to him a member of the tribe of Aida (eo who, by the way, demolishes the hypothesis of a tribe priestly service of Levi), with wages of ten siolos of silver, with He lived and he wore clothes. This small business prospered, when one fine day, five emissaries from the tribe of Dan, on in search of adventure, they will stay at Michasot's place and consult his idol. "Go in peace," replies this Jehovah, "Adonai "Protect your lanes and your road," they said, entering into... Lais, a Phoenician trading and open city, in inspect the strong and the weak and return to their tribe will report on this entire mission. An expedition is decided. Six of these buccaneers return to Michas's and They removed, despite her cries, her idols and her Levite. Lais ost surprise, delivered to the flames; its inhabitants, passed naked, son of the sword. Then these bandits settled on the smoking ruins They solemnly install the idols there, and the priest... The tribe of Dan worshipped this Jehovah, according to the Judges, until the plays on his captivity, which was probably, whatever anyone says Mr. do Sncy, The Babylonian Captivity (2). 11 is far from this striking reality in the hazy novel of Penta-touque.

The disadvantages of such anarchy and the need for a energetic centralization is being felt, particularly when the power with Hélot Samuel arrives in the country back priests. Israel appoints a king to resist the Philistines

of Syria and Phoenicia. The cult until then simply
The bestial Moloch will surround itself with all the refinements of
Tyrian civilization, and the Semitic destiny of
Hebrews will reach its peak.

The first Jewish king, Saul, led a very bad marriage

(1) Thcraphim means image and statue. Véphad designates alternatively the idol of Jehovah or the sacrificial robe of the high priest.

(2) See for all details, and in full, chapters XVII and XVII
Judges.

with the priests whom he wished to supplant, Samuel, we par
In particular, he never forgave him. It is permissible to suppose
that only the man of warriors followed, only reluctantly
in the path of these atrocities Samuel, the man behind the priests.
Such, at least, is the sound of the scene in King Agag. Saul,
marching against the Amnléritos, vouo on c/uhvin to Jehovah
everything that is from Anmleo, according to the somber formula: "Since
"Man, woman, even the little children and"
» 'Coux' which are still at your breast, up to the Eggs, to
"Camels and donkeys (1)," But, after the victory, he
spare the elite from the sheep and king Agag. the priest of Moloch
rushes forth foaming at the mouth, 11 reproaches Sail in furious terms
Disobedience and cutting half-bites Agag, "who was strong
large (2) », technical detail, « in front of the Adonw dotlalgala »,
Undoubtedly an idol. This fleeting sentiment was fatal.
He Said. Neither his repeated avnneos nor his repentance until
wanting to sacrifice his son Joimthas, victim of a cherom, no
could soften the old Molocliiste, altered by human blood.
He crowned David, a condottiere as cunning as he was ferocious, David,
the man of Moloch, the man of all passions and of
all the crimes, which brought to Zion the ark of sacrifices
somewhat neglected under Saiil (the Para/ipornhies
admit it) (3) and did not shrink from the accomplishment of
his cherms. Example: "Having brought out the inhabitants of
"Rabbath-Ammon, he cut them with silks, passed
"On them were carts with iron wheels, the tailors..."
"pieces with knives and threw them into ovens at
"bricks. That's how he treated all the cities of the Am-
» monites (4). » Moloch-Jehovah could not refuse his ten-
trains such a faithful servant.

David, even in the orthodox Bible, only moves with
a full procession of idols. Already, when he flees the wrath of the

(1) Kings, book I, chapter XV, verse 3.

(3) aralipomeres, book. I", chap. XIII, verse 3.

(4) Kings, Book U, Chapter XII, verse 31,

7Ü

JKimv.Mi

King Saul, his wife Miehftl, word in no bed a thèraphiiu
Rocouvort "one wig of goat hair <1), and, more
Later, the priest Abiatliar brings him a nursing home marked with the
Itiou .léhovali who gives him all his oracles. Does David want
consult the healer, he says i\ Ahiathar î "Train the èplmd
"or the ephod," and the idol answers no," "Jehovah
h all the questions addressed to him (2), The Bible,
Moreover, he took care to "the no-no" "longncr" the slightest detail on cos
ephnds and these teraphim, including the humanized Jehovah of the
The prophet Hosea still speaks without disgust. He looks at memo
as a calamity for Israel "to remain so for a long time" without
"First, without sacrifice, without altar, without theraphiin and without"
» ephod (3). »

But the great idol of Jehovah-Moloch, carved in an oven
naise, the brass nutol & tanreau horns, then resides with
lo Tabornaclo û Gibeon, center chananeon and levitiquo at the
times ot, what's more, perched on a do these high places that ana-
The prophets will discuss them (4). David left us one
Realistic description in foundry pen: "Smoke gushed forth"
"From the nostrils of Jôï.ovah, a devouring fire crackled from his
"Mouth. Red-hot coals were lit beneath him..."
"Before him shines a light that ignites coals of
b fire (5). b ()a Jehovah is simply a statue
A hollow metal object that is heated until white-hot over a good fire. 11
It's not difficult to guess what purpose is used to make people blush.
This is a hollow lolc. Were there only this single piece of evidence for
To attest to the worship of Daal-Moloch in Israel, there would be no doubt.
Not permitted. For this is not about so-called fires.

(1) links, liv. I", chap. XIX, verse 13.

(2) Kings, book I, chapter XZ XI, verse K).

(3) Hosea, chapter 1H, verse 4. See i»ur the list of biblical statues of the
Jehovah, Yatka, Opuseulalum, t. I", p. 402 et seq.

(4) Paralipomenae, book. I, chap. XXI, verse. SU.

(5) Kings, Book II, Chapter XXII, verses 7 and 13. If some were found slight differences between translations of your Bible and your Yutgaie, which we This is not surprising. We follow, along with all scholars, not the Vulgate, which is faulty, but the German translation of de Wette.

Mttuiotl ll'tSUU'.t.

Tl

Gods smuggled into neighboring nations*, May
of Jehovah, of Jehovah, the true God, "duration (mi-
the holy King David who danced before the ark, (You are for this
Jehovah heated with red coals* that the holy one i'«i
would have composed these psalms sung today
throughout Christendom, in Latin by Catholics, had
vulgar language by the Protestants,

11 is & suppose that under David, this (places Moluehisto,
the red coals were often lit ot quo
The idol blazed from its mouth, devouring it.
Men sacrificed. The Book of Kings, in one of the things
sinister escapes that allow us to rebuild the year-
Cienno religion, narra on détail un sacrifice humaine du
holy king.

Politics has as much to do part h oot act pio quo
religion, and the victims were no less agreeable
bles & David than to Moloch. They were the last descendants
teeth of the mad King Saul. David had, however, sworn to him
solemnly in the Enggadi desert to spare his
race(l). We will see how an oath is taken.
Semitic.

Here is the account of the Virgin: Consulted about a famine which
has tormented Israel for three years, the idol Jehovah, sudden
She was moved by Jhanaan's plight, but declared herself irritated by the cruelties.
committed by SaCd against Gabaon. What cruelties? The
The Bible, so hateful towards Saul, never uttered a word.
They appear just in time to explain the atrocious
King David's sacrifice. Nevertheless, David addresses
to the Gibeonites, who answered him with these words significa
tives: "Neus, we don't want your gold or your silver,
"But to Saul and his household. We do not want to go anywhere else."
"Not that a man should die in Israel." And David takes
the seven descendants of Saul delivered them to the Gibeonites who
crucify all seven of them on the Mount (the high place in

'lj liais, liv. P', chip. XXIV, vey. 23.

IKildVAU

question), and the mountains "before the fire of Jehovah".
first days of harvest (1),

We have read about the great Semitic creation, the saeri-
flco do the cross, which does not ornpéelm pus lo sncrilico uni' lo
Foolish, David knew the sweet species. O'ost \ co Jehovah,
heated with red coals and surrounded by raw vegetables, what
holy king, solon his titra inolochiste preserved nvoo sons ot
legend modi II To the pure reformers, resolved to elovor uu
Tomplo worthy of him. He had already bought it for cot offleo
Tairo of the Jebusite Arovnn, whose name strongly recalls that
of Aaron, the air of the MALocli Arovna, comrao called the Riblo (2),
when death came, he was overtaken, he was trausmottro, he was oxécu-
tion do son dessein A son fils ot suocossour Salomon.

I,o Molncldsmo reaches his npngéo with Salomon, co worthy
Dis do son père, l'assassin do son frère Adonios, l'allie dos
Moloohistos do Tyr from whom he borrowed two architects
two workers to build the temple of his idol.

The original details of the editorial space could not be spared.
naked editor back Kings his confession shaded by an idolization
vieillotto do Salomon séduit pur los fomiuos étrangères (3).
Everything in this tomplo parlo of the Moloch and its awful
mysteries. First, 11 is built on the plan of the sanctuaries
analogues of Atergatis & Mabug and Venus in Paphos. Her
furniture made of cast bronze based on three models and by the workers
of Tyre, its hollow horned altars, its vats, its limestone
drons, his pots, his forks, his bronze bits
-supported by massive oxen, her cherubs and her lions
colossal bronze figures that are even found embossed on
every wall of the Temple (4), everything recalls the bloody

(1) Liais, Book U, Chapter XXI. Solomon again sacrifices on the high place
of Gibeon, which was the most important of all Israel," Kings, book 11,
Chapter 1, line 4.

(2) Rais, book II, chapter XXIV, verse 15 et seq.

(3) Rais, book. 11!, chap. XI, worm". 5.

(4) Kings, Book 11, Chapter 6, verse 40, See the description of the Temple,
Chapter VI and VU in their entirety.

Mtiuiült l>'|SIUi:|.

T.'!

kitchenware of the Molclerton typions mu earlhnginois.

The Temple of Zion has no day approx. Like its
to entrust" to Tyre, he has before his port sweet bronze oolonnos
surmounted by an ornamented ol d'uno Imuln capital, oit
Chlllnny (1) sees gigantic phallic* eyes, ot iimn, avoo
Movors (1), do simple saturnian oolonnos, you're sweet
Jehovah's Witnesses' Utilities bear Memo Fias Names, ooinnto dns
porsonuages, f/une is, in proper terms, the Kijun (Jakun)
of Saturn; the other, lo lloax or Diou in his fury,
that is, Jehovah under the double aspect of God
binding and destructive (,'t). Gentle case. Idols are rospoctêos
Josias' memo, the great iconoclast, and they disappear
that at the Jerusalem prison, with the furniture of Tomplo.
Jehovah, the one God, himself recounts the adventure.
spoke without anger of singular symbols by the loop
of his prophet Jeremiah (4).

I.'usngo do cos marmites ot do .toute catto ferraille n'ost
point diflicilo h dovinor. The books of the reformers themselves*
memos, which retain the form while removing the content,
will teach us. "We promised to bring all the
"Years in the house of Adonai, the first fruits of our tower,
"the first fruits of all the trees, the first
"born of our sons and our flocks, as it is written
"in the law, and the firstborn of our oxen and of our
"sheep to offer them in the house of our God to
"priests who serve there (5)." Leaving aside the era
and the reforms imposed by Nehemiah, these are the terms
same as the offering to Moloch. In the time of Ezra and
Nehemiah, this presentation of the firstborn is no longer
a mere formality. Under the judges David and Solomon, it was

(1) Ewebobek, What is the Bible? p. 228.

(i) Die Religion der Rhrenis-er, 11", El Oder Saturnus.

(3) Kings, book III, chapter VII, verses 15 and 41.

(4) Jeremiah, chap, XXVII, verse, il); Kings, book. IV, chap. XXV,
verse 13.

(a) Nehemiah, chapter X, verses 35 and 36.

StilloVAII

Regular bed roiniso due to victims |ioui' élra slaughtered in front
(l'iiluU) naked burned "milks in their depths, the great Passover
Judaic.

And In snicro-saint tomb of Sulnmon no fut (ms smito-
mnnt un ulmttoir Humain, mais un hideeux liqinnni'. Io
Jehovah sung H the pure classical universe romantic* is
all H read times Moloeh do maurtro ot d'argio. Su grenade, lu
puiumo d'amour do Uionyso, sous toutes les formas, so
innrio in the tombolo at the cauldrons and at the lotteries of "hrouf"
Not printed until the rattan of the high priest.
around the tomplo extend the deaf United where the courts
sanes priestesses ot los gulllos impurs so livrent au croire(l).
The Asherah memo, cotto old companion of Jehovah since
the Judges, trûno with him to Jusins in his sanc-
tuaire ('i).

The arrogant Jehovah has not always witnessed
severity of nuuurs that is attributed to him. His Song of Songs
ticks, cotto priupôo dos bacchanulos isrnèlitos, already appears
risky enough, despite the fact that they see it as a problem, one might think.
complaisant uni, lo dialoguo amoureux do Jésus-Christ ot
do son Eglise. Jehovah, du rosto, no s'on tenue pas aux
words. He too, at the example of his fellow Ayrieus brothers, was a phenomenon.
The Nicés possessed Kedosches or Thnmar exercising their
heroic profession on the Temple forecourt. "Iléli learned
"that his Alsations slept with the women who kept watch"
» (obse>'vabant)k la porto du sanctuaire{:i). « Another passage
Lost in the Pentateuch: "Posoléol Ht a bronze basin"
"Mirrors of the women who kept watch at the gate of the Ta-
v bernacle (4). » Now, the Pentateuch cannot suffer a
women, whether directly or indirectly, in the service of the Temple, and the
ruthlessly outlawed. These women who beat their
quarter (obscuring) at the door of the sanctuary, up to the

(1) Kings, book IV, chapter XXU, verse 4.

(2) Kings, book. IV, chap, XXIII, ver*. 7.

(3) Kings, book I*', chapter II, verse 22. – And Juyos, chapter XX, verse 33.

(4) Esxuli!, chap. XXIU, vera. 8,

Captivity, therefore, were Redashes or courtesans
sacred; ot lo Deuteronomy l'oxpliqno jvwox clearly:

"You must not bring gifts to the house (on God)."

"Jehovah, according to some random source, the salary of one
» prostitute or lo price of the dog. Cor lo cliion ot la prosti-
"tueo are also detestable nnx youx do (on Dion

» Jehovah (I), » Il on est do co((o (nrdivo defense oomino
do the following; "You will no longer plant Asohera next to do
"Jehovah's (ÿ)." Ello no longer existed for

Abrnlmm who planted the tainarisquo of Ueerschn, we invoke
as for the Healer; for Ranc who raises one to you; for
Joshua who plays the arch under the terebintllo of Sioliom; For
SaniuiU, Snul, Salomon tui-mômo; fear all the ancient heroes
the prophets of Israel who held their assemblies or ron-
dniont dos oracles à l'ombro do l'arbre sucré (11). K(,puisquo
we are currently observing the perfect record

Two sacred texts, let us cite yet another deconstruction that is of interest
Solomon; "Tu nu foras (complexion of imago do scuipturo, ni do
"Ligurian of everything that is high in the sky, or low"
» on the torro, or who lives in the waters or under the torro(4)...

"If you make an altar of stone, do not build it

"with hewn stones. If – you curl a knife around it,

> it is defiled (5). » So much so that Jehovah, reformed at

a memory of the Monchist machines, it rattled everything that

had a connection to bronze. What would Solomon, the pious Mulo–, have said?

If he had known what those people were like, so insensitive to the Greeks

nades, with bull heads and bronze altars, went

To count him among their Orthodox ranks?

(1) Deuteronomy, eba?. XX1U, verse 17.

(2) Deuteronomy, chap. XVI, verse. 21.–Itow, lib. IV, ch. XXII, vora.15.

(1) Genesis, chap. XIII, verses. 18; chap. XXI, verse. 31; chsp. XXVI,

verse 25. – Jost'R, chap. XXIV, verse 26. – Judges, chap. IV, verse 5;

chap. IX, verses. 6. – lias, book. 1", chap. XXII, verse 6; book 111,

Chapter XIU, verse 14, etc.

(4) Deuteronomy, chapter 5, verse 8. – Exodus, chapter 20, verse 4. –
técitig0e, chap. XXVI, verses. I.

(n) Exodus, chapter XX, verse 24; chapter XXV11, verse 5,

?(J

Lu centralization «lu culto «lu Moloch à Jerusalem, wto
of Huuto politics, the attachment of the memo, a blow read by the nation to the
capital ot to the throne of David. Also, when the charges
necessities for the maintenance of our court and the claims
arrogant do .ludn had pushed the brother tribes to their limits
their needy hands, the first concern of the dissident king, Jeroboam,
is to cut the cable of elovor altar against altar. Redou-
both for its new subjects the dangerous memories of a
religious journey. In Jerusalem, he copied the idol of Zion. With a head
do bull and on Ht pull a double that he pinched A Uethel and
To Dan (1). These are the golden calves, in prudish pen back
reformists who would like to swell in the bowels of
1% terrorists commit crimes against their own people. But they forget
to cite for us the gold mine from which Israel drew its water in London
do sa revolt against the taxes of Uohoam. Cos heu-
The great Temple's rivals were no more
on or that the cherubim, the hollow altars and the idols do
Solomon.

How, indeed, could one imagine that a people steeped
do la loi dite do Moses ot façonné A celte harsh disciplino
to bow, without a word, before simulacra of animals?
The memorable struggles of the Maccabees against the attempts
Antiochus's works demonstrate the contrary. The Israelites
Jeroboam's tribesmen returned to sacrifice their children to
idols of Dan and Llethel, after a short stop near
of the centralized Moloch of Jerusalem, because the Moloch
was the age-old God of their race and that they had not
never known any other. The return to the sacred sites of Bethel
and of Dan, ancient seats of Moloch-Jehovahism, where
they removed the memories and the altars of Abraham and doses
children, was a new protest against the attempt
unitary of the Davids and Solomons. Jeroboam only did
to bring ancient sanctuaries back into fashion.

From then on, until the fall of the Somme and Jerusalem, the

- (I)llois, tiv. bed, chay. XL, vera. 27.

ME.OCII ll'(S)SAKI.

times t\ Dan, t\ Itôthel ut, as the Uiblo says, "suc all
"a high place and in the shade of every leafy tree," The Mothers
They vie for the honor of offering the fruit of their wombs naked
Saturn, parricidal. A kind of emulation of carnage ensues.
by the petty kings of Israel and Judah; and, remarkably
quable, before the 5th century, not a word, not an anathema,
Not a single prophet spoke out against this cult, a historical rite.
the ric, national and traditional Jewish culture until the confederacy
tion of Pontatouquo.

It is this horned Jehovah that the /.mon, the Mnnssôs ot
The Zedekiahs sacrificed their children; it is more than Jeliu
He immolated the priests of Tyr's rival, Ltaal. This is...
Jehovah-bull, whom Klie and Kliséu preached, and of whom Us
They reaffirmed the exclusive cult against imports "the
Ahub's wife, Juzabol. All these fantasies of a
struggle of the true God against foreign idols, with peri-
Little turbulent times, they don't support the oxamou. If one
On closer inspection, this pre-darnel brought
by the simoom of neighboring nations abounds until the Capti-
vité como un produit indigène du sol isruùlito. Je prends
the galls or sacred pederasts, these ignoble monks of Mole-
schism, whose destruction the prophets will pursue
like vile vermin. Well, Asa, the first,
is supposed to drive them away (1). However, he drove them away so little that Josa-
He in turn exterminated them (2);, and Jehoshaphat exterminated them
so little that the role still falls to Josiah (3), and not for
The last time. The same goes for the idols that are constantly being broken.
constantly reborn, and so intact & the fia that,
except for the great bronze serpent executed by Hezekiah and Josiah
They are all there. The princes, to whom the Bible
bestows the crown of piety, Solomon until his old age,

(t) Kings, book. lll, ehap. XV, clothes. 12.

(2) Kings, book 1U, chapter XXII, verse 47.

(3) Kings, fiv. IV, ehap. XXltt, verse. 7.

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A su. Johnphnt, Joas, Jontham (1) all sacrificed or left
sacrifice on the high places which were "the ancient
the sanctuaries of Jehovah's Island (2). And, decisively, these places

will cry out for destruction: Galgala, Uabaon, Hêthol, etc., the Judges, the Kings in their first books, Memorize Genesis, they offer them as their favorite dwellings of this Jehovah who, from the 8th to the 5th century, imperious oxigo* show their overthrow.

This Liaul-Meloch, quite a snotty fellow at first glance. Syrians or Arabs, became tenderly irritated at the arrival of the Uaal Tyrions of Jezabol, tlllo of Hivam. Kilo brought with her a series of Phoenician priests who cast a shadow on the Savage pontiffs of the brazen calves. That is the controversy. of Elio and Elisha, all directed centrally, the Gods of Tyrot for the account of the two voaux of Jeroboam. Jehu himself, the avenger of the Jehovah on Jezabol, and priests, and renowned for his piety towards the bronze calves (3) which were, until the destruction of Samaria, the Jehoiachin of Israel,

It was a struggle of races, of influences even, nothing else choso. She had her contro-comp h Jerusalem in the triumph momentary and the fall of AthaUc, the famous daughter of Joza-beautiful. It is at least singular, one will agree, of voiries Orthodox kings, such as the saint Joseph, married their son to fanatical Molochists, such as Athalie, and ally himself closely with secular kings, the Ahabites and their consorts. This single feature would be enough to ruin the entire structure. biblical and unmask the embarrassment of pious forgers of Ezra.

Lear's task was arduous: to glean princes from the orthodox mine. doxe in this mess of Molochists, in order to build a bridge

(1) Hais, li". 111, chap. 111, verses. 2 et seq.; UV. IV, chap. X, verse 29; book IV, chapter XII, verse 3; book IV, chapter XIV, verse 4; Chapter XV, verse 35, etc.

(2) Kings, book. 111, chap. III, verses. 2; UV. I", chap. XV, verse 21, etc.,

(3 Kings, book IV, chapter X, verse 29.

Miil.dt'll 1MSIUK1.

7)1

entre leur* rûfovmo* nt the fabulous drowned Moses hold the Ages. For they had sounded the reef where the broken ones were removed first prophets, where the positive traditions are missing, the strangeness of this ashamed MoloeU who denied without flinching

at all costs the gaps in their history, redo everything
 They took advantage of the past and the religion of the Hebrews.
 the dreadful interruption thrown into thoughts and memories
 Semitic peoples through captivity. The kings renowned for their
 conquests or memo by their piety Molochisto 4 Jehovah,
 the builders and re-builders of the Temple, the chambers
 pawns of the Ilaal-Jéhnvnh against the Ilaals of Tyre, were
 chosen to play both good and bad the role of utilities in
 Room 4 surprise moysiquo. By a strange illusion
 optically, the hated foreigner, a chnldèon and porso God
 settled in the house, while the old Jehovah-
 Moloch was the intruder who was given jotor 4 port wine. His cult
 secularism became infidelity and idolatry; abandonment by the
 Israelites of our traditional rites, a tour of
 beliefs of bears. Thus national pride was found
 interested and satisfied, and the Jews of the Maccabees were sucking themselves
 had them killed to the last man, a testament to the sanctity of
 Solomon or the zeal of Jehoshaphat who could not bear it.

For us, little sensitive to the motifs of Ezra and do
 Nehemio, the Baal-Moloch is, until the Captivity, the
 Jehovah regular, traditional and national of Israel.

Until the 20th century, he calmly enjoyed his ration.
 of small children and satiates his gaze with the exciting spectacle
 so many Semitic orgies. He had never heard of the
 laws of Moses, no more than giving human orders or
 peaceful. It was only at this time that Amos and Hosea
 rise up for the first time against the security atrocities
 laires ot affirm the disapproval unknown until then
 of Jehovah for the orgy and the massacre.

This bold initiative ushered in the heroic era of pro-
 phètes. EUo coincides with the appearance on the Ju- stage

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Unique Assyrian backs, fanatical iconoclasts, who wore
 in their camp the great sacred fire where they melt like wax
 the idols of nations (1). In contact with a more
 refined, the honor of the mortuary cult had invaded these
 elite jurors known as prophets. They do not
 they said that their courage to rise up resolutely against the

neither the fear of torture, nor torture worse still, nor contempt and the disapproval of their compatriots, will not be able to push back these courageous melodramas. Amos, the first of his... blood the road where Isaiah and Jeremiah will embark. The Bible still preserves for us its answer to his executioner juridiquo, the priest of Llethel, Amazias, who forbade him to prophesy: "Jo no suis ni proplièto, ni (ils do pro- » phèto, but I lead to feed the oxen and I am fed with "Sycamore trees. Adonai took me when I was leading my "beasts," and he told me: "Go, speak like a prophet to the "People of Israel (2)."

The tactic of great men is perfect in its skill and diplomacy. Facing the prophets of Moloch, he orders committing murder in the name of Jehovah, they involve & their turn Jehovah to repudiate these burnings, to order The term "ot" threatened the unruly. Their inexhaustible verve, inspired by the most generous sentiments of the human soul, relentlessly attacked everything that, directly or indirectly, resembled milk the official cult of the iiaal-Moloch. The ark, this lair of charred bones and the infernal idol, the horns of altar-furnaces, which were sprinkled with the blood of firstborn children of Israel, the pig, that sacred animal of Moloch, the Sab-baths, Saturn's day, the Passahs or new moons, these cursed evenings where innocent blood flowed, all that paraphernalia, Rejuvenated by the Pentateuch, it is trampled and trampled underfoot. like the bloody and detestable apparatus of Moloch.

(1) links, liv. IV, chap. XIX, verses. 18.
(8) Amos, chap. VU.

ME, 00 11 K'iHUVKl.

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Worn out, "I will break your orgies, your parties, your news"
» moons and your sabhaths (1). »

Amas: "Jo will visit Israel; I will visit its abominations."

"I will visit the altars on the island of Bethel. I will cut off their horns."
"and I will throw them to the ground (3),"

And Jeremiah: "The sin of Judah is written with a
"iron pen and a diamond point. It is engraved on
"the table of their hearts and on the horns of their altars (3)."

And further on: "Rovonoz, my apostate sons, I am your
"Master. I will give you two pastors who please me."

"They will guide you intelligently, and no one will speak..."

"No more ark, no one will think about it anymore, no one will..."

"She won't miss it anymore. No one will make one."

"Similar. On the contrary, the city of Jerusalem will be the

"Jehovah's great throne (4)."

And Isaiah: a Offer me no more sacrifices; your incense

" is an abomination. I don't want to hear from you again.

"Moons, your snub, and your other holidays. All your

"Assemblies are tainted by crime (5)."

As we can see, none of these great men know

again, the compromise signed in the so-called books of Moses,

where all the

revered furnishings of ancient Jehovah's Witnesses. Their reform

truly revolutionary was something else entirely!

that the narrow mold of Ezra and exceeded by a hundred necks*

the petty and troublesome mythology of the Penta-

Teuce. For the reformed Jehovah of the prophets repudiates all

anything stained with blood, anything that is pointless carnage,

even that of animals. What he wants is "a heart

"pure, an honest soul, a spirit ready to follow him in the

the path of justice.

(1) Hosea, chapter H, verse 11.

(2) Amos, chap. Ut, verse 13.

(3) Jeremiah, chap. XVII, verse. 1.

(4) Jeremiah, chap. III, vere. 14.

(5) Isaiah, obap. 1", vera. 13.

JKIIIOVAII

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Oséo: "It is mercy that I want, not the saert-

"Uce. And I will better understand the knowledge <the God that the

"Holocausts (1)."

Rlichéo: "What shall I offer to the Lord that is worthy of

Him? Shall I offer him two burnt offerings or year-old calves?

"Will he bind fat goats?" I will sacrilegious him for my crime.
"my eldest son and for my sin some other of my
>> children?

"O man, I will tell you what is useful and what Adonai
"demands of you: it is to act according to justice and to love the
"mercy (2)."

And Isaiah: "He who slaughters an ox is like one
"who would kill a man. He who sacrifices a lamb or
"A kid goat is like someone who would knock out a dog."
"He who makes an oblation is like one who offers..."
"the blood of a pig. And he who burns incense is
"Like someone who worships an idol. They took pleasure in it."
"They have become accustomed to all these things; and their ūmo a
"He delights in these abominations (!)." "The incense itself-
even, an abomination 1 How the synagogue of Ezra
Did she abandon this heresy?

I could fill this volume with quotations. One more
and one of the most significant passages from Jeremiah: "This is what the
"Lord Sebaoth, the God of Israel: Add, as long as
"You will want your holocausts and your victims and eat them."
"Of the flesh."

For I did not command them to cooperate on the day when I
"I brought them out of Egypt, to offer me burnt offerings and..."
» victims (4). ■>

Moses said yes, and Jeremiah said no.

And the Pentateuch, Exodus, Numbers, Leviticus, the

(1) Hosea, chapter VI, verse 6.

(2) Micah, chap. VI, verse, fl and sniv.

(3) Isaiah, chapter XLVI.

(4) Jebemiah, chsp. VII, verse 22.

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Deuteronomy, all these collections of meticulous proscriptions
which regulate even the smallest details of all the
holocaust ceremonies, these sacred forms of sacrifice

the Paschal lamb itself, though so twistedly substituted & the
What becomes of human victims when faced with these animals?
sharp pronouncements of the early prophets?

Clearly, these sacrosanct volumes were not
still invented. Neither Aiuos, nor Üséo, nor Joël, nor Michéo, nor
Neither Isaiah, nor even Jeremiah, a contemporary of Josiah, have
No idea, Micah, one of the few prophets who speak of
Moses cites him simply as a liberator of Israel, and this,
two verses before the magnificent passage where Jehovah
He condemns burnt offerings. Therefore, the name Moses did not evoke...
no images yet of legislation or codification whatsoever
This fabulous character had not yet donned his shell. This fabulous character had not yet
his posthumous costume of Numa of the Jewish nation.

But, if Moses never legislated, if the Pentateuch
does not exist before Ezra, if the humanized Jehovah is a
Late innovation, rejected by habits and customs
Inveterate members of the Jewish people, who is the Jehovah of the ages?
worshipped since the Judges, the Jehovah of Abraham, Isaac and
of Jacob, as of David and Solomon? Our old con-
birth, the Baal-Moloch, the national idol of Israel that he
taken from Egypt at the cost of his firstborn, whom he endowed with
Canaan in view of gigantic sherems, and of which he raised
so high the glory beneath the pious slaughterers, David and
Solomon. The old fool threatens to eliminate his assistant, if
His human ration is eliminated. Tit for tat.

We can see the full difficulty of this situation for the prophets,
lost children of civilization in the midst of semi-hell
tic. Without any other proof than their hearts, without any other tradition
tion that the feeling of justice, they come to attack a
an age-old and undisputed ritual, invoking a Jehovah in spirit
and truly before the face of the devourer of little children
and lend this beast the language of humanity. Under their

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JEHOVAH

burning inspiration, the ferocious beto pushes back its horrible
pasture, ronio its bronze ovens h cornos, rojetto onfln with
disgust sos ancionnos epithets do Oaal and do Molooch, under
which she presided over so many impure and dreadful mysteries.

But a metamorphic canvas is not accomplished without
snags h the grim reality. 1, 'ox-Mölüeh, barely cleared

lost the clear and sharp tone of the future Klohim of Moses.
How often have the prophets, when cornered, not been
not forced to humbly admit to shameful solidarity
which links their God to the bloody epithets I
Oséo begs Israel to no longer give these titles to Jehovah
execrable: "At that time," said Adonai, "Judea called me—
"I will be his wife and no one will call me Uaali anymore (my Self—
» gnerr). »

'* I will remove the name of Baal from her mouth, and she will not
"will no longer remember this name (1)."

It is with the redness on his forehead that Ezekiel confesses the ancient
Molochiste covered it with a sad explanation: "Because
"that they had not carried out my judgments," said Jeho—
"Ah... so, I too gave them precepts."
which were not good and judgments in which they
"must not live. And I have defiled them in their
"present, when they offered me the firstborn of the
"o vulva because of their sins (2)."

Jérémie, more intractable, finds in his indignation the
courage to lie. Facing the Thopheth and the dark
Valley of Sacrifices, he denies in the name of his God every part
to the carnage: "They have erected high places to the Baalim
"to burn their children in the fire and offer them to
"Baalim as a burnt offering, which I did not command them."
I didn't mention it to them, and it never came up in the conversation.
"My heart (3)." And again: "They built at Baal the

(1) Hosea, chapter 1, verses 16 to 17.

(2) Ezekiel, chapter XX, verse 25.

çî) Jeremiah chap. XIX, verses. 5.

Mol.OL'Il u'iSBAKI.

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"High lions who are in the valida back son of Eunom for
"to sacrifice A Moloeh their sons and their daughters, although jo no
"I did not order the heavy, and may he never have come to me."
<> in the spirit of pushing them A corner to put similar
"Abominations and to wear them thus, Judn naked sin (1),"

Jeremiah hardly agrees with Ezekiel. However, his
phrase construction niontro to what extent the Jehovah
Two prophets found themselves compromised in their worship

Moloch-Yohovah, whom the Jews sacrificed on the Topheth
their sons and their daughters. Otherwise, he wouldn't have had anything to do with
les rofusor ot d'onvoyor son prophète Jérémie.

Los défenses mêmes du Pontatouquo, dans leur forme
embarrassed, are une nouvelle preuve ajoutée A so many others
very of the identity of the liaison-Moloch-Jehovah: "You no
"You will not give any of your children to be consecrated A"
"The idol Moloch, you do not defile the name (see it)"
"God. I am Adonai (2)."

"If a man from among the children of Israel or a foreigner—"
"Gera, who remain in Israel, gives his children A"
"The idol Moloch, may he be punished with death. May the people..."
» stoned.

"I will fix the eye of my anger on this man and he will..."
"I will cut him off from among his people, because he has given
it of his race A Moloch, that he "profaned my sanctuary and
"defiled my holy name (3)."

Thanks for the indiscretion. So the sacrifices did take place.
in Jehovah's own sanctuary and in his own name
of Jehovah-Baal-Moloch. It was hardly worth redoing.
the entirety of Jewish history, from accumulating Ossa on Pelion,
to invent and write the great novel of the Pentateuch for
to make such an admission.

These scattered passages, escaped from the shadowy inquisition

(I) • Jérémie, ehsp, XXXH, v[«]™. 35.

. (2) Lévitique, chap. XVIII, verset 21.

CI) Lévitique, chap. XX, verset 2 and following.

Neither

JEHOVAH

Ezra's remains are our providence. Eloquent fragments, they pop.
motto «rebuild it from all pieces the leviathan
rénovons-le,

Thus the Book of Kings points out all the broken gods by
The reformists, like exotic idols, unduly
introduced by special infidelity to the great Jehovah, it is necessary

an idol by the liars and canonized by the reformers (1).
 But here are many more; a crucial passage from these memos
 Liois restituo tous cas monstres d'brain et tous ces lieux
 of cannibalism and their true owner. The confession comes
 from an authorized and educated source. It's Rabsacôs do
 Lacliis, the envoy of Sennacherib, who addressed the Jews
 of Hezekiah; "You tell me: we place our trust
 "in Adonai, our God. Do not be like the God whose
 Hezekiah destroyed the altars and the high places, having
 "This special co-commandment was made in Judah and Jerusalem:"
 "You shall worship only in Jerusalem and before a
 "only altar. (2) "Is that clear?

Cotte's about-face, the Jehovah-Moloch repudiating his titles,
 Its rites and statues, which are accentuated in the new alliance,
 alliance of peace and truth, proposed by the prophets on
 opposition to the bloody pact of Egypt, of which the ark was the
 too visible a symbol (3). Their radicalism struck at the heart
 their corner doesn't even allow the substitution of lamb
 Pascal. Among them all, Ezekiel, who was in almost contact
 Certainly, along with the Mages, she feels all the infamy of the cult.
 antique, and continues in a moved voice the renovation.
 The work is a long mea culpa: "This is what the Adonai says
 "El: Because we told you that you were removing land which
 "devoured men and suffocated its own people,"

"You will no longer deter men in the future and you
 ° You will no longer cause your people to die, says the Adonai El.

(!) Numbers, chap. XXt.

(2) Kings, book IV, chapter XIX, verse 22.

(3) Jeremiah, chapter XXXI, verse 31 et seq.

MOIAICH U'iSKAKf.

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"They lived among the (spinning tops, oh they had gone and they
 "have (IMionore my holy name, when it was said of them:

"C'ost lo peuple d'Adonni. These are the ones who come from
 "His land."

"And I wanted to spare the sanctity of my name"
 • that the house of Israel would read dês/mn oty! among the

"Jo will make a covenant of peace with my sheep. I extor—"
 "minorai do la terre los bôtos les plus eruolles, et l'on"
 "will be able to sleep safely in the desert and in the middle of the back
 » wood (2). »

This struggle between two alliances of the twofold Jehovah, this
 Perpetual dualism gives birth to the most dramatic dialogues.
 Ticks: "We have made a pact with death, let's say
 "Isaiah's opponents, the servants of Hunl-Moloch-
 "Jehovah, we have made a treaty with the world"
 » terrain. Therefore, the scourge when it arrives no
 "Will not touch us (. 'J)." What about the prophet of Jehovah?
 reformed riposte: "Your alliance with death will be un-
 "Duration, your treaty with hell does not exist, and the scourge"
 "When he arrives, he will exterminate you."

Los Molochistes, like their compatriots from Tyre and do
 Carthage saw in the misfortunes of Israel the fury of the
 Moloch neglected; while Jeremiah and his companions there
 read the wrath of their God Jehovah against the practices of the Mossi
 The destruction of the temple and the idols, followed by
 So much misery, could only Vaison give reason to the reformers.
 It is by sheer force alone that the skull of Israel, this hard
 Arab head, recognized his true God, according to the sounds of this
 all too true a formula, repeated so many times following the
 more terrifying threats: a And then they will know that I
 "Follow the true Jehovah, the Lord and the Adonai."

It took four hundred years and foreign domination

(1) Ezêcuxel, chap. XXXVI, verses. 13.20 and srâv.

(2) Ezéi iiiiei,, chap. XXXIY, vore. 25.

(3) Isaiah, chapter XXVIII, verses 15-18; chapter V, verses 19 and 8.

88'

JEHOVAH

to arrive at the result. As long as nationality existed
 Jewish, the Innohisto society, with its writings, its dogmas,
 Its history, its logic, and its indisputable antiquity remained
 to the very end, the national society. All the genius, the
 sacrifices and the heroism of the prophets, no parant rien eoutro
 An inevitable fate. Moreover, each of their tendencies

of a wild protest.

. Ezekiah, the first, with the help of the noble Isaiah, tAoho to stop the flow of blood that runs from the great temple Jerusalem (1). He destroys the bronze bridge, Nohostan, this rêtissour melochisto, before which the Israelites sacrificed lit since time immemorial, not all idols, since, except for the sorpont, Josias will find them all again. Did he go so far as to substitute Fassnli or human sacrifice? The current Easter tradition, symbolized by the lamb, I highly doubt. despite the temptations of the Paralipomena; for the Kings The most ancient and frank ones don't taint a word of it. The essay Ezechi's efforts were fruitless: "Most of the nation laughed at the » bursts of laughter and turned away with contempt (2). » Hilarity and understandable contempt among cannibals accustomed to A spicier stew, and finding a piece of mutton bland, after a centuries-long feast of human flesh. Also the son and Manassas, Hezekiah's successor, quickly reverted to his old ways. Molochists and immolates her child in expiation of the sacrilege of his father. Jerusalem, under this prince, was, in the twilight of the Bible, literally flooded with human blood (3), and Isaiah, The instigator of Hezekiah's attacks perished before the eyes of the king, sawn between two planks.

This was only sixty-seven years after the death of Hezekiah that the reform had to be revived a second time and, by a clever plot twist, relying on the magical evo-

(1) Kings, book. IV, chap, XVIU.

(2) Paralipomena, Uv. II, chap. XXIX, verses. 7; chap. XXX, verse 15.

(3) Liais, Uv. IV, chap. XXI.

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cation of the past. We agree to match a written proof Jehovah's intentions. Uien no supplée lo Livre des Koïs, Book IV, Chapter XXII:

"Verse 3. – The eighteenth year of the reign of Josins, ■ the king sent Saphan, the sons of Aslia. (they of Mossuhim. u sorilw of the Temple, saying to him:

"Verse 4. – Go naked, high priest Holuias, afraid to gather
"Purgent who was imprisoned in the temple of Adonai and that
•* The doormen received some pouplo.

Verse 3, – That the masters of the house of Adonni
"They give it to entrepreneurs so that they can distribute it."
"those who are working on the repairs to the temple of
" Lord.

Verse (1. – To the carpenters, to the masons, and to those
"who restore the walls opened, went that we aehèto"
"also wood and that which we will read about stones and quarries, in order to
"Do to restore the temple of Adonai."

» Vorsot 7. – That we do not fasso them rondro compto
"The money they receive and that we rely on their good
" faith.

» Verse 8. – Then the high priest Holcias said to the scribe
Saphnn: I found a book of the law in the house
"of Adonai. And he gave this book to Saphnn who read it."

» Verse 1). – The scribo returned to the king to give account of
"the execution of his orders, and said to him: Your servants have
"gathered the money that was found in the house of Adonai."
"And they gave it to the overseers of the temple buildings."
"to distribute them to the workers."

Verse 10. – The scribe Saphan said further: The priest
"Helcias gave me a book, and when Saphan had read it..."
"The king's presence"

Verse 11. – And that the king had heard the words of
"book of the law of Adonai," he tore his clothes,

~ Verse 12. – And he ordered the priest Helcias and Ahi-
n.cam, son of Shaphan, and to Achobor, son of Micha, to
"Scribe Saphan and Asaiah, royal slave:"

JEHOVAH

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"Vorsot IM. – Alton ot consult Adonai, especially Judo,"
» ot on the subject of the words of the volume that we have just done
"to find, for the fury of Jehovah was kindled against"
"us, because our parents didn't listen to the words of

"Vorsot 14. – the priest Helcins, and Ahioam. and Aehobor
"So Saphan and Asaiah went to find the prophetess..."
"Holdu, wife of Sellum, son of Thecun, son of Arnns,
"Guardian of the garments, who lived in Jerusalem in the
"Second, on the corner, they will speak to him."

"Vorsot 15. – She answered them: a Here is what he said"
"Gentle, God of Israel: Say to him who sent you:

Verse 10. – This is what Adouaf said: I will bring the
"plagues on this place and its inhabitants, according to los pnrols"
» of the law read by king Josiah;

» Vorsot 17. – Parco, whom they abandoned to sncri-
"Bound to foreign gods, they irritated me with all their..."
"works; my indignation will ignite against this place, do"
"Tollo, in a way that there will be no way to turn it off."

Verse 18. – As for the king of Judah who sent you
"Consult Adonai, and tell him: This is what Adonai says,
» (Israel): Because you listened to the words of this
" volume;

Verse 19. – And that your heart was afraid and that you
"You are humiliated hearing the words against this place and"
"its inhabitants who must fall into despair and
p the execration,

Verse 20. – I will gather you to your fathers and you will rest
P, at peace in your tomb, without seeing the evils that I
I will unleash, p

The following, in all their details, is the summons by
Josiah, from all the elders of Judah and Jerusalem,
all the people, including all the priests and prophets,
the reading aloud of the law, the conclusion of a new
New covenant with Jehovah, the celebration of Passover
reformed, and finally the execution of idols and their followers.

MOLØCH «'ISRAEL

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Josias and his fanatical band reduce statues to dust,
the altars, the Asclierim, the Tophotes, the high places
by Solomon In Chamos, in Astarte and in Mileltom, the heights
They kill the sacred horses.

Tomplo los cabanes des Rédoschos où les femmes ao livaient
To sacred love, like A Mabug. For self-completion.
Da-fé, the priests of Daal are slaughtered, their bones
burned on the altars.

What more can be added to this detailed account, except that Josiah, at
the place of the quiet death foretold by the inspired tlolda, was to
die of an arrow At the batnillo of Mageddo. Jehovah lo
He thus decides at the last moment, despite his promises.
ot we punish the impieties of Mannssôs, the grandfather of
Josiah. The false prophecy crowns the find.

Obviously, this law found in a corner of the Temple
read by Josias a few hours ago, it's not yet ours
Pontateuquo, (the Kings would not have failed to say so),
but a meager collection of anti-Molochist prescriptions. If
this embryo would have been attributed to Moses, Jeremiah and
Ezekiel would have cited it under this heading. Now, Jeremiah
declares that Jehovah commanded nothing in the wilderness to
subject of burnt offerings; and Ezekiel, already very familiar with the
current laws, never mention Moses, it even seems
ignore it.

This is the first appearance of the new law of
Jehovah on the biblical stage, certainly one of the most remarkable appearances
modest, if we compare it to all the commotion of Sinai and which
yet he didn't fool anyone at the time.

Thus the two sons were successors of Josiah, Joashes were
Joachim disowns his father's businesses and book.
return to national horrors. He was peremptorily
demonstrated that the reform, without ties to the past and in
contradiction with all the practices of the Jewish people, was
powerless to establish itself by its own strength. The pro-
Phetai are forced to ally themselves with foreigners against

JEHOVAH

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the bloodthirsty Iilolo resteo until the last day lo I)iou
national. That's the whole secret, the island, the strange driving
do Jéréinio pendant la dernière époque du royaume do
.ludn.

Josiah's failure was a disgrace to this great citizen. His
The magnificent Chapter V showed him wandering in the squares
They roamed the streets of Jerusalem, searching for a man
that was not tainted by the horrors of the mnlochistex, and without the

Having fallen from the infernal path where Israel was rolling, he preferred humanity. loyal to his homeland, he allied himself with the Climacans to destroy one One single blow, the idolatrio and the idols. Three times, so to speak. will say, to his nppol, Nnbuchodonosor melts like an eagle on Jerusalem, where the Jews first showed do cetto tenacity ot do eolto indomitable energy which were later to characterize them so strongly under the era-Roman piro. But, while the cursed kings of the saints Books, those purveyors of the Jehovah heated in a furnace, Joachim, Jeconiah, Zedekiah remained until the end the chams pawns of independence and national faith, Jeremiah, him The prophet of the true God, the beloved child of the Ilible, was not in the eyes of the people, he was a traitor and a conspirator of sacrilege. with the enemy. This explains all the anguish of this desolate soul and the bitterness of its accents: "Cursed be the "The day I was born! The day my mother gave me—" "Fanté may not be blessed" 1

"Cursed be the man who brought the news to my
"Father, saying, 'A male child is born to you, and who
"Thought to give him a reason to rejoice" 1

"Why did I come out of my mother's womb, only to be
» overwhelmed with worry and pain, and seeing my
» days in confusion (1)! »

He was then the public ally of Nebuchadnezzar, predicted and which he called the punishment for abominations

(1) Jeremiah, chapter XX, verse 14 and following.

of Israel, the man and avenger of his Jehovah (1), For This foreign monarch, Jeremiah, deploys all his resources With mimicry and prophetic verve, he sends packs and all the Semitic kinglets and the sum of Zedecius to surrender without resistance, along with all his people, to the powerful king of the Chaldeans (2). The siege of Jerusalem finds it occupied to disrupt the defense, to defy Molochistos and announce to loudly proclaim the capture of Jerusalem, the ruin of the Tomplo and the slavery of the raonarquo and of the nation. This role emir The suspicious behavior was not without peril. Struck by the pro-phètes of Jehovah-Moloch, laden with chains, several condemned to the ultimate torture, Jeremiah did not owe his life than to the fear of Xabuchodonosor and the uncertainties about the outcome of the struggle (8). After three years of siege, which were For him, a long agony; he would have swelled with the pain of seeing the triumph of his ideas and the ruin of his homeland. Nabucho-donosor against the living force in Jerusalem; and the rity of the cotte

and the brazen seas, the cauldrons, the boilers, the ches
Rubins and the arches, drown Molochism in blood and him
deals the fatal blow by taking all to Chaldea
the upper classes, the princes, the warriors and the protros(4).
His first concern upon entering Jerusalem had been to break
the chains of Jeremiah (5) and to fill him with gifts (ti), of
even pardoning, at his request, the high-ranking officials who had
protected (7). Initially, he recommended him to his general
Nabuzardan, and, fearing for him the vengeance of his comrades
patriots made him offer to come to his court in Babylono (8).

(1) -Jeremiah, chapter XLIII, verse 10.

(2) Jeremiah, chapter XXVII.

(3) See for all this conduct of Jeremiah chapter XX and following

(4) Jeremiah, chapter 39 – Be, book 4, chapter 25. – Appear
pomenes, book. II, chap. XXX VI.

(5) Jeremiah, chapter XXXIX, verse 13.

(6) Jeremiah, chapter XL, verse 5.

(7) Jeremiah, chapter XXXIX, verse 18.

(8j) Jeremiah, chapter XL, verses 1-5.

Jeremiah, overwhelmed by the misfortunes of his homeland and faithful to his
mission, preferred to remain with the remnants of the people. But
the MoloeUists, after assassinating Godolias, the governor
Nebuchadnezzar's men took the prophet to Egypt
where, according to the rabbis, they ended up putting him to death
as a traitor to religion and to the fatherland. His last
Prophecies still fight against the Molochist atrocities.
predict the conquest of Egypt by Nebuchadnezzar and
They beg the Jews to return under his law. Death alone
put an end to his accents.

Triumph and revenge were being prepared by another
way: Israel makes bed its education in Iabylon. For, the trans
mass portation, this barbaric mode of civilization, was the
renovation of Israel. It struck the toto of Judah, the aristo
cracy and the clergy, until then ardent supporters of the rite
and the Molochist tradition. In contact with the Chaldeons and
The most enlightened of the captives, the Mages, blushed at their
bloody practices and attempted to assimilate into civilization
tion or they were submerged. No doubt that the
priests in particular have not seriously studied the hierarchy

once in their eyes and thought of recreating on this model the the gloomy religion of their fathers. For scratch away all that Grand mosaic, you will find Parsonage.

One and universal God, angels, resurrection, creation, flood, a good part of Genesis, the whole organization political and religious development in Israel, a new current of Feelings and ideas, such is the spoils taken by the captives on their victors, booty certainly more precious if one considers dère the results that the vases and bronze ingots carried off from Jerusalem by Nebuchadnezzar. The work of Ezekiel initiates us, so to speak, day by day into this work profound transformation that took place in the minds of the Babylonian Jews 600 to 500 BC.

The prophet, from the depths of Chaldea, on the banks of the Chobar River, where he is relegated, sends his instructions and

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IV»

80 epistles to the Jews of Judea. He gives them the conditions of the new alliance, all peace and humanity, that they must sign with Jehovah the plan for the new Temple the furnishings seem to be modeled on the Temple of Babel (1) The very ordinary nature of this renovated sanctuary, its ceremonies pure, and inaugurates the sacerdotal hierarchy, unknown until him, by excluding all priests from service, all more or less tainted by Molochisrae, with the exception of the reformist family of Sudoc.

All the rites, then in the possession of the reformers, timid embryo of the great book of Moses, fit comfortably in the eight chapters of Ezekiel. But, a bizarre and argued phenomenon decisively, Ezechiel, who masterfully rules most of the ceremonies that we will see revised and expanded In the Pontifical, Ezekiel does not mention it even once. Moiso, their supposed founder. Quite the contrary, he gives his prescriptions as a direct inspiration from Jehovah (2). Both the operation of the Pentateuch and the legislative role The staff of Moses are personal to Ezra

- This remarkable turn, the subtle introduction of the reforms under the guise of a fabulous hero, might well not be not as original as one might think, and copying Zoroaster again. We know that this name designates, throughout Central Asia, the purification of the fire cult, the conversion of Moloch-Mithra as a harmless deity. Contemporary of Darius, son of Hystaspes, by Aristotle, referred to six thousand years before Plato

and God himself, Zoroaster is a flag and could well, having existed no more than his fellow Moses to whom He would serve as a boss.

I offer this hypothesis for what it's worth. It doesn't borrow no less a certain weight from the interests of all parties a strategic move by the kings of Persia following the success of Nehemiah and

(1) Compare the description of the Temple in the IIIBlo with the description of the Temple of Bel in Herodotus, book I", g 181-183.

(2) Kzéchiél, chap. XL and sniv.

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of the Ezra, all these princes, and kings like the kings, spiritual and temporal leaders, make pins or less do cotte business, their personal affair, with the help of their cassette, multiply the edicts and display a zeal and fervor literally inexplicable, without the intervention of proselytism.

For, if we examine closely the Jehovah's return from Babylon, no resemblance to him can be found anymore
The host flees, as some escapes from the
Judges and Kings. Co-Jehovah of Babylon, creator of heaven and of the earth, would never have consented to be buried in the ark Putrid, immolated bones, and no, wouldn't that be better? lent to the disguise of the bronze oxen. Co "God of Heaven" h mine astrological, co God of Nebuchadnezzar, of Cyrus, Darius and Artaxorces, which has so greatly influenced the Bible, is a foreigner. He led the armies against Jerusalem mies (1), their book the city, the idols and the Temple, and s'immi poses by their weapons to a vanquished people. This pseudo-God The God of Cyrus, his Christ (2), is Jewish, whom he has p>'is by his hand to subjugate the nations and to whom he inspires the patriotic thought of building him a temple on the debris from the Molochist slaughterhouse (3).

It is to these motifs of piety and religious brotherhood gilded rather than the overly chivalrous design of raising of subjugated nationalities, to which the favorable edict must be attributed Cyrus's rable and the persistent help of his successors.

The reconstruction of the Temple according to all instructions Zoroastrians of Ezekiel and the establishment of this post

were an official and national work of the kings of Persia who had to intervene personally on several occasions against the Canaanite intrigues.

(1) Be, lib. IV, chap, XIX, verses. 85. – Jeremiah, chap. XLII, verse 10.

(8) Isa IB or rather a forger who, after captivity, added chapters & this prophet, chap. XU1 and XLV.

(3) Paratipo.uenes, book. He, chap. XXXVI, verses. 83.

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Cyrus had led the first Jewish caravan of all four the gold and silver vases carried away by Nebuchadnezzar and not the destroyed and repudiated brass equipment as a stigma mate raolochiste. After him, Darius returned a new edict to order the continuation of the Temple, to assign to it sums of money and threats of serious penalties which conque would be an obstacle. The Persian governors of had specially sailboat 4 the royal work and provide each day everything that was necessary for a holo-caust and prayers in honor of the great king and his family (1).

Who would have thought it? The biggest obstacle to this restoration was above all the lack of eagerness of the Jews to take advantage of Cyrus's edict. For this alleged captivity, true the incubation of Jewish faith and nationality, had been so sweet in the end, and so advantageous, that the captives were not very concerned about leaving their positions and jobs to return to their savage homeland. The meticulous spirit the Jews, their natural propensity to handle money, a great servility of form rather than substance, in had made the indispensables of the lower domesticity of the palaces, stewards, watchmen, guardians or intermediaries of the seraglio, of which their Esthers were the most beautiful ornament. This position provided daily access to the souvenir rain and allowed him to refresh his memory on occasion on his edicts or those of his predecessors. This small detail, which the Holy Books take proper account of, was not without influence on the ultimate success of Nehemiah and the Ezra.

already for eighty years at the head of forty-two
A thousand Jews and the reorganization effort was not progressing. One
a new expedition, almost exclusively priestly, was
decided under the auspices of the great king, who ensured through him-

(1) Ezra, Kv. 1", chap.

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memo of instruction and religious principles (1) of Ės-
dras, the head of the company.

Ezra, this figure so important in the annals
Jewish women, scribe and doctor of the law, who, from the very beginning of the
Orthodox, fixed the sacred texts, left armed with powers
extraordinary. Artaxerxes had lavished him with gifts and
of offerings for his God in heaven (2). 11 carried away, in
Furthermore, a bond on all the coffers of the great king, the example
tion of all taxes for the priests and Levites, and right of
life and death on Israel for everything concerning the
faith (3).

This dictatorial authority demonstrates both the grandeur
of the obstacle and Ezra's intentions. For the return to the
The national soil had been somewhat favorable to new ideas.
The Jews had rediscovered memories and habits there
against which they had not sufficiently guarded themselves.
Ezra and his priests must have shuddered to see Israel fall back
in its blood-soaked abyss. So they did not hesitate to cut
the evil at its root.

To stop the contagion in its tracks, Ezra began by...
to a measure of which the necessity and proximity of the Molochists
justify the harshness. All the united foreign women &
Hebrews and the children born of these marriages were
ruthlessly expelled; and the defense of such unions,
unknown until then, it became established as a fundamental dogma
mental on the pediment of the new Jerusalem (4).

This coup d'état was not accomplished without resistance.
Ezra had, for four years, been committed to a path of
struggle and violence, when Artaxerxes sent him a rendezvous
very opportune in the person of his cupbearer, Nehemiah,
who came with the title of governor and the license to relieve

- (1) Ezra. book. I", chapter VU, verse 14.
- (2) Ezra, book. I", chap. VU, verses. 16*21.
- (3) Ezra, book. 1", chap. VU, verse 26.
- (4) Ezra, book. 1", chap. IX.

MOI.0CII u'iSHAKI.

This crucial operation, executed flawlessly,
trowel in one hand, sword in the other, absolute rest of
Sabbath ordered under penalty of death, strict proscription
reuse of foreign alliances, finally annihilation or
The expulsion of all opponents allowed Ezra and b
Nôhêmie de so deliver all their entires to the radio reform which
is their work.

Witnesses to the stubbornness and indomitable tenacity of
The Jewish people, for their national traditions, resolved to
to win over these hitherto hostile forces. Ezra dared to...
because he was a priest and, by that title, accustomed to doing
based on human credulity. A codified system.
for Jews of the 5th century was placed in the urges, to
origins of the nation, under the guise of a fabulous prophet
they, by some enchantment, became the creator and the legislator
of Israel.

Tell me then all of Jewish history and religion were...
raised. At the same time, the long idolatry was explained
Judges and Kings and all the plagues of Israel. The subjugated
submission to the orders and reforms of Ezra was no longer
that natural return to the primitive path; resistance, a
apostasy and treason... The name and the shadowy person
Moses's identity was probably chosen only for
break the dogs and thwart any search, just like any other.
control.

And, in order to make every step and every
looking back, Ezra, aided by the authority and the sword of
The Persians did not hesitate to substitute the ancient alphabet.
Chaldean characteristics that he brought back from Babylon (1) and
inaugurated on a large scale the reform of literature
national ture.

All the writings of Israel were carefully examined,
scrutinized, reviewed, corrected, or destroyed. The great syna-

(I) Saint Jerome, Prologus Galilaius.

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"an," and that's only 432, four centuries and barely before Jesus Christ, whom Ezra, undoubtedly the bold forger who ever existed, presented to the people they lay known as Moses and concluded with Jehovah the covenant that still endures.

Since then, separated from neighboring nations and the rest of the world, walled in by a history and a legal system through the harsh discipline of Ezra and Nehemiah, the Jews shaped the new institutions during the long peace of the Persian Empire. Kith had become their flesh and their blood under Antiochus where they sustained a struggle heroic and glorious, which is no longer within our control.

We will examine the Pentateuch in detail.

CHAPTER II

The Pentateuch

11. You have to be Christian or Jewish to get a share, right? conch To Moses in the redaction of the Pontifical Pontifical. The ortho* The doxie places Moses in the 16th century. However, the Pentateuch is written in the best form of the 5th century BC— Christ, glued to the backs of the prophets, ten centuries after his author Putative. It's steep.

But orthodoxy, accustomed to breaking and more— oxyperte h this maneuver, which all the Xenophons in the world, do not Not troubled by such a small thing: "There has been a rejuvenation,

"She will say, a makeover & the new fashion of a work"
"Antique."

Faced with this ignorance and bad faith, virtues nuns, we will double the dose — not only the the form of Moses, or rather the books called Moses, is from 5th century, but the core, the details and the inspiration are

from that era, could not have been materially manufactured before that era. The work, for the confusion of faith and the triumph of the unbelievers, is stamped and initialed by the The least objectionable way. You just have to open your eyes to to convince oneself of this.

Now, if some Chasles were to present us with a manuscript written in the finest style of the 19th century, like a a contemporary work of Philip the Fair, we would be at first greatly astonished. But if, in this manuscript, he

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He had talked about electricity, astronomy, or the war. Crimëo, we would say that Mr. Chasles is either delusional or a forger, and we would be right.

Those deluded here are the believers; and Esdrqs, lo faus- saire. Forger for a good reason, I recognize him. proclaimed Bion loudly. But his falsehood must nonetheless be rolovù in the interest of historical truth.

We still dare to speak of the unfathomable antiquity of the Penta- The allusions to the Babylonian exile fill this volume (1). Modern geography is taken from this point. of the Jordan. The procedure dates back to the time of Kings (2). The measures, The coins are glued to the Temple (3). A small passage, contemporary with the Maccabees, alludes to the Romans in Balaam's blessing (4). The regent Deuteronomy The Kings; Leviticus, the priestly caste of Jerusalem. Remove the great Temple of Zion, and the Pentateuch will vanish. night in smoke. And, when I say the great Temple, I do not not targeting the Molochist Museum of Solomon destroyed with the aid and to the applause of the reformers, but their very modern monument, the Persian building, built with gold Persian, on the Persian plans of Ezekiel, five hundred and twenty years barely before Christ.

This gold has rubbed off on the work where deeply the priest's five hooked fingers were pressed in.

What became of high morality in the hands of Ezra? of Isale and Micah and their subhuman detachment? Relegated, just like Moloch, to wandering From the past, these great men would have blushed, and the reading of

(1) Deuteronomy, chap. XXVIU, vere. 88; Leiticus, chap. XXVI, verse 33; Deuteronomy, chapter IV, verse 27 and following.

(2) Deuteronomy, chapter XXIV.

(3) Exodus, chapter XXX, verse 13; Leotitus, chapter XXVII, verse 25; Numbers, chapter 111, verse 47; Kzécbiei., chapter XLV, verse 12.

(4) Numbers, chap. XXIV, verses. 24.

(5) Nehemiah, chapter X

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h the enumeration of the rams of a nn, the fattened calves, the pure and spotless heifers than the Babylonian Jehovah demands, with grotesque curses, less for the altar only for the priest's table. Jehovah of the prophets, frugal and backward, do not know what to do with blood and meat from the oxen and heifers and was content with a sliver pure, 0 innocent one! The illustrious scribes and doctors of Hnby-rented him out, taught him how to live, and explained the ordinances of Moses. Their prophet, Malachi, a contemporary of Ksdras, Cursed be the perverse men who would offer up a victim lame or thin, and recommended before anything else. like the cutmen of wisdom, the payment of tithes the beginnings (1). Good for him, veiled is he who speaks.

The Levites, throughout history, have not listened to reason about this chapter and go straight to the point. At the slightest sound of money tin, the scribes of the Pentateuch plant the mannequin Mosaic and a sentimental walk through the desert to extend their greedy hands. They want to make their puppets & ten centuries near in the Ages, but & the provided that neither the chest of Ezra nor any counterfeit coin arrives, nor unwieldy coins. This sacristy Jehovah, already "Worthy of Gobseck," he said seriously to Moses on Sinai, between flashes of lightning and thunder: "All those who will be counted" "in the census will give an and a half shekel, according to the » measure of the Temple » (ten centuries before the foundation of the (said Temple 11!)) "The shekel has twenty obols, the half-shekel will be "Offered & Adonai (2)." Adonat has a good excuse; and his priests, Good belly. But that's not our concern for the quarter hour.

Our issue is the mental state of so-called scholars who place a book thus dated and initialed ten centuries before the ed. fact of which it is the official regulation. For this passage is not not isolated, but one of the most constant concerns of

(1) Malachik, chap. I" and lit.

fl) Exodus, chapter XXX, verse 13.

him.

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God vowed to the monetary limit. 1.0 Leviticus, the Names
Bres reproduce, whenever needed, In pancarto
Utilitarian, this opinion is interested in publishing and copied into
Iizéehiol (1): "Do not forget the measurement of the sanctuary, if it
"Please." The Exodus, even more naked, makes one shed
naked people of money according to the measure of the sanctuary, had
every sanctuary in Israel and for the construction of the
Tabernacle (2). What do all these priests matter, the contra-
Dictions and anachronisms! Four the fixing of the shekel,
cotto supreme reason, they would have made light of their
mannos, their plaoes, their arches and all the mobi-
Anron's link. And that is how professional vice is imposed
at l'ontatouquo sa marque do fabrique et le donne le mil-
lesime do la pièco qu'il porto douée au front.

Co people, in the time of Saul, did not know how to sharpen
the point of his hoes³ and his plowshares (3), to more
There is a strong reason to mint coins. As for literature, there is none.
Don't think (4). The Jews were unable to receive their alpha
bet that at the time of David and Solomon, where they fought
began to clean themselves up and to deal with people as one people to another. Until-
They were just a band of brigands lying in wait, ready to pounce.
rushing to the first opportunity, the trading cities
of the coast (5). They had no more letters than of
In morality, no more disappointment than from blacksmiths and legislators,
except, however, the law faithfully observed of immolating one's children.

A father like Jephthah, a condottiere like David, a
Priests like Samuel never had the slightest notion of
Decalogue. Ignored by the prophets, none of whom are mentioned.

(1) Lacitiqite, chap. XXVII, verse 25; Numbers, chap. 11, verse 47
et al.; Ezekiel, chapter XLV, verse 12.

(3) Itois, book. I, r, chap. XIII, verses. 19.

(4) The reformers anticipated the objection so well that they make will write A JnsnA the Deuteronomy on "the stones (Josve, chp. VIH, verse 32). But they forget to tell us what became of these pre-skies, rubble stones, and who has snatched them away.

(5) Judges, chapter XVII, verse 7.

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word. this summary edict of justice, in complete opposition with all the conduct of the Jews, could not be composed that after or during the Babylonian captivity, we all io remains of the Pontateuch,

Furthermore, consider each law in this collection individually. auouno was neither observed nor even enacted before the Captivity,

1° The Levites, far from Aaron's descondro, never existed as a tribe (1). Their mythological ancestor did not figure obviously only for form in the legend of the twelve sons of Jacobs, destined to unite the people through the conquest of a common 8oucho. This name, even of Levites, is just that at the Pentateuquo a professional title which designates the tiring work of the rite, which was called the sacordoc of the second order (2). We saw it in this misplaced passage Judges, where Miclms hires for his idol mm levitate of the tribe of Judah. Leviticus is not even a primary Jehovah's village. His colleagues, Baol, Moloch, Astarte, They, like him, have their priests and Levites. One A stroll through the Levitical cities of the Bible leads us to Liaalam, to Astaroth, Shechem, Gibeon, to all the centers idolatrous practices of Israel up to the Captivity (3); and I am not told will hardly make people believe that the Levites of the city of Astaroth will serve They burn pure incense to Jehovah. For it was back cities of Judea, like all the ancient cities that bear they invoke the names of their patron gods. Ezekiel himself, The most frank of the prophets agrees with our opinion. He does not recognizes regularly that the Levitical family of Zadoc, remained the only one faithful to the reform (4). Note that it is the fa-a thousand of Ezra.

In vain, the author of the Paralipomena tries to raise

(1) Waltz, Die Religion der alien Testament, t. 1", p. 221 et soir.
. (2) Kings, book 11, chapter XV, verse 24; book 1, chapter VI, verse 15;
book. IB, chap. VIII, verses. 4; book. IV, chap. XXIU, verses. 9 et saiv.

(3) Joscê, chap. XXI, verses 21 and 17; Paralipomena, book 1",
Chapter VI, verses 67, 70 and 71.

(4) Ezekiel, chap. XLII, verse ID; chap. XLIV, verses 10-15.

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their genealogy back to the mythical Aaron, with the help of the pro-
ceded that the first Christians would reissue for their
Christ. He gathers and arranges end to end all the names of
pontiffs scattered throughout the Book of Judges and the Book of Kings,
But the slightest dare breaks the poorly knotted threads of this
plot; and nothing I prove, for example, that Achitob, father
of Sadoe, that is, Achitob, son of Phinehas (1). The family
d'IIéli, & Inquollo co scribe se rattache on désespoir de cause,
disappears quickly from the Saâne, despite the curious reservations
of Jehovah, inserted after the fact (8), and one cannot deny
that it had not been very neglected, if not completely put in place
side, under David and Solomon.

2* The monopoly of ceremonies between the Levitical hands
is a completely modern innovation. Gideon, Samuel, Safil,
David, Solomon, She, everyone sacrifices, without restraint.
to doubt the horrible death of Kore and Abiron, of which no one
has not yet heard of it (3). These brave Molochists
sacrifice on all the high places and in Combres of all
A leafy tree, as the prophets say. They have not
They could, moreover, have obeyed the repeated commands
of the Pentateuch (4), which orders them to go and sacrifice to
Jerusalem six centuries before the capture of this city by
David, since it had hitherto been in the hands of the Jebu-
séi.'.

3. The Sabbath was, throughout antiquity, the day of
Saturn, the seventh of the week, dedicated to the seventh
planet. Therefore, he is abhorred and detested by the first pro-
phètes like the horrible day of Moloch, a day of celebration, of

(1) Compare the Paralipomines, Book I, Chapter VI, verses 30-31 and
Chapter XXIV, verse 0, with Hait, book 1 R, chapter XIV, verse 3 and book U,
chapter xvrn.

(2) Kings, book I, chapter II, verse 33.

0) Kings, book. I", chap. VU, verse 9; chap. XVI, verse 2; chap. XIII, towards. 9d delivery. II, chap. VI, verses. ITj chap. XXIV, verses. 25s UV. m, chap. IX, verse 29i chap. XVIII, verse 30; Jugts, chap. VI et seq.

(4) bimtvjue, chsp. XVIIU; Deuteronomy, chap. XII, verses. 5, He and 21.

MOMHJH D'ISBAS!.

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massacre and trade (1). Wanting to tie the hands of Molochists, Jeremiah recommends absolute rest during the day of Saturn, but everyone ignores it and goes to Moloch (2). Nehemio would have to, two centuries later, take over This law was to be enacted under penalty of death. That's when... writes the entirely moral story of a man who is going to pick up dry wood in the famous desert and that the lapida people at the express command of Jehovah (3).

4* "Do not marry pagan women!" said Ezra, by the voice of Moses. And Moses himself, is it chance or tradition f violates his law, marries an Ethiopian woman (4).

5 * The Israelites had no idea of the degrees of kinship before their Babylonian upbringing. They sleep pell-mell with their mothers, their sisters and their daughters. The unfortunate Thamnr, raped by her brother Ammon, prays to him to ask their father David for her hand in marriage (5); and when the other brother, Absalom, drove out this pious Molochist, the Wise Achitophel, "who speaks like Jehovah," commands him to sleep quickly, and coram populo, with the women of his father, which was done (6).

6. The great year of the jubilee and the seventh sabbatical year The utopias of the prophets, which were never implemented, were never put into practice. neither before nor after the Captivity. To believe that at each jubilee we freed the serfs and that each piece of land sold would return to be born to its first owner, that is to know little of the spirit Jewish. It was the same among the Jews as everywhere else. We have the testimony of the scholar Michaelis: "We speak well "Violations of this law, but we were never..."

(1) Hosea, chapter II, verse 1; Hosea, chapter VIII, verse 5; Isaiah, chapter I. verse 15.

(2) Jeremiah, chapter XVII.

(3) Nehemiah, chapter XIU, verse 16; Exodus, chapter XVI, verse 13; Chapter XX, verse 8; Chapter XXIII, verse 12 et seq., and chambers, Chapter XV, verse 30.

(4) Numbers, chap. XII, verses. 1.

(5) Wood, book. II, chap. XUL, verse. 13,

(6) Kings, Book 1, Chapter 16, verses 20-23

JÈHOYAU

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P cites a soul-execution. Never does your Bible deign
"Counting according to the great years, which would have been more
"More convenient than the chronology based on the Kings." And he
he added: "While reading the Panalipomena, book II, clm-
b pitre XXXVI, verse-21, I am not far from seeing in it a
b omission of sixteen-ten sabbatical years, an omission-
"sion for five consecutive years. Moses himself hardly
"relying on the strict execution of this order; and,
b Leviticus, chapter XXVI, verse 34, he supposes that the
"The solemnity of the great year will cease when the population"
b will be increased. The country must celebrate it when it has been
b depopulated and devastated (1). b Oh, the good chopping block! Jeremiah, the in-
"This year's windfall," he categorically declares.
that she never received an execution (2). And she did not have one
even more so after him. For this prophet, inspired by such a spirit
modern, had taken advantage of King Sôdécias's difficulties to
to wrest from him the liberation of all three Hebrew serfs and
made the king and all his court swear the pact in the great
temple, between the two halves of a sacrificed ox. But
the Chaldean army, recalled to the rear, did not soon
given a moment of respite to Jerusalem that Sedeias and his
The nobles hastened to recapture their serfs and renounce their
Words. All the protests and execrations of Jeremiah
were in vain. After him, Nehemiah, in the midst of his crisis...
He was forced to revert to this popular measure (3). He inserted it
throughout Leviticus, but accompanying it with
reservations which completely nullified its execution.

7. The second book of Ezra clearly attributes to this reform
the feast of Tabernacles or leafy huts, such as
that she celebrates in the new rite: a The children
b of Israel, it is written, had not celebrated this feast in this way

(I) Michaelis, Mosaic Law, book U, chapter XLV1.

(?) Jeremy, ehap. XXXIV verse. 14.

(3) Nehemiah, chapter V.

(4) Nehemiah, second book of K-sdraa, chapter VII, verses 14 and 17.

ME.0l'II p'iSRAEI.

10!

This festival was not celebrated in this way, how did it come about?
celebrated from Joshua to Ezra? The prophets tell us
They learn: the Feast of Tabernacles hides beneath its
Orthodox mask of the abomination of Hosea and Amos, the
debauched vulgarity without any deciduous tree, of which is indicated
The first prophets were less radical, as we
As we have already seen, Ezra did not try to eradicate this lust.
centuries old. It reads the share of the fire, even if it means adding a new one
chapter on the wanderings of the desert. Thus whitewashed,
The Feast of Tabernacles nonetheless retains an air of
Bacchantes. • For eight days they celebrated the festival of the
• groves, carrying ivy sticks and beautiful
"branches, also palm branches (1). "This is not
from Lucian, nor from Petronius, but a simple extract from
Maccabees. Yet you'd swear it was a Dionysian festival. "The ôpo*
"that and the way of celebrating them are the same (g),"
Plutarch wrote that these similarities were striking and the cry
Alleluia! Alleluia-Jah! resounds in Athens as in Jerusalem
Salem.

Jehovah, for the occasion, became the solar God and
Fertile. Wine is poured, fresh water is sprinkled on the altar.
always moistened with blood. Tents of foliage are very
Dances performed on the rooftops and in the streets.
the disheveled revelry continues for seven nights by the light of
torches. These are, quite obviously, the remains of a
grand orgiastic ceremony, unrelated to the desert
so useful to the reformers (3). Josiah had already destroyed nearly
of the Temple a certain number of these unclean huts that per
sounded undoubtedly not meant to go back to the desert of Sin (4);
and the sabbaths or fêtes of the huts are celebrated in Syria, in
Persia, in Assyria, under the most varied motifs.

8. The great festival of Israel, Passover or Passah, no more

(1) Maccabees, book. U, chap. X, verse. 6.

(2) Plutabqoe, Symposion, 4.35.

(3) Leoitic, chap. XXII, verse 42.

(I) Kings, book. IV, chap. XXIII.

1)0' JKH0VAII

that the Tabernacles, was never celebrated & the way and on Moytic motifs. O'est la fête Phoenicienne et Carthagini-Ginoise, human immolation, forced accompaniment of the Molochist race. Even modern descriptions do not they speak no more of lamb than of deliverance from Egypt (1) and hint at bitter drinks, spilled blood, tiny orgies and the sought-after darkness of the Syrians to burn live animals and suspended men due (2). We will return to this important subject in detail. J1 It's worth it.

9° The annual redemption of the firstborn is not, like the lamb Pascal, that a lucrative transformation (3). Obviously, Moloch never accepted this thing about captivity. Until there he needed his child or his donkey cooked and not in his furnace. The prophets react against this dogma of death and with such energy that they condemn any effu bloodshed, any victim, even an animal. They had to succumb. More cunning and less selfless, Ezra and consorts proposed both to give satisfaction pla- tonic to old instincts and to fill the coffers of the Tem- They succeeded. This caste, which came out of Babylon, closed his omits to Micah, whose purified Jehovah prefers the good works to the oil, to the ram, to the eldest son (4). The Jehovah, a graduate of Chaldea, puts the oil and the ram on less so in terms of good deeds. He erases great heart a human immolation of no relation, but in exchange of a fattened ram or a sum of money. His administration The practice is an allegory for the sacrifice of Abraham.

Here first is the label of the reformist bag, the law of

(1) Saode, ehap. XXIII, verses. 18 etl9;ehap. XXIX, verses. 2; Deutéronome, ehap. XVI, verses. 17; Amos, ehap. IV, verses. 5.

(2) De Ded Syriâ, g 49.

(3) Exodus, ehap. XIII, worm". 2; ehap. XXII, verses. 20; ehap. XXIV, towards. 20; Léouïque, ehap. XXII, verses. 26; Numbers, ehap. III, worm".

Chapter X, verse 19.

(4) Loaves, ehap. VI, worm". 6.

M01.0CI1 u'tSRAKI.

neither

Moloch in all his hideous purity. His archaic form
and its strong color cuts through the banal monotony of
Exodus says, "Adonai said: You shall consecrate to me all that
"The firstborn of the vulva is born, for all this is mine (1)."
And further on: "You shall separate for Jehovah all that is
"First child of the vulva and firstborn of the herds. All
"What you have of male sexuality, you will devote to
"Jehovah (S)." And Numbers: "Every firstborn is mine,
"since I struck down the firstborn on earth"
"From Egypt. I have sanctified all that is born first."
"In Israel. From man to animal, all of that
"is mine (3). " And again.* "All the firstborn of Israel
They are mine, both men and animals. I consider them mine.
"0 be sanctified (4) etc." It's clear, concise, precise.

Here now is the silver amendment of the rôfor*
put yours: "You will replace the first donkey's no with a
"Sheep. If you don't buy it, break its neck."
"As for the firstborn of your sons, you shall redeem him at a price
> of silver (5). » Since Ezra, at least, the Jewish priests
They give credit to the poor and do not harm their children.
Before him, what happened if the Jew had no money and not
of credit with the priest P. Exodus also teaches us this:
"You will not delay in rendering your tithes and firstfruits. You
"You will give me the firstborn of your sons; you will make of them..."
"Even for oxen and sheep. Let seven remain."
"Days with the mother and you will return it to me on the eighth (6)."
The obstinate repetition of this order (7) introduces us
led to the most intimate details of the repurchase of the
nation en masse by its firstborn³. We left the en-

(1) Exodus, chapter XIII, verse 2.

(2) Exodus, chapter XIII, verse 12.

(3) if shadows, chap. IU, verse 13.

(4) Numbers, ehap. VIII, vain. 17.

(6) Exodus, chapter XXII, verse 22.

(7) Exodus, chapter XXXIV, verse 19.

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JELIOVAII

either the calf seven days with the mother and the eighth
They broke his neck, just like a rabbit, in front of
the idol.

In light of these details, circumcision, a fragment of
Flesh and blood thrown to God is the mark of Moloch.
She put on her protective suit on the eighth day, the precise day when she broke
the nape of the neck (1). It has not always been practiced, since
the Bible confesso, of its own accord, the inoircircision
Israelites of the Desert (2). They had, however, the chance to
not to be devoured by their God, as almost happened, in-
A similar occurrence occurred with Moses' eldest son. This mythical
According to Exodus, this character was going to Egypt with his
woman and her still uncircumcised son, when Jehovah
She pounced on the child like a hyena. Sephora only had
time to take a sharp stone and circumscribe
his son, saying: "You are betrothed to me by blood (3)." Jehovah
Letting go, soothed by this patch of flesh. And again
Today the symbolic piece of flesh is offered to Moloch
tamed in the flames (4).

10th The priests of Ezra, quite adept at marrying off greed
Dité and anti-Molochism have minted coins with all these
cannibal laws. They could not forget, in this mess
tage, an inexhaustible source of benefices, the cherem be
individual, or collective, by which one dedicated to Moloch the
enemies, captives, and his own family and his own
no one. Because the Semitic religion, dark doorkeeper
Hell, opens all the paths to destruction. Here again
Ezra and his associates adjust their begging bowl to the law of Moloch.
But their blind gluttony betrayed them. Didn't they
The audacity of inserting the law of death right into Leviticus? "Everything
"that which is consecrated to Adonai, whether man or field,

"Either animal, nor can it be sold or bought back. Everything that

(1) Léeiiiique, cltap. XII, vers. 3.

(3) Exodus, chapter IV, verse 24. ' ié . , -

(4) Kibcheb, Jewish Ceremonies, p. 162.

MiU.notl IWSliAKi I IJ!

. will have been consecrated once i\ Adonai will be the Holy back
"Saints for Jehovah."

"Everything that will have been offered by a man and dedicated to
"Ailunal will not be redeemed, but it will be necessary."

"Lies that he dies (1)." And this same chapter where it unfolds
Throughout this formal defense, it's nothing but a long price tag.
Wergfield of people devoted to Jehovah. A melodrama of
twenty to sixty years old, he pays fifty cents of silver from the
measure of the sanctuary; a woman, thirty shekels. fie five
At twenty years old, that's twenty shekels for the thousand and ten for
The women. Oh, Semitic gallantry!! The little children
From one month to five years, the values are five and three shekels. And furthermore
Doesn't this table include the firstborn who, the
Verse 26 takes great care to implicate it, neither can be nor devoted,
neither Raehotes nor ot already belong to Jehovah. For
the locturo do ces textes would make one believe in a time
of transition where the buyout by the rich and the slaughter
The poor walked in a row, if redemption with measure
of the sanctuary (2) did not date this innovation after the Capti-
Jephthah certainly wouldn't have quibbled over ten shekels for
to buy his only daughter. And Jonathan, the king's son, guilty
of having unwittingly fallen into his father's cherem, awaits
Death without hope. Moses had not yet been invented. This
would be the case of do refairo the verse by Voltaire.

11° Chapter XIII of Deuteronomy, this code of the external
mination by which Jehovah commands the destruction of all
A city where idolatry would be introduced would have been a death sentence.
of Israel before the 6th century. It worthily continues the cherims
Molochist kings, with this difference that the cherem
was a vast human slaughter, and that Deuteronomy
sees it as the systematic extermination of idolaters.
This entirely deliberate confusion has earned us the conservation
tion of precious pieces for the reconstitution of the cult

(1) letitics, chap. XXVU, verse. 28 and VJ.

Ci) Lemtique, chap. XXVll, ver». 23.

•IKJJuV.UI

111.

ancient (I). We would have seen the roses if we had the Bible
acted with national sacrifices as with wars/wars
Backs of the Gentle Ones,

Finally, all the articles of the Pentateuch, from the first
until the very last, prohibition against making and worshipping images,
to plant nsv/iMni i\ next to the autol of Jehovah,
dét'onso d'élovor dos autols on brain on on piorro taillée,
let's do the conservation of objects and places
sacred Canaanite backs, etc., as many testimonies as
ancient Molochism, as many demons inflicted upon the fable
to the fabulists of monotheism. Caria Pontateuque is not,
t\ properly speaking, that the inventory of the old religion
erected in the 5th century. Each defense, each order of Jeho
Moses' teachings should not be taken literally, but
evoke a rite or ceremony at Romettro on its
legs. There's a whole awful world you have to have lo
courage to rebuild, the materials of which are found
wind in a flurry of details, disagreement with the onsomblo
official.

Sentimentality has no place in this useful work.
N'ost-co, moreover, is no pleasure in relegating to the
Perrault's tales, this mystifying God, emulator of the Count of
Saint-Germain and Sleeping Beauty, who slumbers
Eleven hundred years to awaken all at once under Ezra?
Isn't it magical to see Pompeii gradually being unearthed?
Molochist buried beneath the verses, while vanishing
In the twilight, the mirage of castles in the desert. Isn't it?
This is not justice, it is inflated to restore to Abraham, Moses? David,
Solomon and so many others, their iniquitous Molochist crown
was it torn away by the clumsy effort of a saintly zeal?

For if, by chance, Moses did exist, far from having rendered
pure and orthodox decrees, he had to, like all his
colleagues, immersing themselves up to their necks in human blood.

(t) Deuteronomy, chap. 11, verse 31, and chap. 311 – Joshua, chap. 6,
verse, ÿl; chap. VII, VIII and X.

me, ocii o'isii.m

ur.

But this fantastic portstunngo, truly Dion tío la machina,
Has he, I won't say, legislated, but merely existed? What?
tion grave ot obscure.

What is most striking is the silent role of the legislature
Hebrew author up to Ezra, by contrast to his role
Noisy from Ezra to Jesus Christ. Iirumouso and
almost unknown in the earliest Ages, this singular per
The sound emerges and suddenly becomes clearer from the distance.
ment.

Now, if a legislator of the fore of Moses had endowed a
people, thirty-four centuries ago, of an organization
somblablo A glue that governs all its actions, memo the
more intimate, with meticulous care, the whole life of
Hebrew, his name should fill history and the nation, so
bump on everyone's lips and register on toto do toutos
the annals. And this is what has been happening since Ezra, while
Moses' personality and role are focused. He is the law
ot the Prophets, the flag and the nation. 11 the domino,
Like the cathedral, the city. The Jews are less the people
of God that the people of Moses.

Let us mound in view of all co fracas lo silence dos
Hebrew books to which their very foundation gave a character
a more reliable source of authenticity. You can read the Book of
Judges in its entirety and the first two books of Kings, without
You might suspect, I won't just say laws, but even
of the person of Moses. Nothing of him under Jephthah, under
Gideon, under Samuel. This prophet wrote the law of the kingdom.
by anointing Saul (1), which he would not have done if he had had in
The Deuteronomy is the main text. Nothing from Moses yet under Safd.
David, Solomon, even Josiah and all the rest. It's only at
ten centuries after the founder of the nationality
Hebrew magically sprang up from scratch, with
legend, legislation and odyssey.

The first prophets themselves, these self-proclaimed heralds

(I) Kings, book 1, chaji. X, verse 25,

tlo the law tlu Sinai, no speak never neither Moses, nor the enta*
 touquo. nor Sinai. A poino Oaèò and Miehôa (1) they quote
 Moses, passing by, like an imlifiter, a darkness, and
 again, on the side of radically opposed passages, naked, the enta*
 touquo. Miehôe, sweet verses after quoting the prophet
 Moses condemns his Jehovah for the blood of his victims.
 Animal memo. No less formal, the Jehovah of Jeremiah
 declares that he ordered nothing in the desert, regarding the
 ftoloiwts/es (2). The books we have before us
 They were therefore not invented. I) The same Kséehias breaks
 the great brazen serpent, the Molochist roasting spit. He ignores
 so the pi. > use and posthumous explanation back Numbers, the
 lmuffait de Moïso.

Even more seriously, Ezekiel, editor of a good number of
 îvglcraont moisiques, the signs like its specific inspiration*
 ciale, granted to him personally by Jehovah, on the
 banks of the Chobar river, on C00, ten centuries after Sinai.
 Therefore, the prophets never knew a law-giver.
 in the manner of the entaecule. It only appears in Malachi (he),
 contemporary of Ezra and the memo that Ezra, if we
 the rabbis believe. A law of Moses is not read, by their own admission.
 from the Bible, that by the same Ezra, 452 years before Jesus.

I conclude that Moses is a myth, or that if he did exist,
 we know nothing, absolutely nothing, about his existence
 tence. Let's examine his legend: A symbolic figure,
 Moses was born in Chrisna's cradle and performed miracles.
 and the conquests of the God Bacchus, brandishing the serpent of
 sacred revelators. His place is next to Manu, Taaut,
 Zoroaster and Hermes. Let's rid history of them.

She has nothing in common with these moralizing reiters,
 simple framework of prescriptions and threats, sanction and con-
 astounding barbaric laws.

Did Israel itself go to Egypt? A question no less

(1) Hosea, chapter XII, verse 13. – Mithef., chapter VI, verses 4 and 7.

(2) Jeremiah, chapter VII, verse 22.

(3) Malachik, chap. IV, verse 4.

Mol, ««U tl'LSU.VKl.

obscure than Mujjo. We can at least say that if Israel has having touched Egypt, it's a completely different way and in a all other conditions than the biblical actors.

What alone would prove it, if necessary, is the powerlessness do the orthodox band i\ show, even today, a a truly historical testimony of this stay. Kilo It brings outrageous allegations to every soup, as one throws them from people to people, or two fabulous tales- Diodorus, Chaeremon, and all the ancient polemicists see in the .luifs the expelled lepers, while the Bible narro sa legondo burlesque et pompeuse h la fois avec Pharaohs like he had never met and back customs which greatly astonished Egypt. Only the historian Josephus, with some likelihood, to attach the Israel's stay during the Hyksos invasion.

11 is exceeded by several lengths by scholars who, more orthodox than Genesis and more zealous than the Rubii, decipher the Hebrew name in the mysterious Apcriu (1) employed to build the royal residences. They have already seen the bounty in the mushrooms of Arabio, the Sea crossing, moving in the current that almost engulfed Bonaparte, and the Sinai mirades in the resounding thunder amidst these lonely liars. When will the Sara's slippers and Jericho's trumpets

But, if they will allow me a respectful observation, Josephus was also learned and a friend of the prince. If they are Christians Look, he was Jewish, educated in holy books, anxious to establish the antiquity and predestination of his race. He had under the watchful eyes of the vanished springs. Did Josephus succeed? To demonstrate Israel's presence in Egypt, he cites documents in complete disagreement with the Bible and, apolo- clumsy giste, gives a bloody rebuttal to the cause he wants to defend.

(1) The moLa Apcriu » is found in the apyrus cited by t'icyte. U he boldly translated it as Hebrews.

118'

mmv.Mi

Everyone knows Josephus's (1) triangular story
My million fine priest: Egypt, sweet once conquered by the

seconda by the leper priest Ocareoph who, according to Mnnê-Tuna, no, would be none other than Moses.

This piece, tlo Mnnéthnn, relies on an irrôcusaldo style. based on the testimony of hieroglyphs and monuments. I<03 Modornos works establish, in offot, vors la quator. xiômo dynasty the invasion of Egypt and its occupation poudaul five hundred years ago by peoples of Semitic origin. Having been driven out once, they renewed their conquest and were only definitively expelled by Amosis. Flavius Josephus himself is the guarantor of the version Egyptonomy only makes reservations about the lôpro attributed to Moses, a Semitic plague, without a pod revived by the Greco-Latin controversy.

I ask the men of goodness, what a connection between this invasion of the Hyksos or Chets and the Joseph's dreams, the bloody robe, Potiphar's dream, Lean times or fat times? The shadows "the The historian Josephus gouges out the eyes and his manifest suffisament by resorting to such pieces. Now, precisely Manetho, the alleged witness, testifies against him. If his Ancetros conquered Egypt with the Chets, under the Orders of Salatis and Moses, the Bible is a lie, since she remains silent about a glorious conquest and him substitute for wound narratives. If they have gone out with arms and baggage, after an honorable surrender, as Josephus wants Manetho, a link to the team. of vagrants, which is called the Exodus, then there are no more of certainty in this biblical narrative. He walks alone in history. its texture, more legendary than historical, must to be accepted or rejected in its entirety ipso fado.

Orthodox science will object, with great fanfare

(Il Josephus, Con'iù Apionem.

MilUlt'Il U'tSKAKI.

11!)

glosses, the similarities between the religions helu-m'ipio of Egyptian. Egyptian education, Mo'iso and other routes aralms. Or, loin do devoir quelque chose i\ l'Kgypto. In The Hebrew religion is his creditor. Soth-Typhon. Iliou of the pig and of the dno (1), assassin of Osiris, lo Imit llaxaïd. In Vnclto Rousseau, circumcision and other ceremonies communes with gentle cults, are an import from the Ilyksos.

no one has hardly entered Palestine except during the time of Solomon.
disputo un instant lo terrain an chaldaïsimo, et battue à
ünrchôn.is by Nebuchadnezzar, definitively abandons
the place. Chaldaïsimo has carried it everywhere and inscribed its
triumph in the somber refrain of the deliverance of Egypt,
Apollo threw against the closed armies of the Pharaohs.

In summary, the Pentateuch is the humanitarian novel of
the Jewish nation, a spèco do Tçlfonaqm tout mndorne,
of which Moïso is the idoménée ot Ksdras le l'ouélon. Plus hou-
Rouso, like his sister, this new Salonto became a reality.
Kilo embodied a whole populace in his Vorbo made flesh and
created one of the longest-lived nationalities of history.
No hoax ever succeeded. Humanity
all of it went astray on the learned path of Ezra.
honored, as thirty times a centenarian, nn delivered almost
contemporary of Jesus Christ.

Because the work published by Ksdras, fixed by him in its
main points, did not remain stationary. 11 underwent
encoro do nombreuses ramboures, et no s'est vn arrêté et
definitively closed only one hundred and fifty years before Jesus-
Christ.

It was at this time that Judas Maccabeus took advantage of a
• A moment of respite to gather the books into a single volume
and chapters scattered throughout the last war and put the

(1) Typhon [the red-haired one] is the ht-hreu name of the ancestor, who, in the enta-
tcuque, is placed on the same rank as man.

(2) I'lkytk, The Reli'jion of the V/rè* Israelites {Ctrccht, l\$S2). – Aoui«
Wci f, chap. XIX.

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ÎÉIMVAII

seal h the work of Ezra (1). He has, from the rasto. amply
paid, having a prediction made for him, and inserting a
a dramatic passage to humans in the middle of the lion-
ion do. Hnlñaiu (9). This addition, which serves as a date, was the
last. Since Maccabeus, the Hebrew Bible, baptized
of the purest blood of his zealots, a true palladium of
Nationality and religion were sacred in every respect.
The Jews would have torn to pieces anyone who had

They hadn't always been so rigid. Because nothing had
sorvi d'inventing the Pentateuch, if ie remains of literature
Jewish people inflicted a long and perpetual dismantling on interest.
Under penalty of grave failure, it was necessary to put the annals in
diapason moïsiquo, will violently introduce into this mill
Molnchs, kings, ceremonies, etymologies and idols, fair
l'kUtoira ot la nation.

Such is the work of Ezra, that bold prophet who, according to
His apocryphal book, containing more than two hundred chapters,
under the influence of a sacred punch, brought by an angel (3).
This is the secret to that uniform color and those catchy refrains.
repeated sounds that unite, in a monotonous nasal tone,
Books so diverse in so many ways. "Breath of God!" they say.
The good women and the orthodox scholars. No, work
of the priestly caste of Jerusalem.

And this work is not a myth, like Moses and Aaron.
Even the most skeptical can follow him, the trail is found
to see the mark of his scissors in a multitude of details
They miraculously escaped. How can these apparitions be explained?
strange things that clash with the official set and protest against
the burial of an entire world? How to reconcile, by
For example, the Pentateuch with Amos, who does not see in the

(1) Maechsbêcs, book. U, ehap. He, ver*. 14.

(2) Xomires, chap. XXIV, verses 17 and 24.

(3) Ksuras, book IV, chapter XIV, verse 33: "Your voice tells me:" Open
"Open your mouth and drink." "Open your mouth and they handed me a cup."
"whose contents appeared to be water and resembled flame, etc."

MuLOCII ll'LSUAKI.

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The place of the desert, Saturn and Moloch; the Uililo with Ezé-
chiol, who cnnfosso bien bas the age-old taste of Jehovah
For young children, the simple explanations of the ark,
•You Sabhath and of the 1'aque. With passionate execrations
Worn back, Isaiah's back and Jeremiah's? Eulin, how to agree
between them the Kings, the Paralipomonos, the Judges, certain
terms mente of Pontus, and this onstassement of contra-
sayings raised, so to speak, with pleasure, went from discouragement
All research and a complete halt to criticism? Eclecticism

Moloch, Ezra or the prophets. If the Penthouse says True, Isaiah, Jeremiah, and their predecessors lied. If they spoke according to the truth and their conscience, then Ezra He's a forger. Choose. As for us, our seat is... do.

All the writings of Israel have been reviewed, expurgated, scrutinized and sifted through, and even more than once, since Ewald recognizes in the pontifical three and even four redactions superimposed tions (1). Those who discarded the ancient Israeli alphabetic characters were burning idols and even the bones of priests, should not to show less zeal against the writings. Also a whole Is the aspect of Hebrew literature lost to us? Los idolatrous centers: Rama, Bethol. Gilgal, Jericho had renowned schools of scribes and prophets (2). The great Molochist society of Jerusalem boasted of its traditions, its books, its prophets and its scribes who were more or less unreliable, against whom the reformers are often reduced to shameful explanations. What What became of all those antique pieces? Wrapped in The general proscription, annihilated. The Orthodox Bible

(I) Ewald, Geschichte des Voûtes Israël.

(1) Kings, book. I", ehap, X, vara. 5; ehap. Chapter 5, verse 1, – Isaiah, chapter 29, verse 10; chapter 9, verse 15; ühap,XXV|ll,verç,7.– Jeremiah, chap. XXIII, verses. 11–, chap. XXXVll, verse 19. – Thrknes, chap. U, verse 14; chap. IV, verse lit.

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ello-memo contains the titles of a number of works gos that have not reached us: the Book of the Just, the Livres dos propliôtos Ga i, Natlmn, Anias, Addo, ln delivered of Dosai, the great annals of the kings of Israel and Judah (1), on which they were composed, in the reformist style, the Book of the United States, etc. All these works have perished. The index Ks Iras probably did not admit these books, which were too imprecise. Molocliismo's children and those who dedicated themselves to him, 4 uno impoliyable destruction.

From 14 double current and double influence: suppression On one hand, addition on the other. We have an example of this. instructive in the Book of Kings, a copy of a lost work,

The scribe of the Paralipomena still finds the Book of Kings. It removes what relates to the statues of Jehovah, 4 the idolatry of Solomon and of Abijah, to the famous a bronze bridge destroyed by Hezekiah (2). In rovancho, he immolate thousands of oxen and sheep, beat a million of Ethiopians from Zara and revels in exaggerations.

On this path, there's no stopping. We manufacture until... Under the Maccabees, hymns attributed to 4 Davids or 4 sons Music master Asaph, and an enlightened man who knows the Captivity and Cyrus 'joust twenty-six chapters 4 Isaiah.

Thus was the entire Hebrew canon produced.

And don't cry scandal, novel, utopia. History toire, cetto inflexible mécanique, has taken charge of you to refute. The phenomenon of Josiah and Ezra 4 at the same time has reproduced before our eyes, with the same circumstances, the same Adventures, same inspiration.

It was in the heart of the 19th century, on September 22, 1827, that JotapSW Smith, the new Ezra, receives the book from the hands of an angel

(t) JosUK, chap. X, verse. 13.—Kings, book. bed, chap. XIV, ver", 19 and —S*; book. IV, chap. XX, verses. 20. — Paralipomenae, book. I", chapter XXIX, verse 29 —, book II, chapter IX, verse 29, etc., etc.

(2) Paralipomenae, book. 1", chap. XIV, verse, 10; liv, II, chap. XIX. verse 19,

M0L0C1I II'ISRAEL

l?: 1 .

of the Mormon prophet, to whom he belongs, as his model, of numerous additions. A book which, by a singular Coincidence, unites the Hebrews in a common origin and the Americans, was composed, under Zedekiah, by Mormon, as clear and as well known as Moses. His sacred book on Smith preaches the reign of God on earth and appeals To Him belong the Latter-day Saints, the immense crowd fanatic responds to his voice, and after having suffered persecution Following the Pharaohs Yankees' movements, the long caravan plunges deeper. in the Montagnos-Rocheusos desert, h la rochorcho from a land of milk and honey.

They found it on the shores of the Great Salt Lake. They built their Zion of the last days and are there two hundred million.

fanatics of the Mormon prophet, which the Jews could never
Moses's narrow-mindedness. It's not good, apparently, to go there.
contradict.

nor A PITRE III

The Moloohist Easter

Every year, on the first full moon of the month of Orisan
(miiou island in March), the Jews celebrate the Exodus from Egypt.
their ancestors. Each marks their door with blood, and in the evening,
At sunset, eat a portion of the Paschal lamb.
It's oncoro, the great national and traditional holiday
of Israel, the one to which they all remained faithful and which they
formerly they would celebrate under penalty of death.

Nothing seems more innocent at first glance than this banquet.
A family affair, like the Jordaens. The mysterious departure of Egypt,
the tales of Moses and the desert, the lamb, tender victim and
harmless, all these details are not lacking
a certain freshness that gives rise to melancholy. But
Let's dig a little deeper into this fairy tale, let's strip this lamb bare,
Let's analyze this festival; all of a sudden the sheep will become
a man; the party, a horror; the family meal lit up
by a warm evening fire, a cannibals' feast to be held
Atreus and Thyestes pale.

First of all, what is this word Passah? The Christians
Look, fierce etymologists, find its root in
"passio, pati, mnyn," suffering and pain. Josephus and
Philon gives umpëxoia and Sut&m] p,x. Cesenius (1) finally,
More seriously, see in Passah, first he jumped, peace
he jumped over or he passed, finally transition, deli-

fl) (Jesemus, Themurity . t. II.

JKlIdVAII, Mol.ocll li'LSUAKI.

liû

n'anoei explanation to which its indirectly relates
Exodus (1). God passes by the gates marked with
blood in this massacre, of the firstborn of Egypt, which was

Children of the Jews, thanks to the blood that satiates its tallow.
The Exodus narrative has only one meaning: a human victim
replaced by a lamb.

"The Passai" therefore removed the period when Israel was liberated
annually, the divine obsession by sending (2) SOS
children by fire, where the old pact was sealed and rejuvenated
with human blood.

And from what darkness, from what thick clouds they reformed
Didn't the mists surround him? They only present him to
moment of its radical modification and without the slightest
information about its early celebration. The name, we
As we have seen, the origin, the rite... so many mysteries.

Indeed, one can read the book of Judges and the gentle
the first books of Kings, endowed in the Hebrew canon with a
relative authenticity, without suspecting a Pique or a
It was just another day. And yet this religious festival and
national Jewish festival, solemnity, capital of their worship, had
The privilege of captivating them at all times. A Passah, on
which provides, with little more than a few indirect notions,
celebrated not in the first month of the year as since
Ezra, but in the month of harvest when the Gibeonites
They offer on the cross the descendants of King Saul. The seventh
•our, Saturn's day, was especially the day of the festival;
and it was no more a question of lamb than of deliverance
of Egypt (3). The lamb is entirely modern, since Ezekiel,

(1) Exodus, chapter XII, verses 23–27.

(2) Compare the term Passah with the expression used by the
Bible to designate sacrifice & Molech – to pass one's children through fire.
See Rais, chap. IV, chap. XVI, verse 3; chap. XVII, verses 17 and 31;
Chapter XXI, verse 6, etc.

(3) Exodus, chapter 23, verses 18–19. – Deuteronomy, chapter 16,
verse 7.

JEHOVAH

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later "Josias, no lo connaît pas et célèbre su l't\qne
with calves and goats (1). The calf and the goats do not
go back much further; for the predecessors of Ezo-
ehiol, Aines and Isaiah (2), attack the Passing with a

Quite right, if it's a matter of slaughter.

The Book of Kois and the Paralipomonos, according to their habit Studies, no, do not agree on the time period of this innovation. One attributes it to Hezekiah, while the other honors him And Josiah, the great reformer. Furthermore, the Paralipomena, after contradicting the Book of Laws, they find a way to to contradict each other. Thus, Book II, Chapter XXX, They say of Hezekiah: "11 There was a solemnity in Jerusalem "as there hadn't been any in this city since the "Days of Solomon, son of David." Then the editor forgets his first date, and, defeated by the evidence, adds to Josiah's section five chapters after Hezekiah: "And "A Passover of this kind had not been celebrated in the country" "Israelite since Samttel the Prophet. No king of Israel" "had not celebrated a Passing like that of King Josiah. Nor" "Neither the priests nor the Levites had seen anything of "same (3). ■" So if a Passing of this kind has not been celebrated since Samuel, though no king has celebrated anything like it, Solomon and Hezekiah celebrated nothing at all, and the Paras Lipomenes lied about it. The extravagant editor of this the collection forgets what it just said five chapters earlier facing and unmasking her deceitfulness. Her terms are mutually exclusive. properly.

The answer to this priestly charade is not difficult to find and give a new specimen of the shameless back sacred historians. The Book of Kings, on which were written the Paralipomena, with the embellishments of a

(1) Zechiel, chap. XLV, verse 21.

(2) Amos, chapter IV, verse 5. Isaiah, chapter I, verse 13. – See, on all these subjects, Vatke, Die Religion cler Alton Testament.

(3) Paralipomenae, book. II, chap. XXXV.

MOUH'll d'isUVKI.

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Saint Zelo had the idol Nohestan destroyed in Kzechins. Quickly. The editor of Paralipoménes, who seeks to place his Passah, the adjudicator, a pious iconoclast. Do memo les They have pointed out Solomon's idolatry: therefore they guard themselves "It is not appropriate to attribute to him any celebration of the Passai." Their tormos are, on the contrary, full of reserve. « l T n

> under the kings of Israel, and under the kings of Judah (1). »
A very natural reserve, since Salomon is classified among
the idolaters; and Josiah alone, the great actor of the tragedy-
comedy from the book of Jehovah. But the compiler of
Pnralipomènes makes light of any annoying detail. He
He removes from his leader the idolatry of the son of David and does not see
No one else said Uculté to decorate it with his Passah. And there you have it.
how history is written, otso botches religion.... things
Semites I

All these expressions... have been around since the Judges, since
"Samuel, Solomon, etc..." prove two serious facts:
first, the impudence of the reformists in congratulating themselves on precedence
teeth in the ages, then the novelty of the Passah remarked
denied, for which no one could recall the analogue. For the Passah
has always been celebrated... under the judges David, Solomon,
The people of Israel and Judah. There is no unemployment. The
reformers themselves confess it in their shadowy
Phraseology: "Never a Passah like it, never a cere-
"No such ceremony had been celebrated, etc..." Only
They refuse to provide any details about this ceremony, embarkation
reassuring.

So who was the hideous victim replaced by
the lamb, the rites so appalling that one tries to
To bury them forever in the folds of lies? Lo
The silence of the holy books speaks volumes; the Molochist spirit,
known; and anyone who has delved into the gloomy mythology
Jehovah will answer: In Passover, they sacrificed backs

(1) links, liv. lY.clmp. XX1H, ca. 22.

J Kilo VAI

J';!*'

men, we ate their flesh, we drank their blood in
a communion of crime and horror, and that is what makes
Dait Cotte, a festival so dear to the Jewish people.

History teaches us that a savage people tiont i\ ses
rites in direct proportion to their atrocity. Also, never race
Phoenician could not completely extricate himself from the immolation
human tion, imported by its ships throughout the world
ancient, still cursed by Augustine on the ruins of
Carthage. In Jerusalem, a monk, the old Moloch-Jehovah
still exists side by side with the new one, and, even under

He was considered to have murdered Jesus Christ.

Co n'ost pas seulement à Jérusaloraqu'on oût pu retrouver traces of the Molochist Easter, metamorphosed by the Josias process. This substitution is so natural that co king reformer counts, if not imitators, of the less than two rivals. From heroic times, King Düphile in the city of Salamis substituted the immolation of a bull at the sacrifice of a young man. Until him, the priests very swallowed sacrifice annually an unfortunate that they pierced with a lance in the side to burn him solemn holocaust (1). Eusebo sharply reproaches these rites to the poor pagans, without suspecting that he carries the same baggage in his Eucharist.

The lamb of Jerusalem, this father of the host, is of the same family as the Salamis bull, but does not enter It didn't work with the easy memorization. The entire Jewish people laughed at bursts and mocked this lamb (2). These cannibals, habitu killed for human consumption, they wondered if Jehovah consented tended to descend from man to animal, and, up to the Cap- tive, and even as far back as Ezra, stubbornly rejected a barter deemed ineffective. So Manasses, the son of Hezekiah, offers his own son to Passah, and the two sons are sack-

(I) Ei'sèbe, Præparatio Ecangelii, liv. IV, §0.

(3) Paralipomenae, book. II, chap. XXX, verses. 10.

MUMJOU li'LSKAKI.

there"

Josiah's sisters raise up the idols that their father had cut down.

Because the culinary details of the Easter lamb are not less significant than its etymology and origins. First, the temple is the great slaughterhouse. Every Jew there he slaughters his lamb, puts the fat in the flame and pours the blood against the altar (1). 11 must, in addition, immolate equally ment of oxen for the chagiga or preparatory feast (2).

After the butchering, the roast. Moses commands this method of cooking for a dual purpose: the defense of the oxpressed and reiterated to eat raw flesh and to drink warm blood (II) denotes the taste of hardened cannibals. Furthermore, Jehovah, God of fire, must lick the victim with his big tongues reddened. Also, in the case where the Jew doesn't want to cook

metal must be pierced with holes (4), so that, according to the expression
From the Persians, the Lord of Fire may eat. This vase
The fact that it was riddled with holes attracted the attention of commentators. It is,
It seems, the popularization of the Molochist machine. Because
Nothing is left to chance in this dark kitchen. Should we
Brooches?' They are made of pomegranate wood, the tree of
Dionysus (5). Do we need two? Besides the concrete that crosses the
one body, another must pass between the front feet and for
sea cross (6).

However, this method of skewering a lamb shocks everyone
culinary law is not natural. On the other hand, the crucified
sacred death, the great torture, has always been a fatal flaw.
divine. Replace the lamb with a child or with a
man, as before Josiah and Duphilus, you arrive at
The result, as follows: the victim is crucified, grilled over the fire.

(1) Exodus, chapter XII, verse 17; chapter XXXIV, verse 25.

(2) Liohtfoot, chap. XVIII.

(3) Exodus, chapter XII, verse 0; chapter XXIII, verse 18.

(4) Exodus, chapters XII and XXIII. – Deuteronomy, chapter XVI, verse 7.

(5) Exodus, chap. XXVUI, verse. 38.

(6) Saint John the Martyr, Dialogue with Tryphon, p. 218 (Edition
(from London 1722)).

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I. 'W ' JEHOVAH

The meal was served with great pomp. The canvases are the three divisions.
of the Molochist drama (1).

Cotto caisson même is progress. From verse 85,
Chapter XXXIII, of Echiel (2) compared with the passage
explained from Samuel, book I, chapter XIV, verse 32, and
increased defenses against drinking warm blood and man-
ger of raw flesh, GhiUany (3) arrives at the hypothesis of
Passing through Molochist territory in its primitive reality, the victim
She was crucified in broad daylight. In the evening, she was killed with a blow to the head
spear in the heart, it is dropped after sunset,
We drink the blood, we eat the flesh. The Bible forbids...
eat the Easter lamb before sunset, at the time

quable and for fortuitous coincidence restored the old text.

Thus the victim is ready, cooked, roasted, and done. We don't
He hasn't eaten yet. The Jew prepares himself with the chagiga, a feast.
hearty and enjoyable, dominated by beef. But, at
As the end of the meal approaches, dread grows with the
night; women who feel faint are excused;
Caribbean Jews even have children removed. So, arrive
had the piece of horror that every Jew is obliged to
eat at least the value of an olive. No plot no
must remain the following morning.

If it was only ever about lambs and the Exodus from Egypt,
Why this violence, these precautions? Why the rebuff?
bin even orders the poorest to procure

(1) The word used in the Bible to express crucifixion means)
To dislocate or dislocate (Genesis, chapter 32, verse 25). In palo
suspended. Luxadit member, translated Geseniua (Thesaurus, book II, 620).
Furthermore, the word Chaldean (Joshua, chapter VIII, verse 29) means in Arabic
To roast or burn meat. Gdihany, in Ewerbeek, What is
The Bible? p. 324.

(S) Here is what the Lord, or rather God, says: "Poss&terazJ-vone cetto
"land as your inheritance, you who eat meats with the
"Blood, when you lift your eyes to your impurities and your idols and who
"Spread; human blood?"

(3) What is the Bible? p. 325.

MÜLOCU ll'LSUAKL.

i:n

Wine? Why these bitter herbs, a strange diet intended
to overcome the disgust for cannibalism, these unleavened breads
Monüles formerly of the blood of the victims P The Exodus is my
guarantor: "You shall not sacrifice beyond the pressure"
» the victim's blood (1). •> Why this darkness of crime,
Who will cover him with their shadow this night?

There is no room for doubt. The very care of the Jews & ne
not broken the bones of the lamb, these holy things remained intact
relics once buried in the putrid depths of
arches.

Such is this unique fetó in the splendors of the horrihlo.

tomorrow, and don't wait for Jesus to infect the world.
Myths tell of Dionysus being torn to pieces by the Titans.
They skewer it, roast it, and eat it. The grenadier, if
famous in the myths of Passah, born from spilled blood
of God. A divided ceremony, like a drama, reproduced
knows this passion (jrefaiima) in the Dionysian myths
where a live bull was kept, its bloody flesh eaten.
advantageously replaced God (2). We see that
Dionysus-Jacchus and Jehovah are brothers.

But the flair of Molochism, its resurrection in all
The radiance of youth is the newest invention, the
Christian Easter. In vain the Assyrians and Chaldeans have
Having destroyed the ancient Passah, the Neo-Persians concealed
its origin under apocryphal fables; in vain the major
part of the nation forgot even its origin and history.
11. There are still Sadducees left to repel the spirit
prophets. Molochism had its revenge and its
The triumph was complete. Jesus sacrificing himself to his father, wasn't he?
not the mask of Kronos Saturn, immolator of his son
Jeud on the altar of Sidon? The God dies at Passah on the

(1) Encode, chap. XXIII, verses. 8; chap. XXXIV, verses. 25.

(2) Clement of Alexandria, Adversus gentes, chap. XXII – Cheeks
Fiemicds, De errore profane religionis.

l.'fc} . JKllûVAl, M0UÛCH IllSHAKI.

sacred cross (1), 11 dies from a spear thrust like life*
Timo was in Crete and Carthage. His bones were left intact, at
him, holy Jehovah's Witness, while their legs are broken
of his companions; and, laid in the tomb, mourned by
Holy women, he rises again like Adonis.

This is once again no more about lamb than it is about
Exit from Egypt. Molochismo is frank at least; "This
"This is his flesh! This is his blood!" The critique of
Passah demonstrates the perfect heresy of the deniers of the
divine presence.

(1) Us lamma sabachlani, falsely translated as "My father, for*
"What, have you forsaken me!" means: "My father, why have you-
"You are sacrificed!"

The God of reformists

We have just united with Moloch. Now to
Jehovah of the reformers, co-progress on our side if repoussing
of the Jewish people

We were unable to make it presentable, despite...
All the patching up, this Moloch cleaned up. All the efforts,
The embellishments and the pruning have failed. Yet he
traded his cannibalism for simple gluttony;
His thirst for murder, against the thirst for gold. He turns many
unleashing his fury against his former disciples and ancient allies
of Israel. But he remains nonetheless a fierce, hateful God
detestable.

The prophets themselves, those respectable men who
We have praised humanitarian morality on so many occasions,
were unable to completely extricate themselves from the awful reality which
surrounds and encloses them against their will. They have no opportunity
to wrest Israel from its bloody practices only through pro-
mass of a universal massacre of the Gentiles and by the threat
ideal butcheries of Exodus and Deuteronomy, From there,
amidst the most beautiful pages, these howls, these roars...
wild sions, these frenetic fits that transport us
far removed from their moral precepts and bring us back
right in the middle of Moloch.

You can't change human nature. Let's examine it then.
a little like the God of Ezra as presented in the Bible, within us

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1ÈHØVAH

placing, no fût-co qu'une minuta, au point do vuo orthodox.

Without being as strict as lo Tulrnud who reports, ù uno
To the nearest league, the length of Jehovah's beard, one can
see in the revised God of Israel, if not a human being,
at least a being endowed with sounds and human faculties,
who talks, walks, looks, gets sad, gets irritated and his reply
like man. His very form, when by an old
habit he does not turn into flame, is that of man
as Abraham (1), Moses and the seventy saw
old men; his usual dwelling place, the sky, from which he no sort

Tomplo. He was strolling at midday under the cool shade of a beautiful garden (2) and loves to play in the Carmel forests, to fulminate from the top of Sinai, and to reign on the holy mountain Tagne do Zion. The Bible is unanimous in attesting to this in more than fifteen places the finesse of his sense of smell which does not yield to him nothing like that of Homer's gods: Noah erected an altar & "Jehovah and burned clean animals, and Jehovah felt "That sweet scent," he said to himself, "Never, never." "I will curse no more (3)." A promise poorly kept, moreover, like all those of the Gods. Leviticus (4), Exodus (5), Numbers, etc., speak of sweet aromas for Jehovah. The Jews flatter this delicate taste for good food. feed the most comfortable meals to this monster devour rant whose fury does not subside, whose good graces no are acquired only through satiety. If they no longer give him Rather than livestock, God focuses on quantity. For his His appetite is ferocious; his hunger insatiable. Calves, heifers, Goats and yearling lambs parade continuously on his altar (6). At each meal the wine waters the flagstones of alen-

(1) Genesis, chapter JU, verse 5; chapter XVII, verse 22.

(2) Genesis, chapter 11, verse 8.

(3) Genesis, chapter VII, verse 20.

(4) Leviticus, chapter 1, verse 13.

(3) Exodus, chapter XXIX, verse 18 – y shades, chapter XVU–, verse 18.

(6) Leviticus, chapter 1, verse 4.

MOLOCIL IIIISRAEI,

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turn (1). God especially recommends not to forget the salt (2) and dislikes both honey and fermented products. CUaquo Saturday, Sabbath day, twelve loaves of bread, the finest Hour of wheat, take placo on the golden table of the sanctuary, Each one contained, it is said, so many food substances that a piece the size of an olive was enough for satiate nn man (3).

In the grip of a bloody sorto do dipsoraanio, this Jéltovah clamoring for blood! Every priest must watering the symbolic horns of the altar with blood and

the days the autol of the holocausts ot the areho on ost humoctéo
at least once a year (5). Every sin is expiated, every treaty so
A sign with blood! (fl) Blood! That is Jehovah's cry to
through the ages. When the murderous God throws himself upon Molso
With her son uncircumcised, the mother only has time to appease him
with blood. If he delivers Canaan, it is for blood, in
return of a large harvest of human and animal victims
males, to satisfy his innate love of destruction, his
Antipathy towards life and nature. Nothing equals the joy of
Jehovah, seeing the butcheries, as fictitious as they are colossal
holy books. Drunk with blood and victims, he belched
So, for once, from his bleeding mouth, back words of
gentleness and contentment. When David introduced
the ark, that sweet casket, in Jerusalem, we stop at
every sixth step to slaughter a calf and a bull (7).
His worthy fib. Solomon, at the inauguration of the great
temple, sacrifice one hundred and twenty thousand sheep and two hundred
twenty thousand oxen. It's fair to say that if the figure is

(1) Numbers, chap. XV, verse 5; chap. XXVII, verse 14.

(2) Leoticus, chap. II, verse 13.

(3) Exodus, chapter XXV, verse 30 – Josephus, Jewish Antiquities
liv. Et, g 10. – Lmjoius, Antiquités judaïques, p. T46.

(4) Leoticus, chap. XVn, verse 3.

(5) Leoilique, chap. XVI, verse 2.

(S) Deuteronomy, chap. 1 "MV.

(7) fiais, book 'U, chapter VI, verse 12.

JEHOVAH

13G.

The intention itself is not questionable. In a century less
fabulous, under Herod, at the time when all the Jews of the empire
The worst Romans gathered at the rebuilt temple, the altar
Johovic floated, like an island, in a sea of blood
smoking.

God takes the trouble to explain the reasons himself
of his predilection. Not very advanced in the science of his time,
He believes he sees in the blood, the animus, that life he loves
both savoring and destroying, and reserving this divine dish for oneself

If we delve deeper into the morality of this God reformed, what a somber gaze cast into the depths of evil and the abysses where nameless things are perceived, Formless creations such as the mind has never dreamed of!

Certainly, there are relatively honest individuals involved. You are among the people of the three Gods, and the Greek deities, for example, keep until the middle of their passes or of their vices something human. But the Jehovah, However reformed it may be, it retains a ferocious and evil nature Dangerous to approach, deadly to behold. "Anyone who has seen Jehovah must die (2)!" Such is the resounding of the Holy books: "Woe to me!" cries Isaiah, seeing Jehovah in the Temple (3). "Woe to me!" he cries Gideon, seeing the angel (4). a. Sanctify Adonai. I am "your terror and your horror (5)" repeats the tender Isaiah. The psalms perpetually call him the terrible one, the afflicted one Rook, the atrocious one (6). His holy ark, receptacle of the idol, participates in this poisonous influence and strikes indiscriminately He lies to everyone who approaches him, friends or enemies.

(1) L'Entifjue, chap. XVIIU, verse. 4 and 11.— Pbieon, De eo quod deterius, p. 170 (Paris 1640).

(2) Numbers, chapter 15 II, verse 13; chapter 18, verse 3 – Exodus, Chapter 31, verse 20 – Kings, book 1, chapter 5, verse 10.

(3) Isaiah, chapter VI.

(4) Judges, chapter VI, verse 22.

(5) Isaiah, chapter VIII, verse 12.

(6) Psalms, LXXXVIII, verse 8; LXXV, verse 12, etc.

MOL.OCII u'iskaki.

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God, despite all the efforts of the prophets, is not not just wicked, but perverse. 11 allegorical this love and this silk of evil, this cruelty at the same time This base and envious jealousy, this system, was both sophisticated and refined. of Jesuitical temptation, finally this whole cycle of misdeeds com taken under the general term Satanism. Hypocritical and Cowardly, he is horrifying. This monster revels in evil. 11

He provides opportunities to strike. A subtle tyrant, he consoles the temple with ironic joy the torments of its victims and blows the whistle on the infraction at his command in order to have the supreme joy of punishing her. To become an executioner, he becomes an agent provocateur. It is the God who repents of having created the man.

This God is infamous. Not one of his gifts is without concealment. a trap, not one of its benefits is without a scourge. Proud does he put the Jews in charge of leading them to a land of milk and honey, he constantly evades his promise, he seizes with both hands every opportunity to postpone its effect, and finally, having been formally notified,

A tiger could not have played better with its prey.

A hideous sight indeed: this God and this nation in chains. one to the other! God clinging to her like a vulture, the nation dragging Jehovah around like a ball and chain. It's vampirism, historical vampirism.

When the Jews, destitute of everything, devoid of food, find enough gold to melt down a calf, the reformed God orders the Levites to kill twenty-three thousand by the sword Hebrews. Here is the decree in all its fantastical, baroque glory. bare: "Moses said: Come today with your hands full" "for Jehovah, each one with his son and his brother and bring- "May the blessing be with you (1)." Another time, this Proud Jehovah, Moses's true henchman, kills by a epidemic fourteen thousand seven hundred Hebrews, and one does not

(1) Bosode, chap. XXXU, clothes. 'f>.

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He only lets go by anesthetizing him with incense (1).

Shall we list the executions of Corô and Abiron, Aaron's children's clean backs, forgetful backs of coals sacred (~) ? plagues, fires, snakes, all the murders of which Jehovah is the instigator or accomplice? No. The pen falls in disgust. And when you think about it... All these stories were written with an edifying purpose. beneficial and have no other aim than moralization through the

This very God, so fearsome to the people from whom he came
proclaims the tutelary deity, shamelessly prostitutes himself to
other nations. By the admission of its own holy books, this
The traitor disorganizes the resistance, sows discord and
for. His prophet Jeremiah, facing the besieging army
Jerusalem, predicting the ruin of the temple and the Captivity, sends
goals with orders to submit to Nebuchadnezzar of
Jehovah's portion (3). God goes into the enemy camp
and reveled in the flames of Jerusalem. The downfall of Israel
consoles him for the ruin of his sanctuary.

Faced with such a range of packages, I have
asked more than once if Jehovah shows love to Israel
or hatred, if he is a national and tutelary God, then so be it.
enemy deity devoted to the annihilation of objects
his hatred.

This idol, whose face had been washed with great difficulty, is demanding...
his worshippers, the obedience of slaves bowed under the sword,
whose justice and morality are bloody whims, is
well, the most infernal deity that ever inhabited heaven, and be
never emerged from a human brain.

(1) Numbers, chap. XVI.

(2) Levitiqtse, chap. X, verse 2.

(3) We will not forget that, in this chapter, Jehovah is appreciated at
from the point of view of orthodox books, abstracting from personal opinions
sonnelles of the author exposed in Y Historical. We reconstruct
Here is the Jehovah of Ezra with the materials he has given us, without

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God civilizes himself in his good time. 11 arrives an res-
point of human life. Well, the prophets, these men
venerable men cannot see in every disaster, in every
scourge of Israel than a manifestation of its God. When, by
an extraordinary metamorphosis, still a dead letter for the most part
Part of the criticism, Jehovah splits in two and curses what he
he had cherished until then, so he finds in his conversion
Môme, raw material for meat, o. Opening eyes to certain
suspicious parts of his cult, here are the terms in which he apos-
trophy, his worshippers too slow to follow his about-faces:

"I will send against them the sword, famine, and plague, and I
 "I will deposit them like bad figs that one cannot
 "Eat them, because they're rotten. And I will continue"
 "in the sword, in famine, and in pesto, and I gave them-
 "I will cause vexation to all the kingdoms of the earth, and stup-"
 "fear, and hissing, and reproach to all nations"
 "which I will have rejected, because they did not listen"
 "My words that I sent them by my servants"
 "Prophets, rising in the middle of the night and en-
 "Seeing... etc. (1)."

God is a sophist. To explain his actions and escape
 In response to the accusation of inconsistency, he invents a code of
 dishonor that perpetuates the sins of the fathers in the sons
 up to the fifth generation. The so-called Jehovah
 reformed has the infamy of saying: "So, because you do not
 "You didn't want to follow my advice, I gave you
 "precepts that were not good and laws in the-"
 "which you should not live; and I have defiled you"
 "in your gifts when I ordered you to sacrifice me"
 "The firstborn of the vulva (2)." What hypocrisy!

But, one might say, the Jewish people who, in exchange for so much
 blood, reaped only slavery, the Jewish people who saw the
 The illusions of his God flee like the mirages of misfortune.

(1) Jeremiah, Revelation XXIX, verse 17, – Isaiah, chapter XL111, verse >fj.

(2) Ezekiel, chapter XX, verse 25,

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Will he finally open his eyes and recognize the lie?
 of such dearly paid patronage? No; Jehovah comforted him
 swearing to him to bring all nations down to his level of esteem
 lissement, exalts it with a grandiose and criminal perspective
 nelle. 11 promises him the devastation of nations, the bloody
 orgies of universal massacre and rape. He predicted the
 Messiah, a vice-God, a warrior Christ who will lead them
 to his pious works. He dreams of mountains of corpses and of
 bit of blood. This is the folio furioso.

"God is coming from the south," cries Habakkuk (1), "he
 "The sacred Mount Pharan arrives. Before him walks
 "The fever, and from his steps the plague is born. He stands there. He
 "He measures the earth, he looks at the nations, and they tremble"

The purest, most advanced prophets, of whom we
have we so often admired morality and human polemics
The militias are all the more relentless against the Gentiles.
"This is the day when the Lord Sebaoth takes revenge on his
"enemies, and, behold, the sword devours them. He is satiated and
"is drunk with blood. For the Lord Sebaoth has a sacrifice
"in the north, near the Euphrates River (2)."

The descriptions of the pure Isaiah are imbued with a
dark and appalling aesthetic: "Come, nations, and
"Listen. Peoples, lend an ear, let the earth be attentive-"
» tive, and the whole universe, even plants, because
"Jehovah is angry with all the nations and in
"fury against all their armies, and he put them to death"
b and he gave them to be ceremonial. And the inanimate bodies-
"My bodies are thrown here and there. A stench rises from the corpses."
"And entire mountains melt into blood."
"The heavenly army disappears. The two are rolled up like
"a book and all their legions are rushed like
"the leaf that falls from the vine and the ripe fruits of the

(1) Habakkuk, chap. U.

(Z) Jekémie, chap. XLVI.

MOIOCH u'iSBAEL,

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"Fig tree. Soft sword in the sky is drunk with blood. He des-"
"will fall upon Idumeans, upon this people whom I am going to judge and
"to put to death. The sword of the Lord is dipped in
>• blood, etc. (1). »

And further on: "Who is this who comes from Edom with..."
"Red clothes, on the Bosra side? How handsome he is in..."
"His stole, marching in the company of his courage!"

"I am the one who speaks justice and am the champion of
"Hello.-Why then is your robe red and your garment
"Like that of the treaders in the winepress?" – Me, everything
"Alone, I trod the grapes in the press. I neither trod them
b at the feet of my fury and their blood was spilled on
b my clothes, and I stained them all. For on the day of the
Revenge is in my heart. The year of redemption.
b came. I looked everywhere and I didn't

My own arm supported me; my indignation saved me.
 b I trampled the peoples underfoot in my fury. I
 I became intoxicated with my indignation and I spilled it on the earth
 b all their marrow, etc. (2). b
 In Joel, the Jews themselves are the executioners of
 Jehovah's butchers: "Come, peoples, draw near to the
 b Valley of Jehoshaphat. There, I will be present to judge all
 b 1® peoples. You others (Hebrews), you only have to
 b. raise the fires to cut the ripe harvest. Arrive,
 b. Strike and trample. For the winepress is full, and
 b. The vessels overflowed. Their perversity was too great. The
 b peoples are in the Valley of Slaughter. Lu day of
 b Jehovah rose over the Valley of Slaughter. The sun and
 "The moon has darkened. The stars have withdrawn their
 b splendor. Jehovah will roar from the heights of Zion.... b The whole
 ends with the New Jerusalem, the usual finale of
 these kinds of pieces: "And Jerusalem shall be holy; and the

(1) Is«B, chap. XXXIV.

(2) IsME, char. LXIU.

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"Strangers will no longer be in its midst. And in
 "On that day, the mountains will exude sweetness, and
 "The hills will flow with milk. There will be water."
 "In all the rivers of Judah. A spring will flow forth"
 i> do the house of Jehovah and will irrigate the back stream
 "Thorns (1)."

All the prophets revel in these castles.
 Palestine, adorned with all the splendors of the imagination
 Semitic. "The sons of foreigners will build your walls," he said.
 "Jehovah, Jerusalem, and kings will serve you. Your gates
 will be continuously open; they will not be closed
 "Neither day nor night, so that the riches of
 "nations and that their kings be brought to you. Cnr, the people and the
 "A kingdom that does not submit to you will perish; and I will make of
 "These nations, a dreadful desert. The glory of Lebanon"
 "will come to your home. The fir, the boxwood, and the pine will adorn my
 0 sanctuary, and I will glorify the place of my feet. The
 "Children of those who humiliated you will come to pray"
 "Before you, and all those who slandered you will worship the
 They will trace your steps and call you the city of the Lord, the

• hated and that no one passed through your midst, I tell you
"I will restore the pride of centuries, the joy of generations. You
"You will suckle the milk of nations. The breast of kings will nurse you—"
b tera. You will know that I am your Jehovah savior, your
"Redeemer, your stronghold of Jacob, etc., etc." (2)

Come then, Jehovah, and be judged by the law that you have
done. When, in the ideal desert walk, you...
let you claim all the crimes as your own and strip them of them
your people, when amidst the deadly lightning you hurled
The reformist Decalogue, did you ever think you'd be subject to it?
day, that your faithful servants, the innovators of your fraud

(1) Joel, chap. III.

(2) See Isaiah, chapters LX and LV, verse 4. – Zechariah, chapter VI,
verse 15, chapter VIII, verse 3; chapter XIV, verse 16. – Jeremiah,
Chapter XXX, verse 8. – Sofhony, chapter III – Isaiah, chapter LXI, etc.

M01.0CH ü'iSRAKI. 1–13

Pious women will make your door, and you will appear as an accused person.
in the court of Reason?

What is morality? It is not a vile slave that one can
to subjugate at will, a whim intended to subjugate the morsels
such, a tasteless constraint from which divinity emerges, a
something to which one can say: "You will go this far and you
"You'll stop there," Impetuous Torrent, she carried away the cult
and temple, priests and gods, kings and Levites. She broke
the bonds and broken the shackles with which you thought you had cast him
aged, the immortal 1 She stands today trembling.
She reclaims her usurped glory. She accuses you, our queen.
all, before whom you will be the first to bow your head.

You say, "No, you shall not kill," and your hands
are full of blood and all you can think about is murder.
You claim disasters and plagues for your work.
You have only managed to turn your people into a band of assassins and
You used to boast of trampling nations underfoot,
like grapes in the winepress. Your prophets lay down
against you. Your very name accuses you and proclaims you a murderer,
whether you kill with the sword, destroy with fire and poison
sons by the plague.

You said: "Non fortum fades (you shall not steal),"
And you only speak to your people in the language of theft. You don't
Give only the property of others. Will you hand over Canaan, men?
women, children and animals, to share the bloody gold,

still those who, exalting their lust, fanatical their
minds, you have only been able to offer them one ideal in the future:
Spoliation!

"You shall not covet," and not one
of our joys, not one of our glories and our superiorities
that you are not envious of. Crouching in the sky, you contemplate
With fury, the triumphs of the earth. Intelligence, freedom,
Civilization, the goads of your burning regrets, are your
enemies. You put your fist on Babel and your feet on Nineveh.
You get along with all despotisms as well as with all the

JEHOVAH, MOJ.OCH Ji'LSRAKL

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scourges. You invented asceticism. You came sneakily.
how to pronounce praise for it, in order to disgrace humanity and
to make him reject these brilliant superiorities which are his glory
And your eternal despair. May bile choke you, God.
jealous !

The commandments concerning your neighbor do not look at you
Toothless, a unique monster in nature.

A gigantic incarnation of evil, a celestial Gargantua and
fierce, more than Rabelais could have dreamed of, a hypocritical, perverse God,
assassin, accomplice and instigator of all the crimes, that the
the most ardent curse that came forth from your fertile lips falls
on you! Humanity, bloody and slain from your claws!
It repels you and condemns you to contempt and hatred. Dark
Avatar, nailed to the pillory of the centuries, be cursed!

CHAPTER V

Beaumé

NEW TABLE

Period of the making of the books of Moses
and the violent formation of the Jewish people

Ezra and Nehemiah.

458–454.

Defense of foreign marriages. Proscription of opponents.
and the appearance of the books known as the Books of Moses.

Death of Nehemiah.

408.

Government of 3 high priests.

Eliarib,

Judas.

Jeans,

Jaddus.

Alexander's entry into Jerusalem.

332.

Conquest of Judea by Ptolemy Soter.

323.

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United I° r,

Simoon lo Juste.

2i«–281.

Add to the canon Esilras, Nehomio and the Paralipomena.
Translation of the Septuagint, under Ptolemy Philadelpho.
275.

Lileazar,

Manasso.

The kings of Syria and Egypt are fighting over Palestine.
Onias I(.

211.

Joseph,

Simeon.

Domination of the Syrians.

203.

Onias III,

Jason,

Onias IY, also known as Menelaus.

172.

The struggle of Judaism against the Hellenism of the Selencides.
The Maccabees.

166.

Judas Maccabeus.

107461.

The definitive gathering of the holy books and the covenant
with the Romans.

How a people is forged through sheer willpower and
boldness, so crafted a nationality and a history,

Me. eye h'isuaIîI.

This is what we learn from the composition of sacred books.
This is what the centuries have contributed to the initiative's success.
human.

It is from 458 to 100), laying three conta years of darkness
relative silence, that the autocratic government
high priests, instituted by the Persians, elaborated in

of authority and preaching, and shaped this nation at leisure. vigorous bed which suddenly burst forth like a whirlwind, stirred and astonished the world for three centuries, by a dazzling parade of heroes, revealers, or tribunes, ot only fell under the combined forces of empiricism the man.

For if the people of Ezra are no longer the people of David, the people of the Maccabees are even less the one who returns from Babylon.

An iron fist, an implacable standard, swept across all these heads, on all these brains, on all these aspirations. The Jew is cast in an identical mold, walks in a pre-drawn circle, acts and thinks only by order. Nancy. He is the man of the law, the champion of regulations. of the Eternal. The least will be killed for the revelation of the Sinai and the apocryphal dialogues of Moses and Jehovah.

He is certainly mistaken, and we have proven it. But This mistake nonetheless gives him strength and a Incalculable reach. Go tell him that Moses is from the 16th century. century and its law of the vt", that his Jehovah, ex-Baal-Moloch, enjoyed himself under this title of "Ions, the children of the land," he told you will tear you apart or stone you, as he did to the deacon Stephen. 11 believes in the holy king David, this fanatical Molochist whose hymns are still sung in all churches false; to the holy King Solomon, drawn into his old age He leaves himself to the idolatry of foreign women. He believes in the ark and the altar of burnt offerings, these dark machines of abomination and horrors. The Jew of the Maccabees does not It seems to have nothing in common, retaining nothing of its ancestors. It is a

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(imvro il'ai t marked with a special caohot, the personal work- the lineage of Ezra and his successors.

Because the reform of Ezra would have removed the attempts analogous to Hezekiah and Jeremiah, without the theocracy three centuries-old laws which knew, imperceptibly and through a a skillful mixture of severity and assertions, the fairo accep- to be Jews. The motives of the new reformists were not nothing less than noble and selfless. Scribe and doctor of Ezra, while undermining Molech, wanted to subject the law to The people never belonged to their caste. It was the violent coup d'état that

personal. He cleared the land rather than he built.
sit, and this half-century struggle (until the death of Nehe-
mieen 408) remained undecided without the authority of the kings of
Persia tipped the scales. Finally, first and last.
The priest's argument is that the sabra combined with the whip serves to outlaw
the ancient monuments of Israel, imposes books and a
new alphabet, the Sabbath rest, the new Passover,
the prohibition of foreign women, and continues to mow down
that the dissidents' final retirement, under the leadership of
Manasseh, the high priest Jehoiada's own son, and son-in-law of
Sanballat, governor of Samaria.

The work was only half done. There was still much to be done.
planting this reform, with great difficulty, mistress of a field
so hotly contested, to dress the wounds, to mop up the injuries
sure, to erase a hateful origin and make people forget
down to memory. It wasn't enough to invent Moses, to
to use his voice to strike and prescribe, if a single witness
or a single rebel could come and overthrow the treachery.

It was still necessary to establish and consolidate invincibly by
education, this faith whose terror had thrown 1 m seated,
to instill it willingly or by force in the generations and their pre-
to feel as a centuries-old point of honor what was
the late and violent work of a caste. This was the work of the
priest, to whom he is so wonderfully suited by His gifts
tincts, his position and habits, a dull, tenacious work,

>1»•I.oi'll li'LSKAEI.

14't

inuol. who laughed three centuries ago and encastra tout un poupio dans
a tight organization, without raising a fuss or a murmur
a soft tissue rises to the victim.

World history offers us more than one example of these
silent transformations under the exported hand of the priest,
18th-century Europe long accused of implausibilities
The travelers who spoke to him about an entire empire
Jesuit in Paraguay; and, not so long ago, what was
not our astonishment 4 the discovery of this mor- society
Mone emerged from deserts as if by magic. The
siî.ncô is the character of these slow priestly elaborations
tales. They only appear fully armed.
So far, nothing has leaked out. No details either.
over this long period of three centuries during which the Jewish people
formed and grew within the personal empire and Macedonia

milk or two, emerging on the surface, do they denounce the tra-
a latent force operating in the depths. We see,
for example, continuing the manufacturing or reworking
the reading of the holy books with the high priest Simeon the Just
which adds to the Hebrew canon Ezra, Nehemiah and the famous
Paralipomena (1).

It's because the priest keeps his feelings to himself and mocks
noisy satisfactions. Completely focused on implementation
of legislation that handed over a people to them and endowed you with
this spiritual and temporal power, the ideal of theocracies,
successors and continuators of Ezra, petty czars,
only interfered under duress and coercion in the affairs of the
outside. Provided their property was not touched, the
Jewish people, and that no one opposed the functioning
of the so-called laws of Moses, their charter, they paid

(1) We see no problem in admitting this hypothesis
Orthodox Christians, although Spinoza is more difficult. In his famous
A treatise on kineology and politics, a masterpiece of criticism, it brings back
to compose these books long after John Maccabeus and the
attributed to the Pharisees.

lÈlIOVali

15"

conciencionsomont tribute to the strongest in the guorros of
competition of Alexander's suecossours.

It was only in 170 BC, when the
Antiochids, offended by this particularism which created a
A state within a state, they wanted to assimilate the Jews into their people.
and violently introduce Hellenism, which Mosaic
flatly refused any transaction and showed for the first
times its power of resistance. In 170, the spirit of Moses-
Ezra, infused for two centuries, has passed into the blood of
Jews, and, far from prostituting themselves to idols with ease
fantastic, which the Bible attributes to them up until the Captivity, the
Jews overwhelmingly preferred death to apostasy. This was a
A sight without parallel in Judea. Old men were seen
to die in torment at the age of seventy rather than
children
to throw themselves joyfully into boiling cauldrons, mothers
to watch, without flinching, the slaughter of their sons,
things unknown in Jewish history, direct fruits and
Recent developments in Levitical education. Mosaic law, inquisitorial
and executioner until then, had for the first time his mar-

the books of Isaiah and Jeremiah.

This attitude and these dogmas are so far removed from Jewish customs, which at first glance they do not know how to adapt them to the circumstances of normal life. Thus violently subjected, under penalty of death, to the rest of the Sabbath which replaces the Sabbath orgy, and accustomed to the observing punctually for three centuries of a peace without clouds, the Jews are ignorant of the art of reconciling this order with the necessities of national defense. Certainly, this scruple is nothing new. Even according to the orthodox books, there was nothing new. neither under the Judges, nor under the Kings, nor have we ever seen, Before Ezra, did a Jew allow himself to be slaughtered defenseless on the day of Saturn. It has been different since Ezra. Ptolemy Soter takes advantage of this sacred day to enter without resistance at Jerusalem. Not a single Jew, eyes fixed on his text from Ezra,

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u'oso prendre lo glaive pour rorapro lo ropos sacré. Plus lard, the heroic bands who took refuge with the grnd-prétro Mathatias in the desert, to inaugurate the guerrilla struggle Those who are supposed to bring about the independence of Judea, dare not still have to defend themselves against Syrian troops on the day of the Sabbath and present their bare breasts to the throat-cutters.

It was necessary for Mathatias to solemnly decide that one could He was going to defend his life on the Sabbath so that the Jews, victims of absurd rigorism, not all massacre down to the last man in honor of the law. Moses.

These trial and error processes, these attempts, these improvements, all testimonies to the learning of Jews in the the so-called Law of Moses and its recent emergence. These famous books, as we have seen, were not definitively stopped that half a century before Christ, by Judas Maccabeus. he left his mark right there in the Pentateuch (1) and in the Book Psalms, almost tones composed or reworked during this heroic struggle, of which they were the Marseillaise, to countless exploits.

For persecution that does not uproot takes root; and nothing tempers a people like a guardian of nationality and Religion abruptly ended by triumph. The Bible

Pure of the nation, true palladium of an entire people. One
The theocratic peace of three centuries had allowed the slow
development and continuing education, under the dual guidance
of the word and the sword. A triumphant war of a
The half-bard came to put the seal on the priestly work and the
consecrated by a success as glorious as it was unexpected. From the
Then, the Jew embraced the book with a frenzied love for
which his fathers had perished and triumphed over, and put to the de-
to split open and proclaim it with all the energy he had expended
against the futile attempts of Jeremiah and Josiah. One

(1) Chap. iV oi-dcasua.

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wild spirit of indopemiance, which would not be deponrva
of greatness if it did not originate in instincts of
selfish domination, hovering from the heights of Zion over all of Asia
and gave birth to the heroic struggle of the Jews against the empire
Roman.

Judea was the last province to fight for control
Dominating she-wolf of the universe. A series with a difference
may Jesus, alive, illuminate this last part of his
history and courageously revolts, in the name of Jehovah,
against the tribute of the Caesars. All these heroes of the last
days, Judah the Gaulonite, John of Giscala and Simon
de Gioras, the Eleazars and the Barcochebas, defending on foot at
foot the walls of their temple and the independence of their
countries, equal to the glory of Vercingetorix and Arminius.

It could be said that then all of ancient life, dead
Everywhere else, it seemed to have taken refuge among the Jewish people,

. unwittingly enlivened by the Greek spirit to which he had not been able
escape. Lush vegetation, Essenes, Pharisees
his own, Sadducees, Zealots, Hellenistic or Alexandrian Jews
drins, springs from the sacred book transfigured by gloss and embroidery
on the biblical canvas of almost modern arabesques.
A dizzying vitality rushes one against the other and against
abroad all these energetic sects, where one would find
easily 1st parties which are the life of nations and say
It still polluted the political scene today. Rarely has one
expended as much courage and devotion as in this

Jewish history. The divisions of these violent minds, a sign of truth, since nothing is as united as ignorance and error their downfall was the cause of their ruin. If they had succeeded If they had been in agreement, they would have pushed back the empire.

Such were the prodigious effects of a little-suspected cause known until now, the broad current flowing out of Galilee for to profoundly shake the world.

The personality of Ezra, the priest who regulates the movements elements of a people with the regularity of religious ceremonies

MOLOC1I OF ISRAEI.

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gious, is imprinted on the Jewish people, like the personality Jesus's cautious approach has rubbed off on Christianity. Two Jews, from various eras, have changed the face of nations. Both mystical and metaphysical causes must give way the step h reality and bowing before the supreme agent h who Nothing can resist: the force I

This artificial fabrication of the Jewish people is the enormity demonstration of the omnipotence of force, for the good as for evil, for salvation as for per- version of the people.

Jnteliigmii mlwtem!

PART THREE
Jesus, Moloch.

niAMTRK PREMIER

Historical

We go to see the Semites and the youth. We we surprised in our achunomont contra la natura, their contempt for nations, their continued deification. We have contemplated facing faco lo néant do cotte grandeur et de cette dignity, imagined fruits of a primal revelation. We

imported by them into our laws, our customs, our society.

Leave Nonnus, Lydus, Lucian, Eusebius, Porphyry, Plotin, the horde of Alexan compilers and encyclopedists drins. Abandon these shores of Semitia where Moloch howls and the orgy. Look around us. Nothing has changed. Each monster is in its place with its own distinct appearance. of yesteryear.

These bold arrows that rise into the air, they are the Phalluses of Cilicia. These dark crypts, caverns fac-Tinex, with the altar of sacrifices in the background, is the sanctuary.

of Mutuel* or the lair of Mithra Island. The* priests are black still continuous omitted from Saturn, tonsures as mix (1); sometimes Itordo tied naked toni|ilo, sometimes mendicant orders, . Kédnsoltos vagabonds ot obscenes described by Apuleius (?), Lu 1 The Babylonian trinity, with unity for coroiluira, is the foundation "read In fui. Behold the only Son, this mysterious product of the Apason or Kolpinh mud. It comes from Comino Field mouse li-.léutl, su sncl'i'ilior To his father, or rather to give himself read enjoyment of his own immolation. He is attached to an Imia like Attis, symbolized by the lamb; and, placed at the tomimmt, mourned by the holy women of Adonios, pious women, resurrects A in the manner of the Tltammux, of Apollo, of the Ileroulo do Tyr. Lu viorgo elmsle so lient A ses côtés sous Je» traits do Artemis, do the goddess of the sky, do Dido Cnrthngi- iioiso. The young immolated men flutter with arches the seraphic wing of the angels. The saints, armed with grills and of swords, leaning on ovens, associated with the whole arsenal of the torture, they grimace in their nicks. We're all somber to the idols of Sardinia discovered by La Marmora. Oii inango with delights the flesh of the altar. Old Kronos reign still ot throws with dett its titles of Soignour (Itual- Adonuï) ot do Roi (Molocli).

Itien is not lacking. The women enter alone into sanctuaries like A Uabylone. The disciples of Moli- They supported the theory of priestly holiness which united the women and the Welsh in a sacred love. Gazelle des Tribunaux reports daily on the exploits of Modern Cinwdi.

Move forward. Take a bold step against dogma; monsters hidden in the shadows, which one abhors and fears Ignorant crowd. We greet old acquaintances. These furious and pedantic voices, rustling in the ou-

(I) The Neo-Jewish priests wore the ephod or robe of white linen.
Christians immediately resumed wearing the ancient Saturnian garment.
It's instinct or I don't know anything about it.

i'2) Arntât;, f/inetfw.

Ragan, we have already heard them, Los masques tionnont
pon ot are easy A nmoliop,

"The martyr, with her much-sung-about palm, leads the way."
In the past they would throw the believer into the furnace and the
dead. Today they are more refined and do not renounce the
body <juo for the Soul. When Jesus commanded "the abandonment-
nor his wife, his children, his family to marry God,
as in the past with idols, when he enjoins do saerilior
his lions, his vio, humanity môme, he re-edits the code "lu
Molonli, For "a bold, inspired fool, the look at the woman
Injustice is sin. Knowledge and wealth are
Anathemas. Every manifestation of violence becomes a theft
Done by A in divinity. These ideas, "human defilement, of fault"
primitive and inexpiable, except by pain and death, are
Ancient as the world. They wanted everything armed.
Port wine of mysteries, oriental products that have paved the way in
route to Christianity and so rush on Europe an signal
Jesus.

An invasion unlike any other, a barbarian's glue! The eu-
cliaristio takes on, among Christians, its cana- meaning
Neapolitan. Hell of flames, eminently Semitic symbol
hunts the misty and aquatic Hades back to the Greeks where the
The penalties (when there are 11) are manual. He throws them right up to
our squares these immense flames that devour the heretics
ticks and prepares for the Christian God the eternal holocaust of
the quivering flesh and burnt fat, while the
the kingdom of God unfolds the blessed annihilation promised
by Moluch and his suicides. In short, Christianity is not
that a continuation; and the conscientious scholar, whose
'Truth is the only guide,' we will call this phenomenon: the

REVENGE OF THE MOLOCU 1

The old Semitic ideas, transformed by contact
Aryans, were still stirring up trouble in the worship and bloodshed of the Jinn,
and, although contained, they nonetheless fermented with
all the impatience of waiting. Jesus is their resurrection.
tion and their brilliant triumph I

fact |>1 ih uno you «la lī'goiguinont luumiin ; ot, provided that
Lu Ilimo fattens his Levites, that we don't touch his
"Nuira!" sacred ot no travailla pus lu jour ito .Saturn, ce
Motoeh, defrocked, was all ready to show himself a good prince.

Another will be the Christian monster. Io vioux I)i«m dos Jews
will experience again once the fate of Saturn, dethroned from
his divinity activated under the honorary title of Father, reduced
To eternal emotion, while his /They conquer the
monda,

Ella nppnrait Idnnclio ot puro l'idolo nouvoila, brûlante
like the snow, cold, like the heated white (1).
The paternal horns are on his head; the virgin of the sky, A
his right, the front adorned back put rays of the moon (2).
A lotir vuo, civilization and humanity roll of hor-
rou.

It was a sad time then. There was nothing left but back
masters and a people of helots. The world was the slave of a
town: the town was buckling under the weight of a foolish or furious being,
whose freedmen were fighting over the scraps of power.
The contempt for man had reached a point that our
state soical no nous poriiiettra jamais do sonder, ot los pères
n'osaient plus mottro au monde do pour do vouer leurs
onfants A uno vio piro quo la mort. Antiquity, locked away
by the barbarians, strangled by despotism, no longer had
of the horizon. In vain she pressed it to her chest, with a movement
convulsive, the repository of ages, torch of civilization,
that she could no longer find A will transmit. In the middle of the cli-
The question of weapons, "the barbaric howls and the crash of
crumbling institutions, she uttered the cry of anguish that did not
It was understood that fifteen centuries later, and distraught at the prospect of terrify:
reur, believing in the last day of the world, offered himself to whoever
conch promised him salvation, even at the expense of his

(!) Apocalypse.

(2) See, for these prompt representations, your Abaxas.

"lineage and peace of mind, A body" of the temple of strength,
that genio had said, "pu" lux triumphs had mat'",
It was only a cadnvvo. The Moloeh could come.

The Syrian emperors* had brought some with them in their
vans the impure baggage. They found themselves "for a
Prey, J, Mitura, and Jesus disputed the honor of "wearing it."
Read last time In the Roman Empire,

Mithras is none other than the primitive Uien, "the ltubel, the hor-
 mapUrodite named by H«tradnto(l), «no «fierce swimming
 ut Semitic, Zurauslra, whose reform is sieur nîné du
 Pentatouquo, lit bien entreai» *:o fauve dans la nouvelle orga-
 nisation. But A eètè of the mediator, of the luminous ètra and
 the demiurgic of the Parsos, the ancient Mithras still survived
 with SOS caverns sangluutes, its characteristic dark circles,
 Sus sombras mysteries. Modern people generally have trouble
 including Julien's attempt, in spirit "the opposition system
 thematic. Because this paganism of "the days is no longer
 the serious cult of nature, but an original adoration
 spirits and supernatural agents substituted for the fora
 vivid in matter. At this time, the Pi«>ux friends and com-
 panions of the Greeks, the gods, men and humans, said of the
 The chaos of the inhabitants of the earth, have decidedly expired. The
 Great Pan is dead! Plato, born before Christ, no con-
 more than just demons are already being born, immaterial and tyrannical beings.
 niques who scrape monasteries, virgins, blood
 and abstinence. His "posthumous disciples, the Plotinus, the
 Porphyry and the Maxims were magicians. Their ceremonies
 He was buried, and masses and incantations were sung. He descended into the pit.
 sacred Taurobolium, Julien, the favorite oniperour back Voltaire
 and Diderot, with whom they would not have stayed longer
 I've long agreed that Frédéric receives torrents of messages.
 a hole, the blood of oxen and bulls. It comes out soiled and
 purified.

Deist intolerance had already marked this imperial sec-

(I) Herodotus, book. 1", g 131.

silence of his seal of infertility, The index of the pa|*» mithraï-
 quo, emanating from his pen, proscribes Pyrrhon and Kpicuro nvoo
 uuo ardeur touto chrétienne. purmot Chrysippo ot Zéuim,
 but expurgated, warmly recommends Plato and Python*
 gore (1). The profusion of faith of the Savoyard vicar, all delighted
 of ease I If he could at least hear Robes' tirades
 piurro!

It was the struggle of the gentle Moloclis, And, in truth, for
 It mattered to the world who triumphed. The consequences
 were the memos. Christianity, very close relative of
 Mithraism, gathered the wreckage of the shipwreck, as much by
 The right of inheritance is not the same as the right of conquest. Thus, the
 sophisto Augustin, qu'on n'aocusora cortos pas do nnîvoté,
 him, the most irritating back spur, Catholic bears, declared quo
 Christians, ignorant of the date of Jesus' birth, the
 fixed December 25th, the day of Mithras, Acotto

resurrection of the Hanl-Molkartli, remarkable coincidence which unites the three deities in a single type (2). Other Similarity: the Magi, guided by the star, who brought tent & Jesus gold, frankincense and myrrh, as already los Subéens l'oifrent aux doux soeurs Oolu ot Ooliba dans la Ezekiel's feast day, these Magi are part of the symbolism Mithraic. The earliest representations that remain to us Jesus3 gives him the traits and attributes of Mithras, with this variation where lamb replaces the shoulder of God Christ, the Chaldean lion.

The Mithraic religion has its imitation, its trials of catechumens, its sacraments: baptism, penance, eulogy Ristie, with consecration through mystical words. The initiates They mark their foreheads with a sacred sign. They were presented the crown that adorns the brows of martyrs. The law of continuity Enlightenment reigned in their home in all its rigor. All these

(1) Juliani imperatoris fragmenta, 1.1", p. 300 and 301. – De Potteb, History of Christianity, vol. II, p. 432.

(2) Dnm Origin of all cults, echap. VI.

me, « mu UU

"quickly" were long common to the gentle "mlto". Me" U Victorious Christianity eventually confiscated its |<vo- nt, and Mithru «léjiosséô became, |mur fioho«ioeonsolution, the sweating George, victor, read dragon. Tcrtullien (1), plus zealous as a scholar, one cannot explain this series "the concordance* those that, by putting them on the "read" account, initiates, who wanted aping the "works of God: an irresistible argument for his time as "read ours. We can't imagine the services purring- "read by the rtialrto ô religious rhetoric.

I,o ohriatianismo nu was «rent rt'nhorrt that a Miuplo calque "read moloohismo. The sacrifice of the Healer and his resurrection Colosto, then, as a deduction, the sacrifice "the man on the roof and his resurrection to heaven or to the earth, ttrta They removed the only rtoginos rte la jaune coiniminatô. Plus only later, when his progress leads him to Aloxan* tlrio, the Church gathered up a louse everywhere, the baggage «lo suhtUitôs whimsical and arbitrary beliefs, weapons, future "the suppliers "lu Moloch – un pou purtaut — o'ost-A-rtiro in 1«îs reveries «le l'iatcn, source poisonée, et «tans the old arsenal "lucliulduïsmo which rclbrissiut nu milieu rte universal decomposition.

Plato, unworthy forger of Socrates, who was less his

decline "the ancient world. Arec its immortal dialogues
The man, enamored of a mystical ideal, learned to hate and to
despise his being. The entities triumphed over the forto and
Harsh reality. They relied on the implored void, on the clouds.
deified beings who passed swiftly through the azure sky, while perish
They knew human greatness and virility. The Jesus of
Gospels spends all its time chasing away spirits, including
The Gnostics will be extravagant, while the school of Alexander
drie arrives by another route at this forced Lefkada of all
idealism where, matter being debased and neglected, humanity
The nation is plunged into misery and death. In all its forms,

(1) Teotulubk, De iVwleripHoro'&MS, chap. XL.

13

the Church had to receive gift 4 * its care cos Joan-llaptisto inat*
shorn men who had so cleared the way for him. The stream
Having left Athens, the 'orront do Gnlilêo mingled their*
theological waves, ot entto fusion onfnntn the unity of the con*
she does Nieêe.

l,n trinity, holy number of Plato ot of Pythagoras,dôjh
manifested from lu |)èriodo lu most ancient pure lu tri|dioity of
idols with the features of the Father, the Son, and the defiled Spirit
(spù'itm) cosmogonic, the relations deientos do cos differ-
annuities people, the expressions jonnnlquej do Logos
luminous beginning, the famous start of the fourth gospel
q»'Augustin (1) proolnmait with fervor having already read in
Plato, the distinction between the begotten and unbegotten Christ;
The theories of grace and predestination, such are the
metaphysical elements brought by Hellenistic ideology.
Alluviou remarkable for its slender appearance which contrasts
on the strong color molouiiisto. Theurgy and theosophy
which are found in their entirety, not just in the writings
Plato, but in the works of Plotinus,
Proclus, .famhlicus, Martianus Capolla and all the scribes
from the degenerate era.

Thus, by a strange twist of fate, Christianity unites
in its formula, the Semitic creations hitherto isolated,
the idol of Tyre and the empii'ismo of llabal; and, armed with all
pieces, the new cult soon passes from the defense
to the attack.

The Christian Moluccan now wants to reign and reign without
rivals. Also, he hurls his fanatraes at the enemy idols;
He ignites his disciples with the old prophetic spirit a moment

to death. He furiously attacks a magnanimous enemy that he was incapable of understanding, the gentle and great Heinico-Roman pantheism. After a convulsive struggle. Christ climbs onto the abyss with a bloodthirsty, ambitious man.

(1) Saint Augustine, Confessions, book VII, chapter IX.

Muhii'il

lut

crushes under his whose cnrjw «i'ivniro of Hypatio, lo* puions, the philosophers, sectarian* j ot, when similar influence n precipitated bed, shh, inevitable, "lorompil'o, he allies himself with lus barbarians, their natural allies, long predicted to desolation (the terra, in "the wild imaginations.

The alliance of Christianity and the invaders of the world* worse produced a nameless era, for which the responsibility it all goes back to the educators of young children and nine who only knew how to turn them into hypocritical brigands, to the holy doctors who gave as a sequel In the naive state Tacitus described the criminal era of feudalism. The Middle Ages is the New Jerusalem of the prophets, The kingdom of God announced by Jesus, the triumph "read Moloeh.

Then humankind nearly perished. The night! The night... All lit by bonfires! Moloeh reigns. He sucks the human fat. ll drinks the blood of the victims. He savors their tears and their cries. Absorbing and jealous, he did not want "the man whose corpse had "the impious cleared the life had the ponsôo. He erects death into a paradise complemented by a hell, try to annihilate human desire through celibacy; and, when Life was now nothing more than a continuous suicide, the king, a tyrant, back Souls, made by the nations raise these somber, sad masses luxury of our cities, which stifles the School and the Portiquo, cos magnificent cathedrals that soar above our cities, immense catafalques erected to serve as ossuaries. A la vie ot dont the slender columns, the gaunt saints where nothing beats Moreover, the diaphanous virgins recall the specter of banishment legendary quests and his sinister opinion i The Middle Ages was the reign of the devil, the apotheosis of Semitic Satan. For everything is marked with his dreadful claw. Omadios the Ripper howls in the dungeons of The Inquisition; the royal executioners put their victims through on the fire like the priests of Moloh. The sheikh of

the Minotaur, the giant Talo3, the bull of Phalaris, all

IKSI'S

Kii

«■•K nmehinos do the terrified antiquity reappear on him
Place do Seville iluns los statues creuses ot brûlantes des
npAtros, full of impious people, in cos viorges do Mngdoliourg
The torn sectarians propped themselves on their steel breasts.
middle back clamps and crossroads swirls the black
smoke that carried the smell of grilled fat at Diou dos
Christians; ot, we prey naked deliro frénéti<|uo ot To all read
delights of the lost counts, the foulo dos llagel- struggles
lants, back dancers of Saint-üuv, los enorgumènes of all
surtu qu'évoque t livangilo ot lesquels dos hiérophantes
powerless people lavish exorcism and purifying water on the
mysteries.

But the underground cryptosphere extends beneath the cathedral,
the church or monastery, surrounded by horror, adorned with
phlegm, axes, bloody vases, and the most
Sinister rumors are circulating among the households about what is happening there.
In the evening, at the birthday party of some women. I'm not afraid.
do lo proelamor highly, since toile is the inevitable
Truth, the blood shed in the Middle Ages is not understood
only a public killing of heretics.
There were also assassinations of children, virgins, and men.
of mature age, innocent of any theological crime, victims
pure ones who offered themselves or whom priests dragged
They were born at the altar, driven by logic and by the spirit of
their God. Human sacrifices, in all their force.
In the end, these events took place in the Middle Ages; such is the revelation
which is set to completely overturn the history of this
era.

Christ on the cross, crowned with thorns, his side pierced,
is the great victim sacrificed every day & the mass and
whose innocent blood saves the world. The saints, torn apart,
gripped, stretched on the rack, or thrown into the furnace,
They receive, in exchange for their flesh, the palm of martyrdom.
and will join God in the heavenly palaces. The virgins
become engaged to Jesus and, disdaining all earthly love,
betrothed to Death, the old pimp of their divine lover;

here is all the poetry, the osthetic and the literature of the first

on losquols the imagination of the first Christians was exercised
yours and that a modern romanticism, an unconscious ally, but
the elusive spirit of darkness, could alone present itself under
a graceful shape,

Déjà t'aiphe "lit aux Juifs avec une uloir molo-
cliisto; "It is good that a man should die for the people (1),..."
Paul, in his bloody epistle, puts a new victim
above back goats and musical lambs and a famous one
a true human sacrifice in the Passion, this sacrifice of
redemption offered by the Semites during public calamities
who has the privilege of violinizing the Divinity (2). Origen himself
Even the Christian eunuch exclaims: "For the Israelites, lo
"The blood of the sheep, the ewes, was spilled. For us, the son
"God has removed the fallen!" >• And this Father, the church, joining
Lfecius of Christ, does he believe the sovereign effect of voluntary murder?
to silence an innocent hoin in order to make sterility disappear
from the soil, epidemics and other calamities (il).

Almost all the Fathers caress a piece in the host
of bloody meat (-1). Cotte phraseology, of which I pmir-
rnis fill this volume, forms a fatal co-volume, a system
theme of continuous excitement, of temptation, informing where
Anthropothysio and anthropophagy are thus restored
in a mystical and more appealing form. Also, what
is not the zeal of the first Christians to come out of the cotte
land rendered uninhabitable '

(1) Gospel according to St John, chapter XV111, verse 14.

(2) Paul, Epistle to the Hebrews, chp. IX, verse 1U; echap. X, verse 4;
Chapter XII, verse 24, – Revelation, chapter IV, verse 18. – Acts of the
Apostles, chapter VIII, verse 32, etc.

(3) Origin, Houiélío on Leviticus, chap. II; fMortatio ad
martgrum, chap. I, § 30U; Contra Celsum, book I, chap- XXXI.

(4) Augustine, Contra Adoersarios Logis et Crophctarwu, chap. II.
St Ohrysostom, V» Slattheum houialia, chap- LXXXIU. St Cyr'lle,
Contra Xestarium, book IV, ehap. IV, ota. See, to complete all
These texts on sacred death, the excellent treatise on Damner, The Secrets
of Christian antiquity, in Ewcrbeek.

ICîfî JKSl'S

The three yellow martyrs: L'antianus, Contins ot Camille
they reply to the moneylender: "We are Christians, we do not
"Let us swear only to our God. To Him alone we sacrifice our
"living bodies (1)." Saint Lawrence, on the red-hot grill, is

Saint Catherine, who sent Christ back as her shepherd,
 Her God, her lover, her fiancé, wants to offer her his chair in
 sacrifice, among which he once took off, sacrificed for her (2).
 Saint Christ, placed on a wheel of fire, compares it to the bed
 nuptial (3), to the old song saorée dit do suinte Agnès:
 "That's how she ended up, this loving fiancée of the
 "Lord. Yes, blood reconciles, blood unites, blood alone"
 "can fix love (4)." Anyone who wants to cast their eyes
 in a golden legend or into the life of the saints there met
 by thousands of similar examples and expressions
 sions. Sometimes even the passive zealous goes so far as to take action.
 Thus, Saint Lawrence, Archbishop of Dublin (1181), went
 dait at the altar of Cantorbury, in his pontifical robes,
 when he was struck on the head by a blow from a man
 who thought he was doing a pious act by giving martyrdom to a si
 holy priest (5). Saint Francis, founder of the order
 The Oblates offer themselves as a sacrifice, a rope around their necks.
 and each nun must, by a somber monastic oath-
 tiquo, to promise the abbess to immolate oneself. Postelmayer (6),
 in this blissful language where the fact seeps through the nausea
 The allegory of the blonde teaches us that François de Dorgia, son
 of the Duke of Vandie, general of the Jesuits, father of eight
 children, vowed to put himself in order when his wife
 would have died: "He sacrifices not only his laughter

(1) Wicelius, Chorus Sanctorum, 230.

(2) Wicelius, Chorus sanctorum 414.013.

(3) Rousseau, Purple Violets of the Saints (Frankfurt). Volume II,
 Chapter LXIII.

(4) Rousseau, same work. Volume I, Chapter XIX. – Kosegarten,
 Poems and Myths of Christian Antiquity (Greifswald 1821, s vol.).

(5) Life of the Saints, book X, life 513.

(6) Postelmayer, vie et acta des Saints de Rien (Augsburg 1836), 123.

MULOCII l(i7

» to cwlllo do lu duehosse, but also oollo do sas eight
 "• all his belongings and everything he owns."

The oxemploostcontagious', the syllogismimpitoyahlo. From
 Christianity must inevitably return to Moloebia.

And this conclusion was drawn by more ("a naive young woman,
 pious and ignorant. We know the Jansenist martyrs and

Days later, the memory causes children's effects. Thus, in 1823, in the Swiss village of Wildenpusch (canton of Zurich), a young country: > »o, Saint Mnrgrètho, is done crucify with the most exquisite torments. In 1817, a A young girl is also immolated during the week saint, & Ampfolwang, small village of Hauto-Autriocho(l), Dorothée R. stabbed herself to go find her Christ. the night of May 17, great day of the festival of the Uernutians (2). In 1804, a young Italian shoemaker, Voniso, arrived to crucify himself drunk in his room or to hang himself with a rope outside the house. In 1803, a fanatic Allemand kills his son with a blow of his axe, to reouuvelor Abraham's sacrifice: a woman slaughters her children for to transmute them into angels (3). I pass the stigmatized back two sexes. Finally, in that same year 1808, the workers Catholics from the Cockerill shipyard in Antwerp were having fun still crucifying their comrades, subjecting them to all kinds of torture.

fl) Meyer, the story of a crucified fanatic, according to the official report (Zurich 1824).

(2) Moritz, Psychological Manual.

(3) I read in your mysteries of the cloisters of Italy, chapter III, pages 27 and 28 1 • At the Feast of the Virgin celebrated in Messina on August 12 and 15, or

- moves an immense tank on which is mounted a device equipped – of wheels, bringing images of the earth, the moon, the sun and the

- * On other planets, children of the tenderest age are attached to "to represent the cherubim and archangels and throughout the pro- "Transfer, these poor little creatures do as many tricks as the "Sun. Many will fight. The procession finished, the drawing is done." "of the dead. The mothers are comforted by the assurance that it is a stake" • sacrifice to the Virgin who takes it upon herself to lead the troughs to paradise

of his choice.

d'usngo, They beat them tlo vorgos, far away" they drove into The Hune islands, pointed huions, served as lances. Two succum- herald, the protostunt was several times subjected to cotto oruollo operation and painfully gelioned, until this that he had confessed the sanctity of the Virgin. That's what the beatific pen back Catholics, calls the folio of the cross; cotto folio do la croix qui fait les délicos et l'admiration dns Vonillot ot O'. Or si, do notre temps éclairé, on plein 10th century, the premises* of Christianity led to such horrible consequences, what no one should have been even their most atrocious applications in the Middle Ages, we

Indeed, if one takes an impartial look at this unhappy society, one can discern within it a fatal secret which weighs on everyone, but whose details are carefully kept to the shadow by the gagged history, escape in the towers mounts of popular consciousness.

lin so rendu compte de l'insupportable souffreteux et frénétique at the same time of these populations terrorisés, on suait quo Many major religious and social crimes have been committed. legends of children, of men and virgins, who die the day of the saint whose name they bear, the saints who die rent at the predicted hour, the famous signs of death where mystical pink islands and special ringtones designate the victims, abductions, escapes and the slitting of children's throats, from the year 1100 to "twelve hundred, the statues of Christ, do la viorgo and saints, darker than the Indian Kali or the • Molecbet, around which children's stories revolve removed and miraculously restored, the Saint- fires Jean, where live animals are thrown, as in the barrels of Syria, the meaning of the number thirteen, the white ladies the bloody nuns, the howling specters in the cemeteries and churches, this whole sinister cycle of the raythos popular and chronic priestly islands leads to a a set of notions, allegories, provocations even testimony* from which one could infer more, if the* historical evidence was lacking.

Because these horrors unite, memo by piercing through the Itis- youi>0. In Wilsnck, in the 15th century, part of the population tion led by Rector Lloppo rebels against the cult back bloody hosts. After a fierce struggle, the priests three are prohibited and the hosts are burned publicly (1).

Kn 1507, in burns û Shame several tlominicains, for having provided naked tailor doser uno Imisscn magic corner- placed with salt, sweat, Easter candle wax, baptismal font Easter, ehry.snmo useful hair and blood of a small child.

They still had "(strong he dosed a moistened host of the blood of God. In this curious trial, there was talk of a hostio bloody in the ciborium, in addition to a dungeon, do sweet small crucifixes, several small strips of cloth, all of them humactê do sang de Dieu, d'un verre cuntcnnt do ce sang, pilgrimages made in his honor, etc. (2). Gro>nnoirus('l) nccuso memo the Dominicans do s'ûtro servis du sang et des eyebrows of an Israeli child. which ronvornit at the clmi- tions the accusation so constantly brought) by them against their opponents.

Monasteries are a source of terrible and all too true stories. discoveries, posthumous witnesses of a whole ntondo do holy atrocities. One oxymoron among a thousand: Dorniermont, In Paris, the old Madelouottos convent was demolished. A high stone tomb was found in the cryptos. d'uu meter vingt centimetres ot largo do foranto centi- meters, next to a pillar six meters high on three in circumference, the small door opened and let see a well about ten meters deep.

The tomb has no other opening than onto the well. At- A hearth had been placed underneath. The stone that was found If it came into contact with the fire, it cracked and broke into a thousand pieces.

(1) Schlag von Uuggenroth, God and the Universe (Leipzig 1822).

(2) Hollinger, History of the Helvetic Island (Zurich 1708-1710, Volume lt, § 55i\$4>5«.

(3) Chronicon, 1585.

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JESUS

places. "One enclosed," said the report, "the roli-
» giousos condemned in this stone sepulcher, we fled
"Sealed, the fire was lit below, and read molUeureuso"
"had no other alternative than to let himself be stifled len-
"try or "the drowning,"

The patient, crouching, was trying in vain to break her tomb. The stone has preserved the trace of "multiple efforts" and superhuman feats that the unfortunate women must have endured.

The bed co is not an isolated example. We did not demolish, under at any latitude, in America as in Europe, one of these hideouts, without bumping into & "the mysteries "the bar- tiario or do vengeance, whose fruits are tormented, the sque- letters still attached to the iron chains of IV" pace, los Bones sawn into pieces, the walled-up nuns are dreadful relics. Veiled the scent of its places. peace and the "recollection" of which our bishops claim 4 horn and cries for pious liberty, whose maintenance or full The 19th century is an impudent affront to civilization and to the family !

Orthodoxy dragged to the stand? It only knows how to get lost.
in recriminations, to curse, to denounce to the secular arm. For
The story condemns her, showing the bloody lion's outline
on his tablets. The holy kings, the pious peoples and the
Christian pontiffs of the Middle Ages are a horror to honest
man. Solitudes spread out in place of empires.
rissants catechized by Pizarro and Cortez (1). The hecatomb
Albigensian and Vaudois France, and Saint-Barthélemy
resounded painfully in our hearts. The two hundred
a thousand Protestants sacrificed to the idol Moloch adorned with a petticoat
M^m Scarron's cry for vengeance! And the Chouans of
1703 renewed the ancient atrocities. Always, since
From Jesus to Pius IX, his worthy successor, fanaticism has

{1} Or 6ùt pu dite, avec uns venants de Tacite., ds cts Espagnols
converters and colonizers: "IJbi solitiulinem fecerunl, gentem
christianam appelliant, »

ME.OCH

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The product is a living corpse rescue operation, where moral sense is extinguished.
the initintivo siskin, frenzied seidos ready for loorimo, read fool*
drunk or dead. Always Molooch pursues his double war
Entering the human mind: first, official and public pursuit
of the impious, dissidents and philosophers, which, after
lo bùolior ot la tortura, on est réduit uu gâillon, à la prison
ot A to the blight; then hidden war ot mystic against do
wretched victims, desiccated by a venomous stain
Intelligence kills the soul. Such is the old man's tactic.
enemy to embrace man and annihilate reason and the
science, sacred gates that will prevail against him, through them
are more powerful than those of the onfor.

I call on the reader to be at least somewhat prepared: from the day when the
monsters crouching on the banks of the Meditorranéo, A
The ambush of their prey, so are they born, what moment of
Where is rest and humanity?

Look, Jesus harvests with the sword. Mario, the Wnl-
Kyrio, Christian piano, high back banners. Laws of the SMNTs
they brandish against the earth the instruments of our men
Teuso Torturo. Los anges sonnent aux oreilles des fanatiques
The bugle of the battles. The blood flows! Immense swell, it
we know France, Europe and the world. Lo brother hugs lo

Embrace. Women disemboweled, children crushed, rape
Divine and unspeakable murder litter the ground. – Paw vobis-
Cum! The fire is incense; the howls of the condots*
Tieri and the thunder of cannons, a prayer. The lansquenets
They serve Mass. The cutthroats are altar boys.
Hurrah! Faith rolls in the coffers. The holy chrism
grease the wheels, missals are used for the gas chambers, and the
Papers to the rifles. Long live Saint Loyola and Saint Dominic!
Long live Saint Massacre and Saint Rape!

This statue of Jesus is terrible, enlarged by tears and
blood, honored by the sword, perched on mountains
of corpses! The iconoclasts, the Donatists, the pagans
The slaughtered Albigensians formed its base.

rises with the investitures, lot guerrox ilo the reform. the
great massacres of peasants. Ravaillac holds neither "yes xa
cmirumte. On his altar, thousands of pedestals perish;
generations fall like wheat on the sickle, tjuol
Rica, yes, never again! And the victims, they're gone!
grieved, their entrails panting, their limbs torn and ragged
vrout encuru lu saint parvis. C'est ipio l'humanité diminution
under the jealous eye of the Christian monster. After his triumph,
The most populated countries are turning into solitudes. J.ox con-
The richest lands of paganism became deserts.
or back marshes. The vio roeulo in front of the cldstinnismo (1).

(I) Mouteiquioit, Letters, I'oraano».

CHAPTER II

The Gospel

The crowd of ignorant people, mystics, Jesuits, your
acmtni peeus dos dogmes établissements criera A l'Evangile, A ses
sublime precepts, To his iuoralo étornollo. I will answer:
With this starting point, it was impossible to arrive anywhere else.
than in the Middle Ages and at the stake. Hence the antisocial ideology and
antihumaino cannot release the vio. Death gives birth to the
dead. And, at the risk of taking up the defense of Catholicism
contra lossoctes dissidents, let's restore lotristo honor to him
to have deduced the true consequences of Christia
nism, faithfully and vigorously executed the orders of the

Putrid! The Inquisition is evangelical, llogia, it is the Christ. Léotado, Mallet, Simon de Moutfort are in him like Tartuffe and Loyola.

It is because of the memory of all the misfortunes that this book has vomited upon the earth, of all the crimes to which he has contributed In terms of text and sanctions, one feels little tempted to push for... hymns of joy and renewal of professions of faith of a more or less Savoyard vicar. The majesty of the Written Words Their cruelty and hypocrisy don't surprise me. They outrage me. When humanity, for eighteen hundred years, She writhed on her bed in pain, torn to her very core. This is a bad time to be cooing over romances and to paint Christs in landscapes. And what does the poetry of songs, the passion of the style, the dramatic interest, in a word, The literary qualities of an apocryphal novel! In Jesus

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JK3UK

one should not see no Dnmorot or a philosopher, but a «ïom plus funostos inonvnntions do cetlo idée fatale qui « God's name. He unites with religion, not with literature; it is to say that clmquo vorset is a commandment, every word a dogma, of which centuries have given the bloody commentary silence.

It would be, I know, less arduous and more political to offer To the applause, a doctrinaire Christ, varnished with liberalism, even memo lo sans-culotte Jesus, prophet doubled by the tribune who reminded the powerful and the modesty and displays the virtues of the revolutionary motto. Unfortunately, against these imaginings, nurtured by sorrowful minds, are inscribed on false the general tone of the Scriptures, the declarations Repeated rations of the mnitro, SOS submission advice erected in doctrine by Saint Paul, finally the conduct of the first Christians who, closer to their Christ, put strictly in practice his teachings and examples.

A barely humanitarian hero, dear to sensitive souls, dcssino-t-il sa silhouotte dans quelques parables ot uno a handful of precepts whose isolated and contradictory nature, The hollow sound is a jarring note amidst the otherwise austere whole. Jesus, whether he likes it or not, already locks up a whole one hierarchy. It comes from God, symbol and incarnation of the other tority, and while indulging in radical declamations, ironic mask of the exploiters to come, delegates of the pou-

which still lasts. His supposed communism does not stem from more of a sense of human solidarity than his tirades against the Pharisees. Jesus attacks wealth as he attacks life, civilization, and art, because they are trophies of humanity in the face of divine impotence. He never had as an ideal (how could he have?), the dissemination of well-being and science in an expansion social, but the peace of the tombs and the impeccability of corpses. And if, in those enthusiastic fits which, in the inspired, do not exclude a relative good faith, Jesus brings

pélo-môlo the country of the sword, the libortô of slavery, the Modesty and pride; the furious verses, true wolves of the Gospel, have always benefited from their numbers and their The oroo to strangle the peaceful sentence. In any debate theoretical and practical aspects in which the official directors intervened skies of Christianity, the fierce letter prevailed over the Greek letter,

Lo ton do Jesus no garde mémo jamais la sérénité qu'on persists in lending him and his face grimaces with the curse in its bloodiest form. The gestures are one of those possessed, with whom he delights. The books of Marc of Matthew, which the other synoptic Gospels have or under the eyes, give us an oxemplniro fldèlo of these inco- stories herents, a mixture of philosophy and oxtavaganco, written on their masters by the disembodiments of decadence. Plil-lostrate did not more bizzarromont adorn Apollonius of Tyanos.

All co-evangelists, moreover, remember Mark and Matthew, are late and know of the capture of Jerusalem by Titus. Jean doesn't remember her anymore. Her work, the most indigestible of the group, is a Platonic, Gnostic and Chalucan mess, logodiarrheo void where all the surgeries are buried alexandrines, or even memo on Socratic love (1).

The dominant characteristic of all these pious spiritualists was the presence to ter their leader of doctrine as a miracle worker outside online and an expert exorcist. They were also wonderful. served by the obscure or mysterious existence of the Master, whose torture is the only known fact. The few rare circumstances preserved in the memory of his disciples, such as his relationship with John the Baptist, his educational walks in Galilee, his travels and his end dramatic events in Jerusalem served as the basis for the legend. religious imaginings. And this alluvium, constantly enlarged, it itself divides into three classes:

"that Jesus loved while lying on Jesus' breast, etc."

In Versets de concordance inqdiôtiquo. Tous les témo-
revered gnages, the logogrijdios lias Nabi, loa misunderstandings
Hebrew traditions culminate in Jesus, whose works are a
supreme consumption. He is, of all evidence, the Messiah.
lo Christ announced to the prophets, lo savior to the gentle testa-
comments which, cunning companions, give each other the reply (1).

U* Historical Verses <1 jiosU'i'iori. Jesus, foretold by lo
The past, becomes the prophet of the future. His mouth announces the
the cross and its painful events, the disasters of Judea,
the capture of Jerusalem by Titus, the tribulations of a young
common, and finally the persecution crowned with triumph,
grandiose perspective of faith, the work of saints and
bold forgers (2).

3* Dogmatic verses. Third-class coat of maté-
evangelic rials understand the doctrine of abstinence and do
renunciation, a key teaching of the Master, whose con-
duite est ln vivant roflot ot quo les primiors chrétiens,
in the most fanatical of experiments, they tried to practice
Tick to the letter. It is on this last class of documentation
ments, the true originality of Jesus' expression of his
Semitic role, which will be the focus of our critical effort.

(I) Examples of categorical coite Matthew, chap. I; chap. U, verse 0;
Chapter VII, verse 17; Chapter XI, verse 17; Chapter XXI, verse 6; Chapter XXVI,
verse 14-07; chap. XXVIII, verse 1). – Tertullian sees in Psalm XXI
the very program of the Passion. Mare. chap. I; chap. XIV, verse 21-
27. – Luke, chap. 1, verses 1 and following; chap. 1, verses 4 and 12; chap. 1;
Chapter IV, verse 21; Chapter XIII, verse 12; Chapter IV, verse 44. – Limita-
tion in the Synoptic Gospels of certain psalms XXI, LIV and LXIX, by
The example is obvious. The entry of Jesus and Jerusalem on the island of C3t
copied from Zechariah, chapter IX, etc.

<2, Second-class examples. Matthew, chapter VII, verse 10 and
sov.; ehap. XVIII, verse. 15; chap. XX, verses. 18; chap. XXI, verse. 42;
ehap. XXU1, verse. 34, 35 et seq.; chap. XXIV in full; chap. XXVU,
verse 19; chapter XXVII, verse 15. – Mark, chapter VI, verse 34 and following;
Chapter XII in its entirety; Chapter XIV, verse 9; Chapter XVI, verse 16. – Luke,
Chapter L, verse 1; Chapter IX, verse 22; Chapters XIII and XV. The latter is
a treatise on proselytizing; chap. XVII; chap. XVII, verse 29; chap.
XIX, verse 21; chap. XXI, verse 8. Jesus speaks there of heresies. Mous ne-
Let's not highlight these verses in John, there are too many of them.

ITT

Listen to it, if you listen to it, without shuddering, cotto soniltro
poetry tlu christianity which bellows "you do! "the atoms
comme nno rondo ilo bourreaux et île démons conjurés
against the earth,

Jesus himself was the plague (1), and never declared
tion of war on the family, on life, on everything that flees the
Glory and human dignity have never been more loudly proclaimed,
more Adèlement followed, more strangely exploited. "No pon-
"So not," he said, to disabuse the most skeptical. "that
I came to bring peace to the earth. I am not
"I came to bring peace, but also a sword. For I have come"
"To separate man from his pore, the wing from its mother,"

"The daughter-in-law with her hollo-mother. The man will have for one."

"I put those in my own house. He who loves his father
"or his mother is not worthy of me more than I am; and he
To have one's Hls or Aile more than mine is not worthy
"Do me. He who does not take up his cross (2) does not follow me"
>■ not is not worthy of me. He who preserves his life
"He will lose it, and he who has lost it will find it again."

Luc is more concise: "If someone comes <\ me otno
"doesn't hate his father and his mother, su (brame and his children, sos"
"Brothers and sisters, and even his own life, he cannot be
"My disciple (4)."

And these words seemed so sublime to Saint Bernard that he
add, in the mouth of the good Christian to his parents:
"What do you and I have in common? (to) P What do I
"Have I received from you, if not sin and misfortune? I do not
"I acknowledge that I only received this corruptible body from you. No."

(I) * I came to set the world on fire and my greatest desire is to
>. see reduced to ashes. - Lee. chap. XII, verses 49, 51 and 53.

(S) This allegorical expression could only be uttered after the
Jeans' ordeal. She enters second class on the allovion
Evangelical, the reasoned classification of all this phraseology is
essential.

(3) Matthew, chapter X, verses 31-39.

(4) Luke, chap, XIV, vem. 20.27,

(5) Saint John, chapter II, verse 4.

J KSI.'S

7ft

"Is it not enough for you, wretch, that you take me away?"
 "miserably launched amidst the miseries of the world,"
 "for having, sinners yourselves, begotten me a sinner by
 "Your pèohô, etc. (1)?" This wild rhetorician speaks
 and so again with Saint Jerome and according to the holy child
 Jesus: "If your father were lying at your doorstep, if
 "Your mother, with her breast uncovered, showed you the breasts which
 They fed you; if she still held your son in her Liras
 b child, ignore it, trample underfoot your father and your mother
 b and, without shedding a tear, flies towards the banner of the
 b Cross... The sublime Lt0 of pity is to show oneself cruel
 b for the love of Jesus Christ (g). a Contempt, what am I saying,
 the family is the first duty of a Christian, if
 wants to follow the example of his master and God, a renegade of his
 family, despiser of his mother.

Jesus declares that he comes to put an end to the work of the
 femmo, which is what the Gnostics perfectly understood by
 the work of reproduction. Nothing, moreover, in the lyrics
 The master's notes do not contradict this rigorous interpretation.
 reuse. The cossation of the generation, isn't it the sign
 and the symbol of the heavenly kingdom (3)? reads the God himself
 shows no sobriety: it only demonstrates contempt, &
 pain tempered by caresses of satisfied self-esteem,
 for the women who surround him with enthusiastic love and
 whose feverish and overexcited impulses break against his
 bronze statue. What is there between him and them? between
 Life, humanity, and Christianity? "Woe to the
 b breasts that nourish and breasts that give birth (4)! b
 Jesus even provokes the most criminal mutilation.

(!) Saint-Bernard, Expersonâ Heliæ monachus ad parentes suât,
 Epistola lit.

(2) Saint-Bernard, Epistola CCCXXXll, Ad üvtgonem n" 2. The
 Deacon Pontius in the life of St. Cyprian, placed at the head of the works of
 this Saint. (Edited by Jacob Pamel, of Brages.)

(3) Matthew, chapter 22, verse 30. – Mark, chapter 11, verse 23 –
 Luke, chapter XX, verse 35.

(4) Luke, chap. XXlI1, verses. 20.

"If a member offends him, tear him out," and the precept do so ehfttror pour lo royaume dos eioux (1) a reçu, do la Qrigôno's part, a bloody application.

The Church Fathers continued this tra* to the very end monstrous edition; and if orthodoxy has condemned the abstention Lusitism of the Gnostics, quite Christian and logical for to put an end to the world, the principle was nonetheless reserved, Saint Paul only admits marriage as an antidote. exalts above all things celibacy (2), this state sublime back angels, imposed by the papism of his disciples.

•• 11. It is advantageous for a man not to marry. That "He who marries his daughter does well, and he who does not marry her off does not." "does better. However, if one is too weak to keep <> the continent, let's get married, because it's better to get married "that burn." Saint Jerome speaks to the virgins of the dif- Form of pregnancy (3). Saint John Chrysostom their soils the terror of childbirth pains (-1). Saint Augustine (5) restricts the use of marriage to desire alone to have two children; finally, Saint-Uyprien (fl), to whom it appears holds the palm, bluntly calls marriage an incon- gruité. The Christian thus tramples underfoot the sentiments noblest and most sacred. He outrages them, curses them as crimes; he calls them sins; and, after having polluted nature, stripped off this garment as quickly as possible polluted, in order to don the celestial livery and become a being without passion, without sex and without virtue, who will pass in one fell swoop across this land of misery.

When man destroys, it's the citizen's turn. Whoever wants Following Christ and deserving eternal life must endure

(1) Matthew, chapter XVIII, verses 8 and 9; chapter XIX, verse 12.

(2) St. Paul, to the Corinthians, Epistles I, Chapter VII

(3) St-Jéboub ÉpiltreXVtlt, Ad Euitachium De Custodià ViryinUalis, Volume IV, (Paris 1106), Book 1 against Jovinian, pp. 189 and 100,

(4) St-Ohbysostomb, llept nap0svus, chapters LVU and LXV, volume 1 (Paris 1718).

(") St-Cyprius, Vib. of Singwlarit. Clericor. ad. script.

J 8)1 <

JK.St'S

all the insults and all the humiliations with delight, "If we
"He slaps him on the right cheek, which he then shaves again
"The Gnuelio cheek. If anyone wants to take his tunic,
"that he abandons his coat again. If someone takes his
"Well, he is forbidden to claim it (1)." The com
Merchandise, loans, and interest are prohibited. Otherwise, the faithful
could not say in the Lord's Prayer: "Put back-
"We give our dots as we give them back to the eggs which
"We owe it." Property, above all, is the object of attack
passionate ques from him on the part of the master and his disciples.
The question of choice between Mammou and God is clearly posed.
the Gospel (2) and the Church could have claimed
for its greatest doctors the definition proudlio-
nienne (3). Finally, the simple concern "read the next day, the simple
concerns about food and clothing are among the
lack of trust towards the creator who nourishes las
birds of the sky as he clothes the plants of the earth (4).
Degrading fatalism, lazy begging, immoral sterility
rale. auarcliio in an almost wild form, veiled what
Jesus dreamed what the poets sang, the moralists
advised, which the first Christians faithfully
executed.

What does one's homeland matter? What do family and land matter?
if God, accomplice and receiver of stolen goods, offers the fugitive splendid
maquis of the sky. "We are not going to war," said Origen,
"Even if those in power force us to. We are more useful."
"that no one should be in power in the homeland through our prayers (5)."

(I) Matthew, chap. V. verse. 39-41.- Luke, chap, VI, ver*. 29.

i2) Matthew, chapter XIX, verse 16-26. - Mark, chapter X, verses 17-27.
- Luke, chap. XXU; chap. XVIII, verses. 18-27.

(3) St-Amhboisr, De Officiis, Lih ir 1, chap. XXVIII, n" 132. - St-
Aüoustin. Th Joanuis Evangelium, Traetatus VI n° 25; Epistola 153;
Epistola 113. Ad Bonifacium, chap. V, n" 20; De contemptu mundi,
Iractaius IX, Caput U.

(5) St. Basil. Epistola CLXXXVIU, Ad Amphilochium, Caput III.
St-Aubroise. De Officiis, book I. chap. IV, n° 17. St-Auoustin, De
libero arbitrio, book I, chap. V, n° 11 and 12. – St-Cyprien, Epistola <
LVII, Ad Cyprianum.

MOLUCH

I SI

Never before had the fascination with the divine idea. Its absorbing effects*
jealous people have manifested themselves with greater power than...
in the strict regulations which the Church Fathers have
wrapped all the most innocent memorandum acts of Christianity
Here. Thus laughter, banter, idle talk, the
Distractions are not a sin; the care of domestic affairs,
a sin; all actions that are not special
authorized by Holy Scripture, sins. A Christian
can no longer read secular authors, motto a per-
ruque and learn grammar qu'oxorcor dos magistra-
to speak or to declaim in public ('i). On the other hand, hypocrisy
made the honor of a special chapter. For the contempt of joys
dos bions do la terra est d'un toi mōrito qu'il faut essayer
d'en s'en s'il s'il s'il s'il s'il s'il s'il s'il ordine
solitary people who will not have reached this degree of per-
fection do lo feindra tout au moins, -en aticlmnt par leurs
acts. The most sought-after humility, walking with eyes lowered
and sad, head bowed, badly combed, and spreading out a
neglected exterior and dirty (it).

Filth, sterility, and hypocrisy. What must we do? Igno-
rance. Uuerro to the scholar and to the book! Co who was the mockery
laughter from the ancient philosophers, from Socrates and Epicurus,
takes his revenge on his opponents, like Moloch on
Phidias and the crosier on the bath. Ignorance reigns with the
lilies that do not bind, crows that eat without work
First, the Marys who converse with their divine Master without
to attend to the vile chores of the household (4); This young child of
Bethlehem, which clings to the strongest doctors of the Temple, the
Spiritists of Gennesaret, polyglots by the Holy Spirit,

(1) St-A. mureoi8E, ūs Offlciis, book 1. chsp XXIII. n° 101 – St-Gré-
goire the Great, Book IV. Of the Dittoques, Chapter XXXIX, Title U.

(i) St Clement of Alexandria. Pedagogia, book III, <-hap. II.
Saint-Gbéoire le Grand, Book IX, Egidala LTV, AU«s XI, VIII, Art

history of Christianity, introduction XLII.

(3) St-Basile in Grand, Epistolu II, Ad Gregorium u"G.

(4) Lie, ehttp. X, vêts. 4U.

JICSIS

JS'*

every cycle of the ignorant victor, of the simple triumphant,
The word "lo pied sur los couvres do l'esprit humain" (the word "foot on the covers of the
Limo opens its porticoes to the messenger of Christ. Leprosy.
superb, the saved beggars bite the athlete's torso; and
Saint Paul, throwing himself into the Christian pyre at Kphôso for
plus fifty thousand killed, precious books (1), lit
the auto-dn-fè and the indexes of two thousand years. "Happy are the
Simpletons! Blessed are the fools! (f)" resounded like a
irony of Gothic gargoyles, a beatific laugh of fools.

"The books of the Donatists, so beautiful, so excellent, bni*
u the/everything! Lifnni Donatistlonm tam pulchi'os, tam
"Exaeftentes, ineemlite omnesf ■> will shout Saint Augustine,
Idiotic prayer, mechanical mumbling, simple cretinism
or complicated, veiled paradise, the true Giieel of Christianity.
Nothing can equal the zeal of these faithful disciples in their debate.
The price of idiocy, the shame of those who kept what
that remains literary. It's a strange rag against the spirit
which remains, the memory that functions, the brain that
thinks; an anger at living, at being a man, at knowing the
letters or spelling. "What is," exclaims Jerome, "one of
"The plague victims, the food of demons, if not the songs of..."
"Secular poetry, the pursuit of worldly wisdom,"
"The study of vain and prideful eloquence? When
"You will have spent long nights on these studies,"
"You will only reap a vain noise of words, without
"Nothing solid, etc." And pious legends, popularizing
the precept, to be beaten with sticks by the angels
A relapsed scholar. Saint Caesarius feels himself withering away in a dream.
the arm that held a profane text.

On the other hand, and in contrast to the modesty of these gangs
literary gems, sparkle the insolence of the dunces, the
Glory to the obtuse and exultation to the stupid. Our scholars have
found in ancient Cythera vast hollows filled with

<21 Matthew, chapter V.

carefully mutilated fragments, donated to ancient masterpieces
l'ioins ilo leur fui naturelle, Ioh sots ont tout cassé. l.os
Libraries have passed through here, just like statues, like the cer-
human calf. After the Christian era, he suffered from a "leprosy-
strange sion; and Vogt, finding on Swiss soil
modern, extraordinarily thinned skulls, could not
to attribute them only to the early Christians (ohrisliams Cré-
tin) (1). See, moreover, in all the collections the heads of the
Gothic and Byzantine saints, backs with idiot heads.

Also, that Chateaubriand and Rousseau cut
their pens for los Génie dit C/trislisme , los Itini>
Jerusalem mirror, or the Savoyard Profession;
quo positivists and saint-siiuonious pull by the chovoux
their series and their Christian hierarchy, while Larnark
and Cuvier adjust their mammoths and their couohes to
Levinthnns ot aux jours do la Hible ; quo les Raphaël ot los
Michelangelo dishonors their genius by poetizing the honor.
all idols; the lowliest priest, the most insignificant clerk
will know how to put them in their place and tell everyone what they think.
Those people: "Poets," says Saint Ouon in his preface to his Life
of Saint Moi, "poets, philosophers and orators, all of them
"Scoundrels!" That's why he was made head of the
Rouen Cathedral.

Thus, love, homeland, family, even cleanliness, are sublime.
Qualities of matter, everything is banished. Heroism, wisdom,
arts, science, the bonds that unite men, virtues that
Honor humanity, you are outlaws, fallen, evil
said to be sacrificed, as if they were attacks on divine power.
Let the comedy begin (the ascetics, with their priestly mimicry,
to the artificial sanctity from which we must at least take the
mask! And as if to put the seal to work for
to ensure the execution of a horrible instruction, of orders so
outrageously hostile to humanity, Jesus leaves his speeches
ciples under the terror of his imminent arrival in the midst of the

(1) Littré's dictionary: word Cretin.

nuta*, Domain. u|«r<Vs-dümain, in a month, in a year,
in a thousand years, in the pedestals, it will suddenly appear
like a grumbler (stent /'ne) and, rovôtu <lo touto his glory,
will come to separate the wheat from the chaff, the hoes from the sheep,
ropaitra lus fidèles dos joies célestes, plunge the dissidents
and the sinners in outer darkness "and it is

words spoken in a shrill voice, to which were...
The first Christians anxiously awaited the hope of...
tablo do cannibales dansant autour du poteau de torture.

I, o spectacle «les damnés ne sora pas la moindro dos
eternal pleasures. Let us believe a connoisseur, Tertull-
Link: "What will not be the spectacle from which we will emerge?"
"The witnesses will be here soon," he exclaimed with wild joy,
"that one "the advent "read Healer now manifest A
• all eyes, glorious, triumphant! How many such
Won't the show be majestic? What will I admire there?
"Especially? What is it that will excite my cheerfulness? So what?"
Will I particularly enjoy it? What will excite me?
"enthusiasm, when I see so many so-called kings"
"Mounted to the sky to groan with Jupiter and his acolytes in the
"Deeper" the abysses? And the judges who persecuted him
"Healer's name liquefied amidst beautiful flames-"
"more cruel blows than those in which they consumed the
"Christians? And the philosophers so renowned for their
"Wisdom burns with the disciples to whom they teach"
"They proclaimed that God did not interfere in anything, to which they assumed-
"Men have no souls," or "souls"
"Will they not animate new bodies?" ■> And the trembling poets-
"blatant" raising the tribunal, not of Khadamante or of
"Minos, but "the one they didn't expect, Jesus-"
"Christ? That's when we'll have to listen to the tragedians."
And the singers express their own pain! That's
"whereas it will be easy to appreciate the talent of the actors."

CI) Matthie", chap XU1, ver". 50; chap XXV, ver". 30.

MOIjHCII

IR*.

"whose madman will shed the most vivid light, ol pim antent! It is
"While we'll have to see the tank driver, everything is gnawing away"
"Do fou outre dos rouos onfinmmées! Cost qu'il sera bon"
"To contemplate the athletes launched, not in the air,
"Naïais dans lo fou. However, jo no voudrais pas memo"
<> that we looked at these people there, in order to direct attention
"Exclusive and islands with insatiable eyes on the torments of
"Torturers of Our Lord... It is neither the praetor,
"neither the consul, nor the quaestor, nor the priest who played"
will reward us with such a spectacle, provide us with
b. true enjoyment. We imagine it to be something
i> sort, from i\ present, by the imagination of faith (1), «

Cirquo on faco do this npotro of forgiveness and love? los
arenas, the Colosseum, and all the places of carnage in the face of the
gentle will think of the first Christians, of the eternal circus do
tortures and massacres carried out by the faith, he their youx
Ecstatic? Charity, that's one of your tricks!

And so it writhes convulsively, this unfortunate society
reuse, under a weight she cannot bear. She asks
thanks; she seeks to flee by all means; and the mar
Tyres, macerations, mutilations of asceticism are
back disguised suicides.

What spectacle could be more hideous than these assassins unleashed by a
God, jealous of humanity, inflames these fanatics.
Polyeucte's rage, directed less against the idol than
against the statue; these furious* blind men whom he corrupts
mind and heart to the point of arming their arms against the breast
that nourished them, the womb that gave birth to them, society
who raised them for his glory, and all these crimes in
Exchange of what? The joys promised by the Old Beyond
Mountain to its assassins. And how can one be so surprised?

(i) Tkrtui.uen, Dis Speculaculis, ehap. XXX. Let's remember what
piouiiioi work cinema place (Je G0 kV0 êuviioi.) col the Apocalypse, this long
a cry of rage against ancient society.

JESUS

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the uproar that a society attacked with such frenzy and island
passion may have had some fleeting, but alas, all too brief, stirrings!
to defend against its fierce aggressors, and that the most
seized by the emperors (if these two words can be combined), the
The more enlightened, the more humane, have prided themselves on pros
Write a threatening message for civilization! Lucien
They saw the first faithful, exhausted by fasting, peeling backs
imposed deprivations, consumed by mysticism, greet in the
Death and plagues are the precursors of the heavenly kingdom.
Their voices, the deserts become populated by a horde of madmen
whose delights are the cilico and the rotting filth.
The world would have become, if they had been allowed to do so, an immense
monastery, from which vorsleciol would have perpetually ascended
Alleluia and the Mesira? The city of the new society
The Christian city of Oxyrinque, so admired by the
Jansenist Holiiin, where ten thousand faithful, viorgos and monks,
they live in a sterile state, that is to say, in a sterile way, some of them

Persecution, the true Minerva of Christianity, emerges all armed with the Gospels, and Jesus dictates it in terms expressly: •> Bring me your enemies, those who have not "He wanted me to rule over them and kill them before me," said the king of a transparent parable (1). For, when his gentle words, his benevolent exterior, the prestige of his Miracles failed, and the God Jesus flew into a rage. Overwhelmed by In a frenzy and fury, he unleashes the rain of fire on Sodom. and Gomorrah against the rebellious cities. His contracted figure It takes turns, from angelic smiles to threats of hell. "Woe to you, Corazin l Woe to you, Bethsais I "And you, Capernaum, you could have been exalted even in "Heaven. You will descend to the very depths of hell (2)." The the most bloody blasphemies, grounds for excommunication future, escape from her twisted mouth against her advor-

(1) Luke chap. XIX, verse 27.

(2) Matthibl, chap. XI, verses. 21.

ME.WH

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political figures, scribes and Pharisees (1); and ju no puis mo to recall without a shudder the horrililo formula where Eymoric and SOS commentators (2) will extract the divine order from the burning The heretics' lie: "If whatever a no does not dome one "As for me, he will be thrown out like a rag, he will dry out..." "We will pick him up and throw him naked and mad where he will burn (he)."

A character so skilled in the art of cursing, who He ordered his apostles to shake the dust off their blood decrees against the unbelieving cities and vows to destroy some those wretched, guilty little towns do not recognize a barely visible divinity, he will be able to, in a few verses on the side, give the precept of loving one's enemy, and the roundabout. Good for evil?

First, these contradictions are not merely apparent. Because if Jesus doesn't agree on the details, he is uno suiteo admirable for any co who watches the reversal of the nature and the theoretical and practical destruction of feelings human ments. They are authentic, because it is in the temperament of the enthusiast, entirely devoted to the idea of the world ment, do s'exprime d'une manière contradictoire, avoc la

necessary, because they contribute to endowing religion with the satanic aspect that transforms crimes into virtues to cover the most ambiguous acts with pious pretexts.

Humanity, torn between these currents, crushed between these millstones and deeply convinced of the logic and the divinity of the work, extended and operated itself on the bed of the Gospels. The practice unites the irreconcilable, and this Mating gave birth to monsters. Pride became humble, cruel, charitable, and foolishness became a virtue. Torquemada taught people to kill their enemies out of kindness.

(1) Matthew, chapter 8, verse 7; chapter 7, verse 1; chapter 22. Jean, cbap. VUI.

(2) EYUEBic, ilanuale Inquùitorium, edition approved by Gregory XU1.

(3) St-Jean, ehap. XV, see. G.

burn with love. Molino* so plunged chastely into the orgy. (You humiliate monks, repulsive in your abjection and do vormino, placed their filthy foot on the stubborn of the well Holy emperors, the orders of my sycophants, braggarts of Poverty is insatiable, a torment for the dying, hell or! O paradise on the throat, these mortmain goods, apa-sterile swimming back communities, which EU nations can to restore agriculture only at the price of revolutions without glantes.

Also, individuality, assailed by these elements of disorder, have possessed a true mental alienation; I say, he retrograded below the brute. Cat ani-evil that grazes the grass back clmmps, drinks the water back fountains ot poussa îles cris inarticulés, c'est le grand Nebuchadnezza-nosor. This genius who was Pascal, whose childish games will follow discoveries that adolescence still had Having grown up and whose maturity promised wonders, he withered in its bloom. His science is his pain, his glory and His contempt. A horrifying spectacle of a great soul struggling with herself, taking heart to stifle all her noble instincts! 'illuise Pascal tries to make himself stupid', according to his own expression, through the most disgusting and lost practices more monotonous. It sinks into the flesh, the points of his iron belt, at the slightest feeling of satisfaction or of self-esteem, and the mere sight of a pleasant object; and the Pain tears heart-rending cries from him, condemnation of the evil that prevails. "Illness is the natural state of

withered, desperate, writhing in her human damnation.
Elisabeth of Hungary, of whom M. de Montalembert is the worthy
Historian, queen, wife and mother, mourns these pure joys
which prevent her from giving herself entirely to her Christ.
(Hysterical) and Christian, she licks the sores of lepers at
the gate of his palace.

These are the destructive effects of this living religion.
filth. It is to her that we must attribute ignorance and misery.

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ot lu liuino dos lumières, maîtres axotusifs, plus que préfets
and police officers in our sad countryside. Aueuu "these are good*
apocryphal facts do not resist an impartial examination.

If this examination has not been possible so far in a com-
The complete point is that the human mind is formalistic and, even
êornsô under tyrannical regulations, preferred to the
revolts against the tactics of the Roman praetor, the demand of
right on the ambiguities of the text. Some chance occurrences
the drafting then becomes the charter of hope, the
lever with which the new idea will be rejected into the infernal
nr tics adversaries. Humanity, both oppressed and
a believer, imagined finding her titles in a certain
number of passages from the Gospels. They are essential to him
hostile. Hast! She doesn't want to understand the >oas,
ollo transforms it, ollo poetizes it, ello vivifies it; she ente
upon these sad, withered branches, its luxuriant
branches. Then the theological church raises its towers.
Cordantes. Madmen are waging war on priests in the name
of Jesus Christ; others find in his disciples the
Pharisees and scribes, cursed competitors. The law of
Illusion thus quibbles with divine law. The heretical Christs
ques and Hbérittres clash amongst themselves and seize the
It's truly gut-wrenching. The generations, for their part, are held back.
out of pride, they will not budge from their
age-old errors. They prefer to accept a version
convenient, which justifies them and which the Church tolerates without approval
ver. And it is against these various authorities that the crowd repeats
and naively believes: Christianity has redeemed woman,
strengthened morals, abolished slavery, sowed brotherhood and
equality on earth.

It belongs to us, young people, who have no other
scruples than truth, to examine the legitimacy of all cos

From the very first pages of the Gospels, Jesus strongly rejects his mother lies, and, with the most treacherous of compliments, exalts Marié the contemplative above Marthe the me-

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nugèro(l). Lesson listened to too well! If Christianity
It honors woman, it is in her negation that the absolute pinnacle,
when it deviates radically from the ways of nature.
Did he ever know the pious Eloatre, Penelope, and her web?
fldôlo, Alceste who offers himself to death in exchange for her husband,
Cornelia pressing her precious jewels to her breast, figures
sublime acts of humanity, grandiose sins of the creature
preferred to the creator, in the pen of Christianity.
For him, woman is restricted to two excessive and immoral types.
Both were flawed: Mary, neither mother nor virgin, without passion,
neither fidelity nor love, since she lacks the strength, like certain
certain Greek heroines, to resist even God and that
Her son kicks her away like a useless mold; and
Mario, the repentant prostitute, who embraces Jesus with love
frantically unsatisfied and inaugurated the era of these passions
a dead end where denied and defied senses take revenge through tem-
fart and fall into the vertigo-inducing zone of illnesses
hystero-psychic.

Under this regime, all ties, all feelings are quickly broken.
The Christian mother becomes this Julito who, at the sight of her
The son, crushed on the steps of the courtroom, gives thanks to God.
of having removed it: while Christian marriage unites in
the barren sanctity of these legendary spouses of the Middle Ages
In the midst of which an angel descends at night. Love
is spelled in the manuals of Sanchez and Beuedicti with
The help of the confessor. An entire existence walled in and watched over.
is now nothing more than espionage, with God acting as its henchman.
Life, expansion, joy stop under this jealous eye.

Poor woman 1 I could never think, without a don-
their deep affection, to this great martyr of Christianity, to
this stubborn victim that science, at the cost of all its
suffering, has not yet been redeemed. Fanatic
madly in love with her young Galilean, adorned with superstition
of ignorance and petty practices, she sacrifices her

(I) John, chap. II will see. 4. – Loc, chap. X, verse. 40.

children, her family, her city, she throws away the fruit of her labor*
 trails in the abyss of obscurantism, with more than
 satisfaction that Carthaginian women never showed, he pvéci-
 to hurl her sons into the furnace of Moloch. She sacrifices
 would have the world, if it were in his power

Woman is passion, life, love; she is also the
 hearth. Antiquity offers it the enceuset, under the names of Pal-
 Alas, Venus, Ceres, Dinna, and Juno, varied and admirable forms
 and human. Thus, woman is particularly the
 nemy for Christianity whose main task is to
 to enslave her and who, not content with reissuing centrally she the
 Pandora's old, grumbling fable, tries to sully the sources
 same of existence and fled from Eve, the confidante of Satan.
 There is only one step between the words of Jesus at the wedding of
 Uana and the wretched questioning of the councils on the amo
 of the woman.

Lo respect do la femme, l'nuréolo de poésie qui l'envie-
 Ronne, we owe them to our great ancestors of Germany,
 the warriors with blue eyes, who armed themselves with accents
 of their Velléda and held a sacred veneration for their
 companions and their daughters until the middle of the orgy. We
 we owe nothing but hatred and contempt to the Tartuffes and the Christians
 hold of the confessional.

Good heavens! Can the water be pure when the source is
 troubled? What is the starting point of Jesus, Taxiomo
 fundamental to his doctrine, if not the profound unworthiness of
 the creature, the sin of life and of the flesh, the humiliation
 Of being and its nothingness before the sky, seeds of death? Of
 Therein lies the impotence of a reform entirely directed against humanity.
 nity, the secret of unleashed plagues beneath a false appearance of
 redemption.

11, moreover, has neither the features nor the pose of a Spartacus,
 This Jesus, a weak and cowardly figure. Improviser of curses.
 grandiose scenes where the threat evokes angels, heaven and
 In hell, Christ shows himself to be less than heroic in the face of danger.
 Seriously. I don't blame him, because not everyone has

A;

Military courage; but the God Christ flees from stones.
He dodges questions, so defiant under blows. He stammers, "rising"
Dilate, sue au jnrtlin «le» Oliviers, pleure ot so lamente sur
the cross, side i\ side with the "those thugs" the dry eye
I contemplate the day that flees and the crowd that descends the path
of Golgotha.

This patient, this languishing image, nailed down forever
on the cross where she seems to revel, have nothing pro
fundamentally exciting. The slave who watches him at two ages
We placed the heavens and the earth upon him. The stars upon him
They say, "Suffer," the angels restrain his arm. The foundations
The world's madness stretches upon its sera, that the eye of heaven
spy; and God himself, from the binding of his cross, puts a
finger to her mouth.

Christianity, a continuous hymn to the praise of slavery
Vage sings of the bliss of the tortured, the joy of the beaten, the
Glory of the stunned. To attribute to it some kind of abolition
"1st, slavery would be an insult to him. Far from abolishing it, it unites
It makes universal and renders all men servants of God. Democrat
In the manner of the Caesars, Jesus equalizes the castes by killing the
human freedom.

Luke, chapter XII, verse 47: "I/isslave who knew the
"The will of the master, and who will not have done that will"
"Sora was beaten severely. But he who has not known her,
"And whoever has fled from things deserving of punishment will be punished."
"Also, but a little less."

"Slaves, submit to your masters, with all
two kinds of respect, not only for those who are good
"and gentle, but even to those who are harsh and troublesome(l)."
That's from Saint Peter.

Here is now a passage from Saint Paul: "Slaves, obey,
"with fear and trembling, and in the simplicity of your
"heart, to those who are your masters according to the flesh, as
"to Jesus Christ himself (2)."

(i) Piebbb, epitro 1, chap. 11, verses. 18.

(t) Paul, Ait Kp/iesios, chap. VI, verse 5.

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Kt co significant verse: "kill the slaves who have ifo"
"Faithful for denial) do not despise them, under the pretext"
"that they are their brothers, lest they serve them all the more"
"better than they are faithful and beloved by God. If someone
"does not acquiesce to the salutary instructions of Our-
"Lord Jesus Christ and the doctrine according to godliness,
"That one is puffed up with pride—he is ignorant (1)."

And again: "Were you called and faith, being a slave,
"Do not bear this state with peiuo, but rather make of it"
"Good use, even if you could become
» free (2). »

The saints, the popes, the ecclesiastical authors are
unanimous in advocating patience and servitude. Exem-
ples: Saint Cyprien, Saint Gregory the Great, Saint Chrys-
Sostomo, Saint Basil and Saint Augustine (3). "Jesus," he wrote
The latter, "perfected the slave. He told him: Will be
"More than ever."

"Even so," Isidore said to the Christian slave, "when
"Even if freedom were offered to you, I advise you to stay"
"In slavery. You will be asked much less."
"because you will have served both your master in heaven and your
"Master on earth (4)." And Tertullian goes into lengthy detail
ment, ad usum tyi-anni, les mérites singulaires de l'esclave
Christian (5).

"The cross! To suffer, to suffer! That is the law he teaches"
"Christ," Luther would say to the rebellious peasants of Munzer.
Louis XIV wrote to the King of Tonkin on January 10, 1681:
The thing in the world we would most desire, and

(1) Paul, Ad Timotheum, epistle I, ehap, VI, verse. 2 and euiv.

(2) Paul, Ad Corinthios, epitro 1, ehap. Vile, verse. 21.

Çi) St-Cyphibn, Testimonium, book 111, ehap. LXXII— StGrégoire
the Great, Régulas, pastorales, parfis 111, ehap. V. — St-Auoüstín,
Eneraiiones insalmum CXXIV.— St-Basile, Morales regulæ LXXV,
ehap. 1. — St Chrisostoms, Epistoki ad Titum, Caput II, homelia
IV, etc.

(4) Isidore of Pelusium, Eoistoke, book IV, list XII.

(5) Apologetics, chap. 111.

"For you and for your states, it would be best to obtain for your
 » subjects who have already embraced the law of the one true God, the
 "freedom to profess it, this law being the highest, the
 "Nobler, holiest, and above all, most suitable for
 "to make kings rule absolutely over the people (1)." Some
 holy books introduced slavery to America and the
 still legitimately.

In vain, the testimonies will be repeated in such a way
 profusion of volumes (2). I<es councils
 lotus thunderbolts exhaust the slightest desire for liberation
 Chissoment. In vain, Archbishop Drutus and Monsignor
 Tiassius desperately want Christianity to have been abolished
 Slavery (3). The scholar Oasca proves it with great force
 of doctrine, and, as in Shakespeare's play, it is necessary
 I believe them because they are honorable men.

Ancient slavery was a bad luck drawn by the lottery.
 of life, which could have capriciously varied the conditions
 of the master and servant. Endured with resignation and com
 Equipped, especially dear, the Greeks, with gentleness, he is part
 from the public existence of these peoples and originates
 in debt, conquest, or penalty. We can see in
 Homeric poems and the patriarchal relationships of the masters
 and servants. The yoke was barely felt, and the slave
 was a member of the family, companion of the maid and of
 Misfortune. Eumaeus, a free man sold to the king
 of Ithaca by the Semites, is the advisor and master
 of Ulysses. The king's daughters set an example of work to
 their successors. Plato, Phaedrus, Terence, Epictetus, doctor
 Even the gods themselves had been slaves. The jurists defi-

(1) Key to the cabinet cited by the Philosophical Decade, 5th year, 3rd
 quarter, n° 28, XX prairial (8 Jiiiia 1797,) page 501.

(2) Uauroque, On slavery among Christian nations. – Akmahd
 River, the Church, and Slavery. – Finally, the definitive works of our
 Gavant and excellent friend of Ponsat in the Phare de la Loire. January 4th
 1884 and the Revue Moderne.

(3) Letter on (Slavery, by Dupanloup. – Mgr O'üruick, On the acc
 cord of Religion and Religion – and other Rocam botes.

They say slavery is an institution of human rights
condemned by natural law. Philosophers and writers
Vain pagans loudly proclaim it an iniquity.
cial (1). But Olympus never took him under its patronage
swimming, Jupiter never preached it to the earth, and the title
Being a slave is not dishonorable. It is a sign of evil.
hour, and the slave was a man as long as the man was a
citizen.

- Christianity changed all of that. The slave, of whom he
aped emancipation and whose irons he riveted, fell from a
to an even lower degree. It was no longer an animal that one
could kill and beat with impunity, but to whom remained
Oncoro, a final corner of individual existence. He became
something related to terror, attached to the globe on which
She lived and died, and she followed in all hands
treacherous or bloody. What was then the conduct of
The Church's attitude towards these disinherited people? It had the sad courage to
to boast of the victims' happiness and promise them paradise
for the price of their earthly suffering. The poor
monks took advantage of the disaster of the feudal wars and the
the bad reputation of the year 1000 for creating hordes
of subjects hypocritically registered under the name of God himself,
spiritual leader of communities. Millions of men
The pious, terrified, pledged their freedom and that of their
race for the benefit of the church; and the emancipated serfs to
tut 0 century by the democracy of Florence, in the 18th century by the
French philosophy, sufficiently protest against the hypo-
sacerdotal crisis. Only the revolution made the disappearance of the
last vestiges of serfdom. Science will emancipate the last
deny proletarian, chained by ignorance, exploited by the
greed and selfishness.

(1) Aristotle, Politics, book, 1, chap. II.— Justinian, Digest, tit.
XXI, title I, law 5.— Seneca de Spirstohe LXLV.— Dion-Chrysostomus,
oratio XV. — Philo, Fragmenta comicorum Græcorum, fragment
XXXIX. — Athenaeus, Banquet of Scholars, chap. LXXXIII, page 508,
volume U (Argentorati 1801–1807). — Petronius, chap. LXXI—Dionysius—
Cato, book IV, list 44, etc., etc.

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of the E/ij.v»* ! – Yes, the transfer of all his possessions between the hands of the priest, under penalty of death (1). For if Jesus does the fight against the rich, he thinks, and the popularization of good—to be, in the dissemination of science and the arts, h cotte meeting Noble instincts, an ideal for the future? We have only seen one A jumble of beggars holding their hands towards the sky, in cursing the earth, cowards, pious, filthy, ignorant, selfish, muttering prayers. That's the aforementioned brotherhood. Jesus! What does it have in common with ours? That one, the brotherhood of humankind, communion of all men of heart, in freedom and justice, she was preached well before Jesus, and unfortunately without support ter do glaive.

I have often wondered if we should have more do anger or pity for cos mystagogues, deceivers of the crowd and of themselves, who prepare so many sauces Synoptic legends. You have to hear them, with their tone of hierophant and sibyl. May the ages age

Let the people beat their breasts! Let Art, science, and genius, do penance! I The son of a poor carpenter from Galilee, barely instructed in the liturgy Hebrew, will embrace centuries and empires, glimpse the future of his disciples and the world, untangling all the enigmas of humanity.

Credal Judcms Apella, a Roman would say. But Saint Peter knew better than all our spiritualists the doctrine of master. The first Christian sects, Ebionites and Nazarenes (2), declared heretics by their wayward brothers, refused, in the name of Christ, any contact with the Kind. An authentic tradition combined with the habit of a

(1) The legend of Ananias and Sapphires, this miracle of the assize court, can have no other meaning – Acts of the Apostles, chapter 5, verse 10.

(2) These sects have long preserved within themselves the remnants of the the family of Joseph and the brothers of Jesus.

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the once dominant idea, which was able to maintain in the Gospel

doctrine.

The admission is difficult for those who, for two centuries, have burned, tortured, and tortured their mother. Month read Christianity was first Jewish in the mind of the minister, Jewish in fact And logic. He was not supposed to leave the borders of Judea.

It is to Saint Paul, to that bold sophist, who carried so high in the story the prudence of the serpent, that honor returns to have understood the rise and destinies of Christianity nismo extended to humanity. This converted Saul had, moreover Their steps did not know Christ. Nourished in pagan writings, where He often draws on SOS quotes and his themes, the preton despised by the daughter of (iamaliel resolutely inaugurated, despite Saint Peter and the apostles, the preaching to the (montils. Saint Paul is the true founder of Christianity, who finds itself entirely, with its dogmas and immoralities and its schisms, in the poigaéo d'épi très do l'apôtre dos Gentiles. As for Jesus, a less active and less alive, her shadow was repairing itself in certain passages, including Matthew seems to have a monopoly and those who condemn for the Paulian doctrines.

Don't think I'm here to destroy the law or the pre-
"Phètes. I do not come to destroy, but to fulfill/ Jo you
"Tell me the truth: the law will be fulfilled to the very last iota,"
"as long as heaven and earth endure. Whoever has broken
"the least of his prescriptions and will have given this
b. Men's education will be relegated to the bottom of the list
b in the kingdom of two. But he who has accomplished
b and taught the law will be great in the kingdom of
b heavens (1). b This is a formal excommunication of saint Paul.

And in the mission to the apostles: "Jesus sent them all

(1) Matthew, ehsp. V, verses 17-19} chap. YM, vas. 4; chap. XX1U, verses 2 and 3. – Luke, chapter 5, verse 14; chapter 21, verse 17. – Mark, chapter 1, verse 44.

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"The twelve said; Do not go down the path of the Gentiles"
"And do not enter the Samaritan cities. But go
"preferably near the backs of lost sheep from the house"
» of Isrnftl (1). »

Another verse from Matthew's memo teaches us the way Jesus performed the miracle for the stranger, "I have not
 "He was sent only to the lost sheep of the house of Israel."
 The Uhrst responds to the prayers of the Uhananèonne. St he
 he adds in a fierce outburst: "U is not good to take
 "The children's bread to throw to the dogs." What about the
 The woman replied with all the finesse of antiquity: "The little ones
 "Dogs eat the miottos that fall from the table"
 "Our master (2)." And Jesus, disarmed, complies. He heals
 la fillo do cotto formrno.

His words nonetheless remained a cry from the heart and from the blood
 Semitic. Shylock, exasperated by persecution and contempt
 secular, only gives to Christians when his brothers
 are satiated, if indeed he prefers to destroy rather than give
 Jesus only performs miracles for foreigners when...
 The sons of the house no longer want him. Like his master,
 Christianity became universal out of spite. "Love-
 "You and each other" is addressed exclusively to
 disciples and the community. It's a matter of sect and of
 tactics, council of union and discipline which alone can ensure
 It's about success, not humanitarian words. Jesus explained it.
 enough in this dark passage that has become the form
 of the primitive excommunication procedure: "If your
 "Brother, no, he's not listening to you. Take two or three with you."

(1) Matthew, chapter X, verses 5 and 6. – In chapter XXVI of the
 even and Mabc, chapter XVI, verse 15, Luke, chapter XXIV, verse 47, Jesus
 orders him to go and instruct all nations. It is clear that this is no longer
 the primitive Christ and Judah speaking, this Christ who wanted the law
 was executed down to the last detail, but Christ was revised and corrected by St. Paul
 and his disciples. These contradictory passages are the vestiges of the
 a struggle that began in the first century between the two rival doctrines of
 St-Pierra and St-Paul.

(2) Matthew, chapter XV, verses 24–28.

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)!»:»

"Three people so that everything rests on the word of two"
 '* or three witnesses; if he does not listen to them, tell him
 "The Church, and if he does not listen to the Church, let him be..."
 "like a pagan and a Catholic (1)." Saint John will defend
 soon memo do return their greeting to the InV tiques (2).

(Juollo distance between the philosopher who exclaims with splen-
deur: "lition of everything that touched man and humanity"
"Unity is not foreign to me,"

JS he I (holding to alienate me pulo,

and the Christian, onnomi do sa proprio nature et du gonre
iiuiuin, comprising only a brotherhood of creatures
cursed, doomed to slavery and sin!

Between Socrates, the citizen of the world (Koîj«;), whose name
signifies both ornament and matter, and the exiles of the
valley of tears, throne of Satan, what an impassable abyss! 1

Christian charity, a solace brought to the suffering
humans, it's just speculation, a way of thrifting
kingdom of heaven, uno vuo étroiteo ot boundée. Stigmato
Printed on the forehead of the poor, charity degrades him who
the donuo and the one who receives it; and it is he who receives us, generations
custodians of the future, 'that it is up to erase the insult-
aunt's assertion: "You will always have poor people among you."
» you (3). u

Did the poor man or the stranger present himself to the man?
In antiquity, he did not lift his long toga to acquit
to settle his debt in a fleeting act of charity. But, taking by the
his Greek or barbarian brother, he brought him to the middle
of his family, gave him a place in his home and his
heart. If antiquity had the slave, let us remember that it
He also had the host and only knew the beggar under the
Caesars.

(1) Matthew, chapter XVIII, verses 16 and 17.

(2) St-Jean, epistle II, verse 10.

(S) Matthew, chapter XXVI, verse U.

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The reward for lionesses' actions or for declared actions
The stars created by religion suppress the vorlu. Lo bion n'ost
more than In, a thing rewarded; lo, evil, the thing punished.
Doing good is reduced to a long amount of work. In contrast to the
animated saints do the rngo of the player who wants to win the game,

world and doing to others what they want done to them, according to the great law of the human species, and not for the sake of it of a vain immortality.

What, after all, is repentance, the capital lever of young sect, otherwise a bonus offered naked vice and naked crime, a A penchant for proselytism, a human comedy? Repentance, It's failure, it's shame, it's calculation. We put on On the joys side, the happiness, the successes, the asset of luck or the cunning; or the misfortunes, the failures, the falls, disasters that strike down man and make him return on lui-même. Depending on the result, we continue or we stop repent. I, o repentir est l'homme et ne peut regarder on face his haughty rival, the vulture of Frométhôn who tears apart entrails without eliciting a cry from the victim; intimate voice by which humanity, implacable and vengeful, declares To the criminal, his outlawry: remorse. Christianity nisme abused a convenient agent who brought him & abundance men and possessions. Constantine found in her bosom the absolute tion of his crimes which the pagan priests had refused him; and Gilles de Rais (Bluebeard), that blood-stained monster of eight hundred children sacrificed in ferocious orgies, but to believe in heavenly forgiveness, because he left it to the monks his opulent lordship and that the word "repentance" had touched her lips. Humanity isn't such a good girl. She declares an eternal war, in the past and in the future, as long as she stands on earth, to the monsters who have outraged or perverted. Her cry is the law of the Twelve Tables; In hostem æterna auctoritas!

After such damning testimonies, can one ask Does Christianity have a moral code? No, since it defiles

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los without (i'unu systematic way and mows highly i\ the extermination of human nature. Guioonqim jetto les A look at a writing by Greek divine men, a discourse, a treatise. trngédio or piece of verse, remains confused with our admiration delightful in the presence of this entirely human morality which It excludes neither joy nor love, a halo of serenity and... Glory snatched away by ruthless hands. In contrast by Homer, Hesiod, Sophocles, Euripides, Aeschylus, Aristotle, Hippocrates, Democritus, Epicurus, Sooratus, Virgil, Cicero, Luoreoe and, later still, Seneca, Epicteto and Mark-

Equalized, does Christianity have a name or an era?
 Spread out? Saint Lattre pout-étro, Saint Simeon lestytitoou
 Saint Koch doubled by Bossuet and the danse macabre.
 Also, driven by the most intense of jealousies, he feared
 not to accuse the nuns of immorality. Stoics, martyrs
 Do virtue, Epicureans, who knew how to die for liberty
 and the homeland, austere and tolerant philosophers, serious under
 your porticoes like marble statues, wise damned
 by fools, hurled into hell by fanatical backs
 Foolish ticks, forgive them. Forgive them. 4 a whirlpool
 unable to understand you, animated against everything that
 is beautiful in the rage of the barbarian.

Every nation that has reached a certain degree of power and
 light includes the need for a morality or more
 simply a contract of mutual respect. The laws do
 Manu, the writings of Zoroaster, of Plato his disciple, of the
 Confucius, Lao Tzu and Mencius, the Koran do
 Muhammad and so many other treaties that encompass the law
 human beings, subject to a religious commandment, offer themselves in the middle
 absurd, eccentric or bloody orders, the lot of the
 religion, precepts of sound morality, heritage of
 Humanity. Love of one's neighbor, resignation, action
 to return good for evil, temperance, probity,
 purity, self-knowledge, and abstinence, such
 is the teaching of these books written in a style at least

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as pure as the Gospel Judaism, for its part, returns
 It says that there is something human in the doctrine of Christ;
 Mr. Salvador (1) has shown in the ossônion doctrines
 monk the books of the Old Testament the parts
 most remarkable of the innovation pretenduo.

Only the idea of universality by which Christianity
 wants to confiscate the world for its own profit, which differentiates them. Thus,
 The Sunday prayer is word for word the Kaddish of
 Talmud. The great principle of loving one's neighbor comes from the
 Leviticus (2), and this book contained in addition the precept of
 respecting his father and mother, which Jesus could have made his
 Profit. Fraternity and purity of heart were preached.
 without hesitation by Hillel, the Ilion and the synagogue of Alexander
 drie. Isaiah had already made pronouncements against the rich, the
 fasting, hypocrites; and the Essonians knew at
 These Moloohist practices of abstinence are at the heart of which

Judaism, undoubtedly, at least that which found developed in the brilliant theories of the prophets, superior in spirit and scope, not only petty practices of the Pharisees, but baroque parables of Christ. "This is what the Healer says; Do Judgment and justice. Deliver the oppressed. Do not grieve" "Not the foreigner, the orphan, nor the widow, and do not spread Here (in the temple) innocent blood (3)" In these noble and simple words sum up the doctrine of Jeremiah; and these exhortations recur more than once under his inspiration burning hot. This prophet didn't even want sacrifices of animals (4.) He would not have suffered the sacrifice any more theophagic of the Mass. But I hear the great Isaiah: "We fasted and you didn't even look. We have

(1) Salvador, Jesus Christ and His Doctrine. Volume I, Chapter VI, Book U (Pariah 1838.)

(?) Lévrnqw, «h*p. XIX, verse 18.

(3) Jeremiah, chapter XXII, verse X

(4) Jeremiah, chapter V, verse 22.

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"Humiliated our souls, you did not put on a point," saying weary Jews. – "But," replies the noble Jehovah, "we pro-» photos, in the day of your youth, you will execute Your wishes and collect your debts. You jeùnoz ot * "You create lawsuits and quarrels, and you..." "Strike h blows with your fists like impious men. No jeùnoz" "Not like you've done so far, otherwise your cries..." "will likely strike the sky often. Kst-eo litlo joûno" "What I chose, to see man afflict his love one day,"

» turn his head in a circle and spread the ashes "Bags? Is that what you call a pleasant day?" "To the Healer?"

"This is not the fast I chose. Dissolve the lions of impiety. Lighten the burden on our shoulders. Free those Those who bend under the weight, unload their burdens. Breeze" "Your bread with the hungry and show contempt for the poor" "Do not let the vagrants into your house. If you see anything..."

"Light will burst forth like the dawn, your health will return, the
"Justice will precede your face and the glory of God will overtake you"
"Loppera. You will invoke him and you will be heard, etc." Jo
refers to that admirable chapter LVIII which should be quoted
entirely. The worship of God in spirit and in truth, by
The practice of good, which is at the heart of the useless revolution.
tempted by the prophets, these elite men
superior to Semitic genius. If, with the ideas of their
Due to time and their paj's, they were unable to support their generous
doctrine on human greatness and dignity, at least
Does their God have common sense and speak the language of
the reason. It was reserved for the ancient world and the world
modern regeneration of placing punishment in the conscience

(I) The rehabilitation of the flesh, plaything of Molochist tortures, that is
This is what completely differentiates the Prophets from the ascetic Jesus.
The latter only condemns simulated fasts and grants exemption from the ritual.
of macerations that weaken man and the defenseless book anxious hands
of his executioners.

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or the reward and to arrive at a humanitarian sacrifice
before which all blows of discipline vanish and
which is accomplished without fear or hope, Morconniro.

"Be just and true," exclaims Juvenal, inspired, when...
i' Pim In ris to dicterait le perjure on face do son taureau.

"The greatest of evils is to prefer one's life to honor."

>■ neur, and to keep his life from losing the real ones
u reasons. »

"Pbataris lieet, imperel ut sis fats us, et admoto tfielet
pcrjuria lattvo. Summum crdcncfas animating prw/brvc
pudori, and. auspicious ritam. vivendi perderc causas. »

Or find in the Gospel these vibrant words which
raise, nilammunt...purify and let them belong
A humanity that has produced such men? Because the
Christianity invented nothing. On the contrary, it destroyed.
Its profound originality lies in the importation of evil under a guise of
a new and even more fatal form, a state of mourning, a
The world's eve, where the universe packs its bags. It carries in
He represents inertia. He is immoral, cold, selfish, ignorant

conur, in short, profoundly hostile to nature and to progress. It is judged that the passages are countless, the improvisations, the allegories before which the a sensitive crowd whose harmful content has deeply corroded, modern societies.

The Widow's Obol (1), this much-admired parable, What is it from an economic point of view, if not a council? exploitation, a trick to squeeze money out of the poor?

Reddile Cwsari qwv sunl Cæsaris, worthy equivocation
The good old days of Escobar bring Jesus closer to the fanatics.
sectarians ready to acclaim Nero, if he wanted to do tomorrow
the experience of their theories. It will be useful for a long time to come.
of consolation and pretext for traitors and cowards.

The lilies that do not spin and are better dressed than

(I) Lee, chap. XXI,

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on"

Solomon in all his sword; your ravens who do not pen
They arrive the next day and receive their food.
the hand of Jehovah (1), all co cycle tl'uno ascetic poetry,
condemns work, the basis of human dignity, and rejects
formally the industry, this great conquest of the 19th century
century, until now, it is true, a source of misery, but, in
the future, a source of emancipation and well-being.

John on the breast of Christ (2), that pious flower
from a Hellenist, transports the heart of the seminars and
Inflame the Antinous of the sacristy. Let, let come
your little children (3) to these holy pederasts,

Blessed are those who breathe! with the empty sky and Eden
Lies, the bloodiest of your ironies!

The kingdom of the two, a vast horizon open to proselytism
ism is the state of vagrancy described by Jesus and his
disciples in Palestine. Stop at the wedding in Cann, sit
to sit at the table of a tax collector or a Pharisee, according to the
chance occurrences, moving from conversation to Nicodemus
to the cello of a tille of joy, to live off the fish of the river or the
fruit of the tree, to unleash one's spirit in the squares

Cursing, blessing, dreaming, without understanding anything about civilization
tion or & life, without worry about tomorrow, without attachment A
people or perishable goods, to live innocently,
Ignorant and sterile, that's it, in the most optimistic sense.
the ideal dreamed of by Jesus. A saccharine vision in opposition to...
complete with our press, our arts, our collections of paintings,
our libraries, our instincts for progress and the future,
A sketch of an idle bohemian, where one wanted to glimpse the city
future.

If they had at least stopped there, for the sake of the rest of the man
Manity! But no. The God of Christians is death;

(1) Lue, chap. XII, vey. XII et seq. – Matthew, chap. VI, verses.
25 and following.

(?) John, chap. XIII, verses. 23.

(3) Mabc, chap, X, vêts. 13.

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death, even more horrible under the Hour, which we cover
his bare skull, beneath the makeup with which his
cheekbones; death that punishes and death that rewards;
Death, the ideal of dreams, the goal of life, the fulfillment of desires
The price of hope, the price of torture.

The lying dogma of immortality, the Nepenthe of the slave,
Greece has no shame in having invented you. You came out
fully armed with the brain of a subtle tyrant, or rather, conscience
dulled by a drunken helot. What evils have you not unleashed!
Born on earth? All these saints, your lovers, are
deceitful; these virgins, prostitutes; these martyrs, spies
farmers; they leave these poor people far behind.
d'Helvétius and d'Holbach in the conception of interest.

They are chaste, but hopeful of the roadside.
divine, heavenly delights. At this thought, a shiver
The way desire runs through the bodies of virgins, arousing their
In their hearts, hope flushed their faces. Emulators of Alcmena
And of Thérèse, they disdain the flesh and impotent love.
health.

They are humble; but the palaces of heaven are more splendid
that the azure, brighter than jasper, open all

to cover bodies or the millipedes of angels will grow.

Blow their right cheek. They turn their left cheek;
God will avenge them. "Strike," the martyrs say to their
persecutors, like Racine's bailiff: "I am the father of
my virtues. To refuse everything in order to have everything, to despise everything
To own everything, it's pure pricing. And the player of
Pascal believes he's winning by playing a coin toss.

Comedy of refusal, hypocrisy of the flesh, false ambition
And ferocious, that's spiritualism. The chosen ones are chaste by
lust, poor through avarice, humble through pride, charity
tables by hope of a hundredfold.

May they, I hope, these bold sophists,
Earth's executioners, may they one day rise again! May they
saints, martyrs, the Rohingya, popes and helots, detainees

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their tired arms under the slabs, piercing the furrow of
wheat and place their skeletal fingers in the hollow of their
orbitos! May they germinate, with abundant fruit
its, beneath your meadows, your cathedrals, your mountains and plains,
and to see with horror that they had abandoned the prey for
the shadow, humanity for nothingness and lied to life for the
Eternal death! May the martyr tear open his wounds;
The ascetic, cursing his penance; the priest and the philosopher,
tear off their lying tunics; and all together, strike
their sonorous skeleton of 'their yellowed knucklebones', redamor
a drop of life with more anguish than the traveler
altered does not demand a drop of dew; and that, from the breast back
deserted squares, destroyed cities, ruined basilicas,
in the face of nature, which always lives and thinks, resounds,
with the accent of Sganarelle demanding his wages, this howl
a anguished anguish; "Christ! Christ! You have deceived us."
"May you be cursed!"

CHAPTER III

Conclusion

In summary, Christianity is emerging from a period of immense decline.
Despair. Humanity had lost all faith. Kilo
He called upon God. Death, pain, and frenzy answered.

Christianity is guilty of having deified crimes
social issues, poverty, ignorance, uselessness. He embodies all of them.
destructive agents that man traps in his care.
It is the refuge of this venomous spirit of the abyss, everywhere
grappling, in all religions, with the beautiful and splendid
This matter. It is the origin and support of all abuses
of our social order. In it are symbolized the revolt of
grace against the law, authority against liberty,
Selfish exploitation versus the social ideal. The citizen is
sacrificed to the believer; man, to God. This much-vaunted genius,
What Chateaubriand celebrated was Satan conspiring to bring about ruin.
of the globe.

The task of the modern mind is therefore to sweep away even
the last fragment the Semitic spirit and to return to the
ancient destiny of our race, to the motto without which
It cannot overcome Humanity with its sublime dogma.
Every time man leaves this sacred ground for
armed chimeras against himself, every time,
Giving in to the pride of the deified self, he subjects nature to God.
matter to spirit, then the most dreadful of diseases
seizes hold of the social body and progress halts for a period of time
centuries.

To the ancient world revitalized by the alluvial deposits of the nations

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"We owe the conquests of our sciences, the brilliance of
our arts, the dazzling beauty of our cities. It was he who tore them away
The veil thrown over the violence by religious terror. It is he
who gave us back unlearned love, family, and friendship
Cursed, all these true acts of piety, envied by the divine
unity. The reconciliation of man and nature has put an end to...
The dualism we wanted will become eternal. We are
saved by the tears of the Muses, raised up by the wisdom of
Minerva, freed by the labors of Hercules, redeemed by
Apollo's victory. These defeated gods are ours.
Cos, goddesses whose free charms have been cloistered under the habit

With man, they rise again with him. Already the ancient cult
revives in the sciences and the arts, sustains with its breath
powerful, the masterpieces of our literature, is the guide
and the thinker's faith. The social question resonates deeply.
from the voice of the Gracchi and the storms of the Agora.

I see it rising in the future, the future Athens, no
not brilliant with jasper and emerald, like the sad neck
wind of the apocalyptic Jerusalem, but adorned with men,
of citizens, of wise men, and where all will participate in these privileges
privileges too often reserved by the city for its aristocracies.

The Greek spirit represents the gushing forth, the effusion, the a-
He is the divinization of all physical qualities.
and moral, the splendor of matter. To him belongs the morality of
wise, the useful sacrifice of the citizen, the religion of humanity
unity, faith in progress, equality and freedom affirmed,
even in the midst of a civilization that divided men
my Greeks and Barbarians. To him, holy tolerance. When
The Arian Valons persecutes Catholics; a voice is raised
in favor of freedom of conscience; it is that of a pagan,
of a persecuted man, Themistius.

"Understand that it is not in the power of princes."

"to compel their subjects to all their wishes, but that he

"There are certain things that we absolutely cannot..."

"Force them against their will. This class embraces everything that

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"ust of the domain of virtue and particularly the ideas
and feelings about the worship of the Divinity. For virtue

"is a voluntary movement, and we will never be able to

"Forcing me & thinking that I don't want to. All that is

u of the hardware domain can be ordered and obtained by

"Violence. But thought and all its manifestations"

They are free and independent. You can force me to do it.

"That which I do not approve of, but it is not in your power"

"To have me execute it voluntarily. No threats,"

"No torture that could bring me there... 11 has not"

"Missed, I remember our ancestors, the princes badly"

"inspired who wanted to do violence to the thirties and attempted"

"to impose the religion they had received from their fathers."

"But all they did was reveal hidden feelings"

"real out of fear of torture and brought no one

b in their opinion. Also, it is not their imposed God that

"The new converts would dream, but the imperious purple-

to follow the religion he deems appropriate and of the
b. follow freely. And you didn't invent this law;
b. It is within human conditions and sanctioned by
"All eternity by Providence. Also, he who brings
b. Violence is a struggle against God and natural law (1).

This God of Themistius is not the God of the Christians.
Religion produces saints; philosophy produces sages.
And unfortunately, there are also victims. Because the principles
Themistius's words were the seal of his defeat. Grateful
to his opponents a right that they themselves denied him,
Paganism was defeated in advance by its humanity.
It was not with such lofty reasons that he could
resist Cyril's frenzied torch and axe and
of the Augustinians.

Even today our gods are outlawed. The robes

(1) Themistius, Discourse X (Paris 1684) and Discourse XII, translation
Latin of the para Petau.

Nuiras violated marble and ivory. Fury and ignominy
rancid destroy or mutilate our sacred books, works
splendid historians, philosophers, poets. Each
Each day brings its tribute of curses, insults, and o-
tragedies. The state has recognized all cults, even the most bloodthirsty.
like the crudest ones, apart from the great Hellenic cult of
the connection. In our time, in our modern century and
enlightened, the philosopher, this educator of injustice who has
created the men of the Revolution and will evoke the
A hero of the future, the philosopher is an outcast. He does not exist.
with certain social necessities that are in a state of tolerance and
surrounded by every precaution, while on the
Heights rise, crenellated and feudal, these two castles
wools dressed in black and ermine which are called Theology
Religion, flanked by laws, veritable sharpshooters
on the public. In the depths, the very core, grazes the philosopher
Sophie is outrageous and insulting, thank you, found guilty
at the slightest hint of a reply. While the Jupiters of
the sculpted pulpit hurls its thunderbolts, one must bow the
We back down and keep quiet. We don't even have the right to do
The insult of a fair discussion. "Discussing religion"
"Christian," Mr. Plougoulm declared in the middle of the courtyard of
"To appeal to the Court of Cassation is to insult him."

Condemning, gagging, even strangling, is not responding
dre, and there is an excommunication more formidable than the
extinguished torches and priestly follies, that's excommunication.
communication of reason and common sense.

"Just relax," they tell you, "you can enjoy yourself."
As if the life of thought were not as demanding as
the violence of the body, and as if we shouldn't fight
for his conscience with as much fervor as for his defense
personal.

"Keep your ideas to yourself and for the dust of
your home." As if expansion wasn't a con
the compelling nature of existence and that the truth must remain
eternally confined to her well, for fear of hurting
social vices and morbid vanities.

Happy IVplu'môro who sees luiro io soloil ot dies for
Never! Its leaning from the top of the esplanade onto the abyss
obscure, to probe the darkness and see the dawn break, to bring
his grain of sand to the edifice, protesting in his weak voice or
powerful against the prescription of the true, before do so rocou-
Dear in nature, such is the duty of man. If you have
a handful of truth in hand, open-minded, no risk
to be struck by lightning. What does it matter what the light devours, provided
that it illuminates?

The sacred duty is to work on human genesis.
And the building of the great city. One of them moves blocks,
The other idea. We are artists, workers, pundits, poets.
Idleness and idleness are two crimes.

And you, old whore, vondeuso & false weight, flilo
The eldest of the inquisitors and executioners, Justice, the inquisitors
Sprangor and Torquemnda will therefore not let you
Sleep? Weep, inconsolable widow, weep your pincers,
your easel, your blazing pyre, the ordinary and the extraordinary
ordinary. You still have imprisonment, outrage,
ruin and defilement. Go, we offer you ample and
loyal breasts. Ya, hyena, feast on our flesh and do
Our blood. This is your funeral meal.

History has never shown a believer burned by an atlioceus.
Faithful, tortured by two philosophers. We have too much do res-
Respect for thought, even in its errors. Our weapons
are reason and justice. We challenge you to arms
equal, without surprise and without ambush, in broad daylight
public. Will you give us a little less stopping at the end?
A few more reasons?

And what criticisms can be leveled against us? If we practice the
Well, it's for the reward it contains within itself.
and not for others. "We don't trade in it. We don't
We don't sell, we give away. We don't place.

"Pax God, n Is it our fault if we sought it"
everywhere without meeting him, if we didn't want to

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to worship him in the dreadful golden idol, of wood and of metaphysics
sique, which we have seen everywhere devouring nations;
Yes, stopped and gilding Vespase, we shouted three times:

"My father! My father! "without having any other
answer that the drop of water that fell for two centuries
in the abyss?

If God exists, let him show himself in all his glory. Let him
expüquo the contradictions of its essence, the motives
Seriously, his impotence or his rest on Faeo dos
injustices of history. May he unfold the treasures of his kindness
misunderstood, like the marvelous depth of its pro-
evidence. That far from being the worst-case scenario of the circuit, the reason
its, it so revealed itself to our dazzled eyes like their suite ot
Their infinite apnisomont! Let him do that, if he can, and...
We'll see.

Chimera and Lies 1 Iæs criknes to which it was revealed
the admirable reality of nature, or those who have been astonished by
vain, supernaturalist thoughts will roll along, like a molehill.
the pebble. The same decomposition will dissolve all these bodies,
while humanity will continue its eternal journey.
May she live strong, powerful, and free, and may her light shine forth
reveal it to his blinded enemies!

May their punishment and our vengeance be severe!

APPENDIX

HAS

THE DIÜON OF VIRGIL

This is the literal translation of the titra porso of Astarte.
Dido (llXswnw VErrante). She founded Carthage, all
like Astnrté, Saturno, Hercules and so many others

Life and body, through the magic of an immortal poem, and tomb under the inexorable blows of criticism.

This poetic Elissa (1), the loving and passionate queen, that which finds rest only in death, is an Action. The Aeneid put into verse and action the legend and the ceremonies of the goddess. She didn't even bother to conceal. In the middle of the city rises the temple surrounded of austere trees and where an eternal fire burns in honor of powers of Erebus. Virgil dedicated it to Juno for the needs of his cause, but Silius Italicus does not recognize it that Elissa-Dido and the infernal realm of the Saturnian cult.

All the characters in Virgil belong to this
A mixed family of heroes and gods, an obligatory procession of
Primitive genealogies: Bel, father of Dido and the Gods,
Mars in the guise of Yarbas, the Libyan Mars, and enun

(1) Elissa, do la desinence El, the great God.

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Pygmalion, an important figure in all the myths of the 11th century. Colcstis, He has at tiadès a golden olmar, with the fruits of em-ramlo. (Uost the murderer of Eljon, the Jewish and Phoenician Esau, uno nature faruuuohé ot greedy, & in times Moloch ot Mammon.

Siohée (lo Pur), victim of Pygmaiiion, was in the temples on the side of Dido, like the boau Sorach-Moinnon years alongside ApHrodito.

Ipsa solo! tandem oelcrnttm ronjimcta Si eh ko.

Soul pciles ensisphrygius scitcl.

"A lours piods roposo uno épée phrygionno", symbol of Sichôe who must never touch the blood.

The cult of this pale and melancholic figure, innocent
And equal to that of Memnon of Paphos, it consists
offerings of flowers and white fleeces.

There is not a single element of Virgil's poem that one cannot

Eliso's suicide retraces one of the mip* parties where one burned an image of God or goddess, and Hercules Sandan is recognizable under the flowing dress, the bonnet Aeneas' sword. This singular pantheon is completed by the goddess of Nature, sister Anna (Clemens, Misericors, GXsi)(u<n), confidante of lovers, the Anna Perenna of Romans, the Anna Purna of India (1).

(1) Movbbs, Die religion des Pfuenisiar, chap. d'Astarté.

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MOLOCHISMLÎ OF THE PRIMITIVE AMERICANS

A singular encounter that would almost give reason to naked Mormon myth, the Aztecs are, along with the Semites, part of the... The Holy Inquisition, the puppets who penetrated the most before, in the paroxysm of religious destruction. A With Cortex's arrival, they've almost reached Christianity.

As early as 1518, the Spanish landed on an islet in the Gulf of Mexico, named Carolina in honor of Charles V, today the Island of Immolations, they discover there with horror several bronze columns with hollow bellies full of charred human bones. Some had arms Some were outstretched, others with their hands folded. This fact is so Molochist that Muntér alleging the famous passage of Diodorus (V. 10.20) infers from this the discovery of Mexico by the Phoenicians. Ghillany himself doesn't know how to deny a certain connection between the Phoenicians and the Egyptians with The early Americans (1). *

There is no more extraordinary concordance in history. naire. The Aztec race adores, absolutely like the Semites, divinity through the shedding of human blood. All They also curse

(1) See irar ce carieux sujet Plato Critias, Billat (letters snr Atlantis). – Fhed. Dausieb (Moloch, Sabbath, Taboo).—The journey from Mnlloch to Mexico. – Views of Nature and the journey in The equinoctial regions of Uraboldi. – The Cities and ruins of America Centrale with photographs by Ch. de Charaay, published by Morel and CA

JESUS

like the Semites, they destroy the sexual instinct and rogar-
including In terra as soiled by sins and the new one.
calf-born conceived in sin. "Come and accept this water,

"said the midwife as she bathed the newborn; your mother
"is the goddess Colchinweneja; may this purified enu ta
"Poor soul; for you are not innocent, all yellow as you
• Be. May this water grant you a virtuous life.

Whereupon the midwife addresses a prayer & the goddess Col-
chinwonoja and verso with the right hand of water on the
mouth and on the newborn's chest, while crying out;

"May the invisible God come and sanctify this water for you-"
"to cross the line into crimes and sins, do ootto vio immonde."
Dear little child, the Gods Omètencli and Omoahuathl
They created you in heaven. They sent you to this sad place.
"Earth, in this awful life. You will only eat by working-"
"Valiant. May the divine grant you its aid in the
» anxieties and perils that await you here below. b
Is there anything more Semitic than this?
Christian P

During Mostezuma's time, Mexico was covered in cou-
winds where the sons of the family do penance before taking
possession of their immense wealth.

The Mexican priest continually sheds his blood and the
collected in vases. The pond where the priests bathe
She blushed. The head of the clergy, a less pope-like figure
Tinfoillibitè, retreating to a desert hut,
during great calamities, and inflicts upon himself, for ten months,
the most refined torments. The Aztecs, moreover,
They are familiar with the Semitic rituals: fasting, maceration,
especially continence. As for torture, they argue, the
not to the fiercest Semites. At the festival of the idol Tlaîoc,
A boy and a girl drown in a lake. In another,
Three boys are dying of starvation in a cave.

Idols, monstrous products of the imagination, gr
They lay amidst the blood and bones. The trophies
of death, the coils of the serpent, associated with the teeth and the

vit"

Tiger's claws, closed a god. The victims were dressed in the same way as the idol, which one destined. Terrible, especially the appearance of the high priest clad on the back in the colors of Kronos-Snturne, scarlet robe, blackened face. The priest struck the victim, opened the door with a cutlass to the chest, seized the beating heart and sheared it on l'air vors le solil, principal divinity. Co coenr dépôt a moment at the feet of the idol is introduced, & the aid of a golden spoon, in the mouth of God.

Some men carried the skulls of the victims. Tapia, Cortés' aide-de-camp, and a few others counted among them one hundred thirty-six thousand.

For the honor of humanity, we would like to accuse of ex-managing such a figure. According to Torquemada (1) the inquiry siteur and the mass murderer, divine consumption has rising to twenty million children per year, without counting the other victims. But Clavigero, a layman and not a cleric (and which is a guarantee), they value at twenty thousand, children and adults. That's already enough. As a final touch & this painting, let us recall that Torquemada, a true priest of Moloch introduced Christianity into people's minds. Aztecs, using its analogies with their religion, then fulminates at every turn against these pseudo-Christian cults and extinguished them with force, halberds, pyres, and gallows.

Nothing disarms him, neither original sin nor baptism. nor the ideas about atonement, heaven, and hell. He accuses the devil, that ape of God, and misunderstands the Eucharist in this idolatrous image composed of human flesh that was distributed to the people like the flesh and blood of the Divinity.

The Peruvians draw blood from the veins of a young boy for the nocturnal preparation of a sacred bread and the They eat at the Citu festival, after having prepared themselves by fasting.

(1) ToRijuehad," Monarchia Indiana, 7, ?J.

JESUS MOUTCLt

like the Israelites of Passover.

The IJrout still has some kind of mannequin
human beings are composed of food substances, each of which...
The assistant ate a portion. Eleven had arrived during this period.
where we move away from the atrocious institution by humanizing the
rite, or rather by disguising it in a watered-down form, a
lamb, bread, a compound of food substances.

No resemblance could be more absolute, and from which the deduction so
Trouvo thus pushed to its absolute limits.
their cruelties, through this appalling procession of horrors
surrounded by them, Mexicans deserve to be
Semites. It was this title that prevented us from passing them under
silence in a work devoted to Semitism.

G

HELLENIC SEMITIC GODS

The Greek gods themselves are invaded. The Semitic gods
forced their way in and formed a party, draped in
the shadow, whose gloomy demeanor chills the joy of the Immortals
such.

What a profound allegory! The great God of the Hellenes,
Zeus, the god, man and human, of greatness and
human weaknesses, dispossesses the Semite Kronos, devours—
a father of children, who, relegated to the west in a more
obscure. God of time and space, shake the door of
Olympus, its great black wings.

Hercules' struggle against the lineage of Typhon u ost-ce
not the eternal struggle outlined in broad strokes in history
and supported by humankind against Jewish fury
And Phoenician women? Yes, in the heroic age. Hercules menrt
treacherously struck and awakens for Olympus, the pre—
On the first day of our era, he was again defeated by a
monster of the Gergon family and wild boars of
Calydon... Nowadays, it barely lifts the heavy tom—
beautiful.

The very name and idea of Hercules originate from Phoenicia.
where they are used interchangeably to designate both principles.
Greece seized upon the barbarian type and threw it into the
The bold mold of his destiny drew from it the powerful personality
fiction that everyone knows. But we feel it all too clearly by

“*”

JKsrs

brutalities of the warrior fort and the outbursts that dishonor
norent tant do travaux.

Dualism ended by the oppression of benevolent genius
health, the momentary passion of Herculo forms the first
an act in a drama continued by the Gospel. First, Hercules
identifies overwhelmed innocence, the cry of pain and the moaning
sowing of the earth. 11 climbs onto his symbolic pyre, the
Ilujsj, which can be found on medals and in ceremonies
monies; then suddenly rises again full of glory and
intones the hymn of the triumphant God of Israel, Jarobbaal,
Archal!

His life is a struggle; his death, a passion. The God
The martyr is resurrected, descends into Hades and returns to his
heavenly homeland.

The Greek myth, in its final part, touches on history
fabulous, joins the heroic myths of the High East, the
swift tragedies of the harem. He is no longer a furious man, a
God. The proud warrior dressed in women's clothing spins flax
virgins, while Omphale and Semiramis wear the
massacre and the lion's skin (1). Strength gives way to beauty
and the woman triumphs with so much energy and courage
spread at his feet. Ninus-Ninyas, the many-faced Sardanapal,
The formidable Semiramis, the despair of historians, are the
Historical modes of this dual theodicy. They form the
cycle of Hercules Sandan, of the great Sandan HpaxXt>< or A-nor/a
eu SapSxv AnaXa (2). And Sandon, Sandan, Sardanapal designates,
throughout the Orient, the feminized Hercules, the Moloch united with the
Mylitta (3).

Three deities still bring to the ban
a strange and foreign air from Olympus: Dionysus, the
Indian god with strange attributes, both god of the day and

(1) Ecrhbl. Doclr. ttum, Vet. Volume 111, page 263.

(2) Which means the magnitude.— Syt, log. Num. Vet. bob. (VI, n* 1).

(3) Mcuxa, Sandan and Sausakapal. In rhcinischcn Muséum for
philology, geschichte, and griechische philosophy. Jahrang, III,

MOL.nUH

of the night, and the unfeeling couple, Artemis and Apollo.

Our perversion of ideas about antiquity, maintained by
The Christian declamations evoked in Dionysus-Hacchus
The bastard, coarse drunkard. Cost, the type from Silôna. Lo
Mysterious Dionysus wears horns. His forms are par*
Done. Her features have something focused and...
He was thoughtful. He wore an oriental cap and a tiger skin.
hangs on his shoulders. Arabia was his residence for a time.
11. There he met Moloch and took in his frenzied joy, his laughter
strident, the bloody orgy.

Apollo (aroXXttv, destroy), God of the sun whose
rays are arrows, the great dispenser of plagues,
She and her sister Artemis are among the most wicked deities.
from the Hellenic sky, and the Muses certainly would not have recognized
their divine master in the barbaric idol of the earliest ages.
First, the wolf-headed Apollo arrives with the Pelasgians,
while from the depths of the Orient to the islands of the Archipelago
advances Homer's Apollo (1), the dark one, the son of
darkness, which plays a significant role in the Trojan War
Baalic. An alliance is forged between these gods and the wolf.
animal of darkness, son of the great she-wolf Latona,
confused with the dark God of Destruction. Later
Only much later did the Greek Apollo spring from the Hippocrene,
Driven by an affinity, everything points towards the horse, creature
peaceful, and the sacred springs now only used against the
hydras and the villains of its power to harm.

Artemis, the horned one, chaste, insensible, impla-
cable, is the female Moloch, the bloody Tanaïs-Astarté.

(1) Iliad, 1.17; XV, 306. Apollo is called Ex;*«to» the Dark One,
Auxstoç, AoKeyeitic the Dark One, son of the She-Wolf and of Darkness,
and even OeXtoç -See ncore Mawey, religions of ancient Greece.

D

ADONIS'S PARTIES

We know the legend of this young Ephebe, dear to Venus,

Goddess by the Erebus nttondri. Such were the Adonias, both somber and smiling, festivals of death, festivals of resurrection.

In the month of Thamraoux, at the time when the Adonis River, Reddened by the soil of Lebanon, it seems to flow with blood, the Pilgrims flocked to Uyblos from all parts of the world Semitic, and for seven days and seven nights they celebrated the The Passion of God. The feast began with the Disappearance. The crowd stirred in a wave of anxiety. Then came the Search. Groups wandered in mourning, calling to all echoes: Adonis! Finally, the Discovery. The wooden image of the corpse lay, its side pierced, in a early-maturing plant garden: fennel, wheat, barley and lettuce, on which the god had expired, according to legend. At this As soon as they saw it, the crying and moaning burst forth and intensified. The Salammô flute, the instruments of the gods Kinnor and Giggras and Abobas, cast their mournful sounds. A multitude immense, overcome with despair, laments the irreparable loss. The women cut their long hair, bruising themselves breast and strike themselves with the sacred knife, or else, seated at the door of the houses, on the steps of the temple, mute and in mourners, their hair disheveled, sobbing, in the posture of Holy Women. The body of God is exposed on a cata-

Falque, with his injury to the armpit. The Haaltis press him in SOS arms with the feverish ardor of the Sorrowful Mother of Christ. They wash him, they perfume him with myrrh and echinochre. We wrap it in the cloth and wool and lower it to tomb, amidst the lamentations of an entire people. "Fragile things, human things. Vanity of vanities!" This is Semitic philosophy (1); and Lord! oh ost ta Lordship? Adoni-Mah-Odoh!

But the seven days have passed. The sacred head thrown... The sea of Alexandria arrives in the port of Byblos. "Adonis "He lives! He is risen!" This cry filled the city and the countryside. A wine cellar, drawn by oxen, drags along, in the form Phallic, the triumph of life. Women who have not Having abandoned their hair to the scissors, they must give themselves to foreigners. Abstinence, faithfully observed until then (the Fathers attest to it), giving way to a furious orgy. The sounds overflow without restraint.

(U AMM1EN MaBCELUK, XIX, 1. – MATTHIEU, XVII, 01). – JK AN, XIX, 30.

Sacred Festival in Njinve

The Saeêos Islands or Tabernacles Festival retraces, in the High Asia, the fables of Omphale and Semiramis, even of Esther. It's the Saturnalia of the seraglio, the triumph of the harem courtesan. All the servile people participate in it. The slaves there give orders to the masters, usurping their bed. One of them, condemned to death, lasts five days. scepter of kings, presides over the great orgy and dies under the Eve's heel.

This Zogan, or condemned slave, wears the purple robe. diaphanous and voluptuous of the Cottys and the Cottylo (1),

The festival took place in the royal harem, thousands Men for spectators. Hardly Orion or Nimrod had he, in the heavens, that the perfumed, dyed Zogau and made up, almost bending under the weight of the chains and collars liers, offered itself to the gaze and acclamations of this people Ninevite, compared by Nehum to a courtesan. A cup in one hand, the double axe in the other, surrounded by his women and his eunuchs, he would sit under the canopy of purple. Perhaps they even pitched the royal tent at summit of the palaces, amidst the hanging gardens of Semiramis, and this crowned slave, this ephemeral god, pre-Absalom was born in possession of the throne and the harem in the manner of Absalom(2). His reign lasted five days, and he lived in tents of animal skins or The foliage roared with the holy orgy. Sardanapalus had spent this time in pleasures, before lighting his pyre. The overconfident Niuus, having put in a second place for the same period, finished 1st

(1) See on this subject the dictionaries Purdos, Hestchius, Athenke.

(2) Jur.gs, il 10,82.

jksi's moi.ocii

seoptro il*Asie h son esclavo Sémirnmis. Lo premier jour, She seduces the satraps and the chiefs; the second receives the man image of the people; the third, Ninus, was dead or imprisoned stunned.

Lo invtho is a program called "the party." Omphalo, Amaphale, a tyrannical slave, holds the king's seoptro Jordan. His voluptuous whims deliver all women to the eselavos, the masters chain; and, even under

will prostitute themselves to foreigners. Jehovah himself describes one of these debaucheries that defiles his tomb and even his autol. He addresses Tiola and Ooliba through Ezechiel (1). "You sent us messengers on messengers on their backs "Men coming from afar. They have already come. You dare » bathed. You tinted the area around your eyes with stibiam. "You've covered yourself with pareo, all your ornomonts. You've lain down on "A superb bed and a table were placed in front of you. You have" "I placed my thyme and perfumes upon her. The acclaimed—" "The multitude filled the temple when the "The Sebeians came from the desert; and, choosing some of them "In this multitude, you placed your bracelets on them." "in their hands and crowns on their heads, etc..." It's an orgiastic ceremony. The queen woman and Deosso from Syria, gives his hand to the Assyrian courtesans. Let us hope that among the Jews the murder of the hero does not bring an end to... would not celebrate like in Persia and Nineveh.

In these cruel courts, etiquette is ruthless and He who touches the diadem or the throne must perish. The slave who held the people of Assyria at his feet, king of a mo He, flooded with delights and pleasures, ascends to the pyre of Sardanapalus. Haman perished at the hands of Esther. The royal tunic of comes the tunic of Deianira. Hercules Sandan, son of Holoch will die by fire. So much so that his auto-da-fé... yields to or follows any Semitic ceremony.

(1) Ezscuux.

F

ADONIS AND AUONAI

The Adonai of Zion could have recognized a brother in the Jao-Adonai-'the Hammurz of Hyblos. His familiar name is- Adaddrimnion (the Grenade) lies down on his placo on the funeral bed. "They (the Israelites) will look on me "that they have pierced. They will mourn me as the only Son" "They will moan over me as they did over the firstborn."

"And there will be great desolation in Jerusalem as..." » the mourning of Adaddrimnion in the field of Mageddo (1). »

Eastern theology delights in these young heroes swept away by a premature passion, the Atys and the Eschmoun beloved of Cybele, the Memnon Serach, sons of Dawn and

the rivers are flowing (2), and the legend of a campaign
The unfortunate Serach of Memnon seems to inspire the editor
unintelligible speaker back Paralipomena (3) his fabulous defeat
of Zara (Serach) and its million Ethiopians.

Herodotus, in his travels through Egypt, Phoenicia
company, Babylon and the coastline, recognizes everywhere a mode
uniform of hymns and laments in honor of persons
Various swimming styles: Maneros of Egypt, Adonimaoidos of Bithynia
Linus of Argolis. Lovers of Goddesses, sons of Gods, children

(1) Zechariah, ehap. XII, vera. 10 et seq.

(?) Josephus, War of the Jews, Book II, no. 102. – Pl.inb l'ancikn,
Natural History. Book XXXVI, g 65.

(3) Paralipomena, Book II, cbap. XtV.

•IKSl'S M01.0CII

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chors ot unique, cos adolescents laissent après eux uno
inconsolable sadness "and noted consolat'! quia non sont."
Their worship is mourning; their dogma, deified despair.
"Vno ot doni I Ailnnu!" Ailonu! Woe, Healer! Wrong-
"An hour to us!" they shouted, the Lyricists and Pro-
phètes (1). Jehovah describes même cos Adonias as the
the most natural thing, •• We won't cry over him, he said-
"They're talking about a king, alas! My lord! Alas! My
"Brother! We won't shout: Woe, Lord! (vao
"Adoni!" Healer! Where is your power (Adoni-mah-
» odoh) (2). »

Joseph has already been mourning his father Jacob for seventy days,
The Egyptians wept for Manoros, who had been transported.
corpse in a sort of Memnonirun, beyond this day
Dain where the funeral procession so lamente encoro seven days.
"They will come to the area of Thorns (Atad), beyond the Day-
"dain, or they spent seven days celebrating the tunéraillos"
"in deep mountains. At this sight the hnbi-
"Many in Canaan will say: there is a great trouble in Egypt,
"And also this place was called: Mourning of Egypt (3)." That's it.
certainly a judicious explanation, well done to conclude the
The mouths of Nehemiah's skeptics. La Gonese forgets,
perhaps unaware of the Egyptian custom of hanging
Hawthorn wreaths during the Memnon festivals.
She also doesn't remember the day of Myrrlia (of

tisait. k I will turn your celebrations into mourning, your songs into
"Lamentations. I will make Israel mourn for its only Son;

(1) Jeremiah, chap. IV, verses. 13; chap. 71, vora. 4d ch. XXII
verse 18; chapter XXXIV, verse 5, – Threnody, chapter V, verse 6. – Kings,
Uv. 1, chap. IV, verse 8. – Ecclesiastes, chai. IV, verse 10; chap. X,
verse 16. – Euripides, Obesity, verse 1397. – Hossbus, Idyll III, 1. –
Caujmaque hymn to Apollo, 20. – Athenaeus, Liv. XIV. – l'ai-sanias
Book IX, Chapter XXIX. 1128.

(2) Jeremiah, chap. XXI!, verses. 18; chap. XXXIV, verse, 5. – J«p,
chap. XVII verse. 14; chap. XXX, verses. 19.

(3) Genesis chap. L, verse 10 and auiv.

JESUS

ÜÜÜ

– and sos last moments will be the day of Myrrh" (I).

We would be less surprised to see the prudish Jehovah
uvoe rnccmnpagnoraont impure of Adonism, his mother
Myrrha, and even her incestuous father, Cynirus. This foundation
The author of holy prostitution is none other than the instrument of
strings back prophets, the (vinnor, whose sounds gravel ani-
"Move both mourning and orgy." My insides thunder.
"Against Israel like a Kiunor (2)," Isaiah will say. The Hill
of Cynyro, Myrrha, the spice of tombs and the mourning of
Mourners' cries resounded in the sanctuaries of Zion. A Circo
somblo metamorphose on divinities not only the
instruments of the celebrations, but the cries and sobs themselves.

All the prophets guide us to cos Nénies imitated do
Tyre and Hahol, where the body of the deceased lay stretched on the pyre
was bathed in tears and greeted by the funeral chants of the half-
men's choir and the women's semi-choir (3).

These lamentations about the only son draw on myths.
Anthropothecs have a dark meaning. Linus is son
of Malcandre (4); like Jeud, of Ivronos-Israel; and one
knows the habits of the Molochs towards their children.
Jephthah, the Sophet, also had a beloved daughter.
like a Goddess in the time of Bishop Epiphanes (5). The
Nature was taking its revenge on all these parricides. Tree struck by
• the lightning, the priest would retire to his home to
living in remorse, and her tears were different
Cruel were those of the lover Eaaltis. Her daughter, her child

It's still the right time to talk about the rejected animal of

(1) Cluster, chap. VIII, vere. 10.

(2) Isaiah, chapter XVI, verse 82. – Suidas, under the word Kwupn.

(3) Paralipomena, Book II, chap. XVI. vere. 14 – Jeremiah, chap. XXII, verses 10 and 11. – Zechariah, chapter XII, verse 10 – Isaiah, chapter XXIII, verse 15. – Kings, Book I, chapter XIV, verse 13, etc., etc.

(4) Pamanias, Book IV, chap. XXXIII, No. 3 – Diodaro, Book I, Chapter XIII – Plutarch, Da bide, Chapter XII.

(5) Epiphanius, Contra Ilcerelicos, Volume U, page 128 (Paris, edition of 1545).

Mol.ocil

3 he

.léliovnh, his sacred ox-cnchon. Type of crime we do do-hip, pork or wild boar, companion Moloch islands or back Venus, the foul animal, followed our gods in their fall. The abomination of the prophets is merely the flip side of a cult ancient. Trichinella has nothing to do with it. For a long time i\ Cyprus, Aphrodite's pig wallows on a bed of litter leagues of treats, while Adonis's ox is relegated to the middle of filth (1).

(Il atheneb. Book Ht. – Plutarch, Symposium, Book IV, chapter V, No. 2. – Isaiah, chapter LXVI, verse 3.-17, etc.

END

BRUSSELS. – PRINTING WORKS Eu. MaiIEU, RUE DES SABLES, 18.

of great importance and of a surprising topicality.
A dependence on sacred exegetical expression; the other app-
participated in contemporary history. Malgré la
light spirit that we repeat in our century,
he found the number of readers who did not
the volume drop was reduced and it did not point
was encouraged by the long development periods and

the multiple expectations of these two ideas. Natural
absolutely nothing has been accepted without contest.

Criticism of his legal rights, even across the board

of the works that she approves most in her

ensemble (1).

(1) The author receives signed letters of congratulations, notam-
with the help of the officers of the Grenoble, Angouleme
de Tulle, de Poitiers and d'Anthédon; de Gentlemen the Vicaries

* r

— VI —

I have no intention of raising the objections here.
was formulated against the scriptural part of lou-
question; I'm leaving longer than usual. I'm busy
only responding to the observations presented
On one of the most important points in history:
the action of the Jew in the Franco-Masonry and the
secret society.

"This imputation to the Jews of all
horrors of the Franc-Maconnerie, at-on this,
we tried to do the least bit. We do not agree
testons not that the Jews are the enemies of
the Church; we believe that they are, as they are,
a part d'action in all the mishaps of the
Christian; we are persuaded that they con-
always born like Jesus Christ to know
where is Christianity and where one must strike for

list in matter of worship, rationalist in matter
of doctrine, he is no longer a Jew, the child of Moses.
It is a lost friend, buried in the graves
"Ampurs of the century, alien to all positive dogmas,
and try to enslave his nephew to push him

'- _ radicalism of destruction. This is our opinion

more worried than ever, other than his inconsistent judgment

Generals of Bordeaux and Quimper, and of the beautiful ecclé-
siasticals and laicians of distinction.

she lets Cadmettre inch opposite
of brothers Lömann and Mer Gaume, who cross
to the conversion presented to dispersed children
_ of Israel and Judah (1). "

My venerable critic is not alone
notice. More of my readers are also
accused of "impeaching all the horrors to the Jews
de la Franc-Maconnerie ».

I conclude that I cannot express myself
very nice, in my book, my real
thought.

= The idea of attributing to the whole young nation, to
all and every Jew, generally like in
individuals, projects | terribles and the, acts abo-
minables of the Franc-Maconnerie and its
branches, it doesn't come into my spirit.
But I wanted to advance, and I keep the affairs
following information: ä '4

10 The Jewish people crossed the nations and
The A is continuously directed and
governed by a non-interrupted succession of
supreme chefs.

These bosses, I'm calling the Princes of Judah
u Rare has always cared for the hope of re-
in Palestine, their homeland, and arriving

> Catholic Review Critique, etc., September
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who,

– vm –

a day to dominate the world. They didn't let go of engaging and developing this double-expanded ransom in their nation; and they are in their end seems to be in perfect harmony with his bosses for tend to these two butts and to put to your whole disposition his obedience and all his resources that they require.

3° All the time, and more or less according to the circumstances, the Princes of Israel were threatened, but without success, to avoid this double result.

The manifestation caused in Christian society by Protestantism and the French Revolution make them offer favorable circumstances because it hasn't been presented yet. They are are forced to make a profit.

J Par suite, the Jews, under the occult direction of their bosses, you can penetrate all parts in this Christian society which has re-pushed together even during the middle ages. Ils and they always enter in a hidden manner,

in the 18th century, in association with various

existing secret societies and in fondant eux-even of new, and in an open manner,

due to numerous conversions to Protestantism, should be obtained in the majority of

Civilized countries I' political and legal emancipation of citizens.

Os Wig NS LE Fe ET

a – IX –

5° By their gold, their skill, their perseverance, The Jewish Princes have arrived to take over the all the secret societies. They are born the superior and unique directors. They serve between their hands since they were united and

rattachées all, by more or less links

secrets, à la Franc-Maçonnerie Templière. They are as regulated and organized, under their authority, all the elements of the war and of the Revolution here exists throughout the world. |

6° You were able to operate this unit-
Universal fication of the enemies of Jesus Christ and of his church, because, from the beginning, more than all other people, they are under the domination of Satan to cause your death which is for you like a second originally unlucky one; because, ensuite, of all times, and of the origin of Chris-

tianism, they came on foot, by the cabal, in

almost all occult associations
and heretical; because, finally, the form of

Even since their dispersion, an immense

secret society, and living at all points of globe, always in relation with others by religion, politics and commerce, tousjours conducted by the
Even bosses, they can receive and execute always the same plan and the same words d'ordre.

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7° It's about the middle of this formidable engine destruction, which I named the « Maçonnerie judaïque », which could confuse all the obstacles to their secular characters, to know:

tiennes. Their infernal work is great
advanced. Plus they know they have to

and become the unique masters of the world.

Here are the things I have exposed and
proven, it seems to me, because they are
pay attention and obtain a serious exact
men. |

I like it without a doubt that "the Jew is dead,
franc-macon, nihilist in the material of worship, ratio-
naliste in matter of doctrine, n'est plus un
Jew, child of Moise. All these Jews, there,
repeatedly affubled by a name or by another,

are even more of the Jews of the Talmud; more they

are always Jews of heart, not less than

sang. As it is, they are afraid, more or less

immediately, to your princes, and they preserve
always, without religious sentiment, less
by organ of race and nation, the desire for reta-
the joy of their homeland and the dream of the dominion.
nation-universal. Soyons sûrs that all, under
some banners that they were enraged by and
some titles that they address are served to their

manner, and of their best, the interests of their
people and the projects of the leaders of Israel.
Now that certain Jewish individuals
more ardent and more audacious, in many res-
train, tremble alone directly in the horrors
of the highest grades of masons, of the International
and nihilism, I accept it without pain. What
the three quarters of Jews from all over the world ignore them.
absolutely the maneuvers that we combine, the
procedures do not seem to be sufficient and the instruments
playing the mysterious and satanic political
of the Princes of their nation, to atteind the but
love everyone, they are all convinced. Yes,

Jews are converting, individually and since-
However, in Catholicism, it is a certain thing,
thank God, and I don't hate it any more
joie. But everything doesn't prove anything against me
this and fit perfectly on the side. Everything
do not accept that the Jewish Princes cannot `
is, and not really, to the head of the Ma-
connerie and all its branches, which they do not
form the superior council and the supreme
torité, and that, finally, all the operations, all
the attacks, all the attacks on this re-
obvious heresy of our age, not yet, and not
soient, en final, combined, prepared and com-

+ /

- XII -

asked by you. In an inconsiderate manner,
but quite real, they are, presently, more
that the vicariates of Satan lay on the earth, the
generals who lead the anti-Christian people, and
who prepares the venue for his last chef, |' Ante-
Christians |

Through documents and new developments
I wish I were under my eyes
readers, I hope to brighten up all these
points, confirming the completion of the Francs-
Macons and Jews, and defends the main title given
in this new book: the Jews, our masters!

At the festival of the Patronage of Saint Joseph,
30 Apr 1882. |

The Abbé E.-A. Chazaurr,

Honorary Chanoine.

THE JEWS, OUR MASTERS!

DOCUMENTS AND DEVELOPMENTS
NEW

SUR

THE JUDICIAL QUESTION

The ideas presented in the Francs-Maçons and

Jews have not yet had any single dreams that have
takes the imagination of the author alone.

At the time when this book was published in Paris, the propo-

locations, all seem to be in the cells that contain it,
attacks and defenses, in Rome, in a series of articles
remarkable, by a newspaper of great authority, the
Catholic civilization. A French magazine summarized this tra-
say these words: « Judaism meets masonry in heaven
"Today there is an identical formula... The ju-
« He governs the world, and must necessarily
« conclude that the masonry is made Jewish, or
"that Judaism is made Franco-Macon" (1).

(1) The book of the French-Maçons and Jews in pairs at Palme,
Paris, in December 1880, under the pseudonym CC de Saint-André.
Civilization articles from January to November 4

THE JEWS, OUR MASTERS. 1

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These are my own, almost in the same terms.

This point in contemporary history is very high importance. It is obvious that we have reason to There is great danger, at this time, for the Church Catholic and Christian society in general, and particularly for France.

It is therefore imperative to give more possible advertising to documents already known, or ignorés sosqu'ici, who have a report on this serious subject, and The rapprochement and comparison cannot contribute to clearing up this question political, social and religious at the same time.

Some of these historical pieces, almost unknown Before these last years, two letters are found Jews, dating from the fifth century, who are brave, to my avis, the most serious attention.

They were taken to the market by Armana prou- published in 1880 (1), by the Review of Jewish Studies, the same year (2), and by the Courrier de la Vienne,

1881. See the Review of Historical Questions, 62nd edition, April 1st 1882; Review of Periodical Reports, p. 669. Henri de l'Épinois. | |

(1) Annual publication of the Association of More Than 1000 Women des Félibriges, the new Provençal poets, and at Laquelle, In 1881, the Review of the Catholic World reported interesting details. The Review of Romanic Languages, collection of the same origin, I believe that these two letters have also been published after the Armana proves- gau.

(2) The creation of this Berne dates from 1880. It was found under the patronage of M. Baron James de Rothschild, who reunited in Paris on November 10, 1879, a certain number of young Israelites to found a society of Jewish studies. The but announced, it is the development of love and culture of

in 1881 (1). We let them go, it seems to me, taking their exams. It's crazy; car elles revealing at several points the intimate and secret story of the Israelite nation in the previous centuries, and, by suite, in the current sections.

I propose to study these old texts with a very special one.

After having cities, dates and explained in a first chapter. then demonstrating authenticity in a second, I had to resort and develop, in a

third, with the help of other documents more

knowing the consequences here, revealing us and the others, complete and confirm the claims of the book Franks-Maçons and Jews.

letters and sciences among Israelite youth; the but real it is, as in everything that the Jews say, the advancement and the – triumph of the ideas and designs of the leaders of the nation. L'es- The general opinion of the Review is quite rationalist, if I juge by the four fascicules that I have, from the years 1880 and 1881. \

(1) Le Courrier de la Vienne published the translation of the Second, in these letters, in a series of articles, the pseudo-donym C. de Saint-Andre ; hard and incomplete work.

rr ww⁵w EEE YN ES | ER CIES AIT Va na": ABS Se ra A RQ. ANR Es : ohhh .

FIRST CHAPTER

TEXTS AND TRANSLATIONS OF THE TWO JUVENILE LETTERS © OF THE 15TH CENTURY.

This old document has been printed for the first time once in a French book, by Father Bouis, d'Arles. His work carries this title in capital letters,

setting of an illustrated frontispiece:

"THE ROYAL COURT OF THE KINGS OF ARLES DEDICATED TO MESS"?
THE COUNCILS AND GOVERNORS OF THE CITY, PARJ. BOUIS,
Pbr EN AVIGNON, BY JACQUES BRAMERAV. 1640.

On the next page, the title is repeated with some

modifications, between other cells: by JM Bovis,

prestre, 1641. in-4° (1).

We say that. in the second half of the fifteenth century, the
Jews flee from the majority of the EU kingdoms
rope, particularly from France, from Germany. de PEs-
France and Provence. They were very rich and very

(1) Michaut's biographical dictionary qualifies this book
de « rare ». The British Museum does not have it. It exists in
National Library of Paris; indicative note: L K. 7/428.
There is a couple of years, he is found in the rich library-
that of the Jesuit Fathers of the Free College of Saint-Joseph, in Poi-
tiers; but, due to the forced closure of this establishment,
the volumes were dispersed by different sides, and I ignore this
what is now becoming this example.

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many in this last kingdom or country, which fits
returned to France in 1487. That year, or
next, Charles VIH, least tolerant of the old
king of Provence, published a serious edition by
joined the Provençal Jews to become Christians,
or leave the country. In this extreme, the name
of the Jews of Provence, the Rabbi of Arles, their chief,
written to his brothers in Constantinople, January 43
1489, for their demand the conduction line à sui-
vre. On November 21 of this same year, the receipt
their answer. Tell me the cause and subject of these two
letters. Here the tenor, with a part of the ré-
inflections don't lie in frames (1).

*

Royal Crown Extract, etc.

« The consuls of Arles heard the complaints that
« all the inhabitants fought against the perfidious Jews,
« who lives in the city, because of the needs
« what they started.... Also in Arles, the people
"It was already too late because I was so happy with the hair
« to prevent all the Jews from flying into the
« Rhone ; of what King Charles averts, and despairs
« to always capture the hearts of the inhabitants
« d'Arles, chased by his editor this terrible race of the
"City and its land, since 1493."

« Two years later, the Jews are traveling big-
"But you are in France and King Louis XI has

(1) For the greater commodity of the reader, I modify the
old spelling of Bouis, all reproducing exactly

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« chased by his kingdom before he became Count of
Provence, and they were threatened by their own exile,
« Write a letter to the Jews of Constantinople, your
« asking for advice on what they are about to do. The
« A copy of this letter was faithfully printed on a
« old copy of the archives of one of the most famous
« abbeys of Provence; where I found out about
« to insert into this discourse, because of curiosity. »

Letter from the Jews of Arles sent to the Jews of
Constantinople. »

"Honorable Juzious, greetings and thanks. I want to saber
"That's the King of France who is now well
« land of provenance has made public its presence felt
« crests of the desert: and the Arles,
« d'Aix, et de Marzeillo, took our blessings,
« Our message of life, our sins,
"gas, and we are in for trouble; so what we are
"Confused as that should be done by. the law of Mozen;
"What reason do you think you're going to give up?"
"manda 20 that should have been done. »

« Chamorré Rabbin of Juzious d'Arle, 13 de
« Saturday 1489. »

« Some of Constantinople are too frightened to answer; more this
"I don't speak Hebrew or Provencal, but
"in Spanish, because this language was still well understood
and in these times I see that King René and his enemies
« The counts of Barcelona became friends with the Spanish
« gnols (1); the source found next to the other, yes
« inserted in its natural language: » |

(D « The explanation that Bouis is trying to donate money to

\

« Reply of the Jews of Constantinople to those of Arles
| and Provence. s

4 Amados brothers in Moisen, white paper with envelope
mos in la qualificaïs nos les habaijos et inform-
tunisians who pray; of what our feeling
a cabido in the same way as your brothers; the pare-
what of the great satraps and rabbis is the sequence : 2
"But what decides that the King of France hates bo-:

« Dear Christians: what he said cannot be

otros; but if Moses's hand is in his hand,

What they decide is that the man has to leave their

« see: hazed your sons merchants, parade,
"a little bit by little, quite a few swine;

a And he who decides that they should give up their lives; hazeds

« your children doctors and pharmacists, because
« quite a few clouds;

"So what decides that they destroy your sinagogues-
gas: hazed your sons canons and clergy, according to:
« who destroy their temples ;

"And what I say is that we have other vexations:

Ar Be

and the Spanish is little exact. The letter of Constantinople is written
« in Spanish quite simply because the Spanish was the
« Maternal language of the Jews of Constantinople, like the letter
« the Jews of Arles had written in Provence, because the pro-
« Vençal was the mother tongue of the Jews of Provence. L'es-
4 pages of the 15th and 16th centuries are still today the
« Language of the Jews on the Eastern Coast of the Mediterranean
« ranée. » (Note from the Review of Jewish Studies, p. 121.)
other reason, it is that the letter of Constantinople, the letter circu-
lair of: the nation's great leaders, who were also destined to
smitten Jews of Spain, like us the narrowest. |

ee

riots, and that always intent in negotiations of the Republic
cas: parague, subjugating the Christians, ganeis
land, and we can take them. » |
"Do not lose the order that we dare, because
for experience travel that sails from abattoirs to
tensed in something. »

4 VSSVFF Prince of the Jews of Constantinople
s nopola, the xxi of Casleu, 1489, » - |

"I found this reply to translate
our French language, for better communication with
irritate the ills of this nation » (4). |

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It is necessary to make some observations on
the text of these two letters before translation.

Between the Provençal text of the first letter, printed _
by Bouis, and this one reproduces I'Armana prou-
founded in 1880, there were slight differences in orthodontics

graphs which are completely indifferent to the senses.

Both Armana and Bouis are there for you; the first
written: Marselho, pronounce, ren, where the second says: Mar-
zeillo, pron, ten (2).

(1) La Royale Couronne des Roys d'Arles, etc., p. 475 ot sui-
vantes...

(2) The Armana proves itself as an article: « En
wandering through the archives of Arles, we found an old
« paperasse fort curieuse ; It is a letter written in 1489 by the
« Jews, etc... » At this point, one would have thought that the author of
Particle in my head on the views manuscript he and copied otrefois

of the second letter, which bears this note: Hatred of the Royal Court

ronne des Rois d Arles, par Bouis, p. 475. This old paper

It was not until the old book of the history of Arles was deposited

22.0

I will soon read the Spanish text of this text-
my letter which offers the most reasonable options.

The second letter, in Spanish. transcribe by

Bouis, remove spelling and printing errors

sion in several directions. Useless to fix the faults
d'orthography. As if by magic, I gave the
next places: "to prevent the destruction of suspected
to destroy lost places; – intent for intent;
– shine to shine... etc.

Here is the translation of these two letters, also literary
as possible. I soulfully remember the important passages.

I. Letter from the Jews of Arles to those of Constantinople. »

"Honorable Jews, greetings and grace. You must know
"That King of France, who is the new master of
« Country of Provence, we are obliged to cry public
"Of becoming Christians or of leaving our territory.
« And those from Arles, Aix and Marseille want to take
« our goods, our lives, our synagogues,
"good and causing us great boredom; this here
« we are sure that we must do
" for the Moise law. Voilà why we

in the archives of this city. You remain, in comparison to the tra-
French production by Bouis with the Provençal translation by l'Ar-
man, we are immediately convinced that this is not what
reproduce the version from here, even with his mistakes and his

member of the phrase. He says: «You are not afraid here, and

neires, etc. ». Don't forget that and you recognize. –

The Spanish text and the French translation by Bouis take all
in the long run: « Do not disregard the order that we give you–
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fear of telling us that
we're doing it. Chamor, Rabbin of the Jews of Arles,
the 43rd of Saturday 1489. »

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b

II. « Response of the Jews of Constantinople to these
d'Arleset de Provence. »

« My brothers and sisters in Moise, we have received your
letter in which you make us acquainted with the
anxiety and the frustrations you endure. We are
they were penetrated by a very large amount of hair. what
you-memes.

« The opinion of the great satraps and rabbis is the following:

" – What you say that the King of France

« Christians are obliged to do it: do it, perhaps

"you can't do anything else; but the law

« Moïse stays in your heart.

" – What you say is your command

« Then, little by little, they are throwing away the Christians of
« theirs.

a – What you say is that we are watching over your life:

« make your children doctors and pharmacists, because they
« denounce the Christians their lives.

"– What you say is that they destroy your syna–

« gogues : the fate of the children of the canons and clergy,
that destroy their churches.

What you say is that you are good from others

« vexations : make sure your children are

« lawyers and notaries, and they always feel

« budget affairs; so, by placing the Christians under

Attorney ARR

if

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– 11 –

« Your joy, you rule the world, and you and you

« Venger of you.

"Don't disregard this order that we gave you.

« Donnons, because you understand by experience that,
to the lower ones that you are, you arrive at the fact of the
« power.

*

VSSVFE; prince of the Jews of Constantine– |

"noble, the 21st of Casleu, 1489."

*

This second letter has also been translated by the abbot

I rectify the old N and I design, in the
soulful, the passages of his version where he ends
my love, and they are more or less perfect,

« My brothers and sisters in Moise, we have received your
letter by which you mean the crossings and
luckily I bake. (The resentment of the
we only touched you when others came.) But the view
of the greatest Rabbins and our law is that
s'en suit:

"You say that the King of France wants you
says Christians: do it, maybe nothing else can
fair; but guard the memory of Moïse in
the heart. |

4 You say that you want the Lions to make

your children are laborers, and by the way of traffic you |

aurez little by little all their.

« You are telling them that they are watching over you

lives: make your children doctors and pharmacists, where
they tried to lose their courage, without fear of punishment.

– 12 –

What they say is destroying your synagogues:
make sure your children become canons and clergy,
because they are ruining their church.

And what they say is that they support the big vexa-
tions, made by children lawyers, notaries and people here
ordinary people are busy with public affairs, and by
this means you dominate the Christians, win their
lands and you will revenge yourself.

"Do not point out the order that we give you
donnons; by experience you will see that,
The lower the prices you get, the higher you become. »

The mistakes of this translation of Bouis are easy to

ressortir, so that the reader penetrates better into the true signification of this old text.

10 « But the view of the greatest rabbis and satraps of our law. »

This passage presents an interchange of the words text and an addition which denigrates the sense and the portée of the original plus that it did not seem at first glance. In the text, there is no point in "our law", nor in plus, but only: «the view of the great satraps and Rabbins », the appearance of the great Satrapas and Rabbinos... » But I did not understand what was said here Jewish chief executives, assessors and political advisors and religious of the prince of the nation, and of "the aviator" liberated between us. Il a cru à une consultation pure-religiously speaking, the rabbis and the most religious doctors; it is why he was our « Rabbins » before « Satrapes », and he added "to our law".

20 « But Moses's memory is always guarded

The

– 13 –

in the heart. » The « souvenir » does not express the

force of the text which establishes "the law",

30 By means of traffic » and « without pu-

nition » are the explanations that are completely legitimate-while thinking of the text, but who is he and nent pas.

. 4° « Make your children lawyers, notaries and people here

usually occupied with public affairs. "

This translation will destroy all the energy of the texts: | |

« Make sure your children are lawyers, and
« notaries, and always intent on negotiating
« Republicas. » The grammatical explanation is
watch clearly.

"Procurais", act in kind, be careful. This word
principal of the phrase a for complement of two inci-

teeth that start with that; the first: « that

"Your sons are lawyers and notaries," that you
children need lawyers and notaries: the second: and that
always in negotiations between the Republics », and that
They are always concerned about state affairs. Reading sense
The truth of this passage is that they are: made in kind
that your children should be lawyers, etc., and act in kind,
de plus. which they always feel, etc...

Always "not yet" meant "ordinary".

« Intended, (to understand) the verb « understand »,
should say that only occupied by, is assigned to, administrator,
Etc. ; car te dictionary of the Spanish Academy tra-
because the verb « entender » follows the preposition en, de
this way: « think about something, occupy yourself
she, pull her, age." Consequently, "to understand in

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negotiations » must be translated by those who occupy, those who
affaires. be devoted to affairs, manage affairs.

"De Republicas", meaning "des Republics",
in the Latin sense, it is a matter of public opinion,
of the State, of the government. In the text that says this
the greater republic.

The thought of the Jewish prince is therefore greatly at-

faiblie, so as not to say denatured, par la translation

de Bouis. She is clear and energetic in the original text-
ginal : do everything that you can imagine
children become lawyers and notaries, and therefore,
the means of these functions, they can be applied without
to put the head on the administration, on the di-
Department of Public Affairs, Department of State Affairs.

50 « And by this means you will dominate the Christians
and you gain your land. »

Here is the counter-sense formula. The text on the door: « Pa-
"raque, subjugating the Christians, gain earth."

What does that mean word to word: rather, subjugating
the Christians, in subjugating the Christians, in the met-
so also under your jog (who will arrive when, by the
through your functions as lawyers and notaries, your
children will be taken into the administration of the
public affairs, budget management), ganeis
earth, you (Jews) rule the earth, it is yours
moon. The text does not say anything at all, but

au singulier. Translate "your land" is therefore a

contre-sens ; d'other part, "goose" not only

the sense of «gagner», but still and exceedingly

« conquer, reduce his power, tame, in
miners: 3 3 |

EN gy wc e RU

6° « From what you are, you will be greatly educated. »

This translation is exact. The Armana proves but this also means: "Because she is, you are "maybe better than better", because you are, you will be much higher and more. It's good sense.

According to the phrase: « You arrive at the conclusion of the power », I seem to better render the figured shape and the most powerful concision of the Spanish text, which says mot à mot: « You come to be tense for some

chose, « in something ». In Spanish, that means "something" with its many significations, a particular sense lie which is a species of litho. It means something chose in the best possible way, of all. It is this meaning that the proverbial expression comes from: "something, or nothing », it says everything or nothing, or even more, like

translated from the Academy dictionary: « by Cesar, aut nihil », or the premier, or nobody. « Come on, be careful in something » must therefore be delivered literary by : you come to be tense for the first, or well, for everything: consequently you come to the conclusion of the sance (I).

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II.

The text of our two letters does not meet one another— suddenly in the book that the abbot gives me on the day in the 11th century (1644). They have been impressed, probably—

(1) V. Dictionary of the Eastern Spanish language, by the Royal Academy of

de 1817;

J een nS u Lee nm a
PPRS . 3 – 2 Re AT me
ee cr to de a Ta ve si,

PEE Bs Lan a aS Baal

– 16 –

at least for the first time, in the 18th century, in an Spanish question titled : La Silva Curiosa, et... pu- stayed in Paris in 1583 with a Navarre gentleman, named Julien de Medrano (I).

"The compiler has already written the first letter, "from this note....: "This next paper was written « by the Hermitage of Salamanca in the archives of « Toledo, looking for the antiquities of the kings of « Spain (2). »

In French: «The following letter was found by the guard of the library of Salamanca in the archives of Tolède, searching for antiques from Kingdom of Spain. » |

Immediately after these lines, la Silva: curious woman, in Spanish, the text of this first letter. We reproduce after the Review of Jewish Studies, and we translated.

« Charter of the Jews of Spain to the Constantinople « nopola. Honorable Jews, health and gratitude. Separate that "The King of Spain, by public request, has made us vol- « see Christians; and we leave the haciendas and the vi- « that, and we destroy our synagogues, and our

(1) The curious silver coin of Julian de Medrano, Navarro knight, in which various useful and curious things occurred, very Conve- nothing for ladies and gentlemen, in all virtuoso conversation and honesta. (Paris, Nicolas Chesneau, 1583, in-8.) « The curieux record by Julien de Medrano, a Navarre gentleman, in which he is question of various very subtle and curious things, very useful to women and men, for every conversation pleasant and honest. d

bre 1880, pages 307 et seq., a very interesting article, signed Alfred Morel-Fatio.

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L oi inten a aa wy © sme a

– 17 –

« make other mistakes, the things we have confused
« sos and inciertos of what we have to do, by law
« de Mosen. We apologize and request that
« good to make arrangements, and we will send you everything
by breaking the queen's deliberation she has already made.
« Chamorro, prince of the Jews of Spain. »

What he means is: "Honored Jews, greetings and grace.
You save that the King of Spain, by order of
blink, we force ourselves to be Christian. We are in-
we live our lives and our goods, and we destroy our synagogues,
and we are well acquainted with other vexations; who we are
making us anxious and uncertain about what we are going to do
for the Moïse law. We prisons you and we
suppliments of want to listen to good advice and from us
send as soon as possible the release that
You are my Pre Chamor, prince of the Jews of Es-
pagne. » |

Compare this Spanish text to our premiere
letter with the Provençal text copied by Bouis, we
immediately realize that one and the other are, how
in the general sense, absolutely identical.

By rapport aux expressions, if we retranchons
certain passages added on a side like the others,
we find that they are almost obvious, or
well that they do not consist of simple variants.
Even the Provençal text sheds two details that are not
pas the Spanish text: « What a new good lou
land of Provenance », who is the new master of the
Provence, and « the Arles, Aix and Marzeillo », these
d'Arles, d'Aix and Marseille. From his side, the text is-
pagnol women also have two details that do not stand out in

– 18 –

Provençal: "and we ask you to do well

take advice » », and now very briefly », the most important thing is
sible.

Then the Provençal text like the Spanish text
ending up asking for the opinion of the Jews of Constantinople
nople, but with two phrases of different terms
means all the same signification. « Send us... the
deliberation that... we have done », send us the
deliberation, the resolution that you accept, this
the Spanish; "Tell us what you should do,"
tell us what we are going to do, this
the provençal.

It's clear the same thing.

It must again be noted that, in the Provençal text, this
are the Jews of Arles and Provence who write to those of
Constantinople, which plagiarizes the King of France and
of Provençaux, and that Chamor, the signatory, is qua-
liberated by the Rabbin of the Jews of Arles; but that, in
the Spanish text, which the Jews of Spain wrote
wind to those of Constantinople, which plagiarizes the king
d'Spain and the Spanish, and that Chamor is ap-
pelé prince of the Jews of Spain. We explain
more lose the reasons.

These differences are partly due to the fact that the two texts are
identical, not only in terms of sense, but also in terms of
aux expressions. We therefore consider them as
reproducing, with some lighter variants, one
primitive text.

The second letter, the reply of the Jews of Constantinople,
nople, suit the premiere in the Silva Curiosa de Me-

- 19 -

drano, like in the arlesian history of the abbe

Bouis. |

This second letter confirms our review of studies
Jews, «IT COMPLETELY CONFORMS TO THE TEXT OF Bouts,
less naturally reading and spelling errors
commissioned by the histories of Arles ».

It is very important to note that: the answer of the Jews of Constantinople is written in Spanish, and she is, of all points, apparent in the two alone au- you already know that the premiers, a Navarrais, in the 16th century, the other French çais, in the dix-septième.

Drink this unique difference: in Bouis, this response is addressed to the Jews of Provence, and in Merdrano, in those Spanish.

Remember that detail that we provide to the Review of Jewish studies (p. 303): the manuscript copies of these two letters « forming » in Spain, where they are started to circulate « from the end of the 19th century onwards »; the National Library of Paris in possession three manuscripts, the writing is of the seventh century.

CHAPTER TWO.

AUTHENTICITY OF THE TWO JUVENILE LETTERS OF THE 15TH CENTURY.

The first question that concerns her-self,

after the lecture and study of these two curious pieces, is there; are they really authentic? sont-elles

= 20

| element and authors and the time that presumes the signatures and dates?

Many writers do not accept this authenticity. We expressly affirm that none of the systems imaginary subjects to support the negative in the background- quite seriously, because these letters contain all the intrinsic and extrinsic characters here We have to look at the facts as authentic.

From the outset, it is not possible to establish with this that clearly shows, not at what time, not by what apparently this correspondence had been made.

I. According to a first sentiment, Father Bouis will be the author of these letters. But this opinion is absolutely insustainable.

Car, this continues just M. Arsène Darmesteter, in the Review of Jewish Studies, "the wise writer does not to read the indigestible sentence aurait-it was capable to write this Spanish letter, if you live in love, are they nice and strong? And then comment and why gave him the idea of making the original in Spain-gnole ? The explanation is vague, superficial and inexact that the woman employed in this language in the document-monfré well that he ignores the real reason, that is all the first to be thrown away, and that by reason-what does it mean to simply transcribe an original which is under the eyes. Finally, this is not the case in the 15th century, in the full reign of Louis XIII, who had been singing to produce a document of this genre against the Jews;

Ra RR ARAR RRR RK

- 21-

" and for use? to enter into a
« obscure chronicle of Arles (1) ! » |

We couldn't reason better. Plus, if the abbey Jean-Baptiste Bouis, the clergyman of Arles, is at the point very recommendable as historical, not for the background, not by the form of his book, his testimony, how in question the document, regardless of value and

the authority that it is impossible to refuse to a father respect, formally affirming that the copy of:

these pieces "are faithfully worn out on an old
« collection of archives from one of the most famous abbeys Provence ». The sacred character of Bouis must

expelling him from all directions, and beyond

of a completely free and useless person for him-even and for his work.

Finally, this one is completely overlooked and closes the discussion, that is, the two letters exist, how many hours before that I went to the public. We venons to see that the Spanish Julien de Medrano les

it is therefore clear that Bouis is not the only one, |

of our two Jewish letters.

II. The Spanish Historians D. Adolpho de Castro (2)
and D. Amador de Los Rios (3), and after the doctor

(1) Review of Jewish Studies, no. 1, July–September 1880,
. 122.

(2) History of the Jews in Spain. Cadiz. 1847. M. Alfred
Morel-Fatio, in the Review of Jewish Studies, said that M. de Castro
is the first scourge here, to his knowledge, is occupied by these
letters.

(3) Historical, political and literary studies on the Jews of
Spain, 1848 ; and Social, political and religious history of the Jews
of Spain and Portugal, 1875–1876. |

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German Kayserling (1), we have a second opinion-
nion. They present these letters as the work of the car-
dinal Jean Martinez Guizarro, or Siliceo, archeologist
de Tolède from 1546 to 1557, where the aurait
manufactured to serve the arms of the churches-
tiques from Tolède favorable to the Jews.

This pretext has already been an order, known under the
name of "Cleaning Statute", in the name of
nothing could be admitted to the rank of the chanoines, bé-
sworn-in and presbyters of the metropolitan church, without
have summer "behind the scenes of blood purity, re-
They only take so much money to enter the
military orders ». As a result, we could no longer
enter the ecclesiastical state and receive the tonsure
clerical, nor is it proclaimed with any dignity before having
established clearly that we were of pure Spanish blood, and
that one would never descend from a converted Jewish family.
This "statute" would be a great help in retaining the era;
the soul of numerous recriminations and living
controversial among the converted Jews and the
their friends and protectors who are from the clergy who
participated in the Israeli race.

Therefore, after the most important historical events, the cardinal

Juive, he entrusted himself to the circulation of numerous copies,

(1) Sephardim, Romanesque poetry of the Jews in Spain.
1859.

I no longer know these three authors. I did not point them
works under the head. Everything that I say, and everything that is
cite, in the present paragraph, I am referring to the article by M. Al-
fred Morel-Fatio. Review of Jewish Studies, no. 2, 1880, pages
301-304.

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and affirmed that he had found the origins in
the archives of his church in Toledo. But it was

demonstrate to the whole world the need for its ordon-
nance. Assuredly the expectation was triumphant:

a If you bleed this measure, you can say the cardi-

nal, you instigate against her; more voyeur then
both of them are of utmost importance to the church. Here
what the Jewish leaders have written on their Spanish subjects
before they were chased. We cannot therefore
We do not worship those Jews who are converted,
a year-old soixantaine, then leave us alone:
they weren't that old. When then the children of
These families are present, only to enter
I am a clergyman, I must say to \$'elder in the dignities of the Church-
tiques, if we accept the admettons, we will receive the traitors that
we received everything prepared long ago and everything
disposed, to avenge their fathers, to disgrace and to
lose the church. »

In the Review of Jewish Studies, M. Morel-Fatio,
with great good sense and perfect loyalty, re-
I agree with this opinion, especially because these
stories do not bring anyone expecting a
accusation is serious; they are content to affirm; and se-
admittedly because the character and the high position
the incriminated person does not allow
a fool and should completely conceal your explanation.

Mr. Morel-Fatio makes perfect sense on this point. A
pareille supposition, exude without ombre, is not
qu'une pure calomnie.

Especially since the archbishop of Toledo had taken me away-
solument no need to take a fake for

apply and justify his order. She waited for-

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bout en vertu of canon law. Car no prelate
not be obliged to pay attention to different degrees of
ecclesiastical orders and dignities, and even less
at the entrance to the clerical office, a subject that he does not
dignified, or well-known, on injustice-related grounds, the cross must be

forced conversion of Jews without guarantee offer
ties of solidarity, and 60 years after the expulsion of the 18th
Cle, the children of these Jews were violently attacked in their
religious beliefs, never mind
and d'assuring Christians that they put in a safe place
of conscience, in the name of useful and honorable ministers.
of the autel. This only reason applied canonically
and fully justified the archiepiscopal order-
pale (4).

It was therefore completely useless and uninteresting
not for the Cardinal of Toledo, but also well that
for the partisans and defenders of son « Statute of
cleaning, cleaning these parts, storing them, and
to take the enormous bait and switch and
lomnia.

So neither us nor the others can be, and
They are not the authors of our two Jewish letters.

III. A third hypothesis is feasible: "This is,
" said Mr. Arsène Darmesteter, a Christian impostor

(1) Verse the end of the xvr. century, Clement VIII, by a brief statement that
confirmed and renewed by Paul V in 1612, defending that the canons-
priests, prebendaries and ecclesiastical dignitaries of cathedral churches,
and the principal dignitaries of the collegiate churches, in the kingdoms of
Portugal and Spain (Spanish Algarve, Andalusia), fussen
conférées to the descendants of converted Jewish families, until

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4 Who would have excited the Jewish community?... We
ne saurians dire!> (1).

We say to ourselves, nicely, that this hypothesis
Not more acceptable than the previous ones. Sans
good, first off; she is in the spirit of lec-
the door of these letters; but she cannot and does not
accept it because an exam is too quick and
superficial, sufficient to demonstrate that it is not a real
semblance. -`

These letters are not found anywhere else than in the

Spanish and Provençal archives of the xvr? and the xvure
century, the fool supposedly had to be a Christian

living in Spain or France.

But for France, we see absolutely nothing
reason which can explain the manufacture of parts of
this genre against the Jews, in the mid-seventh century.
M. Darmesteter in his own right; we have city
plus his words. The previous century did not offer
advantage of motifs. During the 15th and 16th centuries, the
There is no question of whether a young person is in France. The Jews
furent chased from this country to 1491, like this
Bouis, by King Louis XI. Since then, they have not been looking for
and return to the beginning of the seventh
century. At this time, some Jews from Portugal and

seventh degree of generation inclusive. This prescription
took place very late (1624, 1628) and was condemned to common law
by report to the admission of sacred and dignified orders
ecclesiastical descendants of converted Jews. (See Ferraris,

Prompt library; édition Migne, aa mot Hebreus, nos 22, |

23, 24 and 106.)

(1) Review of Jewish Studies, no. 1 July–September 1880, p. 123.

THE JEWS, OUR MASTERS. . *

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Hollande wins establishment in France, according to pretext
commerce. But that King Louis XIII took part in-
form, the ban of the kingdom, by an arrest of 23 April
1615, all the Jews who had been introduced individually
duel, and their defense force expresses itself,
under the laws enacted by the king's orders
its predecessors (1). Maybe it won't be found, or

almost no Jews in France, in the 16th and 17th centuries

cles, there was no point in exciting you
groves. The pretender is therefore not French.

Was there a Spanish from the 16th century? Nothing more, and by
same reason. Since the expulsion of 1492, Spain has

appearance. Consequently, throughout the course of this XVI? century, no motif exists of souls against us the other Christians. Dear friends, we are waiting to see that, to the environment of that century, in a circon where they seemed to be a terrible bastard against the Jews, these letters could not be manufactured, and could not no reason for it, nor for the archbishop of Toledo, nor by the partisans of his "Statue". It must be done return to this era, and assume that, little by little after the expulsion, this Christian haineux composed these two letters in the but to excite the vigi-launch and surveillance at the expense of the converted Jews. But, at this time, this idea could not come to person. The pre-occupation clause was impossible, and the work of invention, incontestably useless ; by the Royal and Ecclesiastical Inquisition of Es-

(1), Delamarre, Police Law, 4 vol. in-fol., tome ler, p. 285. Paris, 1706. .

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page does not have any need to be swept away to acquire taking care of his mission at this point. In vien-dra-t-on to pretend that the faussaire has made these letters before the expulsion of the end of the 15th century? Corn this supposition is not at all indescribable that the others, because, therefore, the irritation of the people was too big for me to carry it by lighting their candles. It was not necessary of inventing against the Jews; the things that amaze the populations became too visible and sensitive to eux-mêmes. The complaints and claims universal Christians sell their princes a beautiful Valaient best of the apocryphal pieces to obtain Vexpul-sion of the Jews.

This Christian, a fool by the hand, is not enough

exist.

IV. M. Morel- Fatio proposes to turn a quarter sentiment. |

He said that "the Spanish idiots of Castro and
« from Los Rios, and after you Kayserliug, you have drawn
« to serious these morceaux..... >

According to him, these two letters are « a Spanish manufacture
gnole of the 18th century », « a pleasant pastiche
a tour », « work of a Spanish, old Christian, or
"reputable, more pleasant to the touch";
it is therefore « a spiritual pleasure of a
Spanish writer of the second half of the twentieth century
century ». – « The idea has already been suggested by the

disputes that provoke cleaning, one can

theadmettre (1). »

(1). Review of Jewish Studies. n° 2, October–December 1880, p. 304.

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So, in this opinion, our two Jewish letters
apparently written by an unknown Spanish author,
in the second half of the 18th century, at the time of
the order of the Cardinal of Toledo, to move
of the Jews.

M. Morel-Fatio expressed his sentiments on the reasons
following :

1. These two letters are identical, and then the book
de Bouis printed in 1644, and in the book of Medrano
printed beautifully even before 1583. So the copy
dont s'est servi Bouis avec réplique or well sur le livre
de Medrano, or well on a manuscript found in Spain;
and it is "Boys or some conquered Arlesias" who
the titles and the descriptions of these letters, en
met, where it was needed, « Arles and Provence », to

2. "It is enough, continue-t-it, to read carefully the
"Second letter, the reply of the Jews of Constantinople,
"to be assured that everything that is said
"You cannot tell us who these Jews of Spain are. plus
« or less converted, which succeeds in passing

_« the mailles of the fillets tendus by the inquisitors. »

3. This answer is not a serious written statement; this is not
can be a pleasure. First, because
what, says M. Darmesteter too, « she offers a
appearance of irony.... Certain piquant traits on the
Doctors and pharmacists do not complain-they are not
lière ?..... » Secondly, because the name of the signa-
The beginning of the first letter is a name invented by
query. The Provençal form Chamorré could be
the Hebrew Chamor, which means "day", and the Spanish form
Chamorro wants direct-"tondu, Pelé"; all appeals-

actions that are risky. Thirdly, because "the
presence deces lettres » dansun grand nombre de pu-
Spanish comedy, satirical, humorous,
and, in particular, in the curious Silva, who is a
collection of comic poems, good words, pleasant
ries, "very useful to women and men" for
engage in "honest conversation"; dismantle
Certainly this correspondence did not exist
serious value for the eyes of the Spanish of the era.

All these reasons, both intrinsic and extrinsic,
sèques, not withstanding an attentive exam.

4. First, why, without fear of anything,
pose that Bouis, or any other Provençal, has been modified
the titles and descriptions of these letters? Bouis af-

firme que sa "couple... is firmly entangled in a

old copy ». No words have been substituted
« Provence, Arles and France », to that of « Spain »,
the copy would not be reliable. What motif is available from
think? And what reason is another Arlesian, before him,

The new law requires that these changes be made, in other words

Is Medrano's book a Spanish manuscript? Pour-
what are these modifications of place in the first place,
as in the second letter, they will not
by the interested parties, the correspondents of our-
same? It is possible except that the suppositions
free from M. Morel-Fatio. We're going to show you everything
at a time when it is more clearly visible.

Then, because the Provencal manuscript is not
service Bouis is identical to the manuscript from Spain dont
to use Medrano, it does not suit rigorously that the
first should be a copy of the second; what they have come to

one and the other copied directly and exactly on a

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original commun. They would therefore be perfectly independent-
compared to one another, all in exactly the same way,

because they report to all the two, they are
moderately, only moderately, to one and the same
source.

This departure point of M. Morel-Fatio has not been done
never proven, and, indeed, no less than
certainly. |

2. The second reason is nothing more solid.

« Answer from the Jews of Constantinople, to be
« avoid looking »..... contrary to what M. Mo-
rel advance, to know: it does not exist at all « of
Jews of Spain, more or less well converted », but
Only the Jews have not yet converted and they
don't save too much what they have to do. And the fear,
c'est d'abord le texte de la première, d'his de-
perhaps it is clear that the conversion has not taken place;
and, then, it is the second letter itself, the re-
ponse of the Jews of Constantinople, who said positive-
ment that we can do this conversion: "to this
4 You say that the King of France or Spain
"You have to do Christian justice, make... " It is not
so no question in this correspondence of Jews
converted, "passed through the tendon fillets
by the inquisitors ».

3. I just want to know that these
Review of Jewish Studies appears to be pleasant in the sound
general of this second letter From a bout to the other on
n'y parle que d'hypocrisy, de trumpet, de vol, de
deaths, ruins and vengeance which are advised

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and orders. The pleasure that must be accepted is
well laid out and not at all boring.

Unless you mention certain spicy traits,
who calls Molière? »... This comedy is not about
cite here; by the author of the letter printed in the sixteenth century-
cle could not think of Molière, who composed and
played his comedies in seventeenth century. This author is unknown
make an allegory that this is really unfortunate in
all century and in every country: doctors and pharmacists
cairns are better off than sick people who are not well-
tore. And for these dead officials there is no point
de repression. The Jewish prince does not say that; more sa
phrase the sub-sentence. That's why Bouis a cru de-
see.complete his thought by adding: "without craindre
de puncture ».

This argument is therefore not valuable.

The next one at least again. I am surprised that

little, the language and history of their race, is present the signature « Chamorré » as a name of moquerie and a pleasant surprise of the two question letters. This word, it is true, means the in the Hebrew language. But these messieurs n'i-do not ignore without thinking that this animal is not meant to be in merrymaking in the Orient as we are; que, In Asia, there are women "of remarkable beauty", and that age is estimated to be close to the horse's head; that "it is still today among some people the constitution of the people » (4). All these things Bouillet's proposals are confirmed by the texts of

(1) Dictionary of snowflakes, etc; de Bouillet, at Mot Ane.

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blisters (1). Let's leave « today » not yet in the East appealing or pleasant appeal, like in the Western Europe.

These thieves still save themselves in their nation, also good that in all countries, men and women frequently used animal names. We are knowledge of the Bible of the characters who appear layman : Caleb, dog; Zeb, wolf; Hazir, pork; Suzy, horse; Sephora, chicken; Rachel, brebis; Tabitha, cow; Eagle, cow, etc... And precisely Chamor or Hhamor, ane, is still one of these biblical names, and it is the name of a prince, the king of the Sichimites (2)!

The Chamorré and Chamorro signatures are not no risk in themselves. The Hebrew name Chamor a reçu, in Provence, the shape and the ending Provençales, Chamorré, and, in Spain, the shape and the Spanish termination, Chamorro. What this second word also has a meaning in this last language, and means tondu or pelé, this coincidence is absolutely fortunate; elle meet so confidently between different languages-

(1) See Genesis, XXII, 3. It is the mount of Abraham. - Josué, XV,18, and Judges, 1,14. It's Axa's outfit, girl from Caleb. - Ier de Samuel, or, otherwise, des Kings, XXV, 20. The Age Yes, the suit of Abigail, the rich woman of Nabal, and then of David.

of Achitophel, friend of Absalom. – Ibid. XIX, 26, de Miphiboseh, Saül's little sons. – III des Rois, II, 40, de Séméi, parent de Saul. – Ib. XIII, 13, from a prophet, etc., etc. In good d'others endroits, it is worth mentioning the age as the person-distinction marks; I contradict the previous ones because the word Chamor and is employed; ailleure these are synonyms.

(2) In Hebrew H, Chamor, or Hhamor, with the very short.

Les Septantes were translated EH, and the Vulgate Hemor. Gene. ch. 33 and 34.

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rents, and, in the present case, it does not prove anything.

The intrinsic truths presented by M. Morel-Fatio in favor of his opinion n'ont done aucune solidité. Voyons si ses preuves extrinsèques are millions. fl it brought only one.

4, The presence of these two letters in the name wide Spanish, satirical and sardonic accounts, n'est point a motif that opposes what they want serious and authentic documents. Car a scribe, in him—even very authentic and very serious, can have, due to external circumstances, a ridiculous side or comical, which provokes a disturbing rise. Tell au- It has already happened, for example. the letter condemned to Perpetual galleries were once addressed to King Louis XIV, all the menaces, exposing his plans for destruction geance, and he announced that he would replace it one day on the throne (1). The color and rage of this force, its ideas and his ingenious projects, his writing, everything was be very serious about his work and very authentic; Corn this absurd letter and its contents must not be tolerated evident on the readers' lips that a tear in pitie. The piece would therefore take place in raison of the circumstances where it would be produced, in a collection of curious and pleasant stories, such as new and singular fear of aberrations innom: beautiful human skull. The correspondence The youth of the 15th century is in this case. Very serious in

(1) I cannot make my comparison in time present, because it is too clogged to fit a comparison; car, of our days, the condemned to the galleys and to

pays.

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she is even and very authentic, as she has known of the Spanish Christians, they are provoking their part a great shock, by comparing his teneur and his retentions with the state of embargo and the impunity where the Jews found refuge in 18th century. It's for this reason that it has passed in the records of curious and amusing poems. like tea moignage of the sombre organ of the Jews.

Mr. Morel-Fatio cannot therefore ask for reasonment the presence of our two letters in the receipts of good words, against their serious character and their thenticity.

5. I add more that all the other circumstances outside in the sources of my honorable opponent place their production, turn against his sentiment.

After that, they seemed to have been composed in Spain, in the second half of the 19th century, probably Toccasion de I' « Statute of cleaning , by an An unknown person who wanted to be ridiculed by the Jews.

Or to these affirmations which are not pointless accompanied by suspects, confronting his data-toriques of the era assigned to the invention.

Admettons an instant that the two Jewish letters are It just seems like a farce and a joke. After your context, the object of pleasure may not be that ci: the embarrassment and boredom of the Spanish Jews, he-sitting between two equally unpleasant things for you, or lose your goods, or renounce your religion. The pleasure sea will be in the suggested solution by the author of Morceau: «You are well-rights of being confined for a while! eh! convert-so you appear! Before you save

air

by this means of your wealth, then, in you and

you are vengeful of these Christians who annoy you
If you continue, you will come to the rulers and to the victors
on your tour. »

But for the idea of a pleasant wine in spirit
of something, he must go near his material
pleasant and more pleasant characters. Or, not
only in the second half of the 18th century, but
during this twentieth century, these two conditions
absolutely absent in Spain, at the point of view
who occupy us. The pretended pleasure of the two
letters. Jews could not have applied for anything.
By now, for a long time, there were no more Jews in
barricaded and hesitant between two parties. The choices
It was made at the end of the previous century: read us
Spain and others were abandoned in y
remaining, Christians have been doing this for over 60 years
years. Here the thought of rappel could come,
as in the case of rail transport, a situation that was
current and which offered absolutely no comedy,

because pleasure does not come to anyone here.

tomber ? Ä
The circonstance of the Statute and the disputes

the occasion did not seem to be able to inspire
the idea of pleasure. Car the souvenir of this po-
The Jewish embargoed site in 1489 did not provide
pretext for the person, around 1550. Point
to the enemies of the converted Jews, to the partisans of
"Statute" here, in this holding of the ancestors of these
Jews, found a very grave motif, asking
their adherence to the episcopal order; point aux

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Jews convert themselves here, for the reason of
posed, the memory of this situation must be reduced:
because the planer laid the flat surfaces on
the sincerity of the conversion of their fathers. The question
which, as of 1550, was quite serious about
ait puissance be formed a third party n'ayant for but that
d'en rire and de s'en moquer. This did not happen in the
times of year, in Spain fewer than in the rest. Very
Certainly the Jews converted not only

these, the pleasant maker of these letters could not
is a christian. But his invention did not
eu, see the circumstances, the character of Benin and Uni-
quement. moqueur qu'on lui suppose Ü'eüt was in
reality a mechanical work and a calamity attack-
very unpleasant to all the converted Jews. On
there is no universal point in these letters
the Christians, as claimed by M. Morel-Fatio. Read
Jewish families become Christians and their pro-
Spanish architects would be particularly tough against
a fact that is absolutely pleasant for us, and
very compromising for their cause. Or, the
According to M. Morel, this is not a question of
this genre in the history of the era.

It is therefore necessary to rebuild it after the 16th
century to find the material and the subject of the play
health suppose in these letters.

Hey, good! you can be my honorable advocate,
or anything else, the pleasure of summer comes to an end
15th century, at that moment the Jews were really embarrassed. Corn
we ask: and where? assured point by
of the Jews who do not devaient nothing so are at disposal

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that make us think of others. By Christians9
But the Christians, at this moment, proved the
sentiments all other than pleasant and tempting vis-
opposite the Jews; what caused the indignation and the cold

where they made demands of all their parts.

prompt expulsion. Nothing more than the Jews, the Christians
of this time there was no mood to be pleasant on
their reciprocal situation.

So, not in the last years of the 15th century, not
throughout the 19th century, one cannot meet
de moment convenient whic place with honesty-
knows the composition of a pleasure of this
species.

6. Ecartons, by the way, a feasible hypothesis,
but it has not been formulated by anyone yet: it is
that Julien de Medrano himself would be the manufacturer
of the pieces that were published.

militant also against the presumption of a fist-
say to the name known, that against this of a false
inconnu. Nothing more than others, Medrano could not
song to combine a pleasure that never came
reason, not about, of his time, and, at least that
d'others, he had to have the idea and take the hair off
composer and editor of two letters without interest and without
gaieté, he who is available for but compiler of amu-
sets and pleasant stories, destined to emanate
"every conversation is polite and honest". In addition,
it would be difficult to explain why and why the
contemporary Medrano, where to buy his book,
it would be imposing the fatigue of driving too many
precise copies of these pieces prepared in advance

THE JEWS, OUR MASTERS. 2

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bricks and without any news. We did not understand
not prefer that an old copy of this pastiche is
is found precisely preserved « in the ar-
chives from one of the most famous abbeys in Provence ».
Les moines n'etaient point in the use of loss
their time to copy documents without value, sur-
all in printed books. |

7. Finally, in his article, M. Morel-Fatio
bring him even direct and temporary losses
against his opinion; several passages by the authors
which he calls the return journey by his base.

After that, three stories were reported, more or less
long ago, the question of our two Jewish letters,
MM.Castro. The Rios and Kayserling. These authors are
émis on Cardinal Martinez Guijarro, or Siliceo, a
assertion that renounces two parties distinct and
divisible fort. In the first place, they say that these
letters were written by the cardinal to say
are "Cleaning Statute". With M. Morel-Fatio,
we have repudiated this accusation which is not in her-
even without a fair shake, and here the sailors are
advanced by these stories without presuming anything.

But they confirmed in second place: Siliceo soutint
that he had found the original of these letters in the
archives of his church of Tolède, and his en circu-
lation of very numerous copies. This affirmation
is, without contest, perfectly separable from the pre-

can be very real historically, even
that the first affirmation of the three-pronged approach is absolute-
false light. Car. If we consider these two acts in
Even so, they are nothing impossible, that is evident;

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and if we have regard to the character and the
situation of the cardinal at this time, they no longer know
very assembleable. In effect, that is what they
n'est certainly not the author of these letters, if est
more likely, because it is in the conditions
of human nature, that is, what is found in
his archives, he was impressed by their donation
advertising as widely as possible and saying high
the place where it took the original price, because these
pieces brought so much force to the reason behind-
mental of his statute.

He already thought that the three authors were

without any support from the Jews, they were instigated by the cer-
the attitude of this double is, and without any other doubt,
Silica has made these letters.

Mr. Morel-Fatio does not say anything about these historical sources.
toriens have been able to discover this twice
letters and their distribution by the Cardinal of Toledo.
But it is true, and nothing is opposed to this
the cross tel, two conclusions revealed which re-
sent the system of our honorable opponent, to
know: 4° because the two letters exist in the
archives of the church of Toledo, before the episcopate of
cardinal, it was said before 1546, then he affirmed the
and have found, and that he is incapable of thinking, and,
as a consequence immediate and rigorous, therefore
They were not manufactured in the second half of the
century; 2° then the cardinal recognizing that
authentic crues; because it was all too

unable to serve documents that he was playing with –

part of his character, he did not have any need for man

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to defend his cause; and again like other con-
immediate and rigorous sequence: therefore these letters are not
cannot be regarded as a pastiche and a
pleasure, perhaps a contemporary dress
for authenticities. The cardinal was actually
which is contemporary of this correspondence; car en
4489, date of letters, à 1546, commencement of son
episcopate, it is not yet 57 years old; and Siliceo is available
best for anyone with all the possibilities and convenience of
ensure the authenticity of these documents.

But M. Morel replies without hesitation: the three historical
little cities are of our century; they do not know where
they have proven this twice; they don't have
preuves ; their authority is therefore recoverable, and only
the reason that we are based on our unique
gnage. |

Soit. But M. Morel-Fatio gives us another
testimonial does not take away the value, and here
' confirm these three stories of the x1x° century.

The compiler, Julien de Medrano, author of the 19th
century, in his curious Silva with the head of our pre-
my goodness this indication that we already have
highest resolution: |

The following letter was found by the guards of
« the library of Salamanca in the archives of
« Toledo, in search of the antiquities of the kingdoms of Es-
« pagne. » |

Certainly this indication is applied to the
the second letter of the Lord is just as good as the first;
because they depend on one another and not on one
only one. Also, following this first letter, Me-
drano place immediately, without repeating his indica-

– 4 –

tion, the second letter, reply of the Jews of Constantinople.
nople.

No one pretends that this note is solar:

de Medrano him-self. She was given instructions to attend
draw the reader's attention to the parts mentioned, and don't

It means to note the interest. M. Morel con-

vient, you remain, formally, that Medrano is in the
expensive ; what he says: "I added that the compiler already made
« here is the first letter of this note where the allusion to
« archives of Toledo deserve only to be published » (1).

. We have no reason to suspect the sincerity
and the certainty of Medrano's testimony. We don't see
nothing that this compiler made you think and
by discovering a detail that was not added to the whole
his oeuvre. In what but aurait-the mark with so
of precision the origin of the discovery of these pieces, si
was it controversial? On the other hand, he was good
easy to check and verify by himself the directions
and a copy of the Salamanca library.

Medrano's assertion sums up all the points
celle de Bouis. Celui-ci says that the texts
published in his story have been copied on a manual
written in the archives of a famous abbey of
Provence. Person in danger of falling asleep because
his character as a respectable father ejaculates completely
of a menagerie of unused weapons for him,
and all caused error in something that had a
it is very easy to detect. ms

Medrano's case is the same. I don't know
the work, nor the moral value of this compiler; Corn

his testimony was found to be applied by all authorities of these Bouis. Yes, in effect, a manuscript of our letters were found very clearly in the 16th century in the archives of an abbey in Provence, there is nothing impossible and unbelievable that there exists a pre-me in the archives of Tolède in the 16th century. par consequently, it was very easy to get to Medrano than Be careful, you have to make an exact copy by himself or by others. The affirmations sem- blable and disinterested by these two authors. publisher their works at a distance of a century are corroding mutually. |

Therefore we must wait for dismantled and absolute ment certainly the sincerity of Julien de Medrano and the accuracy of his note.

Or his words are formal and unambiguous: the letters were found in the archives of Tolède. Donc surely they exist for their time. in 1583, au hello.

We concede well without any doubt that this manuscript The archives of Tolède have not been deposited this year same as the impression of the curious Silva. He loved and have been quite remarkable for a while. But the death of Cardinal Siliceo, in 1557, at the apparition of la Silva In 1583 he was only 26 years old. This is only amenable to conclude that the manuscript of our letters de-

exists in the archives of the cardinal, and even before.

This conclusion becomes irrefutable by the assertion by Medrano. The library of Salamanca, assures - t-he found the manuscript of these letters "in cher- chant the antiquities of the kingdoms of Spain ». Assuré-

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while this savant did not search for documents

26 years ago, the death of Siliceo was separated from

la Silva's impression, as the author's result, Medrano, and the search engine that informed him of the manuscript, contemporary of the cardinal. So this n'était certainly pas in the links be reported—either in those 26 years, or in the previous 11 years—Siliceo episcopate teeth, contemporary pieces for Medrano and the savant of Salamanca, who are search for historical antiques. Then I gave him the main on the manuscript of our two letters in fouillant and examiner of older documents, documents appearing at least during the era here preceded the cardinal's episcopate, consequently inside in 1646, and comprising the first half of century.

Therefore, the testimony of Medrano, author of the XVR' century, affirms and confirms the assertion of the three stories du xix®; therefore our two letters exist very surely—not in the archives of Tolède at least in the first half of the 14th century; so that's not the point in the second half of the same century that they were can be manufactured; So, at this point, the system M. Morel-Fatio completely broken neck.

From here we arrive at another conclusion victoriously opposed to the ideas of our honorable adverse.

How to explain the presence sensibly in the archives of The Toledo Church of these two letters, if they were not a faux, a pastiche, qu'a pleasant work of some Spanish moqueur

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of the 15th century? Whoever entered, deposited and preserve in a certain place these apocryphal pieces and . badines?

At this time, in Spain, there was no point of proper civil archives, only laïques, as we have said today; everything was clerical and between the clergy's hands. In these church archives cathedrals do not penetrate that of serious pieces and authentic, or with good reputation, because this not that by the hand, or by the orders of the sheep, that the documents have been deleted. It is still exactly the same as our days for the archives of our ancestors. Or, I ask, which describes as unbelievable that the pastiche made by the newspaper plai-Saint-Pierre le Figaro, on December 10, 1881, announced a Gambetta's coup d'Etat, in a few years here, carefully collected by order of an French and deposited in the archives of his grandfather?... So, how about these two Jewish letters, that pretend to be a bit of a joke from the second half of the twentieth century, this pleasant pastiche which awoke circulated hand to hand and greatly amused the Spanish at the expense of the Jews, he could have been, before 1583, beautiful environment of this second half of the 16th century, very little by little after its composition, precisely and honorably placed in the archives of the great metropolitan church of Toledo?...It's a moral impossibility. So, on this simple induction, the logic would confirm that our two letters existing in these archives from the 18th century, they were prepared and considered as serious and authentic pieces.

— 45S —

But Julien de Medrano's testimony is trans-
This induction led to a certain conclusion. The

and mistook these two letters "in search of the antiques of the kingdoms of Spain ». This savant searched made from old historical documents; par consequently he did not get into trouble in the literature books time and place, we meet at some point, you remains in the episcopal archives. So, some years before 1583, our letters appeared classified as historical and historical pieces as authentic and serious manuscripts. Mais elles has already won many awards and prizes,

ciennement, at an earlier time even at the episcopal

cop of the Cardinal of Toledo, then, he also, the found in the archives and is served as historical documents. So you have to take it off more often that the environment of the 18th century, and recognizes that our letters have received this honorable place almost from your

apparition. Car, 57 years old, only slept on –

since their date (1489), until the beginning of the episcopate of Siliceo (1546), which was very easy to

men of this period to ensure their value

historical; and, perhaps it is during this period which were deposited in the archives of the church of Toledo, the result was this rigorous consequence: that we have acquired the certificate of their authenticity and they were made for serious documents.

So our two letters are not just a pastiche, nj a pleasure, and not even been seen as telles. |

The sentiment of M. Morel-Fatio does not seem to support, but

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see, at no point. The other opinions are not more solid, we have proven it. So it is not possible to establish with some honesty, not to whatever era, or by whatever means, this correspondence aura it was made. Therefore nothing valid can be objected to the authenticity of our two Jewish letters of the fifth century.

II.

We no longer have opponents before us.

We therefore now examine ourselves—me—with this Jewish correspondence, and watch our lecture all its intrinsic and extrinsic characteristics of authenticity. | |

I. If we consider it the same, this correspondence presents all the characteristics of the truth.

Its subject, form and form, is in complete agreement with the historical circumstances where it dates. verse
At the end of the 15th century, all over Europe the populations become soulful against the Jews. Ils were chased by France, we say Bouis, in 1487. and

They were expelled from Spain and, in 1493, from Provence.
Nothing more obvious than that, between these dates
From 1487 to 1492, the Jews became very rich and numerous
in these last two contradictions, it was very quiet
of the striking cuts around the eyes and the soulful orange
against you, nothing more croyable than they are
price to prevent your children from this situation

among others
danger, menaces and services that we have provided
subir, of the embarrassments which they proved on the conduct
to follow, when they were mis, you too, in love
d'abandon their goods and their passport.

The first letter reproduces exactly this
situation and all these impressions. She is a
in a short and simple manner, as written by people
pressure to be applied with embarrassing tires and hair. She is

so, in his ensemble, entirely in harmony

with the events of the era. She also agrees

very good with one of the main characteristics of the character `

of the Jewish Talmudists who are still attached to their
well, and not at all according to the Moses law. De 1a
the anxiety that this letter expresses in a way that lives
and is natural.

The response of the Jews of Constantinople was
same marks of veracity. His debut raises the
particular historical circumstances which motivated
the correspondence. The fundamental decision is all
to be in accordance with the teachings of the Talmud, which per-
by renouncing externally to Judaism, pourvu
who remains holy of heart. The advice given is
energetic and agile; they breathe life and spirit
of vengeance against the Christians. These qualities and these
sentiments perfectly suited to the Jewish Talmudic
distes, and surtout to their bosses. In the whole ensemble of
this letter, the circle as a kind of color con-
centre, well motivated on the part of these Jewish princes,
by redoubling the persecution of your
brothers became victims in the West to the end
of the 15th century.

If we study to present the two letters in one

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times and in their reports one with the other, we
It will be clear to everyone, after a simple reading, that they are not
font that one and only, that in one and the other there is no
not a phrase, not a word that contradicts itself,
s'écharte du sens general, which is in disagreement with the
historical circumstances, and this signals very little
the head of a fool. Both are in harmony
not perfect between them and also in their ensemble,
as in their details, with the time they don't por-
tent the date, with the character, the ideas, the feelings
ments, the croyances of those with their signatures
attributes. They are therefore authentic.

II. Not only the intrinsic characteristics of these
letters, but still all external conditions
declare in favor of their authenticity.

4. From the outset, over four centuries, this authentic
The city has not been attacked by anyone. To prove it,
quickly conclude that this had been established in the previous-
dente discussion. | o.

The text of these two letters was fixed for the pre-
once by impression in a book in 1583,
quatre-vingt-quatorze and only after their date
(1489). It was still easy to ensure that your
thenticity. The author of the book deserves it and does not have
nobody is interested in trompe l'oeil in this circumstance, not the
with none of the least of the world in good spirits; on the contrary, the
confirm that the manuscript of these letters has been found
in the important archives of a cathedral church,
by a serious pioneer, in the context of old documents
historicals.

.Whereas one must logically conclude that these texts are

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are not contemporary of this author, and they must
remonter au moins aux commencements de 16^e siècle.

Or between 1489 and the debuts of that century, there is nothing

a few years; on touche à l'origin de cette corres-
pondance. So, at this time, these letters were
placed in the archives of a metropolitan church,
and some of the historical pieces, that is, their
authenticity is not done with delicacy for the person.

Numerous copies of manuscripts circulate and are
conserve, surtout in Spain, all conform to
substance, and the largest number of identical senses
and expressions, during the 18th and 19th centuries; and the one
does not contest the authenticity of the two last-
three in one time and in one country where the descendants
The Jews seemed very interested in the fair.

Fifty years after the first impression,
They are now printed in a counter
different, but another writer deserves it,
and incapable of thinking. He did not know this pu-
anterior glaciation; what is formally said is
first a manuscript discovered in the archives of a
Famous abbey of Provence. This second author does not
no more small suspicion about the authenticity of this new
veau text, which can be found in all appearances on
premier. |

No complaint has therefore been received against these

letters neither from the contemporary century nor from the subsequent centuries

shoes, up to the dix-neuvième. Our correspondence
Juive is consequently in possession of an authentic
city incontesté for four cents ans. That is why
attacks and hypotheses formulated today,
After four centuries, nothing had been anticipated. against

elle. You rest, we have already dismantled the inanity.

2. Moreover, after the circumstances of the time, of events, places and people, we cherish will bring us to the account the way you don't texts could be composed, their copies were multiplied and preserved, we see that everything is plique and s'age de guía the most natural and the more logical. The ease and the great versatility of These explanations bring a new appeal to the authentic mark of these documents.

The protest of the Jews of France and Germany is trembling- bler for both the Jews of Spain and the Provence. They are under the threat of the same persecution, they must reduce for us a semi-final blable. Finding the closest ones to us others (because those from Italy are not yet in the quietude; The Popes have always protected and defended dus), the Jews of Provence and Spain are in concert between us. Your rabbis are reconciling. The situation is embarrassing. How to protect your interests particular, and especially those of their nationality and your religion? It is necessary that all part and abandon their good and their important and influential position in of the questions where they are established rich and numerous?

Let's stay better, at least for a few of us. et em-

denounce Christianity? But after that, what do you do in the interests of their nationality and the Moise law?... Do not decide these questions and cut the difficulties faced by them, the Rabbis between you that the line of conduct will be decalled to the heads of the nation. The Rabbin of Arles is charged with writing, without any effort, for these two motifs: that

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Rabbis of Spain, he was in a hurry to keep his letter to the Jews of Constantinople, by the way of Marseille, a city near Arles, and in commercial relations cialis very frequent with the Orient.

The letter of Rabbin Chamor is dated 1894 January 1489. The answer of the Jewish prince is from 21 November—since the same year. Dix months around s'écou—learn between these two letters. This time for us seems well long. But this interval is not explained haircut for this era. First of all, the letter d'Arles should part just on its date? And there is more detail while this day a boat leaves Marseille for the Orient? Between days the departure is done await? The delay could be long. From their side, the Jewish leaders cannot afford to be afraid of nir and de consulted the received letter. Enfin, general reason which is sufficient only to justify this interval of these months, it is that, in the 15th century, the correspondents Dances by sea, like by land, do not operate at all with the speed at which we are accustomed to our days. Bouis, in the 14th century, considers this interval as court: « Those of Constantinople, he says, toast response ».

The Prince of Jews addressed his letter to the natural—ment 4 that he had directly consulted, It is addressed to the Rabbin of Arles. Chamor has dû évi—therefore, engage to transmit this reply to his colleagues, the Rabbis of Spain, heads of different Jewish communities opposed this. They are sending so make a copy each time, and add a copy of his own letter, II was commanded by the circuses"

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tances, and all that remains is that, in this shipment, the Rabbin d'Arles says to the Spanish Rabbis: here is this that I wrote, as well as that which we agreed upon, and

nation. |

The councils and orders of the Prince of Jews regar-
mainly the fathers of the family. It is incon-
testable ; the text is formula. For each subject of the complaint,
the prince replies: make your children merchants,
cins, canons, lawyers, etc. The Provençal Rabbis and
Spanish people were therefore obliged to deliver to
every father of the family a copy, and of his letter
collective consultation, and circular reply
the prince ; and that, after preserving the memory of the
persecution which motivated this correspondence and
the decision is important for the bosses, and even more so
keep all order memories
recus and to carry out without delay and without
relax.

Before returning to each father of these two family
copies, the Spanish Rabbis were necessary and
make some modifications due to the difference
of places: the failure returns the document in its entirety
more understandable to future generations, and his

give the highest possible weight in their countries of Es-
pagne. They have also written: the "King of Spain",
place of the "King of France"; what was in the truth
by report to us. They have glossed over the details of the
culiers à la Provence, inserted by Chamor in his
letter which has its reason for being under its feather,
for the Provençaux and for him, representing
. Special, in the context of all the communal

sailed Jews of this country, but who were not interested
for the Spanish and for their Rabbis. Those are
of more qualified their college of « Prince of the Jews
d'Spain ». This does not offer anything impossible, nor con-
tradition. Car, all in one Rabbin d' Arles, Chamor
could, in addition, have the upper direction of all
the Judeans of Provence and a certain authority on
cells of Spain. For this double reason, it arose
carried the title of "Prince v. His signature, accompanied
This qualification should be produced by the Spanish Jews
gnols a much larger impression than the simple
appeal of "Rabbin d'Arles". |

The final phrase of our first letter of offer, in
Medrano's text, a slight editorial difference
with the Provençal text of Bouis; but the sense
is absolutely the same (1). Nothing is opposed to this
This modification is still the work of the Rabbis of Es-

These explanations are sufficient.

I always cross more volunteers than this last
change, and also all the others who meet
trent in the Spanish text of the two Jewish letters
At Medrano, Chamor's works are alone. En en-
sending to his Spanish colleagues a copy of his letter
au Prince de Constantinople, he can still well have
modified the editorial team in n points. II is ex-

(1) Provençal text: « We will tell you what you want to say-
"because we say what we have to do."

Text in Spanish: « We supply you with wishes to be well
« advice and send us as soon as possible the release
"that you and your partner will catch you."

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because, by analogy, these variants are reproduced
duisen quite frequently. How many other changes-
ments, it seems to me more likely that the Rabbin
d' Arles aura so that he can do it himself, in the two
copies sent, the modifications indispensable
to bring one or more conformities into line with the different conditions-
rent of places, things and people. The unique
important matter for the Rabbis of Spain, such as
for those from Provence, it was called Chamor, after having
raised to all the general sense of his demand, already
meet between us, transmit them, with the most perfect
exactitude, the tone of the response from the head of the nation.

The Rabbin of Arles simply forgot what he had to say. It is
Why, if there are some variations in the text pro-
he wrote and wrote in Spanish his letter, quanta à la se-
count letter: avis des Satraps et Rabbis v, il n'y
in a nutshell; the two texts reproduce a
in a completely identical manner.

The different subscriptions that bring us two
letters in printed books, and can also
in the manuscripts (which I cannot verify) are,
I think, the work of the Christian scribes. But there is no
It was no difficulty to accept that these changes
were executed by the Spanish Rabbis in
the copies delivered to the fathers of the family, or

leagues.

The moment to follow the advice and orders of prince arrived there for the Spanish Jews in 1492, and for the Jews of Provençale, the next year, 1493.

A large number abandons these two contradictions and re-flight to Italy and abroad. You can find a

– 88 – i

day, in these different places of their exile, some copies, more or less faithful, of this correspondence of their bosses. Can still discover the same texts, more or less intact, or good texts almost apparently, but very probably the expelled Jews from France, Germany and other countries trees of Europe, you have received, too, because that, over the same era, almost, they are confronted with-sulté the princes of your nation. These texts are in found in some archives, or are still imprinted more and more obscured in some old buttons.

The other Jews, not willing to abandon their

country, and comply with the relevant councils,

Judaism, to embrace, in appearance of the least, the Christian religion. But one of the preliminary acts of this abjuration, it was the remise aux hands de the ecclesiastical authority of all Talmud works-diss and others against Christianity which each Jew possessed. And converting into conditions pareilles, all the sons of Israel did not deliver exactly confidently and faithfully, without exception. the writings of their

Rabbis. History proves that they very much

dissimulates and steals their best. More il aura sufficient for some more accessible family heads to the crainte, less nice or more gentle, for that, with the Talmudical books, the correspondence of Jewish chiefs from 1489 were taken prisoner by the inquisitors. Nothing wrong with those two letters extremely curious and interesting; and because that

contrary to what they say, the young people who
copies of these copies were deemed worthy of being stolen

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in books and preserved in the archives of
churches, such as the monument to the organ and the malice
Judaic.

And that is what, in the archives of the churches where
If the abjurations are made, these letters have already been
placed alongside historical documents. Ordinary
the abjurations and baptisms of the Jews came to
in cathedrals or abbatial churches. It is for-
what we found of the copies of our letters in
the archives of a great abbey in Provence and in
, cells of the two cathedral churches of Tolède and
Barcelona (4).

Deposited, towards the end of the 15th century, in the archives of
this famous abbey in Provence doesn't speak Bouis; ces
documents and remained ignored throughout the world.
cle, and one can also say during the whole xvir and xvne.
Car, well, Bouis, in. fouling these files for.
composer his story of Arles, which he returns to the xvii-
clef and print the barrels, they do not take anything good
also noted that the book of the indigestible writer, and,
for France, they are gradually becoming
in their previous positions. That is, from the
For the 14th century, there was no longer any reason for
parler, de. question juive interessant l opinion pu-
blink.

But in Spain, things are going very differently-
remment. In the midst of this 18th century, she felt a

(1) The Spanish journal The Archives, Libraries and
museums printed (volume II, p. 254. 1872) the two Jewish letters,
from a manuscript from the archives of Bareci lene, identical, x

view of Jewish studies, p. 303.)

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question the young woman who passions all spirits. The « Es- ;
cleaning tattoo » of the cardinal archbishop of- –<
Tolède, Martinez Guijarro Siliceo excites the most alive!
controversial. This is actually the discovery of these
letters in the archives of his church which belonged to
cardinal the idea of his order, or good is this seu-
element according to this order that the memory
of these letters came to light, that we were looking for, re-
found and published? I don't know. Always is that,
should the fact of Cardinal Guijarro, should consequently
of the dispute raised by its «Statute», the diffusion of
copies of these letters must be considered in Spain (1). 5
Every time you want to know these strange documents and
rire; because the impressive color of the Jewish chiefs, their
outrecuidance to prevent vengeance and triumph
futures of their nation, if their individual advice and
their foreign orders were followed, they had to
to the Spanish of the 18th century the comb of the organ,
the silliness and the absurdity. It is also not eclipsing
that, for a part of our days, in Spain, the "copies
manuscripts written earlier, that is not "a large
« Spanish library which has some
a copies in the records of literary mixtures
« or historical » (2). Otherwise, it is not
more surprising that these letters are frequent
cited in light records and "humorous writings"

risky » ; because these letters came, at that time, on the side
. pleasant and ridiculous, which created a new reality
and sailor of extravagances and foils of spirit

(1) Review of Jewish Studies, p. 303.

(2) Ibid.

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human. Finally, this multiplication of copies is explained
where even the differences in the expressions that
present certain manuscripts. The fund is absolutely the
same. But he is not lonely at all, except for this

no reason to retain the form and delay the text of these letters (1).

So, we travel, the origin of these letters, your destination, their conservation, their presence in the Episcopal and abbatial archives, the multiplicity of their copies, their variants, etc., understand and become. justified also simply and naturally that we can the desire.

All external circumstances and conditions
These documents therefore appear in favor of your thenticity. On the other hand, these two letters are in-completely unassailable.

So they are definitely authentic.

In our century, this old Jewish correspondence, malgré the many Spanish manuscripts, n'aurait war attracted attention, with the exception of some rare erosion, if Europe, and we must say the whole world was not present at this moment of a young woman of greater gravity. From these pieces take a singular fact and present a importance inattendue.

(1) « Mr. de Castro, said the Review of Jewish Studies, printed
« in his History of the Jews in Spain (p. 138-141), after
« of the manuscripts which he does not cite, two versions of these letters;
« It is identical, in some words, to the text of La Silva,
"the other is more delayed, more incolorful; the fund of arms is the
« same » (p. 303).

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This is not more for the Christians of x1x® century should be read and examined these old texts. The mind remains confined to the sky, by all this which happens today, that the predictions are nice Prince Jew of the 15th century found himself in the letter, and specifically by means of advice and orders what he said, and consequently us and the others had to be successful and executed by the nation with an indomitable and eerie perseverance.

This successful, evident, incontestable (we will all the time to raise the principal fears),
This success brings to the fore the authenticity of these letters all the weight of the brutal thing. What is it in-

possible to admit that the risk is perfect

serve the inventions of light or medium-sized enterprises
d'he is three or four cents ans.

CHAPTER III.

EXPOSURE AND PRESCRIPTION OF THE CONSEQUENCES WHICH REVEALED OF THE TWO YOUNG LETTERS OF THE XVIII CENTURY.

The authenticity of our two Jewish letters,
quite dismantled and, I believe, therefore inattac-
quable, the rest to the students at the point of view of
consequences which clearly need to be taken into account.

I therefore say: these documents are logically inappropriate-
with the three following historical truths:

1° A single command and direction centre:

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tion and a supreme authority which has always been in dispute
existed among the Jews since their dispersion until our
days.

2° The Jewish leaders and the masses of the nation with you,

Since the 15th century, these leaders have been following this but to their people, unless it was possible, a plan that is at the point of complete success today.

3° The princes of Judah, and this mass the most saddened by their nation, they have passed away, and are still in the present, animated against the Christians of sentiments allude to those of their ancestors, to the first centuries of the church.

To irresistibly demonstrate these three deductions, I will listen and explain to my readers a good number of other documents which augment the force majeure de our main document. Je com- also the thesis that could not be as located in the Francs-Maçons works and Jews.

I therefore have a great deal of citations to make, the question is a question of fact, it is evident that its strongest points must remain in of affirmations about facts. The statements that I The reports were primitively related, that is, in books, or in public sheets. Lus iso- However, they were not demonstrative and could not does not make a great impression on the reader's mind. It was almost as fast as the words and gers of one or two people, who somewhat surprises the observation and very quickly the memory is taken out. Corn the continuous reading of numerous historical documents,

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don't hesitate to watch the merging. de- is also convincing for the reason that the audition successive d'a foule' of témoins sincères, ensuring everyone and always the same thing. : In these quotes, I followed my preference the chronological order. It can result in something notony in the lecture; but the force and clarity of the demonstration and acceptance. It's an advantage incontestable which must be done in a slightly inconvenient manner.

§ I. - Secular Unit of Command and Direction among the dispersed Jews.

Since their dispersion, the Jews have been permanently

formed, among other peoples of the earth, a true and distinct nation, namely its supreme chief and his secondary magistrates.

This power was organized in such a way as to function ostensibly or secretly, according to the circumstances. After the ruins of Jerusalem and until today, the Jews have become more and more keen and have been led as an immense secret society.

Before their dispersion, they were exercised against this occult government genre. Car la secte des Zeles or Zélateurs, who became famous in Judaea, and who penetrated into all ranks of the nation, there was nothing vast political association, dissimulated care under a religious appearance. Pretexting a certain ardent for the Moïse law, it was very real by uniting all the Jews in a general effort against the Romains. And in effect, from the age of 60 to 70, she organizes

THE JEWS, OUR MASTERS, | 2* o

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and opposed to us resistance and revolt.

I am about to demonstrate the truth of my first statement for three distinct periods: 4° of dispersion in xlesième; 2° of xI° to xve, and 3° of xv° up to the era contemporary.

N

It is historically incontestable that, since their dispersion up to the 10th century, the Jews had a centre visible and sense of unity and direction.

In the ruins of Jerusalem 'by Titus (70), begins the first and greatest dispersion of Jews in the moon. The second is located near Adrien, after the made by Barchochébas (135). From this era, The Jews were definitively chased from Jerusalem and

Those here, under Titus, escape on the sword, to flames and captivity, fleeing to various against Europe and Asia.

Let us direct you in the countries located in the south and to the west of the Judea, in different parties of the Roman Empire, especially in Egypt, in Italy and just-in Spain. These Jews called themselves Jews of Occidental dent. Their boss immediately stayed in Palestine, the more located in one or more of the two cities of Japhné and of Tiberias. It portrays the name of the Patriarch of Judea.

The stories also mention the establishment of these Jewish patriarchs. Less than the triumph of the Romans and the terrible vengeance that they exercise, it is a

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there are many lévites and simple Jews who do not purify resort to imitating the example of their brothers and quitting-their nation. Cached during the first times here Succeeding in the war, they repent and repent-rurent of what they foresaw of not having any more craindre. They are trying to rally in Judaism – more possible devastation to their nation, and still nir the exercise of their worship. The authority focuses on-turbulently in the hands of these wise men, and more especially from the one between you who chose to cook, and here we confuse the name of the Patriarch. His authority augmented to measure that increases the number and the resources of the Jews established in Palestine. To this group will soon be resolved, spiritually and politically-ment, all the Jewish emigrants in Egypt, in Italy, in Spain and other parties of the Roman Empire. The patriarchs exercise a very great power over you-torité. They decided on conscience and affairs cases important to the nation; they run the synagogues, like superior chefs; they established taxes; They called the officers “appointed” who por-received their orders from the Jews of the most re-culées, and who collected the tributes. Your wealth devinrent immense. These patriarchs agreed on a ostensibly or discreetly, according to the provisions of the Roman emperors at the mercy of the Jews. In 429, Théodose the Younger forbade them from establishing of perceiving taxes. Since then it is no longer this-tion of them in history.

These patriarchs of Judaea descended from all

Tribe of Levi. Their succession lasts around 350 years.
In any case, as we see, they do not fear

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actually in Israel, during all these times, that
secondary power, relevant to a higher authority
and sovereign.

The other part of the Jewish population, which left the Palestine
after the ruins of Jerusalem, it returns to the
countries located in the north and west of their country, in the
Syria, Armenia and Georgia, in Babylon and
Persian. According to the Rabbis, this is the elite of the nation

large part and the majority of families descending from

David who takes this direction and establishes it
in Babylon and in the local provinces. The historical
States of Georgia and Armenia confirm this as-
sertions of rabbinical writings, recognizing that
the Israelite element dominated in the Georgia of the pre-
miers centuries which suivirent the dispersion of Israel, and that
the royal family of Bagratides or Pagratides, in Ar-
men, it was the glory of the descent of the kings of Judah
and portrayed in his arms the harp of David (1).

These Jews, in opposition to those who emigrated
In the West of Jerusalem, Jews from the East called for it.
Their bosses, members of the royal family of David,
rent the title of Princes of captivity or exile. Read
Jewish writers make a big difference between the
Patriarchs of Judaea and the princes of exile. The pre-
miers, they say, did not mean that the lieutenants of
seconds. The princes of captivity avail the quality
and the absolute authority of the supreme chiefs over all the dis-
Persecution of Israel. After the tradition of doctors, they
There were institutions to take up the place of the old

(1) See Mizkheth and Iberia, notices about Georgia, by M. de
Ylleneuve: Paris, Douniol, 1875.

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roy ; and they have the right to exercise their empire on the Jews from all over the world. Pendant de longs siècles, their habitual foot Babylone. They exer- cèrent their sovereign action against the Jews of the West

by the Intermediate of the Patriarchs of Judaea, and on the Jews of the East directly by themselves and by a

in a public manner, from the beginning of the twentieth century, thanks to welcome to the various dynasties from Ba- Bylonie gradually becomes weaker.

The first, the princes of captivity, don't speaks history of Huna (ninth century). It was contemporary rain of Judah the Saint, patriarch of Judaea, who re- knew very well his own inferiority and the auto- sovereign rite of passage of the prince over him.

The Rabbins who tell us these things must best people know the intimate history of their nation (1).

(1) To cite a single rabbinical verse, but it plays '

together with the Jews of the highest authority, Zalmud of Babylon, over the centuries, expressively affirming existence and power sovereign of the Princes of Captivity. Interpreting in the treaty Sanhedrin, folio 5 recto, the famous text of the prophecy of Jacob (Genesis 49:10): "The sceptre shall not be blown away in Judah: They are, they say, the Echmalotarques, Princes of captivity, Babylon, which receives the sceptre of Israel. d (See V Harmonie between the Church and the Synagogue, by the Knight Drach (former Rabbin converti), tome le, page 174, Paris, 1844.)

I reject the scriptural interpretation of the Talmud, which is false; we drink more water; but his testimony to existence and the authority of the Princes of Captivity preserves all its value. The rabbinical writers who edited the Babylonian Talmud lived in the places and under the power of the Princes of the captivity. Plus, everyone else, they already knew

what authority, and indeed the secret authority, of these princes –

on the Jewish nation. l

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– 66 –.

In the twentieth century, the Caliphs of the Orient, effrayed by the power and the awe of the princes of captivity, declare the enemies of the Jews. [ls close their numerous and thriving academies, disperse their doctors, and led to the death of their Prince Ezechias (1005). This persecution forces the Jews of the East to abandon but, almost all, the contradictions that they have become habitable in peace for a long time. Let us flee to Arabia, the others, in larger numbers, are withdrawing to the West, and even to France and Spain (1).

Since the present century, history has spoken no more of the Jewish princes in captivity (2).

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This would be an error of thought that this silence of The story is equivalent to a real disparity of the princes de lexil, and that, since that century, the Jews

Prince of captivity. (Ib. p. 173.) Racine probably, I believe»
"Exna, lien, and Ap, commander, reign. |

(1) See for sources and details: History of the Jews since Jesus Christ now present, etc... by M. Basnage, volume V-III, Irish party, p. 1 to 112, passim. La Haye, 1716.–Les Juifs d' Occident, etc., by Arthur Beugnot. Preliminary discourse, p. 20, et Part III, pages 15 et seq. Paris, 1824. – Dictionary encyclopedia of Catholic theology, etc., translated from the edited by I. Goschler, Chanoine, etc. 3rd edition. Paris, 1870, tome XII, article Juif, etc., etc... (I therefore cite this Dictionary under this title is also available: Goschler's Dictionary.)

(2) The famous traveling rabbinic, Benjamin de Tudèle, pretends to have a, still regnant in Babylone, of his time, at 12th century, but his testimony is unique; no other author

dentemporain n'en speak j it is not certain that

| e367 – |

There is no longer any central power or sovereign chiefs. Until now the stories have been formally firmé; but it is because, according to the procedures of the old criticism, they only understood of exterior history. Today the light is made sur tout un order de causes in the events of historiques, sur le quel one n'avait point porté précédemment so that you have serious attention. We have applied, to our belief, we are extremely Catholics, that since For over a century, religious and political upheavals tics and social, in the two worlds, are dependent, the plus. souvent, of occult causes, which only render truly explainable and understandable. This cannot be any more beautiful: in the depths of history apparently, he is you, and there is still a story basement.

Because the life and actions of companies are Cretes, and the Masonic Juvenile in particular, have possible and are continued under the terms of the company external and official, for over a century, we can legally induce that, in the centuries ago, the Jewish nation had already been constituted almost entirely in secret by the speculators, before its dispersion, but still well pu continue to be governed by the same manner, after this dispersion. It is without doubt one of the basic means dont s'est serve la Providence divine to preserve these people are intolerant of other peoples. par consequently, nothing is too much to believe that, all in dis-

noticed that the Rabbin had personally traveled
Taconite: | i

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paraissant of external history, the Jewish princes, these words of captivity or exile do not point out in reality, but Prince Ezechias brings you success—those who continued to govern Israel in the brown and secret.

It is easy, effective, to understand and accept as very possible and very probable as these two series of successful events in the history of the Jewish nation, this society is universal and perpetually secret. Phone

tower like Israeli chief conductors and played a

role known, in ostensibly exercising authority, to
of favorable periods; then, before the persecution
violently, or simply in difficult times,
They are hidden and perpetuated by success-
mysterious and ignored situation. Never fly any further to the
public scene during the centuries, the existence of these
men have not mentioned the exterior by anyone
documents. From there the stories have ended and
affirmed that they no longer exist. And depending
not the people themselves, not even the institution
there was no need to sit and work in the course
of the following centuries. The history of the first times of
The Papauté then offers a very obvious phenomenon
and also trumpet for the 8 puennes
of the Roman Empire. |

These inductions, very legitimate and very probable by
They themselves are transformed into historical conclusions.
which are certain by our two Jewish letters of 1489.

After having the premiere, one is welcome to ask for it-
why the Jews of Provence and Spain are
all search for advice or direction in

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their anxiety and their determination + for the Moïse law »°
Car, if really then their embarrassment is on a
point of religion and a touch of conscience, for-
What are they addressed to their own Rabbis?

Everything close to us, and even everything to do with us, they
arrived, at this time, by many doctors

in their sacred science. In particular, in these times-

there, lived precisely in Spain, occupying a
social position of the most educated, minister and advisor
of the kings, the very famous Rabbin Abrabanel, and one of their
doctors the most considered and the most heard. It was
certainly even to your useful advice
and of saying decisions. So the Jews of Spain and
de Provence has not yet found sufficient authority
pouring himself into this doctor, nothing more than
all the others, it is clear that they were looking

the highest possible for you, even higher at
among the most renowned doctors and rabbis.

Where this letter of consultation is sent to Constanti-
nople by the Spanish and Provençal Jews we con-

to conclude logically that, at the fifth century,

the Jewish people received a supreme religious blessing,
residing in this village.

But if we examine with attention the text of
this consultation and response, we understand
immediately that it did not appear in this correspondent-
pondering of a purely religious question.

In reality, the Jews of Provence and Spain
not have any difficulty of conscience in
particular circumstance; car they saved well
which they were completely free, at all points of

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see, or to leave the country, or to remain an apostate.
= The example of the first party disappeared from their possession
by a large number of your brothers from France and
d'Germany. From the beginning, in the previous centuries,
once, in parallel occurrence, their ancestors
already done something else. On the other hand, they did not ignore the point
that their sacred code par excellence, the Talmud,
and obeyed by all your doctors and by the entire nation,
above even the books of Moïse, they allowed
absolute change of religion in appearance, in
the case of necessity, because inside they
remain faithful to Judaism. It seems then that they
There is no real need for consultation
wise man, and that your letter was saris but. Corn, pour
well understand what they are doing « incertain of this
qu'étaient fair for the Moïse law », il must con-
naître the true sense of this last expression.
Among the Talmudist Jews, this is certain, "the law,
the cult, the religion of Moïse » express the same idea
and they are the same ones that "the Jewish nationality".
For us, religion and nationality are not enough. The variety
that "what we believe in is for the Moïse law"

the interests of our nationality, for the advancement of our nation ». The truth is that the consultation Jews from Provence and Spain were born in donner knowledge of the persecution that they subissaid to their brothers of the Orient, and then surpassed the demandthe thing that these between you here, do not leave abandon their country, embrace Christianity, must be done in the interests of the nation juive. And the expectation is that the answer is

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Constantinople doesn't talk about anything else. d Faites–

you Christians, because you cannot do anything elsement », if you want to stay; but always guard the "Moise's law in the heart". That is not the decision you Talmud. Then, that's the capital and special point

from the response of the Jewish leaders: in our interests |

nation, « do things that your children deserve » médecins, pharmacists, chanoines, lawyers, etc., etc., afin which by then you can come to remove the chrétiens, to put them under the yoke, to revenge you of you and to dominate the world. It was therefore a line of conduct political and social activities that are required, and that, In effect, the Spanish and Provençal Jews were welcomed. Because we explain perfectly why, leaving between all their doctors and rabbis of the congregation sins and even at home, they are addressing you, loin, in Constantinople, because that must be tenant for us of all evidence, in this city réssaid their superior, not only religious. but also political; there was the head and heart "of the nation,

In addition, we learn the text of the second what was this boss, his origin and his power. Incon-testamentary this "Prince of Jews" did not make her discover Lexis in Constantinople towards the end of The 18th century cannot be anything other than a succession of these princes of captivity who reigned at once

pes », that this prince is to his advisors and assessors-seurs, Perse and Babylone appear to rally.

This boss exercises supreme authority because he is which is addressed, in difficult circumstances, the

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Jews from many Western nations. It is by him that they are subject to formal orders and a clean traced conducting line; and these orders and this direction has been accepted and persevered follow the whole nation, as we test plus loin. This man left me alone if the prince of Constantinople has not yet become the supreme chief of all the Jews. Like his predecessors, he wants to demolish completely unknown, except for the "non-Jews", because it does not signify that the initials of his name or their names.

For this and historically, it was just

"Here we have a chain of succession hidden, but intermittent, of the princes of the people Jewish woman of the 15th century. We give women to understand this one passed away in the year 1005, after death the prince of Lexile Ezechias.

Obligations to return to the country no Successors stop and fix themselves, by preference, to Constantinople. This city was a central point between the Orient and the West. From there they continue, secure, and secretly, to monitor and diriger all the Jews replenished in Europe, in Asia and in Atrique. |

At this time, the Jews found themselves established in large number in almost all the euro-peninsulas located west of Constantinople, in Italy, in France, in Germany, in Spain, etc... North of this city, in our current Russia, there is the-then the fifth century the Jewish Kingdom of Armenia and the Georgia, under the Jewish dynasties of Pagratides and des Rupees, then the BUND: which has not been reversed

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in the 14th century by the Mogols; and further north, a

another Jewish kingdom, the Kingdom of the Chazars, founded

of the last century, on the banks of the Volga. South of Constantinople, in Africa, is already there, before the Christian, a Jewish state that has long been a persecutor you christianism. In Arabia, the racial population Judaism took a very high number and was conspicuous titled in the kingdom, before Jesus Christ, according to all probability. And of his kings, in the fourth century, especially the Christians. It is in Constantinople, in the Oriental Indies." flourished, since the twentieth century, the Jewish kingdom of Crangor, which lasted a thousand years. Read

Jews invaded China where they were arrested |

made by very respectable establishments (1). Constantinople was therefore, by its position, the stay the most convenient for the Jewish princes to portée of conductor his brothers of the race disseminated on an extremely long stretch. It is the centre where they

have been governed since the fifth century including

vement.

III.

Following our reasoning by induction,

We say: from the 15th to the 19th century, the succession of the princes of Israel can perpetuate everything too

(1) See the old building called M. de Villeneuve, Notices on the Georgia; Bouillet's historical dictionary, 1880 edition, in the words Armenia, Georgia, Pagratides and Rupen; et Diction-

1h –

well, and without any more difficulties, than from x1° to xv'; et, consequently, during these last four centuries, The Jews have themselves a unique centre of government – not and supreme boss of all their nations. It is very likely that these princes have always been in the same families and who have lived in the same place, in Constantinople.

We explain this reasoning: by three factors – formulas and two incontestable facts, témoignages and things that appear in our 19th century.

I. In 1815, a famous German writer, “and luminaries of the School of Philosophical Journalists, dont, consequently, the testimonial should not be suspect, and who has been studied with greater care question of the Jews and their situation at that time (1). J.-L. Kubler, wrote these lines very remarkably in the meaning of our present thesis:

a The Jews form a political-religious sect, placed – “under the wise theocratic despotism of the rabbis. “Not only are they separated and conjugated
« Between us, in the light of certain religious dogmas,
« Young, but they constitute a hereditary society,
« everything to be done, for everything that concerns life Ordinary, habitual trade, little education.
« Pleasant, excluding all progress, and taking care of
« between us the spirit of caste and family by
« the formal suspension of all alliances with per-
« sons of another religion... Judaism does not exist – more summer, even today, from a political perspective,

(1) The question of whether the court had made one of the first decisions sessions of the Congress of Vienna in 1816,

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“religious and physical, a spirit of caste here, by
« the rigueur, the inexorable partiality of his partisans,
« It doesn't matter in any other class of men in Europe. The Jews form ALL OVER THE LAND, AFTER

« INSTITUTIONS, IDEAS AND POLITICAL PRACTICES
« Religious people who penetrate deeply and deeply
« in a manner in social life, that the subjects of Israelites
« of a Christian state constituent, under good reports
a essentials, A STATE IN THE STATE (1). "

A fifty-year-old woman, a man
more serious still, and everything is the same, we come
from the bottom of Eastern Europe.

In 1868, three members of the legislative chamber
of the Russian States, including the President himself
of this assembly, presented to its government
a law draft restoring civil and political equality
The Jews are very widely established in Romania. This
Jews are all of the Talmudist faith, the true Jews of
middle age (2).

(1) See Goschler's Dictionary, on the Emancipation of
Jews. See Kubler, coup d'oeuvre of the diplomatic deliberations of
– Congress of Vienne, t. III, p. 390. – The addition of the
Universal Biography of Feller, by Perennès (volume XIII.

Besançon, 1838), which also includes the title of this work by Kubler:

Commentary on the acts of the Congress of Vienna, 1814 and 1815,
8 vols. in-8°. – Sur J.-L. Kubler, see these two dictionaries-
naires.

(2) M. Ernest Desjardins, professor at the University, in a
brochure entitled Les Israelites en Moldavia, 1868 (la Moldavia
is a province of the Russian States), the skin in these terms:
"They are ignorant, superstitious, avaricious, wise, usurpers,
fourbes and hiding sales v. – It's all good to make a Jew
you Talmud,

wu Ta. LS

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We present in the presentation the themes of this project

« The Romanian population is inundated
of a part race. hostile, who formed, on the side of the nation
Romania, a foreign nationality and opposed to the homeland
territories of celle-ci... The Jewish race is distinguished from
Romanians by their origin, by their hearts, their language, their
religion, its morality, and especially because it obstructs
remain absolutely isolated from society, and to preserve
all fusion with other foreign races... The Jews,
forced by need, subjected to extreme pressure to the
torment of the non-Jewish states, but they cannot
agree to become an integrated team. They are not
can reveal to your spirit THE IDEA OF THE JEWISH ESTATES,
idea that we GO, AT ALL OCCASION, to defend ourselves and
live by all their actions. They are not alone
a religious sect, they are overwhelming the expression of
certain racial and ethnic indiscriminate particularities and certain
invincible fears of NATIONALITY. That is why the
Jew of Spain, of Anglia, of France and of the
Pologne, it's not Polish, it's not French, it's not English, it's not
Spanish, HE STILL REMAINS JEWS, like his ancestors
biblical times... At the Jews, LA LO! RELIGIOUS is
also LA LO! CIVILE, and vice versa... She is in "the same
« time A POLITICAL AND SOCIAL CONSTITUTION which suits
« the individual in all his actions and in all the
« eras of his life... and which concentrates in the word
_« JUDAISM (1)... Judaism, some part of which is

(1) I ask the reader to compare these words well with the
Russian deputies with what I affirmed most about the
true sense of the words "the Moïse law". It is incontestable

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"find, it is forced from the former A STATE IN THE STATE" (1).
With the help of these two reports, another published
ciste, M. Herman Kuhn, comes to mind, seven-five
ans after Kubier, in the last year of 1881, that the
political and social position of the Jews in Germany is
entirely the same old thing.

"The position of the Jews, we say, is far ahead.

« geuse. On the side of common civil law to all
citizens, they have preserved their old franchises,
their corporate and autonomy rights... Every
The Jewish community manages it, lives
taxes, called their officers and rabbis, directed their

Breuses and rich Jewish associations play a
immunity, absolute inviolability... The Judges
VERY LIKELY TO FORM A STATE IN THE STATE (2). »

The philosopher Kubler wrote in 1815, the thirteenth
Russian deputies, in 1868, the Catholic journalist
Kuhn, in 1881, said to the Jews, "We see, absolutely

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that in our days, as in the past, these
expressions "law of Moise, religion, worship, Judaism", ont la
same meaning that « Jewish nationality, Jewish race, government-
ment national, constitution juive, État juif».

(i) See Israelite Archives, IX and X. 1868. This journal 'Jewish

Paris overwhelmed by the Russian newspapers and published
this important document, in the field of combat, because
which makes one too familiar and stigmatize vices, idiotic ideas
and revolutionaries and subversive projects against the Jewish nation.
I give you more than a few other extracts, not the least interesting that
" they are. See also The Jew, Judaism, etc., by M. Gougenot of
Mousseaux (Plon. Paris, 1869), which produced it in large quantities;
chap. XIe, p. 444 et seq.

(2) V. Review of the Catholic World. The question Juive en Alle-
magne, no. 15 October 1881,

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bright the same things. They show us the
Germany and Romania, in a few thousand places of
distance, living and acting in a situation of
that intellectual, political and social everything is identical-
tiques.

We therefore know with certainty that these three
writes the real political and social state of the Jews in our

But for the Jewish race to "stay put to rest" isolated » and « to preserve any fusion with other foreign races », so that the Jews always in their spirit this "idea of the Jewish State v, and this "invincible reverence for their nationality" that all their actions, on all occasions, are strong and alive, so that the Jew "remains always Jew", so which can constitute, in part, the Eloï- let's hear from others, "UN ESTABLISHED IN ESTABLISHMENT", and formerly « ALL OVER THE LAND » « A SPECIAL NATION, AYANT HIS INSTITUTIONS, HIS IDEAS AND HIS POLICY PRACTICES TICKETS and religious », the obvious necessity must be in spite of the fact that the Jewish people are with us, and today, A CENTRE OF AUTHORITY AND DIRECTION, A SOVEREIGN POWER who maintains these ideas and in this physical and moral situation, and also must be universally observed and compelled.

His exclusive religion and his sacred code, the Talmud, despite their immense influence, they never got suffice alone to produce this impressive result of his to cross nations and centuries without being not in his croyance, not in his race, not in his son indomitable nationality. There you are without a doubt a special action of the divine Providence that can

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appeal to a miraculous sense. More than ordinary God does not point to the people alone, to say, to strikes of miracles. Employed most intensively in they guide the general roads and the means humans. It is just that he directs and protects his church.

If Catholicism does not reach you in the Papauté roman a powerful centre of direction and authority, It is incontestable that the Evangelists and the writers toliques n'auraient jamais pu alone maintain the unit and the perpetuation of its beliefs and institutions, and that since. long time nations. Catholics and the Catholicism seemed to diverge.

It is by a means analogous to that of the Jewish people preserved religiously and politically during the centuries of its dispersion throughout the world.

II. This breach of moral order has been corroborated by two irreconcilable and well demonstrated facts in the sense of our proposition.

of the most distinguished in France, Rabbin Paul Drach, de Strasbourg, converts to Catholicism. Dragon has made long and serious studies on all rabbinical writings, and on the Talmud in particular. II was director of the Jewish school in Strasbourg. The title and the diploma of Rabbin, doctor of law, which he has was conferred by the principal great Rabbis of France, the works that failed to publish with successful in the defense of Judaism, estimation and self-rite of passage did not play against his coreligionists, he said "the expected first victory in Great Rabbin who would come to vacate. » Paul Drach fit the sacrifice of all these advantages and of all: these

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Expectations: He rejects Judaism and enters the Church catholic. But everyone looked at him as if he were terrible persecution. The woman abandons, enemy named with her three children. « The good competition. the Jews are needed for this valuable company », | which was a vengeance of the synagogue against Drach. "The ravisseurs take their measurements well, that the search for the most active authority » no parvin- rental point to discover the direction that will take you fugitives. "We are facing investigations into the po- "run up to the moon. trace of the passage of four « individual from Paris to London, via Calais and « Douvres. » | |

This takes place in the capital of the Angleterre, where the The Jews hide the scoundrel and children of Paul Drach. Here, under a false name, Mr Drach with his children « be displayed publicly by the Jews of this « city, always in relation with those 4 Paris. These last ones, at the rest, saved very well "She was a refugee, without having to learn « of their coreligionists from the other side of the " Some ".

The unfortunate father, in despair, intends to take legal action "to rape small children, in the but, not « to take the plunge, but to find the trace « of his children. Several mandates for comparison « furent decerned against the Isradlites that we saved « perfectly instructed the retreat of Madame « Dragon. » We don't put any effort into it.

« The police continue to misery Drach,

« the knowledge of the youngest Jewish children, not only

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« element in Angleterre, but still in all countries
'Where is Jacob's race dispersed?' The incontestable
« address of the French police &choua against the pro-
_« It is very discreet that the Jews save themselves from watching
« Goyim (1), every time it is of interest to him-
« WHAT A NATIONAL ACT...

"... That the slits can be measured by the authorities
of all countries against the vast and permanent conjugation
RATION OF A PEOPLE here, VERY IMPORTANT NETWORK THAT
SOLID, JETTED OVER THE GLOBE, PORTABLE HIS FORCES
TOUT 0% surgit an event that interests the Israeli name-
lite ! " |

After having used the effect of the gamble, or plutôt
by the action of divine Providence, which his children
found in London, Drach poses for himself
this objection: «But how do they get it,
'« These little innocents? He addressed it to the authorities,
"The English legislature recognized, as we do, the
« Father's rights over his children? At its premiere in-
« Marche, the Jews, masters of his family, use DES
« BIG MONTHLY THINGS DON'T DISCOUNT, the hardest part is DISCOUNTING
"RAY for always!"

That's why Drach decided to hire the rude employer. N
his tour succeeded in returning to his children and to the
lever of the hands of his enemies.

[the term is long spoken, assuring that it is
"trustworthy", and "applied the testimony of a very large
« number of recommended people and plus-
« evidence of exact authenticity (2) ».

RR " A

(1) Non-Christian Jews.

(2) See Harmony between the Church and the Synagogue, volume 1*,

3*

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the victim, accompanying the report, forms a presumption with the greatest force to support our thesis. Cars, here, there is no stranger who speaks to the people Jew, it is one of his principal members, a Rabbi of the most estimated and the most verses in the science of the religious law, which must therefore be perfect- while instructing those who regard their nation, their state, of its organization, of its direction, of its governing ment. After his formal statements, the Jews, 19th century, forms an immense and permanent con- juration ; They are constituted as a kind of re- it looks too solid, it wraps around the moon; this is a people of conspirators; he is a woman and a man discretion and habits even to his small en- fans. He, Drach, was the victim of this organization- tion that, in his quality of Rabbin, he knew that well and generously gave himself over to his family.

But the consequence that comes with the most full evidence of this fact and of veridical assertions According to this old Rabbin, the Jews are not capable blemishes of action, of joy "for two years Contestable address of the police » from a large country, to inspire « a deep discretion among the smallest of their children in all the countries where the race of Jacob », disposing of « large means », former "permanent agreement", to be "a network vast autant that solidly jetted across the globe," of power « send your forces wherever an event occurs here

p. 1 to 89. – In his book, M. Drach appropriated the text All these events are done by one of his friends. |

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interest the Israeli name because they have a centre of authority and sovereign power, from where the organisation the formation of an affair, the word of order, the movement and the direction, which is universally recognized and obeyed

by all of us throughout the world.

The second makes me more reluctant yet

that the first.

A quarter of an hour later, in February 1840, Father Thomas, French Capuchin, and his servant were assassinated in Damascus (Syria) by the main Jews of this city. The murderers delighted with this two Christian victims and receiving their blood,

'their traditions.

The disparity between these two men eveilla immediately general attention. Informed by voice public, the consul of France, Mr. the count of Ratti-Menton, defending the country's justice and claiming the re-search and find the perfect match. By care and under the direction of Chérif-Pacha, supreme magistrate and Governor General of Syria, a process is underway slowed and actively slowed, like the Jews as-. Sassins are convinced of their horrific crime, and they expect the most favorable and by their own avex.

Four between us receive their thanks for having fact of revelations; the other two are condemned to mort.

But, at the first news of this matter, the Jews from all over the world are meeting in action. The European press, which has already been in large group sold, learn a long concert of rehearsals

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minat ions bruyantes, not against the assassins, but against-three assassins, against the French consul, against the justice of the Damascus. We are trying to keep the promise, the ex-cuser the murderers; on calomnie lé victims and all those who fill the castle with merit from a hero is abominable. At the same time as Israel's delegates is impressive on all sides, offering enormous sums-me to subordinate false témoins , gain the juges, obtain the acquisition of the coupables, then the delaying the execution, finally thanks to the prisoners.

One of these Jewish deputies, sent by the Israelis, lites of Europe, leading the English Jew 'Sir Moses Montefiore and the French Jew Isaac-Adolphe Crémieux (1), parvint 4 heard from Méhémet-Ali, vice-king of Syria and Egypt, who agree, for nothing, to make at the liberty of the assassins.

Receiving the appreciation of what was done by one of the men who best know the secrets of Jewish world, Rabbin Drach, don't. we venons to recount the trials:

« The assassins of Father Thomas in Damascus: said he,

« vengeance of the law BY THE EFFORTS OF THE JEWS
« OF ALL COUNTRIES. A delegation of Israelis from Mar-
"which was transported from France to the East for...
"The Egyptian pact cites the grace of the coupables.
"The silver played a key role in this matter. »

(1) This Crémieux, who appeared in 1840, is the man of our
two revolutions of 1848 and 1870, and the famous president of
The Universal Israelite Alliance, founded in 1859, is dead.
11 February 1880, and not 1874, as he said by mistake of print-
sion the book Francs-Maçons et Jewís, p. 334, note.

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You have to watch that Drach makes this reflection,
describing the abandonment of his children, and in recon-
born, not only its own impulse,
but also to the authorities of all countries against
vast and permanent conjugation of a people... who
his forces wherever an event occurs that interests the
Israelite name » (1).

In this event, I only noticed a single point,
. This is the perfect ensemble with everything you need,
ways and means, the Jews of Europe and Asia are
Venus in the safety of her brothers from Damascus. Where we are
deyons conclude forcefully that, if, of our
days, Israel does not have a center of unity and direction,
If the Jews of each country do not form the same
impoverished, independent and almost foreign
one of the others, if, in each case, against and in the
two hemispheric regions, they were not all separated and
mandated by a universal authority recognized and
obéie, how it would be-they occupied some
miserable assassins, convaincus, condamnés and per-
so in a coin from the Orient? How they auraient-them
pu s'entendre si unanimated de all les points de
Asia and Europe to act in the same way, and
surtout to reunite these gold coins that he fell from-
think in the company, and pay at the Muslim pacha
in exchange for the benefit of these criminal offences (2)?

(1) On the harmony between the Church and the Synagogue, t. 1", page 79,
grade 6. |

(2) On this abominable crime of Damas, on the details of the pro-
these and on the maneuvers of the Jews of the whole world, see: the
Authentic parts of the process which are deposited with the Ministry of

Of these two things, like the three testimonies of cities,
The result is that very certainly, in the 19th century,
The Jews were princes and supreme chiefs of the
which, on the entire surface of the globe, they are commanded
of and directed.

Consequently, since this fifth century, where a do-
We authentically prove their existence, just-
in our dizzying nineteenth century, including the search
the resignation of these chiefs took place temporarily.

This must be accepted as incontestable
our first proposal: a unique centre for
command and direction and an authority over
The first uncontested one has always existed among the Jews
since their dispersion until our days (1).

of Syria, from 1840 to 1842, and the complete procedure directed
born in 1840 against the Jews of Damas, etc., by Achille Laurent,
member of the Christian Society. 2 vols. Paris, Gaume frères, 1846 ;
30 The Friends of Religion, volumes OV and CVI, from April to September
1840, and the universe of the same year and of the same months; 40 I' His-
Rohrbacher universal roof, book 91°; 5° Le Juif, le Ju-
Daism and Judaization of the Christian peoples, by the knight
Gougenot des Mousseaux. Paris, Henri Plon, 1869, the lady of the
interesting extracts from the pieces of the Damascus process.

On the apparent, perpetually more reiterated facts, where
children have been the victims, and their despair and their influence
more in pluscroissante you can see the universe every day of the month
of January 1859 and this same journal of April 5, 1879 and June 18821

(1) The Jewish doctors and rabbis do not dare to
of the interim existence of this central authority in its
nation, to annihilate the power of the famous prophecy of Jacob in
regarding the Messie's situation and ultimately his accomplishment.

In Genesis (49-10), Jacob cries out: (No resurrection
sceptrum of Judah, and dux, of femore ejus, donec veniat hi-
tendus est. » « The sceptre shall not be burned by Judah, nor the prince
of his posterity, to the extent that this one should be sent. »
We have seen better the interpretation and translation of

A necessary décolletage corolla. This is central torrential rain, since the nineteenth century, an authority completely ignored in his name and inconvenient as she is sitting, she is therefore exercising in a completely hidden way. Because when we I have already affirmed that the Jewish nation has been leading, since almost nine centuries, like an immense so-secret society. The story in effect is nothing more than that

Talmud: «The sceptre is not defiled in Judah: these are the « Echmalotarques, princes of the captivity in Babylon, who tien- "is the sceptre of Israel". In the second part of the text, the Talmud translated by a doctor, in the prince's place.

The sceptre is the external, visible and recognized symbol of authority royal, of sovereign authority; it cannot therefore be designed and pre-means an external, visible and contagious authority. Or none of these characters are not suitable for the authorities who are new and who are still the Jews, since their dispersion. The authority of the princes of Vexil to Babylone was not, however, a "shadow of authority", like Anne and Caiphe in Jerusalem, at the time of Jesus Christ. Something great that she felt morally and secretly- ment on the nation, externally and visibly, it was Herod, it was the Roman governors, it was the Caliphs of Babylon lonie here, of course, held the sceptre. A like the other era, the sword was taken from Judah; he was no longer in Judah. We believe that the Jewish Kings of Armenia have been descending songs by David. They have truly held the sceptre. But what do you think nothing contrary to the prophecy, because this sceptre returns to Judah, it has been around for seven hundred cents now. You remain, from a side the complete veil of external authority of the princes of exile passed away in the last century; d'an other side, the sceptre spread out from all the Jewish kingdoms of Asia, after their ruin in the 14th and 16th centuries, cles; consequently, since less than three cents, we have more of a sceptre in Judah: and the Messiah awaits the Jews in not yet naked. But, on the contrary, precisely to this first era, where, for the first time, the scent of Judah, passing by the princes of Asmoneen, descendant of this tribute, to the hands of the foreign Hero, !'Idumeen, the Messiah of Christians, Our Lord Jesus Christ, Sons of God and Sons of Our Lady, is born in this world and has been proved by her miracles

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plus few Jewish supreme leaders, since the dis-external partition of the princes of captivity. Assuré- because they are not left inactive; and it is by their

his origin and his divine mission. Therefore, existence is incontestable, amid the Jews, this supreme and absolute authority, exercised by of the unknown and of a hidden manner, for centuries, no evidence of Christian interpretation and application of the prophecy of Jacob. |

She does not benefit from this prophecy, not at least célèbre, d'Osee: d These many sons of Israel, without "And his prince, and his sacrifice, and his altars, and his ephod, « and without theraphim » (c. III, 4). 4 During long days, the en- The children of Israel will be without king, without prince, without sacrifice, and without autel, and without ephod, and without therapy. » The words here- Widely translated by king and prince, one cannot understand that external authority, visible and conniving. Of this prophetic text, the The result is that the Israelites have to be, over the long days, without royalty and without external royalty, visible and recognizable, gou- vernant, like all the rest of the nation, without a centre of direction and authority by name among men and women of all, as well as the other people in possession. Quant à Pau- sacred trust, the Jews in reality have no more witnesses, since the ruins of the temple by Titus at least, even after the principles of their own theology (see note on page 97). The religious authority that the Rabbis and other chiefs know and incomprehensible, he rigorously excommunicates the Jews, and because they insist on doing so, it is absolutely nothing towards God and at the point of view of conscience. Ainsi This other terrible prediction follows in its entirety: « For a long time, Israel will be denied freedom God, without a priest (II Paralip. xv, 3).

What many writers say is that the Jews, since their dispersion, no longer a centre of authority, neither political nor religious greeux, therefore one must only hear from a visible and known centre, like among other peoples, and under the religious relationship of a truly legitimate authority. This one does not exist of making a central and supreme authority, but hidden, not Jews follow, and have always followed the religious direction and political.

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movements of all nature are carried out in the centuries have passed into their nation, and without good also, with the other people. The stories have related the facts, without looking for the cause first, lack of precautions or external indications. According to this report, our two letters of 1489, in which we ap-

a precious revelation.

To make our thesis more and more obvious,
We remain to resolve two interesting questions
which differs from the previous one, to know:
1° What a summer, and what is still today is
tendencies of the authority of the princes and chiefs of Israel? We
he had already qualified as absolute, sovereign,
contested. Everything that we have related to
facts and testimonies demonstrate well that she is
en effect. But for the question of this authority
should be completely lit, it is necessary to expose
and its origin and the motifs for which it is based are
respected by the entire Jewish nation. 2° By some means and
the way these bosses take them to govern their
people dispersed from one corner of the world to the other? source
a summer. and this is what the organisation administration
nistrative and political which makes possible this government-
universal mind?

We will study this double point in the two
following sections.

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IV.

The authority of the princes and supreme chiefs of Israel
always summer, and is still our time, absolutely,
incontested and universally opposed, because
eyes of all the Jews, she is nothing other than the Tan-
is the Grand Sanhedrin.

I. What is truly the origin of the real date
of its first commencements, the Sanhedrin, or
Grand Council, existed before the Jews disper-
sion and siege in Jerusalem.

This assembly, political, religious and judicial,
once, it was charged with all the important matters
of the nation. She recruited herself and chose
says its own members. His authority was immense.
The great prince, who had made a part of the law, was
Ordinarily the boss. It is she who is por-
taken to the last resort all causes grave jugées
in the first instance by the lower courts. The
The Sanhedrin could inflict the death penalty (1).

(1) The Jewish coins of the two first centuries before Jesus-Christ and the first century of our time testify to this the great authority of the Sanhedrin and of his habitual chief, the grand prêtre.

Since Jean Hyrcan, son and successor of Simon Machabée (135-106 before Jesus Christ), the Jewish coins appear on the face this legend, surrounded by a crown of olives: Jean the great prêtre and the council of the Jews.

He then went on to say, "I am Judas Aristobulus, my son" (106-105).

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The Sanhedrin is composed of seventeen and our members- bres, savoir: d'a president, in Hebrew Nasi or Náci, boss, prince, and seventy-four assessors. This memory not divided into three separate classes:

10 The Princes of the Priests: « Principes Sacerdotum . This general denomination does not mean alone- while the great prince in action and his predecessors still alive, but also the heads of the 4th sacred families.

20 Les Scribes: « Writers of the people », or doctors of the law. They formed a large corporation and powerful, because the ministry was very interested in inter-apply the Mosaic Law. Under the theocracy of the Jews, religion and politics find themselves in the dark-united states; also the writers were always

They carry, with the crown of olives: Judas the great prince and the Jewish Council.

One of the three types of coins that we left Alexandre Jannée, brother and successor of Aristobulus (105-78), reproduces the same inscription: Jonathan the great priest and the council of Jews. Regarding the coins of a second type, it is written in Hebrew: Jonathan the King, and in Greek: Alexandre (aged) the King.

Alexandre II, son of Alexandre Jannée, also planned his coins, the title of the King, in Greek: d'Alexandre, King.

The last coins of the Asmonean princes, Antigone

lapel, in Hebrew: Mathathias the great priest and the great council of the Jew. This legendary Hebrew teaches us that Mathathias the Hebrew name of the Jewish prince here, in Greek, was Antigone.

Since the Christian era, we have found many coins that we reports on the era of the first Jewish revolt against the Romans (66-67), and here are these legends: Eléazar the great pré're ; Simon Nasi Israel, Simon, prince of Israel.

(See Review of Biblical and Oriental Studies: the coin at les Jews, in the journal le Monde, 5 May 1882.) i

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legal and theological advice. They appeared almost all of the Pharisees, and they were great credit to the people. What was not the more illustrious among us, such as Nicodemus, the Gamaliel, who entered the Sanhedrin.

3° The Old People: « Older People », It is to the notables, who were among the chiefs of main families. They constitute the pure element within the meaning of the Grand Council of the Nation (1).

In the prince, the Sanhedrin came for the principal mission to preserve the oral lot, it says this true and legitimate condition. venue of Moïse and the prophets and transmits living voices, to the source of Our-Lord and the disciples have made frequent allusions, and this was the commentary and the complement of the The written law says so from the Bible (2).

(1) See Holy Bible of Lethiellieux. Brangile de saint Matthieu, p. 54, note. – On the Sanhedrin, see again Fleury: Maurs of the Israelites. – Dom Calmet: Dictionary of the Bible. – Basnage : History of the Jews, etc., t. III. – Drach: Of harmony between the Church and the Synagogue, etc., t. Ier, p. 125 et seq., etc., etc.

The Zvangiles and the Acts of the Apostles speak about the Grand Council of the Jewish Nation, or Sanhedrin, notably: Evangeliles: Matt. ch. 2, v. 4: When Herod, "assembling all the princes of the priests and the scribes of the people, ask them where the Christ ». This assembly was nothing other than the Sanhedrin; then, ch. 6, v. 22: 4 He who says to his brother Raca will be justiciable of the Council: and again, ch. 23, verse 2 and 3 : « The scribes and the The Pharisees are seated on the throne of Moses; observe then and do everything they want you." (V. Sainte Bible. Ev. s. saint Matthieu.) In the recital of the Passion of N.-S., all the Evan-

S. Marc. Ch. 14, v. 55-64. – Ch. 15. v. 1. – St. Luc. Ch. 22, v. 66-71. – S. Jean. Ch. 18; v. 13 ets. – Actes of the Apothecaries. Chapter 4, v. Zet s. – Ch. 5, v. 21 ets. – Ch. 6, v. 12, etc., etc.

(2) V. Drach, On the harmony between the Church and the Synagogue t. Ier, p. 125 et 127.

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When the sceptre of Judah departed, under Herod the Idu-
In other words, the power of the Grand Council is unique –
reduced in size. From the outside viewpoint and governor-
mentally, she no longer has a weak action; elle de-
almost nothing when the Judiciary is reduced in
Roman province, and that the emperors had enthroned
at the Sanhédrin the right to condemn to death, quarantine
and around the ruins of Jerusalem. |

But it is undeniable that, even then, in this
situation externally, the Sanhedrin and
his ordinary president, the grand sir, left on
all the Jews, under the religious, political and
national, a moral influence and an occult authority
of the most important, and that the real direction of the
Jewish nation, either in Palestine or abroad,
was absolutely between their hands. We have a
fear, among others, in the general revolt
of the Jews against the Romains, before their first dis-
persion. Companies in this genre, and on a
échelle, ne puero avoir lieu sans qu'il existe a
centre of authority, either visible or secret, universal
recognized and understood, which combines and organizes the
things that impose movement. This centre, just
qu'à la ruine du Temple, fut le Sanhédrin de Jérú-
salem. | | |

This Grand Council disagreed in the first dis-
persion.

But the authors of the Talmud and the rabbinical writers-
Yours sincerely, we assure you that the Grand Council of
the nation was reconstructed in Babylonia. We
have told, after us, how the elite of the people
Jews, in large part, and the majority of family issues

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the King-Prophet took refuge in this contradiction

the environment of these exiles is recovering the debris of Sanhedrin. Extraordinarily attached to their traditional tions and in their costumes, the Jews are embossed with restore the central authority of your nation. His head is gone placed one of the descendants of David, between the doctors of the law which receives, with the title of Prince de exile or captivity, the quality and power of supreme head of all Israeli dispersion. On the side If he reforms the Grand Council, he will not be entitled the presidency; and therefore the princes of the nation, deposits of sovereign power, always choose between the doctors of the law, members of the nouveau Sanhedrin.

It is not at all impossible for them, from 70 to 135, general uprisings of the Jews against the Romans, outside the Jew under Trajan, in the Jew under Adrien. aient was inspired and commanded by the princes of l'exile.

What is it in itself, and well that, according to a certain times, around the Patriarchs of Judaea, authority of his-condaire, if grouped by famous schools or academies, where doctors Emoraim sort out writing the first parts of the Talmud (1), it is Certainly, in the 18th century, at the funeral of Saint Jerome who lived in this country, he didn't have any more, or what more do doctors do under the law in Palestine (2); et that, throughout the century, supreme, religious and political power

(1) The Mishnah and the Ghemara of Jerusalem.

(2) Comment. in Oseam, in prologo; around fine:

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litique of the nation availed its unique seat in the Babylonia.

To establish the authority and spiritual mission of their doctors, Talmudists and rabbinical writers-tes les fonts remonter until Moses by a chain traditional interruption, the rings are communicated to us the oral law that the conductor of Israel receives God, dissaint them, even |

The chain of doctors under the law is divided into several series. \

The first series of Moise's films goes to Esdras

inclusive. She calls herself the series of prophets. The second begins with Simeon the Just, great father after Esdras. She appealed to the doctors' series Thanaites (it is a tradition that has been preserved and transmits living voices the tradition, the oral law), and more Misnites (it is the authors of the Misna or Mishnah). The most prestigious awards are given to you next: Hillel, who was on the mother side of the. race of David and who lived under Auguste and Herod l'Ancien. Saint Jerome speaks in his commentary sur Isaie, chap. want, and the name Hellel. Rabban (1)

Simeon, his son, believed that generally he was

|

(1) The title of "Rabban" is most distinguished from all the honorary titles that could be received by Jewish doctors. After this title disappeared. these Rabbi and Ribbi, given very clearly to the doctors of the Jewish academies and those of Rab, Rab: Bana, Rabboni, Abba, Mar, names of the Chaldeans or Babylonians; which the doctors of the academies of Babylonia receive; « Not only that, seven doctors who have carried the top title of Rabban, all reveal the dignity of Wéoi p. (See Drach, De l'har: monie between the Church and the Synagogue, eto., ti I", p. 146.)

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Simeon de l'Evangelile. Rabban Gamaliel the old, son the previous one. It is on his feet that Paul studied the law mosaic (1). This famous Jewish doctor converts to Christianity and devotion to Saint Gamaliel. Rabbi Judah, named Saint Naci, little son of Gamaliel. II becomes Patriarch of Judaea. We've already spoken in this way. This is the doctor who lived in the second century of the Christian era. tienne) is determined to implement by written law the oral law, because she doesn't want to lose her memory of the mes. He composes this but the work appealed to Mishnah, It is a second law, an oral law. Israel in its entirety welcomed with applause this evening. Read immediate disciples of Judah the Saint wrote the supplements of the Mishnah, on his lessons, and closed the series of doctors Thanaites or Misnites.

The 3rd series of doctors takes place at Emoraim (where controversial, explicant). They present and interpret different parties of the Mishnah. and their work for-
mèrent d'abord de Jerusalem, et more late

. the Ghemara of Babylon. The Mishnah and these two Ghe-

mara composed the work called the Talmud, which is par excellence the sacred, religious, social and politics of the Jewish nation. Ilfutterminé au commencement of the sixth century (2).

The 4th series includes the doctors who say Seburaim (opinions). They give their opinion on the phone or

point of the Talmud. More of their teachings

(1) « Secus pedes Gamaliel eruditus juxta veritatem paternæ legislature. » Act. Apostle. C. 22, v. 3.

(2) Ghémara, c is - A - direct interpretation, explanation. Talmud,

It is a doctrine, the perfect doctrine, par excellence.

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have been introduced into this code and have made like a second and last closure of the Talmud, a little after the turn of the century.

The 5th and last series takes place in the Gaonim (illustrative, excellents, seigneurs). At the last century, the great persecution of Babylonia with end at the academies of these doctors and their successors, who are no longer nude in a visible and familiar manner. Beaucoup plus late, the wind blows, in Spain suddenly, renowned youth schools and famous doctors, but without having any link in succession report with Yes large traditional chain (1).

That was why, as I affirmed, after the

Rabbins, the savant Drach, together with these doctors of the law, Thanaites, Emoraim, Seburaim and Gaonim, that dispersion in the twentieth century, continued

choose the sovereign heads of the Jewish nation (2). Et

it is on this large traditional chain of doctors,
They don't tighten their rings any more or less,
se are applied and apply again to the Jewish Talmud-
said to pretend that Israel always possessed
rightly so, the doctors of the law, and that he has not given up on having

his head a spiritual power that is legitimate, truly

of divine origin, and also it is obligatory to obey as
to God himself (3).

(1) See Drach, On the harmony between the Church and the Synagogue,
tome I, pages 141 to 173. See Maimonides: Introduction to
Yad Hhazaka (the strong one, translated from the Talmud).

(2) Drach, ibidem, pages 172 et 173.

(3) Therefore the Talmud positively recognized that, "since the |

« last dispersal of Jews, there are no more doctors in Israel,
"Because the imposition of the hands, once interrupted, cannot
« more to repeat. The Messie alone... could give this sign

LES JÜIFS, OUR MAITRES, 3°

ES May

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It is incontestable that, from an external viewpoint
and officially, the princes of captivity and their Sanhedrin
there is no weak authority under the dominator-
tion of the caliphs of Babylon. Your situation is different
cell war of the Sanhedrin of Jerusalem under the
Romaines. But their moral authority and their action oc-
cult dispersed across the nation even more than in the
the former Grand Council.

The reason is that this political power and

His was affirmed and recognized by the Talmud itself. Translating and interpreting the prophecy of Jacob (Genès. c. 49, v. 10): The sceptre shall not be Judah, or the prince of his posterity, even if he the one who must be sent; « The Talmud says: The sceptre « They do not leave Judah: these are the princes of

' « outside the vertu of printing the character of the doctor of the

4 loi v. (V. Drach, On the Harmony between the Church and the Synagogue,

tome Ie, page 113. The quote from the Talmud, reported by the Sanhedrin, fol. 13

verso et fol. 14 recto; traité Aboda-Zara, fol. 8 verso, et Maimonides, comment. sur la Mishnah de Sanhedrin , ch. Ir, par. 3, et his treaty of the same title, ch. 4.) The Talmud still says that « the authority (spiritual and legitimate) of the Sanhedrin of Jerusalem

€ these quarantine years in front of the ruins of the Second Temple B, that is.

addressed precisely to the era of Notre-Seigneur's Passion. (Drach, ibidem, page 113. V. traité Sanhedrin, fol. 41 recto ; Aboda-Zara, fol. 8 verso.) What proves that, even to the eyes of authors of the Talmud, the ancient spiritual authority, venue of God by Moses no longer exists in Israel because his transmission regulation has been passed. These streets, arrachés aux Jews, in this point as in good of others, by the force of truth, not not employed their doctors to teach them the opposite of live voice, and by writing in the same works, like, by For example, in the Talmud, they are a little concerned about their own

– contradictions,

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the captivity that takes the sceptre of Israel; and the

« legislator in his posterity: these are the descendants |

"Hillel who teaches religion to the multi-

This text provides evidence that, for the authors, of the Talmud, or Ghemara of Babylon, the princes of the captivity was the legitimate continuing and deten- costs of concentrated sovereign power abroad in the tribe of Judah. According to the expressions: "the legislature later in his posthumous speech: these are the descendants of Hillel, etc. », these doctors Emoraim are designing themselves, and their other colleagues. We are dissatisfied with David and of Judah, like Hillel, they are "descendants" dances » and the successes in the spiritual mission teaching "religion to the multitude". By consé- quent, after their affirmation, he had, in the yea, in Babylon, among the princes of captivity, real doctors of the law, as in the past, to Jerusalem, outside the great priest. For you then nothing has changed in the political and religious powers friends of the nation: that of Jerusalem was perpetuated- done in that of Babylone.

Or the Talmud summer, and is still the absolute rule and universal of all Israel, adopted by him without hesitation situation is not contested, that's its deadline. Plus let's go thundering of numerous and fearful of respect and support of the Jews for the en- seigneurysms of their sacred code. So, from the sixth century, the Jews, after the affirmations and

(1) Talmud, traité Sanhédrin, fol. 5 recto. – Of harmony, then. 9 ib., page 174.

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the prescriptions revised and incontestated by their Tal-

their advice as the successeurs and their former
rises the members of their ancient Sanhedrin, like
increasing the strength of us and others, like
consequently the only legitimate power of the governor-
nemenal, at times religious and political, of the nation
dispersed. |

These affirmations of the Talmud, which continue-
as taught and commented by the Rabbis in
the following centuries, « in every city and in every
contrary, as Maimonides affirms, they have formed
the conscience of the Jews, who are crosses obliged to obey
with the greatest respect and with precision
and a perfect execution of orders and decisions
sions of this supreme authority, and of the consultant
in all the embarrassing and difficult circumstances

ciles. | | |

We have as expect these real provisions

and persecutors in Israel, our two Jewish letters of
15th century. They are in effect a consultation of
Jews from two great countries, and a response
the supreme boss, giving his orders and tracing the
lead to follow.

The change of seat of this central authority and
the external disparity cannot be made to the Jews
impression unfavorable, not diminishing in what this
should have respect for their neighbors. Naturally they are all
was prevented from doing anything, and persecution
violence of the Caliphs of the East, and the translation of
supreme authority in Constantinople. Instructions by
an experience well over a century ago, the Jews were

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completely understands without a doubt the incomprehensible

to their bosses to put themselves aside and hide for!' avan-
days and the health of the nation.

An important reminder here is the acceptable place.
The Christian historians have tort you, it seems to us,
to agree, just now, almost no value
to the assertions and quotations of Talmudic writers

Basnage, in particular, pretending that he does not have worse historians than us others (1).

These appreciations are inaccurate. What authors Talmudists and rabbinites do not care that a middle- create confidence when they describe the history of non-Jews, soit. But when they talk about parti- the head of their nation, of their intimate affairs, they

parlent of those who saved it pertinemment, of those who"

have known, either by themselves, or by the gnages or writings transmitted in the shadow and the secret, so that it appears in all occult societies. Read Christians who cite these words, while assessing the Rabbis of ignorance, exasperation, or vanity invention, because we did not find any documents exteriors which confirm their statements, have spoken of what they did not understand, some were reasoned about, in this point, as they have already done almost everything about events in our history of Europe and America, since a century. They did not know that he had, in of apparent and official history, a series of facts caches containing the preparation and the real cause of public facts. The works of French writers-

) History of the Jews, t. III, c. VII.

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Macons, carbonari, internationalists and others, we

have been beautifully applied in this matter. The veracity of

their allocations are checked and dismantled,
called by the events here and today, and
by turning the things that will come
the history of tomorrow. Person at this time not for-
rait reasonably reiterate in good faith the reports of
occult and completely ignored facts from history
official and patented, stories in their books on the
Franc-Masonry and other secret societies,
by F.. F.. Bazot, Ragon, Clavel, Rédarès, Witt,
Louis Blanc, de Saint-Elme, Fribourg, etc., etc.

We must appreciate and play the same way this
that the Talmudists and Rabbis have reported
the intimate history of their nation here, in its entirety,
since ten years, nothing else than a
immense secret society. l] would therefore be inexact and
raire presentation of declaring without value and without
weight their claims about the reconstitution in Babylon
of the Central Political and Religious Authority of the
Judeoliberalism. All we have to say is that these
Christian stories that we currently possess,
on the hidden actions of this people, plus
lights that pass by. The affirmations of the valley
mud and the authors of the rabbinical works, touching on this reestablishment-
central and absolute power in the dispersion
d'Israél, are fully confirmed and by our documents
at least from 1489, and by contemporary witnesses
of Jewish writers and others whom we have called, and
the things that we have reported, and by all that
pass under our eyes.

This conclusion therefore dismantled us and

Therefore, indisputable: the power here, since their exile from Palestine, always really directed the descendants of Jacob, working too hard to discover green, even in the shade and the secret, it was all periods extremely strong and influential, universal respect and obey.

II. From there we can see how it was but that, throughout the centuries, there is no important movement, no notable change

eu lieu in the Jewish nation, without its superiors–

I did not know, ordered and directed, or at least permitted and monitored.

Consequently, it is certain that the great transformation, our day's work, in a portion of the people Jew, he cannot escape from his watchful eye.

This, which has not yet been carried out outside of their

direction and contrary to their orders.

The change of the Jew's allure in the dix-neu-
The fourth century has not resulted in a gamble joyfully, of a spontaneous movement, of a developing natural and inconscientious. It cannot be, and it is not In reality, the combination of impulse and command because of its central and sovereign power. Car, very Certainly, the Talmudist Jew is stubborn attached to its ancient institutions, to its law, to its cult, to its uses, it did not come true, nor did it come from the sort out his youth, pass par-desserts formalities of his sacred and blessed book, fryer with the non-Jews, adopt their clothes and their hearts, without and have been excited and pushed in all ways by this superior authority against the Talmud of even ordered the most comprehensive submission.

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The leaders of Israel have not yet left since the ruins of their nation, observing a careful and sad eye, throughout the world, all the events here, near or far, could favor their instincts of profit, universal domination, and infatigable spirit of their nation, the return to Palestine.

The dissolution in Christian society by Protestantism, and above all the practical consequences which reveals itself from a political, social and religious, which only arouses the attention of these Jewish princes. At the beginning of the xvin® century these results are evident with more force and d'éclat. At this time, and even since the end of the September, especially in Europe, Jews were treated with welcome and enjoyment of great freedom. This is because, in accordance with the instructions and orders of the chefs, the smartest, the most active party and Israel's richest person begins to sell his real estate wealth of many centuries and of his life exclusively tal-mudique, to evacuate Christian society and to act on it in three different ways, by the social these secrets, through civil and political emancipation and through conversions to Protestantism.

This movement of transformation and its influence on.

our companies are moving very quickly; then, in the last thirty-fourth century, their progress must be reasonable, and finally, after great French revolution and its physical suites and morales, this movement and this action reach their apogee by all means at once, in the course of our dix-nineteenth century.

These statements are not ours alone. Read

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Modern Jews recognize themselves as the reality of
These occasional causes of their rapid transformation
tion, and they came to half the means that they were
employed to produce.

« The Israelite, who published a Jewish review in 1866,

look very nice, he didn't recognize ANYTHING

€

"WHAT HAS TO BE TRAVELLED HERE, FOR THREE SEASONS,
« scorched, and for four decades, transformed Van-
« cienne organization of the company (1). The dough is soufflé
"The persecution is no longer an obligation for us to serve the
« us against others; we can walk alone,
« without fear of attacks against us or our
« foi..... We have observed developments in the company
« modern, we have seriously meditated on the con-
« sequences that they have to have for our worship (2),
«

and part of the avoironien found which demonstrated to us the

"It is necessary to re-establish the link with the community,
« and, on the contrary, new reasons have emerged for
« maintain and strengthen {3}. »

These transparent words from the Jewish leaf
to understand how the Jewish leaders are
exploited this "movement" which broke, then re-
to the old European society, feudal and catholic
lique, and what results they have in store for their
people.

By their entry into the secret societies and in the

(1) It is said since Luther and since Erosion and
practical application of the principles of 1789, called «principes mo-

(2) Religion and nationality are one and the same choice for the Jews.

(3) Univers isradlite, III, page 129, 1866.

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Protestant sects, the Jews were able to help and contributed to this conversion. By manipulation civile and political, they no longer need to "settle us against others » in the ghettos or the Jews; they can "walk isolated". "; that's what they

font almost completely today, and even very solvent without saying that they are, or are not, of the Jewish race-

que. But the Jews are well protected by the

relax, because of this new freedom, « the link of the "Jewish community," the link between Talmudic judiciary.

The Jewish princes remain cautious:
They do not intend to « modernize » their nation throughout. In addition, they have "fortified" this link by adjoining and multiplying by centres

"New Form Jews, Community Auxiliary

and of parallel societies, such as the Masonry and its branches, entées sur celle du Judaism, et compose elements of all people and all religions.

The Jewish bosses meet in all their hands reunited, and it is incontestable that the "link of the The Jewish community, which has become triple, is now singularly "fortified", it means that the puis- without his princes being so grandiose.

Make the rapid history of these three means which they have put into practice to transform a party of their people and the launch against the Christian society-tienne.

1. We have presented and proven in the book: Francs-Maçons and Jews, comment on a certain name of Israel-lites were admitted into the secret societies and new forms were taken; how they succeeded to take everything little by little and to put it under the

| - 107 - .

exclusive and absolute direction for your princes. We no longer have to think about this subject.

2. That the Jews acquire a certain influence in secret societies. in the 14th century. they are 4 to occupy their civil emancipation and political, and at the request of the governments of the European Union

penis. The company was difficult. In Germany, the

Protestants and the Maçons Templars are mounting all 4 are opposed to the Jews. The lodges refused to accept the fit in your mouth. In France, Catholics and he-

reticences, and even the luminaries of the philo-

sophistry and revolutionaries, the upper maçons, « Vol- « Taire and Rousseau, to quote the most eminent, "They were hostile to the Jews, and they did not cross « dignes de tolerance: still well underestimated- "They wanted to see freedom and equality agreed with the

of serious attempts for their emancipation that
the end of the century, when they were named and then-

saints in the French masonry. A first test, -
but indirectly, in 1785, in Metz, "liberal city

par excellence v, here, for several centuries,
because in his place there is a model of youth. (2). The Society
Royal Academy of Sciences and Arts of this city with au con-
course, for the year 1787, the next question: is it
of means to make the Jews more useful and cheerful
in France?

(1) Review of Jewish Studies, 1880, no. 1, pages 83 et seq.
- Emancipation of the Jews, by Ab. Cahen, grand Rabbin; work
very interesting. |

1, p. 84;

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Apart from the memories presented on this issue,
the famous Abbé Grégoire, curé of Embermenil,

one of the most favorable to the Jews: it concluded

their complete emancipation. In the commission ehar-

remember the name of the speaker, adviser to Parliament de Metz, who is passionate about this issue and who ask and get the reporter ». The report de Roederer and the plan of a memoir that he wrote even on the question posed, concluding also with the emancipation of the Jews. To the same surgical era—says a new lawyer for the Israeli cause, the Count of Mirabeau, here, in a book entitled : On the reform of the

Jewish liturgy (London, 1787; Paris and Brussels, 1788),

arrived at the same conclusion. These three men, Gre—goirle, Roederer and Mirabeau, named for him, in 1789, deputies to the National Assembly. [ls s'y rencontre with Duport and Barnave, and all successively

with warmth and eloquence towards the upper assembly

the defense of the Jews. In 1791, on December 27, the vote took place Duport's proposal, by the whole Jewish community that gave the civil servants a helping hand and even recognized how French (1). This was the starting point of the emancipation—totalitarianism of the Jews. Five years later, in 1807, Napoleon restore the Jewish nation religiously and civilly in his empire, and with all the Jews on their feet that the other French, in agreement with their freedom and equality under the law.

Or these defenders and protectors of the Jews were all of the highest grade masonry francs. Mirabeau, Roederer

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1, p. 84.

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Grégoire, Duport and Barnave formed part of the committee secret of the Grand-Orient of France and the club of the

Propaganda, founded in 1785, and in the following, from 1790,

the terror regime was decided. L'empereur Napoléon appeared to him also in the masonry and had received a very high rating. He considered and supported by the masonry order as the instrument of destruction political and social actions such as the Franco-Masonry has resolved to operate in the rest of Europe and which in our unfortunate country (1).

This emancipation of the Jews is established in the Germans, due to the domination French under Napoleon (2). After the chute, she

abrogée presque partout, drinking France. But, since then,

The Jews were parvenus, in this century, mainly through universal and constant efforts of francs-Masons of Europe and America, to conquer all the citizens' rights, in almost the entire civil world lisé.

3. Le N is a magnolia review German (3), it is "the middle of the masonry".

Even the Jews, who became francs-maçons without hesitation,

siter, your little reluctance to convert to pro-

testantism. By the way, their bosses who authorized them, |

in the 15th century, to enter the Catholic Church when "They couldn't do anything else," he said, more strong reason, they allow, or push the buttons

(1) VP Deschamps, The Secret Companies and the Society.

(2) These blessings of Napoleon I should like to consider These Jews are like their real Messi. It was not one of his precursors.

(3) P. Deschamps, Les Sociétés, etc.

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of preference to embrace one or more thousand
sects of the Reformation. By the way, the Jews penetrated directly
deliberately and ostensibly in Christian society,
and parvenaient with much more convenience, and in all
freedom, to immense wealth and to many honours
neuros. But of course, by this means, they can be better
hide their semi-original, their dominant features–
tion and their consequences are contrary to our social order. It is
for this reason that the Jews are Protestants
and if large numbers. How these Israelites convert to the
resist, even those who are suitable for Islamism or
to any other false religion, no point in going
Jews of aspiration and sentiment: « they preserve
always the law of Moïse in the heart », and they
vaillent, like their other unconverted brothers, to
realization of “projects and expectations of Israel”.
The top Jewish bosses save the money and they understand
except for those on their Talmudist subjects.

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This transformation is impressive, wants and for–
follow the princes of Judah, share today
their nation in two well–distinct parts: the Jews

more precise, "modernised by opposition to
premiers that transform their antique charms.

The Talmudis, « composed by the old generation,
« of the people of the countryside and of those of the lower
« Class of cities recognizes the religious authority
« des Rabbis, the legislative authority of the Talmud, obser-
« carefully read the law, not mosaic,
"But Rabbinical, do not tell the Christians that

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"for your interests, and continue to be
« Traditional enemies of the Church. IT'S THE MONTH IN-

« DESTRUCTIBLE OF THE NATION, which supports until
« end in his attitude and his loyalty to preserve the
« Ecritures (1) ».

The neglected are the least numerous. This is
you here, under the excitations and orders of your
Supreme chefs are admitted, most cautiously, in
Christian society, and soon, the abandonment of
all parts are parvenus to take his direction,
and of course, if God does not arrest me,
dominate entirely to destroy more safely.

They are distinguished. in four classes: 1st militants,

2° the reformed, 3° the indifferent, 4° the converted.

10 The militants are the Jews who were launched in the
political and social aspect. They are great and secret
instruments of destruction of all kinds, mis en
created by the princes of lanation. They deliver to the
Franc-Masonry and secret societies, even the
more violent, their frames are the strongest and their
chiefly the most active. In religion, they declare themselves
versatile, fiery and irreconcilable people of the Catholic Church
liqueur and its dogmas; they dissent and mount,
in their surly, rationalist, sceptical writers,
materialists; athees. In politics, they show gene-
rather like the enemies of the governments

of the Bourbon family. They disagree on preference to the parties. constitutional monarchists, soit

(1). Dictionary of Goschler, in German, note. The Abbé Qoschler is of the Jewish race;

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liberals, republicans, revolutionaries and more or less advanced. They are pulling in the press, which is almost between their hands, and by the way attacking, insulting and destroying all the princes of the moral and religious order. They leave, at the hour present, in Europe, and particularly in France, all the top governmental and administrative positions nistratives. All of you, nice, before entering The Masonry began by converting at Protestantism, or the reformed, or the indifferents.

20 The reforms which can be divided into reforms me Talmudists and anti-Talmudists in reforms.

The leaders, all accepting the external organisation, religious woman who is forced by the powers civil servants, in France and abroad, preserve their rabbinical and his secular expectations, reverent the Talmud and the authority of the Rabbis, like the simmany Talmudists, and observe their prescriptions, only that they can, in everything that is not incompatible with company practices. modern.

The seconds, "bright, rich, well educated, were saved the rabbis' youth, the surviving forms of the Synagogue "gogue, the anti-social hearts of their ancestors; Corn "Not a Christian, always willing to serve their historical name and their dogmas fundamentalmentaux, stating the need for a cult, abhorrent the desorbing and vigilance of the rites purely rabbiniques, they have invented a reformed religion not the landgood is always the blessing, the ceremonies, the the tradition, but in what they have introduced « the order of decadence, a more regular song,

RA R Rm "

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« the use of the organ, of the prediction, of a lamp
« brilliant, etc., etc. Outside of religious meetings,
"Where the blessed are the Sabbath and the great days

« of party, and the biggest name once by

« They do not practice any Jewish rite at all–
"That is, living as they can, and by preference,
« with the Christians (1). "
« 30 The indifferent, like all the religious
« people, do not be indifferent to tradition, to
« reform, not of the rabbis, not of the synagogues, not of
"Moise, or the Consulate, at the seam of the circumcision.
"They do not preserve the Jewish name with respect
« Honorable people, because they do not need it–
"Make a change against these Christians.
« When the opportunity arises, they are faced with
« Christian pillars, font without baptist hesitation
« your children, and practice in this case, at home

« the religious beliefs of your family, a tolé–

« a person who could serve as an example of Catholicism
« what name (2). » |

4° The converts. Under this name I understand uniquely–
while the very numerous Jews who have passed away
testantism. In general, these types of conversions are
are not serious. They are written without scruples about the
part of the Jews, after the principles of the Talmud and the
probation of their bosses. They don't have a motif
sincerely religious. These Christians, they say,
Jews remain ahead of everything, and always face each other
all interests of Judaism.

(1) Goschler's Dictionary, same article,

(2) Ibid.

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— 114 —

We have to enter into our nomenclature—
the Jews converted to Catholicism because
our era, these are usually the souls convert—
thin and solid surfaces. These Catholic Jews are leaving
absolutely Jewish according to their senses and aspirations
you Talmud. Spiritually they no longer care what
Pape. The princes of the nation lose all of them
authority, either direct, either indirect, either ostensible, either

vertis; they regard them as renegades and
treats: they are the persecuted and the persuasive
trance. see Rabbin Drach and others. Read
Princes of Israel here, in the 15th century, allowed their
subjects to be made Christians in the need, have been
by experience that the conversion, even apparent,
of a Jewish family to true Christianity, it is
in Catholicism, after several generations,
by completely removing these branches from the
Judah. There are 14 reasons for absolute failure,
Before the reform, their companies against society
christian. They don't get bored and introduce themselves,
d'hypocrites conversions, a sufficiency of Jews
to provide you with solid attack instruments:
serious against her; so that the entrance in a
Protestant sect. something that leaves the majority of
times, the converted Jews of heart and always access-
sensible by good sides to the influence and direction
of the Prince of Israel (1).

(1) Two reflections by the famous Rabbin Converti, Pau Drach,
you have to have your place here. -
"The good conversions to Christianity, he says, are not taking place

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Tel is, at this time, at the end of our dix-
nineteenth century, the state of the Jewish nation. About these two
portions are distinct from their people, among the Jews
Talmudists and on the modernized Jews, the chiefs su- k
we begin by continuing to exercise, from a world wide angle to |

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the other, their sovereign and uncontested authority. i
How can they be recognized, today- |

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today, and how the government works
universal, we expose and test in the
section s uivante.

"Generally speaking, the Jews of this last class (the
« Jews who are purely Talmugists and reformed Talmudists, the Jews

"or foul plutôt, set off from the point of departure; but the
« others (the modernized ones), not croying to oneself, do not offer war of
"take a stand for the apostolate."

"This movement (of conversion) is very extraordinary in the
« Jewish nation, and this seems to be a certain sign of the last

~« Time of the world, beginning to manifest itself, there is a

« taine d'années (verse 1820), in all countries, but surtout en
4 France... Jacob's children return in foul, unexplained-
« ration, as I am Catholic. A party will be lost dancing pro-
d testantism. But it is not rare to see these Israelites, miserable
"Obviously driven away, take the right road. »

Rapprochs of these words by two writers plus con-
times:

"If we compare this strange movement of Judaism
4 modern with the property where it is rented for more than
"18 centuries, we cannot recognize some pro-
"visit the remains of Jacob?" » (Notice on the congregation
of the Religious of Notre-Dame de Sion.)

a Here, all by one coup, after 18 centuries of incomprehensible
« fixed, everything changed (in a part of the Jewish people), everything burned out,
& everything changes; glaring sign of a new and predicted era
« fantastic events! »... The end of the age
"It can be very close to us, and for a very long time. " Of
Mousseaux, Le Juif, le Judaïsme, etc.

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Thanks to the old organization of their people and some modifications that they have added, the princes de Judah, since the dispersion until our days, governed very easily the Jewish nation, throughout the surface of the globe.

Their mode of governance must be studied during long periods only: 4° of dispersion in the 11th century; 20 during the middle ages; 3° of xvi° century at xlx° intensely,

I. It is incontestable that, since the beginning of the Christian woman, the Jews possessed many and flourishing establishments in almost all countries known about this era. We are content to quote in accordance with the Acts of the Apothecaries. On the day of the Pentecost coast, disenchanted, « found, staying in Jerusalem, of the Jews, religious men, of the whole nation who is under the sky... Parthes, Medes, Elamites, those which inhabits Mesopotamia, Judaea, and Cappadocia. the Pont and Asia, Phrygia, Pamphylia, Egypt and the conflicts of Libya, Greece, and those

Venus of Rome, Jews and proselytes, Christians and Arabs ».

(Chap. u, verses 5, 9, 10 and 11.)

These "religious men" came, for the greater part, of Jewish colonies established in these contradictions. All the years, mainly for Easter and Pentecost festivities. tecôte, a large number of Jews, residing outside from Palestine, returns to Jerusalem, and stays

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naient some time, and, their devotion to religion returned to their country of residence.

He then received frequent reports between the mother and nation and the Jewish colonies, if they are elected as their foot-sent. These reports were not exclusively reliable old: they died, by themselves, necessarily civil and political; car, we soap, at the Jews, worship and religion, it was also nationality, because all the obligations of the individual, at the point of political view; civil and social, was regulated by the religious region. That day, for the Jew, not only from the Palestine tine, but the whole world, the first and the most

everything and before everything, it was the religious authority of Jérusalem.

This annual event is also held on a grand scale

Jewish colonies therefore easily gained influence and Governmental function of the Sanhedrin on all colonies of the nation where they are established. Quoi

de. easier, more effective, for the great cook and for

the members of the Council, who are obliged to
The heads and principals of these numerous caravans
who came and stayed, on the occasion of the festivals, in
the capital of Judaea? |
The organization of these colonies is beyond our control-

to dress and understand, in another way, the ease of

government of the mother-father.

We know, of course, that, by the Acts of the Apôtres (1), between other sources, which in the cities and

(1) Act. of the Apothecary, ch. ix, 2; - XIII, 5 et 14 ; - XIV, 1; XVII, 1 et 10; - XVIII, 4 et 19; - XIX, 8.

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in places of some importance where they were
colonized, the Jews moved to synagogues, and more or less.
less large number, according to the number of their population-

districts where this population was the largest agglomeration-rée (1). She found her physical centre and surplus moral, because the synagogue was the place of reunion religious obligatory for all Jews.

« Every synagogue has its own authorities and its ministres. » The first of these authorities was the head of the synagogue which the Evangelist calls "archisynagogus v. "It is available to assessors or advisors of the elderly, "He also appealed to pastors and presidents. Ceux-« he regulated with his organization the synagogue, having encountered violations of the law, condemned « Meritorious hair removers. » Comme all the external, moral and religious life of the Jews was regulated by the Moise law, the heads of the synagogue exercised an authority on their coreligionists absolutely, which goes as far as the right to sentence

(1) « In antiquity, the Jews moved to separate quarters, "in certain cities where they exercise city rights. In Rome, "For example, they live near the Vatican, then the wood of « the nymph Egerie. (Basnage, t. rv, p. 1048.) The needs of "See and meet frequently, to listen to your "Common interests and, where necessary, to be guided mutually « strong, they did not allow themselves to be drawn into a large dis-« Unlike others: the exclusive character of their institutions « tions and their slightly sociable nature make them ready to live a à l'écart. They also tend to group around a "central point which naturally had to be its temple" (their synagogue). (Jewish Studies Review, 1880. n° 2, p. 267. – Antiquity and organization of the Jews of Comtat Venaissin, by Leon Bardinet,

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death, when this right had not been taken away by the

Princes of peace do not the Jewish colonies inhabit the territory. The ministers began to sing... the surveillant... which closed the doors... and the collectors

of the aumônes. It is available in more detail, attached to each

synagogue, dix assistants, designed by a Hebrew word meaning "men of leisure" and who are obliged to

office. The presence of these two good men from
The loss was absolutely necessary, not only for
that we put the religious office, but also because it
permits to build a synagogue (4).

Also located in the vicinity of the Jewish colony, the synagogue-
good, by means of its internal organisation,

The natural and comfortable intermediate layer between the
colonial pulation and the national religious authorities
those of the mother-father. It was no longer easy at Sanhé-
in which he sent it to the head of the synagogue of letters
or messengers, to deliver an order, im-

give a direction, give a word of order. These two
proceeded from habitual use, as we travel

by the Acts of the Apostles on the subject of Saint Paul (2).

On their side, the heads of the synagogue, said public-

at religious meetings, or secretly,

(1) See Goschler's Dictionary, at the Synagogue.

(2) Saint Paul, arrived in Rome under the guard of Roman soldiers,
convicts in prison the principal Jews of this city
here he said: «We have not received a letter from the Jew to
"That's the subject, and no brother is there who has spoken to us, or we
« this is also yours sometimes. (Act. Ap., ch. XXVIII, v.21.) The colony
Roman juvenile did not yet have it preceded by the Sanhedrin
de en de Saint Paul, his famous apostle, and his
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according to need, by their ministers, and in particular
by the three essential assistants, "men of leisure",
able to communicate more quickly
an order. an alert, a reassurance, to cha-
with the members of the colony.

Palestine was finally abandoned and dispersed
said by the Roman world, they are looking everywhere
a refuge in their colonies. Then they found
new establishments, further or less away
of the old, according to the circumstances, but always
in the same conditions. The central authority finds
placed and fixed for centuries in Babylon. Corn
the mode of governance of the Jewish nation is fut
point changed 'and it won't be any more difficult, for
his princes and his great bosses. They die more under
the main thing is that the fouls are returned to Jéru-
_ salem for annual solitude, but by letters

and by message they always correspond with
the synagogues of the most populous colonies. their
new residence. The habit and attraction that long-
time again Jerusalem and the mother-father exercise
to all Jews that direct relations with
They are preserved for several centuries after
their ruin. This is what explains the influence and sound-
said that, for about four cents an year, the patriarchs
those of the Jews who belong to the Jews of the West.
They expect and maintain the mandatory interim measures
betwixt you and the princes of captivity. corn, ce
second power to spread, Jewish baby bosses
Ionians reprise the government directly from all
nation, and continuing the conductor, by the interme-

- 1211 -

day of the synagogues, up to the last century, and Le
the same conditions. |

II. At the beginning of this century, the
- princes of Lexil, as we have told it, trans-
bring to ASIE the seat and the centre of their
power.

Throughout the middle ages, and up to our
Even today, this authority is being exercised against the Jews
talmudisants, by nearly identical paths to cells
of the previous centuries. Only in Christian countries
At the moment, Jewish establishments are undergoing some modifications.
physical descriptions that we indiquons briève-
ment. a |

In antiquity and up to the complete constitution
of the Christian state, the Jews came agglomerated their
demurred and constituted their districts, in the different
rents cities of the Western Empire: almost
guise. They formed, as always, a company

the non-Jews. But outside their streets were left open and completely separated from other streets of the city inhabited by the peoples or the Christians. Ouch. middle age, under the action of the Church and by My orders. of civil power, this state of things shall be modified. Read Jewish neighborhoods were closed off by barriers and... of the doors, and access was forbidden to everyone else. descendants of Jacob. These are on their side. recurrent formal defense of the offenders who in their special districts, which we generally appeal for "the Juiverie», and in Italy «the Ghetto». |

A modernized Jew explains this transformation-

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In the cities, the Jews "have the habit of
« group around a central point... They escaped by
« To dress in their religion detested the curiosity of the
« Portune des païens, the attention of the Christians is blind,
« and of those shocked by the singularity of their rites and
« of their usages. Because there is no trouble in his
« tranquillity and enjoyment of one's religious autonomy
« Jesus, the synagogue had shown itself to be prudent in its isolation.
The Christian groves surprised everyone in their isolation and
« ly parqua. It seems to us that this was the origin of the
Ghetto or Juiveries (1) ».

This explanation is incomplete and incorrect. Another Jewish, contemporary also, more impartial and more true-dique, expose this origin in these terms:

The Catholic Church « energetically condemned
« by the Pontifical Body the Fureurs of these Inimitiés
« cruel (against the Jews), even those who
« of the represal. She covered her eyes with her wise men
« tremblants ; she is not born to be arracher
« To the popular fury, they open their doors
"inviolables where they found security. It's Rome
"here is the example of this protective charity;
"She conceived for the Jews a district in part, and more
Other cities have imitated the Pontiff's initiative
« romans. Thanks to the places of refuge, the Jews live
« together around their synagogue, in accordance with
« their laws, under the authority of their spiritual leaders, and
"They enter into full and complete recreation of their cult.
« From the ghetto, the origin does not become a thought

Antiquity and organization of the Juiveries of the Comtat Venaissin.

"Hospitalier, very lonely and very lonely during our days.

« Philanthropy is a dark picture, and

"Deploy, in just the right way, the disrepute and the malpractice.

"But we know that they have a general time-

"While all the cities adopt the same approach. Ouch

« middle age, Christian civilization did not

« his organ to transform into palace the fragile de-

« deaths of this world... . Yes, with the progress of

« century, we singularly embellish the cities of exile

« Earth, it must not be taken away that the Jews do not have

« continuous movement. The ghettos are left behind-

"narrow like the populations that are declining.

"These are the Jews who have remained in the state or

« be found. It also means that these habitats are

"brées not their disappointing point; car today itself

and they prefer to others. Since the launch

« because of his rain, Pie IX to me all the districts of

to Rome at their disposal, while they remain obstinate

"Not to leave the ghetto, and they remain volunteers-

« attached mind (1) ».

In their ghetto, the Jews of middle age come

therefore a refuge provided for us by the Church, against

the furious, often motivated, populations

chrétiennes. They are governed a little like the

previous eras. |

The affirmation of the RP Ratisbonne is confirmed in this

last point by a remarkable and very interesting article-

published by the Jewish Review of the City. The author, M. Léon

Bardinet, declared, after authentic sources,

0) Za Question Juive, par lo Ri P. Ratisbonne ,(ieraslite eon ·
verti), pi 16 at 17. Paris, 1868: |

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the organization of the Juiveries of the Comtat Venaissin, au

- environment of the 16th century. He says with reason that we can,

"without running the risk of falling," take this or-

organization of the 15th century for the type of cell of all

Ghetto during the middle ages, because "the persistence

« Israelite traditions and institutions do not allow

« not to assume that the organization of the ghetto has received

"a lack of essential modifications".

I will cite textually as well as analyse a part of the fleet which was made under the statutes of Ghetto d'Avignon de 1558. We met through the Por-Organization of all the Judiciaries of the Christian States during the centuries of the middle ages.

It must not be forgotten that he is a modernized Jew here speak. |

« In their ghetto, the Israelites..., embarrassed with
« public affairs are over, it represents what their
« Christian society rejected the inter-
« grail of their citizens' rights; it was real
"for our city; they only found a
« type of political existence. THE JUVENILE COMMUNITY
« FORMAIT A SMALL STATE IN THE STATE, A TRUE
"REPUBLIC, with its assemblies or parliaments, its sta-
« Yes, they are private magistrates. Recognize and protect-
« given by the government (1), she played under her
« surveillance, a certain political freedom and a
« Complete religious autonomy: she chose her-
even its magistrates, made its laws, regulated its taxes,
and delivered without obstacles to all the practices of sound

a RA

(I) Du Pape, in Avignon; knights, of the Christian kings.

– 1233 –

« The population of this small country..... was
« governed by a single assembly, named Par-
"element, or Council", and composed of a certain name-
wide range of members "designated by the election".

This council is recruiting "himself and to name
even in the three classes of the population ».

I note that this organisation of parliament
of the ghetto resemble beaucoup à celle du Sanhédrin
of Jerusalem.

"This Council is the sovereign assembly of the city
« juive; reunited in their hands the legislative power
" and the executive power. It is he who addresses his statutes,
« which authorizes the levy of its taxes.....,
« take their magistrates, their officials...

« community and judge the differences that arise between
"she and her individuals; the conductor, in a word, all
"his affairs, all his administration; it is the
"Head and arms..." "The rules are made by the council,
"And then approved" by the government, "they are
"Mandatory for all Jews. Quiconque comes to
« the offender is condemned, excommunicated and banned from the
« juiverie..... » « And, to the force that gave him
"Its omnipotence, the council added again that
"He took the sanction of religion, which led to
« his disposition makes the most rigorous of the
« Israelite gism and the most brutal. This pain

« consisted of making a terrible mess (1), not the vio-

« lation could reach the head of the detachable more
« suspicious facts..... » « This is still here

(1) The brake or anathem.

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4 summarized the wildest, most severe and most
« The Bible's colored cables were in the hands of
government of the judiciary, a strong arm,
an instrument of terror, we direct almost
torture. » |

« The council's omnipotence was enough to
a bornes », which he assigned to the Christian princes.
fl him « was forbidden to pronounce other words that

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« amendment and excommunication..... » « No sooner said than done,

« Inside, the government of the judiciary, theo-
a crisis, because it appealed to the religious sanction-
« jesus; republican, because it was based on the electoral
« tion; aristocratic, because the election was made,
"not by the governors, but by the governors of our country-

"It is easy to degenerate into despotism...", well
which is "in dependence and under surveillance
of sovereign power... » II was « almost all
« IN THE MAIN OF THE RICHES, It's about time
« small name. » |

One can still note the combination of attributions
This council of the ghetto made a compromise with
cells of the Sanhedrin.

The other civil servants of the juvenile court
the Treasurer, who has the security and responsibility of

. deniers of the community; the bull guards, or

of the archives, and the Messenger, interim agent between
the government and the governors who were "in charge of
transmit to the whole judiciary the orders, mandates
invitations and notifications » from the council.

Together with the ministers of religion and worship,
mention the collectors of the aumônes who collected

the donors of the public and private charity: they tenaient,
for example, the poor cash register; the lecturers of the
laws, or sermons, songs, etc., etc.

"All these ministers," says the Review; young, older
« or at least without any pain under the Rabbin's rule,
« who must necessarily exist, because we
« He found his name in the statutes of 1558.

"It can be and there are many; can be tasty
« expensive laws, or sermons, they were very
a table Rabbins. »

"It is the internal organization of the judiciary."
.... « What surprises us... is loyalty, it is atta-
« firmly opined by the Jewish race to its old institutions
« tutorials. These are still the same usages, the same
« Yes, the same religion, the same worship; the spirit of
« Bible (1) absolutely and quite loudly in the government-
"Not here, these Republican forms are
« always a mixture of OLIGARCHY and theocracy-
a tie (2). »

By looking at one side, what we have written
more touching the organization of synagogues and the
government of each Jewish colony, at the time of

middle-aged man, traced by an Israeli on the documents
irresistible things, we travel manifestly that,
at the Jews', he is nowhere near you, or almost nowhere
changed from one era to the other, and that, in effect, "this
are always the same usages, the same laws », and

(1) It must be read, because it is more consistent with the truth,
the spirit of the Talmud |

(2) Journal of Jewish Studies, 1880, no. 2, pages 274 to 288.

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these "old institutions" because they are declining
opinion attached.

We understand that when it was perfectly combined it
easily accessible to the princes of the nation, resident in Constantinople.
nople, of the sovereign conductor. in the world
whole, since the 18th century up to the 19th century, and from then on,
getting in touch with the chiefs and rabbis of the
Ghetto or juveniles, only by means of emissaries
special, as was the case with the patriarchs–
Judea's chest, or in letters, like our pieces
In 1489 the Jewish Prince of Constantinople proved
moreover, it is made for the Provençal and Spanish rabbis
gnols. |

III. Bu xvi? in the 19th century, including, I chef
Israeli supremacy has not been more embarrassed for
governor of your nation.

The Jews are disappointed that they were
average age, a little bit close.

In the East, their state and their organization are not
element changed. Without recourse to the reports here
above, a simple detail is enough for us to
vaincre. It's a receipt in the mail. the process of as-
sassins de Damas.

A letter from the French Consul, Mr. the Count of Ratti-
Menton, informs Chérif-Pacha that a Jewish mission has been
offers cing cent thousand pièces to get in fa-
condemned the switching of the hair of

because this Jew should take a too cautious approach-
rable, he replied that "this thing should not be taken
about the person, but she was found ready in the cash register

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of the synagogue (which appealed to the Papal Cash Register
. ores (1) ».

We have seen that, under the Roman Empire, every
synagogue, and, aumoyen âge, each judiciary has its
collectors and its cash register. It is therefore in-
core of itself in the Jews of the East to our
era (1840). Where it is permissible to conclude that
The organization of these juveniles is not
difiée.

Plus, this detail proves that the money
This child fund, if well fed, was not
always destined and employed in the soulage of the né-
cessitous. He then proved that they were enormous,
by means of these reserve boxes, the power to
At the national level, it was possible to reunite in some
days and weeks where Israel's interests demand
daient. Here we discovered one of the many and
intangible sources of financial power of
Jews.

In the West, freedom and equality of rights are neglected
policies agreed successively with the Jews in the

plus the civilized countries, the general situation and the... |

organization of the mass Jewish people not soon
Nothing different: their judges are in the same state. U.N
all recent and irreversible statements to us in
a promising future for the Jews of Germany
more special, but also in the same time for
all the rights of Europe.

Regarding the material situation of the Israelites

() Achille Laurent, Relations of Syrian affairs. etc., volume
90, 1840.

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in the German Empire in the year 1881, that is,
criticizes the Review of the Catholic World: |

“The position of the Jews is still advantageous. On the side
« civil rights, common to all citizens, ILS ONT
« PRESERVE YOUR OLD FRANCHISES, YOUR RIGHTS
CORPORATION AND AUTONOMY. IS THE TRUE FORMULA–
WITH A STATE IN THE STATE. EVERY JUVENILE COMMUNITY
SHE-MANAGES, LIVES THE IMPACT, NAME SES
TEACHERS AND RABBINS, CONDUCTING THEIR SCHOOLS, WITHOUT IN-
INTERVENTION BY THE CIVIL AUTHORITY. The most famous and
rich Jewish associations GETTING AN IMMUNITY,
OF ABSOLUTE INVIOABILITY, as well as the anti-
semites do not sing to touch. The budget of the commu-
Sailing youth from Berlin loses a million five cents
mille marks (plus two million francs) em-
« committed to worship in several synagogues-
« gues, hospital, orphanage, hospice of
« old, from Rabbinical Schools, and beyond
« SCHOOL OF HIGH JUDAISM STUDIES. »

« THE LORD OF MAI, who tends to be anything less than
« To embrace Catholicism, while reducing its role
« There is no ministerial institution for the
« juifs. And therefore these rules have been EXPRESSLY
BLIES FOR ALL RELIGIONS professed in Prussia.
But people are not afraid to apply to
«Jewish communities who play a role in
exceptionally, whether Catholics or Protestants
no singing was enough to pretend (1)! v

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(1) Review of the Catholic World, the Jewish Question in Germany, by Herman Kukn, no. 15 October 1881, pages 71 and 72.
renseignements provided by this important article, which I already

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It is evident, according to this quotation, that the Juive-regions of Germany, in the year of the Christian era 1881, not different in any way, as regards their situation prior to the war, as far as their internal organisation and their administration autonome, of the middle-age ghetto (1).

So, you xvi? in our 19th century including the

cited earlier, referring to several serious conclusions. Pour I understand better, I completely understand the extract present, textual part, analysis part:

« Promoting all political rights, solidly cantonal
« In their privileges, the Jews have been abused: from this position d advantageous that they were inexplicable... They were...
"With warmth and passion, the Christian religious people...
He excited the crowds against the church and threw himself into the Kulturkampf,
"with a strongly impetuous hair. Everything is fine, as it is
« Catholics, the minority excluding official favorites,
"Only for a reason, and that all the organs of power were
« to support... »

But the Jews are called the Protestants, and are confused of internal religious affairs of the State and the Church official, those who are angry, raise the alarm and organize the anti-Semitic line, here, of course, you can't get anywhere, that I expected and said in French-Magnons and Jews, p. 541.

Everything is a new reality, first of all, that find the Jew's head, of our days surtout, in all occurrences—where the division can be introduced into Christianity, and the persecution suffered against the Catholics; and in second where the power of the Jews in Germany is greatest, because neither the May laws nor the anti-Semitic efforts

of the empire. Bismarck, Guillaume and the other ministers and clubs from Europe and America are not that happy and confident with instruments. It will be useful to repeat this citation and these conclusions in these paragraphs which follow.

(1) The Israelites who possess our days in Germany and all rights and all benefits of citizens, don't worry, we see you renewing your antiques privileges, at these rests of the middle age, at this position advanced that they made the Church, in those centuries "ten-

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Princes of Judah have possessed and possessed the same facilities that, in all previous eras, allowed the sovereignty of their nation.

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But we don't imagine that this power governmental measures cannot be exercised today that about the Jewish Talmudists, about this mass ignorance and at the end of the June race, again curled under the jog of the Rabbi.

When the top Jewish bosses have decided to sort out their youth and their lives, right there-Talmudic reuse, a certain portion of their subjects to attack Christian society, they are good you need to prepare and establish yourself outside the ghetto, some other means too safe and too easy, even to keep the Jews modernized under their dependence and they transmit their wishes. |

For the Jewish militants, they are the masonry lodges exclusively Judaic. Rappelons-nous letémoignage

1862 :

« There are still other things: exclusive compositions-
« At least among the Jews, in the sources the non-Jews do not
« d'accès... In London... there are two Jewish lodges here
"The Christians don't have to pass their sentences. It is the
"which reunites all the sons of the revolutionary elements-
« teachers who came to the Christian lodges...

breux et violents ». They are plained without leaving the house
the provocation "which obliged them then to "serr the
us against the others ». But he said well that this persecution
it was not until they dissented, because they believed that
precisely what they asked for.

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« In Rome, another lodge, entirely composed of

« Jews, where all the tram drivers meet,
« Our Lady of Lourdes in the Christian Lodges, is
« the supreme tribunal of the Revolution. From there are

« led by other lodges, such as the chefs

« crets ; of sorts that the majority of revolutionaries
"Christians are not like puppets' avenues,
"movement by the Jews, even if
« mystery (1). »

These logs, composed solely of N uifs, exist
also in the other hemisphere, in the United States of America
rich. The Jewish Journal The Israeli Archives have made us
know the Masonic order, all Judaism, and
Beni-Berith, or Sons of Valliance (2).

Be in constant contact with the heads of these 8
Jews are all too possible and easy for the princes
news from Judah that it was for their predecessors

for centuries, and that is for you, in this mo-

ment, to put it and to maintain it in relation with

These militant Jews who flee from the eyes of the superficial servant, where children are lost d'Israël, they have done everything as well as the Talmudists, in the main and under the direction of the grand chefs of the nation.

The reformed Talmudists do not escape any more

that the Talmudists purs. The princes are for agents intermediaries, as well as heads of simple synagogues and the modern ones, soit les Rabbins des consis-

(1) V. Francs-Magons et Juifs, pages 503 et suiv.

(2) Tom. XX, p. 885-86. 1866. – V. . he Jews, p. 507.

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local towers, only ploughed and surrounded by the grand Rabbin of each central bank, like in France and in many other countries.

How many anti-Talmudist reforms, among the indifferent, to the converts of Protestant sects and others, the chiefs Jews have established themselves for us, he is 25 years old, the famous association, if powerful at this time, appealed to the Alliance israelite universal. She warmed up, we said, 1859, the judge M. Cahen, director of the Israelite Archives, « to strengthen the fraternal link of Visraelism of a whole world (1) », it is for one in one make all the modernized Jews who today repu- serves their old Jewish name and would be called « Israelites ». Less than 10 years later, in 1867, Mr Adolphe Crémieux, President of this alliance Israelite, disappointed on his tour: "Israel dispersed... not available _« more centre, more representative, more defensive- « of common interests. Now everything is « changed. A thriving company that finds access « Above the strongest thrones, it is always « prepare to take back our rights, « A COMBATTER this « Men who are always our enemies

Translate: society... always ready... to fight the Catholics; and recognize in these words hostile the Jew of the race who has not yet ceased to consider the Church as the nephew of his nation, and also the franc-maçon grand maître d' écossaises, where of the Maçonians, "light" and "liberty". The Jew of the Talmud was "dispersed" and lost his place in the center.

(1) V. Francs-Maçons et Juifs, p. 334.

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We've dismantled it. Best regards, M. Crémieux
We want to make the change. But it was true that the modernized Jews, the Jews of modern principles and The progress did not come to an end before 1859: every operated almost individually. By the Alliance Universal Israelites, they are all united between them and become fortified like an army.

To enjoy the strength and power of this association juive, carefully read the following extract from a Russian newspaper, the Golos de Saint-Petersbourg :, _

"To the journalists, M. Crémieux, is delivering

« in Saint-Petersburg, before heading to Berlin a

« General Assembly of |' Alliance israelite universal,
« who proposes to deal with the unfortunate situation
« of the Jews in Western Russia. This famous

« alliance is clearly deterred from its destination-

« primitive function which occupies exclusively the
« Moral development of the Jewish race. Suburban area
« direction of a former republican minister, she has
« Let us not talk about politics, and Mr Crémieux
"I am seriously considering the role of President of the
"Universal Jewish Republic. He is directly involved in
« report with the governments of other countries,
"As he himself was the head of a government.
"And this is more strange, certain governments of his

« verain í » | T

« The whole world is crying out for soul
« Mr Crémieux, on the subject of the alleged persecution
« of the Jews in the Danubian Principality. The a
« I would also like to address questions to our governor-
« ment, when we were expelled from Saint-Pétersbourg

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"Jews who do not have the right to be slaves, and they are
« parvenu to obtain the detailed explanations on this
« subject. » |

"What then, according to Mr Crémieux?" A head of the
« yes, or a simple private person?.... It seems to us that
"treat him as with an official

"It does not conform to our dignity, nor to our good
« sens. II does not, as it says, the Jewish state, in this
« Wait. It cannot therefore be a question of a governor-
« not Jewish, and at least not even a unified government
« sell..... His success in Romania encourages

"can intervene in our Jewish affairs...

« In Bucharest, the friendly councils of Napoleon III

"can be received like orders, but at Saint-
« Petersburg ? (4) »

Everything is indignant against the allures and the action of
President of the Universal Israeli Alliance, the journalist
Russian list cannot be overestimated by noticing the power
of this association, the power which clearly does not re-
does not appear in the sole person of lawyer Crémieux.

The Golos article was written in 1869. Since then, the
developments and the influence of |' Alliance israelite ont
follow a constantly croissant march. A new
question of whether the young man died in 1881 in Russia. The célè-
bre president Crémieux is dead; but the alliance does not
no peril no periclité. Even though she already knows years, she
actively intervenes in favor of its coreligionnai-
res; and Russia resisted as in 1859 (2).

(2) See the journal l'Univers de May, June and July 1881, du
July 26, 1881 and January 26 and 30, 1882.

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The Israeli Alliance EGGS? is therefore, in first place, a Jewish new education centre, and, in itself, times, an auxiliary community; because it also opens his ranks among men of all races and all religions region. Because they are committed to supporting interests of the Jews who agree to be instructed by the
ments, to submit his ideas and his influence, they devien-mentioned for him a particular species of « converts », which he regards and protects like brothers (1).

Therefore, thanks to the old and recent organisation of

the nation, not a single Jew of the universe, except the Jew sincerely convert to Catholicism, do not escape to the action and the immediate, or median, direction of central power of Israel.

Everything that we have established in this first paragraph 166 contains two evidential sentences:

4° It was without a beautiful brush and without long efforts that the great Jewish chiefs of our century are em- by successively all the secret societies, they were unified and placed under their domination.

The Jewish nation has been formed and led since less than a few cents, like a vast occult society, the families who supply the princes of Israel and their assessors have, through this exercise, in keeping with the traditional spirit of each race, acquire a consumption experience and a skill unique in this genre of governance and influence

(1) See the developments and conclusions from this statement
in paragraph III, no. VII.

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mysterious to individuals and masses. Also the top Jewish leaders, because it was possible for them to put in regular contact with men of secret companies, they think they can arrive very quickly to gather them, and to maneuver with self-defence force of finesse.

In addition, these top bosses and these princes of the nation, a great name of other Jews were formed, they also, in the manner of qualities suitable for inaperture management of the population. Car the personal bosses of each synagogue and of each judiciary, sorts of small re-aristocratic and oligarchic publics, common seen, must be sorely obliged, especially for come and stay in power, especially for the governor-to their recalcitrant community, to act on a ma-kidney more or less worn out, and to put in movement of the more or less secret departments. The Princes de Judah therefore take hold of the head, which surpasses the occasions suitable for the users, men precious, perfectly trained in their role and all prepared to be solid and sturdy frames of n'im-doors of patent or occult associations. These are these men who have composed the first phalanges of Jews modernize.

Add the power of gold. Only the Jewish princes possessing golden veins that never burst. When these companies, Templar Masonry and the very, want to act outside their rooms and do any political or religious company, the gold devint absolutely necessary. The top Jewish bosses are leaving delivered in all circumstances, without hesitation and without 8e

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let ; but for reimbursement they have imposed their authority and their volunteers. |

It is only through their long experience that they not natural, their wealth is ineffective, their ability and the address of their agents immediately, they have to be of the Franc-Maçonnerie and all its branches,

tier des occult associations (1). |

The second corollar, not the least evident, deserves all reader's attention: Combining is therefore formidable
The power of the Jewish princes in the nineteenth century!
Because they have 4 orders, cantons in expurgated
nable positions, on the entire surface of the globe, two
immense armies, perfectly distinct and perfectly
disciplined, here, under their leadership, in writing
qu'a single one, to know: their own nation, which
take seven million subjects. according to us (2), or
dix-sept million, according to the others (3); then the association
Judaico-Maconian tradition, even more comprehensible,
Do not appoint the members with the huge number
of a thirty-million dollar (4). The Princes: of Israel
they are not present & their disposition
the most effective ways to become the masters of
world ?...

(1) See the facts in the French-Masons and Jews, p. 488
and follow.

(2) Francs-Maçons et Juifs, p.671.

(3) Bouillet's historical dictionary, last edition, 1880,
also with Jews.

(4) Francs» Magons et Juifs, page 367.

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VI.

Or today the Grand Duke of Judah,
and this chief of chiefs, this prince of princes, who directs
sovereignty and absolute justice and
all the masonry?... I ignore it. They live in Cons-
tantinople in the 15th century; they can still find in
this is their ordinary and principal seat
and official of their power?... Constantinople is
always the central point between the Orient and the West and
the closest thing to Palestine. It is certain
in Constantinople where the knot of the fa-
my question from the Orient, which is important for the Jews,
as regards the coverage of their countries of origin, and in
because their princes play the most active role, the
more skillful and more mysterious.

Combine the supreme boss of the Jews at—he is present of « satraps and grand rabbis » for assessors and advisors? I do not have any document that can l'éclairer at this point.

The Grand Council of Doctors of the Law has already reconstituted titled on the side of the princes of exile, in Babylon, in their lives cle; it was in this new Sanhedrin that d'ordi— Instead, the heads of the nation, the princes of captivity; this state of things to last until — once century. The Writers of the Talmud and the Rabbis We have recently examined these particularities of his— intimate gate of their nation. But from now on century, we don't own anything. docu—

pr

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because it can make us believe, even our two letters de 1489. .

By letter from the Jewish Prince of Constantinople, we indubitably saves that the succession of the princes of captivity continued, and until the fifteenth century they have resided in this city: Plus, we can in— according to the same text that the Grand Council exists yet, because the prince speaks of "Satrapes and great Rabbins » don't give the opinion before reply— dre. The prolific power and the vitality exceptional— among the Jewish people (4) allowing them to suppose that the families of doctors under the law of the one century are perpetuated until their fifth birthday, and from then on dix-neuvième. |

At this moment, the Supreme Council which assists the princejuif, and the president is his name and position absolutely apparent to the councils here Has life succeeded in the New Century? I don't know anything.

M. des Mousseaux we assure, from a certain source, that the Sovereign Council of the French-Masonry and all secret societies "are composed of new indi— vidus », not five to one should be of nationality Judaic (2). This is what the Sanhedrin is currently saying d'Israel. Jewish chiefs refused to accept "Goim" in the supreme direction of your nation. These two members are placed without prejudice in the great advises the Prince's assessors, who are charged de mener, under his control and his authority, the world

(1) François-Magons et Juifs, p. 609:
Ibidem, p. 513.

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autant of "this half-sister of the individual who don-
called their orders from the secret societies of Europe en-
animals (1) », and « these four or six who belong
the cards (2) ». These are the same things that they don't
speaks M. des Mousseaux. These characters are not
Certainly the Jewish delegates of the Prince of
nation. |

I am convinced that the Grand Council which directs
all of Israel in our era, with a president, ndei, or
prince, to his head, is "composed and functioning, at little
chose now, like the times past, according to its traditions
tions and prescriptions of the Talmud, for these two
serious reasons: because the Jewish nation, in its
almost totalitarian, is exclusively and rigorously
Talmudic reuse, until the beginning of
19th century, even in the West, because it is not
having "an attachment to his old
institutions ". |

It is therefore in this sovereign assembly, in this |
Sanhedrin of the Jewish people who are discussing _
and rules that are discussed and regulated by the movements- _
elements of all kinds, anti-political, anti-social and
anti-religious, which operates in the present- __
back in the future. It's time to prepare the triomphe-
complete and final result of the race of Jacob and his
bosses.

Quant in the secret of the deliberations, for us to
evaincre that he is well guarded and that, only, the savior
not already accomplished, only the reasoning of

(1) François-Magons et Juifs, p. 506 and 507.

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induction, or rather a species of philosophical intuition
que, we can discover something, it is enough
to tell what Rabbin Drach says, about
the removal of his children:

And the police, about two years old, do not

« discover what it was like to know the smallest
« Jewish children, not only in France, not only-
« At least in Angleterre, but still in all countries
"Where Jacob's race is dispersed. »

Yes, « every time it is of interest to some
National affair », the little Jewish children of our country
are well dressed at will, which will be
great chiefs of Israel?...

*

Our first general proposal and its annexes
are therefore certain : T |

A unique direction and command centre
it is constantly maintained among the Jews, since
their dispersion until our days. This authority sou-
veraine was exercised by the Supreme Princes of Israel,
assisted by a senior council, for continuation
of the old Sanhedrin. She continues to exercise
even, at the current time, in an absolute and in-
contested, secret and easy.

Demonstrate now that these great chefs
Judas has passed away and is clearly present
the thought of universal domination, which they have in-
formed the drawing and the plan, and they are well
to become the unique masters of our civil societies
lisées.

4

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\$ II. – The Jewish leaders and the masses of the nation with
You have always believed in the domination of the world, and
Then in the 15th century, these princes had to follow in this but
to their people, unless it was possible, a plan that
is at the point of success.

At all times the Jewish people think to themselves that,
day, with triumphant power and glorious rain
you Messie, he became the leader of all the people
and dominated the universe. This idea and this hope
he appears from the interpretation of the prophecies of
sianiques, adopted and taught by the Synagogue elle-
same. This interpretation, true to the original, was
absolutely false, considering the circonstance of fashion and
of the era. That's why, when the real Messie,
the poor and humble Jesus of Nazareth, revendiqua this
title this mission, and present it with its truth
divines and his miracles for all riches, and with
his stupid ignorant fishermen for the whole army, the
organ and trumpet members of the Grand Council, chiefs
religious and political aspects of the Jewish nation, the Repoussé
sat outside, full of color and moustache, and the fire
put to death by the Romains.

We find the first indications written by the doctor-
trines of the Synagogue at this point and the sentiment
néral and dominant that they came and developed
ran to the Jews, asking Jesus for

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the mother of the apologists Jacques and Jean: «Order that
_ « my two sons who say as one to your right,
"and the other to your left, in your kingdom."
(Matt. xx, 20.) And again in the exclusion of the
foul, at the day of the Rameaux: « Good, the rain is coming
of our father David » (Marc, x1, 10); and in the interro-
Gation of disciples after the resurrection of the Sauveur:
"Sir, it is in this time that you will recover
the kingdom of Israel » ? (Acts 1:16.) |

It is evident that this woman, the believers, the disci-
ples, the idiot, all the people and ill-wishers,
The Messiah's future rain and his glory came
after the teachings in the synagogues
by the doctors of the law. |

In a celebrated passage from his war history
of the Jews, the writer Joseph clearly affirms the

"This is what primarily determines the Jews for the
"War against the Romans, this is a prophecy
« ambiguous, contained in sacred books, know: that,
and at these times, some of them from their country, OBTIEN-
« DRAW THE EMPIRE OF THE WORLD. They are applicable to you-
"Even this prophecy, and good name of your doctors
« self-assurance about his interpretation. » (De
« Beautiful Judaism, lib. VI, cap. v, no. 4)

The Roman historians Suétone and Tacite consistently
the same thing happened. |

"Throughout the East," said the Prime Minister, "he was accepted
"This ancient and persevering belief that, after
« The prophecies, at this time, of men part
« Judee DOMINATES THE WORLD. » (In Vespas.)

THE JEWS, OUR MASTERS!

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= The second speaks in the same terms:

« He was convinced of a great name
"That, according to the tenor of ancient sacred writings,
« At that time, the Orient became powerful,
"And that the men of the Jewish party DOMINATE THE
« MONDE. » (Hist. lib. V.)

This ancient and persecuting woman is
Israel's future cannot be implanted in part
people of the country as a result of the diffusion
made by the Jews themselves and by their sacred oracles
and the interpretations of their doctors.

The last war of the Jews against the Romans,
under Barchochébas, that's the same cause. |

After their ruin and their final dispersion, the
bosses are insulting their people with them, across
the world, this indomitable hope that will
to all their receptions at the Messie venue. The
mass of the nation and its princes always attend
this powerful triumphant, this glorious liberator,
shall end the exile of Israel and bring him the empire of
world. 7 ba |

The testimonies of all provenances and of all

indestructible among the Jewish people (1).

For the past centuries, I content myself with a rappel
some-us : |

At last, Saint Jerome, who was in the current
of Jewish beliefs, said: "The Jews pretend-
"But at the end of the century, our nation will

(1) I repeat, to be more complete, several citations made
already in the French-Masons and Jews.

ee

» confident and powerful, transform all the kingdoms of the
« earth and rain alternately (1) ».

In the 18th century, the Talmud expressed the same idea of a
otherwise:

« To come (the Messie era), no
« nation, no language is able to subjugate
« war the Jews... All the nations of the world-
"stands and converts" (to Judaism) (2).

Nine cents more late, ideas and expectations
the Jews do not vary. We in two reports re-
remarkable testimonies, the one where
the other of Judaism.

The German savant Reuchlin says to him: Jews of
5th century in these terms:

"They await with impatience the wars, the ra-
the ruins of the provinces and the ruins of the kingdoms. Your
this is the hope of a triumph (among all the non-Jews)
similar to that of Moise sur les Chananéens, and here
would be the prelude to a glorious return to Jerusalem
table in its magnificent antique. These ideas are my love
of rabbinical commentaries on the prophets. They have
it has been TRADITIONALLY TRANSMITTED AND INCLUSIVE in
the spirit of this nation: and so it is prepared,
all the time, the Israelites at this event, TERME SUPREME
OF THE ASPIRATORS OF THE JUVENILE RACE (3). » |

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- (1) « Judei.... Israel... in fine sæculorum volunt esse fortissima mother and omnia reign against and reign in the sternum. 5
(Com. in Dan, c. II.) V. Francs-Magons et Juifs, page 653.
(2) Talmud, traité Meghilia, fol. 2 recto ; and treaty Aboda-Zara, fol. 3 verso; cité par Drach, The harmony between U' Church the Synagogue, etc., t. I", p. 555.
(3) V. Framos-Magons et Juifs, p. 654.

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His testimony is sufficient for all centuries
anterior. It is admirably confirmed by our
document: Jew of the same century, the letter of the prince of
Constantinople.

This piece from 1489, secret correspondence, destined
not only the Jews, but also the ideas and
expectations of their people's leaders have always been
same: «By putting the Christians under your leadership,
you dominate the world...; you will understand by experience
that, unlike you, you come to. make
of power.

Of our days, nothing has changed Jans these thoughts of
Jews, both from the Orient and the West. _

The Orient no longer loses its hope for a
soon, little by little, see Jerusalem « capital of all
the nations under a Jewish chief (1) ».

In the West, hope is not only persevering, but
he is more than happy with the successes.

For the first month of our nineteenth century,
we have the precise affirmation of Rabbin Drach, dont
The authority on this point is irreversible. Here is what it
we learn the ideas and expectations of our
nation and its leaders during this era, after the
teaching of your doctors and your rabbis:

"The Messiah must be a great conqueror, who
« Where all the nations of the world are Jewish slaves.

« Phants and charges of wealthy people evacuated to the infi-

(1) Read the two citations made in REEL and Jews,
p. 454-55. pe

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« items (1). » « The object of his mission will be delivered
Israel dispersed, leaving the country in the Holy Land,
to establish and consolidate a temporary rain not
It will last all over the world. All nations therefore
will be taken to the Jews, and the Jews will

their strength is that of the individuals who compose and of their
goods (2). »

For the second month of our century, I multiply

to draw my citations and I take them from all
prices:

In 1860, a German, named Stamm, published
in Amsterdam a book in the same way as the advertisement in the world

(1) V. On the harmony between the Church and the Synagogue, 1844,
p. 98.

(2) V. Deuvième letter from a Rabbin converted to the Israelites, his
brothers, on the reasons for his conversion, p. 99. Paris, 1827. This
affirmations of the famous Rabbin are certainly more probable
that he had already learned in these ideas and that he had
taught to others, In this second letter, the story
sur \$on enfance a pleasant and characteristic anecdote, which
comes to the aid of his words and our citations: (In school
"Where I was, in Strasbourg, the children were caught in the resolution of
« fair, at the first appearance of the Messie, mainly bass on
« all the confectioners' shops in the city. We are discussing for
"know who will deposit that precious butin. In attendance
"The dragees were distributed with forceful foot and toe strikes.
& These ad hominem arguments constitute a convention, in truth
"Because everyone had to watch what he always said. I'm
« dressed for a long time, for me, the state of a beautiful place
& shop on the Place d'Armes, where I had just arrived
« my devolution. » (Deuxième lettre, p. 319.) Les doctrines talmu-
diques sur la triumph de Israel à la Messie venue

at the beginning of this century everything was quite middle age.
This was not a mistake in teaching these ideas
reigned in all its spirits among the Jewish people, but only
of teaching.

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that the kingdom of universal freedom on earth is
was taken away by the Jews.

In the same year, another, German, also,
and here signe Sammtter, address a long letter to a
Berlin journal to demonstrate that « now the
Jews must take the place of the noblesse chré-
tienne », and that « God dispersed the Jews on the earth
whole, because they are like a ferment for all
the people, and like the prisoners, destined to RÉGNER one day
FOR ALL MEN ».

What will be this “rain of universal freedom” and
the Jew, another son of Jacob of Frankfurt, said
in 1858 :

"Rome, he wrote, here he is, for several centuries,
« The Jewish people have been hurt on their feet and must be torn apart by the
"Forces unite this same people here, by their own means,
"light shines on the whole world and brings humanity
« an eminent service (1). »

analogues, also professed by the Jewish ears.

In 1861, the president of the Universal Israelite Alliance said, lawyer Crémieux, wrote in several of his discourse :

"Israel will not stop." This little boy, it's the
« Greatness of God..... A messianism of new
« Days must be cleared and developed... A Jerusalem
"of new order, holy assent between the East and

(1) See the World, 12 November 1875, which cites the time
d' Amsterdam, the Prussian Votksblatt of Berlin, n° 229, 1860,
and the Frankfurter Journal of 1858, no. 346,

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« The West must replace the double city of the Césars
« and the Popes (1). »

In 1864, a French Jew from Nancy, M. Lévy Bing,
wrote these:

© gene He would have closed since the first
« the last of our books (sacred and liturgical) is gone
"Chase the Jerusalem of our dreams!" And these aspirations,
« These thoughts are not even something intimate,
"Personnel for our race is a universal need.....
"It is necessary... to see soon..... a tribunal
a supreme, the great demolished publics, the
« complaints between nation and nation, young man at last
« department, and don't grasp the slogan foi. And this word is
"The word of God, pronounced by his young sons, the He-
« breux, and towards the source it is inclined with respect to all
les puinés, it is the universality of men, ours
« Brothers, our friends, our disciples (2). »

The reservations of M. Lévy Bing are not small,
because after that it is necessary that, soon, the
nation juive submits to the Supreme Court, and jugeant
in the last resort, from all over the world, the
people, universal arbitrator, do not grasp the word, par
consequently the Pope's people. fl is not alone in this
ideas:

"God, who in 1866 created the universe of Paris,
"Israel chooses to be the torchbearer of Vhuma-

In 1868, M. Isidor, Grand Rabbin of France,

(1) Archives isradlites, XXV, p. 515 and 600. Paris, 1851.

(2) Israelite Archives, p. 335 & 350. 1864.

(3) Univers israelite, IL, p. 71. 1866.

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contains some of the ideas which particularly appeal to M. Crémieux. The analysis:

The world's metropolis must regenerate (by the Jew) be in London, in Paris, in Rome, but Jerusalem, re-levée of its ruins, « a new Jerusalem », ap-pelée to great destinies, and who will be "at the time the « city of past and future (1) ».

We see, under a form or under another, all These Jewish boutons express the hope and expectation of the universal domination, physical or moral, of their race. These modernized Jews read like the Universe Israelites and M. Lévy Bing, who are Orthodox, are reformed Talmudists, the others are pure reformists, anti-Talmudistes et Progressives (2).

(1) Archives Israelites, XI, p. 495. 1868.

(2) On the question of the Messiah, the Jews of our day divided into two camps. For the anti-Talmudist Jews, the Messie is no longer a man, and his appearance will not be a mistake particular. Messie, for you, is a philosophical idea, which appears in Jacob's race, is the progressive idea and revolutionary who tried to break all religions, institutions and societies based on revelations, sacred books and positive and exclusive doctrines. The Messie venue is a philosophical era and all a set of events; it is the current era, our era of revolution and progress, head of the march the modernized Jew, and who prepares the complete triumph of his nation.

always a real character, and his venue, like his triumph, a future special event. These faithful of the Talmud regard the current era, this philosophical era that we traverse—sons and among their brothers anti-Talmudistes, militants, etc., have a big part in the action and a call for revolutionnaire, like one of the stages that prepare the venue and the triomphe—very much desired by your Messie. (V. The Jew, the Judaism, etc., (p. 474–75, et passim.)

Remarks here of two new things. 1° The Jews anti—

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To these tesmoignages Venus d'Israël, additions of the te-christian sentiments.

The manifesto of the Russian deputies of 1868 is still provide us with a guarantee that the ideas and expectations

The Jewish Talmudists' prayers of the 19th century are ideutical

to those of the middle age Jews.

History proves, they say, that Judaism is
"characterized by predomination and exclusivism
« the most severe... Pushed by an instinctive force to
« isolate yourself in the environment of the people who surround you,
"(the Jews) said that they cannot make a case
« Commune with the Christian people, because they are their
« diametrically opposed in every way. We observed at
« Contrary to what we mean by transport,
« Be it big, be it small, they introduce

absolutely, by the effect of their presence, the germs ©

"of destruction and dissolution; because their tendency is
"DEATH FROM THE OTHERS' RUINS. And how much
« According to the reconnaissance, it is completely overcrowded
« They are alienating the people who have given them
"Hospitality, because they regard it as
« usurpers. That's why they use fonts from all
« means to acquire new rights of su—

Talmudists are the least numerous, what the most aggressive against Christian society. The Talmudists form the mass

established primarily in the Eastern European countries and in the vast regions of Africa and Asia. 2° The Princes -de Judah governs and leads absolutely these two parties of their people and are afraid of one like the other, so, at the time marked by God, there was no difficulty in this which they acclaim to all the people and the doctrine of a man who would be the antechrist.

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€ PREMISES AND DOMINATION OF THE UNIVERSITY, rights
"which they confirmed by their ancient reli-
greek..... D

"The Jews consider the time when they fit
other people like a time of expiation, d'é-
fear, exile, and the inhabitants of the country where Ns are

moment celebrities where they constituted new
A DISTINCT NATIONALITY. Their religion nourishes
of this hope, in their faisant opening the perspective
of a brilliant future, where, finally, your SOULS DOMI-
DON'T CARE ABOUT HUMANITY IN THE WHOLE! ».....

"It is for us a fact that resulted in
all these details, such as the perseverance
with the source the Jews take racine and accept
sent to Romania, it is what they say about it here
This Jewish State is the first realization of
YOUR IDEAS OF PREDOMINATION OVER CHRISTIAN PEOPLE-
TIENS (4). »

The Russian deputies who know perfectly
the Jews, because they have studied and seen in the work
for a long time in their. proper country, parlent
of this people, through the reporting of ideas, expectations
and actions, absolutely as we have done
middle age. These Jewish talmudisants of the second month
of our century are therefore entirely reminiscent of
their fathers of the recluse era, and those attending, all
like you, your day of triumph and domination
universal.

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(1) The motifs of the draft law against emancipation
of the Jews of Romania: – Archives Israelites, IX and X, 1868.

– 1585 :. í

Finally a nice appreciation, it is a little more
for a year now, we know that we are beginning
. generally today to recognize the reality of

these desires and these ambitions visible to the people
contemporary Jew.

In an article from the Universe (27 January 1881) titled
The mental alienation in Italy reveals the strange re-
following brands:

« Strange things! The Jews have been apart five times more-
"But the other social classes..... The fact of

« to Italy; on the signal in other counters, and the
 "It is explained by two reasons: the one who comes from
 « prepared for the gain, of the passion of the avarice; the other
 « of the ambitious goal that modern freedom and
 « their success in politics, in finance, in
 « press, in education, in philosophy, in
 "The arts developed together with the Jews. II is good
 « Certainly this race is strong and intelligent,
 « in the midst of his sometimes virtuous circles,
 « REMAINS THIS TODAY THE EMPIRE OF THE WORLD. She is an author
 « distinguish yourself by the head, although she lacks
 «

heart. In her, ingratitude is innate, and vice versa

« give way to ambition. »

II note that these citations are complementary
 fisantes.

All these statements are consistent, from sources and
 dates are different, so it is an unreasonable demonstration.
 sand of existence among the contemporary Jews and
 at their chefs' helm of a dream and an invincible wait-
 blemishes of their future domination of the entire universe,

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II.

But, in addition, our Jewish letters of 1489 give us four-
 there is a new and inattentive light on the
 thoughts of Israel.

From the 15th century onwards, the Jewish princes
 they are more willing to wait and see; they have
 formally wanted to act. They have conceived a plan of
 walk in the pattern of transforming their lengths
 expectations in reality; they imposed on all their
 nation, here, sitôt that times have offered the opportunity
 properly, faithfully and persistently executed.

The simple reading of the letter from Prince of Constantine
 tinople proves that it renferme the trace of a
 conducting line nice and clear.
 But this line of conduct is not limited to one case

see that the only Spanish and Provençal Jews
sax. It is evident, by context, that 'this letter
give a general direction, applicable to the Jews of
all countries and all times, then the result
to obtain is universal: «Put the Christians under the
joug... », « parvenir. by virtue of the power, and
« rule the world ». Because this is what it is,
It is evidently necessary that all the Jews of the moon-
to take the part and summarize the efforts
common, identical and persevering in the same
sens.

Therefore this letter escapes us, not only the pre-

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permanent sense of the idea of universal domination
in the spirit of the Jewish princes, but more than life,
of a certain plan conceived by us to realize your
secular ambitions.

The princes of Judah came and formed this plan before

the 15th century? They were asked to apply in the
previous centuries? I don't know. But it is sure that,
during all ages, and since the 18th century
18th century, when our Western societies had
serve a certain degree of Christianity, the Jews do not
they don't take them in, they don't throw them away. We are finding
some-us, here and there, who take up positions
educated, or who are considered to be at the cause of their
talents, at the expense of their extraordinary wealth,
but the action is absolutely zero, as far as the difference
fusion and influence of their ideas.

To ensure that your ambitious projects succeed»
He failed to convince the Jews, always, that his plan of action had
well and gently formulated, then an energetic and
sagace direction, a complete and persistent obéis-
sance to their bosses, and finally the circumstances favora-
bles. They told you all these things.

We must agree that the routing line should be
Jews are the most skilled. In vain and
in an acclimatizing manner with a lens,
in need of a subtle conversion cover, tou-
these important positions and all the living forces
of Christian Nations, Commerce and Finance, Magic
treasury and barrage, management of public affairs

in a short time, to hold everything between your hands
and to completely dominate all these people.

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The Jewish prince here wrote this letter of 1489, or
not import what its predecessors imagined
plan certainly gave you genius inspiration.
He admired the resources of his race,
orgueilleuse, tenace, vindicative. intelligent and pro-
living among all other human races,
wonderfully done by consistently among all rap-
ports to accept, operate and maintain the application
of this plan and the realization of these designs.

That's when. him and his successors have done well and
tighten with secure tool that they use, that they
knew it perfectly and was well organized
nisé, as we have proven, for an easy di-
rection.

The history of a past that has been somewhat lost, that of a present
lamentable and full of menaces for a near-
nir, demonstrating that the Jews are universally
caught and adopted the ideas of their bosses.

However, it was not possible to conclude that all

the indistinct Jews, Talmudists and modernists of

all degrees in the social school are complete
in the current of actions and gestures, projects and tra-
me, and the deeply mysterious politics of
your supreme princes. At a certain moment, the na-
tion to the reception, and it was received without any delay at
other, a powerful impulse that changes the shape, is
of general orders or specific prescriptions,
be it defence or advice, and here; partner of
senior managers, he has been informed, on all
points of the globe, by its interim and immediate chiefs-
diets. This impulse last summer is still today
d'autant more docilely accepted and faithfully followed

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secular aspirations and that it leads to
incontestable and extraordinary successes. They are therefore
pu, and set yourself to execute, and continue to execute the
plans of their bosses with a loyalty, a perseverance
and a surprising ability, without having to need anything
know in their ideas, their drawings
and their voices. Car he must necessarily arrive,
as the Jewish author observes judiciously. etc.,
that there really is "a big difference... between this
"What croit and say is the community of Jews, and the secret
« think of the chiefs and masters of the mysteries of the
« judiciary (1). »

I'm going to say more: it's possible, it's even croya-
ble that the near totalitarianism of the Jews was also known
not the members of the Grand Council, and again
least his president, prince sovereign of all Israel;
and even the biggest number ignores existence
of these great characters and one thing absolutely nothing
and does not hurt at all in the way that the nation
is governed. You will be nicely surprised by your
affirming that there are other authorities above
heads of their judges or rabbis and grand
Rabbis of their synagogues.

The reason for this is that the people
The Jew has been around for centuries, like a society
secret. We know that in the French-Masonry,
generally in the occult associations, the community
the members do not know that their immediate bosses and
not in relations with each other alone, without saying goodbye,

(1) Gougenot des Mousseaux, Le Juif, etc., p. XXXIV,

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well sane, or at least without stopping to think
that there may be others. Those who save, and
who are looking for more long, possessing degrees
educated; They are little known and they preserve a
secret absolu à l'endre des chefs superieurs. It is

Even in the Jewish nation, the big bosses are

be too rigorous to keep you inconvenient.

This situation can be produced even outside of
secret societies. The summer experience was made in our

quarantine for years under the Gallic regime, the thought and name of the Sovereign Pontiff was quite evocative of the spirit of simple, faithful people, the majority does not pay any attention to the role, not to the need for baptism in the Church, and pen-said to be afraid that there was a Pope. For you, the only ones Existing and indispensable leaders in the government spiritually, it was the witch and the cure.

The ignorance of the great majority of Jews in the East of their supreme chiefs and the government of their nation was therefore not bombarded, nor was it contrary-

gate with their star and their perseverance to pour -

the execution of the duties of these bosses, when they are presented the appropriate occasions. |

These occasions, we say, were well favorable. |

Protestantism, the upheavals of society chrétienne, the shelter and the mask of the Masonry and of other secret societies, have potentially helped the Jew in his work. For France in particular, our successive revolutions, our progress in Virréli-region, indifference, incapacity and complexity of our

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governments, have been procured by the Jews, primarily in the nineteenth century, the greatest facilities to penetrate absolutely, remove everything, even without hypo-a mandatory crisis, and without being foreseeable.

And they say, the inattention and insult of the Catholic what Christians are open to all Israel the possible entries.

That the Jewish plan was already known in the 15th century, not only to the Christians, but also to those who folie absolutement inoffensive; what is xvr? century, even

After the outbreak of the Reformation, the waiting was exciting

the conceit. Christian society seemed strong,
it is available well and has withstood for a long time
Jew, what we could, what we should have done even if nothing
craindre. 1

But at the beginning of the nineteenth century,

after the intellectual and moral orgies of the great

Revolution, it is well placed to monitor the menaces
the Jewish people, at least after the warnings
that authorized voices made data available to the company
European.

Mr. de Bonald, who sought to justify the regime under
The Jews have been leaving for France,
wrote in 1819 the following words, which were
like an advert that fits under our
eyes:

"The Jews, because they always replied in
« France, united between us, like those who suffer for
"a single cause, and intelligence with the transgressive Jews
« gers, surely, has served its wealthy to acquire
« a great influence in the popular elections,

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"and certainly serve their influence to acquire DE
« NEW RICHES (4). »

It is not the letter that we are travelling from
eyes? It does not mean that these lines are the
summarized by a contemporary journalist, from our
political elections since a decade?

In 1831, a Christian association protecting the
Jews, disappeared in one of his reports, and here they are at the address
of all Christianity: |

"When the Christians reconcile themselves to their
"I renounce being Christian and despising the prose-
« Jews lie, but not only Jews will be their
"Egoux, but THEY WILL BE ABLE TO GET THEIR MASTERS (2). »

liquids and the Christians, accepting and proclaiming the modern principles, the Revolution or the Antichristianism, only open in the ranks of the parties said liberally, should be involved in the associations patents and occults of masonry, to the replenishing and to the impostors, they become «conselytes» and "New brothers" for the Jews, who have already made the valet and instruments of their princes.

The warnings of these two writers of the com-
The measures of our century have become dissident.
People don't want to pay attention. Favorite tour
the Jewish visions.

(1) De Bonald, Mélanges, t. II, p. 256. Paris, 1819, in-8°. XI.

of the complete oeuvre. – These words by Philosopher Pilustre are, from a political perspective, one of the most justifiable reasons-
tives of the establishment and maintenance of the ghetto.

(2) Goschler's Dictionary, art. Emancipation of the Jews.

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Few people know that if the Jews do not come
no plan and no plans, and more,
unity of direction and universality of obedience and
d'efforts, but we have not seen the programme of
1489 accompanied by a letter, as we have in our
apparently today; he is no longer there, he is not
contestant: the fact is that which imposes. It is enough to
repeat what he says, operate and see.

III.

Take a look, from one side, the prince's program
de Judah in his main points, and, of the others, the
situation of the Jews at the current time.

In the 15th century, 1489, the prince of the nation wrote
Constantinople on the subjects of Provence and Spain
persecuted, in these terms:

« Make your children MARCHANDS, little by little
"They are throwing away the Christians from their homes. » |

« NOTARIES AND THAT THEY ALWAYS HAVE AFFAIRS
« THE STATE, therefore, in meeting THE CHRISTIANS UNDER
"YOUR JOKE, YOU RULE THE WORLD, and you
"I can defeat you. » |

In the 19th century, many journalists stated
the situation in Israel.

In terms of commercial and financial reporting, they are un-
nimes to discover that the Jews are directing the branches
the most important in commerce and industry,
which they break the monopoly of finance, of

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about TE POU e

EEE RER N

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Exchange, gold, silver, all kinds of metals
cieux, of all kinds of transport routes. ..; qu'il
"It is not companies that Jews do not have
« large part, point of public dismay that they do not accept
« rent, point of disaster that they were not prepared for and do not
« ts ne profitent... v; that through their trade and their
finances, « the Jews of the nineteenth century are deve-
« we have a power towards the source of the decline
more large men of the state, and here, from time to time
"other, to be erected as far as the thrones" (4).

Under the governmental and political report, this
Journalists also affirmed in 1844 that the minis-

are the most important of the largest countries in.

Europe is ruled by the Jews, and all
European policy is threatened secretly by us;
at 185%: « they are the masters... and on the throne of
world (2) "; in 1872 : that THE CONSOLIDATED FIGHTS
are ENTIRELY from the law, not the origin

Judaism is the most deeply unknown of the Christians;
in 1875 and 1876: which they possessed and inspired almost

(1) V. Francs-Maçons et Juifs, p. 531-37, where these statements are cités allut au long, with their sources.

(2) This last word is not known in France and Jews. She is Michelet, a well-known anti-Catholic writer. Here is what he says: (At the middle age, he who says where is gold, "The true alchemist, the true sorcerer, is the Jew. The Jew, « The man in the world... it is he who must address... Sale « and prosperous nation!... But they have solved the problem of 4 volatile the wealth. Affranchised by the letter of change, they « They are now free, they are MASTERS | The soufflets and souff- (bikes, voila, TO THE CROWN OF THE WORLD! » M. Hallez, writer favorable to the Jews, reports in his book Les Juifs en France (Paris, 1854, p. 37-38) this passage of a discourse or of a conférence de Michelet,

Bear i~ , , 99 - ! $\frac{1}{4}$..~ ' .~] uA ty « EVA

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all the press; that through them they form the opinion...

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they are the Reds of the Era; in 1881: that « the € UNIVERSAL DOMINATION, as the conquerors have « surprised, it's between your hands (1) ».

(1) It is of utmost importance, I already said in com- threatening this work, that the brightest possible light is on the financial and political power of the Jew here, according to the prediction of M. de Bonald, is one to amen the other, and reciprocity. That's why, without being too long on this subject, I cite here in many different statements recent ones which have not yet been assigned to the French-Masons and Jews:

"Europe is hostile to Israel's domination. The Jews are « stunned ALL THE ESTATES of a new mortgage, and of a « mortgage that these states cannot easily repay with « their income. Universal domination, so conquered- « rants have dreamed, the Jews from between their hands, Jerusalem a € tribute imposed ON ALL EMPIRES. La. first part of € public revenue from ALL STATES, the clearest product of « work of all, pass in the Jewish exchange under the name € OUT OF NATIONAL INTEREST. » (The Jews of the East, by M. Wolski, work published by Le Contemporain, delivery of

L' Estafette, in an article on the stock exchange, says the magazine financier of the newspaper Le Figaro and says: "This financial magazine It is impossible to say that the current situation is due to the antagonism existing between bankers and companies credit v. The relay adds: "All the courage of Figaro « stop there; he who says that this thing is between the bang « Israelites and the French bank. That's not it. conclude that the "The ruin of the French bank is not likely to bring « France in service, it is a matter of thanks to a BANDE € ISRAELITE who does not work for HIS POLICE « TIQUE. I think this is good because Figaro is also known "that I love this place. He also knows well that I am talking about « Tenu, he is there a few days, at Versailles, with one of the most huppés « from the band: « in two years, the Catholics are not fed "that is why THE JEWS ARE LOST v. The proposal is textual and not « less topical. » (City of the Universe, February 28, 1882.)

The reader did not forget, without doubt, the recent disaster of the The Union General Bank prepared and caused by Jewish financiers,

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And for France in particular, these journalists disent, en 4847: that all the graduates and lucrative jobs tifs, see those of the magistracy, are to be nominated you Jew; in 1878: that in the highest positions of government, court of cassation, court of accounts, Council of State, Chambers, Institute, etc., the number of Jews who are admitted are 80 to 100 times more consi- It is surprising that their digital situation, compared to The Catholics did not have to worry (1). En In 1881, all journalists reported this: « Ily currently in France cent soixante-dix-neuf « Prefecture governors, assistant prefects and councillors here « they are Jews (2) ».

Finally, two reports in French- Macons and Jews, and it is useful to bring under the eyes of the readers and to recommend to their serious reflections, perfectly summarizing the situation of-

(1) V. Francs-Macons et Juifs, p. 531-87.

(2) V. Courrier de la Vienne, 5 June 1881. – The Universe of December 2, 1881 contains what follows: «Beautiful people, « Here the movement of the population takes place, that is, « last time, ask what could be better the code

"more and more expensive for the Jewish element, in public life.
 « The review of 1872 gives us the number of 14 Israelites
 « by the thousand inhabitants, as well as that of the Catholic population
 The average price is €9,800, for 10,000 people. Malgré this disproportionate
 "Enormous role, played by the Israeli element, taking the proportion
 "actions that are inappropriate for those who play the same element in Austria,
 "Whereas 380 Israelites are counted by thirty-four thousand inhabitants,
 "We have an Israelite on the ministerial bench, of many
 « Israeli senators and deputies, all a phalanx of presidencies and
 « of Israelite sub-presidents, judges and Israeli substitutes by
 « douzaine ; how much at the bar, it was no longer counting
 "The Jewish lawyers, they are very numerous. »

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juif au . dix nineteenth century in the two hemispheres
 pheres.

The RP Ratisbon, converted Jew, shall become ruler
 Catholic, strong in the course of the things of his nation,
 designed in 1868:

« Naturally skilled, ingenious and possessed by

the instinct of DOMINATION, the Jews HAVE ENJOYED GREAT
 « DUELLEMENT all the avenues that lead to
 « riches, dignities, power. Your spirit is

little by little infiltrated into modern civilization. IIs

« conducting the stock exchange, the press, the theatre, the literature-
 « ture, the administrations, the great voyages of com-
 « munication by land and sea, and by ascending
 "Of THEIR FORTUNE and their genius, THEY ARE GETTING STARTED-
 "REE, Q the hour that it is, AS IN A NETWORK, TOUTE THE
 « CHRISTIAN SOCIETY (A). »

These words are even more true today
 (in 1832) that when they were written, he was quatorze
 ans; because the rising march of the Jew is not
 ralenty.

Dix ans after 1878, a distinguished economist,
 and not relying on scientific data
 economic and statistical, confirmed the affirmations
 almost all apparent:

"What functions, what honors, what attributes

« property of Israel I... THE ELVATION NEAR DISRAEL
« AT THE FACT OF THE GREAT seems certain, perhaps, IN
"AT THIS MOMENT, nobody should argue. Yes, at

(1) La Question juive, page 9. Paris, 1868.

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« movement of societies, we see, little by little,
« something extraordinary that made a marriage
« du sort, GOVERNOR OF THE NATIONS: AFTER YOU APPLY
« ALL THE RICHES, and then multiply
"without measuring, chasing" from behind him, the habi-
« all over the earth (1). » |
= Now take the razor to compare the angles,
the cries of indignation and alarm of all these published
cistus, proférés in the mid-19th century, with the
plan of confiscation and domination traced by the
Prince Juif of the XVIII, and see these various documents
do not let us pass by the other living and effervescent
light | |

This evacuation programme, slowly and successfully,
« of all the important positions and of all the
living forces of the Christian nations, trade and
finances, magistracy and barrage, management of
private and public affairs », it is not admirable-
ment realized? | | |
To the Jews of 4489, humiliated and persecuted, it was
said: | | | =.

« YOU ARE MET BY THE CHRISTIANS, IN YOUR YOGA,
DOMINATE THE WORLD... Don't forget the ORDER
that we donnons you because you perceive by expé-

riences that, lower than you are, you arrive AU

GET THE POWER. » l
The Jews of 1868, 1875, 1878 and 1884 are particularly

recognized and proclaimed that

(1) M. du Mesnil-Marigny, History of the political economy of
old peoples. 1878, p. 283.

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"THE PARTNERS ARE AS IN A WHOLE NETWORK

THE CHRISTIAN SOCIETY; They are the Kings of the Era;
their next elevation seems to be at FAITE DES GRANDEURS
Certainly, UNIVERSAL DOMINATION is between you

mains. » |

SOURCE REUSSITE!

We cannot leave another rap-
apparently, of little importance, but who is
value, and this is very strange.

"Make sure your children are LAWYERS...

"and now ILLUSION OF STATE AFFAIRS v,
wrote, in 1489, the Jewish Prince of Constantinople. Or
It is historically certain that, Mr. Lawyers,

for over a century, playing an extremely important role |
important in all political affairs, in France

particularly. At the end of the 19th century, the rem-
said the lodges of the secret societies; they are subscribers
again today. They were born in large numbers in
all the political assemblies of our first re-
evolution, but my memory does not make me any mistake in this
point, of all the corporations suppressed by the
Constituent Assembly, alone, of the lawyers who are separated and
maintenance. In our revolutions of 1848 and 1870,
not only they are. found many strong en-
core in the various legislative bodies, but they
by the most senior directors of our republics. And pre-
sentence (1882), as then, we say with
a journalist from 1872: All lawyers, our masters (1)!
Combien y at-il en que momento de jews parmi

(1) V. Franos-Magong et Juifs, p. 646, note.

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Gentlemen of the barreau? This would be a statistically significant
eager to produce and publish. The journal l'Univers,
we have seen, but I will answer you in general
to this question: "How much on the bar, it was not
more and count the Jewish lawyers, BUT THEY ARE NOMBRE.
It would be almost impossible to believe that this Jewish prince
to you the prophetic intuition of the influence anticipated-

public affairs, at our time, the art of speech
and the corporation of lawyers. |
The Jew therefore wants to dominate the world. Since four
centuries ago, the line of traffic followed for at-
' but he was traced and imposed by the bosses
supremes of his nation. Since almost a century, the
Jews of all countries, profiting from the circonstances favor-
rables, it applies with the greatest intensity, and with
the most precise discipline, to put into practice the pro-
gramme and to realize the plan and the drawings of their
bosses. It cannot be explained, it seems to me,
support the opposite. But finally, by impossible, the
meet someone who contests the existence of
this idea and this project of universal domination
to the Jews, in the past, it would be obligatory, by the
a striking example of what to expect from a
less, in the present, due to the power of the
mense dont they have, and by many wonderful
success that they have already obtained, the princes of Israel doi-
have the thought and the formal resolution of deve-
not the unique and absolute masters of the universe. Cars,
nothing more than the other men, these princes Jus ne
are poured out of the organ and 1

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IV.

A primitive plan, the princes of the Jewish nation
'have added, of our days, a detail of the highest
importance, on what political men are
well, to my opinion, to give the most serious attention-
tion. |

The Jew sees clearly today that he touches
almost to his but. Again some efforts, again
some years ago, and the whole world, Christian and
païen, sera under the head of his chefs.

But his organ, his breath of grandeur, the need for
take his revenge for many centuries of mépris, ne
he does not allow himself to be subjected to domination
hidden and unknown of the largest number, if real and
if absolutely necessary, it can be. The Jew pretends to be present
impose his will on the nations, and on the Christian nations-
tiennes surtout, like a Jew, like a Jewish people, under
his name, proclaimed and accepted, by Jacob's sons. The as-
desire to dominate and govern all the "non-Jews",

like the English dominate and govern the Hindus.

To achieve this result, it must be a centre of nationality. It must exist first some part, in Palestine or abroad, like people recognized. This situation is not the case anymore; and the European governments, particularly Russia, the he had to feel in several circumstances. Yes, the

A RP ARE EE S, Pa Ay gt

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Golos, from Saint-Petersburg, dated 3 to 5) 0C-tobre1869 : «It is not, as we say, the Jewish state in this moment; it cannot therefore be a question of a governor-

not a Jew v. And, in July 1881, the Russian Agency for `

The same city declared: "A general complaint in favorite of the Jews is impossible, see that they do not exist Jewish government, Jewish administration (I) v.

Malgré all the secret power they possess, and en

reason itself for its tendency, this position is affected, and,

to say better, without regard to the state and the government existing vernements, must be profoundly vexing and humilier, we understand without pain, the prince's organ sovereign of Israel and its assessors.

It is very natural and very acceptable what they want moving and sorting. Even so, they are parve-

nus to get almost entirely for the individuals of

their nation the titles and rights of citizens. of itself They propose to make donations to their people and to their

determined and advantageous in the environment of the civilized states.
Return to Palestine and rebuild your nation

lité is certainly good. the indomitable hope and

the most ardent desire of the Jewish princes and their nation. But, for the time being, this matter is open
rait of obstacles too large to avoid and
quite difficult to assemble. You remain, exist
from the beginning some of the Jews as a nation re-
known and accepted, this will ensure preparation and

advance the favorable solution for the return to Palestine (2).

(1) Univers, 26 July 1881.

(2) I may well be able to announce new developments here

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That's why, for thirty years now,
ron, the Jews are actively seeking to create this centre

nationally, this against Israelites, in the Danube provinces.

Biennes, today kingdom of Romania.

This statement is serious and does not produce my
particular concepts. She comes from the authorities
other educated and confident: from the beginning. of the de-
put the wheels in motion.

I repeat the phrases that are remarkable, already mentioned,
this kind of manifestation that they have presented to their
vernement and which was published in all the newspapers
of their countries in 1868 (1): |

"It is for us, they say, a fact that

« EVENT with the help of the JEWS PRESENTED BY RACINE AND
« ACCESSING IN ROMANIA. It's what they are talking about
« GET HERE THIS JEWISH STATE, WHICH IS THE
« first realization of your ideas of predation
« on the Christian people. »

The affirmation is nice and precise. For the deputies
. Russians, it is a fact, consequently indefinite-

nice that the Jews in Romania are

STATE AND A JUDAISM GOVERNMENT.

Remarks well the value of this testimony. This
are three deputies and the President of the Sovereign Assembly

this question. This desire and this hope are sufficiently demon-
very in Franks-Magons and Jews, p. 653 et seq. How much
The future event of this return is a point of exegesis
sacred. |

(1) Statement of the motives of the draft law against emancipation
of the Jews in Romania. (Archives Israelites, IX and X, 1868.)

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Romanian woman who advances this fact, who is
assures and denounces them and
Europe!

But it is not for the sole purpose of this that it is conse-
done and affirmed. The Russian people all say that

same thing. The Jew Crémieux and the press author-

can recognize him. |

"The prejudice against the Jews, avoue ce-ci, is

"At this point (in Romania) that a candidate for a seat

« vacant in the Constituent Assembly was engaged for-

"I have always been impressed by his profession,

« j'ai in my hands, & vote against all proposals-

favorable attitude towards the Jews. » And the motif associated is

that: « foreigners, the Jews of ROMANIA,
PALESTINE, and BUCHAREST, THE NEW JERUSA-
LEM (1). »

On the other hand, the newspaper la Presse reports that T is reporting |
ceci:

« The Russian nation accuses Sir Moses Monte-
flower (2) to appear in the Danubian Principality
for FAIR A NEW PALESTINE, for
to Romania, their territory and their products (3).

This irresponsible and shocking testimony of all
little is it a veritable revelation of the project that
The Jewish princes were added to their plan in 1489.

This project, they work to make it a success through

(1) Archives Israelites, XVI, p. 719. 1866.

(2) Sir Moses Montefiore is the same English Jew that we
had seen intervene, in 1840, in favor of the assassins of
Father Thomas de Damas, in company with M. Crémieux,

(3) Archives tsradlites, XX, p. 929, 1867.

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efforts of the whole nation: Talmudists and Jews
modernizes itself as much as it can.

According to the orders of their chiefs, the Talmudic Jews

ritable evacuation of this small state. The deputies
Romanians died in 1868, in their exposition:

« The invasion of Jews in Romania, and particularly
in Romania in the seventh quarter, at a price in
these last years, the proportions are reasonable,
which affected the Romanian population; car
they are caught in a hostile, hostile part race,
who formed on the side of the Romanian nation a national
foreign language and opposed to the interests of the cell-la...
These evaders are currently forming a popular
lation floating DE OVER FIVE CENTS A MILLE AMES.....
« here CONTINUALLY GROWS. »

In the following years, two journalists consta-
because this Jewish invasion is always in full swing (1).
By an official document dated 9 July 1879, and

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addressed to all European countries, the premier mi-

President of the Russian Government, M. Campineano,
his complaint with amertume (2). The statistics of the
In 1878 and 1879 he proved that, between these two alone
years, TWO CENT A MILLE JUIFS, Venus of Russia and of Au-
triche, was established in Romania (3).

(1) In 1875, the anonymous author of a brochure entitled: La
Romania and German politics in the East. Paris, printing house
railway station; and in 1879, M. Emmanuel Crezzu-
lesco, former diplomatic agent of Romania in Paris, in his
book: The Israelites in Romania, Paris, Dentu.

(2) V. Havas et Univers agency, 22 July 1879.

(8) World of 12 October 1879,

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These Jews immediately become owners of
large, very extensive areas, or by acquisitions
direct, or by mortgage, guarantees of
their uses. Mr. Campineano says in his memoir
that, « in Moldova, a large part of the

and that she will pass completely soon.

The Russian Jews were asked to insist on Government of the Danubian Provinces their éman-
cipation, it means equality of civil and political rights.
them with the indigenous people.

This concession has the greatest importance
for the success of the Jewish princes' plan; car « the pro-
rural priest, says M. Campineano, plays the main role
in the country's political organisation, particularly in
the constitution of the electoral colleges which call
Senate and which also competes for the formation of the
Chamber of Deputies v. So the Jews, they already have
the major part of the property in Romania, arri-
went beyond obtaining citizens' rights, it was
manifest that the same blow acquired the upper
main in the elections. Evidence seems to be nom-
more Israelis for deputies and senators, and,
In very few years, they would become the uni-
these and the highest directors of the administration, of the
politics and government. Romania is trans-
formed insensitively in the Jewish state, but it pours
by the princes of Judah it was found completely
mind and noiseless.

But the nation and the Russian authorities, preventing
all these consequences and not being able to absorb
bees by the Jews, pronounced with the greatest

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energy against their emancipation. All the laws here
they refused the title and violated citizens' rights
rigorously maintained.

So the top leaders of Israel, to triumph in
this resistance, firent march their other corps d'ar-
mee. The modernized Jews of the Alliance israelite univer-
they embark on their battle line tour. II false
There is a reason to intervene. The apparent motif is moving
found: the Jews of Moldavia are forced to pretend
through popular services and persecutions (in 1867). The
The Russian government is clearly demonstrating
serious inquiry that the Jews themselves are
€ OCCASIONNÉ, Sinon provoked the movement (1) », the
pretext sought was at their disposal; it was all
what the Israeli leaders want. " & 4

Exhibited by the President of the Alliance, lawyer Crémieux,
make, by the press, the world aware of its suffering

letters on letters to all European governments,

(1) The Minister for Foreign Affairs of Romania,

Mr Stefan Golescu, then, replied in these terms to Sir Montefiore:

"I am in a position to assure you, Sir, that the troubles

"The Jews are not afraid, because they are very regrettable to all

« Egarde, are little to present the gravity which was attributed to them

« very inexactly. The truth is that I would like to add it,

` d'after Venguéte's data have been processed, this

« your religious leaders would be in trouble

"Occasionally, not provocatively, the movement is unnecessary. it happens ».

(City by the Israelite Universe, VIII, p. 371, 1868, and by The Jew, et al.,

423.) Regarding this alleged persecution, the President of the Chamber

The Romanian legislature pronounces these phrases with applause-

said: « These are you (the Jews) who are astonishing, and these are

always you who are crying. G. Archives israélites, VI, p- 266, 1868,

and The Jew, ibid.

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the sommant d'intervenir en favor des Jews, malheu-

reuses victims of roumaine intolerance, and d'exiger
their total emancipation, in order to prevent the return of
pareillos persecutions. The governments, all plus or
less than by the Jewish Masonry, respond
with a déférence that they are seriously occupying
this matter. They intervene effectively in this sense
of the Romanian authorities. |

On his side, M. Crémieux, assisted by Sir Montefiore,

are returned to the Danubian provinces to act on

the places in favor of its coreligionists, aux

the assurance that, before one day, they would be punished by all

civil and political rights of Russian indigenous peoples (1).

In general, the efforts of the Jews and their defenders

not at all, at this time, completely successful; they bri-

stands against the unanimous and desperate resistance of the

nation roumaine,

But the Jew escapes because this tension exists. There is no

point cessé to pour suivre the same but, and, for y

arrive late or late, but the spirit of work is

Dix ans after these events, the Berlin congress (1878), by its article 41, it essentially stated the complete paternity of the Jews in Romania. This success has been achieved was obtained by the infatigable Crémieux, thanks to the pres- exercised by him before the Minister of Plenary French, the Franco-Anglican Waddington. Le gou- The Russian Federation recently protested strongly. French republican dies of all its weight in fa-

(1) See Israeli University journalists and archives ae de 1867 & 1869, et le Jew, etc., ch. XI'. 0

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veur of the Jews. She has implemented this article 44 for condition sine gud non de sa reconnaissance offi- Romania's capital as independent power. Since then, not only has this independence been recognized by all states of Europe, but the Rou- mania for the summer 1881 in kingdom (1881). It is to be that, to crown Prince Charles aura cede, and that the Jewish chiefs, these supreme and mys- leading figures in all European politics, obtain sufficient cause (1).

Owners who are in possession of a large portion of the ritoire and the capitals of this kingdom, the Jews, citizens because of Romania, because then it will become rapid accordingly -the masters at the point of view of politics and gou- vernemental. We see without doubt, in a time more or less elected, a Jewish state is constituted in

(1) This campaign, fought together since 1867, against Romania, by the Talmudic Jews and the modernized Jews is a new presumption of the existence of a central power and: of a unique direction in the Jewish nation. All the Jews of The world therefore has to comply with the same authority and by executing the orders. On this issue of Romania, |' Alliance Universal Israelite has become a centre of action, not a lawyer Crémieux, the supreme boss; but it wasn't all that simple qu'un mean d'action et ce franc-maçon, un instrument En 1840, the alliance did not exist because it was completely new years later And then, at the occasion of the crime Ladies, all the venerated Jews of the West are in concert in favor of the Jewish Talmudists of the East, and with you, the same

association, but above all, some grade franc-maçons educated. The Jews of the West and the East were therefore protected and directed, at this time, as now, by an authority central and sovereign which does not reside in an alliance that captured in the person of the Jews Crémieux and Montefiore.

Approx

– 180 –

this little country here, at a certain moment, could be good take the republican form, and not the king, the president-dent or the dictator will be the lieutenant soumis and dé-visited the prince, in an unknown name, who governs the na-Judeoliberalism. In a relatively small number of years, this State shall be reasonable; because I don't know that the Jews do not benefit the princes modern policies that are, according to all appearances, of their invention, or rather, at least, they have summered,

by their press, patrons and promoters the

more ardent. And of these principles, the establishment and the grouping of states by nationality, to produce the Italy and Germany united, to the benefit of people and the Christian princes. The Jewish people don't know, just here, it serves him himself, because he does not have point in territory where it is a central point and attractive of nationality. But this condition is realized in Romania, where the Jews lived against neighbors of this kingdom, Russian Jews, Austrians Turkish dogs, operate under orders and direction of their bosses, a movement of concentration in

the border provinces of Romania. Then, and

true to the principle of nationality, the Russian Jewish State advertise these provinces, like the people in ma-

joy of the Israelites. Under pressure from the masonry,

European governments are taking a more relaxed approach autrefois. Subsequently, these provinces will

followed by known procedures or by the procedures:

new, in keeping with time and progress; et
in less than a quarter of a century, a Jewish state
tense and compact it was formed on the Danube.

It is easy to understand the power of politics

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As

tique the Jewish chiefs auraient at this era between the

mains. In part, as per Prime Minister's order, their
Kingdom or their Republic fought for a great

torité in the councils and external affairs of

l'Europe. Of the others, they continued to dominate and
direct the European governments through their financial

these and by the masonry association and its annexes.

This will then be a game for us to establish and maintain
stand in anti-Christian republics throughout the country
d'Europe, including these republics,
in others by war or by alliances,
and finally absorb everything in their. Europe
was also transformed into this Universal Republic
which afflicts and precludes all the secret societies,

vassals and slaves of the Jews. Are the princes of Israel already

The Ottoman Empire was not transformed by the inter-
media of Russia, and occupied Palestine, no
8 'opposed more when they grasped directly
conquer this land together.

Transport its centre of action and its capital at

Messianic families, descendants of David, since long time can be all the time great Patriarch of the Mason and Supreme Prince of the Nation, ISRAEL DOMINATE THE WORLD VISIBLY. It will rain absolutely and completely des Jews, et . without any harm, that of the Antechrist.

What is it about their situation in Romania, and

of their successes present and to come in this opposite,

we are confident that, at the point of failure

succeeded where their general plan came, the princes Jews, and their people with you, can no longer be THE JEWS, OUR MASTERS, | 6

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tendre fishing, by all the powerful means dont they have, "at the mercy" of power and grandeur, it is about putting the upper hand on everything, to fully exploit sovereign power in the entire universe.

It therefore affects all men extremely, and especially among Catholics and Christians, know what the dispositions are to your equestrian, and This is the special character of their future dominants.

This will be the subject of the following pages. |

\$III. – The chief leaders of Judah, and the mass of their tion, was in the past, and is still in the present, animated against the Christian sentiments of all things blables to those of their ancestors, to the first centuries

I.

One thing is absolutely certain: the Jewish nation current descendants of these pharisees and others Jews who repossess and crucify the Messiah, Jesus-Christ, and here, of revolts in revolts against the Romans, have amended the ruins of their nation and their disfinal and total suspension across the world.

According to Drach, the synagogue currently there is nothing else that the continuation of pharisaism (I). | Í

(1) Diach, Do the harmony between the Church and the Synagogue. t; learner, pages 21; 60, 86, 249; and all I own.

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Or we savons by the evangelists, by the others

parties of the New Testament and part of the documents historically, what was morally these pharisees,

this senior class and leader of the nation:

men orgueilleux, envieux, avarés, hypocrites, vindictors, persecutors, anger against the Christians and against all that raised the name of Jesus. | |

You first came to power in the sixteenth century, not you, not your nation not changing. The writings of the fathers and authors ecclesiastical in front of you. In this last century their doctors estimate the highest levels in the immense compilation appealed to the Talmud the quintessence of their teachings against Christianity, and their wild horse against the Christians. | |

« The Babylonian Talmud closed... the first

years of the century. 11 minutes ago it was accepted by all Israel (1). »

(1) Drach, De l'harmonie, ibid., p. 164. – The Talmud, our

I have déjà vu, it is divided into two very distinct parts: the

Mishnah, or Misna, which is the proper text, and which is a

mélange of legitimate and true traditions, reproduction of the law oral, and false traditions, inventions of the Pharisees; 2v Les deux Ghémara, comments made posthumously on the Mishna. The Prime Minister appealed to Ghemara of Jerusalem and said also inappropriate Talmud of Jerusalem, composed by the 1st 3rd century by academic doctors, or Jewish schools, from the Palestine, at the time of the Patriarchs of Judaea. This Ghemara We have not had great success with the Jews, we have not produced great effect sur eux. The Rabbins have a deep respect for this Mind you, but they rarely advise. The second one appealed Ghemara of Babylone, and again, inexactly, Talmud of Babylone, the commentary was made on the Mishnah, from the 4th to the 6th century, in the academies 'Jews of Babylon, under the Princes of the captivité, It is this part of the Talmud which plays the role of the

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Since this era, up to our days, this receipt is come for the whole nation, for its doctors and for his bosses, the sacred cure. par excellence, superior even from the books of Moses (1). He was careful, he studied and... by all, like the supreme and indisputable code of the religious, moral, political and social law.

greater and of absolute influence on all Jews; it is also those who breed in larger numbers all kinds of surdites, obscenities, impieties, blasphemy teachings-towers and prescriptions against the Christian religion and the Christians. The Mishnah is divided into six volumes: each order is divided into treaties, each treated, into chapters or distinctions. The Jews design each of these orders, treaties and chapters by one, two or three words that begin, as we do for the Bulls of the Sovereign Pontiffs. No The Ghemara of Jerusalem, nor the Ghemara of Babylone, explained all the traits of the Mishnah. The Talmud in its entirety form a large in-folio folder. (V. Drach, De l'harmonie, etc., pages 124, 124, 149, 170.)

(1) In the Jewish nation, 4 a single sect, called the Caraites,

do not enter your account beyond a few faithful cents." (Achille Laurent, History of Syrian affairs, etc. – The Jew, the Jew dalame, etc., p. 9.) How long has this been formed? sect, the histories vary. Let us remount the Caraites a century and half before the Christian era. (V. l'abbé Blanc, Course of Ecclesiastical History, t. I, p. 8, 1853). The others no the font dates back to the 8th century AD of our earth. (V. Dictionary of Goschler, au mot Caraites.) ;

The Caraites Jews, resident primarily in Cairo, in Constantinople and in the surroundings of this city, in Nicomedie, in Crimea and in Poland. (V. same dictionary.)

The report of a trip to Poland and Russia, published by the University on February 22, 1859, under the signature A. Morin, lady on the 'Please note the following details which contradict the previous opinions-teeth of historians, as far as the origin of this Jewish sect is concerned:

« The Polish Jews (they are all Talmudists) professed a
« A very real apology for the Charités established in Crimea since
4 centuries ago... We visited with interest, not far from

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This was not contested by anyone and did not survive.
But finally, until the ombre of a dot on the
According to my readers, I will cite in the first place two
testimonies that vaudront for all seasons with-
take a look between you? and the 19th century exclusively, and
for our contemporary era, I am adding to the
mations of two or three irreconcilable authors.

One of the most celebrated Jewish doctors. Moise Maimo-

nide, Rabbin of the nineteenth century, « not the authority is

great, says Drach, in the synagogue 88 » by the
of the Talmud in these terms:

"Everything that the Ghemara of Babylon contains is

mandatory for all of Israel. And by obligation every city,

by the doctors of La Ghémara, to follow their arrests,

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from Ghémara it was approved by all of Israel.

And the stories that have given these institutions, these
crets, established these costumes, pronounced these decisions,
taught these doctrines, formed both the universal
few of Israel's doctors, but the majority. Ge sunt

aH ARARA 2

« Batchi-Séraï, the mountain of Tchut-fut-Kale, where
« the leaders of this tribe. Let's... look at the Bibles
« Magnificent, portées, as they say, by their fathers of
« Jerusalem in Babylon, and their descendants shall not be
& they are separate. They reject the Talmud, assuring that their fathers
"They are not arrested in Judaism at the end of the captivity, and they
"They are innocent of the murder of Justice... They generally
« a large turban and long robes in rich colors. Yours
« Women don't like being blind. They have a grave fortification,
"And, in all their usages, something that brings back the ancient
« Orient. »

to travel according to their institutions. Car the body

those who come from tradition the foundations of

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"All the laws, generation after generation, in remonstrance
« like Moïse (1). »

This authority of the Talmud of Babylon is great
quite respectfully, after that same doctor,
the violator of his prescriptions must die,

"Those who violate the precepts of the scribes,
and must be more severe than those here
"Moise's law is violent. The infringer of the law
« It can be absurd, but the offender of the pre-
« The Rabbis's words must be punishable by death... The pre-
« my faithful servants must kill the Jew here
« Not the Rabbinic tradition .. Not témoin, not admo-
"Preparable actions, not games are necessary.
« Quiconque makes this execution a blessing
to the work: he opened the scandal (2). »

The whole commentary on these texts would be superfluous.

These other words of a Rabbi of the 20th century are not
not least tested:

"The immense compilation of the Talmud is re-
« two part Jews with a rapidity almost miraculous

« louis. She accepted her appearance, as the-

« genuine pressure and sincere deference to the traditional law. Ve
"Many schools where the Talmud becomes the object of

(1) Preliminary discourse of Yad Hhazaka (most powerful),
famously translated from the Talmud, published in Hebrew by the Rabbinical Doctor.

V. Drach, De l'harmonie, etc., t. Ier, p. 164 et 179, et Diction-

by Goschler, according to Maimonides.

(2) Maimonides: Treatise of Rebellious Doctors, C. III, p. 52.V.
Drach, Second Letter from a Converted Rabbin, p. 332. The Jew,
etc., p. 51 and 79. According to the words of the sages, scribes and rabbis, Maimo-
denounce the authors of the Talmud of Babylon.

No LS |

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« At least the most respectable, it will take a hit in

« accepted by all the communities (Jews), and this
« triple barrier. educated by the Rabbis of Palestine
« and of Babylonia around the Torah (1) do not meet-
"Not a single thermometer that wants to burn. Com-
"If this transmission fits, it will be difficult for the
« dire; but the fact is that the work closes on the edges
« the Euphrates fell, in an instant, between the main
« Jews who live on the banks of the Rhine and the Danube
« and of the Vistule (2). The attachment of the Jews to the
« The Talmud naturally wanted to signal this work
« gigantic in the attention of their enemies (3). »

Our citations of the contemporary era are not
less affirmative on the same subject.

Mr. Achille Laurent, one of the members of the "Society

(1) The Torah is the law of Moses; the triple barrier, it is the
Mishnah and the two Ghemara.

(2) Rabbin Lazard, author of these lines, ignores or
ignoring, although "this transmission" is easy and little "
raculeuse », in reason of the hidden organization of the government
of the Jewish nation, and of the existence of a unique centre for
commandment and supreme power. This trans-
mission of the Talmud between the hands of all the Jews of the world,
"in an instant", and of these Talmudical schools which surprise,
everything in one fell swoop, in the East and in the West, is a new and
to join in with those who have exposed us most deeply, touching
the absolute authority of the Princes of Israel, their communications
prompts and regulations with all the Jewish communities,
from the West as from the East, and the perfect submission from cells.
are to your sovereign orders.

(3) Archives Israelites, XII, p. 554-55, 15 June 1867. Paris,
article by Rabbin Lazard. – This journal was published on this date,
France, the modernized Jewish body, said anti-talmological reforms
distes.

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orientale » the most current Jewish questions
Asia, in its own right, on the supreme level
torité do not play the Talmud, at our time, to the eyes
of all the Jews in general, and of the Orient in parti-
cup : |

It is not that today the law on
Jews. She stood out in the comments; and the
Talmud, that is the book that says THE AUTHOR'S PLUS
chez ce peuple, compose of the Mishnah which is
the text, and of the Ghémara who is the commen-
taire. Their reunion forms the complete body of the doctor-
trine traditionnelle et de la religion..... The Talmud de
Babylone is the only one who will follow..... The two Tales

mudslide, as is well known, the law and

the prophets. IT'S THE RELIGIOUS CODE OF THE JU:FS Mo-
DERNES..... It's that all the
croyances ; and when one has the courage to run this
immense income, we still find THE CAUSES
AGISSANTS of the people's forests against the rest of the dis-
Persecuted by Israel It is the book that students and that
so all those here, including the Jews, pretend to

title of savant..... It is this comment (the Ghé- -

mara of Babylon) which are derived from the chimeras
of the cabal, the dangerous errors of magic,
the invocation of good and bad spirits, a long
amas of moral errors, and a theogony taken
à la Chaldee and à la Perse. The Ghémara is, SELON LES
JEWS MODERN, the achievement, the perfection; et
it's the same as what his name means in Hebrew;
but, in reality, this comment destroys the law
by its ridiculous or absurd interpretations, and by

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« the PRINCIPLES OF HONEY which contain for all the
"Me, that's not part of what he calls the
« People of God (4). »

A testimonial still more difficult, because it is 1
We are supported by the statements of the old Rabbin
Drach here, over the course of many years, studied and
seized the Talmud and the Ghemava of Banylone in parti-
culier.

It is, we say, this body of canon law, religious

"THE JEWS' CONDUIT attached itself to their mistake.....

"For the Jews PROFESS A RELIGIOUS RESPECT
« HERE YOU ARE FANATIC.....

"We have already spoken to you with respect that the Jews

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According to the Talmud, the disciples added
"Here is a passage from the Menorah, a book that plays
« Dune of great authority in the modern synagogue.

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other receipts (3) are chosen from what we have
"I believe in the law of Moses, our
"Master... And if something bothers us,
"Or unbelievable, we must attribute the plague to the
« weakness of our understanding that they teach-
« ments. And quite simply, there are pleasures in what
« what is it that they said, ... to receive the chat-
« ment (4), »

(1) Achille Laurent, Historical relation of the affairs of Syria,
etc. Paris, 1846. Tome II, p. 3851-52-53. – V. Le Juif, etc., p. 79,
90, 91.

(2) We design by this name the Rabbis, authors of the Tal-
mud (note from Dragon).

(3) These are the parts of the Talmud,

(4) Drach, De Pharinnonie, etc., t. ler, p. 164 and 515. Paris, 1844.

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Everything that they (2) said in the Medraschim and

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Terminons by some more recent statements,
price to the contemporary Jews:

"The Talmud, says the Israelite universe, is not alone-
ment the Jewish Civil and Ecclesiastical Code, but the
is a work of great importance for the savant, On
it never happened that the authors of the Talmud were well
Jewish Merit (4). | |

The Talmud for two thousand years in summer, and it is
EVEN MORE, AN OBJECT OF DEMONSTRATION for the Israelites, dont
it is the religious code (2). »

It is therefore not contestable that the Talmud, since
his appearance up to the current era, always
jouï, and jouit still, of the greatest influence and
by a staunch and uncontested authority on the mass of the
Jewish nation.

Or, according to the historical axiom, all people submit in
his formation Yaction irresistible of his sacred book, you
book that is for him the rule of his life, the director of
his private life and the regulator of his social life and
political. According to the Old Testament, the people
Israelite, evangelical and Apostolic writers have created the
Christian people, the Koran produces the nations mu-
sulmanes, etc... We don't have any swords,
the experience of our time, a simple leaf

ideas and trends?

Consequently, this is the Talmud which tells us
molded, to express also the character of all the Jews,

(1) Univers israélite, XII, p. 568, August 1866. Paris. This journal
it was, at that time, the modernized Jewish body, called for ortho-
doxes, c'est-A-dire, of the Talmudist reforms.

(2) My Journal, p. 452, June 1867.

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at school age, and here, from our days, form the

Jewish Talmudist, and perpetual in this & noyau indestruct-
tible de la nation » all My bad dispositions
of the centuries of the passes.

We don't have any need for us to stop in
the long exposition of particular facts and in their inter-
minable discussion, afin de savoir de quels sentiments
The current Jews and their princes are animated against the
other men, and especially against the Christians
tiens (4). II We need to consult the Talmud. En

. examine the moral direction that their code

supreme and the prescriptions that impose on you, we
aurons la knowledge et ja exact measure des dispo-
Habitual and dominant positions that resent our
égard the Talmudic Jews.et their bosses.

II.

It is not possible to make any more citations with the
Even the Talmud text under the eyes: I did not know

but he carried his enormous bags; but I blew myself away

sources here, for secondary purposes, are none the less
sure. | |

1° I take my first citations in a ma-
Latin text from the 18th century (2), which contains the title: Ex-
tractiones de Talmut, Extracts from the Talmud.

8th

(1) To obtain numerous facts and details, consult the

book by Knight Gougenot des Mousseaux, The Jew, Judaism
and the Judaization of the Christian peoples, Paris, 1869, and above all
Chapters IV, V and VI.

(2) No 16, 558 of the National Library of Paris, fol. 28]

I understand everything that I am saying and I quote my manuscript

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It is a work that has been composed, following the
controversy over the Talmud, committed in 1240, in Paris,
and after the orders of the Emperor of Châteauroux, chance-
lier de l'Université, « in the drawing of illuminating the
« theologies on errors, obscurities and
« blasphemes of the Talmud, because they cannot point,
« by ignorance, consider the Talmud as unread
« without danger and which must be tolerated (1). »

a very interesting work published by the Revue des études juives,
1880, no. 2, and 1881, nos. 4 and 5, entitled: The controversy of 1240 on
the Talmud, signed Isidore Loeb.

(1) Here is where the origin of this PE ESA comes from after this
who reports the manuscript Hetractions of the Talmud in the Pro-
logue in secundam partem. Verse 1236, a Jew from La Rochelle,
named Nicolas Donin, embraces Christianity. It was a
very savant Hebrew. According to his coreligionists, he had
without any knowledge of the Hebrew language
new converts doors, in 1239, towards the Pope, an accusation

of the bulls of the Kings and Horses of France, d'Angleterre, de Castille de Léon, etc., bearing the copies of the Talmud. He had absolutely no intention of conducting an open investigation on the subject. As a result of these orders, he was at Paris in the year 1240. between Nicolas Donin and four of the most savant Rabbis of the époque—that is, a long and serious discussion, and the next step is The Talmud was condemned and the copies burned publicly. (V. the Review of the Young City's Highest.) M. Isidore Loeb pretends that Nicolas Donin collaborated with the work Extractions de Talmut.

I allow myself to report here to Mr. Isidore Loeb an amusing distraction which escaped in its article titled : Bulls in quotations from the Popes, no. 1, of the Review of Jewish Studies, p. 118. I'll cite three pontifical bullets which invalidate the cross. The third is Report on the transformation in the Jewish Synagogue Church d'Orléans, orderly transformation by Philippe Auguste, after their expulsion, in 1182, and confirmed by Pope Celestine III. In this confirmation bulletin, the Pope made an allusion to Psalm 76, verse 11 (Hebrews, 77, v. 11): He mutatio Right Excelsi, it is a change of the right of the Tres-Haut,

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At the end of the manuscript one finds, among other documents,

ments, thirty-four articles or accusations that the

Pope Gregory IX took sides against the Talmud. A every article, the author adds a comment, Cest—

à dire, the indication of the ends of the Talmud where there was

these accusations were made, and at the same time the incriminating words of the Rabbis, editors of this code sacred place of the Jews.

It is this part of the manuscript, reproduced in English—

as the Review of Studies says that I am impressed

citations.

The author of Extracts from the Talmud says that it is made

assisted by two Christians "very erudite in Hebrew", and
The Review of Jewish Studies ensures that the translation of
these ends of the Ghemara of Babylone « are exact,
"precise, very scientific, and the sense of passage in

"generally well-seen". We are therefore certain of a-

see, through these extracts, the pure truth about the teachings-
ments of the Talmud.

allusion to circumstance by virtue of the change of this
Jewish Synagogue in Christian Church, expressed in these terms:
& Specialiter autem mutationem ipsam dextrae Excelsi, que in
Pra:scripts of the series of facts dignified, apostolic author
confirmamus », etc. : « Or, in a special way, this change
of the right of the Tres- Haut, here, in all that has followed-
ment made and ordered, is the manifestation of his goodness, by
our apostolic authority, we confirm, etc. » These words
« Rightly so, » M. Loeb with this single note: « I do not
understands this passage. The words "right ÆExcelsi d'Indique-
they crossed the right of V Church (III) representing the arms
Right of the Cross or of Jesus? ».... It is clear to all that
Mr. Isidore Loeb did not understand, and that distracted him
which recites verse 11 of Psalm 77, according to the Hebrews,

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I content myself with reproducing the articles that prou-
blow the whistle more than you think about my propositions.
Article Ier. - The Jews affirm that the law which they
appeals to the Talmud that was promulgated by Dien.

II. They transmit the message to God.

IV. (It is also said that the law of the Talmud was
preserved without being written down, until it is

because it does not differ from the memory of men, the writer in a writing without volume de- understand the text of the Bible. |

V. In this Talmudic law one finds, among other absurdities that doctors and writers say are suppose- riesen aux prophets ; |

VI. And they had to change the words of the law;

VII. And that they must croon even when they are that the left is the right, or the right, the left.

I do not give him the return to the Talmud, nor the commen- taire dont the manuscript of the accompanying Extractions these articles because they do not offer any material to us to contest. They confirm everything that has been said above the authority of the Talmud among the Jews.

VIII. "And those who do not observe what they say, rite of death. » | |

"She is in the Order of Moed, treated by Erubim « (fol. 21. 6.), chapter Ocim pacim, where it is said: Rabha | « make this sound:... My sons, listen to the words of « write more about the words of the law. .; quiconque "transgress the words of the scribes, merging death... « Rab Papa says: This teaches us that this is

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« The phrase "the witch's tongue" is the punishment for « the boiling water. » |

X. « Parmi eux (the writers and doctors of the valley. mud) tl yen a qui ont donné pour law: The best of « chrétiens, tue-le. » » |

– « Rabbi Simeon says: The best of the Christians, tue-le; the best of the snakes, scratches his head... The best Christians can therefore be like a mechanized. »

XII. « Unchristianity can be trumpeted, by ruse or arti- « Fice, unlucky. » He who is in the Order of Yeshua, « traité Baba-Kamma (fol. 38. a), chapter Schor, etc...; « in the Mishnah, etc... « According to the doctors, "Behold, God has delivered to the Jews all the goods "of other nations."

« et b), chapter Ha-Goze (the voluntary), Rabbi Siméon
"This means: We cannot give an object aimed at a Christian;
"But a lost object by him, 'we can't wait. »

« Rabbi Samuel says: He is allowed to profit from the
« Christian's account; and we prove it
« this followed by many examples of the doc-
expensive. » |

– « Rabbi Ismael says: If you are a Christian and an Israelite
« come to you for a different, if you can
"Make sure that the Israelites have gained the cause following the law
"Jew, do it, and say to christ: it is our law-
« lation; or well, following the Christian law,
« attack the Israelites, and say to the Christians: it is your
« legislature. If, on the contrary, you cannot
« win the Israelites in one way or another), on

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« Employed against Christians, students and women-
« of (1)..... » 8

– « Rabhaa says: An Israeli son who is now in
« the affair of a Christian and {témoigne in his favor
« before the tribunal of gentlemen against a son of Israel
my brother, we excommunicate. » | Ä

XIII. « Quiconque doesn't want to keep an eye on his
still not enough to protest at the beginning of the year.
"that the desires or the strengths that he can make in
"The year is zero."

a Ceci sits in the Order of Naschim, treated by Nédarim
« (fol. 23. h.), chapter Arba nédarim, et. »

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XIV. « Three certain Jews may deliver some
« Everything remains the same as it was. » to
4 « This is what lies in the Moëd, traité Hagiga (fol. 10. a.),
a chapter 1°, etc. » |

XXX. "Three times a day, in the prayer that they remember-
« dent as the most important, they maudlin the
« ministers of the Church, the Kings, and all the others,
to the Jews, who are the enemies of the Jews. » |

"This prayer is in the Talmud, and we must say

(1) M. Des Mousseaux, in his book *The Jew, etc.*, reproduced also this end of the Talmud, and it happened, in 1869, that the reflection vante: « So give a truly Orthodox Israelite for cheers to Christ! » I added, in 1882: This situation is com- attacked for the Catholics of France. The Jews have evacuated the barreau, the magistrates, the Council of State, the prefectures, sub-prefectures and their councils, etc... And we already know, by expect- rience, how they render justice to religious people, to priests, to the clergy. We announce a renewal of the magic- treat asise. What will happen with this new magistracy, all Jewish, or humble servant of the Jew? The Catholics are against take care not to have any proceedings with the Jews, or with their converts, the Franco-Masons.

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– 197 –

"Start, feet are jointed, and the one who writes must be
« stop talking about other things, when even a

"The snake rolled around his heel. The plus, the

« Rabbin (in the public office) said (twice) to
"high voice, and the faithful answer amen" 4 each
« imprecation. This paragraph applies in
« because they think these things we have said ci-
« Below is already edited:

a What for the converts (to Christianity) is not
«point of hope! Amen! And that all the Minim
(infidèles, it is said by Christians) should be dispersed on
« the hour! Amen! And that all enemies of sound
"The people of Israel need us in pieces... Amen!" Et
« destroy the kingdom of perversity
"Roman, then, after the fall, the Church, the Christian Church!"
« Amen! It breezes, it blows, and turns us all towards
« my promptness and our days! Amen! Benis
« sois-tu. our God, who blows us away and returns
« the empire! Amen ! »

"This paragraph is invoked by the blessing of the Minim,
"and all the prayers. the blessings of the Lord, what is he and
« in nineteenth century... Rabbi Levi says: The blessing

« the Minim was instituted at Jabné (Japhné); Glose

« by Salomon: long after the death of others,
« After the heresy of Jesus Nocera (of Nazareth), who
to turn the words of the living God ».....
« In the order of the Lord, according to Rosh Hashanah, chapter
« he said: The Little Ones are the disciples of
a Nocturnal Jesus who once sang the words of
« Living God. These same words are found in the
"the same order, treated by Berakhot" (1).

(1) Saint Jerome did not ignore this abominable prayer of

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ea ME eae, wine i ML D es du e

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We hope that we will stop there and we
contain these extracts from the Talmud. But we want
'But our theory gives the evidence itself.

20 We then met under the eyes of our readers
of other extracts from the Talmud analyzed and summarized by
Sixteenth century Siena, Jewish convert of the fifteenth century, in his
Holy Library. The indication is that the
rights corresponding to the Talmud.

– « We order everyone to be Jewish, three times by

« Today, pray to all the Christian people. And praise God
« of confiding and destroying with his kings and
« His princes. And that surpasses the Jewish priests

"Pray to the glory of Jesus of Nazareth. » – (Tamuld

. (Ghémara de Babylone), order 1°, treaty 1, distinction
(or chapter) 4.) |

– God commands the Jews to adopt

"Do not import this means, either by force or by violence–
« Lence, or by use, or by volition, the goods of the christ-
tiens. » (Ibid.) | |

– « He has ordered all the Jews to look at the

Jews: (Judæi), that is... we are persevering in blasphemy
and for only these, in all synagogues, under the name of Naza-
renorum anathematizant vocabulum christianum (Comm.in Isa.
lib. 11, C. v, vers. 18, 19.) 4

Maïmonide says in his Treatise of Prayer that the sinners
« insert this blessing in the prayer form, after
bringing the family into the mouth of all (Yad Hhazaka, Traité
of the prayer, ch. II, par. (Learn more.)

Drach assures that the editorial of this prayer varies greatly
"Because the prayer books are printed in the poor countries
'to the Christians or to the Mohammedans.' Of harmony, tome Fer,
p. 100.

item 5 . |

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a: – 499 – |

« Christians like brutes, and do not treat
"Other than that, like brutal beasts. » (Ord. 4,
tr. 8.) * = ©

– « That the Jews cannot touch me at all among the people,
"but it is effective by all possible means
« to endure life alone. » (Ord. 4, tr. 8. dist. 2.)

– « There is a Jew who sees a Christian on the side of a

"Predict, it's time to prescribe." »
'Ord. 4, tr. 8.)

« the states of other peoples, and it is a moindre
« lucky (for a Jew) to serve a prince
"a man like a prince christian. » (Ord. 2. tr. 4,
dist.2.)

– « Christian churches are houses of'

« perdition and the places of idolatry that the Jews are
« tenus de struire. (Ord. A, tr. 1, dist. 2.)

– The Christian Evangelists who must be
"entitled: the iniquity revealed and the bad luck manifested,
« must be burned by the Jews... etc... (A). »

3° Another report that the person was not afraid
to recover, it is the Rabbin who converts Drach, who

we have said several times, and we cite

souvent yet. He, on the Talmud and its doctrine,
all the skills you want:.

"We say that here, by virtue of having long been
« He gave the Talmud and explained its doctrine, after

(1) Sixti Senensis Bibliotheca Sancta. 1610, p. 124. See
Ferraris, Prompt Bibliotheca, au mot Hebrew, ed. My, nos 83–
90. – V. Rohrbacher, Universal History of the Catholic Church,
livre 70, ed. L. Vives. Paris, 1873, t. 8, p. 221–22. |

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to follow a special course, following LNG
« years, among the most renowned Israeli doctors
"More than this century... we are talking with people who know
« lack of cause and impartiality (1).
... « We find, continue, the passages that
declaring that the precepts of justice, of equitability, of
charity against the next, not only are they not
_« applicable to Christian ideology, but a crime is committed
to those who acted differently... » Le Talmud
« Defending expressly to save the death of a non-
« Jew... to give him his lost effects,... to have
e pitié », etc... (2). « After the Talmud, the total of
« Precepts of the Law of God.... not at all
« six-cent -treize, know 248 affirmative precepts... and
« 365 negatives »... « The positive predictions 185° and
198° Ordinarily, these are to use non-Jewish people,
and that is, to destroy without management and without pitting
les idols et les idoldtres (3)»..... « We say that les
Rabbis consider the Christians like the Idad-
tres. »... (4). |

40 Finally, one reads again in the Talmud, affirming that
tour M. the Chevalier Gougenot des Mousseaux:

« Descendants of Abraham, the Lord will send you
« gnawed by the mouth of Ezechiel: You will find my treasure
« skin... it's about telling you: you are men,
« the other peoples of the world are not men,

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(I) Drach, The Harmony between the Church and the Synagogue, 1844, t. I, p. 122.

(2) Ibid. ; p. 167, and note where Drach cites: Traité Aboda-Zara, fol. 13, verso et fol. 20, recto. Traité Baba-Kamma, fol. 29, verso.

(3) Ibid., p. 170.

(4) See ibid., p. 167.

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2 they are the best v. « Read and said to Israel:
"You are the brebis of my pâturage, you have the

about "the quality of men, compared to the nations of the world

"I don't know the quality of the beasts.

The Christians' possessions are or should be
« Reputed like a desert, or like the sand of
the sea: the first in the world will be the property of

fair (A). » |

These analyses set these textual extracts sufficiently,

us, to give a precise and complete idea of
the spirit and prescriptions of the Talmud, by report

to Christianity and the Christians. |
-This sacred Jewish code teaches positively

that hypocrisy, paroxysm, trumpeting, hate,
the fire and the death are not only permitted, but

orders to all Jews in the Christian faith, and that these

they must be considered and treated by him that

III.

But you can object to this teaching-

ments are born, in the course of a letter
dead.

To the contrary. By relying on these principles

(1) The Jew, Judaism and the Judaization of the Christian peoples
tiens, p. 127 and 128, where the author is cited: Bertolucci, Dominican,
Great Rabbinical Library. Rome, 1675-1693, 4 vols. in-fol.,
part. III, p. 555, and Talmud, traité Raba-Metsigna, fol. 114, recto,
edit, d'Amsterdam, 1645.

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of the Talmud and in the commentaries in their Scriptures, the

IUIF doctors of all eras have profoundly
inculcated in their nation, morale the most monstrous
against non-Jews and especially against
chrétiens.

I leave behind the first six centuries that are
follow the publication of the Talmud, and I do not take my
expect something from the outside.

Maïmonide, doctor of high weights in his era
and even today in the modern synagogue, sou-
sustained "an anti-social morality v. He «admitted with
« one has brought the most extravagant dreams of
« rabbins. It was one of the most fanatical Jewish doctors-
tiques and the most intolerant towards other nations.
"He taught that this is a divine preceptor to destroy the
sure the non-Jews that he is defending their safety
vie ; that, in certain cases, on the doorstep, or
"cure your death, it's a pity to have it
of us (1) 5.

In his commentary on the Mishnah, traité Sanhé-
in there, ch. 10, this same doctor, after having numbered

« fundamental points for communion
"from Israel, it is a preceptor of love, of having the
charity for him, and observer 4 is afraid of everything
that God prescribes between man and his near,
when even the force of passion led to
catch the fish. But if something is enough
perverse to write one of these articles of mine, it is out

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(1) Drach, De l'harmonie, etc., t. Ier, p. 558.

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| "of the communion of Israel, and it is a preceptor of the

(detester. et DE L'EXTERMINER (1) ».
In the 18th century, Rabbin Isaiah said of himself:

« The Israelite who is subjected to a foreign cult must

he considered that CHRISTIANITY was his weapon, and he flew into the depths;
because it is buried in a hole and can be easily
while it remains, we have to take it (2) »

Rabbin Joseph Albo taught these things in the 15th century:

"Perhaps the life of the idolater (of the Christian) is at

"The discretion of the Jews, with greater reason, is good (3)".

Even in the same century, one of the most famous doctors and
the most authoritative among the Jews, Rabbin Isaac Abra-

Christians in all their works, and especially in his Proverbs salutis, where it was announced, for the next century-vant, the venue of the Messiah and the extermination by the Jews of all the Christians (4).

The reader does not notice that the ressemblance that exists between the doctrine of the Talmud and the teachings of these rabbins from the 11th to the 15th century, We don't know anyone who knows more, and between the sentiments expressed and the orders given, at the guard of the Christians, by the Jewish Prince of Constantinople and his assessors, in their letter of 1489:

(1) Ibid., p. 106. – V. aussi Buxtorfii Synagogue Judaica.

(2) Summary of the Avocado-Zara. Cod. vatic. Hebrew, no. 184,

p.65. – V. Le Juif, etc., p. 132.

(3) Joseph Albo, Foundations of the Faith, p. III, c. 25. V. De l'harmonie, etc., t. Ier, p. 167.

(4) De l'harmonie, etc., t. Ier, p. 383 et 556, vol. II, p. XXIII and 84. – On Abrabanel, see also the best-known authors, Beugnot and bassinet, etc,

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« Make your children merchants, after which they throw –
« let the Christians know their goodness; – Make your own
"Doctors and pharmacists, because they are Christians
« their life; – Make your children canons and clergy.
"because they destroy their churches; – Make your own
"Fants lawyers and notaries, then, taking the chré-
"tie under the jog, you can become a VENER OF EUROPE. "
Quant in the contemporary era, one of the premiers
works of Rabbin Drach confirmed in a manner
general these teachings of the Talmud and of the doctors
Jews: | |

"This will be the place, he says, to meet the
« Intolerant and inhumane maxims that the rabbins
« professed to the eye of the converted Jews, of the Christians,
« of the people and the Jews who reveal the secrets of the
« synagogue... But the Christian charity defends me
« publish, if it is not absolutely necessary, the tra-
« production of revolting passages that I could
« quote »... « The Talmud and other works of the rabbis
« contain a scourge of protests against the Christians and
« Christianity, and blasphemy against our
« divine redeemer. Since the knowledge of the
The Hebrew language is spreading in Europe, the im-
Jewish primers have warned against cancellation
all these passages, leaving gaps in their
place. The substitute names are those which
de Minim, Goyim nohherim (Christians), Meshoumim
moumerim (baptized Jews). The rabbins teach
verbally what indicates these lacunes, and their recti-
find the words changed in drawing. Some also
reestablishing itself in the main, in its examples, the
suppressions and political corrections of the editors

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– 905 –

« juifs. This last case has arrived in the copy of
« I have the Talmud. Helvicus says, in his
"Treaty on the Paraphrases of the Chaldean Bibles,
4 p. 10, which has a Talmud, a Jew shall not
« serve before him, and in all these corrections
"it was made with feathers (A)". |

Of all these statements the result that this concludes
General Secretary, after Rohrbacher's story, is the ex-
pressing the truth itself:

(1) Drach, Second Letter from a Converted Rabbin, ec., p. 300
et 301; city in Rohrbacher, universal history of the church
liv. 70, t. 8, ed. Vives, p. 222, and also in Le Juif, etc.
pp. 94, 95.

Rohrbacher reproduces. after this "second letter" the

citations of "these revolting passages" that Drach does not want
translate "by charity". As they are different from those indi-

These are the Extractions of the Talmud, I copy here some of them |

of these citations, to the abundance of law: TALMUD, traités :,
Aboda-Zara, fol. 4, verso (in Tocephot), fol. 10, verso (Ibid.),

fol. 26, verso; – Sanhedrin, fol. 7, recto (in glossary Jarkhi); – `

Hhoulin, fol. 13, verso. – Baba Kamma, fol. 17, recto; –
DOCTORS: Maimonide, Traités: de l'hemicide, ch., 4, paragr.,
10 ; De Vidolatrie, ch. 10, paragraph. 1; The Rebellious Doctors, ch. 3, paragraph.
read and follow, ch. 9, paragraph. 1° and following; Of the king, ch. 9, paragraph. 2
Injuries, ch. 8, pay. 11, etc., etc. ; Correspondence théologi-
that of Rabbi Ascher, class 17¢ n° 1, 3, 6, etc. etc, (See Rohr-
bacher.)

– Drach cite, in De V'harmonie, etc., t. Ier. p. 167 and 168, and

passage of the circular of the Jewish Synod of Poland (1631), which
enjoint "under the pain of major excommunication, which ne rien-
& first in the editions to come, either from the Mishnah, or from the
% Ghémara, who has reported well or badly on the acts of Jesus

« endroits who have treated Jesus the Nazarene, and to put 4 the
& place a circle, like this 0, who averts the Rabbins and
& the teachers of the school teach young people these life skills
« voice only. By means of this warning, the savants
« between the Nazarenes (Christians) there are no more pretexts for
« we attack this subject 3 .

THE JEWS, OUR MASTERS. 6.

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"Beyond the Divine Law, above the Bible,
« Jew with a human law, a rabbinical law, the
« Talmud. Or the Talmud, not only allows
Jew, but he commands and recommends TROM-
PER and of the DOOR CHRISTIAN, when he finds himself in
casino. It is a terrible thing and I deserve it
« all the attention of the people and the kings »... « After
« these principles of your Talmud and L'EDUCATING CON-
« FORM OF THEIR DOCTORS, the Jews cannot and cannot
« do not hesitate any more to make a scruple of TROMPER and
« DO THE CHRISTIANS, they do not have any regrets and
« repeat that you have Christ. Following the moral tal-
« mudic, there is no such thing as prudence, which can
_« obligatory to abstain (1).*»

FRANCE

IV.

We know well that the Jews have been solicited from
destroy the force of all these accusatory statements
by persistent denials which are not worthy of
qualified and interested. They cannot prove themselves
that these indestructible teachings no longer exist
in the Talmud and in the writings of their doctors. Is
do not dismantle it instead today. The Jews
modernized plaident, the best that they can, in ta-
because this code has been passed on to your country (2):

(1) Rohrbacher, vol. 70, t. 8, ed. Vives, p. 221 and 222.

(2) I reproduce in particular the plea that Mr. Isidor
Loeb did, passim, in favor of the Talmud, in his previous article
city. |

We don't understand this book, they say; the Talmud differed from their times and their countries; they and overcome the fears and fears. Very conscious of the words that we repeat to these doctors are not data by you as the prescriptions or the prescripts-tionsdurables. This is the beginning of a crisis of indignation that they smother the Romans in their arms brothers. According to the Talmudical laws concerning the goim, such as, for example, the 19th Benediction, which is ceased, after several centuries, to have a sense for the Jews; they were preserved by force of habit, out of respect for tradition. They have been reproduced in the writings of the rabbis of middle age, what, de- and for a long time, they were considered as Tom-bees in despair. There are some Jewish doctors here, middle age, teaching the maxims of humanity and tolerance opposed to that of the Talmud. The word goim, that Rather be by Christians. I don't like this meaning in the Talmud; he means peace only. This is of Jewish apostates and sinners who have given Faust-Christians' sense of this expression is that also trumpeted those who were crosses. Judaism has come to always a high school of religion and morals; without this, he had succeeded a thousand times without losing cution.

We want to put science into practice rabbinical of the modern defenders of the Talmud. Corn they appear very late to us the meaning of the code religious and political of their nation, even though of the savants of all ages, of all countries and of the Jewish race Even so, we have exposed the true meaning of its teachings and his recipes. Saint Jerome, the

Pope Gregory IX, author of Extracts, Nicolas Donin, Sixte de Sienne, Maïmonide, Abrabanel, the Rabbin Drach, and good others. are the authorities dont we cannot help but infirm the timidities. We has reproduced their words. Of plus, all, writers of middle age and contemporary authors, assuring that, of their time, the prescriptions of the Talmud were seized and practiced rigorously in all places by the Jews. What is it that some Rabbis are exposing a doctrine less inhumane than that of the Talmud, the

its principles are executable, and this cannot be demonstrated point non plus that the almost universality of the rabbis Jews do not teach, and the mass of the nation does not follow

strictly its doctrines. Say that the Jews convert, accusers of the Talmud, they are not apostates and calomniators, do not diminish the value of their affirmations. Because it still remains this double is indefinite-liable. First, these converted Jews were a names, throughout the era, to present accusations identical. Let us compare what has been said by Nicolas Donin in the 13th century, Sixteenth century and Rabbin Drach at 19°! In a language and under a different forms, they even reproduce the same in the Talmud ches. And these three Jews are not the only accusers. It has raised a large number in almost all centuries and decades all over the world, not the works Regarding the Talmud, you are more or less notorious. What interests these men, unknown to the majority of times we are different from others in their people and in their writings, they made us into faussaires by making successive millions of dollars? Peut-

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to make the statements precise and proven by a Rabbin Drach, for example, here,

perfectly understands the persecutions aux

exposes the part of his brothers of the race, abandon to be Christian, only through love of the truthfully recognized, his position is advantageous in the

Judaism and a more brilliant future yet? You remain,

in second place, this other thing is there, indestructible, to know the existence of these teachings in the Talmud and in the writings of the Rabbis, the more famous and most heard in Israel. One can remove and leave certain passages blank; there are editions since then the supercherry has disappeared (1).

When in the true sense of the word « Goim », after

Authors say that Hebrew science is not

sus de allocate this word in the Talmud and at the rabbinical writers, it means very certain says chrétien. It is enough to bring in the paro- by M. Drach; it says formally:

« The Jews appealed, and they appealed again (1859), the Christians Goim; well, a particular Christian, they are the designers of the word oi, singular masculine of Goim, and a Christian by the word Goïa (feminine singular). This word God was, before Jesus Christ, a name general; the Jews have become a special name,

(1) « The first editions of the Talmud, said Drach, offer the text of this code in all its integrity, like that of Cracovie, from Venice in 1530, from Amsterdam, 1600, in fol. small format. I must return to the great rabbinical table of Venice, in 4 vols., printed in Bamberg, to find the hostile passages conducted against the Christians. » (Second letter from a Rabbin converted etc., p. 300, 301.) |

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restraint to the only Christians. They appeal from the Muslims Goim, but Ishmaelim (1). »

If by « Judaism » the defenders of the Talmud entendent les books de Moïse, or even the Old Testament- But overall, we are in agreement. Ce « Judaïsme » is veritable « a high school of religion region and morals ». But they mean by this "Talmudism" or "Rabbinism", all these that we have cited the moral precepts of this " religion proves that it is just the opposite of what he said. Malgré les. persecutions, « the Judaïsme » to cross the centuries, it is true; toute- Sometimes we know that this is not because of its value, not because sa vertu, but with a special drawing of the divine Pro- insight, aided by the secret and powerful organization social welfare of the Jewish people.

W.

It is therefore not surprising because it is still

regularly attended and ravished by the recipes and the teachings of the Talmud and their doctors, by the excitement and orders of their princes, the Jews still have in your heart the most beautiful feelings of

(1) See Catholic Hebrew lexicon of Guillelmi Gesenii, published and expurgated by Drach, edited. Migne, 1859. – Written indifference Goim, or Goyim or Goym.

ZI –

Hanns. and the younger generation desires vengeance against the so-

Christian spirit and the Christians.

These explicit dispositions before these assassins numerous individuals, and to the circumstances' executive blemishes, men, women, and especially children, that They have repeated all the centuries that have passed and even the our (1). Haine and religion agreed for the commanders. The Jewish writers and others pretend-
dent que ce sont des calomnies, because the law of God who "proclaims the Jews" is the opposite. The

The answer and the expectation are also false, the one that

tre. We are led to see that religion is truly pro- united by the Jewish nation, inspire against and global denounce these criminal actions. In addition, to all the épo- ques, the Jews were legally convinced of this violent crimes. « Say, for every answer, that the The teams and the judges are the arbiters, it is not nobody says; car all criminal in face of danger » (2).

In addition, the sentiments of this people are the appetite for domination, font understand comment The Jew has always been dispersed, throughout the ages and en contraires, a revolutionary par excellence.

This arrangement is not naturally in the temperament and in the character of the Jews. Chez eux, we say, they are authoritarian in all the force of the term, and they accept without fear of living under a absolute power, including the organisation of governments story of the nation since it is dispersed and dis-

- (1) see above, pages 83 et seq., and page 86, note.
(2) Rohrbacher, liv. 70, t. 8, p. 221.

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prank like a means of vengeance and like a weapon
de combat. The Jews are revolutionary in the
three people, and against other people, before all
against the Christian people. This attitude and this
reaction they are inspired by their bosses and by their
doctors. | |

We had a difficult idea up to the point where
Jewish doctors confront revolutionary republicans
in their writings. With particular merit in being signaled
the famous Rabbin of the 15th century, we have already
said the Jew Abrabanel. This doctor, minister under
several Christian kings, it was an exalted republic,
a radical force, an enemy of the kings,
accusing all its forces against the government
monarch and representative as the worst
that men don't have to choose. |

"His opinions on this subject, says Count Beugnot,
"They are quite exclusive, quite outlandish, that is,
« From under a monarchy, I have no two rappers
porter (1). » |

No surprise there when the Jewish nation,
in his ensemble, the forest, the desire for vengeance and

the monarchies and Christian societies are secure
sloppy, imprecise and incessant.

The Jew has always been in revolt, open or hidden, _
of sentiment or action, against the governments and
the people who suffer in their environment. We are
have a formidable presence in the ceremony
d'installation of the Prince of Captivity in Babylone.

(1) See History of the Jews of the West, 3rd part, p. 216 and 219.

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According to this ceremony which was made public
and in a large pump, thanks to the protection that
gave birth to the Jews, the kings and the sultans, possessors of
descendants of Babylonia, every new prince has
to make many prayers. One between others had
be spoken in low voices, where the prince escaped
for the universal rain of his nation, and, in the same time,
FOR THE RUIN AND DESTRUCTION OF OTHER PRINCES.
In reporting this historical detail, the Protestant Bas-
nage makes this reflection, just for his time, and

justified by the facts in the letter: "In effect, the rain

"The Jews cannot be left behind among the debris of others
« monarchies. » The Talmud, we have seen, pres-
crit to all his faithful, three times a day, a prayer
analogue, in which they have to maudit the peu-
very Christian and prays to God for the peace and the exter-
miner with his kings and his princes. At our temps, at 17°
century, Buxtorf made a note with some instances
these sons of the synagogue met the Lord of the Fair
pass between your hands ALL THE RICHES OF
CHRISTIAN RUINS, and to excite between us, from the Orient to
l'West, THE MOST AFFECTIVE WAR OF EXTERMINATION (1).

It provided an interesting study on the action

secret, more or less effective, the Jewish people, in

(1) V. Buxtorf Jewish Synagogue, and 1' Church and Synagogue

p.131. – It is not particularly difficult to get to the end of our 19th century, for the justification of Christian nations, more or less apostates, these prayers of the Jews are not entirely ment exacted? Quant to the possession of wealth and to the ruin Christian financier, these two points are almost complete-ment obtenus.

N

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the various revolutions here, during the course of the cles, the empires have been reversed and transformed.

You must not lose sight of these provisions and this Perpetual attitude of the Jews towards the people Christians, if you want to well understand and appreciate the history of this nation during the middle ages. Read more _ dear people that I lived in, Basnage and Beugnot after him, Plutôt wrote an apology that told a true story of Jews since their dispersion. They don't see that the beautiful sides of this people, in need of the most in the shadow that appears dangerous and just-ment hai.

We represent the Jew printing the movement commerce, finance, industry, even sciences and arts, so, but we cannot fake truth in the face without cessation like a mishap reuse victim of the "fanaticism" of the Christians and "of centuries of twilight». The Christians of these times understand very well your real interests that these today. They do not want to leave Chris- neither tyrannize, nor ruin, nor rule by the Jews. This will be a great illusion of belief that the Jews did not exist in the world, since its dispersion, a troupe of unfortunate pariahs, without force or support. « Your weakness was not apparent » said very judiciously M. des Mousseaux (I). Car by your strong organization in a huge secret society, by their trade expected, by their or her genius, they were in there has been a reduction in power, here, too, our era, was forced to "burn out"

(1) Le Juif, etc., p. 338.

trones ». They targeted the Christian society of
mean age that they are against us today.
They wanted to break away, to destroy, to take
parer par all les means in their power, occultes
or publics, according to the circumstances. But they don't
succeed because they are hidden or violent,
They found out from the powerful hierarchy of the
because they have no place and no
puret rather penetrate. You hit the bottom of the society,
at middle age, princes and subjects, great and small,
avaient far from it, and also a living intelligence
the true principle of social conservation, for intro-
in their ranks a revolutionary haineux tel
that the Jew. We tolerated and kept saying
the carriage. But when by their organ and their loudness,
when by their uses, their efforts, their
attacks of all kinds, insults and patents, against
the social and religious order, when through their sacred acts,
laws and all their Talmudic crimes, the Jews avail
pushed against the patience of popular Christian, therefore,
or well the princes, by their expulsion orders,
gave satisfaction 4 the just color of the people, or
well the populations are angry, if justice is done for them-
myself, violently rejected I belong to their environment.
Israel will soon restore its families, its fortunes and
his plots, and the Christians breathe a little
in peace.

The stories have been told for quite a long time and with quite a
of acquiring popular representatives of the middle

age against the Jews, and quite a letter and with quite a

complexions adoucis the furious attacks of the Jews against
the christian society.

VI.

Corn. you say, we speak to the Jews here
n'existent plus; at the Jews of our day we will not find
No apparent dispositions, no partial acts.

Deep error! The Jewish Talmudists of the present
are semblable in those of the past.

half of our century. Rabbin Drach is coming to us speak at all times of the "maximally tolerant" inhumane that the Rabbis professed to the eye of converts, Christians, peacemakers and Jews here reveal the secret of the synagogue (1). It's good to teachings of the Rabbis of his time (1827) which made allusion, because he added that "the Christian charity of defending the doctrine which they profess, and by telling the whole world what it is abominable. These are the Rabbis, their contemporary rains and his old colleagues, who teach verbal-ment that this is my wife or 4 children in the text you Talmud.

M. Drach 'we provide an "outside in a work later (1845) a belief that the doctrines and the practices of the Jewish Talmudics have not changed, even in France, in the mid-19th century.

The Talmud teaches that "all the three (Jews) are « He is in court in Israel and has the same authority that

(1) Drach, Deuwidme lettres, etc., Paris 1827.

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"the same authority as the Moïse tribunal" (4); » en "Plus, that three Jewish men can be deceived « something that only happens once (2). »

After these principles of your sacred code, «DE NOS

DAYS AFTER... the three Jews the least civilized, said Drach, the more I see, the more I have to put it in games, formed a tribunal here, in the eyes of the SYNA- _ GOGUE, with full authority, WE ARE AWARE OF HAVING DIRE, to deliver their coreligionists from their graves,

to cancel their promises and commitments more

sacred, both for the past and for the future » (8).....

"The Jew adds to the poorer one who loses his conscience « very full of promises and blessings, make an addition « three of his brothers, who constitute themselves in three- « bunal. Regarding this course, the statement that he is withdrawing from

"He has already articulated it, and he retracts it. They are
"In fact, he says at the end of his protest that
"I don't know the specifications. Which they then have to
« Eyes, O Rabbis, as I have numbered in
« details. The tribunal, without any other form of procedure, declares

« the demands and promises are nothing, nothing and

« non avenues (4). »

But, to evict the Jews even the hair of
reunite three of their coreligionists, the synagogue
made solely for the community « at least
once for this ceremony called, Hapharat Né-

(1) Talmud, traité Rosh Hashanah, fol. 25 recto.

(2) See more, art. XIV, of the Hatractiones du Talmud.

(3) Drach, On the Harmony between the Church and the Synagogue, t. Ie,

p. 487.

(4) Ibid. p. 559.

LEL JEWS OUR MASTERS. | 7

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darim (cancellation of vows and promises),
communément in the days of penance, since the
from early morning to September month, until
evening of the expiation party..... Before that song
in the synagogue the first prayer « of the

« Expiation party, three men meet in court,
« and places in the head of the assistance, CANCELLED BY YOUR
© FULL AUTHORITY according to their wishes, commitments and
« Each assembly contains parts, as many as
« the year that is about to be heard is like that of the year
"Where we enter is. We call it Col Nidre ».
We don't need anything, Drach agrees, to do

appreciate the funniest effect of these two ceremonies, if

opposed to all the principles of morality the most simple (1). "

They are teachings, and it is practical of the CURRENT SYNAGOGUE, even in full civilisation French. |

Also the actions of his trustees respond to his trines.

"As for Saint Paul, we tell the same rabbin

"Dragon,... I was converted by the voice of God
« (1823)... But he... is the object of the
« haine and the persecution of the children of the synagogue,
"This will surprise you immensely. ».....
"A terrible persecution was made against me. »... « The
"Seigneur says he will thwart the plots of the best
« certificates (2). » |

"My mother, said of her the doctor Morel, other

m AA

(1) De l'harmonie, etc., t. Ier, p. 559.

(2) Ib. p. 33 et 72.

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"Converted Jew (1836)... leaves the capital, after... ma

« conversion, due to the intolerance of the Israelites
« Paris. » « Otherwise, add Drach, the mother, rests
« Juive, not coupable, having a Catholic son–

« liqueur (I). » oe |

Well, others would be cited which appear,
not only at the first, but at the second
half of this century, and this is the demonstration of the
put in practice persecutory, by the synagogue,
these "intolerant and inhumane maxims" professed
by his Rabbis and his doctors to the mercy of the Jews
green and christian. | |

That's why we shouldn't be surprised to hear
of contemporary authors appreciate the manner of
more severe, but the more just, the moral value of

different: rather than formed in the same way, they are the same dispositions and the same vices qu'au-trefois. ar |

« The Jews, in 1854, died M. Hallez, a defender pourtant de la cause Israelite, have preserved almost in their practical superstitious tactics and their heart's tional, INCOMPATIBLE WITH THE CONDITIONS

tions of modern society (2). » | E

"The Jew, assures ML Rupert in 1859, will not be treated

« Business saga with Christians inspired by desire

« from the trumpeters. Do not come against us as fourberies,

« He received with all his might, and without scruples, the fruit

« you commit a sacred act to your prejudice, and

(1) De l'harmonie, etc., t. Ier, p.251.

(2) Hallez, The Jews of France. 1854, p. 262-63.

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even the poor learner to perfect himself

in his art. Let's look for a sect

more horrible, more dangerous and MORE FUNNY

CHRISTIAN PEOPLE like the Jewish sect everywhere. NUIT

AND TODAY THESE MEN ARE AWARE OF MEDIATING THE

LOW PRESSURE AND REDUCE THE POWER OF

CHRÉTIENS »..... 6... They employ all genres pos-

fraudulent and insincere, with all

the apparent signs of welcome, of friendship

or a charming full-service shop (1). »

Far too late, men who know

well, because they took all the days of their victims,

traced the Jews and Judaism a little flat-

expensive but reliable. We want to speak to the deputies

roumains and their manifestation dont we have Tepro-

duit preceded by long extracts. Observations that

these Jewish Talmudists of Romania live in a country

which still has on this date (1868) the law protecting

against you the christians. |

« Owners of immense sums, disenchant the dé-

putés roumains, naturally enclins to exploit

those of another race, and driven by their instinct

predominant in terms of speed, the Jews are attached to

USAGE WITHOUT ANY RESERVE, and on a plate

school, which they have been decimated and reduced 4 the misery of

« millions of opulent families. The use is based

social corps, which draws the same source of forces
vital to the nation. . . . The Jews can

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(1) L. Rupert, The Church and the Synagogue. Paris, 1859, pages 208,
211. – V. Le Juif, etc., p. 138–39.

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very little demand the tolerance that their religion is

the most exclusive and the most oppressive; can not alone
Judaism does not accept anyone who is part of his family,

ligieuse, but he condemns LA HAINE AND THE PERSECU-

PERPETUARY TION to those who do not appear
to the Israelite race. This irreconcilable exclusivism, which
is assimilated to the blood of the Jewish race,
THE CONTINUOUS WAR THAT IT DECLARES TO THE HIGH
Moral ideas do not penetrate all institutions
of the Christian state, ideas that form the moral basis of
our civil society. v.... «Judaism, as religion

region, one cannot remain in a just environment: it must be

dominated or dominant; because it constitutes a special cult who is born in his own name, that the descendants of Abraham, regarding the rest of humanity as HORS
LAW OF.. ö

6. .. The Russian state is tolerant of the exercise of all the cults, but it cannot be for a religious intolerant and wild region.....the dogs are not anti-social... who consider our Christian society

like impiety and sacrilege..... which remains secret-

while its followers in the permanent state of war with the population that accepts them in their... and

but the main thing is to destroy the most interesting graves

of the nation.».....

"From a legal perspective, Jews cannot claiming e-rights from Romania, because which they do not want to abandon their exclusivism secular... are treated fraternally by those who treated in implausible ways.»

M. des Mousseaux also said with reason, in 1869:
"The Jew is, by the making of this Talmud education-

ame. mn

" A a un came 2 me des 5' an SU a. 1111

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dique... the man of patience, and the best that all other, he said to be waiting; he said he would cut the ruse, the pre-
venance and the caline, A LA HAINE SOURDE, aux plus gentle and detestable songs of the heart...
as a result of the services you provide,
in a moment of frankness, a Jew to a Christian,
I want... to give you a warning: I'm afraid of a
"Jew, what is the friendship that he calls you" (1). »
The Jews of the Talmud, and they are the most beautiful quite, not different at that point, in the second half of our century, half of our middle ages.

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VII.

Now you insist:

The Jew changes beautifully; it is great in progress. Drach himself discovered, in 1844, that "the « Talmudical schools' programs recently updated... « aux dépenses du Talmud »..... that « the science of Talmud

" mud declined beautifully (2) ". Consequently, let it

be left to modern society. The Jew mo-

The Jewish Talmudist is no longer the only one who was threatened; and soon all Israel will be transformed. |

This is what Plutôt says: the Jew of Progress took the modern society. Because this is not our Christian society-tienne who imposes on the Jews his ideas and his direction; ce are against the Jews who have been impoverished by their

(D Le Juif, etc., p. 137 et 138.

(2) De l'harmonie, etc., t. I", p. 234.

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own ideas and here the conductor. It's not that bad that they have succeeded in breaking our social order rooted in Christianity, and penetrating all the

sides (1). Our modern society, if organist and if

taking into account the European society of centuries ago, she could not defend herself as well as she did. She says that the sad advantage of other very humble servant of the Jew, "dressed and dressed by "all of them as in a network".

And this success is not just attributed to the best Jews

From the beginning of the Jewish Talmudists, in the 19th century, as in the past, the largest part and the "the indestructible enemy of the nation". We venons studying his current impressions against the Christian nisme and the christians. Otherwise, it did not matter that the whole nation is ready to reconcile Talmud and the Rabbis. We have seen more skin que. In 1881, the Jewish community of Berlin entered depends on his budget "of the rabbinical schools", and on-

. all a school of advanced Jewish studies. The material

of teaching at a rabbinical school and high Jewish studies cannot be said to be the case. Talmud and the other writings of the rabbis, and Judaism. It is without not even the guys from Berlin know it.

For the modernized Jews, they still form that a weak portion of the Jewish people, and they are not not best disposed towards us that the Talmud-disants. .

To have a fairer and nicer idea of diss

(1) See Francs-Magons and Jews, p. 690-93.

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positions of this party of Israel, between them different categories, the necessary distinctions.

The Talmudist reforms, always more or less under the influence of their religious code and your Rabbis, do not distinguish themselves as a Jewish beaucoup purely Talmudists, as far as their internal and external conditions are concerned-ral, by report to the generality of the Christians. More, in their social relations, good name between us we have learned the forms and practiced the usages of our Christian societies.

Protestant converts do not acquire ordinary their change of religion no welcome en-to Christianity. Only their aversion to the Catholicism is increasing all the time, no matter how their innocence is heresy. They are private men, or

Even conservators, they do not dare to put in all questions and in all circumstances against the Catholic Church; and absolutely, and always, source that is their position in the social sector, these Jews _ Protestants work, above all, for their interests | and the elevation of the Israelite race. e

The anti-Talmudist reformers and the indifferent semi-blent avoir des dispositions noticeably different en-towards the Christians and the Catholics. They don't point to the fear of these last sects' antipathy . Protestants, and they are no longer against Christianity the repulse avenges that give the Talmud. Souvenir them are "more tolerant than certain Catholics of the name." It is only with you that you find mainly the Israeli-lites « rich, bright, well-educated ». To these two cats: almost all large financiers

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European Jews. Welfare towards the poor of n'import seu religion is one of the beaux sides of Instructive and fortunate women of this class. We do they do this justice.

In any case, if the "anti-Talmudites" and the "indiffé-rents » are not specified by the adversaries of Christianity, they easily tolerate Catholics and Christians, we say through experience that they are far from protector in religious and political affairs, and particularly in the money affair where Christians and Jews are found in conflict. They don't always think so, even justice and law, reason and protection for the Jews. Car naturally they remain in your instincts and the trends of the race. A stronger reason must be maintained for sure that these Jews, all in all the best disposed by the nation at the mercy of Christianity, font and . cause commune with Israel, that is what it says some big question regarding the advantages and the exaltation of their race.

An Israelite-born writer made up of a few words the portrait of the rich German Jews of our environment century.

"The Jews of Germany, he says, have acquired fortunes Considering that the majority depends on large fiscence. Because the German Jew is weak and organ-wielding, fier and vindicatif, HE HAS NEVER LOST THE DEFAULTS OF HIS

said, almost in the same order of ideas, the portrait of our rich Jews of France. In the meantime, the other con-

(1) A. Cerfberr de Medelsheim, The Jews, their history, their mœurs, etc. Paris, 1847, p. 39.

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_ thirteen, and we can say throughout Europe, since thirteen years, this moral painting of the Jew opulently modernized is always very precise. It would not have improved.

Two famous political men, of the Jewish race, from France, the other side of the Atlantic, supplies us with the conduct of all their lives, the exact measure of what the lucky and high-ranking Jews who pose in conservators, ordinary font at the society's guard Christians who welcome and suffer at their ' head.

The first and foremost famous lawyer, Adolphe Crémieux, here, twice, sat by the masters of the destinies of France, in 1848 and 1870, and who became president of) Universal Israelite Alliance since 1859 until its death in 1880. All his life, this Jew is occupied with an activity promoting affairs, interests, complaints, disputes between his brothers of the race and his nation. He said and said, not only in France, but in Syria, in Romania, in Russia, in Algeria, etc., etc. And for the benefit of the Jewish people, well above his French nation, it exerted immense influence and enormous power of action that gave him his highest grades mason, his presidency of the Alliance israélite and his posts rose in the state. Creamy was, he said, like many other Jews of his genre. d'un com- very kind and friendly in our relations with the Catholics in general, and with the dignitaries of the Church in private.

field, and head of the conservation party in Angleterre. Of
Journalists who did not suspect us have already become aware of the veritable sentiments of this Jew passed into Protestantism.

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By his conversion, Benjamin Disraëli says the leaf

. Italian Fanfulla, "assured civil and
to politicians who open the door to power."

But Disraeli made a Jew in his heart. It does not dissimulate

« He has shown himself to be INVINCIBLE REPUTATION against the Europeans,
'It is said against the non-Jews' (No. 21 April 1881).

And, add the Review of the Catholic World (15 June 1881),

« The testamentary executor of the Jewish choice, Nathaniel Rostchild... » La Razione, democratic journal

from Milan, look, from his side, the conversion of this

man "like pure speculation". End of the Ar-
Israelites of April 28 and May 5, 1881 affirmed
that "Disraeli's love for Judaism always

"It was a croissant with years," and that, "in beautiful
« coup of the synagogues of Angleterre, one of the prayers
"specials in the memory of the illustrious chancellor". –
"We therefore waited for good Israelites" (1). »

In summary, this double category of modern Jewish
nises, anti-talmudic and indifferent, well that the
best disposed towards Catholics and Christians,
us and other recipients of the testimonies
of personal and personal welcome, plus or
less marked, and more or less thinner, according to the case.
But Christian societies, even society
Catholic, there is nothing good to wait for you. Once
established, by the civil law, the Christian égar, these
Jews, as he had said in 1831, but
and what a wish: it is to become their jurors, their legal

(1) See Review of the Catholic World, 15 June 1881, p. 629. Ceci
cor firme ce que ...
facts about the conversion of Jews to Protestantism.

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lateurs, your masters, it's to be put to the highest
summed up their company to be better placed in the
destroying the transformer in its guise.

How many Jewish militants are the main army?
Against the Christian idea and Christian powers
by the Princes of Israel. In this invasion, the others
Jews modernized the office of the support troops and the
renfort. The sentiments of these Jewish militants against the
Christians and Christianity are not good, not
caches. They form a composition in which haine are mixed
Jews, violent antipathies towards heresy, and
against the aversion of the masonry and the secret societies.

The Israelite Goschler made this Jew-le portrait
next : =

« When the wind of the century turns to incredulity,
« persecution of the Church, like our days, the Jew,
« ignoring the oppression so long it
« Yes, and the head is generous that he tends the Church,
« become ARROGANT, INSOLENT, HAINEUX ; he replenished the
« world of its sorrows; he is associated with all the
« hostile people come to the Church and flee, IN ITS INTOLERANCE-
« REVOLUTIONARY RANCE, the most inconsistent of
« sectarians (4) ». 'i |

The journal l'Univers summarizes very precisely, in 1881,
the current moral situation of the Jewish nation vis-à-vis
of Christians and Catholics. My appreciation is
directly directed at the Italian Jew in particular;

(1) Encyclopedic dictionary, art. Emancipation of the Jews,
note: 4 See this note, the strange articles written in this
sense in the Israeli journalists, such as the Israeli Archives,
Israelite Truth, published in Paris. 5

but it also applies in reality to all the Jews of
world :

"If the Rabbis and the Israelites have parted-
« I have once felt their admiration for the generosity of
a Roman Pontiff, we said that today the Ingra-
« attitude and the Jewish grove in general... How much

"Journalists, they are in Parliament, they make the electoral
« tions, she dominates the finance, she continues to
‡ TRADITION OF HONEYS IMPLACABLE against Christ and son
« Church (1). »

VIII.

It is another thing that we absolutely certain do not
they are well persuaded. it's all these Jews
modernized, or protestant, or reformed, or
less orthodox, less members or less violent
of occult, solitary, free-pen-
seurs and athees, are not at all in war
us against the others and not against the Talmud-
are the purest and the most celebrated. We have already
make note: these are the different bodies of a
even the army which operates differently, according to the plans
and the orders of the general in chief.

Everyone, inside, is united and given to
a same attachment and a same release to their
race and to their nationality, and with a single desire
domination ; and all also, outside, today,

(1) Universe of 16 September 1881.

– 930 –

meet and are united on the same terrain, on
the terrain of modern principles.

1. The divisions between the Jews are called Orthodox or Re-
Talmudic reforms and anti-Talmudic reforms, said
also reformists and progressives here in France
Indeed, the modernized Jewish camp was agitated, towards the
environment of this century, there were no attacks of method
and tactics.

_ Orthodox tenants no longer agree
speak of the Talmud and 4 reject his prescriptions
which could bring contemporary society together; more they
persecuted to "conform to the ideas of the times
"To the Torah, and not to the Torah, ideas of the times" (I).

The reformists, on the contrary, were repudiated
even this pretended orthodoxy, which would not have been

captured by Western Judaism at the beginning of century, because they disliked their opponents:
"The property is not, at this moment, legally binding, and not the ADVANTAGE of the person...» (2). « Your observations surprised at the Judaism that has to be accepted », and "we have already turned to PROSELYTICAL ACTIVITY that we DEVONS exercise » (3). |

It was a good matter of tactics only. lé anti-Talmudists came to say more fully the thought and the but, and best understands the mysterious orders of the Princes of the nation. They dissent to the Orthodox, as clearly stated: people between the

(1) Univers israelite V, p. 196. 1868.

(2) Archives Israelites XIX, p. 835. 1866.

(8) Zhidem X, p. 448. 1867

x al.

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Jews are not afraid, at this moment, of the rest of the bile; We DEVONS go ahead, practice the prose: lytism which we are commanded to accept and Judaism; we stop at the Talmud, even revised, corrected and moderate, it would not be to the advantage of the person. Also the agreement must intervene promptly between the two partisan. |

Convened by secret order of the top leaders of Israel, On June 29, 1869, a grand synod of Israelites was held in Leipzig (4). Representatives of the Jewish nation, Venus of all

countries of Europe, is reuniting under the presidency of

Professor Lazarus, Berlin. The Orthodox Jews and the Jewish reformists separated the two main factions of this Jewish council. The debates were very heated-mes. But finally, all the members were adopted the insanity and in support of the following proposal, presented by Dr. Philipson of Bonn and recommended called by the Grand Rabbin of Belgium, Astruc:

"The Synod recognized that the development and
« REALIZATION of the PRINCIPES MODERNES are the safest
« guarantees of the present and future of JUDAISM and its

« vitality for an expansive life and MORE SKIN
« DEVELOPMENT of Judaism. » |

Every term of this motion that we have

(1) See the newspapers of the era and The Jews, etc., p. 334. –
Five months later, he returned to Rome as he needed and
providential Council of the Vatican, which created unity in the city of
God, at the moment when Satan operated unity in his evil city.
Remarquons also noted that the location of the Jewish Synod is Leipzig, the
town with exclusively Jewish lodges. V. Francs-Maçons and Jews,
p. 606. |

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almost all of them are gone: it is full of things and must be
. studied carefully.

From the beginning, better than today (1882), we
savons ce que signifie les grandes d'un principes,
dernes. It's the revolution. autrement says the anti-christ-
tianism in governments, in politics,
in the civil administration, in science, in
schools, in religious ideas and practices,
in the company. That the thinkers who have followed seriously-
the movement of minds and things since
a quarter of an century, comparing 1869 and 18821
They do not believe that the "realization of the principles of
otherwise" should not be more effective? Douteront-
they are by this realization of plus in plus perfect
"Judaism and its members" do not have "sure
guarantees » for « the present », and not on the point
expect a more beautiful "future"? « Existence » –
The current trend of "Judaism" is not "expansive" at
supreme degree, and does not go to the "highest"
development v, universal domination? The Jews,
we have dismantled it, it is almost time for
all the masters. Here I am looking. « this realization of
principles modern » voted by the synod of israel of
1869? The Jew evidently, the Jew modernized, by his
constant efforts, using powerful means of action –
don't dispose, the gold, the press, the franc-masonry and
its branches.

The modernized Jew is therefore ostensibly
head of the Revolution; he is the boss and the
director; the path to success is success. The publication
German ciste Kuhn, in this year 4869, desait à

4 indication of modern principles in favor of Judaism
« This is the most humiliating thing for our democrats,
« In contrast, the Jews are now dressing like
"THE REAL FILE CHEFS OF PROGRESS. Lu domina-
« Jewish financiers' support for men of progress
« find also explained and justified. »

M. Kuhn for the reason that he stated « this advertisement
of modern principles » from the side of the Jews, and their
retention, displayed all the way up, to the bosses
de file du progrès, it is the turn of the Revolution and the
Anti-Christianism and the domination of financiers
Jews among the Christians of contemporary society;
but it becomes clear in its explanation: it takes a
effect for a cause.

"Our democrats" have not been humiliated at all

by the Jewish synodal motion; car already for a long time

The Jew modernized the dominions and directed them in the
revolutionary progress, in a hidden manner, by
Masonry has its secret societies. It is because it
became the absolute master in the world throughout the
associations and occult sects, which the Jew osé is
pose publicly in the lead and return to the light
of the sun the title and the power to play in the

tenebres. The princes of Judah wanted this, in the united

to Chrétien, their brothers of race and subjects parvinsent
little by little the top managers of everything,
open as secret. It is also that the
Revolution, under the leadership of the Jew and the Jewish leadership, is on the way
of the secret societies and is due to arrive in May-
braid on the grand day of the company.

By the authority of the synod of 1869, these principles
moderns have therefore been accepted by the whole nation, and

that modernized Jews and Talmudic Jews revive and follow faithfully.

2. All modernised countries are united on this rain. These principles make your Talmud special to you. They regard and treat like their brothers all those where the adoptive, the practical, the supporting, the some races and religions that exist. All tenants of these princes are the particular « converts » and immediately modernized by the Jews.

The Talmudists also adopted, in their own way, the partisans of modern principles. That is what these princes have been received by all of Israel, some of the others people who are listening and practicing are censured are admitted into the synagogue, and are assimilated to these foreign converts who ceased to be "brutes » and the « men » who fell love and protect like Jacob's children. The Jew Talmudists also recognized the partisans of these modern principles such as « true converts to the justice », like «the new brothers », that God to surprise and "understand perfectly" that certain Jews the value and the high destinies of the nation. |

– It is always brothers of the race, of sentiments and of combating the modernized, the Talmudic they grow in heart to the eye of this considerable of non-Jews, of all these different groups of Jews, raux, francs-maçons, sectaires of a thousand sorts here, under the banner of the modern princes, marching according to the the sovereign will and direction of the Princes of Judah.

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IX.

Disons donc as general conclusions:

1. The Jewish Talmudist reserves his grove today for all foreigners to the principles of modernity, and beyond for all their adversaries, for all those who despairs and fears the "Counter-Revolution", by consequently for all the true and sincere catholic

2. The Jews modernized, Israel's portion the smallest

numerous, but the most beautiful and the most active
sante, if the ideas are particularly appropriate
anti-Christian, anti-Catholic and satanic
niques projects that shape what calls for the Révo-
lution.

These are the usual sentiments of these two por-
actions of the Jewish nation against the backdrop of the Christians and
Catholics in their ensemble.

3. Quant aux dispositions et aux relations des indi-
Jewish people with Christian individuals, we know
that the Jewish man did not marry those who
commercial and business reports. For the modern Jew-
nisé, when he is the master, he does not suffer on his side
that of slaves, or at least of servants;
the non-independent Jew is generally in his eyes
which is an enemy to remove and destroy.

4. We all know that very little
These Jews are modernized today, in their rela-

G

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social and individual measures, urban areas,
vigilance and even hospitality for the Christians
and for men of a different race than theirs. We
admettons still have a good name among the Jews of
this category is not really in the heart of any
sentiment pronounced despair and vengeance against the
Christians and Catholics take an individual approach.

5. But these restrictions do exist, one must have

no matter the name is animated against all of you
the aversions and all the oppositions that can
inspire anti-Christianism, and that, according to this report,
they do not give anything to the Jews rigorously talmu-
distes.

6. Finally we are strong, Catholics. we are understand that all these modernized, Jews welcome-lants and Jews ennemis, united and united today in a collective action destructive of the idea and of the Christian Society, those with rage and by haine, these-there coldness and by principle, in the but to implement the plans of their supreme boss, and the secular expectations of their nation. We have done it We are delighted to announce that our exterior civic ization and philanthropy. They are not necessarily today, at the expense of Catholic society, as well as Prince Metternich dissatisfied, who knew he good. that "first-time revolutionaries" are free.

Their works are presumably irreversible. Rappelons-les.

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X

Since the late 18th century, in France, the Jews The idea of the Republic was born and raised, as in dream of revolutions and destructions. This genre of The government is in fact the cleanest, we have the sad experience of accumulating ruins upon ruins.

The filling for ancient Greek and Latin, Inspired by the pretended Renaissance, had already been prepared the paths to this idea here, without the previous one, pu ni take, ni live with an essential people Catholic and monarchical. The Jews do not know you difficult to adopt the gouache from the Templar lodges republican vernement, like the fastest way to satisfy their enemies against the kings of France and against the popes. It may well be today that the leaders of our great Revolution have not point, in the beginning, the drawing of reverse the monarchy and its replacement by the Republic (1). This thought suggested to them, or broke their order in a few days longer, after 1792, by the lodges masons; and the cells were not controlled, - they are not entirely convinced that in our century, but certainly very inspired and advised by the many Jews who left the members of the plus influences. |

Journal of a Parisian bourgeois under the terror.

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From the 1920s onwards, in all countries where their
tion and their power is increasing, and in France in
particularly, the Jews did not leave, by their instruments
among others the French masonry and secret societies,
to reprise and defend the republican idea,
push to the establishment of the republics, of the pre-
parer, when the people did not leave their walls, by the
constitutional monarchies, and the republics a
times established, of the trainers in all the activities
which disorganizes and ultimately ruins societies. |

At this moment, the Jew is in the process of
throughout Europe, to this disorganization, by stages
nagées. Between their hands the Revolution operates in every country,
with a lens sage, by degrees calculated and by strokes
_ measured. Voyage to France alone.

First we want to act entirely under the appearance of the
legality; on a decisive physical and mental violence
rales the most odious are executed under the cover
of the law. The opinion is expected to be advanced; then
one frappe a grand conp; then we have to stop for a while-
see the emotion calmer and the impression softened of
memories. As we know well the light character,
easily insinuate yourself to the French! Plustard
one learned, with the same pauses, the desire com-
mended. Laws destructive of religion, of the Church
Catholic, of authority, of freedom and of dignity
of the fathers of the family, elaborate and impressive
I took it in a very lens-controlled and measured way. We present to you by
ties only, in the milieu of parliamentary comedies,
of disputes between legislators which detract from the attention
of irrational conservators. She: fit after a
resistance invariably follows several failures-

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lances. The resistance of a moment makes the conser-
father aveugle that there are still serious guarantees
for social order; failures, forecasts and surprises
imposed, allowing the Jewish and masonry of
confront religion and social Christianity
a network of anti-religious and anti-liberal laws in
because the Jew counts them little by little, parinter-
valleys, and the snow caps are snug. Ilentendbien arrive
to the result that one day, in our France, elsewhere,

Catholicos, faithful, may be closed and sold

the effects of worship without anyone advertising, because that there is no more light, or almost more, of the trustworthy. | DNS

The Jews are afraid to enter without blaspheming the Catholics. cism, and to make Europe a little bit more dissatisfied with the girl

the Church, LENTEMENTS, BUT SURE. This Jewish program

of our time is so faithfully followed that
1489. Beyond all the others who fear the de-
mount very clearly, it only suffices to prove
quenous together between the hands of the Jews; que Maçonne-
France, Republic, France, Europe, everything is lost by us.
Because the French character is not capable of being left to
him alone, these are smart and happy readers. La « furiefranc-
çaise » appears to be in bad shape rather than in good.
Our first Republic was not led by the
jews ; It's not surprising that the advisors. Also in four
years, from 1789 to 1793, she was born in all the
verses, to all the destructions. And voilà, soon
few years ago the Third Republic was proclaimed
by the silk-mason francs of the Jews, with the Jew Cré-
best to your head, and it is not that we descend
the path quickly becomes a circuit through which our fathers go from 89 to 100;

.

ke ren a ts >

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and we haven't yet arrived at your point. The
juifprocède after long reflections, with calm and savam-
ment. He said he would wait; the only point to recover some
little by little, to advance further with greater security. To a
energetic resistance, as in Germany, is being done
of concessions more apparent than solid, which he
not afraid of repeating too late; devant lagi-
violent situation, the atmosphere without any doubt the skill of the
vrir, at the moment opportune, a powerful diversion here
the absorber, and everything to the detriment of our misery-
reuse France, which is the primary objective of its projects

The Jew all today in his power; the rule
tout. It keeps the appetites furious at the bottom by the
promised, by large, by the cry of the canon. II
The convoys and high ambitions are
the honors and the lucrative position. Also, since

these two years, at our place as if we were

we see, and that we will again parade in the
high regions, meaning of dupes, puppets and
of Israel's valets?..... The Jewish princes are waiting
calmly their but..... at least that, by the inter-
vention of Providence, something is missing in
their equipment. Fiat!

This way of proceeding is absolutely outside the
French temperament, easily explained in
a race that can survive for centuries,
also lives that the first days, his haine, are
desire for vengeance, his dreams, and who persecuted him,
without leaving, in the tracked program application
by our Jewish letters for almost 400 years.

It is therefore a duel to death which takes place between the

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the Jewish race and the Christian society, in preparation for the day
in more striking proportions today.

Here comes the Jewish triumph that was impossible.
It seems almost as if it were a total disaster

of our companies and to the complete ruin of the Christian States–

tiens, |

Also the sovereign prince of Judah, his assessors, and
the other great leaders of the nation, they can save
make a start of grief and vengeance satisfactory
made, seeing what they have made of Christian Europe–
tienne, of Catholic France, and comment on their
the foot on the gorge and the destructive parts
piece.

They must be faithful to their success!

XI.

These men are not afraid, not monsters. It is impossible, contrary to what these bosses Supreme Leaders of Israel lack intellectual qualities—the and superior morals. I believe you have an intelligence very old, and an admirably thick head for the organization and perfection of the matérielles, and for the direction and management of the masses humans and nations.

They are expected to have a first order qualification, s'appliquant, and in a successful manner, to make you totally incomprehensible, beyond your ennemis. To all the ambitious geniuses, they

THE JEWS, OUR MASTERS. 7*

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save not to recollect any means, because that can advance some of your projects. Even that the Roman Senate and many famous people from his—toire, they have the talent to use all the instruments that they are able to say what they want.

I understand that these sovereign dictators of Israel are religious in their way, which they have the bitter of their law and of their worship, when even they per—they order the number of their brothers and subjects attacking and opposing all religions.

From their point of view, they start a war, a war acharnée, d'attre, but just and holy, for glory of Israel and of his God, against all that is opposed to the doctrines of the Talmud, to their sacred prophecies, to the realization of their expectations. In the war, the The general conceived his battle plan, which he carried out tion, the command. Song torrents, fires of cities, of ravages of countryside, of destruction and the horrors without name are the consequence of his ideas and his orders. No, not everyone from well, I assume that humans are sweet and that they are of character, the person does not think that this general take these suites foreshadowed by the war, if the challenge and reiterate its strategic dispositions; Because it requires a necessity, it requires a duty.

rope must be in this moral state with regard to everything that comes to their attention; than that they find themselves in a situation says that they can become even less responsive sand. |

The Jews, in effect, are not alone, they are afraid to perform

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the ruins of all kinds that surround us

eyes. They have many accomplices between the Christians, and some of the Catholics too, who

“act and more immediately, et. confident with more

of rage and least of calm. |

The main one, or the only one, which leads
The Jewish leaders of our century found themselves above, but not beyond all the objectives that are proposed ambitious of every species of the civilized world. The Jew wants to destroy Christian video and all social order

– chrétien. Or, in our era, the declassified princes,
As the democrats said, they wanted and

chent par-dessus à joir so widely that possible « of concupiscence of the chair and eyes, and of the organ of life . But for those who arrive there, the 'a fallu, and he must always be good at reading elements and destruction caused to their port the objects of their convoy. They then want to destroy,

you too. That's why I agreed that it would be soon

between these Jews and these Christians. In the course of these

Four decades later, the march of Judah the Iscariot is

still repeated and concluded.

In exchanging your services, I thank you, your

says the Jew, all means of satisfying your ambitions,
your cupidities, your passions; only help me to
convert the Church and Christian society. And the sons and
– the brothers of Christ have consented to sell their master
and your father, to deliver his oath, your mother, the saint
Catholic Church; they are constituted as assassins
at the Jewish wages. Celui-ci when all the introductions

in his masonry, in this pandemonium where he is

'data meets all the heretical forests and

. – 24k –

schisms of the past and present, all the revolts
the current organ and impetus, all the
bestial aspirations of modern sensualism. Then to
The disposition of these goods has been misleading
Jews and all the forces of secret societies, including
which they can play for themselves, but also in
even time, working for the Jew.

And the princes of Judah are not you, and are not
even more keen to look and take it easy.
They just need to say, at the right moment,
. best direction to survive in the world of destruction,
and to maintain unity and absolute respect for the environment
of the rank of their formidable masonry army.

Done, under their high surveillance, Jews and apostates
Christians, one and only, Jews, and many more
that is, they are my blessing. They destroyed everything
which supported the church; they are ready to destroy |
she-it-self. By the eyes of these renegades, the Church
Catholic always a great torment: in its presence
one cannot stop playing without regrets and without fear

so she has to displease.

These claims of the Jew are strongly disputed between us:
They are like dogs in the kennel. They work

to be reversed mutually; they change politics
as easy as clothing; they fit in a
governmental form to another, at the expense of their
colors or their ambitions; they ranted the front-

against nation; They shattered the world through the common repeated uprisings of wars and black revolutions; little imported to the Princes of Israel; they are inquieted averagely, their interests are at a disadvantage.

"

Because their valets, in their agitations and their bouleversements, destroying something from the church Catholic and Christian social order, they are satisfied. facts. Of course, these characters in the action and more or less retentive, but in the background real slaves and puppets, which the upper The leaders of Judah supported and favored and longer, this will be the preference of the man here saura demolish the best, it's the plus big and the most secure. They laugh, reject and replace the instruments are defective. used or rebellious. The replaced at their present point, they do not know that bars of choice. For over 50 years, the secret cause all politics in the civilized world is here.

If, to these senior managers and to these supervisors of sot de formidable destructions, l'on made this object-serious action: When you hear the order is already broken

Christian socialism and racism in all two hemispheres notion and all practice of religion some conquer, you It will be impossible to establish and maintain domination 'universal that you dream about on the masses of income in-governors, they replied: We are devastated now, because today is our only but; we have to overcome the obstacles to our projects by all means and means. Mais quand We build our own account, we act differently. We, and our people in their whole being, we are religious. The Lord Abraham, Isaac and Jacob are always our God. The devils are destined to be our slaves, and the slaves must have the same religion that their masters. The Christians, however, became fierce that the

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countries, tombstoned under the blow of the anatomy that had
book of the Law against Idolized Peoples; et al., or
They converted to the religion of Moses and adored

the God of Israel. or well we kill everyone,

like our fathers, by divine order, have been exterminated on
entered the people of Chanaan. |

Tel is the future that the chiefs of Judah reserve à
all the non-Jews. It is, in effect, in this sense that

the Talmudics, the compact body and "indestructible

of the nation », interpreting the prophecies of the ancient
Testament.

XI.

It will therefore be a long time before all the Catholics,
all the Christians, and all those who pretend
conservators, finally, face this enemy,

In reality, they are involved.

It says: We are in the rain of the Revolution,

we are giving up the joy of the revolution. The pages elo-

harsh, and quite genuine, are written by men
of talent and authority over the things that plague us: but
This is not enough at all. He did not want to stay on this

abstract terrain. It is necessary to sort the considered

purely philosophical arguments and to see where it is,
At our time, the visible and tangible engine of the
Revolution. Car the Revolution, this perpetual war
you misunderstand the good, you find it and it always comes to life
in men; they propagate, strengthen and triumph

by men; it is not an epidemic virus

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that the ostriches are transported throughout all countries. The choice
of capital importance, it is to know and to see
what are these men, after the unmasking, then-
which they hide, and, in combat, surely. en
they believe that it is possible to move and destroy.

In the classes lit up by the company, a certain
number of serious spirits recognized today
That the Revolution is the Franco-Maconnery. Malheu-
reusement les gens absolutely convaincus of what happened his-
torticolis are not yet very large. Mais la
Franc-Masonry is not entirely true of the
Revolution. He was judged to have said: "The pro-
testantism, it is the middle of the Franco-Masonry»;
of even one must say: « Masonry is not that
voted by Yes Revolution ». The cause is total, permanent,
principally efficient; et, hello! trop effective, this
are the Jews. In this formidable battle of the king of
revolutionaries, Satan, against the Catholic Church, here,
in the 15th century, beginning to take proportions
If they are thundering, these old troupes are venues, since
. for a cent, enter the battle line under a
shape and with new arms, and bring to the

the present hour, the Revolution, in all its reality,
It is the Jewish nation, active throughout the world,
the orders of his chiefs, in several army corps and under
many teachers, inside, outside and to meet
of the Catholic and Christian society. In the two
hemispherics, Republic. Franc-Masonry, Juiverie,
are a single and the same thing.

The Republic, it is usually the flag. the éti-
squeeze, watch; The masonry is absolutely the

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dream, the soldier, the army; la Juiverie, it is always
the heart, the direction, the command. OUR ENEMIES,
IT'S A JEW! – |

The counter-revolution cannot be real and adequate
so let's do that in one of these two ways, or
by the destruction of the Jew or by his conversion. The
Jewish people are "indestructible": sacred books
the teaching. His action could be linked and his
reduced power, for a time, by the roads pro-
identities that appear longer, after
give to the Catholic Church and to societies a cer-
no period of rebellion and triumph relative. More
Judaism cannot separate itself from the people's environment. À
a moment or to another, he repeats his march
ascendant and revolutionary. Only, the conversion to
Catholicism brought about the revolution.

I have exposed myself to some means which I believe are
sensible, at the current time, with some success
against the political and anti-social action of the Jews, and of the
relax a little (4). And of course, I say,
this would mean that the most extensive advertising on this
truth that, 'in all respects, and particularly in
France, everything is forgotten by the Princes of
Judah and his subjects, Israelites and Franco-Masons.

But here I propose a procedure that seems to me
appealed for more success, to know: A UNIVERSAL LEAGUE-
SALES PRAYERS AND ASSISTANCES, IN THE INTENT
to obtain the conversion of the Jews and the Franco-Macedonian brothers.
The perseverant prayer together with an incalculable

(1) By courier from Vienna, from Poitiers, especially from
August 27, 1881.

étendus, there is a quarantine of years, when
proposed to the Archbishopric of Notre-Dame-des-Vic- -
towers of Paris the general and daily prayer for
the return of the Angleterre to the Catholic Church!

What a precious resource for the Church that converts
sion of this Jewish nation, not it is just to recon-
naître the wonderful natural qualities! This people
not only the people of God have chosen
and formed by him. He is well behaved; but, like old
buried, he preserved the gifts of nature for the first time.

How not to be interested in them magnificent
ruins!

I believe, for me, everything wrong that it causes us
do and want to do it, I can't stop loving
this race of Jews, I am interested in everything that
laregarde, to all its movements in the world, to all
its progress. It is the race that appears to Jesus,
Mary and Joseph, the Apostles and First Christians.

Without a doubt, today like others, under
_the vast majority of mistakes and vices from the Talmud
When the envelope is opened, the Jew presents a repugnant aspect; it is
the more so, the more egregious. Mais voyezdonc quelle
transformation soudaine operates on it at the moon
contact of his secular wheel with Christian civilization-
tienne! Despite all their efforts to save the
completely, heretical and masonry sects
preserve their insecurities and
the fire that Jesus Christ met on the ground. A pain
the Jew is touched, and yet he is no longer recognized-
sable. These men are these Israelites, even protesters-
tants, even enemies! How intelligence develops

e
|

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to you, quickly and admirably! Sources

works she produces! They don't have any hearts, I say. This
It's not for a big name, quite true. They say
the Christians and especially the Catholics. We welcome
the dismantling, and this is still unfortunate that

Jesus Christ and his true Church buried in
these hearts, which men complete and perfect
They have passed We admire this transfiguration
in our conversion to Catholicism. The list of these
saints and savants of Judaism, who, thanks to us,
days on the feet of the real Messie, it would be too long
fair. What beautiful names they breed! And if the nation
totally converted! what people! As the representative
turn the place which is due to its title by the
human family, it is said that the first thing to do is
all the people of the land! Uh! we have no redouters
hence its universal domination. We appeal-
contrary to all our wishes. With their genius,
their stimulating activity, their natural energy, and
all their other qualities transformed and surhaus-
seen by the dons of the Spirit-Saint, the children of Jacob
the universe immediately turned to Jesus Christ.

Verrons-we en effect, more or less, the Jew
Catholics begin to operate in the world this immense
changing and realizing the spiritual unity preached by

the Evangelical: one bird and one pastor; or well, after

has been the restorer of the empire of Satan, Israel,
miraculously lifting the bandeau of his eyes and
prostrate at the feet of the real Messie,-sera-ti} for
the Church a supreme consolation and a last rest?...

- Scriptural problem of an ardue solution!...

. - 1.7 -

It is still the case that, after the formal doctrine of
Saint Paul, the refuge of the Jewish nation was a very
very good for the people, his conversion would
bring to the world the advantage of a special order and
extraordinary: life ex mortuis (1).

Prisoners therefore ardently for the conversion of Jews
and the Franco-Mason francs, their converts.

Can these lines fall under a man's eyes
in the heart of the author, and suggesting to establish and direct
an association of prayers and good works for
the entire conversion of these powerful enemies of the

I now register my name with the associates,
and I begin daily prayers in this
intention. |

(1) If there is a universal reconciliation mission, which assumes
tio, nisi vita ex mortuis? (Ad Rom. c. XI, v. 15.)

In the two books Franco-Masons and Jews and The Jews
masters! I have exposed and proven the disastrous influence on the
Christian world of the Jewish nation, inspired and directed by Satan.
On the repairing and benevolent action for all humanity
whole of these same converts, I prepare a work of lon-
I think that, dear friend, I hope I have a publishing day ahead of me.

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SUPPLEMENTARY NOTES.

I. – ANTI-SEMITIST AGITATION (see p. 130 and below)
vantes).

This opposition movement and struggle against
The Jewish race, which began in Germany, is aimed at
Austria, and it was revived by the last attack
that the Jewish Talmudists were there. This offer will be
embarrassed, because it is not already, in its retention and
in its consequences by the secret maneuvers of
their bosses. It is to suppose that this agitation, sus-
citée surtout par les protestants de l'empire germana-
nique, without serious results until this hour, will
arrested and absorbed in major events that
the princes of Israel prepare and will soon be attacked,
according to their habitual tactics. An attendant, they are
profit, because it is there, for their sakes, and they
the outbreak of the European conflict which is
trame sur la question d'Orient, et la affaire de
Tunisia and Egypt are not a prodrome. This
interminable question of the Orient, dont les Princes de
Judas tienent the principal sons, est pour ou par-
above all the question of Palestine.

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II. The Young Man in Russia Question. dE p. 136)

Due to the presence of many Jews in

the nihilist association, general Loris-Mélikof |

(May 1880) joined all the foreign Jews of Aban-
thunder Saint-Peterbourg within six hours.

(V. Francs-Maçons et Juifs, page 503). Otherwise,

The following year, in various locations,

the Empire, incendiary and pillaging of Israeli property

by the Russian nihilists. It was two beautiful occasions

for a Universal Israelite Alliance to intervene. Elle

there is no lack of active participation in order to benefit from

the general and local politics of the Prince of Israel. The

Russia resisted (V. p. 136). But, as always, the

finally get to grips with it, thanks to the power

d'action and at the disposal of its top bosses. The day- 5

naux de Vienne (Austria) we meet in effect

(June 1882) that General Ignatius's chute is due &

their opinions on the judicial question. His success in

may, Count Tolstoy is a friend of the Jews and

condemn every measure of persecution against you.

(V. Courrier de la Vienne, 18 June 1882.)

III. RECENT MOVEMENTS OF THE ISRAEL POPULATIONS OF THE EUROPE-ORIENTAL. (V. pages 175 et seq.)

In these last years, the Princes of Israel have
printed, and continue to print to the Jews of the EU-
rope orientale a movement of emigration here, I
think, tell them about their former kingdom
8th

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provisional in Romania and to prepare their return
definitely in Palestine. They are employed in this double
but all means and benefits from all occasions.

The opposition and some complaints are being voiced by the people
Russians all over the world came almost entirely to an end in 1879

In 1881, the Jewish invasion of this small country. More

Grand chefs have never been embarrassed before an obs-
tact contrary to their projects. They employed this

sometimes violent proceedings. These things are over

before the transformation of the Russian Empire into

kingdom. The Russian nihilists, instruments of the Jew

me, by his orders, to pill the goods and to burn the houses of a notable number of Israelites habi-

. the provinces of south-west Russia, and their neighbors

from Romania. They were chased by you and the have been forced to flee by millions to Romania, and in the Austrian border provinces. (V. Uni- in the month of May 1881, notam. n° of 22.) Comment, in a parallel context, the Roumains could Are they complaining about the entry of Jews into their country? How apparently they refused to accept these things- glad fugitives and those who seek refuge in our security and trust? They are not indignant towards us all of Europe? They also don't understand this and are lazy. This way of operating an emigration and this roguery are all made in their looks and habits of the top Jewish leaders who dare to sacrifice

in need of fortune, and life itself, of some members of the nation, in interest and for success of their secular children. At this same time, we loud noise advertisement in the public sheets that

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_ thousands of solemn Russian Jews came to demand and obtain the permission to pass in Spain, after being arrested to the persecution of the nihilists. It was quite simple a new rouerie of the Princes of Israel and one of These comedies are not made in Germany. They are propo-. meant only to distract attention from this big new and closing the bottle in Roumains, s'more they went to complain. Indeed, these Jews are not are all in Spain, but good, like the others, in Romania and in the opposite direction. (V. Universe of 20 and 25 June 1881.)

After the nihilist violence, Jewish leaders use now the anti-Semitic agitation, pour in and accelerate this migration movement. The governor- ment Russian is in danger and we learn this now- the Jew's maneuver in an official document

(July 1882):

The information from the Ministry of the Interior states "This circular, indeed. qu'un grand nombre d'is-

« agents of certain foreign Israeli associations,
« leave your homes to emigrate to other countries. v
(V. Courrier de la Vienne, 24–25 July 1882.)

Things have to pass from the same mania
in Austria.

It is not difficult to recognize in these
foreign societies of the Universal Israelite Alliance
here, and in these "other countries", the Danube provinces
biennial. Since Prince Charles resigned from the pres-
Juve, after being proclaimed King of Romania, the
Jews can, without any fear, and do
by the orders of your bosses, leave to all sides

– 2356 –

in their states. If they get older, they will, and
to tell them about an invasion of Palestine, sembla-
be careful, they are doing well in Romania.

A journal of this kingdom, Russian Independence,
we have, in a recent article, these curious and im-
important information:

"The Jews sing," he says, "to leave us." They are
makes the decision to establish itself in Palestine and to refrain
I am the kingdom of Jerusalem. This time, he said that
really decided to put into effect this beautiful decree-
sion; what are your organs doing?
P Aperatorul, from Bucharest, the advertisement: _ |

« The idea of colonization of Palestine begins
"to take Racine into the hearts of Israelites in the country.
"The Jews are leaving the social classes and are associated
« with pleasure at this cheerful idea. A reunion with eu
In Jassy on Sunday, the Israelis were the most
"Considerable and priceless. This reunion on a
"decided to take the capital to come to the aid
"to the poor Jewish people who want to emigrate. A committee
"It was announced that this would be the case, and here's how it was composed:
"MM. Dr Lippe, President; Isr. Singer and Jules
« Adolf, vice-presidents ; Moise Mates, Martin Salter
« and Edouard Kirschen, secretaries. à

' The Aperatorul advert in the outside continues 1'Indé-
Romanian counterpart, that in Jassy it had formed a so-
the city of ten families who have decided to emigrate
grow in Palestine to protect agriculture. »

A belief that the Russian people, in 1882, were

_ sentiment towards the Jews, it is the conclusion of the same journal article: |

- 957 -

We wish this committee the greatest success, and we are convinced that the government should come, him too, to help all the Jewish emigrants. Qu'on free transport to the border, and that let them pass with all the honors that their are you.

- "Only that we take measurements for everyone | These Jews, once out of the country, can no longer stand and trer. " | Br

(See Annales.de the mission of Notre-Dame de Zion in holy land. (Trimestral Bulletin, no. 21, June 1882.)

That the Russians are doing well, the Jews are not leaving- | they point to all Romania, and abandon no their projects on this subject. If the scrutiny given by the Russian leaf is exact, and nothing can suggest the opposite, it must be concluded that the Princes of Israel have decided to apply to the Palestine the deportation program that their subjects have been executed with great success in the environment of Christian nations. They are always working to send Roumanie to establish a Jewish state; Corn in attendance that they absolutely love the masters, this country will serve its central point and the ral-liement. The top chefs will dress and push the Israelites need the most. We are preparing and we are organizing everything for a serious colonization and quickly, and the colons part. Romania, even with its current government, and even better when the Jewish monarchy of Our Lady becomes public, serving the mother-father temporarily in the care of colonies of the Judea. That this company succeeds, that

- 258 -

The Jews are beginning to settle, silently, little by little little by little, by family (people today, they save well, they cannot be lifted), and in a long time court, they former the majority of the population. So, well, they arrive to be picked up by ruse and

and politics of this country, or rather their great name
give the Princes of Judah a powerful reason
to advertise for you and your nation this part of
the Turkish Empire in the Rules of the Question of the Orient,
or well, in a conquest war, they will
their brothers in the precious auxiliary race. Laquelle
of these hypotheses be realized? God only says.

But these successes and all these movements of the
Israelite race, in our era, paradisiacal announce, to
courtesy of the courtesy can-be, the performance of good
of the prophetic texts of our holy books. |

ERROR.

– Lakes

Page 6, in the place of honorables, read: honorablez.
Ibid, where appropriate, read: OE; the cause.
Page 7, in the place of the King, read: EL Rey.

Ibid, in the place of A la, read: ALO.

Ibid, in the place of paraque las, read: paraque LES,
Page 9, in the middle, read: INTENDED.

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For a franc that is not enough.

TO ALL HONORABLE PEOPLE,

The nation has its head on all
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TRAILLARD,
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WARNING. _

-- Gran

I was a parvenu on the page of illusions;
the spring sunshine shone on
my front, and an immense desire for}
know the reason for each event
ment ne cessait d'agitate my friend
My heart, burning with love,
was attached to the whole
the young people to this giant who saved the
king, broke the thrones, and said-

ae e
took Europe to its own devices. Des mon en-
fance, the record of his victories and his
_ triumph has exalted my imagination-
tion; and my pain was immense, when-
that I snatch my star, fortune
abandon, and enemies' hands
transport on foreign land.
Not knowing the Bourbons that
by history, ignorance of what exists
even some members of this fa-
mille auguste, and this one with a hair that
the fish takes new reins from
government. I think attribute
to trahison the Emperor's Chute.

nicely contributed to his misfortunes;
but I don't know what to do. Je m'at-
so join the Napoleonic party,
and with him I can't wait to do
turn-face under the new name of
liberals. This party will become popular,

—ñ— co, Gore ap PL . — nn E a Er

— VII —

ii also has journalists at its disposal
tion, the characters who patronize
naient paraissaient act with so much
good thing is that I have the crosses since then, and
I attached myself firmly. I'm not late
I don't realize that the majority of
my friends appeared in society
we were quite right to have
contributed to the Napoleonic Wars, and I
don't understand anything about this mystery. U.N
between you where I work for myself
declare that the company did not
member only possessed the secrets that
I'm looking. I hate the employer
the necessary means to be ad-
mis. After a few years, I'm part-
all grades of the division
exterior or symbolic. The more multi-
please forgive me, I judged it well
of no avail to know the secrets
which would have convinced me; but this is

we VIII —

crets, I don't know them anymore. On me
expressed his need to be
always ready to see my brothers at
depends on my life, to avenge death
d'Adonhram, personnage évidem-
fabulously, to deliver to the people
of oppression, and to practice the li-
berté, equality, fraternity surtout
in the lodges; but no other mys-
there didn't surprise me. I don't ignore it
unlike Louis-Philippe d Or-
The Grand Orient has created
France. I assume that I am in the
loggias interiors or in the graden

lift the veil which caught me the truth;
with great force and precision I pass
now by all these grades, et. each
devins Maitreécossais. What is not
my tonnage, when after having

supported the most effrayan-

=

tes, I realize that I am marching from
labyrinths upon labyrinths! Je ne pus
again discover, by force of observation-
tions, which has a deep forest of
minded against the religion here, had made the
joy of my child and my
youth. Compared to 1850,
and the agitation was great, in the lo-
total We met swords, we carried
and guns to support Yes, I am free
naked. The throne of Charles X. ren.
verse, and our Grand-Orient will proclaim
meroides French. A painful experience
ejaculated that he was exposed accused of
trahison. Louis-Philippe paused at
all his serments. To punish with-
treat me in an infamous way, of young people
attentive to his days; Corn
it was written that the rain did not end
qu'en 1848. So all the mysteries
furent dévoilés; but I can't get the
%

PR ER

I say here: I only say that
I understand the maxims the most hidden
their rank in dogma; I can't read it anymore
in the secret acts of the Order that
I don't have any entries yet
era. I expect the best days,
trained the French masonry in
his own books, I finally quit a
Company that I am not used to:
naître, and I am today offering to
public the fruit of my investigations is
of my studies. Grasp the sky with 14
I received from God and from the
men are afraid of a life of nonsense!

"HISTORY

| FRANC-MAGONNERIE.

.
wate

to verse 5 of the three chré-
Seas long Europe: the whole is coming
vertie aux lumines de la foi, a noble and
holy enthusiasm takes hold of the people;
absolutely no one wants to leave it until the end of
monuments éternels de la religion sainte
in. where one found peace and
happy. Therefore, the corporate form
worker training that tackles the problems
vinees and here, in the middle of the.
subscribers of princes, sheep and
of the faithful, raising these monuments su-
blimes and these giant basilicas here

1

- 2 - N

feront à jamais the admiration of the post-
said the most receipient.

These corporations issue the title of Con-
frérie des Masons de Saint-Jean, En ré-
compensate their loss for religion,
the sovereign Pontiffs and meme 'those kings
the leasing of corvées, impo-
sitions ct de all tes otre charges im-
placed among the remnants of the population. Delà
they win the name of Francs-Maçons. Plus
their z&te allait croissant , plus aubsi' fu-
rent 'many of the privileges they have
rent ehrichis. How they come to you
head the archnects more agile and the
reveal the most intelligent, on their
the 'monopoly exempt -d'étever
in all the Christian monuments
refigious. Devenus finished many times, they are

and do not touch anything except
Friends, in Italy, in Spain, but one
Angleterre, En Alferragne and just déis
they know the Phe as the nerd from PEurope.

3

In 1270, Pope Nicholas Hl confirmed
all their privileges, their privileges
special diplomas. accompanied by di-
favorite spiritual verses. All the Popes
'finally up to Benoit XH his opponent
The most popular signals are the af-
fruition of local statutes, editions
"royal, municipal regulations, etc.
As the ordinary arrives, when
sees 'associations youre united by
«welcome and kind regards, everyone
-in their peregrines some hom-
my perverse and evildoers who do not delay
pus to repair the shingle across the island
good grain. H is formed in the environment of
a propaganda hall 'impie. The hom-
with superior rank, which in
devenus les chesses, laissèrent le but ma-
material for attaching to the doctrinesmau-
'Waises: even they initiate their infections-
ries; of the kind that these doetrines ayant
deeply penetrated the social body, the
Masons were accused of searching & in-
4,

- 4 -

'woduire in the PEghse des, schismes;, des
heresies, troubles and desses in
the States. They already had Venus until
Yes, I disagree. Supreme Pontiff and
against all sovereigns. Finally the parut
evident that the Masons worked to re-
'table the order of the Templars, a | Wenger: Yes
death of the Grand-Maitre sur les kings who
-was condemned, or they delivered
'in their meetings with all the crimes
'Don't be these lasts. there were accusations;
That's what Rebold says in his
tower of the Franc-Masonry. We are
therefore I am obliged to send a letter
Yes, destruction of this cause for celebration; without
this knowledge, the reader. pourrait

trepreneurs say Sur – Yes Frane; Manon
nery. '
: The Order of the Temple: f ut
established. par. Hugues de Paganis. Jl available
for everything: that a Christian charity
lienne can inspire zéle—in favor of

at

trust that the passion was committed to visiting the
places sanctified by the presence of Sau-
veur. These knights; where is it from-'
tend to log and guide the feet
travelers, soon return celebrated
by their exploits against the Satrasins. On
can say that their courage and their piety '

they acquire a reputation proportionate
trained in the services they provide to
Christian World. Pope Eugene Ill con-
this order which must soon be

some throughout Europe, only by chance
of his arms, but always with his goods
ses. The preserve. these latest advantages; :

but he also loses his religious spirit.

devoted his existence and his prosperity. On:

it is time to return to the position here
they had it made. Yes, that was more
a simple solution in the practice
tique of their true premieres; on their
reprochait of horrible crimes, of for-
facts that ultimately amend their:
tuction: When even they were still

20 eN

in their strength and that he failed
have the courage to speak out
their vices, Matthieu Paris les aceusait
having changed in tense lights
of their predecessors, to have aban-
given their vocation to deliver to the

bition and to the debauchery. They had to
not tyrans, usurpers, injustices. Universities.
of intelligence with the Infideles, they
said that the projects of the princes chré-

tiens , Frédéric Il meets in communi-

quanta of his plans to Sudan of Babylon,

here,. detesting the perfidy, and warning this

emperor, your other crimes have not been committed

not very large, not very large;

but now enough to understand

that we must not throw away the cat-

verse by the way, this order is fa-

mix.

To His Excellency Philippe-le-Bel, King of France,
two sick men for their crimes
advertise what they have important
seeks to revel in the subject of the Templars.

I, om

Philippe was amazed at what he learned, without
anyway, and add a lot of weight,
stop by caution, on a single day
all the Templars. who is found in the
kingdom; on the examination, on the question and
Ton was replaced by many testimonies-
ges qui appear s'ajouter aux simples
soupçonsqu'on avait d'abreast concçus. In
every province, in every kingdom
or Christian Empire, in every tribune-
never got hold of the same crimes.
The legal acts preserved. up to us
days are unanimous, we watch the
Templars sold as crime, li-
vrég aux most vulnerable packages,

The result of these two is that the
Templars, on the day of their reception, re-
Jesus Christ is with you,
the Cross, the cavaliere of crachats; which
chose especially the Friday-

place to love the Savior, they prostrate-
there is a monstrous head and

he ge

Vadoraient ; which they were entitled to deliver
us to others to leave the
abominations contrary to nature; which
appeared: to the flames of the children who
existence remains unknown to them; qu'ils
s 'committed to continuing to follow, without
no exception, the orders of your boss
called the Grand-Maitre, to save nothing
sacred and profane, to see how li-
cite all that concerned the good of their
Order and insist on not wearing the hor-
ribles secrets of their night mysteries,
under the pain of the worst prisoners.

By making these, several temperatures

pliers add what we have with.
trained to these horrors through violence, the
prison and the most cruel treatments; which
would have liked to imitate a great name-
bre d'others here, in view of these subscriptions-
tions, entered into other orders
religious, but they did not know what to do
by the crainte of terrible vengeance
which they came to craind; that already they

= 9 -

these crimes have been secretly confessed
and received Vabselution. They assure
raient, and versed d'abundantes lammers',
which for a long time they wanted to be
reconcile with religion. pa

After many testimonials,
none of the various parties from PEurope, the:
Pope Clement V complied with the final decision-
there are no complaints about the frequencies
Trahisons that the Christian princes had:
victims in their wars against the Sar-
rasins; il consentit qu'on poursuivit le ju-
gement of the Templars. So we agree
cent: quarantine of these knights in Paris.
All fonts are the same, except three
who has no knowledge -

on this, no more cross should be taken to
This information is provided by religious and
of French gentlemen. II in fact
make a new one in Poitou, in pre-
sense of cardinals and other .emen
characters that he himself designs. lei
| 1.

– 10 –

still looking back at the same things that happened
with complete freedom. Le Grand-Maitre Mo-
lay and all the chefs renovate in.
presence of the Pope for the thirty-first time.
One of the servant brothers called in tea-
moignage by the Grand-Maitre, ensure the
the truth of everything that has been said. These same
information continuing, not following
a few days, but during several
"nées à Paris, in Normandy, in Cham-
in France, in Provence, in Languedoc, etc.
A synod held in London on the English Channel,
and for two months we heard repeating
the same confessions, the same infa-
bad; Parliament therefore annexed the order `
whole and confiscate all his goods. Cepen-
then we still have the same information
tions throughout Italy, in Ravenna, in
Bologna, at Pisces,"4 Florence; and, bad
Pressing of several thousand euros –
reux d'absoudre those who swear by
justifier, we cannot find the same things
results, ` |

– 11 –

I know that we want to justify this
big criminals, unlike Philippe-
The beauty was guided by a spirit of
geance that the tortures had been carried out
of the forces that the government
French convoyed leg well immensely of
this order, that is.; mais, d'abord, Philippe-
The good Lord welcomed the Grand Master Molay,
point that the design is for sale
and of his children. He did not admit it
a single land of the Order for its profit, and
all the verbal processes signal to us
two cents a day as if very free- _
ment. The conciliations do not want

and the Pope makes the greatest efforts for
find the innocent knights; he declares
zero the prince's pursuits,
and suspend their functions the arche-
old and young inquisitors. Gette
conduct yourself strangely, that the king accu-
Pope Clement says he favors the cri-
mes of the Templars. They don't return

ee
qu'after having asked about his _pre-
sense, not like a young man, but like a
siren of the innocents, soixante
and sweet knights. It only fits
to justify the objection of those who have
favorites. If the error occurs,
their mouths are already repeated li-
quickly and without objection. II laissa plu-
sick days are sleeping, before allowing
that we have our own deposits;
but we persecute freely in
their confessions. he asks him-me
the Grand-Maitre and the principal super-
tournaments of various provinces of Au-dela de
the sea; he asks those who
infirmities persist in our country; on their
lit the deposits of others, and they and adhe-
rent. This is after having requested
These great coupables are persistent
in their declarations, and their having-
mandé sur ce point their whole
freedom, which is obliged to accept that the plague
trumpet that he reiterates the menaces

|

sil

to French sheep and sheep and let's see
complete the process. vg |

It is therefore clear that the Tömpliers
detachable | of the best deals
monstrosity; qu' 'il n'y eut in their pro-
it is not haine, not envie, not passion quel-
conque : it is done to the detriment of certain
The defendants wanted the justifiers. We will
trying to think that the people who want the

hold game memory, how could-
we assume that we are good, in the
France alone, two cents knights are de-
clearly voluntarily detachable from more
grahdes horreurs dont they sont perfect-
'ments innocents? This would be an infamy
almost as hidden as the crimes of
memes, It's true that Jacques Molay,
after having supported three times the
truth of these avenues, I want to retract:
but the scenes from this scene are in your
no need to brush to know that this big
The criminal was attacked by murderers and

= e
reconstructions of their former glory.
Ses regards, son gesture, sa voice, tout an-
there was no spirit about it, just like that. The
she explains that it has not appeared any more-
but for a long time the company did not
The Grand-Maitre, it's all about the Supé-
general manager. I never had anything else
against his 2nd and, in mountain on the

tit,

rats, ne ce moment supreme, protester
of their innocence? It did not work
believe that all the Templars
infamies don't we parlons. il n 'y. en eut
not convicted in Spain, not in
Mayence. It even made it clear that
the nine thousand houses that owned this
Order is powerful, there are several of them
These atrocities are unknown. On croit
Generally speaking, the two tiers in fu-
rent infected, where more than one de- |

=“

- 15 -

testassent or not abandoned, au
moment of their reception, qu'après bea
coup of bad treatments and the me-
naces the most terrible. '

Things are really impressive, and here
very much that everything else comes together
The Templars are coupable, it is that
plus thirteen or quarantine. mille suryé-
yourselves to the destruction of your order, the.
even to Philippe and Clément V here.
they were condemned. They disperse
in various countries, in several countries,
me where they didn't come anywhere near. and the
do not find anyone who accuses injustice
the judgment was against their order, not
one which retracts the avenues which it has made
in the prisons where they flee
while the process lasts. Tels are ce-
while men like the French-Ma-
They regard their masters and
don't they glorify themselves by going down.

They descended badly-
ment. It is enough to convince you that

- 16 -

browsing their archives and examining the
intimate reports between your order and this
of the Templar. After their destruction, the
Templars escaped to the proscription
reunite quite often in Ecosse
to preserve their harmful substances.
mysteries. According to their code, they
add the view of the kings and
of the popes who came to destroy their infer-
national society; They judge by knowing their
authority and to convert the religion here
anathemated their impies of dogma, Pour.
they are linked to the Macons who already
were buried in corruption, their
transmit to them. mysteries of iniquity,
their serments, they haggle against God
of the Christians, against the priests, against
the kings. These mystères are Venus up to
us with an increase in malice,
of rage and anger against society as a whole
whole that they would destroy, in precipice-
so in the abime that is in the summit, and
in leading to the surfacing of the earth which is dam,
the bottom base.

In the time where the confréries of Macons constructed the magnificent eagles
ses què nous adinirons again, he falls to
their faces are the most expert men, the
plus instructions. But as they were ra-
res and that compared to the Masons playing-
saient of great privileges, which they ad-
met in their company. same. of
men who were not Christians,
what we have allowed: to follow their cult
in secret, it is a wine from the Orient, from Italy,
tuxquels are joined by: Sarrasin's Venus
d'Spain. In view of these men dis-
tingués by their art, the characters the
more emaciated and more instructed
found flattened the title of Member ho-
noraire; II fat so easy aux Templiers,
here we are too. of distinguished men
guess: because this body is composed
of many different items.
doctrines and their mysterious secrets.

The Acts of Latomorum, which are other
chose: that my history of the Frants-Maçons

– =

written by their adepts, dissent in
their volume V, page 5, which from the year
1155 the Frane-Maconnerie was placed under
the patronage of the Grand-Maitre of the Temp-
pliers, which all matters of: this as-
The society was divided by the Templars.
It is so clear that already in this era,
the corporation of masons takes over
aux Templiers and in need of a protectorate
real. During the Masonic era, the
Jewish philosophical doctrines, Egyptian
Hebrew, Greek and Christian. L'an
13t#The Templars, desperate to
see restore your order dont les bens
came to the Joannites, s'af-
affiliated to the Masonic corporation, and
King Bruce les and reunited legally, s'en
declare the Grand-Maitre, and your lady
the name of the Order of François-Maçons. Plus
late kings, princes and grandees
characters who completely ignored the

nerie s'y firent recevoir : sans que Henri VI,

– 19 –

Guillaume d'Orange, Baubusson, etc.
When the nobles and princes re-
turned from the Orient, after the mishap
issue of cruises for the capture of
places saints, find almost all
ruined in their fortune, at the place of attri-
buer their ruin in the life of their teacher
come soon, they reject the mistake
on the clergy and the kings; and for it
revenge for all the times, they will be released
in the French Masonry where they discovered
vrit his mysterious affairs and his hat against
the Church and the governments. This document
The tires of Power are titled: The
Franc-Maconnerie, etc., by Acerellos.
Vers Pan 1535, les Francs-Macons
already spread throughout Europe
western and meridional. He even tried
which they fear at the point of attack
but. What is it about, the governments
beginning to take shading; en
the kind that these-ci, is traveling discovered,
publish a piece that they don't send

– 90 –

a copy in each box, and in con-
carefully serve the original for.
serve their justification. In this piece
It is worth mentioning the main logs at
Vienna, in Austria, in London, in Paris,
in Lyon, Antwerp, Madrid, Venice. Colo-
gne, et, de beaucoup d'autres, Son éten-
due ne. allow pas that I am here
copy, it is necessary to report the passages
gone the plus sailors. The voices: « In
« these bad times where the discord
« and the dissent of citizens
< but the trouble and the disasters,
< impute to our society of Francs-Ma-
« cones of princes and machinations |
« secret and public. To dress on
"We measure the profane and us.
« go to the public exposition, because
"that we are all bound by a pact
« and inviolable mysteries, we
« accuse of wanting to restore the order of

K her domains and avenge the death of

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– 21 –

last Grand-Maitre on the dedeen-
dances of kings and princes who are in

| rent-coupables; and says that, for this,

eve +6

in the Church, the troubles and the sediment

tions in the empires; that we are
my-animés by the forest against the soul-

our Pontiff; against the emperor and the

sovereigns; that we do not want to

knew other power than ours-

riesen dont we execute the orders
secrets by letters and by mandates

missionary resources: occult; what
we are pleased to announce that we have assembled

that people are linked by
horrible and despicable after having

« reflect, we have resolved to expose
« but of our order and of sending

"a copy of all the logs, Or, our

0

Very antique and very secret order

not led by the Templars; it existed
" already in Palestine, in Great Britain and in

the Roman Empire. Establishing disputes

«

«

«

R

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– 22 –

of the different sects of Christianity,

some knights imbued of truth
principles of morality, croyant see the
religion ugly and corrupt, volatile
conservator. the good princes graced
in the heart of men and women
the joy of being part of the mortars, formed
rent an association where it is
masters, companions and brothers

unis. Here are the doctors and nurses and

a lighting and lighting e-commerce

science. The Grand Master or Patriarch
'who,' said he, 'who knows what brothers' names,

still exist today; and C is by

his cares that give us this writing

tire of old charts, for dé-
clarify that in our Society the areas
of the light is reflected on all
brothers and even on the. profane world.
According to our wishes, we
We never want to question the religion

'go to the:nation. It does not have to be
no physical exertion for pro-

– 25 –

« See who wants to learn from you.
"Our princes must love everyone
« these men. Our secrets and our mystique-
« There is nothing else but what to repeat
« Our welcome is without ostentation. No
West brother of the: Society, at least
« do not know our mysteries, which he does not
«It was announced by a master in seven days that
« Res, it cannot give the fear of
sar eption by the signs and the words
« :dont'so servent les Franes-Macbens dE-
« dimbourg. Because our company
a chef who is the Grand-Maitre, the
"I must always have it in my heart-
« ponder 'of letters and deputies on
"'All the earth,' after all, cannot be
« seul Corps. » | me f
Sar is written, in the midst of 80s
signatures allmandes, 'écossaises et au-
tres, ily in a two-part French version
De Colligni, Virieux (1).

(1) Several authors have assured that the
German, Swiss and English princes who are

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– 2% –

One can only notice that the: Masons as.
surely here they are not allied to

lent that the signs are intended for these uses
 Edinburgh which is precisely the city where
 The Templars then joined the French
 Macon's. Both the Templars and the French
 The Macons are good brothers, and we
 come later in an obvious manner.
 Since then we have not spoken,
 Frane-Maconnerie is known to be launching
 in politics at least in England;
 after the war between the house of Lan-
 castre.et d'Yorck to laquelle elle part,
 'In 1645 she married King Charles I.'
 of his throne and fortune to perish on
 the faint-hearted. It's her, on the contrary, here,
 . aydnt reçu les serments de Charles II pen-
 then his exile, the replacement on the throne of
 his fathers forty years and more late. Since then
 deliver them and their countries to Protestantism,
 : 1 nothing but libertines, but francs-

,

- k-

For the French Francs-Magoris: acquire a
 say power in Angleterre, that the roses
 so it is difficult to get used to the
 which inspired them, but improved
 so as not to become slaves. Ainsi
 Elisabeth sends the soldiers to close
 the grand lodge Yorck, but the officers
 welcome invitations to initiate; who is
 place, and they fire at the queen a report
 tres-favorable. La Franc-Maçonnerie, de-
 then this era became very strong;
 - so reprimanded in Angleterre, according to
 their bosses have more or less access to
 throne; when the dix-
 At the turn of the century she decided that she would
 trait in the 'logs the men of all
 the cults, the Jews; tures, etc.; car, dit-on,
 The Franco-Maconnery Alliance is an alliance between
 manitaire destinée à perfectionner Phu-
 manifesto. But the masonry of An-
 glacier, and parlons of what had been
 France this infernal society. |
 Des Pan 1535, it: and available in France

two large lodges: Pune in Paris, the other
in Lyon; but working in the area, they
gradually catching attention. We say alone-
because they contribute more late
great opportunity to support the wars of religion
gian., in favor of the Calvinists who ra-
vagèrent several provinces and s empa-
rerent from Lyon, Macon, etc., to their
commit the most horrible atten-
actually Louis XIV, realizing that
Franc-Maçonnere arrived in France
its ramifications, repairs
in the Bastille all the Grand Masters
of the Order; no sooner said than done, the Duke of Antin
It went wrong, and the attack was not carried out.
This moment, the masonry is recovering
this in all of France, we are talking about
Paris the lodge masters, one escaped for
- Grand-Maitre the Count of Clermont here
it's so inacuf, what's wrong with that
YOrdre de sessere in the whole kingdom
and to dress longer at all times
blaze of the field under the rain

- 27 -

Louis XV. It is a confusing situation-
ge. The grand lodge of Paris bears the name of
Grand National Lodge of France; malgre
this pretentious denomination, it is
of other lodges that wanted to be independent-
pendants of celle-ci, say that the large
lodge of Paris. This one arrives in Paris and is re-
pet in all the main cities of
France. II and the écossaises logs, all-
mandes, the logs of the temperature system
pliers, of Villuminism, eto. All these
Various versions of Francs-Maçons are available
Procedure inanimate; but everything is
It's just the same. It was said in a
néral de détruire alle siècle de supersti-
tion, it is all about religion; all
iyrannie, it's all about the governor-
ment, all authority; to establish freedom,
it is said, disorder and confusion;
fraternity, which means liberty-
public transport, the community of fine foods
and children, the destruction of the fa- |
mille; equality, which means sharing

of the goods; the universal pillage, the brigantine
days in grand style. Ceci will be clearly demon-
very, when we say but that S is
always proposed the Franc-Masonry, and
of what she proposes again. Here
what Acerellos says, stories already
city of the Masonic Order: if it is
examine the various systems, we see fa-
specifically that everyone fights in pairs
different batinières, celle de la Croix
(it is the Templars' fault), and that
the flamboyant star, which is the. panos
phié impie ou nature pure opposee d
any species of cult.

Even though the French masonry is not
She is not dressed in the high class of the so-
citation; that it does not corrupt the sa-
shoes, philosophers, nobility,
France becomes a truly religious country
everything is done by religion; education,
instruction, literature, newspapers,
everything was covered with a religious cache
which manifested itself in a thousand ways;

- 29 -

until thés qua: les. logs,:se_propagèrent ,
d'impiété "the license, the libertinage , Vine
subordination. progresses rapidly.

Perverse men, apparently
Franc-Masonry, pure, punished
repellent of their doctrines and
'publish this job. impie and 'monsirueux that
des büyaux.du: last of the priests on put
dtrangler the last of the kings. It is therefore
'be franc-maçon. Voltaire. wrote to the bun of
's adeptes: Ecrason's Pinfame; cetinfame
it was. a. Ses. to the 'religion of. Jesus-
oa |

This fate at 17 78 that I drew at Chartres,
Fun plus tard Philippe- Egalité, après
'have all the answers, be sure to receive
_Grand-Maitre.au. Grand Orient. On com-
- then landed in Paris only a quarter of an hour ago
lodges Maconniques and two cents quarantine-
.sept in the provinces. Elles reconnais-
- says all the Grand Orient like the
'Torite, supreme. Until the confusion -
it was extreme; of systems \$ without name
2.

more partisans, and more
ridiculous, the most bizarre things are attached
a huge number of dupes. They did not
I agree that on two points: their haine
furious against religion and against
monarchy. Voltaire, in order to receive,
got into it all over the place
philosophical and imaginative. Diderot, the Alem-
bert, Condorcet, La Harpe, Fréret ; Hel-
vétius, Marmontel, Morelet, Beaudeau,
Barthelemy, Raynal, Montesquieu and the
Marquis d'Argenson, minister of Louis IV;
all these perverted men are burning brightly
'd'être Francs-Maçons or of their service de
support only by their writings, only by their
advice (1). But they don't know
almost too much to dissimulate, the des-
true of all religion and the establishment-

J) It is at this time that the super-
Jesuit résegue, against the French
'Masonry makes the greatest efforts, because

which they supported by religion and
monarchy. | ie Ra pre

part of a universal republic and
associate. As they appeared, their
under the name of Rainier-
rate of progress of the human spirit,
progress of light, destruction of the
reurs, discovery of the truth, they gagnè-
rent Frederie, king of Prussia, grand en-
beyond religion; Joseph II, Emperor
d' Austria; Catherine, Empress of
Russia; the king of Poland, the king of Da-
Nemarck, the King of Sweden and the majority of
princes of Germany. All these people, without
s'en douter, worked at the anéantisse-
with their own power. Pour s'en
Convaincre, we do not need to read your
correspondence, and considering their
oeuvre. Not only they kill
the Jesuits, like one of the more
solid columns of the Church, but they are
serve religion, serve all your

eommunion du Saint - Siege; they are-
Roger has the right to visit all the cor-

,

-.52 -

res pondances of the prelates and the priests
with the Court of Rome and all the almonds
other animals that do not belong
permit. to reunite in council. On, that is
that the Pope was the enemy of all these,
powers and that one had to stand on guard. |
against him, and against all the sheep. , .

'After the Frane-Maconnerie cuts
the conquest of both crowned heads,
she does not refrain from complaining against the. su-
persecution, against fanaticism; elle tour-
nait en ridicule all the ceremonies sa-
created, the Roman liturgy, and everything that
entered the clergy and part of the
faithfully respect the sovereign Pon-
depth and the Roman church. Big name
d'évêques, étourdis or fascinated by these çla-
meurs, a new form emerges on
sacred rite, changing their Breviaries,
retracing almost everything that I have
thanks to their attachment to Saint-Siège,
but they are buried in a serious error;
This did not change, in the

- 33 -

form that. wanted the French masonry,
it was the total destruction of this

exists. TE

The measure that kings and princes
religion begins, it is displayed
hostiles at Sains-Siege and is
of spiritual power, the Franc-Ma-
gonnerie, by the mouth of his philosophical
phes, they exalted like the heroes here
there are a number of errors that appear
lairs. Bayle, Voltaire, Fontenelle redou-
sluggish and combative with more
'for this reason: they appeal for truth.
They employ all the arms that

talents can be provided. Is primentous les
ions, all forms, since the pleasure
up to the point of pathos, since the pamphlet
to the most skilled compilation, just-
from the novel. The theatres, by their or-
dres "retaining the words of tyranny,
de superstition ; means of covering their
he is furious under the. voyage of patriotism

= sh

to philanthropy, to love,
good and of truth. Hs eurent l'art de ca-
remove the prejudices to carry the
surer cuts, not surprising
fit several times, not even a single
whole, showing those who are alarmed
of their projects and their trends, which they
not wanted in the religion that a little
more tolerance, in the policy that
little by little freedom. They come to menopause
ger the government when they fight-
religion and worship are dead when
They fought against what they called the
tyranny; all in showing that they are
wanted to abuse the most revolting
tants, they understand and the authority and the re-
ligion in their prince; revoquant
iout en doute is published that the ruse
and the force came to establish the religion and
the power to keep people in
the slavery, they taught to friends of
Yes, freedom that superstition covers the
despotism of an imperious ruler,

3% =

qu n must briser this idol -infme for
to destroy then despotism and acquire
finally yes freedom. They did not attempt to reclaim
more the independence of reason and
berté d'writing like the salut of the genre
bumain, and profitable to relieve
Catholicism as a complete hy-
Simply put, don't leave the house
very much that domination in the blood
of its victims, the religious and the religious
servants like useless people to Ja sç-
ciété, the fools who nourish themselves
des:sueurs of the people in trampan by

gnajent dareligion. as the result of the
more badges of mischief; they poured
in the administration, in the wounds;
in the laws; I found absolutely nothing ap-
pression. durreté, barbary; the kings, the
Priests, the magistrates were
eyes of the monsters who prodigiously. The
bloody human beings and who made men
the march of their ambition and the

aw36 -

their despotism. They published a book of
hello where all men will be
brothers, where there was no more war
where reason, tolerance, .
appeared in sovereignty.

The conjured givenèrent to their iiss
which was: other than the clubs,
of the names that indiquainted their pre-
tend to the public well, as these
economists. They are trying to get
Youverture d'écoles industrials et élé-
mentaires for fools gambling
nesse, and in particular the country of writing which they
made composer and print. A club
of this species, Voltaire was pres-
dent à vie, reunites at the baron's hotel
d'Holbach; d'Alembert ; Turgot, Cöndor-
this, Diderot, La Harpe and: Lamoigneu
guard-des-Sceaux in a fixed position. Volume:
tairé, writing to d'Alembert on October 27
1765, he recommended Tor-
three of the Franes-Magons; and this is what happened
era when we saw the nobles and all the

- 57 -.

philosophers enter en masse in the lo-
ges, which forms something under the
Presidency of the Grand Orient Pilippe-Ega-
lité, due d'Orléans. | Ä

I cannot resist the desire to let go
Here speaks Louis Blanc, leader of the revolution-
tion of 1848, dignitary Franc-Maçon,
in its history of the first revolution
French version. Here is what he says: « Ex-

* Masonry, France, embankment
« ciblesdésirs, agitated by a thousand hopes
« confused, got price since some
« sometimes a strange aspect. Alors com-
« stop running away from the people
« rumors that stir in the sense
« various. We spoke of characters
« between us by redoubled seeds
"and all to the tenebreux sais.
« We are dissatisfied with the secrets
« here lies treasure; on their attributes
a built a magical power.. They come
« the boss who was looking for

8th

E.

« in the heart and here and there
« just a stunning opulence.
« The phone between you also did not save you
« domains, no contracts, no rents, no

'« family, meant a soulful existence
'« Vera, and thought more in good faith
that the princes are in spectacles and in fe-
tes. It was Philippe d'Or's silver
« léans that we also replenished for soul-
and deliver the people at the right time; read
4 disciples and added what was missing.
« They enjoy living swimming in
« Fetude of the occult sciences, C'était
to dissuade surveillance and stun
« Pinquiétude du government. S'ils

« traveling around mysteries,

« It was to dominate the look better

"and of the wonderful devil credulity; yours

« chiefs (all philosophers) were
supporters of the revolution; lor qui ser-

have to prepare, this or that prepare-

« the fondue in magic pans ,

gone from the central food bank

= 2

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– 59 –

by secret documents, by the
conspirators' descriptions,

« But stop importing from-
find the reader in my
then burned under the trumpets, under
the autels, the revolutionaries well-
very profound and aggressive that the
philosophes encyclopedists.

« An association composed of men
of all countries, of all religions, of
everything lies between us under the spell of
continue to guard in an inviting manner-
label the secret of their existence inté-
rieure, soumis à des réseaux lugubres,
taking over fantastic ceremonies,
ensures the welfare and rent
for égaux, which splits into three
classes, apprentices, companions and mal-
tres, cest en cela que consiste la
Franc-Masonry; mystique institute
tion that we have to go down again

« friend of architects.

4 Or, at the age of the French Revolution,

5.

«

«

«

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– 40 –

Caise, the Franc-Maconnerie is under threat
vait d'avoir prise un development im-
menses. Replacing in Europe en-
animals, she inspired the meditative genius
from Germany, strongly agitated the
France, and presented the image
of a society founded on the princes”
contrary to those of civil society.

In the masonry lodges the pre-
intentions of the hereditary organ
proscrites , and the privileges of the nais-
suddenly ejected. When the profane wanted
is initiated, the entrance into the room

appealed to the Cabinet of Reflections; he lisait

on the walls, tendus of black and cou-
green funeral emblems this in
Description: If you have any distinctions
Humans, sisters, who don't know anything about here.
According to the discourse of the orator, the recipient

while I realized that the but of the Franc-

Masonry was to remove the distinct
functions of color, rank, and nation;
to combat fanaticism; delete the

sa hi =

« nation to nation. It was

«

I explained what I meant by
q p a q q P

« the temple was raised to the status of a great architect

«

the universe, temple without columns,
symbols of strength and wisdom,
was crowned with grenades of ram-
mitie. To pray in God was the only
see demanded; also it was available above
the throne of the president of each lodge,
a delta radiating to the center duquel
was written in Hebrew letters the name
of Jehovah (God). |

_ «Ainsi, by the bases of its existence

The Franc-Maçonnerie tended to declare
all the institutions. It is true that
The Masonic Order parlait de la sou-
mission aux lois, du respect aux sou-
verains that the Masons were
king in the monarchical states and
to the supreme magistrates in the republic
blinks; but these reserves remained
commandees'par la prudence à des ass-
ciations menaced by the governor-

I
shady parts that cannot
destroy revolutionary influences
de la Franc-Maçonnerie. Those here in
continuously build the part well
are rich or poor, noble or wealthy-
biting; but, besides, all
must be recognized as égaux and s'ap-

_player brothers. It was a propaganda

in action, a living prediction.

"From an outside perspective, he had an om-

to pronounce, a secret to learn
for the good price of ef-
frayantes courageous subies, a
secret to keep, under the hair you want
to execution and to death; of the signs
private individuals except the brothers who are re-
known about the two corners of the

land; of the ceremonies that are reported

became a story of death and sem-
will conceal ideas of vengeance.
What can we find more properly at
former conspirators? Comment

¢

EEE

"a separate institution, aux. approaches
« d'a crisis, she did not give up
« arms at the address of the sectaires, at the genius
« of freedom ? |
_« The institution is expanding, the demo-
« Cratie gourmet and take place; on the side
« A great stroke of luck to my brothers, not the mason
« black served uniquely to charm
« the organ and to occupy the leisure, he
« (EUR which is overwhelmed by thoughts
« getives, those that the spirit of revolution
« OPS agitation »

Already the court of Louis XV was reprimanded
de Franes-Maeons. The Count of Argenson,
the Pompadour, the two of Choiseul and
M, de Malesherbes was completely outside of
conjured. When Louis XVI mounted on
the throne, Voltaire greeted Frederick; « Je

do not know if our young king is marching on the
traces of his predecessor; but I know
what he chose for his ministers that
almost philosophers. » II wrote these
on August 3, 1775, This prince cut, in effect,

u eee

the misfortune of being surrounded by philosophers,

it's all raining. Turgot was completely destroyed in the conjugation; The Necker House is other minister, for a long time the place of their reunions. The revolutionary The rest also took Brienne to the throne Archbishop of Paris, expecting his obtain the trahison of all the other évêques. The counts, the marquises, the chevaliers, the members of parliament, the Lawyers have been gaining a lot of money from jurisprudence throughout Europe. All of these empires do not occupy themselves with fighting this which cited prejudices, errors popular right now in the asylums of clergy

« Soon, add white, it will be produced
« rent innovations from a re-
« doubly, like the three degrees of
« Ordinary masonry involves a
« large number of men opposed to
« state and principle of harassment

a

«

Irishman
whole being prepared, the innovators.
multiplying these degrees. They create
the rear logs for the hottest ones.
They add the grades of Elu, Chevalier, du Soleil, de la sainte Observer-
vance, de Homme regenerated. It was
autant of sanctuaries tenebreux dont
the doors did not open until after a
long series of estimates, calculated by

"in order to see and observe the progress

of revolutionary education of
adepts, their constance and the tremble of
your heart.

« Yes, in a practical environment
bloody, too eerie, everything is rap-

and equality. Also Francs-Maçons

inspired a vague terror to the gou-

vernements. It must not be thrown

they were anathématised in Rome

by Clement XII and several others

three papers; poursuivis in Spain by

PInquisition, persecuted in Naples, and
3.

*
` « qu'en France la Sorbonne declares
« dignes de strait, Ally,
« thanks to the baby mechanism of his in-
« institution, the Franc-Maçonnerie finds
« in the nobles and princes more de
« protectors who are enemies. The King of Fré-
« She caught the frog and the table, Pour-
« what is it? The existence of the highest grades
« very carefully taken care of by these
« Me, they only saved the French
« Masonry what could you do to your
s drer sans péri. They did not come to
« I am angry because they kept
« in the lower grades where the bottom
« The doctrines are not entirely confusing-
« ment, Beaucoup n'y voyaient qu'une
« occasion of entertainment, of the ban-
« what a joy and a comedy of sorrow
« galite; but here the comedy touches on
« drama. H arriva que les organs
« Contemptuous people cover the
« Their name and their influence on the
« prizes directed against each other. v

You understand, kings, princes, nobles, -
bourgeois, people, you understand,
This is Louis Blanc the Frane-Magon here.
we declare that in the French-

without any harm, we will serve you at the
prices directed against. you-memes,.. more
Jaissons speaks Louis Blane, eat him
who is in charge of instructing you if you
in ephemeral cases,

« Except for the springs that don't
"We say, there is only one, not one
"The dissertation is not at all necessary,
"It was the Duke of Chartres who left his family
"by Danton, this Philippe-Equality is eluded-
« bre in the fasts of the revolution (which
"vote for the death of the king), but he who
« to his suspected tour of the revolution here
« yours. What a young man and still read
« to the delight of the spectators, the
« let's get the spirit of opposition here
"There is a lot of crime in the branches
« this. The French masonry company was founded.

1

She gave him a domination
exercise without effort, he promised the
« travel to real domination,
"and he prepared a throne less in
« view, but less exposed than this
« Louis XVI. He therefore accepts the large
The boss who offered him that and the Franc-
« Masonry is being strengthened, constituted by the Or-
« three on the principles entirely de-
« Mocratic and sarcastic, the name of Grand-
« Orient. At this moment, the Masonry
to attack most men who
« We found ourselves in the midst of the melting
« revolutionary. » |

Stop here for an instant reply from
Louis Blanc, and said that in 1785, the 15
February, the French Franc-Maconnery,
before the explosion of the great revolution,
address two circulars to all French-
Masons of Europe to engage in
be one more straight, to put together
to their work and to reunite in Paris,
In these circulars they say that the ar-

because prudence does not allow for
fier au paper, et mintre à Fimpres-
sion; that we cannot even do anything
divulge in the presence of all the adepts,
but we will reunite separately the app-
prentis auxquels on dira ce qui sera per-
my by prudence, and then on
may explain more clearly the-
by the superior masters. II sen suit
always that the masters alone are the real
according to the Order, and that the other Masons
In reality, the valets and the sol-
that of the riot for the bullfighters-
ments. The masters are seated ensuite at the
head of the government, when the victory
is gaining, and the others, after having cried
toot: under the cap! so: Vive la
charte, or live freedom and equality! en
are quittes for some heads or some-
these members of less and less
more low in the shadows or in the misery,

- 30 -

as we have seen in every re-
volution. But let's talk again Louis
Blanc who knows the secrets of the Order
in the quality of Maitre-Maçon. The congress
now based in Paris; Germany and send
its illuminated.

R 2 RF S & SX RER R

RR BR

=

« In the box of the new sisters, add
Louis Blanc, we will meet Bailly,
Brissot, Camille Desmoulins Condorcet,
Danton, Petion, etc. This is Fauchet, Gou-
pil and others who dominate in the box
de Bouche-de-Fer. Sit back and relax
of the Vingt-Deux at the Palais-Royal. Lors-
that the revolution grew, the log of the

lip d'Orléans; some of them are afraid
vaient Lafayette, Lameth, etc. But the
French-Magonnerie does not have anything
a homogeneous character, every log
has its system, everything else
agreed to reverse the order
established. »

It is also the French-Masonry

8th

prepare the premiere revolution, excite the
ignorant people to revolt, to make it
the most beautiful promises, and it seems that
the whole nation was in rebellion, but
that she only passed through the streets
ineonnues. |

Unlike what it said in masses
in all the excesses, other members of
The Order of Louis XVI who left without
contradict the king with the best intentions, and
He encouraged protests from the
more fierce loyalty. They made him
the painting was more distressed than the
more effrayant of the revolutionary force
and the Vimpuissanee royale, so
mounted in certain concessions the
peace and the consolidation of the throne. Hsparve-
naient ainsi à lui arracher, one to one, all the
means to support you. Employer tour at
tour leads to flattery and menace, they renew-
said the ministers to replace them
their gray, isolating the sovereign of his ser-
the most faithful, and save

- 32 -

maintain, above all, the strength of the state.
Legislative power, executive power,
all of them approach the army. They are not
slow to proclaim the rights of
the man, rejoicing the king in the Temple,
old prison of Molay, and the fire
die to avenge the death of the Grand-
Maitre des Templiers; also the desire of the
Franc-Masonry is found in
game.

Already they have taken possession of the goods of
emigrants and all those who possessed

goes to nourish the poor. Afternoon
they sell them at a high price, the indigents
mourning of peace; to deliver the
their import units, we invent the depots
of warning, and soon these species of
prisons become insufficient for the con-
tenir. There is nothing more than another cult that
him for good reason; more in com-
pension on create the assignments and the law
you maximum ; the guillotine is in per-

ee
manence ; on emprisonna, on exile, on
fusilla, a mitre, a head-cutting,
on fit the war, on quadruple the impetus,
on ruining trade, on establishing
clubs, on planta des arbres de liberte, on
ctala absolutely the symbols of the Franc-
Masonry: the level, the sill, the
compass, the compass; on brisa les cloches,
we close the churches, we chase the priests,
we burn the castles, we destroy the
clochers, the misery falls on his head;
but the Francs-Macons enrich themselves and
governor. On woman a pension aux
girls-boys; he is no longer powdered,
but at least there are no more teachers
to complain against these horrors. Read
The Francs-Maçons were very happy, the
de Voltaire was accompanied, they came from-
true Pinfame! -3

Until 1792 the Jacobins or Francs-
French Masons have not yet found their date
that day they called their
freedom; but the 12th of August this year,

N o
quarantine hours after decree
the decadence of Louis XVI, the monarch
what is said was brought to the Temple, this
revolted join absolutely the words li-
bravery and equality. They publish, at this point-
sion, an arrest which ended in nothing
their secret: « See, they wrote, all
"France is not a great country;
all French are Francs-Macons and
the whole universe will be soon. The great
but it is finally realized; freedom, equality,
all men are brothers. Voilà no-

« must know the real authors of
« the great revolution. » Yes, it's easy
of the connaitre and of their fair hon-
new! they can say anything
cells that will follow.

Together with the emigrants who were refu-
giés is on Angleterre, is airborne, plus
sieurs à where the revolution finally came
green eyes, replenished more
having been members of this infernal

R

R RB

– 55 –

association and having at least indirect
ment contributed to this horrible bouleverse-
ment. We can quote between other Lally
Tolendal. Another disaster occurred in 1768
became aware of his long absence from
loges and that the pressure is strong
render, because he is preparing the cho-
are of the utmost importance. « J'enten-
dis, add the same, I understand the things
who offends me at the point where I am
cross obliged to prevent a minister.
I said to him that the king's days had ended in
danger that the State was threatened; the minis
I am sure that my opinions are not-
not fond of. II crossed without pain
with an army of 200,000 men
there was nothing to hide from the French-Ma-
çons ; but when the king was arrested at Va-
Rennes, he was disappointed: I saved everything
since two years, how is it done?
I don't know what to do? »

This was not enough to have dethroned the
king, having been arrested and condemned to

– 56 –

dead; the French-Masonry decree that
I didn't get the point of God. At the place of
the Christian was the order of the day

region of the Francs-Maçons, when they
the power in the hand. Tel is therefore your
_ cult! |

Some Germans do not speak out against
treatment. In a circular from 1783, they
disent: « Quite a meditation on our three
grades, easily recognize under these
symbols that form freedom and equality
the foundations of our order; sagesse, force,
beautiful, here we have our columns. » It's about time
beauty is our God!

The French masonry has achieved its
but. She had already killed the king for her
ger les Templiers; the throne was reversed,
the churches closed, the cars destroyed, the
poured and weaponized princes, the blood
scattered in the streets, the poor people
souffrait, France is covered in ruins
and of course, the government was between

tea

the hands of the French masonry! more the
group of students from lodges and clubs, where
the low part was served for ac-
complete his work leaving the grounds of
this, and returns to the name of the people
against its own superiors,
ries. Bientôt we see the masters of the pre-
mières logs mount on lemême échafaud
you led the king. La Franc-
Masonry is powerful to convert

and to destroy, but weak like a
enfant to drive his work, It is
even if God takes revenge on his enemies.
The chefs of the French masonry furent
if he is mistreated, he will only stay three days
in Paris; everything else falls apart under the
redoubled soups of the Jacobins. Le Grand-
Orient, which had its day with Philippe-Ega-
lité, reconstituted on 27 December 1799,
and in 1800 he had the soixante-quatorze lo-
total Three years later, the Grand Lodge
Ask him to revise his statutes; ceite
three-year hard revision. Like the Vice

three cents logs; at the location of three degrees
 It's already thirty-three. We have seen
 which was too dangerous to leave
 take the mysteries to the grave, on the re-
 serve therefore for the higher education grades;
 the lower grades are completely ignored
 where on earth are the men, these are the niais of the Or-
 dre qui sans en con-
 read the signification. Napoleon I, who
 aware of the danger of this association,
 in good politics do not want to be
 member, persuaded that he should not let go-
 do not penetrate the secrets; but it fits
 also his brother Joseph Grand-Maitre,
 hoping for this way to prevent
 the plots. When Joseph became
 King of Spain, he agreed with Cambacérès
 under the title of Grand-Mattre adjoint. par
 the freedom that he left to all the lodges, the
 gain their confidence and hope to reunite
 all the Masons around the Grand Orient.
 They regard themselves as their sau-

- 59 -

price; also the revenues from this rap-
 portrayed by Joseph deux million and
 Cambacérés cent mille francs annual-
 ment. We won't be disappointed when
 one says that in 1812, a thousand four-century-
 new lodges released by the Grand Orient de
 France, and includes the military lodges here
 composed of new regiments, On
 in made the opening and left the séance

~ au orl de Vive I Eu pereur! by means
 of the military lodges, Napoleon enchained
 all the officers in each box. The
 The Prime Minister was one of his partisans.
 It was a powerful means of surveillance
 and police. The French Masonry is based in:
 traveled to Spain and Portugal, she

. and fat d'aluminum emulsifier; il s'en
 served to create an imperial party.
 In general, this gives the Masons
 sdumis , it is what they expected , applied
 of Napoleon's powerful protection,
 can give all the people a royal
 me of brothers. Otherwise, he did not

00 =

do not believe that the emperor was a partisan of
the Franc-Maconnerie, he was released from
Contrary, but in good political terms the super-
portrait and s'aide. |

It did not seem possible to believe that
Frane-Maconnerie is always loyal to
Napoleon. When she is clear
that it was not an instrument anymore-
three of her hands, she forms in Prussia a
powerful association for the expulsion of
Napoleon. To escape from this, he falls
hearing all the logs of the Alle-
magne, get the approval of the king of
Prusse, where we gave the hope of the
German sovereignty, and preparing the
defects, casualties in the army
French don't the bosses appear
to the lodges. Acerellos, histories of the Franc-
Masonry, assures that in 1813 the lodges
contribute significantly to the defeat
of those who weighed on all the crowns-
Europe's markets. Finally everything is transformed
the colossus.

= 61: =

When the giant collapsed, the French
Masonry; who crossed the borders of Germany-
a vast republic, watching that
something was impossible in a moment
where all the princes come to their disposal
tion of the formidable armies, parvint à
obtain at the Congress of Vienna the reconstitu-
tion of the Swiss Republic, which
then his action foyer, ainsi
a liberal constitution for the
France. Louis XVIII, circonvenu par les
Francs-Maçons, donna her chart here more

later she returns her family into exile.
Louis XVIII, parvenu on the throne of his
fathers, cruel power to govern tenants
the environment between liberalism and royalism
tea. Under the name of the liberties, the Francs-
Macons renews all its tactics
which ushered in the first revolution.
They serve the press, the tribune,
of the jury, of the associations, to attack

in an infamous manner and organize a

&

– 62 –

new revolution. In all of Germany-
gne and throughout the Angleterre the companies
Masons initiate a development
excessive, colleges, universities, the
literature, all gained in this sect;
the Protestant presiding judges
furent acquises. We welcome the people
to regard the liberties as their souls
animals, your friends. This denomination is
gue was not capable of destroying or
governments, or nations, like the
name of Franc-Maçon. The liberties
rent considered as friends, soul -
tied to everything that was weak.

This is because of the congress of Ve-
Count Augwitz presented a me-
moire where it disappeared everything that was available to
redoubt of the Franc-Maçonnerie. « Arrive
"At the end of my career, he says, I believe
it is my duty to throw a coup
-« d'oeil sur les menées de secre-
« You don't let the poison harm humanity
"Today I'm older than you. Their his-

E5

toirc. is close to my life, I am two

to give you some details. Mon

education and my dispositions me don-
no desire to penetrate more pro-
founded in the sanctuary of the
science; before knowing and before

« to understand the situation where I am

R

A
{La}

R A R R A R A A

« I have volunteered, I have

direction supérieure de la Franc-Ma-
convoy of Prussia, of Poland
and from Russia. Le deisme and even the a-
thisism became the religion of the sects,
the central seat was in Berlin, but
it was the domination of the world. They
let him conquer the throne and serve
of kings to dominate and then the
destroy. The bosses were in correspondence-
pondance assidue , their employees
particular numbers and sent re-
ciprocation of the emitters. La révo-
French solution and the government avail
was resolved and the result was
associations and funerals. » This is it.

- 64 -

Sorry, I don't know any words
fit a living impression on the emperors
from Austria and Russia. Subject to
France the revolution is advancing beyond
giant. It is certain that the generation here
-grandissait under the rains of Louis XVIII
and Charles X gave his arms and soul
tie of the Franc-Maçonnerie who had
net in the university and in all the
large schools.

Lafayette, great masonry figure,
Laffite and others are deploying an activity
infatigable to amene a revolution,
and the Macons are exercising a certain in-
fluence on the elections of the deputies who
decreed finally the reversal of the gou-
vernement. Fischer, in his review of the
Franc-Masonry, ensuring that the francs-
Macons in France became more numerous
that the electorates. Louis Blanc, this boss
of the revolution which informed all the
secrets of the Order, tell us Poriginedu

09 -

not to mention something important.

About the era we don't speak out -
He assassinated the Duke of Berry. This .
where does the coup go - was it only coupable?
The French masonry received its army
bras? Louis-Philippe, intimately linked to
the logs, did he get paid and led the way?
II was always free to each one to
more on this point a judgment to his ma-
kidney. This cannot be the object of a
doute, it seemed that we were
bring the royal family to its source,
or at least one of its members
the most capable. Louis-Philippe was
Grand Orient!

Leave a comment now, Louis Blanc.
On 1 May 1821, three young men from Ba-
« zard, Flottard and Bucher find
« Standing in front of a round table, rue Co-
« skin. This is the result of meditation on this
« three unknown men who are looking for Celts
« Charbonnerie (Carbonarism) here, what
"That month, I embraced France.

4.

- 66m

The troubles of June 1820 came
to result in the military conspiracy of
August 19th She had already warmed up the evening of the
'bat; the shocking coup on the conspirators
"got stuck in the American box. Read
the main members are dispersed; Jou-
- Bert and Dugier leave for Naples which
The Masons are preparing for a full reform
lution ; the two young people offer their
service and joy their heads. But the army
satrarchicane To demand this revolution,
and refute General Foy's predictions
the Franc-Maçon. Dugier report under san
wear the tricolor ribbon, sign of his
especially in the Italian Charbonnerie, and
teaches to Flotard the mysteries of this

ce. The log here tells you that
this sect was semblable to an army
' born to Christ the patriot by excel-
'tence. We do not follow this principle, but
it is stated that the Bourbons have already
ramenès par l'étrange , the Francs-Ma-

- 67 -

cons Charbonniers returns to France
the right to rule over the government here
he liked it. We share this Macon-
high-end retail, central retail and
special offers. To escape from
penal code, we fix the number for eighty
log, but the high sale is composed
of seven founding members. All of them
other sales were too high
and in doing so the instruments are
But like the soldiers who fell at this
association, it was declared that each
member had a gun and quarantined car-
touches; on Sex in the arms on the
parquet covered with straw to avoid
I understand. The secret is well guarded
that the government is not aware of anything.

When France covered these
sales like a network , I'm head of
conjures itself defiantly and is
lying with Lafayette. Bazard is charged
to build confidence. Lafayette married
no and enter with him in the upper
sell his friends deputies.

- 68 -

Once applied to this person -
nages, the conjured ones repeat themselves in
the departments, Flotard in the West,
Dugier in Burgundy, Rouen in
Brittany, Joubert in Alsace; en
little by little there are plots and
conspirators throughout France. Les sol-
that won at the Franc-Macon party, in
garrison changer, col-servant
Charbonniers porters. We don-
without letters and a piece of money
in copper divided into two; to this sign,

allaient habiter. Ainsi la revolution marchait d'un pas senza rapide d'un throne and to a new bouleversement of the company (1).

è

(1) Here's how to print the journal
Friends of the People of September 15, 1830: and De
4815 to 1830 the secret society of Carbonari, 5
arrived in Italy and will be returned soon
throughout Europe, it threatens all the kings. Elle
registered in France a certain number of députés, and several between our main toys-

- 69 -

Charles X, threatened by re-agitation
revolutionary which manifests itself in the
Rooms and everything, buried in a
great perplexity. Click on the article

tenant a grand role under Louis-Philippe.

According to these chefs who constitute I sell
first (name given to their log) was another
sale of the product formed the famous committee of
recteur, the government does not stop
meet the members who were named
de cing. This committee established the reports of
the sale is not with the high sale, where
composed of representatives of private individuals
res which has been one of fifty-five members,
Jamais association ne with more of rigueur
in the choice of its members. Elle
demanded an independent fortune, an educational
cation distinguished, a passionate love of the
berté, an invincible horror of despotism,
a courage that reaches beyond the
dead, but what is proposed by the association
was the reversal of the throne by the means
of the press and arms. Every member
should have a gun and at least quarantine
cartridges. Supreme sales received
now two million who were the fruit
of volunteers and who were employed
but propos The revolution had
be done by the deputies; the poor, people
excited by you and by the journalists prit-

– 70 –

XIV of the Charter, the ordinances
these don't all over the world even in the soul-
come present. The organ journalists of
the Franc-Maçonnerie appeals to the cons-
pirates with weapons. The king gave up his arms,
Today, manifestoes and the court
is obliged to withdraw to Rambouillet.
The legendary house and other summer
These Masons won the accelerator of rap-
ports mensongers and infames on the fidelity-
the troops who are here to help
–no orders and no shouting of
fight for the king. According to this time,
'Dupin and others rushed to Neuilly for
averür Louis-Philippe d'Orléans , Grand-
Maitre des Franes-Maçons, he is
believe it or not, the revolution has come
| victorious and that the people] waited for

texts of orders for self-discovery.
Charles X died and the revolution happened. n
Agar comment parlait PAm du Peuple dont

editors were all French-Masons,
1 that honest people understand!

| eo

give him the reins of the government,
Lafayette succumbed to the fire in the streets
the outbreak of war is like a plague of other
three loggias. Charles X, near
those who displeased him with his lost cause,
be obliged to wash and take
sadly the path of exile,

The old throne gave way to the scrouler, the
Fayette and her accomplices hate the
learn something new that they donate to their
chef Louis-Philippe d'Orléans, who took the
premier king bourgeois like the Pappe-
layperson. The conjured, there is nothing more to
craindre, revealing openly that they
conspired for five years; et.
as the elergé was opposed to all
its forces to conspire without power
stop, they attack him in

that the priests wanted to restore the dime
and the feudal rights which they wished to re-
put the people in slavery, force them to
charrue for him to work the land

- 72 -

like animals; that the priests
sent enormous sums for
go to the stranger, every night they
exercised with arms in the churches
with their adepts, that the basements of
churches were empty handed. The people
furieux wanted to visit the churches and
Even the cures, it is placed on the cross
public, the breeze or the reverse; l'é-
Saint-Germain l'Auxerrois railway line, at Pa-
ris, was sacked, and Sainte-Geneviève
changed to a païen temple. It happens even
question of delivering the presidents, and
by the replacements or by the school teachers
auxquels absolutely fit to beat beautiful
houses, or by Protestant ministers
which undermines France to rebuild
their doctrine, supported by the governor-
ment.

However, the people are gradually becoming
little by little the trumpet sounded. The purchase is better
again, when consigned, in the place
thousands of men in quarantine, taken to

- 73 -

four-thirty thousand; when trading
buried and that the impressions there aren't.
was worth more than nine cents
millions, far from being ported to the seventh or
huitcents millions. The French-Masons
also notice that their bosses
trumpeted and that Louis-Philippe ne
kept no promises that they had
made; that the bourgeois king did not work
to gain his fortune, which he placed in
'Angleterre and the Americas in summer
enormous. Exposing the conspiracies re-
beginning. -

France has launched the revolutionary
naires, and their victory is an effroyable

rope broke, one cut that the re-
revolution would be general, as the Franc-
Masonry has acquired power!
Unless you know that Belgium
who delivers a protestant king for
tomb between the hands of another king
Protestant who does not seek re-

8th

- 74 -

ligion., but if you leave: surround the
Ministers of France and Macon. The King of Saxony
'lost part of his authority and
a constitution, A Brunswick the sou-
The club is chased, the Polish company
a war under the influence of alcohol;
Italy broke away, Switzerland itself and
North America is embarrassing, launching
no one is listening to you, I want to say
of the Protestant ministers, modifying their
constitutions against the Catholics, and
'Saccagerent of churches and oaths.

Carbonisation, which has won prizes in
come to Italy, don't stay away. A la
suite of disasters of 1830, agents
Revolutionaries of Paris e4 of Switzerland
appear in this beautiful country. Modene and
Bologna bears the flag of the Republic of
volte; Rome follows their example. What is
-rainbows of -Grey paper
goire XVII.. Without vigilance of the seere-
Bernetii State Council, the city of Rome tom-
bait in anarchy. Their plot is over

- 15: -

departed, they jetted over Parme. Mary
Louise is chased by her relatives. At Spoleto
the papers are required to send troops away for
deliver the archives which will take longer
Pie IX ; mais.vaineus, the rebels from
Ancestors and massacre the mayor. Vain-
cus and not discouraged, they ask for font
a national guard on the grand scale,
They are about to become bosses. The Pope
the excommunicate, they. present these errors:
three spiritual; car they don't cross

France here supports. absolutely the revolution
languages, the Franks-Macons demand
an amnesty. The Pope pardons the prince
Canino, at Mamiani, at Mazini and at heaw
coup d' oeuvres; but those who work at
simply repeat the ideas. sevolutionnai-
res under the name of a scientific congress.

This congress is reunited every year
either in a city, either in an au-
tre. Gregory XVI takes the only one who
do not allow in its Elats. We flaltait

;

aa
the governments of Turin, Naples
and even Rome, in their entre-
see the possibility of expanding your territory
and to become more powerful. Gregory XVI
died on 1 June 1846. This time
velle, the secret societies push a
cry of joy. The barrier was broken;
Italy's grand movement is over
finally explode. We met the heart of
Pie IX, who succeeded Gregory XVI; read
revolutionaries exalt themselves to the nines;
they want to be their guards, they are incompetent
against all the administrations, their
suggesting horrible intentions, in the
accused of criminal plots; some
cardinaux, disent les Franks-Macons, veu-
perhaps five thousand Romans would die.
Every day the admirers of Saint Father
are assassinated, their days are not
not in safety. We are in administrative custody-
expensive provinces, and the journalists from! Eu-
rope publishes absolutely those who are right-
what was discovered against the Pope

ee
they become their only support. On de-
calls on a national guard
nals. to help the Pope in the reforms
which meditates on the well-being of its subjects,
without exposing his person to vengeance
of the reactionaries. It is just that the revolution
tion advances beyond giant. On éloignetous
the Pope's former servants, and on the

bee, pushing the crisis of joy. Even at the time of the French Revolutionary
Masons of Lucques propose to the prince
the example of Pie IX, demanded the
reforms that were agreed upon. It is
life of joy which lasted from the foil, and on
created Vive Pie IX! The parties are over
by insults to God; compensation for-
freedom of patriots.

Louis-Philippe had already been raised on the
throne qu'en qualité de Grand-Maitre
des Francs-Maçons ; but parvenu to son
but, he occupies more of his children than
of promises made to the Order, It is not long:

= FR aa

not to evict his person Lafayette:
Laffite and the other chief masons. The affair
blit, autant qu'il le put, the power of the Or-
- dre qu'il avait eue. Des lors ses anciens amis
judge himself guilty. After a thousand attempts
d'assassinate and well of partial revolts, the
and today the Maçonniques meet in various
places, especially in Saintes where we are
a new way to escape from the crowd.
But Louis-Philippe, who knew everything-
these Russian employees to detach their
parent, for a long time,
attacks, and, for its safety, evaporates
to build the gigantic fortifications of Pa-
ris. Therefore the crust becomes vulnerable, like
the eagle in the sky does not rise from a ro-
cher; but he took his friends and
their vengeance would erupt.

In a large number of cities, the
Francs-Maçons, applied by the orators
de la Chambre, organizer of banquets
under various pretexts. When it happened,
tion to make the same thing in Paris, the

- 79 sec

the government wants to oppose it; the ora-
The most distinguished guests of the room:
protesting, foreseeing the insurrection: et
blame the government for the attack
against freedom. Louis-Philippe is done

but the crowd grew in the street, and he,
who crossed safely, holding on to it
était sur la nouveauté nouveau which ap-
almost entirely in the Franc-
Masonry, also well known among the
plus.opinions of the revolutionary party and
a large part of the bourgeoisie,
soon found in the same perplexity
that his cousin Charles X had
trône. At the moment of tempest, he
far too close to the target. Ainsi
to take advice he could not
that is, the voice of the trahison (1). Dune
part on secretly executing the revolution
tion, d'un autre on montrait à Ba

(Y) Everyone in the world knows the role that you
M. Thiers in these circumstances.

- 80 -

because for the service of the prince, we per-
said that he could not tolerate this
banquets that were infallibly
the disorder; then it attracted the
head to the embezzler. Odilon Barrot, sou-
by the pretender conservation party
as well as by the reform party,
everyone was sold to the Franc-Maçon-
black, white soon group around him
a few million workers and three thousand
school students. The National Guard, ap -
Pelée to support the monarchy, and not to travel
in the opposition deputies that
passive resistance says that we have had
seized in the lodges, refused his consent
course to the monarchy without being delivered to the
revolution. The troupe fit d'abord son de-
see and remain mistress of the ground; Corn,
During these times, the entourage of Louis-
Philippe persuaded him that the troupe was
indecisive, that the insurrection was grandiose at
eye view, that soon his days will not be
more secure, The old man at marriage

- 81 -

{want whites, terror sensation, woman sa
resignation in favor of his little son
it was Charles X, when the Duke of Orléans

-levé against the Franc-Maçonnerie. So his old friends, seeing that pimping he broke away, turned against him and abandoning, not subject to es- to preserve their places. They fire a last effort in favor of the count of London; but we replied to the Duchess protestante who presented his son: He is too tard. The answer came in 1830 at the Duchess of Berry here, she also had presented to the people the Duke of Bordeaux. It is only by his throne that Louis-Philippe, not by the power of Pin-surrection, but victim of torture. Also this old conspirator, in part pour lexil, s'écria-t-il « It's like Charles X! » Yes, the same conspiracy who had already perished Louis XVI, tomb of Na-Poleon, assassin of the Duke of Berry, pro-8th.

- 82 -

clamer to Louis XVIII his charter of revolutions, the same one that was reversed Charles X, chassa Re à son

trip.

Cest. even if France submits Vigno-

miniature of life, on February 24, 1848, soumise.

at the age of 18 at the Franco-Masonry person of Lamartine, Ledru-Rollin, Louis Blanc. and consorts. Bientôt des députés from the Grand Lodge of France, revêtus of their insignia, worth depositing between

J

the hands of the provisional government.

their act of adhesion to the republic. Gré-

decorated with the insignia of their grade, region-

vent the deputation which pronounced a dis-
presented by the body of Bertrand, president:

of the Commercial Court, in quality of re-
presenting the Grand Master. « Le Grand-
The Orient de France declares, in the glare of
and Grand-Architected of the universe, which comes
« express the sentiments of the French

« Masonry on the subject of, agitation and

- 83 ss

1

ciate who is taiiifestée. Sur Ih bán-
: kidney of Macens, of all times, this

The teacher has written words: Freedom,
Egalité, Fraternity! Ne Kapplaudissent

what the nation receives from the consecrated
masonry function. Quarantine a thousand Ma-

divided into three cents boxes

prompt their confederates to the governor-

« not new. Crerhieux responds

what the Grand Architect means:
homies are free.. In all the
times, mem under the tyranny of the po-
see, Fa Masonry is lost
these words are: Freedom, equality.
Fraternity. The recipe is found

in the masonry; sur toute la sur-

« face of the earth that signifies Auguste is

A

known from Frane-Macon. Welcome to
all the parties of the world, the Grand-

Architects of the moon reunite all the

people in the same mood. » The

deputation retires from office a thousand times

petes from Vive la republic! :

- 8b -

On March 10th, Lamartine arrived at the hotel.
The following statement will be: & I am the
conviction that you are from France-
Masonry that gave birth to great ideas
here we have launched the foundation of the revolution
from 1789, from 1830 and from 1848. » And main-
tenant understand that all the
maux de la France viennent de la Franc-
Masonry? This improvised government
be obliged to submit an assembly
blue national. This Assembly must
accept the new constitution of the
France and all the state forces
for the conquest of Europe at the Repu-
blik. But the nation that is upset
still the weakest sufferers at the first,
and caused a deep aversion. It was
easy to predict that this governor-
no longer tended to the republic
social. Also, despite all its influence
on the elections, the Assembly, without
ramener outsit the monarchy, s'opposa
opening to democratic institutions

Sb os
 ques and sociales, The government pro-
 _visoire, entered into his plans, souleva
 the masses of workers here distributed
 the treasures of France. It was said that
 chase the Assembly and form a committee
 of public army salute with power without
 bornes. So, we propose domi-
 in France by terror, and sou-
 put the universe at the crossroads of the republic
 social. The report on the events of
 months of May and months of August are not designed
 what four names : Ledru-Rollin, Louis
 Blane, Caussidière and Proudhon; more the
 formally declare that they have been pre-
 instead of the government of Dont Lamar-
 the chef told him, it was said by laFranc-
 Masonry; we wanted the reversal of
 the Assembly which opposes everything
 capable of new developments.
 II signals a multitude of functional
 res loud in the departments and
 agents of the clubs paid by the governor-
 ment to tighten the people under the

*

. - 86 -
 power of socialism. The 15th of April
 rat a bulletin ins-lequel on lisait ces
 lyrics: If the elections are not a triumph-
 for social truth, tl still remains ati
 people who make the barriers a mean
 de salit , cest d'annullel les decisions d uns
 fake representation. Pendant ce temps-
 Yes, we appealed to national workshops
 all the bad subjects for the former
 a formidable army capable of
 to be thrown onto the assembly. Your name
 passed cent mille. The Red Newspapers
 threatened to throw the dé-
 putés in the Seine, s'they do not anticipate
 a socialist march. Louis Blanc and
 The defendant was accused of being on the
 costs of effective movement here
 place against PAssemblée on 16 April. Source-
 what days ahead, what last came
 convoked at the prefecture all the commissioners
 police officers and they arrested their
 mollesse, their smile, and their recommendation

To 87 -

men of order who are waiting for them
long to respond, four cents.
thousands of workers did not hear the signal.
to rush through Paris, they are not laissez-faire
no stone on stone. Grandmenil, écri-
vant: to his naughty side in Angers, he said:.
Caussidière recommend to bring here
some of your famous bombs; Corn
silence before everything! In other words, the minister:
held in his cabinet of conciliabales
nocturnes; we met a question Pexis-
tenence of the National Assembly. The plus,,
My club is chaired by Sobrier and
these human rights by Vilain,,
deputy of the 'officers in charge of. par-
run to all the garrisons to engage
the troops to attack their bosses.

These two clubs comprise more than
ransom thousands of all army members. When
where the attack on the Assembly took place,
find on Sobrier where there are various prices-
secrets that should be published after the
dissolution of the national representation;

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only lisait: « Establishment of a committee of
public greetings, transport defense,
gent monnayed, death pangs against all
French who emigrated, suppression of
all administrations, formation of
community committees, etc. » In Lyon, the
The mayors of the city and not at all~
tends to signal to put all
in fire and song. We no longer speak that
pilling and guillotine. Enfin la Franc-
Masonry wanted to rain on each
vres, du sang et des d'combres. Hayreu-
while the National Assembly invests the
General Cavaignac of the Supreme Council
door. The bourgeoisie and the combat troops-
tired for three days with courage;
the dictator triumphs. But how about the
savait favorable to the republic, it does not
appealed to the presidency, and the defendant
in private life.

After two years of fighting in the order
and the disorder, we wait to close the
four national lodges of France, en-

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following the Grand Orient, then finally all the
clubs, all the lodges.

But the Franco-Magnolian revolution
not been born to shake the
France under the weight of its power, to
to destroy his treasures, to destroy the
mercy, to stop the industry, and to fair
trembler everything that has an honest heart-
not to exaggerate all the bad things
. sions, to arracher the centaines of curés à
their troupes of cherries; she has the
carry embarrassment and desolation throughout
l'Europe. Yes, in 1847, the great agitation
expensive and French-Inacon Mazzini got excited
of powerful demonstrations in all
the Piedmont. King Charles Albert, in lieu
of the reprimand, let yourself be seduced by the
because all of Italy is crying
sceptre, d'aililleurs truly paternal. Also
de toute parte n'understand that this crisis
repeated by a million voices: Vive
Charles-Albert! Vive Pie IX! We have no part-
milk that of reforms and constitutions.

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Against the backdrop of February's revolution
_ triumphed in France, which secret societies
they are agitating with fury in the Peninsula,
Rome is reading satanic joys, tou-
these nights the city is filled with lanterns
and lights of joy. The population, in united
shape or in gunnels, street circuit
with tricolor flags, in a hurry
the Marseillaise. Evidence Paris and Rome
se tendaient la main, On court à l'ambas-
sade d Autriche, on breeze the statue of
_ Pempereur, we burn our armouries, we do
and then hunt the Jesuits. En vain Pie IX
give a new constitution, on him
responding to the famous phrase: II is too
tard. The city of Vienna is now
combustion; Metternich, he supported
Louis-Philippe is chased; the emperor

March 15, Berlin is covered by a barrier-
of; effroyables commotions! the king takes
It's gone. This same day, explosion revo-
solution in Milan! on massacre les au-

| - 91 -

torités, the troupe cannot support the choir.
March 20th, revolution & Parme! the
Prince of Wales is a triumphant prince, but he was
ignites the effusion of song. His humanity is
forlorn, he takes the path of exile. The
March 22, the Republic is proclaimed
Venice; Place Saint-Marc is demolished
and the triumphant revolution; absolutely the
Furious people take their arms, and Paul-
torité is anéante. In all Ptalie on
do not see any improvised battalions; all
the clochers sunk the tocsin, and lee peu-
please be guided by the transport that takes
of the fureur and of the foil all the time.

'Fous the tears are. ebranles ou ren-
verses. |

Looking at this movement, Charles
Albert that the French-Macedons proclaim
the king of all Italy lets himself be fascinated
and declares itself against Austria. It is not
don't know that Mazzini and his accomplices don't
let him serve you, for the sake of the
leperdre. Then he tried to escape

*

-. 92 -

the Austrians of Lombardy, their pre-
tendus amis proclaimed the republic to
. Milan. At all events we cannot see that
perfidious. Romarino, Mazzini's student, is
not to proclaim the Republic to
Hello, in the place where Italy is located in No-
vare. Tandis que la king de Naples trumpeted
envelop his soldiers in the Italian war,
Mazzini and his agents launch a
formidable insurrection in its capital.
The Franc-Maçonnerie also decided to
love all the princes of Italy, but c'é-
ready to detonate. Cependant Ferdi-
nand II reported on the revolution of

immense result, and that helps to save
l'Europe. |

Abandoned by the revolution in its capital, he failed to reconquer Sicily, Here, too, was the beginning of a revolution. If it was well served, a simple demonstration, accompanied by a detachment right, is it enough to hold a hand?

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— OF —

in fact; but one thing is certain
sent an army to be speary
tatatrice of what happened. Subject,
after long periods of inactivity, on attack
the rebels; immediately they are dispersed,
but not entirely stupid; the general
Desaulet can promise a victory
Certainly, but it seems that this
glory and let the time pass to the Masons
solutions to reunite, to call the
English to their rescue and to the rescue
their canons. In a few occurrences,
the king has a great council; more along
of traits like that of Charles X:
"Sir, tell them, the capital is in-
_ surrection, the English declare in favor-
for the revolution, the army is not
Plus, the revolts are about to bomb
the city, the guns are raised on
your head, give a chart or everything is
lost. » A parliament of men in.
where the trumpet king had placed his trust.
Mazzini said that the revolution is

— 94 — .

given by the sovereigns; à sorce de les trom-
by way of attachment protests,
the word is found accomplished. The king of
Naples has a constitution that
does it accelerate the revolution.

On says comment the effroyable tempête
dechained across Europe by the Char-
Bonnerie and the Francs-Magons are at peace,
from the energy of this good and

dence of the new emperor of Austria,
finally by the energy of Louis-Napoléon ac-
currently emperor of the French.

What we have to say. We cannot help but
material, it is easy to see that all the
maux, all the revolutions that are
in Europe since 1970
. And now, they are the works of secret societies...
The civil wars, the assassinations, the
deaths and the expulsion of kings, the im-
pots forced, - abolition of all religion, the
communism in society, the des-
destruction of order and family, the ruin

2ND FLOOR -
general, the assimilation of peoples to a
troupe of wild animals and the do-
supreme and despotic power, voilà ce
that means the Frane-Maconnerie. Si son
history was not enough to prove, we
only bypass their statutes. Nous n'au-
rons qu'à ouvrir las eyes 'for being con-
vaincus que si damais salle atteignait
but, the moral world would be an anti-Pu-
niyers died in barbarity, the human
nité touched it at its end.

BUT DE RA FRANC-MAÇONNERIE. PUBLISHED BY
THE MACONS ARE OUT OF THE WAY. MISCELLANEOUS
CIHCONS TANGE, eC SA aw à Be

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see the proper words of Heim-
bugs pronounced in a box at 19
January 1843: "If the power is obstructed

E ==
to maintain that the spirit of the era
repousse and which is used for a long time, the
a stronger power must be lifted and
breeze these entrances. It is necessary that the old
échafaudages (State and religion) s'écrou-
lent, and it is through the violence that they will
reversed. What time should be used
tomber, and if the mortars are looking for the

me when they were 8 under the ruins. »

The Masonic Review for Finstruction of the brothers contains this passage remarkable: « He must keep the brother in the continuous meditation on certain ideas social, important; our constitution is democratic. Union of Members of different religions in religion nature, equality of rights, joys communes. The priests of religion, au place to see in us the auxiliaries and the useful preparations, no mistake in the long run times still mean farewell: they

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= 07

we are accused of idolatry if we voulions donner à l'humanité a personification, like on a costume from the work for the divinity. »

The French-Masonry also proposes three things: the destruction of everything here exist, This is the old demo fading read, the abolition of all religions, to create a new religion: this religion consist to put God on the side and to make man and God. Voilà the cult of the déesse Raison. pu

The Masons' Manual contains these roles pronounced by Gottald Salomon, preacher Israelite, member of the lodge The Naked Aurora in Hamburg: « Pour-what in all the Franc-Maconnerie no meet-t-one pas a single christian symbol-tien? Why the compass, the compass, the level? Why the name of Christ is not-he was not pronounced once in the serments? Why don't we see passer la ereix? a Christian masonry

6

ele carré, etc. »

Count Fernig, French General ct
Vice-President of all the lodges in France
ce, wrote & Berlin: « In France on de-
- tell the candidate not what he is,
but what is his life. Our God is not
of particular name, it is the Grand-Arehi-
tecte de Vunivers, the worker at
Pequerre. Maintain religious prejudices
the middle-dge, it is not the law of the pro-
grès. » Klos, one of the most instructive
The Magons say it is impossible
of introduction in the masonry. un chris-
positive tianism. The book of the eonstitu-
tion. of the great logs declare that in
la. Franc-Masonry does not propose
that to practice social rights. Ainsi
the French Masonry. is a company here
not true, and he cannot ally himself with
Christianity.

. If we chips a coup- d'oeil on the
Lutomia of July 1849, we are

5

"that masonry is an institution
Christian teaching, which is the wall of
Christian prejudices, raised by men
friends of darkness and mensonge,
little by little. For those who do not-
sat put a big tide on the edi-
of imposture, they have concluded an alliance
with the power to educate, to teach a religious
region of the State, introduces hypocrisy in the
company; but soon the Samson of a
main 1 demonstrate the difference; U.N
dangerous cracking fits duck-
dre in the temples of the Masonry,
and, under the protection of secret, of the hom-
with all my heart and soul
reux fought, and the lights pene-
crossing through all the openings. » (Sans
doute the lights of hell.)

In the memoir of the jubilee mason
In 1833, these offensive phrases were published:
domination now, and with her the scaling
vague. The thieves gave bad advice, and

- 100 -

He looking for fireworks and jets at
in the area of the battlefield an object of-
wine to make your instrument
perversion. What was this divine object? The
Do not pronounce the word "this is a horrible"
ble magic, which in little syllabuses signify
the combination of horror: assassination, assassin-
sin, assassinated; it is Christianity. Corn
of noble and generous men at heart
form an alliance that ensures the
triumph; she appeals to Franc-Macon-
nery. »

The Franc-Maconnerie also considers the
Christianity as its legal enemy;
she has to destroy it at all costs. It is
so that the journalists who are
sells not to proclaim freedom
of saying everything, and of discovering the blackest
'calomnies against the fathers and against the
religions. All the bad guys who come to
Humanity is attributed to the priests. Si
Cholera starts with fury, and that
clergyman sacrifices himself to save and serve

- 101:-

The sick are healed by the people:
I think that the priests are emphasizing
the fountains. It must absolutely be achieved,
destroy the clergyman who is the defender of
the order of dogma and morals. |

But new cites testimonies;
laisons parler Blumenhagen , venerable
distinguished by the Masons. In the son
Manuscript for the Brothers in 1828, the ex-
firstly: "It is absolutely forbidden to
servation of the civil governments. Je le
disclarity; he said well
of the existence of our association. No
you will not see the naked naked women who are
balance on our heads? We must raffle
fermir, before the storm hits us-
porte, What is very advantageous from
drrober our secrets about the eyes of the mon-

to our other preserved secrets. We
devons act with prudence and energy for
protect yourself because it is in our

bonne mère la masonnerie. L'enfance st
6.

– 102 –

the adolescents of our order have passed away;
it must be firmly established in the
heart of:chaquf. pays. When in all
the university visits the Masonic temple,
the powerful land faces eux-
even more sin, abandon us
main the domination of the world, and lay-
give people the freedom that we give them
prepared aurons. Who is the master of the world
We agree once again that we
aurons takes the but silly desire,
and the people don't look any further * |
princes who part ways with the initiators. »

A seat is not slanted, before
The Masonry has completed a part of
eette prediction, Two years after, she cou-
ronna Louis-Philippe son Grand-Maitre;
but they want to get rid of
her secrets, she turns into
1848. 2s nn |

Here are some thoughts extracted from a
discourse of Traillard pronounced in a
loge in Lyon: « Autrefois, when the Ma-

– 105 –

The sounds are quite loud for sub-
train their productions to investigative
tions de la police, this glorious transgression
sion was punished by a long detention
or by exile. Just like before. grew the a-
rage. Yes, the reason, the philosophy , 7
demolished the old stone-to-stone building
and in 1920 the foundations; the char of
The state was stunned, the nation was convo-
what; The rights of the poor are violated. pro- |

of things should have been destroyed. The nation
had a whole phalanx of the
revolutionary dación. His orators
the dogma of freedom prevailed here
always had fouled feet by the
civil society; this dogma is today
delivered in all codes. We have
the mission to continue the work. Avant
everything, we believe we will take from the in-
education of the youth; and instruction
should not be allowed to pass, because the individual
quit the school; she must embrace all the

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ages of life. Do not suffer that the
Catholicism exploits the power that the so-
laid low in the man's heart.
Aim for equality and justice; the people do not
no need for large yellows. Morality
immediately abandon the fraternity;
it will be clearer than that of PEvan-
gil. »
The Franc-Maconnerie is still
was composed of revolutionary ideas-
res, she always wanted to destroy this
exist; enrayer le char de l'Etat, s'empa-
education by mutual schools
and the institutes that are in conflict
against religion, and morality deserves better
that of the Evangelical. These are Franc-
Mason adds to his teaching these pa-
roles : « Protestantism is not that
middle of the masonry. Celle-ei a con-
state the antipathy that exists between the doctor-
cross and cell of the church. »

Here is another one, Gieseler who
1848 also sat in the Chamber of Deputies of the Com-

– 105 –

pas-d'Or, mixing his voice with that of Ma-
French characters who celebrated their
triumph: "Freedom is no longer needed.
to flee to the shadow of our lodges. Elle
pedestrian zone without barriers in public places.
The great era has finally arrived. We
greetings with joy to the children of

ferments, &cume, to remove this
who is impure and makes the links where
But wanted the container. With the word éga-
lité, it combats the excessive ac-
cordée aux avantages de la condition, des
riches, of honour. The quality of
The toy makes all the distinction. »
Masonry also needs to be leveled up completely. The
no more wealth to live
the poor through work and the aumone.

Comments now Fischer, speaking
in the Lodge of Apollo in Leipzig in 1849:
« In our Germany, all our efforts
must tend towards the success of democracy-
tie. Someone alive who is the resistance,

a |

the aristocracy the most epinephrine is forced
by knowing that the system of privileges and
of the tutelary, for there is already one,
is lost in an irrevocable manner, Ni
the riches are overwhelmed, nor science
profound, can not seek the domi-
nation. Democracy is an event
although our art was necessary
drive and that our art pushes more
loin encore. Democracy is our
. fant. For over a century, we have
viewed with great care the parches of the
nobility and ribbons of distinction. Read
universities and the evangelical church (it is-
(Protestantism) we have given
a powerful contingent. Our Principle
fundamentally is the fusion of all the
whole in the same fraternity. It is not
not without violent opposition,
can even be without a war
glante. The choice is not yet decided
dee; our case is not yet clear. »

The thing is clear, the wings peu-

- 407 -

let's see: What does the Franc-Macors-
nery? a republic that embraces Pu-
nivers, and the Francs-Macons in the

no distinction, just for you.
They nourish themselves with sweat and blood
the people, and the laissez-faire in. the deses-
perhaps without the hope of a better life.
Echoes these words of Fischer, they are
appeared in the Marennique Review of 1880
were pronounced in a box: « When-
qworl attack the religious side of the Order,
to fight a chimera. The great ma-
jeering from the Order not only unaddressed
not Christianity, but she is. combat
to excess. »

Rya in the raid ARRE a
large number of dupes that do not appear
in this association that the ideas
beneficiaries et al. d'humanité.
How expensive it is to reveal the secrets
of the Order, they supported the Magon- -
she doesn't work for the good public, she

- 108 -

a horrible, completely out of order exterior.
"Fischer will be loading the instructions:
The people here, in 1848, had raised the
tendency of the revolution came to be written on
their banners victorious these three words
Augustus: Liberty, Equality, Fraternity;
sacred words that have long been with us
pronunciation with emotion in our
many masons. After the revolution of
France, in the midst of an immense con-
ears of citizens who applauded at
government of the republic, on vit,
en plein midi, opposite the Francs-Magons.
We heard their orators say with or-
gueil: Your victory is a black victory. It is
We are here, since centuries, we are
consecrated in silence to the worship of liberty,
of legality, of fraternity. We are happy
sons ee day fortunate where the princes of
The Masons have been part of the
Yes, where can I finally overcome the
voyages that led us over to the re-
guards against enemies of light. It is

- 109 -

we who have preserved this sacred fire right
that's beautiful. day that our eyes can

Yes, masonry. This is not the cause of his triumph that we have recognized in 1848; this is not because of his It is a mistake that we are renewing today-d'hui.» (Words pronounced in Leipzig en 1849 and printed.). Ä

_ Voila, a lot of truth in a few words. The French Masons declare that the sorry it's her work, she's not happy worked in secret for the sake of order, she wants the taxes to be increased as in '1848; she wants to see the eom-mercy, hurt the red republic, the Voraces en guenille governor en mai-three, and the honest people tremble, Il 'add: « It's a serious thing that There is an association here, by its Consti-tution itself, convo me ardently the do-mination. The brothers who come to Masonic innocence is the dignity of

7

- 410 = they appealed to the Gods of the earth. » The Maéotinerie therefore absolutely wants the domination. What joy for the people, when it says no!... We we have in our work, and we have summer 'saisis d'admiration. What good are they faith oo 1 | : Continuations to make us edifier; it's tou-Fischer who speaks: "Humanity in summer: happy and like. retreated by the

-first French revolution (by the guillotine and confiscation, by the ren-. Versenent de la religion; certes!) Leg He hurry and privately get back to normal. La der-animals revolution to freedom and equality to add the fried food (yes, and in quality of brothers the men devaient is pillé read us the others by order of the company that Wulaient les Masons). Preserves the goavernail in your faithful hands, veil-love for world education in fondant of institutions for the age that immediately delaying youth. » You have rai-

t

– 111 –

son, M. Fischer; on the train where you walk,
you are going to the wilderness, to the
destruction of society, the end of the world
cannot wait, and you will be greeted by
the devil?

Giese, member of a Hall lodge, Éri-
It was said in 1848 that "the various societies
of craftsmen, of bourgeois, of polytechnics,
techniques and others, even the societies
of song pours the same but that the
loges. " II spoke more clearly, SÜ
said that these companies form the so-
those of the French masonry. It is for
that the workers of Paris and Lyon
are always ready to revolt at the pre-
me by order, as well as the schools
polytechniques and a great deal of others.
There are no master masons here
shoveling? 4

I now think Maurice Muller,
former trainee at the law firm
citizen of Berlin and member of a lodge. In
his work of religious reform, he says:

7T. >

– 412 –

"A real paganism is closer to
for us a Christianity has fallen; nous
said that the masonry had exercised a
healthy influence on the negation of the ca-
tholicism. » Even Maçon prefers the pa-
ganism to catholicism. Living the moon
masons who teach us
to love Jupiter and Venus! E
Here comes Draeseke, protesting
so don't the journal *Astrée* reports the
spoken pronounced in a lodge in 1849.
What will be discovered by the ignorant of us?
mysterious things. We teach that
in the Franc-Masonry he is de-
crets that will never be known

Even when we see the princes or the
kings become heads of masonry, on
can therefore be assured that they will not
no secret. Laissons speaks Draeseke: |
"In our temples, he says, he is without
something was said about a secret, even for the
say more precisely, we do not speak that

– 115 –

the secrets. The one who is in the eyes
initiated without entering our sanctuaries;
but others do not get along well with the
know, don't meme by the means of
all its grades; it is a profane thing,
even ascend to the Orient of the Temple, and fit-it
examine the Grand Master's jewelry. Read
means that we employ for re-
solve this problem, our symbols, our
images, our signs, we regard
like secrets. Our symbols are not
not the object represented, they are not
allusions. » So we are well prepared
that the majority of Francs-Magons, even
Sometimes the Grand-Maitre, he is not
of the dupes that are left by the
don't they know about the portee.
Behind you he is among the others who
discover the secret. I] suffice it to say that
see their disposition of the men linked
by their strengths and they must
in the occasion under the hair of death, like
this arrived in Rossi in 1848 and is now

– 114 –

coup d'others who were afraid to have
. They were not yet sufficiently faithful to their commitments.
Ainsi fussiez-vous prince or king and grand-
Head of the Franc-Maconnerie, you are |
a profane, you will never say anything, La Franc-
Masonry considers the man as
a bid or like a machine orga-
no, she never comes and immortality, Jen
woman prays. In a lodge of love
The masters' pun pronounced the words
following: « How we have the
full of temptation to dispute if the embarrassment is done
before us or with us? The eme subit
all the body modifications, she su-
bit the same modification that the body.

body of his-self. If we notice the causes of the establishment of the spirit lité, we see that they are not Pef-fet of the very interesting policy of the pre-three. This dogma was very useful for gou-reject the ignorant. » I am no longer now that the Francs-Macons

==Ji

no authority, no religion, your secret is the most intimate done h make all the men an immense froppéau de hêtes whic h rien in clean, but who presumes according to their force what they need for as-souverir their faith; and misfortune to this BE Sera pap the more fort! he was condemned to perish, because it is not another law that force, ©

. To confirm the truth of the observations previous actions, and to ensure that the Frane-Maconnerie is a monstrosity indigenous peoples of the wild, here located in the forests of America or l'Océanie, I finish this notice by quoting, from the red on the front, some extracts of another phrase pronounced in the log de Liege; and I tairai the one from this Franc-Mason in respect of his person, what is not I deserve not. |

– a When the man considers that his only by tontes the creatures is done

– 116 –

d'intelligence, he is the author of the that this intelligence was agreed to deliver entirely to the pleasures where are you together with the prayer?... say that the name of God is a word spoken. de sens. That man then leaves search outside the world what the are those who bring him joy that the nature refuses him, that he studies nature, that the application reveals itself to its owner congratulations. This is not a point out of nature that we may seek divinity; They say that nature is God. Tenons we are therefore in nature. Source that

stay what he is used to, the existence of man
it is a fact. What he says preaches what he
look for it to be preserved.

« Superstition is spreading across everything, and
vigorously corrupt. If the Christian religion
had been proven to come from God or from
nature, he said, met with sou-
missions; but religions are inventing

The
tices by imposters more or less
_ skilled. What the Christian religion is
it's good for the children's authors; in
what she tells her institute she deserves
rien. Before proving the divinity of the re-
ligion, he would prove the existence of
God. » |

« As for his ministers, the bad
conduct of the sacred doctrinal church
of a large number of individuals who
composed of degrading the majesty of the pre-
me Etre qu'on suppose; we do not per-
not as pure as a source
can produce a lot of salt. The de-.
the eruptions of these people, somewhat respectable,
the croyance. They don't all believe
in the main to open the body, but they are
the power to lose one's heart. The vulgar
is contrary to their belief, and is without
exam. We see it ourselves, in this century,
of people who have more light
that he did not fall, he asks you
in the cry of despair at the sovereign

7.

- 118 -

Yes. This is dangerous because the
people are seduced and trained by the per-
sons don't venerate the knowledge. "

« When the Christian religion will
ripped off her mother's plates, she does not
rait point derigueur; people instructed not
he had to respect the exterior, and

sorry, these pains and these rewards
chimeras of happiness or misfortune
éternels. v

The legislators imagine ap-
link religion to politics and the
stop the collapse of civil institutions
by religious institutions. We have
felt the insufficiency of the law; de là le be-
should appeal to your divinity for help.
If the natural woman was not satisfied, she would
- gave to the princes who are not
of citizens charged by other citizens
to ensure the safety of all, and that
subjects that require justice to be fair,
dead or late, by insurgent against an

* o - MP -

tovilégynese fuur quepor la viplenoe.»

I am a nation that wants to
a moral is said, he must teach
Yenfance and n'auront need ni de su-
persecutions in the eminences. The priests and
the tyrants lined up for the destruction of
human genres are subject to the
"to discover the reason why they died-
-gnent and qu'il écrasent under the Bee de
their divine songs »

"My dear brothers, this law, this
'Deity, O princes, are your princes,
your dogma, your law. It's your pro-
payment that you have committed your
en faisant partie de l'art royal (de la
Frane-Magonnerie). The honor of all
impose the sacred obligation to fight the
eau 'de l'espèce humaine, la supersti-
sien, and he substitutes the code N
not in nature."

from me. she tried hard to contain my in-
dignification while I am transcribing this
amas d'horrible blasphemes; I've

- 120 -

which meets all the requirements of

crown jewels, headdresses
 are all the scélérats who have bouleversed the
 world, we had to write a summary
 plus complete d'ordures, de scélératesse et
 of infamies that they are. All the fury,
 all the rage of the devil to penetrate you
 in the heart of this Maçon, for his ins-
 burn the grove, the rage does not exist
 against all men, all laws,
 all the princes, all the religions and
 against God to come to me
 all the principles the most consoling and
 to strengthen the belief that man is not
 very fin de siècle de livre aux pleasures
 maux qui environnent, il s'en faut que
 it would have been better to descend to the last degree
 of abrasion and weakness.
 But after all, he must know the
 sa franchise ; it is the only one of all the
 Francs-Maçons who gave you the courage to
 completely lift the veil that covers your

– 11 –

mysteries and their secrets. The others are
 wind of enigmas, of parabolas, the pronon-
 cent a word that evokes you like
 a light for you to let go in
 a deep obscurity. Here is more secret.
 This brother speaks to the brothers who will not
 not convinced of what he is saying. Son dis-
 course will not be distributed among friends
 persecuted in the lodges of France, d'Alle-
 magne, from Spain, from Italy, from Belgium
 and America. He can then speak to his heart
 open. It is good that they call the
 fundamental principles of the French
 Masonry, because there are no mistakes.
 Or, here are these principles; résumés,
 finally, know what to do
 Franc-Maçon by his side: |

1° There is no point in God, it is the
 tower which is God; I don't know this well
 what is it, nature, but little by little
 door; if you pay better, say that.
 the man is God. Ä |

2° The man, unfortunately, is 8

– 122 –

is a prayer; and it can and should be delivered
to the pleasures of the beasts that God is.
{What a horrible God!}

3° The man is a woman, everything is
sit in his body; It is his body.
chair who thinks, who instructs, who cal-
cule who foreshadows the future, who has ideas
spiritual, Comment des pensées spiritual-
current events can be transformed into a
corps matériel, I don't know anything, I know
only that the other beasts do not
of spiritual thoughts; but man
is not today who receives 'good privileges'
total; who are they? I don't know anything,
It's a mystery, can I explain?

4' Because there is no point in God,
nément il n'y a ni angels, ai saints, ni.dé-
mons. However, the demon here is good
I am not God without sin, but I am not
I don't know.

'5° Puisqu'il n'y a pas de God, the reli-
This region is a superstition, and we must
specter that nature lives like the
bests.

– 123 –

6° All the brothers are almost
ghosts and monsters. I know they are not
living pas si mal that me, here, after me
Doctrine, both live together and pray, I
because they are better for men
what me; but they don't like the Franc-
Masonry, they are not French masons
çons, these are monsters: they pé-
fissent. |

7° The kings, the emperors, all the
civil authorities are tyrannical, without
except for Henri IV and Saint Louis. What
fait-on of the tyrant? We are detonating, we are
hunt, we hunt; it must be done by all
Your princes: voilà the conclusion.
This Fl is truly a fool that has
people who teach respect for religion,

ees; these people then become the people.

9° Finally, notice carefully that
this Macon speaks in a box in presence
of his brothers, whose discourse must be
eoramuniqu& to all the logistic centers of the EU-

- 124 -

rope; instead of taking his brothers to tea-
Minus, these principles are their dogma,
Many of them are worthy of proclaiming. Ainsi
the but of the Franc-Maconnerie is of all
reverse, that no longer lets support that
chaos, to make all the men a
troupe of wild animals that do not
tant plus retenus, ni. by divine laws,
not by human rights, must be de-
first read us the others. Disons, in termi-
nant, that Satan in all his fury n'a
we have invented a more effective way
to destroy the world. Telle est cepen-
and Thorrible company which is replenished
throughout Europe, almost
all the sovereigns who flaunt, who ex-
cite their passions, which do not leave their
display religion and church as a
obstacle to their power; it's her here
conducting the monarchs of Turin, de Bade,
even from Brussels; who exercises one more time-
almost sovereign over the people
from Italy, Piedmont, Switzerland, and

- 125 -

dont let ramifications tend & be deve-
lopper de plus en plus. Everything that is
passed in Spain just now
we write these lines, the monarchy here
periclite, religion already persecuted, and
In America the churches are burning, all
This is the work of the French masonry.
The Queen of Spain enraptures the char that
precipitate. We see that the char is revolu-
tionalist will stop or if it is scratched

by him. - 4

We end up working in pairs
latest citations. L'4stree, manuel des
Francs-Maçons, these proposals ex-

it was too difficult to fight on
grand day. It is about promoting freedom
of thought and sentiment of the indé-
thought that he was looking for a replacement
This gigantic monument was raised by
the ambition. Under the cover of the authority
Even the masonry worked hard
the work which he had confiscated. 2° La Maçon-

- 126 -

black you suit foot A foot, eat all of you
no, I think they are just in the in-
time of your love. She will monitor you on
the ombre environment will envelop you
ronne. His influence secret breeze all
your plans, your powerful arms will bring you
love the handle that you notice with-
three of them. The insensed cris cannot be affected
becomes its power. 3° She is holding up
on the throne, by the means of men
normative documents that are associated with our projects.
race to your impulsion, the genius of
Pindépendance embraces the whole heart
reux; the Punivers course, ignited
all the people. It's up to you that
people need to see their chains
brisées. 5° Yes, without leaving, it is
at the influence of the masonry that is required
attribute major political events
ques. 6° In the following, a noble road, the
Masonry, this August rule of law,
triumph over all his opponents and do-
tera the universe of his laws. 7° Heureux, si

- 127 -

I was born in the heart of young Ma-
with this August sentiment of Tindepen-
dance! Introducing politics in
The masonry will be like the arch
from Israel where the Levites alone came
right to hand. »

Let's talk now Mazzini, this
famous head of secret societies. Below
direction, the clubs firent des progrès in-
months in Italy and throughout the EU-
rope. Here is their program: "The rege-
generation must take place in large
countries, like France by the people; in

princes.

« The Pope enters the path of reform
me by necessity, the King of Piedmont by
Tidée de la couronne d'Italie, the two of
Tuscany by inclination, weakness, imitation
tion; the king of Naples by contrast. Read
people therefore have to speak loudly
and commander of the insurrection. Ä

«Those who appear under the

– 123 –

their princes ought to express their
care, singing, so as not to drop the ef-
fray and not too loose; profiteer
of the minimum concession to reunite and
remuer les masses, simulant the recon-
birth. The festivals, the hymns and the at-
troops give birth to ideas
in giving the people demanding, and 'light-
back on his force. »

ie

ORGANIZATION OF YOUNG ITALIA.

« ARTICLE 1°. The organization is ins-
titular for the destruction of all
governorates of the Peninsula and for
former single state under the regime régime
publicain. u

« Ant. 2. Mant reconnu les horribles

– 129 –

lack of absolute power and those more
grands encore des monarchies constituted
functionally, we work hard. to base
a republic, one and indivisible.

« Art. 30. Those who do not obey
orders of the secret society, or here
in revealing the mysteries, it seems
gnarded without remission. Chatting myself

« Art. 31. The secret court pronounced
change the sentence and design one or two
affiliated for immediate execution.

« Art. 32. Quiconque refuses execution-
cutter the arrest will be censored parjure, and,
like that, it's on the field.

« Arr. 33. If the coupable breaks, the
will poursuivi without resting anywhere,
and should be amazed by a great invitation
sible, he lies in his mother's bed, or
in the tabernacle of Christ. |

« Art. 34. Every tribunal shall be secret
competent, not only for players
the adepts coupables, but to make

– 130 –

kill anyone who has aura
it was astonishing anathema.

« Art. 39. The officers shall carry a
antique form dague; the sub-officers
and soldiers armed with rifles and bayonets,
plus a long-legged handle, at-
fastened to the belt, and on which they pre-
teront serment. Signed MAZZINI. »

It is after this Magonnique law that
thrown under the iron of the assassins executed.
editors of Mazinienne's top works,
the director of the police in Modena, the
Chief of Police of Naples, the legatee
Ravenna, Lessing of Zurich, the genealogists
raux Latour, d'Auverswal, de Lambert,
de Lignowski and Count Rossi. An infectious
the death of others in
all of Italy. I request now,
an honest man can be French-
Macon? He could become an accomplice of the AS.
sassins, destroyers of public records.
of the property destroyers,
of the family, of society as a whole?

– 151 –

II is true that the very large number of
Frane-Macons ignores the real threat of

s'instruct d'after history? why-
they tend to close their eyes in front
I do, the incontestable presumptions, the
main pieces? Misfortune to the princes here
imagine that you are caring or tolerant
the monster, they laughed, and that
menagerie. With him he has no peace nor
treve; it slips completely into the
Councils of Kings for the taking and
troiaper under the appearance of devotion;
his army is always ready, his point-
gnards always price à frapper. Moi-
even who writes these lines and who
nêtré some-us of the mysteries of this
infernal society, I love not what I
death, if some observers, my
aneiens eonfreres, know that they
appeal to the plaintiff. Je serai trop heute-
reux, sir, by my death, I will pierce the
crime that I committed in my

- 152 -

timidly in a society that I don't
ignore the drawings. |

ee

RULES FOR RECEPTION OF GRADE MACONNIQUES.

The masonry grades are divided into
two parties. The first one understands the
three first grades of exterior, or symbol-
liquefied. On the outside names; because
that the Macons who are in ruins are
in contact with the outside world that
profane appeals, because they are not
the instruments or like the soldiers of
higher grades, ready to execute with-
glement the resolutions taken by the division
interior design. The appeals are also sym-
bolts, because the mysteries of the

- 14153 -

Franc-Maçonnerie is not yours-
lés, whic h are in an obs-

The second division calls inside,
because of the deeper secret she doesn't
Senvironne, the most secret ceremonies
tes and du but qu'it is proposed. On the ap-
skin still Rose-Croix, because it
decoration is red in memory of the Temp-
pliers that lead to the founders. The
do not enter into good details;
I need to tell him that he is
more essential in the admission to some
exterior and interior grades.

The person who wants to learn is
lead to the log indicated on the day. Between
in a solitary room where you find
wind two illuminated chandeliers. Here, the rest
only a few times, after what time is
his clothes; we met at the gau coast
who and his right hand, his souls are mis
in slippers, he takes off his hat and
his silver, he bandages his eyes

8th

– 154 –

and on the way to a black room.
II does not have his bandeau after a
certain times when he heard it staggeringly
three big coups. Then he got involved in a
table on the top there is a lamp al-
light, a dead head and even a bi-
ble. The room is completely covered in black
parsed of signs and marks in a saucepan.
A brother between him and him asks why
the desire is to be received; if it already appears
belongs to some other association, and gil
consent to submit to the surveys, On
he threw his hat and his sword
is in a state of submission;
one returns some time after, and
ayant bandaged the eyes, on the way to
gates of the temple. The log is from eoul
blue, the throne of the Venerable, the tables
and the officers are of the same color.

The Venerable is here, under a blanket;
behind, left and right, are the
brothers; right ahead; the secretary, to

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there is a table on the ground where you can see three

chandeliers allumées, a Bible, a
_ cross and a compass; on the side
from the West there are two surveillance officers; en-
three of you are the master of the ceremonies; sur
the sides are two ranks of brothers De-
by a species of autel there is a car-
rése longe rése rugs sur la sant peint
all kinds of masonry instruments;
around, there are three goats all around, at
porte, a sentinel defending Ven-
tied to all profane. The Venerable then
a slap in the face: «By order,
my brothers; » the addition: « Surveillants, in-
former brothers who want to create a
reception area for apprentices. » On
check if the doors are well closed,
it is well-kept, and the surveillance
_ dissent football, It is the word that passes, here
pronounce letter to letter alternative-
ment. Then the master said that he wanted to
face this person like brother Macon,
that he was favorable, that

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nothing against his reputation and
which was placed in the temple parvis,
in the black room. The one who is char-
'to prepare the candidates assure also
which is in the intention to admit. The
Venerable order from T to see now
veau and explain it energetically
the things that he will impose, and that
the will is persistent. On the way to the
temple gate; the Venerable Communi-
who responds and adds some features
which characterizes. The candidate frappé
three big hits at the temple gate,
à Vexterieur, and the Venerable woman
cut off the maillet in a loud voice: "By order, my
brothers. »Everyone becomes their constituent
apprenticeship lodge; the master added: « Surveil-
lant, see here amazement. » The surveillance
« approach, open and ask: «This is
là? » The producer replies: «A man

des Franes-Maçons. » On request the name,
the age, the state, the religion of the candidate, is

– 157 –

already appeared to some society and some
are the motifs that exist, which are
guarantee, as we direct our path.
The novice answers all these questions;
therefore we allow him to enter; on open the
doors with loud noise.
His position is at the poi-
. tranela point dune sword, and he finds
in the face of the Venerable who is on his son
throne. He asked if he wanted to be ad-
mis, after what the order is that
make three trips. The surveillance
his new place the sword on the chest,
and when he arrived at the Méri-Colonel
dionale, near l'autel, the lady master
a coup de maillet and all the brothers agi-
tent their skin boards here, by the frô-
element, produce on the candidate a
indicative impression. The lion, the candidate
is conducted in the assembly area by
the seventh side. The master reads a
sentence and he does it again two trips-
total After that, the Vencrable makes a

i – 158 –

my voice is strong and swaying: you are
still free, he says; we can
'you are traveling to the right place where you are;
yes, here, your name will not be pronounced
in this assembly; I agree with you
some moments of reflection. »
After a few minutes, he asked
a precise answer. When he replied
nicement, Yes: the Majtre says: « The sort
and it's over, I'm not there for anyone. Conduisez
the candidate to the auction by the three
masons. » He is on his knees, his feet
are in a cross, his head is posed
on a Bible. The Venerable says: « Placez
with compass on the side where the heart lies; "
and the addition: "You have well reflected on
'what are you going to do? You are ready to
confirm by your blood what you already knew
with celebrities, and ready to continue? » The re-

next and the candidate repeated the question.

x I am right, by the name of the architect
stun the world, they never forget the

– 159 –

secrets, the signs, the attachments,
the words, doctrines and usages of
Francs-Maçons; to guard everything
an external silence. I promise and I am true
that I never take, not by the plus-
me, not by signs, not by words, not
by gestures that men do not write, li-
tograph, engrave or print; the no
we publish what we believe here, no
this one might confide me in the future. Si
I lack my word, I ask myself
Yes, the next question is: why don't I cry?
wres with a red iron, qu'on me cut the
main, qu'on'm'arrache la langue, qu'on
I cut the gorge; that my body
sit in a box when ad-
meet a new brother, in punishment of
my infidelity and to offend the others;
that we burn next, that we jet the
sendres aux vents; that it does not remain
trace of my treachery. Also true that the
Great God see me. Ainsi soit-il.» Soors on
make a harmony conducted by

– 40 –

lee brother musicians; the Venerable takes
the maillet, and place the compass on the
candidate's breast, he says after having
there are three hits: "I welcome you to
name of the Freres-Maçons in the name of
the architect of all the world, in his name
of the Supreme Chiefs of the Order, in truth
you can't trust me, and I
embrace like a real Frere-Macon.
Surveillant brother, lead the way
the temple. »

The Venerable adds some words
energetics. We do not leave the box
qu'a weak light, and we are little
near the tense, meaning a lamp-
pe à l'esprit de vin burns on the autel; tou-

the candidate, and everyone pronounced a voice
source: That God punishes the patient. On
his eyes are tied, it is about him
a complete chain; at the moment where
unbande les eyes du novice, one makes mon-
give him a flame and everyone writes:
So passes the glory of the world.

- 141 - |

The master says: « My brother, from myself
that you have seen all the points of
swords directed against you, for you
display the punctuation that is reserved for
features; of the same thing that the safety
you don't forget what you need. Read
swords are cut off, you are sick
in the chain of brothers. » We have to
then teach the novice, on the way to
Master, the health is strange; the
Master him with the apprentice table, the
white scull, a pair of gloves
whites to wear in the box with a sign
of innocence, and another pair for his
favorite. He explains the signs of Macon-
niques, the guttural, which signifies the serment
ready: when he cuts the gorge, it is
` infidèle. They say: we are on the move,
reunite the four doigts under menton,
and the hand will touch the right ear;
then pull the hand up to the shoulder
right, and let's let it rain
up to the waist. The word of the order is yes-
kin, God created me,

- 112 -

For reception at the level of comipa-
gnon, the ceremonies are almost
memes, meaning that we can just adjust
qu'à seven times, and qu'au-desses du
Grand-Maître in the box, we have the star
flamboyant in the midst of Laquelle
find the letter G; the battles chan-
gent; the couture and arms of the recipients
are discovered; They also fit with the
black room. The cinq font applicants
voyages : the first, armed with a maillet
and a scissors; the second, from a eompas
and of a rule; the third, from a pin-

cross and rule the penny; at five, they
not very helpful. After seven, nothing and others
ceremonies, recommended by the company
gnomes that never return; they are in font ser-
ment. On their behalf the table was sniffed by
of blue silk ribbons, on their women
the sign that consists in placing the hand on the ground"
due to the heart, and the hand forms a
équerre; then let's just slide the

– 445 –

but on the chest. We teach you the
eating habits of their own; on the happy ones;
to declare that he is minute and the master is
withdraw, assuming the box is closed. |

For the Master's degree, the log is
all decorated in black; sur Pautel is a
dead head on the side of a lamp shining on
the spirit of wine; There is a tear on the carpet,
souvent a brother servant and is pleased. The
the law is obscure; all the brothers are dead
of black; Sometimes we add a ta-
appears black embroidered with a dead head. Read
formulas are almost the same as for
the previous degrees. We introduce the
companion to the reculons, the two-man team:
to lorient; he has to do ainsi three
tours in his disant time in temps:
"Think about death, it comes closer," or
other similar words. After certain
questions, the Master, who appeals to Venetian
rable, have to approach the candidate from Paul-
without masonry; he broke the cer-
cueil, which souvent is not what is in painting;

– 144 –

'fe Venerable said: « Surveillant brother,
do not harm the body. » We retire from cer-
cueil the mannequin, s'il y en a, de ma-
kidney that the candidate does not see. The
Venerable lies under the oath, the maillet
à la main, in front of the candidate,
by two brothers near the circus, and he lies
a symbolic discourse; after what is he
place the maillet on the front three times.
The investigators identified the candidate by
behind and flying in the circle or

thou, on all sides the flamboyant star,
the whole box is well lit and on
chant. A surveillance camera is currently taking the
main. the candidate in doubt: The fear
abandon the chair; another takes the
three main and said: The chair abandons the
os. The master approaches, says to the
whole head in dismay: I am writing
the relax. He met his feet against his feet,
these knees against his knees and the release;
then he put his left hand on his shoulder

PEEEE

left to right ear: Mav,
putrefaction, and left ear: Berac,
in appearance; So, we have a
hymn, we demand the serment of our souls
never return to the younger brothers or to the
profane. On his announcement the cat-
chisme. The Master's sign is made in
holding the main right and applying the
open hand on the belly, but that's
hold the back of the main guid in front
the eyes.

For the Master's degree and perfect or eco-
said, the room is decorated with green colors;
on the carpets there is a reindeer, a
sing, a lion, a pelican. We do not
don't eat that much; it must be of-
finished. The Venerable is placed in Porient. The
candidate is locked in the black room,
put a rope around it and it is advertised by
three batteries. We ask him if he is from-
towards freedom and equality; s'il a du
courage and constancy. After the ré-
I mean, it's introduced. We are approaching the

9

- 146 -

renard, followed by the song, by the edlom-
he, etc:, and he returned to the reindeer. After
an exam . severe on the previous grades-
dents, the mountain up to the throne; there, the pro-
nonce the fermentation that renourishes all eyes
what he already did before, in fact
nobody knows the lower classes
not to the profane, and sd dévoue to all the

ble Pembrasse, the commune of the
gnes, the word that passes, which is Adonaj that
the skin, then the table, the green cord,
the hero of Saint-André, and his
the catechism, |

II. we remain. to say quelanes 'words of
grades inférieurs;. qu'on namme., Anat

_Crossing the River Ghapitraux. -5 ~

The first grade is on

or eco-companion. D'abord la cham-

'Bre, the board and the awning are covered
of black; the Grand Master is dressed in black,
his hat is embroidered with blue stars, the
a black ear and a quarter-inch handle

- 447 -

ordinary insignia. Everyone is, outside the
Ordinary signs, a long coat of
devil. On the eaves there is a lamp and a
crown. In the outdoor room is
a black brother and a lamp surrounded by
a shabby chic funeral drape; in a troi-
The room is brightly lit and
a black brother. After various ceremonies,.
the lodge is declared open; two brothers,
Pun in the outdoor room, the other
inside, waiting at the Par-
candidate's rive. When he crossed the
first room with master quality;
in the second, a brother placed himself in Tau-
tel him ask how the use behave better
dangers that threaten, and why
do not be content with the Master's degree
which he obtained. If the candidate is looking for
sort it out, he says he shouldn't take it
three to him, if his life is ruined;
but if he persists in his project, we
Pautel conduit; we ask you if, au
the name of the already prepared, it can be
- 9.

- 148 -

of not daring to tell any brother of
lower levels of secrets that lie
devoid of energy. After the affirmative reply, on
he took a sonnet, then he pre-
sent a lamp in silence: « Venerable
brother, the roads are dark; buy

He showed him an added sword: "Si
you return without having a doubt
vaincante que vous avez l'entrée,
say that you are persuaded by this sword; il
you will not have more permits after you
do not repeat the turn to the rear. »

The applicant arrives at the room of
environment, meets a brother the sniper at
the head that asks him where he wants everything.
The candidate replied that he had instru-
necessary items to discover the route.
Arrived at the door of the interior piece, the
make a coup de sonnet. Le Grand-
The master cries out: Brothers, be vigilant. The
the door opens and the black brothers encircle
the postulant, armed with swords. Les frè-

1

- 149 -

res qui are outside, the Grand-
Master asks who is he, etc.; then, sa-
teaching the brothers, he informs them about
saying that the venerable brother is
'admis. The superior brothers respond
by an affirmative sign, the others, in
putting their lanterns in front of their eyes.
The Grand-Maitre added: "Please pray
remain with the venerable brother. » The surveillance

Lants take their swords crossed over the
candidate's breasts, and what they say
the formula for the sentence and the law of no-
but to discover the secrets of the grades
inferior and less than the profane.

He promises in the most sacred way;

the addition that is not trustworthy, it means
it is bad, I must return or regenerate-
more, and commit to supporting his brothers in
his good and his song.

After that, we have to accept the
during the écosais journeys. Ensuite, the
black brothers, who were caught in the
tour d'une table, the surveillance font tour-

– 1450 –

our new brother to the East,
font make eighth-seventh not in the temp-
very, both to the west and to the middle,
and your black brothers, carrying their lanterns
before their eyes, allowing the
conduise à l'autel. We jet to the knees;
he had his hand on the autel, but that was
put a stick on his chest. Le Grand-
The master said: « Promise me to dé-
protect the masonry of your life and the
your song and renew your soul? »
Then he stands on his head, makes the sign
of the crown and the fact that it is raised. So,
on the ground that is about to be made,
the crown of his main army, the name
I learn from the Ecossaise lodge. The place
the point of his hand on the cou, the
the new brother's breasts and mouth.
A black brother received the message and said to him: « Soyez
the welcome. » We're heading for a
bouret noir where are the instruments of sound
grades. We give you an instruction; on him
promised to reveal secrets later

and we take him in a uniform manner, a cordon with
of dead heads, a sonnet, a
lantern and a pointer don't put it away-
put the signification in an alleyway.
gorique. We end with the Catechism, where
It is a question of revenge for the death of a
man who was assassinated.

For the reception of a master. 80
or Chevalier de Saint-André, the Autel and the
thrones are white in color, ornés
of a heroine from Saint-André; on the Autel, the
ya Bible, compass, rule, sword, crown»
no, illuminated lamp, six candles. Les frè-
he had the bare sword in his hand; on a cous»
without red are the insignias that must
are conferred; on a blue cushion are the
jewels from the lodge; there is a green in the south,
The eerie memories and the pre-cau-
tion slightly different from the previous ones. _

It's true. to stand as a candidate for the Evangelical Church
de Saint Jeanqu'il ne dévoilera jamais aux
brothers inherit the secrets of the Order. Cn

– 152 –

the Master's duties, wherever
we are talking about sending and de-
protect his brothers; he met at the corner a
golden cord, in his place that she had left the
instrument of death of several hundred and
I wanted it to be there myself
sort. The introducer announces what is coming
that pass into the outdoor room.
On request permission to enter
the candidate; then we rapped three coups
d'épée à la porte: it opens; more than
near the order of the Venerable, we will see
here it is; then we repeat the attacks;
the novice is introduced. The Grand Master
he asked a question, sur
his age, his state, his desire. The consent-
generally accepted, we have to do it
all the non-masonry, the signs, the
attouchements; the brothers answered
with a sign of surprise and entanglement.
We address the new candidate
questions dont on ddresse procès-verbal ,
as well as the answers. On an order from

§ – 153 –

Grand-Maitre, the inspectors are
their swords on his chest and his head
In the Bible, pronounce these words: « En
face of the Grand Architect of Luniver, the
Grand-Mattre de cette loge, des surveil-
lants and officers and brothers of the écossais, I
we are committed and legally defending our Or-
dre, of stretching and of not letting me smear
not by fire, not by flame, not by
the persecutions of acquiring everything
my functions. If you take me away-
ments, I agree to submit all the suppli-
these, all the things that I
she left me in my old age
teeth: also true that God helps me, the
supreme architect. v

After that, . we have to travel the
candidate; at each tour, the surveillance
Lants give him a coup de croix. After
that the brothers have expressed their consent:
by the noise they make with their

cardinaux; then the very top brightening ` 9..

- 134 - e

tenant the rope I didn't speak, on place
the candidate as a machine ready A
soulever a loud fardeau, and the Grand-
The master said to him: «Before having an egg-
walk in this dream, I love you
that you have carefully examined
your conscience and your conduct; pou-
sometimes you just have to count on yourself, and
you have enough strength to support
the light that you contemplate here? »
After the applicant's response, the Grand-
The master replied: "We see!" » Now
the precipitation releases, it is thrown on
him, he said to the wind, he put the sword
in his heart and asked: "Where have-
did you get the word from the master? » The reply:
« In the middle of nowhere. » So, the
Grand-Maitre added: « I am content with
you; you have perfectly supported the
épreuves; you support the same cell-
those who await you again. » Le Mai-
three ceremonies tour around the cou
the candidate the rope that holds and in don-

and was opposed to Haut-Eclairant, where
he says: & Venerable brother, your way is.
ineertuin, I have a expectation of peace.
there is an obvious danger; but you
cannot collect more than the remains.
You're ready to go. who could you,
arrive. Surveillance brother, conduct. the
brother in wonderful clothes. » »
On the place under the grass, to reculons, and:
the master says; « Brothers lighting up, .appro-
at your service at matheurdur. ». The brothers,
in fact, their sponsons: author of
lui; the grand maitre d' penetrates. in the environment,
his application on my buttocks- ka pointe de
son: épée ; two other brothers meet
their swords on their legs. Le Grand-Mai-
three times four times in succession the front,
and in the prepositions if pronounce these months:
« 1° I am not in the right of power

2° gous this green; 3° I admire you;
4° by this fourth cut in grade: de
Master chef. » On the way to the golden cord,

– 456 –

on the embrasse and on the conduit to the autel. The
place a hand on the crown, the other
on the Bible. Yes, he pronounced it a nou-
slowly, renew all those here
have already been agreed, and by law,
invoking the supreme architect. So
the Grand-Maitre took his sword, the
blier, the red ribbon of Maitre écossais,
the maillet, etc., and his explicit allegorical
every object, even if
the decorations of the box. In this same
conversation, the Grand Master explains the
cross of Saint-André which serves as a decoration-
tion, in silence André was a disciple
de Saint Jean qu'êt à pas-
tron, after tromper les simples, and that
for Grand-Maitre of the Francs-Maçons, this
which is always an absurdity and a
abominable impiety.

By admiring the candidates to a level
somehow, the Grand-Maitre is missing
I also like to talk with a big
serious the story of a pretender Adonhi-

– 157 – |

ram that doesn't exist anymore. It was, that the
Grand-Maitre, the first and without contre-
said the most savant architect who works
to the construction of the Temple of Solomon;
but of the companions, indigenous people of this
they did not receive the same salary
that the masters assassinate; dependent
other workers jurors claim revenge
mort. All the ceremonies, all the
instruments of masonry, such as
the maillet and the sword seem not to have
but enough to avenge this death. Yes,
count it not a parabolic, it would
everything is much more fun for the children;
but we say that this Adonhiram is not
because Jacques Molay doesn't have
said, here, the Grand Master of the Temp-
pliers , fut convaincu des crimes les plus

the Francs-Maçons, funded by the Templiers who surveilled are judged to be victorious the destruction of their order by the reverse of royalty and religion

– 138 –

where a common agreement was reached
their power becomes dangerous
religion and FRIat. Here is the real story of
la Maeonnerie. It is not necessary

insist on a point that is evident from-
almost everything that was said in this his-
tour. The French masonry wants to re-
ligion the deesse of reason, and for gou-
vernement the universal republic here
for the sake of equality, freedom,
ternity: freedom from disorder and misery,
Equality in the sharing of goods and
brigandage, fraternity in prisons
and the faint-hearted. This is what we have seen
in all revolutions: in France, in
Kalie, in Germany and abroad, when
The French-Macedons were the masters.
We can quote Philippe Egalité,. Ro-
bespierre , Ledru-Rollin " Barbès , Louis
White in France; en Italy Mazzini , Ca-
nino; in Spain, at this moment, a
Democrats' mistake, eh? It has to be. a la
Franc-Masonry of the Bouleversements,

– 139, –

of the revolution,. and for her-even the
places and the dictatorship. At reception
by a Grand Master, the ornament
The main thing is the triangle. . Yes, like
for the other grades, black room,
compass, maillet, Bible, autel; on menace
of the most offensive chats the candidate
which revealed the secrets; he sailed the
head and the law of not declaring anything here
that is, even to the Grand Master,
all the order; of the secrets that we learned
dra, A little less than having to obtain the permit-
sion of the Master of the Lodge. We declare
Therefore the Magons of the lower grades
do not know any more the real things

nothing, and that.me at the moment we have no
can still explain the. points con-
tenuis in his serment and in the ceremonial
monies , that time to learn the
cause and reason,

Finally, the fourth degree of the Order
interior is the Grand-Croix de

- 160 -

St-Jean, or the perfect lodge. Unlike the
candidate is in the black room, the
The master opens the box and addresses on the
asking several questions to ensure
that we are safe, and that we are not at all
sun that doesn't have the degrees you want. The de-
mande le mot d'ordre, exige les attouche-
ments, signs, etc. Then a brother
assistant will ask the candidate, in:
the black room, if you can imagine
what point was a hypocrite who did not want.
who know the latest secrets, or is it
decided to live and die in accordance with
all his servants; then, after replying, :
let's leave it again reflecting in the chamber-
very obscure. We return to him, the frappe to
the door opens, the inside, and approaches
the throne that calls Solomon. The
Master, address these words: « You are
let them know the secrets here,
Since the first grade, you have not been
presented as allegory. Si jamais
you betray me, I know I have the right

- 461 -

that you pierce this sword, and that I
I'll take care of myself to punish me
to give a black heart, a
creature is imprisoned at the level of the Master
true. I ask you now
if you want your whole life to remain faithful
au secret. V. Yes.-You can read the
hello to your friends as guaranteed
you keep the secret that you
confiera? eat well, it is
grave. Otherwise I will engage you in atten-
dreencore some temps.» Surprise reply

of the Apocalypse in an outer room-
Fire, or good brother hears him in action
Yes read, this one produces a stronger one
impression. He returns immediately and pronounces
his soul remains in the presence of God that
take a look, in the presence of the Grand-
Master and all the brothers, and said: « What
the loss of his name and he goes to
all the mice, he reveals the secrets here
probably confiscated; also true, he says, that God

9

- 162 -

help me and my holy word!... » Le Maître
the baise in the front and he swept all
kinds of blessings, S il est fidèle à sa
promise. After that, he gave the sign
which consists in closed hands and
educated, and the word of order which is Zaba-
reth, God is my wall, or Da Kineth,
God is my blessing. The decor
of a white cordon cross and the declaration
appointee of the French masonry.

How we are becoming more and more new
admis malgré all ses serments , on him
make a disgraceful discussion where we are
Moses, the Holy Trinity, the Evangelist, the
saints Innocents, Jésus-Christ, the nou-
velle Jerusalem , etc. In the end everything is mys-
tere. What we mean now is that the Franc-
Masonry is an innocent choice; l'inno-
scene does not show the light, it is
watch with simplicity. And always this
what do you get from certain gra-
of, he had horrible ceremonies-
mysterious, assassination figures

- 165 -

sinat, etc. It cannot be said that
swords, these handles that play a
grand role: everything. admissions,
there is something evocative that breathes
he sang. But here I am, without doubt, who is
clearly stated in these accusations.
In several manuscripts and rituals
a report from the Franc-Maçonnerie, 2TM
part, one finds the curious details on

black tendon. There is a species in the background
of cave covered with tree branches;
there is an ass ghost; a head garnish
the hair is simply styled. on the
corps. Someone tells us that the door
a royal crown. Opposite a table
there is a stool in front of the stool; and
transparent blue represents a bra
armed with a sword; he is already there. table
a portable lamp and a large poi-
gnard ; from the other side of the room
It is a fountain that repels water.
The candidate is therefore the head of the

– 164 –

on the fingers; he cried: « No
Don't look, your eyes won't open
greens that when we hear three frappe
coups. » We close the door and abandon
the candidate for his reflections. On frappe
three strokes, they reveal their eyes
and remain only to examine the objects lugu-
hot and irritating people who are around him.
A brother in a serious relationship, he makes
take in a goblet of water to the fountain-
taine, in his dismay: « Buvez, car il vous
remains well to be fair. » Then add: « Buy
now this lamp and this handle,
resolved at the bottom of the cave,
wonder what you find, defend-
dez- you, and you shall be deserved to be saved. "
The between; the brother wears the suit, he watches the fan-
he said to him: "Fraganza. v It is true, the head
tomb. « Turn on the light, cry the brother,
take the head off your hair and follow-
moi. » |

A constant tradition that always ra-
said that when Philippe-Egalité fits

– 165 –

receive Grand-Orient, we have to cut it
the head of a crowned king. Also, vote
the death of Louis XVI his parents!

Here are the orders for masonry banquets:
The table, if possible, is set on iron
on horseback; soul of the Venerable at the summit.

war. The wine is very powdery, the pain
brute stone, cannon glasses, candles
all around stars, napkins with drapes,
the tuile dishes, the truffle spoons, the
pork forks, scissor knives,
the sand sea, the brilliant powder liqueurs
etc. We examine carefully if no
profane n'est entré, et l'on soigneu-
while the doors are closed. When we want to eat
the health, the Venerable says: Align the ca-
none (the glasses), attention, poor things!
(So we take the knives from the
left, right glasses.) The
add: Hide the poor! to the health of the
Republic or of the King, of the Emperor,
Jon the Constances. A game, fire, good

- 160 -

fire, fire light plus ef ; and the one that was: then on
applaud three times. The Venerable Lady
a coup de maillet and we sat down. H en
. estde.même of other health facilities in Venera-
ble, to the surveillance officers, to the brothers, etc.,
up to sept. Ensuite on entonne des cou-
plets à la glory of the Frane-Magonnerie;
after what the Venerable asks for: Source
What time is it?-The surveillance: Minute. Puts-
that is minute, leaving the work,
nothing but the brotherly meringue.: II frappe
then three maillet strokes, each
quit his enlistments and retire.
bes: Competent Masonic francs. between
your years since creation. you
moon; even when we said 1857,
yours Pan: 5856. They belong to
months the same names as the Jews, even at.
little by little, and starting their year at
Months from April to March.

To be admitted in a sym-
I'll teach you a ball, it costs 120 francs;
eompagnon, 40 fr.; Maitre, 60 fr.; po

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affiliation; 30 fr.; diploma, 6 fr.; cotisa-
tion annuelle, 36 fr.; regulations, 1 fr. 00 e.;
a year ago for the Grand Orient,

What is, at this moment, the Grand-Maitre or the Grand-Orient of all France-Masonry? This question may be of interest to more, a reader. Or, all the authors which are occupied assuring that "est Lord Palmerston, Minister of the Government Mont-Anglais. Lord Palmerston, born head of French masonry in the whole universe and parvenu at the direction of the government of Son Pays, fit punish his Masonic brothers. in all the branches de l'administration, Dès , when the Angleterre which, while good, years, fighting in favor of the monarchy chie, not only in her, but in Europe as a whole, adopted for the pre- once the principle of non-intervention tion. in all the revolutions that survinrent. She covers her protection, au

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least passive, all the insurrections. From this uncertain success of the revolutionnaires in France, in Portugal, in Belgium that, in Holland, in Brazil, in Switzerland, in Italy, in Rome, absolutely. If the Hongrie, Poland, Switzerland, Naples, Siege, Milan, Vienna and Berlin, greet each other in their revolutionary tendencies, or the insurrection broke out too late, on in future at peace with the people for their sovereigns, or to the loyalty of their armies. There was an English agent here, concert with Mazzini; conducted the log of Capranica Theatre, where Jes Assassins of Count Rossi, minister of Pie IX, who took a step to have a repairer his mistakes passed in servant fidelity- ment the head of the church. All over the world said that it is from London that part of the rection and the word of order for all the loges and secret societies of France, from Germany, Switzerland, Italy, all the five days. like the Gazelle dissait

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Prussian on April 4, 1851. It is by the

determined the signal is given for a
general war in a whole kingdom
entire. The direction of Palmerston pos-
located non-stop by many agents,
She also has some considerations-
bles. She gave the army a budget for
the payers. This character is always
display the fierce anarctic tousles protector-
chistes and all the revolutionary committees:
naires. Under the head the rongeur is
Franc-Magconry prepares for Angleterre
of the days of the devil, for a longer time
or less elected, and can be in Europe
good of misfortune; and misfortune to the states
here you go together with her!

e.
CONCLUSION,

to

Of everything that we have said, the suit

necessary that the French-Masonry
' 10

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1° tire his origine des Templiers, c'est-à-
says, of a company which has completely rejected
once by religious power and by the
civil power; dont the boss perit of the
head of the bourreau to cause his crimes,
the most infamous that could possibly be
giner, and his rebellious impetus quine
tended to the total destruction of the
religions; 2° that the French masonry is
pour but; after the three-month trek
of the Prime Ministers who own the
believe that de.venger on the kings and the
sovereigns in general the order of the Temp-
pliers; 3° that which shall evade his will,
she wants to return all divine authority and
human, fair trade society
say that it is organized, establish a re-
public, social and universal, and s'em-
protect all lucrative places;

Christianity which orders the obeisance
to the authorities and respect for the good
sweater: it's for the French-Magons

-4

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'even those who have not initiated
mystères, brings an instinctive grove to
'religion and the sacred; 5° that
Frane-Maconnerie is the mother of all
Secret societies say that the carbon-
narism, Villuminism, young France,
young Europe, socialism, etc.; 6° que
this company is actually more dangerous,
which is applied to the soils of the
more excruciating not very many members
recognize the meaning and the portent.
Enter the Franc-Mactonnerie, this
done you know what you didn't know,
it is a fair trade in impiety and
destruction. Already his army is innominate-
brave ; the governments and the peoples
who are committed to their own conservation
must do the recording while it is
and it is still time. I am sure that the
Most of the sovereigns of Europe are
entourage of Franes-Macons where the scourge,
which covers all their procedures;
flatten their penehants; but the poor<

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without absolutism and even
despotism; both the excitatory and the
risky treacherous, at expense
ruinous for the people, at the expense
exaggerated; so they show the way of
peace and happiness in the government
not representative and constitutional;
looking to stay in a state of sus-
continue to fear the Church which they
font consider like your enemy the
more dangerous. They were journalists at
their wages, they are embracing Tinstruc-
public function, to strengthen the influence
of the clergy and of expressing the sentiment of the
foi. They threatened the emancipation of the national
nalités, speaking without losing freedom for the

They are the secret supporters of the protest-
tax and free exam without having
more of us to Protestantism than to Catholicism
licism. They provoke the reunification of phil-
lanthropic and scientific for and trou-
see the opportunity to replenish your doctrines

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revolutionaries and anarchists. Absolutely
this active and inaccessible company is 'appli-
that of the destruction of the Church, of the E.
act and of the property, speaking without
the end of freedom, unity, fraternity
ternity. There is a moment or two, to force
provocation, they bring the people back
content; So they are at your service a
The whole army is ready, and I hope that the guard
national account in its own name and
with no number of adepts, the tour is played,
the revolution is done. |

What do you mean by "pay attention"? all the re-
volutions that have escalated in Europe. de-
then seventy-five years were prepared,
conducted and executed by the Franc-Ma-
connerie ; the chefs have said a few times,
they are happy. But they are a re-
universal public and social; Taboli-
tion of all worship and the rain of the rai-
son; they dissent, they proclaim.in se-
It's between you and something: in public.
Their members surround the thrones,

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occupy the majority of ministers in
the State, in the provinces, in the Pensei-
gnement, in the parliaments of all
pays. The chefs of the Frane-Macorinerie
disposing of enormous sums and work-
become active and explore Europe.
The Grand Chapter of the German Masons
It says: The Revolutionary Order of Europe
for long years.

I don't know what I'm waiting for
have revealed the secrets of a company
powerful and vindictive; but I confess
that if I knew, his plans would be
his projects, but I never wanted to have

'I thought that I could propose a boulevard—
is the universe, the destruction of all authoritarian
tea, of all worship, and of driving the people
like a troupe of horses to satisfy his
ambition: now I have to say goodbye
of this monstrous association, I
eloigne, I am the denouncer, I am the madman,
and I invite all the honest people to Sen

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to escape, to have in execution, to
hey moi. |

The unfortunate king of Serdaigne is, in this
moment, the point of view of all the
Franc-Maçonnerie.. We watch it in
perspective the Italian unity reunites under
his sceptre; the Pope and the brothers like
an obstacle to his expectations; Austria »
like an incommodious friend; it is for—
what we have to do with conceiving a tree
marked against the father who died
. for his support in the adversities
where he lives unfailingly, sil n'a
no force to evict his person from
characters who work for the prescriber
Charlés-Albert. On the separate floor
the Austrian who could be
very useful when you treat them
front prepared his chute. Mazzini entertains
around his whole army
of conspirators who succumb to his
those who flatten their ambition and who,
after serving him, they will precipitate.

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like his opponent, in the procl.mant
monster and tyrant in the name of equality and
the fraternity. There is no more light for him
of the Italian monarchy, but can-be
exile or I don't know what I'm doing.

Monarchs are unfortunate, be prudent
and vigilants; your enemy, like a lion
rugissant, tour without cessation near
you for you to dévorer, everything in you ca-
ressant.

annoy you, people, how the catastrophe
what we are preparing is the color of the flowers
ves of sang and you plunge into the

_ maux tels que vous puissiez des hurle-

ments, you maudire those who
auront trumpeted by the mouth of the rich
and of goodness.

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HISTORY

OF THE

FINANCIAL FEUDALITY

^

OF THE BUILDING OF ROSARY

9 VAUGIAR STREET

THE JEWS, KINGS OF THE ERA

HISTORY

OF THE

FINANCIAL FEUDALITY

BY A. TOUSSENEL

Legitimate speculation consists of buying at the best price
A possible market, to resell at the highest possible price...
It's the soul of commerce.

(Sylvaiu Dumou, Minister of Public Works.)

Financiers support the state like a lifeline.
Holds the hanged man. (Montesquieu.)

My father's house is a house of prayer.
You've turned it into a den of thieves.

(Jesus knew the merchants of the Temple.)

(Mythology.)

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PARIS

GABRIEL DE GONET, L'Imprimeur-ÉDITEUR

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L'ILE DES REAUX-UTS, G
1847

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THE JEWS, KINGS OF THE ERA.

INTRODUCTION.

I call, like the people, by this despised name of Jew, any trafficker of species, any unproductive parasite-tif, living off the substance and labor of others. Jew, Looter and trafficker are synonymous for me.

Many have accused me of a crime for having nailed the name of a people still living, as a label to a

- minor profession. I reply that it does not depend on the writer's pleasure in altering the value of an expression consecrated by custom, and which I could not find, in my national language, a better name than that of Jew, to designate those whom I wanted wither.

I was also told that I could have dealt with more
Out of respect for a people who have accomplished such great things,
a people, in whose midst God has so long delighted-

I don't know the great things that the few-
Jewish pity, having never read his history except in a
a book that only talks about adultery and incest, of
I a

II. THE JEWS, KINGS OF THE ERA.

butcheries and savage wars; where every name that one
reverence is tainted with infamy; where all great fortune
invariably begins with fraud and betrayal-
his; where kings, who are called saints, have assassinated
husbands to steal their wives; where the women
those called saints enter the generals' beds
enemies to cut off their heads.

I do not bestow the title of great people upon a
a horde of usurers and lepers, burdening all of humanity
manita since the beginning of the centuries, and which
drags its hatred of other peoples across the globe and
its incorrigible pride. A race forever defeated, cha-
tied down, enslaved, in the shadow of complete protection
special of the Creator, and always regretting slavery
and the onions of Egypt, and always ready to return-
to the worship of the golden calf, despite the signs of the
God's wrath. Just ask those Jews, who
earn with us one hundred million in one year, if they
They are extremely keen to revisit the walls they have sorely cried over.
of Zion!

I do not call the people of God the people who put
ruthlessly put to death all the inspired prophets of
the Holy Spirit, who crucified the Redeemer of mankind,
and the insult on his cross. If so many of God's chosen ones are
. coming from within the Jewish nation, it is natural
that the protest of the victims rises, more frequently
more than elsewhere, abysses of iniquity.

For me, as for all sensible men
among whom the prejudices of history have not
dulled reason, the people who made the great choices

IN IMODUCTION. III

its contents in Jewish books, must "call the
Satan's people, not God's people: and the God
of the Jewish people is none other, in fact, than Siitan...

Who poses amidst the lightning, and iiiiarclie uccuui-

Satan, the god of armies, the god of carnage, the evil god, jealous god, wicked god who punishes Lot's wife for the crime of her daughters, who Abraham is ordered to murder his son. The real God, the God of the Gospel, the one who reveals himself through love, the one who placed in the heart of the father the tenderness* paternal training, never ordered a father to slaughter her child; for this abominable crime would an offense against his law.

No, the God of the Gospel, who prescribed to men to love each other like brothers, and whose Holy law is engraved in all our hearts, isn't it? the same one who dictated to the dark legislator of Sinai the execrable formula an eye for an eye, a tooth for a tooth, and which orders his followers to exterminate without mercy all those who do not pronounce purely siboleth.

What if the Jewish people were truly the people of God, he would not have put the son of God to death; he would not would not continue to exploit, through parasitism and Vu-* Surely, all the workers whom Christ wanted to redeem- ter, and who are the militia of God; and God did not not marked with the seal of anathema by inflicting upon him the leprosy, just as he inflicted leprosy on the pig.

By virtue of Charity, Reason, and Faith, anathema to all the impious religions that say God is evil;

IV THE JEWS, KINGS OF THE ERA.

because these religions are the invention of men inspired by the spirit of Satan and who made their God in their image; and the impiety of dogma can be measured to the inhumanity of its sectarians.

Now, what people has been more bloodthirsty in its revenge, more persistent in his hatred and in His contempt for the rest of humanity, like that of the Jew? Wherever this race lives, I defy anyone to show it to me. occupied in a useful or productive function, occupied to something other than swindling and robbing the nation which received it into its bosom (France, Russia, Poland, Portugal, Germany).

And where there's a Jew, there's a Protestant, you know. The Englishman, the Dutchman, the Genevan, who are learning to read the God's will in the same book as the Jew, pro- advocated for the laws of equity and the rights of workers

dispute between these races to determine which one belongs
the price of avarice and greed. In Geneva, one
claims that one Genevan is worth six Jews. And, incidentally
quite singular and quite characteristic, the love of
Gold in all these races is proportional to the into-
tolerance and religious fanaticism. The Talmudist of
Frankfurt, the old Jew of usurious blood, the circumcised one,
is no more fervently attached to the letter of the
Bible and the worship of the golden calf by the Puritan of Geneva,
whose ancestors burned Servetus, whom the me-
The English Methodist, rather than the German Pietist.
They are all children of the same father, and to whom the god
Israel promised one day, in the person of Jacob, the

INTRODUCTION. V

land ownership, to the exclusion of all others
peoples. And all these sects are equally ardent
to continue fulfilling God's promise, all
also proud and hostile to foreigners
whom they call Philistine, worker, and they com-
Together they pose an immense congregation of
vampires whose stomachs are in the banks of
major capitals, and suckers everywhere. The tra-
valiant men who exhaust themselves and die from their labor, on
three-quarters of the Earth's surface area, work
to enrich a few thousand lazy nabobs
from Judah, Amsterdam, and London. All the gold that
extracted by the mine or by the plow from the entrails of the
Earth is drawn in by an invincible power of suction.
target, in the safes of the Englishman, of the Genevan,
of the Jew, aristocratic races who have taken a vow of
laziness and idleness, and agree to live off
labor and production of others. And the billions
They may well be crammed into their cellars, and their cellars '
They find they are never enough
full, and they invent ways to fill them -
Poisonous goods. Such is the will of the God we worship.
in the Bible, the same one that allows the Puritan Hollan-;
dais of spitting in the face of Christ to extract from |
Japanese, a few thousand crowns! Oh, it must have been
This Dutchman, on the austere reader of the Bible, was
the accusation that he was selling out to the enemies
from his homeland, munitions of war, he replied that one
showed him the way to hell, and that he would go and sell
on the spot, the powder of the damned

I tell you that there are predatory peoples who live of the flesh of others, and that these are the mar- peoples Chands, those who were formerly called the Phoenicians and the Carthaginians, who are now called the English, Dutch, Jews, and that the Bible is i.e. religious code oii all these predators find the justification of their tyrannies and their hoarding-ments. The Englishman, whose main profession is to stealing pieces of land, to exploit those who They cultivate, and never travel without their Bible. Cromwell, the The Puritan executioner is a character from the Bible. Evil- Thus, too, the philanthropist Malthus, the one who refuses to the child of the people a place at the banquet of life^ who only wants places at this banquet for the rich. Malthus, I assure you, was imbued with the spirit of the Bible to the very core. In all the wars of fanaticism, it is in the name of the Bible that one slaughter, not in the name of the Gospel.

History will one day tell if the famous principle of the Reform, the right to free inquiry, was accepted as generally as it is claimed, as an idea of progress. If many sovereigns, that of England in particular, did not see themselves rather in the principle of self-saying emancipatory, a way to remove the power-temporal sance, that is to say the brute force of which they were armed, under the yoke of spiritual power; a way to substitute for the infallibility of the individual to the infallibility of the Pope, the personification of the Church and Vicar of Christ. I confess that I am not com- fully informed on this famous question of freedom,

INTRODUCTION. VII

and that where so many philosophers and historians have He pointed out progress; I only saw movement of retreat. The twelve articles of the peasants' charter are contemporaries of Luther and go a little further that he was involved in religious and political reform; but the the same princes who united to defend Luther against Rome, they also united to crush the in- workers' uprising. I will be persuaded, with difficulty... it was the pure love of freedom that drove him Henry VIII of England, and later Elizabeth and Cromwell to break the yoke of Rome. I distrust the religions that accept Henry VIII as pope. Pro- testators of all faiths, your alleged The religious and spiritual revolution of 1520 is only one insurrection of mercantile populations, of races of

of the Gospel, return to the Bible. The God of the Bible, in fact, has no son like the God of the E-gospel to drive the money changers from the temple, with blows of the whip. The God of the Bible does not punish the guilty in the afterlife: there is no afterlife in the Bible. Enjoy, plunder, steal, be happy in your flesh, and don't worry about the rest.... Ah, I understand that the sale of indulgences, that the scandalous wealth of the Catholic clergy, the life of its popes and its monks, may have grown in time to the Puritan reaction and provoked the evangelical Reformation; but something nevertheless speaks to my soul that Rome's mistakes only accounted for very little among the causes that detached them from the Catholic faith

VITI THE JEWS, KINGS OF THE ERA.

princes of Germany, England, Switzerland, the Holmoor. Something tells me that, if the principle of free The examination, formulated by Luther, would have threatened the power temporal power of the castes, as it threatened the spiritual power ritual, more than one of the dissident states would still be at- Today, within the fold of Rome. Who has made everything First a Protestant in our country, in France? The nobleman, Coligny, Condé, the enemy of royalty and of people. And besides, if Luther's faith, if that famous the principle of the Reformation had the power to create free men, it is clear that the English worker would not be today the most miserable and the most oppressed by all the serfs of the globe; the an- aristocracy clay, the most insolent and proud caste that ever was.

I also find that these Anglican ministers have good grace in thundering against the scandals of the Church Roman, the great prostitute, them, the rentier bishops of a million or more, and living in every vice, and making money from theft, drunkenness and prostitution Tuition!

I know that people often object to those who think like me on the secret spirit of Protestantism and on the harmful influence of the Jewish book:

c(How savage their opinion is... that what they What they want is a return to the Middle Ages, to prejudices. fanatics who considered the Jew cursed. They reproach for breaking with the charitable opinions of time, with the humanitarian theories that have proclaimed, in '89 and ever since, the brotherhood of nations.

INTRODUCTION. IX

said that their language is not from that era of fu-
"Zion and oblivion, is not typical of a Frenchman of this century..."

My language is that of a sincere writer who has not
of fanaticism or systematic repulsion for any
cult, but who believes he has understood the history of the people
Jewish and who thinks:

That the religion of the Jewish people inevitably made it so
a people who are enemies of humanity, as the Bible states
catechism and the code of the oppressor peoples.

May the Jews never remain victims, may the
just the time it takes for them to become persecuted
eurs. That the State which imprudently grants them the
citizenship, future masters are created, and that the
France, for having given in too quickly to the impulses of
His generous charity is already their slave.

Evidence supporting this accusation:

The French government has granted a monopoly
transport on the Northern line to Jews. That's
a Jew who is the director, most of the employees
The administration is Jewish. Well! I don't think so.
not that it exists in any other administration pu-
Republic of France, a staff more repulsive than that of
there for the tone, more proud, more brittle in its
relations with the public, and less concern for comfort
and the lives of travelers. This Northern Railway
had barely been in operation for a week, that
universal complaints were already resounding across the nation->
negligence of the service, regarding the brutality of the agents. Occurred,
fifteen days after its inauguration, a dreadful
catastrophe, which unites the inauspicious date of July 8, 1846

X THE JEWS, KINGS OF THE ERA.

to that of May 8, 1842, and the name of Rothschild in the name
de Fould, in the history of industrial disasters; and
the parents of the numerous victims, instructed by
experience, didn't even dare to translate in front of the
courts of the country the homicide company, although
Every day the courts sentence people to dom-
considerable interests of clumsy coachmen
guilty of recklessness.

Justice must have two scales, one for us.
French, another for the Jews. Alas! behold, at
Instead of demanding justice, this brave French people,
The people liberated in '89, cry out for Christmas for the Jews, and that,
not content with clapping their hands at the impunity of
He chooses monopolists as his agents. I
begins to believe in truth that Judas Iscariot has
too eager to go hang himself. But how do you find-
You, these poor children of Israel, who continue to
Playing the victim? Isn't that the attitude?
"Grieving" suits them well!

So, 5 despite all the fake philanthropists and
Of all the charlatans of liberalism, I repeat that
France must cruelly atone for the wrongs of its cha-
charity for the Jew; imprudent charity, deplorable charity
a concept that all the great thinkers of all centuries
They had warned him of the dangers beforehand; for Tacitus is
On this point I agree with Bossuet^ with the encyclo-
Pedists and Fourier. Tacitus, the most illustrious of all
historians of antiquity, rise up against the untamed
table pride and the spirit of deceit of the Jewish people.

INTRODUCTION. XI

Bossuet, who believed this people was chosen by God to re-
Bossuet cannot help but reveal his law to the world.
to write that the Jews are no longer anything to religion nor
to God, and that it is right that their ruins should be spread
by the land, as punishment for their hardening of their hearts. Voltaire
kill the Jew under the epigram. I just read in a
A very recent book, written by a converted Jew, Mr. Cerf b  er
from Medelsheim, that the Jewish population of France
provided a double contingent of repeat offenders
of that provided by the other population, all proportions
tion kept.... although the Israelite race abstained ge-
generally of any kind of attack against persons
sons and confined themselves almost exclusively to
the practice of theft, fraud, usury, and deceit in
recruitment matters. The author, who has generously put himself...
fortunately in search of mitigating circumstances for
the misdeeds of his former coreligionists, he adds with can-
deur that ((given the nature of the usual offenses of the Is-
Raelite, which presupposes an in-depth study of
ways to frustrate the Penal Code, the law should hardly
"To reach only a small number of offenders!!"
THANKS !

Listen after that to Fourier, the most powerful of
geniuses of this century: .

"To these recent vices, all vices of circumstance, let us add
The most shameful, the denial of Jews to the right of citizenship.

"It was therefore not enough for civilized people to ensure the reign"
From the treachery, it is necessary to call upon the nations of usu-
rers, the unproductive j^a^ria/-ca'Ma. The Jewish nation is not
Civilized, it is patriarchal, having no sovereigns,

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recognizing none of them in secret, and believing all deceit
commendable, when it comes to deceiving those who do not practice
Her religion. She doesn't flaunt her principles, but we know them.
enough.

"A greater wrong in this nation is to indulge exclusively-
itively to traffic, wear and tear, and mercantile expenses,
according to the London painting, a painting which only tells us that
something everyone knows.

"Any government that values good morals should..."
to compel the Jews, to force them into productive work, not to ad-
to put that in proportion to one percent for vice, a family
merchant for one hundred agricultural and manufacturing families;
but our philosophical century indiscriminately admits legions
of Jews, all parasites, merchants, usurers, etc.

"When it has been recognized (and this will not be long) that the
Political science must focus on reducing the number of mar-
chands, to bring them to genuine and solid competition
daire, one will find it difficult to conceive of the incompetence of this philosophy-
Phile, who calls upon a completely unproductive race for help,
mercantile and patriarchal, to refine the sly commerce
already intolerable conditions." {New World, p. 421, 2nd ed.}

I really don't see any serious objection to
to oppose these considerations of wise politics. The il-
reformist chandelier which here condemns the Jewish people
as guilty of parasitism, was not, that I
know, a man with prejudices. It was the profound pen-
the commander whose ruthless logic brought down the commander
anarchic trade, and denounced to European states,
forty years in advance, the advent of feudalism
mercantile and the reign of Judah. And note that the
governments of Russia and Prussia, governments
Those who were hardly suspected of utopianism were brought in very recently

their Israelite subjects, the principles of politics laid out in the preceding lines. Emperor Nicholas, who founded a large number of special institutions, and that one could not to accuse of ill will towards this race, the emperor-Father Nicolas, who gave him every opportunity to leave from the state of abjection into which she has fallen through the exercise of wear and tear and other degrading jobs, has just been ordered by a recent ukase (July 184-6), "that before the In January 1850, Jews had to choose a profession in the category of honorable professions specified at the beginning of the said ukase. From the same period, Jews will also have to give up their clothing, in order to that they no longer constitute a nation within a nation. In addition, numerous immunities are granted to Israelites who decide to embrace the profession agricultural.

Emperor Nicholas no longer wants the Jews to be a nation within the Russian nation, and in this he has par-Absolutely right. Emperor Nicholas, who takes here the defense of the Russian worker against the usurer parasite, against the idle, against the unproductive, seems to me much further along the path of true progress-table that Mr. Odilon-Barrot, who does not want to remove the insurance monopoly is in the hands of speculators. Instead of foolishly rising up against tyranny Let us gladly accept the example of the autocrat wisdom and true philanthropy that he gives us.

The Jews are a nation within the French nation.

XIV THE JEWS, KINGS OF THE ERA.

Whatever they do and say, they will be there. A conquering and dominant nation before long. That the blind and the sellouts who do not see or do not want to Slow not to see these things, so don't make me a the crime of having sharper eyesight and national pride more irritable than them. I've just proven that if I I'm mistaken, at least in good company. Before we finish with this stolen title of the people of God, let me quote one last sentence from Fourier, phrase taken from an unpublished manuscript that his heirs lazy people forgot to have one hundred thousand copies printed to please;

"The Greeks... were truly God's people," while the Jews, who claim the title of God's people,

The annals constantly present the crime in its raw and complete form. its ugliness, even in the person of the wisest of their kings; and without any monument of them remaining in the science or the arts, no act that can excuse the wrong of having continually tended towards barbarity, when they were free, and continually at the Patriarchate when they were enslaved.

Now we know, if we wanted to know, the causes of the reasoned aversion that the author of this book dedicated to the children of Israel, and who have hitherto prevented it- I tried to unite in my thoughts these two words, Jew and French citizen ^ and who bring the sarcasm of the indignation and anger on his lips, at the idea that merchants of opera glasses or cash, who arrived at who knows where from where they may be called upon to make the laws of their country.

INTRODUCTION. Xi

when the most glorious children of France, of men named Béranger, Fourier, Lamennais, are not even called upon, for lack of money, to choose their representatives. But nobody here understands. therefore, as long as the privilege of the electorate and eligibility will depend solely on gold, it will be impossible for us French, a noble and en- people enemy of trafficking, to support the fight with the Jew on the field of national representation! Push! down to its ultimate consequences, this system of the exclusive representation of gold, raise, raise the census, and you will see that the Jews of the nation will Parliamentary majorities everywhere. A Jewish citizen French! The coupling of these two names seems to me monstrous. But the richest of all the Jews of The era owes its fortune to Waterloo! Yes, their fortune to all of you, to these cosmopolitan bankers, date of our re- towards and our crushing

"Enough with the curses!" one of them cries out to us again. good soul, a charitable soul, misled by an in- A simplistic interpretation of the Law of Moses. This law that you so viciously denigrate, socialists ingrats, this law is the only one that proclaimed the abolition- tion of property and debts after a certain time. "

Property is abolished! How so? Let's hear- us. Jewish law says, in fact, that property sells due returns to its original owners at the end of

will be freed, and the poor will reap the

XVI THE JEWS, KINGS OF THE ERA.

fruits of the earth; but far from finding there cause for
I, like you, marvel at the liberalism of the law
As a Jew, I see in it, on the contrary, the fact that condemns Israel....

I see it first and foremost as land ownership being subservient to a
tribe, to a family of landowners by the grace of
God, a variety of the English lord species.

Secondly, this sole reason that real estate ownership
The movable property was to be returned to its original owners.
after a certain period of enjoyment, he explains to me
Why did the Jew never want property?
knows the Jew's invincible aversion to work
fields, a repulsion that will not prevent him from-
vahir within twenty-five years the ownership of the three
quarters of the land in Lorraine and Alsace.

The Jew is never anything but camped on the soil he inhabits.
penis. He doesn't want to be tied to it by the bonds of the
property, because he knows that these ties would be a hindrance
His gait would prevent him from running where the traffic
He calls to her. This cloak of the fatherland weighed upon her
shoulders, and he got rid of the incom-
fashion. The English, American, Dutch trafficker
no more firmly planted on the ground than the Jewish trafficker.

As for your supposed abolition of debts, all
What, I ask you, does a subscription mean for seven years?
the issuance of any debts for usurers who do not
They only lend on pawn and for short periods? Alas!
You have allowed yourself to be seduced by false philanthropists.
my good soul, and you also believed that it was the
misery and persecution had forced the Jew to
to take refuge in usury and mercantilism. Illusion

INTRODUCTION. XTII

And foolishness, do you hear; illusion, charlatanism and
Deception! The Jew is sealed by his religious faith to the ho-
canting and all degrading trades including the czar
Nicolas tries to free him. "He who works is exempt,"
This is the true faith of the Talmud.

"Work is pain," said the inhuman God.
hand to the Jewish Adam. "Work is happiness, the

men.

Look at the Muslims; they have nothing to reproach.
like us to the Jews the torment of their Redeemer,
and yet no Christian people has ever pro-
spanking Jews is as contemptuous as Arabs and the
Turk. Why is that? Because the Jew never
wanted to engage in nothing but trafficking and usury.

I remind you that no alliance is possible.
between that race and us Christians; and the proof,
that is, most of the distinguished Tuifs of that time
They renounce Judaism.

Now the Jewish people, who belong to the same
God, how brilliant individuals the English have produced!
dualities in the arts, poetry, science, that fact
is not debatable. Yes, I know that these last ones
In those times, glorious names of artists emerged from
the lineage of Israel; but how many would be cited to me in
the number who do not have some blemish on their glory
money!

That this people was endowed with powerful faculties
organizers, I deny it even less; but I say
that his responsibility is compounded by the false employment he
» b

XVIII THE JEWS, KINGS OF THE ERA.

made use of these superior faculties. Vultures too
are large birds, and they soar high in the
airs, and which we sometimes admire in their flight,
which does not prevent us from feeling nothing but repulsion
and disgust for these vile predators who re-
they feed on the flesh of corpses.

So it wasn't me who, in the first edition
In this book, I seemed to ask forgiveness of my pu-
public for having implicated the Jewish race in an at-
tackling the feudalism of money. I leave the responsibility-
the nature of the act of contrition and apologies to gentlemen
directors of the cooperative bookstore and my first editions
authors, who perhaps hadn't read as attentively-
I am lying, the lines of their master that I have
allowed to cite them. And would to heaven that the school of society-
silence, so powerful today, would have no reason to reproach
to his superiors even more serious acts of disloyalty!

So you are asking me, gentlemen of the library

Jewish nation, whose poor children imprint your
newspapers and your books –

Consideration and respect, you say, for the
alleged misfortunes of these vile gambling dealers
tage, whose voracious parasitism takes every year from
the work of our suffering brothers, the tributes of many
several billion, not counting the toll of prostitution
tution, the toll of suicide and that of hunger. From the
pity these lazy, well-fed people who make us throw ourselves at the
led by their insolent pen-wielding lackeys, that misery is
the fatal lot of the masses, and that there is no place for the child

INTRODUCTION. XIX

From the poor to the banquet of life. Oh! no, not, if you please
Please, no, gentlemen peaceful democrats,
the fate of those who are exploited and who suffer has
I was so overcome with pity that nothing remained of me.
as to you for those who exploit them, for these
high and mighty lords of capital, your candidates
revered. Peace to the workers of all nations,
Okay, peace and brotherhood! But war too, and
a merciless war against the parasites of all religions
From all flags, war on the bankers!
Cosmopolitans, war on the Jewish monopolies!!

And you, who proclaim yourselves humanitarians, do not...
do not risk extinguishing in the heart of the French nation the
the last spark of charity that warmed him, his noble
contempt for commerce and hatred of oppressive peoples....
But rather bless the supreme Providence for having
wanted the mercantile feudalism to have as its first
godfathers of the children of Israel, sons not degenerate
of those Pharisees and Scribes who crucified
Christ, so that the Christian world might recognize Vin-
Fame, to the defilement of her name!

THE JEWS, KINGS OF THE ERA.

HISTORY

OF THE

FINANCIAL FEUDALITY.

PURPOSE OF THE WORK.

It is in the life of nations, as in that of individuals, critical periods where it would seem that the blood congeals in the heart; periods of stillness where all the conquests of the past can be lost through a fault; where usurpation, provoked by general inertia and apathy of minds, it rests upon the debased institutions and consolidates itself for centuries.

The French nation has reached one of those times fatal.

Parliamentary impotence is evident: we see it. It would seem to have recently become chronic. The Chamber deputies, a representation too faithful to the country there-concealed, fragmented like him, votes on laws by truncating lessons; the words system and unity frighten him. If some miserable matter of wallet or
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Secret funds sometimes manage to galvanize its torpor. The majority, briefly rallied by fear, are now... band as soon as the danger has passed; and each agent, hastily resuming control of the interest locally, resumes firing for its own benefit with renewed vigor. The law, stripped of all grandiosity and national, is now nothing more than a money transaction between avaricious parochial pretensions. There is no majority assured for the ministers only on the condition, by those here, not to govern* Buy consciences and To overcome baseness, that is the edifying work, and at a low price almost exclusively assigned by the customs of that time to power; and the bailiffs, charged with policing the ministerial antechambers are not enough to expel to serve the beggars who besiege them at all hours of day and night.

And when these ministers are caught red-handed They do not give themselves up for the crime of electoral fraud. even the trouble of denying it; they are content to answer to those in the opposition who accuse them: You will not- They're no better than us... And these ministers say True; there is no longer a question of conscience in this so-called representative regime, where two hundred thousand voters paying two hundred francs are supposed to represent thirty-five million French people; there are only...

one day when a naive member of parliament had quoted from the podium the names of some English ministers who died of shame for to have been caught red-handed in a corruption case.

People no longer die from shearing these days: they make a living from it. Inside, all the levers of the administration

PURPOSE of the work. 3

central are broken because it is no longer the prefect who administers, but rather the deputy who reigns in the country and which has jobs. The ministers having used to paying at prefectures or in halves of the general revenue, the votes delivered to them, the highest offices of the State have lost their prestige in the eyes of the people, and the holders of these functions their former influence. The accused-charges of bribery against magistrates of the order The highest are on the agenda; a marshal of France admits in court that he compromised the dignity of command through a faultive of the money from the tribute imposed on the enemy; a Minister of the Navy confesses ingenuously on the platform that the accounting of his department is not free from some irregularities. The bankruptcy has gained a foothold among the tax collectors as easily as possible. lying that among notaries and agents of change; we even started translating it in front of the assize courts for indecent assault. Twenty-Five Algerian public officials were extradited. both before the courts, revoked or similar-completely censored for acts of extortion, of indiscipline or incapacity; and the courts of the Those in metropolitan France are no more unemployed than those in Algeria. scandalous cases of bribery and kickbacks wine. One could even say that there is on this subject competition between certain administrations of the war and navy. Clerks from the administration are half in operations and profits beverage counterfeiters. Employees of the mints are accused of having sold the hallmarks of the

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control. Fraud, demoralization, and contempt for Integrity is everywhere.

The judiciary itself, for so long the last-a safeguard of our freedoms, of our honor,

in the general collapse of public morals and fairness. 11 judges were found to condemn to prison and fines for poor, guilty workers of having joined forces to live off their work^ without the idea came to these rigorous executors of the law, to implicate the teachers, guilty of having united to live off the labor of their workers. Barely Was there a single ma- brave gistrat to invoke this coalition of masters as a mitigating circumstance in favor of the unfortunate miners of Saint-Étienne. Even less French justice, so harsh on the poor, has... She was advised to summon him to court for the crime of looting. from the public treasury, these bankers of Judah, of London and Geneva, which so brazenly join forces all the days to obtain a monopoly at a bargain price loans and railways.

Outside of the international arena, France has fallen to the rank of Second-order power: absolutist states They are in quarantine, as the poet said. deal with balance issues without his involvement European, and they expel her from their congresses; and the France, instead of nobly withdrawing into its formidable isolation and charging a high price his return to the heart of these congresses, where nothing can If France decides without her, it is shamefully begging. the favor of resuming his place there; and, so that he might

PURPOSE of the work. 5

She forgives, she becomes humble and modest; she grants to the English navy the monopoly of policing the seas; It allows foreign cruisers to inspect its navies: or when public opinion, raised by "So many indignities," protests the French government. He uses cunning and turns the question around, and promises to hold from now on on the west coast of Africa a fleet of twenty-six sails, tasked with keeping watch for the benefit of the enemy Glas. Twenty-six sails to police the coast western where we only have to safeguard minimal interest; barely two or three buildings to monitor the eastern coast where Madagascar is and Bourbon!

However, taking advantage of this parliamentary impotence, taking advantage of this inertia of power and torpor of minds, mercantile feudalism advances rapidly- at the heart of our institutions. Taking advantage with ha- The weakness of the divisions that the press foments between the

deep into the ground, pressing down with both feet
on the throat of royalty and the people. She is not
still completely organized today, it will be
tomorrow; she already has the producer and the consumer in her grasp.
The Jew is at his mercy. He reigns and governs in France.
In this document, I outline the origin, trends, and...
successive invasions of financial feudalism;
I outline the dangers of the current situation and I indicate-
that the means of getting out of it; I show that it is possible-
it is still possible to curb the insolent power of money;
I call upon the monarchy and the people to unite in order to...
(to be rid of the silver aristocracy, like royalty)
and the people have already done so under Richelieu, to throw at

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down with the caste aristocracy. I demonstrate that royalty
only has to want it again to save once more
the freedoms of the people, and to be gloriously transfigured
seduction in his eyes.

And now, to those who might be tempted to me
When asked who I am, I answer:

I am one of those whom one might call men
of the day, as opposed to those we call the hom-
my tomorrows; I am one of those devoted and ill-
skillful people whom we are always sure to meet at the most
heated by the melee in stormy circumstances,
but who readily forget to undo their conditions
the day before the battle and to claim their share of the spoils
The day after the victory. I served the cause for ten years.
of power with an energy of devotion that the pe-
The spirit of the struggle has not cooled for a moment. And this
Because of order and authority, I would still serve her,
if it were indeed permissible for a man of heart to make himself
the supporter of this dishonorable policy that they ap-
modest pellent, and whose real name is .sert? î7e. When
I saw that these ministers who had given me a mission
to defend them, betrayed the authorities and sold out
France belongs to the Jews; I deserted their camp, so as not to
not to go over to the enemy with them.

By what signs is the royalty of the Jews recognized? 7

CHAPTER ONE.

Mr. Fiuelti signs recognized the royalty of the Jews.

The Jew reigns and governs in France. Where can you find—
Have the proofs of this royalty been written down? Everywhere.

Everywhere, in all our institutions, in all
the facts of the day, in all the determinations of the
politics from within or without, in the votes of
chambers, in the judges' sentences, even in
the king's speeches.

Yes, the king! The king, who must know that fortune
The Jew can only achieve ruin through the ruin of the people;
the king, who must know that the worker's misery has
It has never been more appalling than it is today, since
He is the one the exhausted workers are attacking.
of courage and hope; the king, to please these
Jews whose safes are overflowing, are forced to congratulate themselves
to cite every year, on a solemn occasion,
ever-increasing progress in public prosperity.

And these Jews make him say that the condition of all
The classes improve and rise, when the prisons
are dying everywhere in abundance, when the progression of
offenses certified by administrative documents
runs five times faster than that of newborns
sessions; when the official poverty figure rises,
for Paris alone, from sixty-two thousand to four-
twenty-six thousand in six years; when it is finally noted

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that infanticide, this last reason for stupefaction—
the misery of the human species, has won,
Since 1830, in France, seventy-one percent!

The kingship of the Jew is recognized by the fact that the Jew is
in possession of all the privileges which constituted
formerly the prerogative of royalty.

The privilege of minting coins was once one of those
Regular rights. Who is minting money today, if not
The Jew?

The king does indeed lend his image to the metal, but it is
everything. He cannot increase or decrease its value.
It is the Jew who sets this value by means of Yagio.
an industry of his own, an industry monopolized like
the others, and which gives to the one who holds it the mono-
'pole for the sale and refining of precious metals'.

Who else collects the salt tax, if not the Jew? The tithe

national debt capital?

The charter clearly states that the king appoints to positions public officials, make treaties, command armies; but That's wrong.

The king can indeed appoint to the positions of officer and from judge, to positions whose holders enjoy of a salary of twelve hundred to three thousand francs; but all the high-level or lucrative jobs in finance

'I have seen more than once, seen with my own eyes, a darting from the courtyard of a hotel on rue Laffitte, at the laborious trot of six vigorous horses post, a heavy and massive car bound for Naples. Con-Built for this exclusive destination, the car contained in its double funds a sum of four million in gold, louis, guineas and ingots. Each of his trips, which were repeated, I was told, several times a year, it brought the sender a profit of two or three hundred thousand francs.

By what signs is the royalty of the Jews recognized? 9

and the administration, and even those of the judiciary, are at the Jew's behest. It is the Jew who distributes them. the general recipes to his pious servants and who dismisses the tax collectors general who are in his way. That's he who gives to Mr. Emile Pereire and Mr. Infantin thirty thousand francs worth of seats and profits of five one hundred thousand francs to two million on the sale of the ac-tions of its railways. The Jew, former owner-inclusive of transport administration throughout the kingdom, will soon have more employees than the State.

The king doesn't make treaties. I defy the king and the chambers to make a customs alliance treaty, a cotton, coal and iron treaty of which the Jews do not They don't want to. Anzin didn't want the meeting of the Belgium to France, and this meeting did not take place.

I ask if a king is truly master of his will and who would truly command the armies, would have left one hour at the head of the army of Africa, of an army of one hundred thousand men, this incapable and brutal swordsman-tal, who never knew what to do but retaliate with insults to humble dispatches from the king's ministers; and recon-to be born, through new outrages, of unheard-of favors whose hand the king has bestowed upon him?

And justice, too, is not served in the name of the

Capital coalitions escape the law, that's because the Capital is more powerful than the law, that is, capital—Only that is inviolable and sacred. May the king's crew knocks down an unfortunate man, injures him, the law will come to him. aid for the injured, if the generosity of the civil list does not precede the requirements of the law. Let the Jew

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littered the roads with corpses, which he had the monopoly, the law will side with them to let it pass the impunity of the Jew.

Before the law had granted the railways to Jewish, any traveler could move freely on the Main road, on the king's cobblestones. Ever since all communication routes, railways, canals, rivers belong to the Jew; no one can pass through them anymore without to pay him tribute.

Who holds the banking monopoly and the monopoly of Transport, the two arms of commerce? The Jew.

Who has a monopoly on gold and mercury? A Jew.

Who will soon hold the monopoly on coal, of Salts and tobacco? The same Jew.

Who has a monopoly on announcements? The Saint-Simoniens, servants of the Jew.

Who has a monopoly on printing newspapers?
A Jew whom the public prosecutor accuses of fraud stamp.

If air could be bought and sold, there would be a Jew to seize it tomorrow.

Who reigns in the chambers of the king who could not ob—to manage in fifteen years a miserable endowment of five one hundred thousand francs for the eldest of his sons, or for the Jew, to which the chamber of 1843 one day wanted to allocate from a a single vote yielded a profit of three to four hundred million*?

A German man once wrote: ((Fifteen years ago that King Louis-Philippe serves as a revolutionary lightning rod a revolutionary to these money-grubbing merchants who reign and

'The case of the Northern line, where the chamber delivered the track free of charge

By what signs is the royalty of the Jews recognized? 11

govern in France... Well! let's do it in-
to extend to all these wealthy bourgeois, that they earn-
would only half a percent exchange their king
constitutional law against a president of the republic
The exchange would take place as early as tomorrow.

That German man knew France well.

But let's mention a few important facts of the day, for
to show everyone where things have come to. Sketch-
broadly speaking, it outlines the policies of our leaders.
both inside and outside; let us follow the actions of the Jew in
all the twists and turns of this politics of fear, and
let us establish the omnipotence of the financial aristocracy
before delving into her story.

Foreign policy.

When our ministers pretended, in these
In recent years, there has been fear that war might break out
between England and France, concerning a question-
from Tahiti or Morocco, they affected a terror
which was not in their soul. If they thundered
their innocent cannons of the Invalides, on the occasion of the
blessed peace treaty concluded with Abder-Rah-
Mann, believe that they wanted nothing else than
to make themselves attractive to high-level commerce; they
They knew perfectly well that the war would not take place.
because the Jew doesn't play there.

he]mî plays at peace, that is to say, upwards, and
That is why European peace has lasted for fifteen
years. In vain Emperor Nicholas, whose instincts
barbarian chieftains irresistibly drive to con-
quest and war, he tried ten times to rally-

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the sea, the universal conflagration, by blowing on the
extinguished ashes of the old coalitions; his efforts have
failed. The Jews kept him in check; the Jews put
the autocrat banned from all European stock exchanges;
and when, finally, under the pretext of a gra-
a wonderful visit to Queen Victoria, the emperor of all
Russia came to request the assistance of the banks
quiers of Rotterdam and London, the emperor of

Let us not thank the Jew for the peace he gives us; if he had an interest in the war happening, in the war happening, in the war happening would.

Another guarantee for maintaining peace. The actions—English railway companies have the majority in the London House of Commons; they also—element in the Chamber of Deputies, in Paris. Now, these All-powerful speculators have millions invested. in French roads, as in those of their homeland, and the war would cause them enormous harm. So it will not take place.

And then there was England, six million Irish hungry and three million chartists, which makes that England could not for a long time declare war to France.

It is said that Queen Christina, to whom the ambassador Englishmen from Madrid wanted to reprimand regarding the marriage of Infanta Luisa to the Duke of Montpensier interrupted him abruptly right from the pre-First words, saying: This marriage is decided, and he will take place on such and such a day." This princess spoke with dignity sovereign who is not more frightened than is appropriate England's bad mood. England

By what signs is the royalty of the Jews recognized? 13

will no longer frighten anyone who dares to look straight ahead.

But I'll go further: all the reasons for a holy war. If they were there for France, we wouldn't fight. The English would bombard Acre and Beirut, and would threaten to seize Alexandria and Suez to Muhammad Ali; the Russians would descend the Bosphorus, that we would not fight, for the simple reason that the The management of French affairs belongs to the mar-candles, and that these merchants will always take care to to hand it over to the trembling and the old men, knowing full well that old age is hostile to everything that is called movement and idea, and that the ear makes it hard at eighty years old to speak of homeland and of honor! If the English bombarded Saint John d'Acre, with a view of our squadrons, our ministers, I... I'm sure they would order our squadrons to return to Toulon, to leave the sea free for the English. If the The English forced the Pasha of Egypt, the dagger on the throat, to abandon Alexandria and Suez to them; if they

ric, France would let it happen; the Journal des Débats, an English sheet printed in Paris and from which the editors' name is John, would find char-
Mantis reasons with new expressions, for
to demonstrate to us that France has everything to gain from these
acquisitions by England, where the Journal des Débats sees only triumphs of civilization over the
barbarity. And while awaiting the event, the Journal of
Debates, which have the express mission of lulling public opinion to sleep
public on the invasions of England and
on the concessions of the French government, conti-

ih < 'OF FINANCIAL FEUDALITY.

It would be a shame to mock the publicists in a very pleasant way.
naive people who would dare to accuse British policy
of insatiable greed and duplicity.

This will not prevent the possibility that tomorrow or after the year-
England should not take Suez; for the act of cession is to-
then prepared for a long time; and it is no longer necessary, for-
cer the signature, that a favorable circumstance that
Skilled agents can bring about birth at any hour.

One of the most beautiful political quotes from the Journal des
Débats, the official Jewish newspaper, is the one that he...
inspired the reading of the peace treaty with the emperor
from Morocco. France, which was provoked and which
defeated at Tangier, at Mogador, at Isly, he allowed himself to be...
damned, as we know, to pay all the costs of the
war and to make amends for his triumphs
at the feet of the English ministers. To justify this
deplorable self-denial, the Journal des Débats said that
France was rich enough to pay for its glory.

Rich enough to pay for his fame! But the fame of
Weapons are paid for with blood and child labor.
people; and this blood and this labor must not be undone
It's a complete waste of time to think.

The day after the Battle of Isly, Abd-el-Kader
found asylum, as before, in the States of
defeated, and a few months later, the Algerian War,
what we thought was over, started up again even worse than before.
and the governor-general of the colony asked the
metropolis a reinforcement of twelve thousand men and I do not
I don't know how many millions more.

The same foolishness, the same cowardice everywhere. Cowardice,
I said the word because it's fear, nothing but fear that

By what signs is the royalty of the Jews recognized? 15

They were not afraid to worry England, they would have gladly left the leader of the victorious army to renegotiate the terms of peace; they would not have submitted this responsibility was assigned to an English consul.

Restoration France had brought to an end the two expeditions from Algiers and Spain, despite the English government and against the Anglo-Egyptian tradition to establish itself, in order to create a counterweight to British power in the Mediterranean. The Year-England took its revenge on us harshly by-then 1830; it substituted its influence for ours, in Spain; it detached Syria from the possessions of the Pasha of Egypt, and almost annihilated the Egyptian navy yours. England refused to recognize the legitimate timidity of our domination in Algeria. For sixteen years that we have occupied Algeria, the English consul of this residence has not yet found the moment to exhibit *ber son exequatur à l'autorité française*.

England wants Suez, the key to the Indian Ocean. as she wants Panama, as she wants custody of all the straits that control the great Global trade routes. That's why it does not want to give Muhammad Ali any rest or respite before that the old man had agreed to let him pass, as he had already delivered his ports and ships to him. The French government is willing to look at to consume this plunder with a weapon in hand, rather than to break the peace so dear to the heart of Israel.

We know that England maintains on all points from the globe of missionaries of discord, charged to sell Bibles and drugs and especially to-

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to traverse the establishments of rival powers. When One of these missionaries succeeded somewhere in to incite peaceful populations against our troops and to shed the blood of our soldiers, England does not allow the representatives of France to de-include his agent in his work, or else, if there is impediment, she demands that the French government-The French compensated the emissary who was prevented from carrying out his duties from his

glory.

There was nothing in the entire Toulon arsenal, at least not at the time... The expedition to Morocco involved neither a canoe nor a large vessel. mast for a tall ship... But the ministry finds a way to provide a grant of twelve one thousand francs per month from the equipment funds of the Marine to a politically correct newspaper!

It was said that they had decided on the Madagascar expedition with a view to retaking the large island and the pro-Colbert's schemes. I never believed in those plans; they had only decided on the expedition on paper and for to have a pretext for extraordinary expenses, a way to inflate the figures and hide the real ones Causes of the maritime budget deficit. Subterfuge inexcusable, because the room has always had enough patriotism to transcend, in its generosity, the requests from the Minister of the Navy.

Our maritime trade is in the process of being fully decadence, while the figure of our exports increases. In the general trade of France, which sets in motion a value of two billion and more, represented by three million barrels, imports and exports by foreign ships

By what signs is the royalty of the Jews recognized, 17

Gers account for more than two-thirds, and yet the French navy is vested with the monopoly of transport of colonial goods and supplies from our colonies.

France, which has a view of three seas and which seems having been placed at the western end of the old continent to serve as a warehouse for trade Europe with America; France, watered by numerous rivers that flow in all directions tions and penetrate everywhere inland; France, one of the most fertile and best-equipped countries cultivated people of the world, allow themselves to be successively abducted all the advantages of an exceptional position ad- Amazing. Before long, if we're not careful, Antwerp and Trieste will have dispossessed Marseille and Le Havre of supplying the central European market. The merchants of Le Havre were complaining not long ago-

construction projects in two years.

But the 5 percent has exceeded one hundred and twenty, and the ac-
railway companies are advantageously positioned; the
nation, consumed by the fury of gambling and speculation,
He no longer has any concern for the nation's affairs. The tax
returns, and the parasitic Jew builds for-
Fabulous tunes... What more could you want?

No! There is no need to fear war, and there is no
need only one argument to demonstrate it
The obvious impossibility. The House of Representatives
voted for compensation for Pritchard, to say that she
paid less attention to the lives of French soldiers
than the small-time interests of English traffickers.
A nation that proclaims such a policy, that

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grants financial compensation
to enemy agents, caught red-handed in pro-
vocations to revolt against her authority, this
That nation no longer fights; it has abdicated its rank.
inviolable power.

Now let's take a look at the politics within.

The politics of the home.

Ministerial follies. – France bled dry.

"Where the omnipotence of the Jews appears in all its
Splendor lies in the great inner question, I
I mean the financial question. There are only the
financial questions that are big questions.

Let us choose, from the legislative program of its-
last proposals, the three major financial proposals
censels who, along with the question of annuities, have made the
more noise. The fate of these three mini- proposals
aerials will give us the measure of the power par-
elementary, and will demonstrate, in a clear way for
all, that the government is already nothing more than the human-
ble vassal of financial feudalism and the servile exe-
cutter of his high will; for it is necessary to let
this excuse to those in power, which the unfortunate ministers
who have brought similar projects to the podium,
were forced to do it.

These three proposals are the law of sugars, the law

enjoyments. The government has not yet dared to take—to take the initiative on the issue of annuities; he will will allow it to be imposed.

It is understood that I do not want to enter, for

By what signs does the Jewish people recognize the nobility of the Jews? 19

the moment, at the heart of these questions, that I will address more fully in their place; I deny any limit to explaining the text of the ministerial proposals and to quote from proper names, to show what interests these propositions were to be used, and what spirit had inspired.

The question of consecrations.

Here is a question that has been unsuccessful for ten years, all the intellectual forces of France, and that two men of goodwill, of sound mind, re— They could weld easily in two hours.

France has exhausted the genius of its statesmen and the science of his professors of political economy; the The press blackened square meters of white paper. with this formidable question of sugars; and so many other things No amount of hard work has been spent, yet it has resulted in this:

Our colonies are dying and our maritime trade with them. The metropolitan beetroot, whose cultivation—ture does not occupy a thousandth part of the territory, French, received from the munificence of the national treasury a bonus of seven hundred and twenty francs per hectare, without this unfair premium granted to sugar beets, to the detriment of sugar cane and the merits of the sworn faith, was enough to ensure the prosperity of the beet—turnip. The native root is dying like the reed. of the tropics; and the treasure has suffered, for fifteen years, According to the former ministers themselves, a loss of sweet one hundred million on the revenue from sugar tax'.

- That is to say, the treasury would have received two hundred million more on the sugar tax, if all the sugar that entered French consumption The coffee had been supplied by our colonies or by foreign trade.

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Listen carefully to this: during the last fifteen In recent years, sugar consumption has almost doubled

the revenue from this tax has remained stationary, if even
It has not decreased.

Tax revenue remaining stationary, during
that the consumption of the imposed object doubles and when the
The V tax rate hasn't decreased!... I defy the most
strong-willed people from Charenton, all of them, imagined
a financial combination that could also be mer-
Old results!

And note that to get to this point, to create
this situation, deadly to the colonies as well as to the in-
native industry, both in the treasury and in trade ma-
ritime, it was necessary to openly violate the colony charter-
niale, to break the existing reciprocal contract
between the metropolis and its sugar islands, and in which it
It was said that the colonies would not be able to obtain supplies-
only in French ports, and by French ships
Sais, of all natural or manufactured products
which they would need, and that on the other hand the me-
The nation would buy all the goods from its colonies.
sugar, coffee, cocoa.

However, the metropolis did force the colonies to con-
continue to source their supplies exclusively from her;
but she did not buy all the food from her co-
lonies. She allowed the sugar from her territory to make
competition to colonial sugar on its own market;
and the sugar from its ruined colonies remained in-
sold. The French government didn't even have it here
to invoke the excuse of its tax interest to justify
this blatant abuse of force.

What are the signs of Jewish royalty? 21

However, let's not accuse the government too harshly.
rigor. Mr. Duchâtel, in 1837, and Mr. Lacave-Lapla-
In 1842, they tried to put an end to this
a state of affairs that is ruinous for the country and dishonorable.
for the administration of finance. Mr. Duchâtel has
wanted to kill the beetroot by an indirect means, by
the tax relief on colonial sugar, a proposed ration
neat and fair if ever there was one, favorable to productivity
tion and consumption, to the interests of the treasury
as to those in commerce, and whose result was
Sure. The chamber of 1837, ill-advised, rejected this
project.

Mr. Lacave-Laplagne loyally proposed to sup-
to promote sugar beet cultivation, by means of

The chamber of 1842 found the government proposal overly generous mentality on the one hand; on the other hand, not quite favorable to the interests of the all-powerful co-refiners' company. She adopted a mezzo-soprano ending in a bastard system that must kill one of them within a given time and the other industries. We saw, in this discussion, a minister of the king defeated in the elective chamber on a bill introduced by him, to collect the d- the project's failure, to patch it up as best as possible, then report it to the House of Peers, and get at the Luxembourg Palace, the ardent advocate of the system that he had fought with all his might at the Palace-Bourbon, eight days earlier.

Why this legislative dithering, this contempt? of sworn faith and national interests? Because, In the matter of sugars, all national interests naux are in direct opposition .^ve^ç.^lps interests of the

\$2 n FINANCIAL FEUDALITY.

clique of rafters, who are close to the upper echelons of banking, and that the chambers and the power do not know how to worry- to deserve only one thing: to truly merit the powers that be financial.

""IVy à' better though, in terms of good-natured gou-government and financial absurdity, that the com-combination that has just been presented: there is, or rather there There was the railway one. I will be content with that. to enlighten the public, to report the text of the project concession for the Northern Railway, the project the original one, that of 1843.

The Mord railway.

The government tells a Rothschild company:

"I desperately need your help."

for the construction of my Northern Railway.

The treasury is empty: these cursed fortifications are ruining me-

They are and forbid me from even thinking about any business.

of public utility. If you would sympathize with my suffering,

We would share the work. I would grant you all

the profits and I would keep them for myself, that is to say for

the taxpayer, for the nation, all expenses

and all charges. Here are my conditions:

((I'll take care of all the earthworks first and of all works of art, the only lucky part of the company; in short, I am building the entire path to

owners. All these expenses were assessed by the quotes at eighty-seven million, but they will certainly pass the hundred mark. Now, listen-

By what signs is the royalty of the Jews recognized? 23

When the road is perfectly level,

prepared; when I have spent one hundred million for to bring him there (I who didn't have a moment's thought) cent to be allocated to public utility companies that), I'll deliver it to you free of charge. You'll lay the rails, You will provide the cars and the equipment, everything whose expenditure is known in advance to the nearest penny, and which could well cost you around sixty millions. I'm asking for an advance, an simple advance: one day I will reimburse you in full. ((In the meantime, and to pay you for this advance sixty million, which would have cost me two thousand four hundred thousand francs a year, if I had them borrowed, I abandon you for forty

ANS all the profits from the operation of the railway Northern Railway, the main railway of England and Holland on India, the great road between the north and southern Europe, the most fruitful line of globe, a net annual income assessed by yourself "At least fourteen million."

Fourteen million in net income per year, during forty years, for interest on a loan of sixty thousand lions!

(f Does the deal suit you? Let's see, so as not to Don't commit lightly; meditate, weigh everything carefully. terms of my proposal. I repeat: I spend One hundred million to build the road, and you sixty millions for the provision of equipment; I renounce forty years, in your favor, to all the beneficiaries the details of the line; I grant them to you in full; and then, at the end of your lease, when I have you paid forty times fourteen million, five hundred

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sixty million, if you prefer, for the interest of your sixty million over forty years; when the branches of Calais, Dunkirk, Boulogne, will have reimbursed you on their own, by their toll, the amount of this first advance, I tell you

the estimated price of your equipment.

The Rothschild family, which has rendered so many services the current government could not leave him in the embarrassment over so little, over some sixty thousand lions, a pittance. The Rothschild house, which possesses—perfectly follows his four rules and who knows his purse as if she had done it, must have thought that it would be her. It is easy, under such conditions, to issue advantageously—ment his promises (T actions j and that by limiting his profits a simple profit of 100 to 200 percent. Based on these promises, she would find herself exempt from to spend one cent on the operation. Consequently—Consequently, the company had deigned to accept the offers of the government, and the matter was going to be resolved when The Chamber of Deputies decided to propose some modifications to the project. The chamber requested that the cost of the equipment was not reimbursed to the dealer sionnaire after the lease expires. That's when the Jewish, having hinted that he would agree to pass through these ruthless demands, the Journal des Débats shed copious tears over the recklessness and the g—neurosis of the child of Israel. It is evident to all the sensible people, wrote the Journal des Débats in July In 1843, Mr. de Rothschild requested the privilege of... ruin! There was hardly anything, in fact, on this matter, that two or three hundred million to be won.

By what signs is the royalty of the Jews recognized? 25

I'm not exaggerating here; I'm taking the eva— figures The company's own evaluation. In principle, the company's engineer, an Englishman, had fixed the net income figure for the line of ten million North. That figure was already reasonable enough. for the interest on an advance of sixty million; but the discussions that took place in front of the newspapers and In front of the chambers, the comparisons made with the income from other, less favorable lines, and the donations findings from statistics have since brought about revelations instructive information that has spurred countless malicious tongues concluded that the Englishman had mistaken in less in its assessments, and that the com— The company had surfed, following ancient and loyal custom. of commerce, demanding a great deal so that he would... was granted a great deal. The English engineer, whose re— Religion has been enlightened by the revelations of the tribune. and the press, therefore boosted the line's gross revenue from the North to twenty-eight million. Now, as he had been Experience has shown, to date, that the costs

roughly the gross revenues of the railways, that is to fourteen million that the company's engineer Rothschild assessed the annual net income of the path of iron from the North. Baron Dupin has perfectly demonstrated, however, that this figure was by far in- less than that given by the resultant of all the comparisons with lines operated for ten years; he fixed the net revenue of the Northern Line at A minimum of fifteen million. That's a figure that we can take it safely, especially since Experience has already shown (roads to Rouen and

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d'Orléans), that the maintenance costs and the price of machines decreased each year, while the number of travellers, that is to say the normal income, increased.

Let's recap. The government is spending:

1. For the construction of the road,

compensation, etc. 100 million'..

2" For the loss of interest of his Capital disbursed, the interest of one hundred million at 4 per 100 ' for forty years, and abstraction made of the interests composed, here 160

3" For the abandonment of income from the Northern line, at fifteen thousand lions per year for forty years, here. 600

4" Finally, for reimbursement of the material, according to experts, for the purpose of lease, ci 40

Total... 900 million.

A small capital of nine hundred million sacrificed by The State, for what purpose, for what grandiose result?...

To become the sole owner and administrator of the Northern line in forty years from now

Nine hundred million that will not be represented at

of the railway, worth one hundred and forty million, the material included; plus through interest savings

'That figure has increased considerably since then.

By what signs is the royalty of the Jews recognized? 27

that we will not have paid for forty years for sixty million advanced by the company, that is to say—to say a sum of ninety-six million, to at a rate of two million four hundred thousand francs per year 96 and 140, 200
KILLS – six million for nine cents!

The government is abandoning an annual net income fifteen million so as not to impose an additional burden annual expenditure of two million four hundred a thousand francs, a profit that gave him the means to return immediately to its con- expenses construction, acquisition and earthworks.

And all this, under the pretext that the treasure is at dry. Admirable recipe, to fill the void, rather than depriving him of a return of six hundred million and more!

I ask if the courts would allow the free disposition of his fortune to the son of the family who admitted him would govern as the current government administers public funds.

However, there were only two or three newspapers in the Parisian press, the National and the Phalange between others, who dared to denounce this to public opinion shameful squandering of the treasury and these scandals of Neronian prodigality. And when we wrote in the last of these leaves that folly and ignorance ministerial rance, having attained this power, constituted a true act of treachery; when we we urge all our colleagues in the press to believe themselves to be with us against the Jews, some of the writers for the liberal press were not afraid to to call us obscure rJahaudpurs, and the press cover—
» 2*

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The conservative woman lumped us in with the rioters. The gold-official bank organ, e Journal des Débats, writer—

table, that the cause of Y association was lost in France, if the chamber had the misfortune to let itself driven by petty economic considerations financial. The State could do too much to encourage reputable companies, according to the Journal des Débats!... From associations and serious companies!

The State taking charge of all the expenses of the mines of iron, and renouncing for forty years all the profits from the operation, that's what the pro-political economy experts from the Journal des Débats call it association Y. Speculators who speculate on promises of action and which are beginning to collect, through gambling, on the stock exchange of shareholders, all the sums they will have to pay for the furnaces of iron, and the quality of the rails and equipment; that's what the debates are about. They call reputable companies. Never will torture be done. They also shamelessly using words to make them say the contrary to what they mean.

And the writer of the commercial newspaper who supported with the greatest zeal the interests of the Jews in the railway issue; the one who persevered the most vigorously to demonstrate the impotence of the State, in matters of public works, belonged, it was said to be in the royal mining corps. It was the same who had published, a few years earlier, the best pages ever written in support of the execution of all major public utility works by the State. What do you want? One does not become MP and minister to remain true to his convictions.

By what signs is the royalty of the Jews recognized? 29

I don't know if there will be a reversal of all this that world towards good, as there was a palinode towards the evil; but I want the sons of all before they are twenty years old these traitors, writers, members of parliament, ministers, who will have sold France to the Jews, in the bad days when we are reduced to changing our name.

Because the crime of waste and extravagance of the treasury's funds are proven. The Jews, the Jews themselves—they themselves declared that they were being given too much of a deal. beautiful, and that their delicacy did not allow them to abuse ministerial incapacity, and to accept leonine conditions.

The Jews agree to reductions of twelve years born within the duration of the lease (twenty-eight years for forty—

for the Northern line would have made a small discount of one hundred eighty million, twelve times fifteen million!

They waive the clause regarding the reimbursement of Equipment after the lease expires. Here, for the path Northern iron, a second discount of forty million, otherwise more.

That is to say, the Rothschild company, in the af-
doing it from the north, could have done without compromising oneself and in content with the same profits as the companies from Bordeaux, Vierzon and Avignon, which make brilliant business deals..., reducing by three to four hundred thousand lions on the figure of gas first claims.

I am asking what name to use to refer to the ministers.
guilty of a transaction conceived on such terms,
that it leaves to a generous bidder the right to
to give up expectations of profits of three to
four hundred million on a single deal!

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And I tell YOU now that the Roths- company
child will not stop at this miserable figure in his
generosity. I tell you that this reckless company
and novice who, two years ago, applied for the privilege of
ruin himself, he will persist in his foolish ventures, by
despite the warnings of the Debates^ and that after having
Having waived reimbursement for the equipment, she is capable-
able to offer the government to reimburse him
the one hundred million that the construction of the road cost
to him, not asking the French government,
in exchange for so many sacrifices,' that a little gra-
titude..., with a lease extension of about twenty
years

I have just outlined a brief, but accurate, history.
plans for the concession of all railways... ,

'This was written three years before the awarding of the railway contract North. M, from Rollischiid, waived the clause for the reimbursement of the material. Mr. de Rothschild agreed to reimburse the State for all the millions that the construction of the railway cost. Mr. de Rothschild agreed to a fifty-year discount on seventy-five for the lease of the Creil to Saint-Quentin branch line; it exceeded in its generosity exceeded our expectations; and, on the day of the auction, the ac-
The units of five hundred francs rose to eight hundred, that is to say that Mr. de Rothschild, owner of forty thousand shares, it is said, was able to to realize that day a profit of twelve million for himself alone.... And the

ciiaii the privilege of ruining himself, when the case involved two hundred thousand "At least two more lions to win," wrote the Journal des Débats, in November 1845, that the five hundred franc shares were still much below lewmyaleur at 0tlf^'f/*/i4l'''- And the Journal of Débats, note well, was one of the strong shareholders of the North. In what way? century and under what regime do we live, my God, may the law be to remain defenseless in the face of such incredible trickery, and that there is no They have nothing to stigmatize them but the contempt of honest people! Where are the time Colbert established the famous chamber of justice and forced the speculators And the Jews of his time to disgorge one hundred and ten million?

By what signs is the royalty of the Jews recognizable? 31

ab uno disce omnes^ We were able to see, by this rapid presentation, How are financial matters handled in these A time of political agitation and senility. It will be The same show, always and everywhere, right to the end. the current power in front of serfdom and remembers- weaving with pleasure, to better pass under the Forks- Caudines of the new feudalism.

Redemption of profit-sharing shares.

This third question is no less curious and less informative than the two preceding ones: even Folly on the one hand, and the same rapacity on the other. Mercury has lulled all the Arguses of public fortune to sleep.

The Restoration government had little affection for the bankers, who returned the favor, and that was his misfortune-hour. But this government had understood that it it would be impossible to do without the participation of the bankers in his projects of rebuilding aristocracies. Consequently, he summoned them to him and baronisa. And you had Rothschild barons and counts Lap..., as we already had Counts Pourt... and Counts Vig.... Mr. Jacques Laffitte, the friend of the little-ple, was Mr. de Yillèle's right-hand man in the matter of the conversion and in that of Haiti. The government of the Restoration was perfectly willing to do cheap public wealth to the contractors. In this respect, he was the true first cousin of the governor-current situation.

This government therefore has to build canaux in 1821 and 1822, like this one of the roads of iron, addressed the coin merchants and said to them:

"I need one hundred and twenty million, see a

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I have little trouble obtaining them, I will generously pay the service.

"First I will serve you the interest at 5 1/2 and at 6.

"Then I will reimburse you in forty-five years, by means of a depreciation premium or an-overnight stay of . 1/2 per 100 on the capital of one hundred and twenty-eight million; a bonus that will always be the same until the day of full reimbursement; so that this bonus will represent, in the final year, an interest of 50 percent of the remaining capital to be repaid. All of this, including the bonus and interest at 5 1/2 and 6, calculated, so as to equate to a net interest of 8 percent.

"I will also grant you, as a substitute-depreciation allowance, the excess of my income channels on the annuity to be paid, if it ever happens that These revenues give me an interest rate of over 8%. 100 of my capital.

I promise to deliver the channels to you on time. fixed; if I do not faithfully keep my promise, I will pay you an interest increase as compensation. from 2 percent, up to the day of delivery.

((And you, capitalists and speculators, Jews. Hol-Landes, Genevans, you will be the masters of fixing ^ se-at your leisure^ navigation rights fees on my canals; and I, the State, I, the representative and the born defender of the country's general interests, I have not-I will not have that right; I will not be able to touch these rates without your permission.

"That's not all: when I have completed-Your one hundred and twenty-eight million, capital, have been reimbursed. interest, premium, additional premium; when you are no longer for nothing in the matter..., I will give you the enjoyment

By what signs is the royalty of the Jews recognized? 33

half the revenue from all these channels; some, and the best, for ninety-nine years, and forty years for others.

This is what is called, in financial jargon, superbe affair of the canals of 1821-22.

accommodating type like those of our time
graciously subscribed to the governor's proposal
government: they began by borrowing five
the money they lent to eight, by means of the creation-
tion of one hundred and twenty-eight thousand shares of one thousand francs,
representing the one hundred and twenty-eight million to be provided to
the State; and they immediately bore the figure of these ac-
tions at twelve hundred francs, using a system of
a bonus and a highly ingenious lottery system. The
The lottery had not yet been abolished during this reign.

That wasn't enough: it was a matter of achieving the ave-
to immediately give a body, a value
commercial to this possibility of right of sharing and
of enjoyment that was not to begin forty-
five years (starting in 1867). To do this, the compa-
financial institutions, that is to say, the companies that
had bid on the loan, created this fund
which became so famous under the name of enjoyment shares ^
one hundred and sixty-eight thousand pieces of paper listed in
at this time at one hundred and twenty or one hundred and forty francs at the
Sotck exchange.

These one hundred and sixty-eight thousand shares of enjoyment
therefore represent the right to share that the companies
will one day have in the revenues of the channels of 1821-22.
There are actions of enjoyment attached to each ca-
nal: those of the Rhône-Rhine Canal, for which the
I 3

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The sharing agreement must last ninety-nine years, are the
more sought after.

However, the future of this right to share does not appear strong.
brilliant today, since this future rests entirely-
relation on the revenue figure of these channels, and that
these canals, which have already cost the State three hundred thousand
lions, and which are not finished, do not report in this
at the moment two million a year, that is to say a little
less than 1 percent of the capital disbursed. On the other hand
On the other hand, the question of competition arises from
railways, which had not been foreseen in 1821, and
which does not appear likely to improve the figure of
this income, which does not even amount to 1 per 100,
today. So the holders of the enjoyment shares,
who are mostly Genevan capitalists,
are frightened by the prospect of these not very reassuring eventualities.
rantes; and they naturally desired to detach the rea-

picturesque language. Consequently, they demanded that the government immediately buy back their right of future sharing in the canals of 1821-22, a right whose value is entirely problematic, and whose exercise should only begin to run in twenty-two years old.

Their demands were very modest, following the use: the Genevan capitalists, bearers of the ac-enjoyment rights, they asked for forty million of these one hundred and sixty-eight thousand scraps of paper which, at the current stock market price > would barely be worth it half; and note that this course is supported by Taggiotage.

Financial companies, bidders for

By what signs is the royalty of the Jews recognized? 35

the loan, took charge in this circumstance of They are the ones who give a hand to the Genevan capitalists. which inspired the government to propose buyback position.

Repelled with losses in 1842, the companies financial institutions, acting in the interest of Geneva, are re-came to the attack in 1843. To force the resistance of the government, they have put their formidable right to change the rates, a right which had been given to them granted by the financial law of 1822. They have im-submitted to the government an order dated... April 17 (1843) which increased tenfold the prices of con- timber construction, and tripled that of coal on the canal from the Rhône to the Rhine.

It was an admirably orchestrated scheme. The reason- the changes that capitalists were making by acting in this way Genevans and their loyal servants, gentlemen of the com-financial companies, was very logical and very simple. They were saying to each other:

((Here is an order that eliminates trade) construction timber between Germany and Switzerland and France; which closes the Mulhouse market to coal mines of Saône-et-Loire and Saint-Étienne, already excluded from the Paris market by the price increases of the Loing canal, privately owned. This The order will cause an uproar in all the eastern departments, which will affect us very little, those of us who are not French. Immediately, all

and unite to have the order overturned. He will be written from all sides that it is impossible to support the longer the tyranny of financial companies

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censures, and that we must break free from them at all costs. At all Price is precisely our business; this is where We are waiting for the French government, and that we We offer him his ransom for forty million. Qua- Forty million is good to have! We don't know what can happen to our actions of enjoyment in twenty-two years from now, while we know perfectly- the fact that there are magnificent profits today to be carried out on the railways. With these forty millions that the French government will give us We will speculate on the concessions of the best lines; with these forty million, we Let's lay the tracks and wagons on the roads. that a generous administration will deliver to us all ready. Brave government, which had already taken charge free of all land acquisitions and all the earthworks, and which will eventually supply the same price the rails and the equipment, while we others Genevans, who haven't spent a penny, we we will receive 25 percent interest on a capital "Purely imaginary!"

Our ministers, as one might expect, have not had beware of throwing yourself across the path of such a combination wonderfully fabricated; they yielded to the demands financial companies; they had the courage to to propose to the chambers, in 1843, the repurchase of the aff^etions of enjoyment, at the imposed price of forty million.

Unfortunately, the attention of the elective chamber had been awakened by the alarm cries of the press, and especially by those of the writers of the Phalange and the National, the only ones, we have said, who had remained loyal to the cause of taxpayers,

By what signs is the royalty of the Jews recognized? 37

amidst this rampant squandering of treasury funds The elected chamber, enlightened by the protests vigorous from Messrs. Schutzenberger, Dupin aîné and Billault vetoed the proposal; but it was reproduced in the following session, and that's understandable. The Genevan is tenacious and doesn't give up for a

The order of April 17th has been repealed.

During the debates in this case, I admired the at-
The grieving attitude of the Minister of Finance. The in-
wealthy statesman, who had declared, in 1838,
that the resistance of financial companies to the wishes
government and trade was a real ca-
public friendship once again exposed the miseries of
the situation of power in the face of the demands of
bankers. Mr. Lacave-Laplagne, in a sudden burst of fervor
In his zeal for government, he once forgot himself...
to the point of severely indicting Imperie of
ministers of the Restoration, guilty of having alienated
to financial companies the inalienable rights of
State in the canal issue. Risum teneatis!
Mr. Lacave-Laplagne, a member of the cabinet who has
abandoned for six years, to all companies
financial institutions of Judah, London, and Geneva, all
the kingdom's railway lines; Mr. Lacave-
Laplagne, working in collusion with his colleagues
to ensure that the major banks have a monopoly on transport
of France, and deploring the weakness of its predecessors
ceasers of the Restoration!

But what to say about this impotent government that
going on endlessly repeating its eternal refrain of misery and
of a shortage of funds, to excuse his laziness, and

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who seems to eagerly seize every opportunity to do
plundering the public fortune for all the lynxes
from the country and elsewhere?

The treasury is empty, and the government chooses, in
the construction of railways, the only work that
They cost money and forbid themselves from doing work that generates income!

The treasury is empty, and the government is proposing to
gifting forty million to speculators
foreigners, to buy back from them a right of which these spec-
The authors will only be able to enjoy their rights in twenty-two years, and whose
The value is quite problematic.

And these forty million can be used for the installation
of these rails and the supply of this equipment, including the
The expense so greatly frightened the government that it
better to throw more than half a billion into the water,
than to take it upon himself to bear the cost.

tenth and even a fifth, the capital of the
A 5 percent annuity, with a capital of three billion. The
The outcome of the operation is certain, and the government
Don't dare try it!

And why doesn't he dare try it? Ah! Here's the
The reason for his timidity: Reducing the annuity is imposing
capital. However, under the system of silver feudalism,
Money must be free from all taxes, just like land.
of the lord under the system of noble feudalism.
This is why the French government doesn't dare
no longer touch the annuity than the English government
on the ground.

The three ministerial proposals above re-
fully reveal the state of affairs, the omnipotence
The Jews and the prostration of power. I will say more later

By what signs can the innocence of the Jews be recognized? 39

the means of seizing power against his will from his asser-
shameful screwing, and forcing him to raise his head.
But before we finish, let's mention a few proper names,
so that we may know to which masters our country obeys.
The latest law on sugars, disastrous for sugar
beetroot, disastrous for colonial sugar, for our power-
maritime activity and the trade of our ports; the last-
The latest law on sugars could have no other effect
than to exclusively favor the interests of the clique
refiners. The sugar refinery is a high
a parasitic industry that counts among its leaders
men with names like: Périer, Delessert, and so many others.
Mr. d'Argout, the Minister of Finance, brought one day
at the podium, the details of the sacrifices that prosperity requires
The refiners imposed on France. He was
question of a twenty million bonus paid in one
only one year, in 1832, I believe, to the gentlemen of the raffmeurs,
as a drawback, that is to say, as a refund
of the tax levied on raw sugar upon entry. Since it
was in the process, Mr. d'Argout should have told us-
to take what the prosperity of the Anzin factories, pro-
The property of the Périer house had also cost France.
The last law on sugars was passed under the in-
influence of the actions of a Swiss refinery banker
Originally, a devoted conservative, a philanthropist
Protestant who has articles written in newspapers that he
balance, that misery is the fatal lot of the masses, and that the
writers who demand for all workers a
Sufficient remuneration has a deranged brain. The in-
the interest of France's maritime and colonial power

sugars, as the interest of our power con-

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tinental yielded to that of the ironmasters and coal mine owners, in the matter of the Belgian union.

The concessionaire of the Northern Railway is approaching shovels Baron Rothschild, the king of finance, a Jewish man made a baron by a most Christian king.

The one on the road from Avignon to Marseille, Rothschild or Talabot; - from Alais to Nîmes, Rothschild; - from Versailles, right bank, Rothschild; - of Saint-Germain, Rothschild; - ^ of Saint-Quentin, Rothschild; - of Versailles, left bank, Fould; - from Rouen to Paris, Anglo-French; - from Tours to Bordeaux, English; - From Orléans to Paris, from Orléans to Vierzon, the coalition from all nations, mostly Jews and Genevans.

One-third of the 5 percent annuity is in Geneva; and that is That is why, I repeat, it is inviolable and sacred.

Thus, high finance, cosmopolitan banking do-mine everything; everywhere the interests of the Jews are prominent.

Thus the enormous profits taken from wealth French, on the work of the plowman and the craftsman French, do not even fully benefit spec-French growers.

When the victorious emigration took its, in 1815, its revenge for 1793, and struck revolutionary France of a revolution indemnity of one billion, there was at least one compensation for the sacrifice: firstly the France had forcibly seized the property of the émigrés;

Compensation was owed to them. Then the inter-

said that the burden on national assets was lifted, and the the awareness of the holders was reassured; which meant that the real estate prices immediately rose by va-

By what signs is the royalty of the Jews recognized? ^1

their, and that the amount of compensation was reduced all the more so.

lution, when the current government distributed to them the railway raids; and the legislators of 1842 were far more magnificent towards the Jews than those of 1825 towards the émigrés, since on the the only line in the North they left to the concessionaire Half a billion to be won.

Calculate the hundreds of millions that the lines at Building more will cost the treasury, add to the sum what the government could have earned if it had kept for himself the profits he had given up to cosmopolitan speculation will lead you to figures fabulous.

Who pays all these hundreds of bonuses through speculation? millions? ■ – The worker, the people.

Who suffers from the ignorance and cowardice of those in power? – The people.

But what are they doing, I ask you, to these English people? to these Genevans, to these Jews, to all these foreigners, that Is France being bled dry?

Yet God knows how easy the solution was of each of these financial questions, sugars, conversion, canals and railways, and how many copies They were there to show the way forward.

For the conversion, it was a matter of daring, and nothing of plus. For canals and railways, there was the theory of the exclusive monopoly of the State, theory justified by the example of the United States and Belgium and of France itself.

I want to demonstrate, at the end of this volume, that the

^2 OF FINANCIAL FEUDALITY.

government, by seizing the monopoly on sales and the manufacture of sugar, with prior compensation, can halve the price of this commodity; by to double or triple consumption; to double or to triple the tax revenue. And I would add, from that moment on, that this solution is the only one that can reconcile the immense national political interests and political Christians involved in the issue.

But when an entire nation has reached that point to this degree of intellectual blindness, that his ministers

bills like the ones I just outlined,
No demonstration is easy. It requires skillful
precautions and long detours to bring in the
truth in sick minds; and it is almost
Being too right is just as dangerous as being wrong.
with them.

So, for the moment, I fear I might be too right.
against my country, if I were to get to the heart of these issues
of railways, conversions, and other things. I know
although there is no specious objection against the
conversion, against the granting of the monopoly of ca-
nals and railways to the State; I also know that
the country would gratefully accept a law on the
sugars which would begin by bringing an immense re-
reduction in the price of the commodity, at the same time
than a significant increase in treasury revenues.
But there are better arguments than those against mono-
State pole: there are prejudices; there is the stupidity of
people and their fanatical ignorance, and bad faith
of those who lead him and shout at him that he is less
It's dangerous to let yourself be poisoned by the industry.

What are the signs that distinguish Jewish royalty? UZ

anaicliique, than to increase the means of influence
of power. There is also the cowardice of Authority, which
trembles under the iron fist of the wealthy merchant deputies and
certified poisoners who vote, this self-
a state that dares not say to the people: "Our cause is the
Likewise: let us rise up and march against the enemy
common.))

Finally, there would still be, against the consequences of-
statements regarding the sugar monopoly, this objection, all-
powerful and terrible among us, that would be too much
Beautiful! For I want to increase from sixty to four-
twenty million, mind you, the tax revenue
sugar and, as a consequence, eliminate the tax on
salt. So find, in this country, sensible people who
want to take such utopias seriously!

Sensible people are those who thought, in 1843,
that Mr. de Rothschild was requesting the privilege of ruining himself.
We, who did not fear such a catastrophe,
And we explained why we were utopians.
Rioters, madmen. Yet here are these u-
tracks, which these obscure chatterers have won at the
France, just for the Northern Railway alone, a
savings of at least three hundred million, three

to take from France, and which we have kept for her.

So, as I was saying, the French people abhor...
Grand and beautiful in terms of financial reforms
or social. His representatives, it is true, have misled him.
have swum so far with such caution, making the improvements
that it's not his fault if all changes are too
The sudden change in regime frightens him. The old buildings
The patched-up buildings suit him better than the new ones. He will-

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This blind people will learn that anyone wants to...
to make the traders who are bleeding him dry; he
will, on the other hand, be inflamed with a fine zeal for
scraps of one hundred crowns, applied to the emoluments
already insufficient on the part of the officer or judge. I know one of the
Colberts of our time, a high-level economist
school, which led to him becoming Minister of Finance.

However, these fatal prejudices, this distrust of the power-
see that the merchants actively maintain in
the mind of the masses, through their lying press, are
the most terrible obstacles to the spirit of progress.
I say that it is impossible to achieve reform
any kind, financial or political, somewhat
important, as long as the power and the people
They will regard each other as enemies.

That's why I want to try to demonstrate to
power and to the people the danger and absurdity of their
mutual distrust, before addressing the discussion
of no political or financial nature. When
I will have established, in all its obviousness, this truth
palpable, that VĖtaty is us there - that its interests and
his purse is ours; - ■ that the champions of the
power and those of the people are friendly troops who
they fight in the darkness; - that feudalism
The financial sector alone benefits from these collisions; - 'so it
It will be easy for me to arrive at proof of legitimacy.
of the government monopoly that will kill feudalism
financial. And from this principle will follow of their own accord
numerous consequences, fruitful in terms of solutions

happy for all the questions of the time; and
These solutions will also adapt easily to the issue
sugars, as well as those from canals, rents, and

By what signs is the royalty of the Jews recognized? U5

customs unions, as well as all financial matters
wombs, in short, which carry in their wombs the
fate of national liberties, however they may seem, at
At first glance, they appear to be filled with nothing but numbers.

I spoke of the omnipotence of the silver feudal system.
and the vassalage of power. Let us now examine the
causes that led to this shameful situation: I
I want to talk about the split that exists between the monarchy
and the people.

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CHAPTER II.

The split between royalty and the people. – Origin of the deganoi
popular. – Theory of the g;ouTerneuiant-ulere.

It is easy to incite a people to revenge
ignorant and suffering; the feeling of hatred against
royalty is generally more tenacious in the heart
populations that love. Diderot wrote that
The history of kings was the martyrology of nations and
the leaders of the people, who knew Diderot and
who did not know the story, repeated to this
people, the oracles of the fiery encyclopedist. After
Diderot was followed by economists, who published
that governments were the born enemies of the people.
The suffering people are always willing to consider
like his friends, all those who want to change the
The regime under which he lives. The people had adopted, from the outset
before '89, this fatal doctrine and, from what the gou-
governments were the born enemies of the people, he had
logically concluded that the people are all the more
I'm glad that government action is weaker there
that the power is more disarmed.

If the people could read into their own condition,
in the daily realities of his working life, he would save-
would pay today what his faith in sem-
blabbery and dogmas.

These dogmas constitute what is called the theory

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has done more harm to France than all the setbacks and all the catastrophes that have befallen it in these five-how many years.

It is important to investigate the origin of this heresy.

The government-ulcer theory is English. birth, since it comes from economists. The An-England is the home of all false principles, of all revolutions, all heresies.

Let's look at the role this power plays in the drama of modern history, and let us try to characterize-to reduce its harmful influence.

England.

England is the impure Babel, is the great boutique oii are prepared and sold with equal succ- These doctrines and poisonous drugs: and the mind of fire that burns the Red Skins, and the opium that poisons the Chinese, and the principles that make to arm citizens against citizens, peoples against few-Ples, races against races.

The heresy of the ulcer-government going straight to the abolition of the monarchy, the aristocracy of blood, which reigned and ruled in England, had an interest powerful enough for it to become firmly established in the kingdom of France, where hatred of England was as a hereditary tradition of the old monarch-Shit. So this theory was perfectly successful among us. English economists, who produce it-first sat under the revered patronage of their false science, she went on to work with the French encyclopedists

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The philosophers of the last century, affiliated with this sect, gave it the polish and brilliance of their style, and They managed to get her in, through a barrage of epigrams, in the current currency of the ideas of the time.

When this theory had had its final say and It was done on January 21st, one could believe that she had was killed by the experience at the same time as the royalty. Unfortunately, the unpopularity of the government The Restoration government allowed the liberal school-rale d'exhume l'hérésie mortel des ruines de 93, and to rehabilitate her in the eyes of a generous nation, impatient to get rid of a power that reminds her of-

The ulcer-like government thus became entrenched once again in people's minds, thanks to a commendable sentiment of national pride. French economists, liberals raux, the philanthropists subservient to the English idea like the encyclopedists, of whom they were only the bad tail, helped in the ravages of evil by pro-paging their absurd laissez-faire doctrine which tended to the annihilation of authority. Radical writers Caux, who rail against all powers, advance The daily work of demolition. The fleeting success of the Saint-Simonian doctrine, which closely followed the revolution of 1830 and which tried to rehabilitate the power, did not even manage to stop it for a moment the shift in public opinion.

And all those people worked so well with their voices and from the pen, that public opinion is completely misled today on the account of power. Perhaps we should even go and search the archives figures of pure radicalism, to find some

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reasonable ideas about the providential mission of government. The French people and their representatives have reached this degree of blindness, that they adopt-tempts the country with a fatal, but repressive, proposal of the influence of the central authority, in preference to the A useful and national proposal, but one that is susceptible to to serve the interests of the government. By Messrs. Adam Smi', Jean-Baptiste Say and their successors, the the function of power in the State has been assimilated to that of the cat in the private house. It has been written that the gou-government was a necessary evil, an enemy that one was forced to maintain, in order to get rid of another Anarchy is a more dangerous enemy. The comparison is lame, because the Dornestic animal has been a lot He was treated better than the power. They didn't take away his freedom nor its claws, that is to say its means of action: while the power today can neither defend itself to defend, nor to defend the people.

English politics has had no more auxiliaries devoted, more disastrous to our national interests than these French economists, copyists and plagiarists of Malthus; who have only ever written in favor of the privileged of the Birth and fate. Bonaparte knew the secret ties who united the cause of England with that of the ideologues, and he expelled them from the Institute as unworthy. It was Mr. Guizot, the Protestant, who restored to

It was in order; Mr. Guizot had belonged to the Madame de Staël's coterie; Mr. Guizot is the man of England and the Entente Cordiale. We are of his religion before being of his country.

England, which has lived under prohibition for so long—
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During the time she was able to live through it, she soon understood that the adoption of this system by other European states Peasants would inevitably create competition for him deadly and would indefinitely close the market to him these states. So she changed the battery, and in Hope to ruin all the industries in the region When confronted by her rivals, she began shouting: Down with protection! Down with customs! A league was immediately formed in France to support the interests of the monopoly and Glas. We see it right now in Tœuvre.

These English lords are, it must be admitted, of very high rank. bitter and very happy artisans of discord, that never the seed of evil that they have sown on a chance will inevitably bear fruit in its time. and that always, on the contrary, the spirit of vertigo of nations that they are driving to their ruin, come to the aid of Their treachery! With an idea of philanthropy that they They were careful not to apply it in their own country, Ireland. where the exploitation of the worker has taken on the character of the most atrocious barbarity, they set fire to Saint-Domingue provoked the extermination of the white race They killed our maritime power. Well, they have nine-tenths of them were accomplices in this crime. of the inhabitants of France, and in number, the most-part of the publicists and renowned speakers. They have had to justify the alarms of absolute governments and keep them armed for twenty-five years against us, the First, the demagogues' enemies, then the conquests formidable of this leader whose insatiable ambition fati— They had the victory. From now on, if they need it, they will not have, to resurrect these terrors of Europe absolutist, than to point the finger at the alar— sovereigns

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denied, these gigantic fortifications, the folly of The current government has dishonored the lords of Paris: ungrateful bastions erected against the people by those who

1. The amount of money these fortifications cost, applied to the increase in our naval forces, and in armament of our maritime citadels, since England is our only enemy, the only one against which we must practice repetitions in case of new conflicts calf. But to turn the front of these ramparts towards our allies natural, to the states of continental Europe; but of order the armament of these fortifications in full peace, the day after the day when the tri- than ever before the chances of maintaining this peace were no longer numerous; and wanting to persuade the nation that the fortifications of the capital did not threaten a hundred that the foreigner, it is too much to rely also on the Public credulity. I'm going back to England.

With another word, that of independence ^ the Angle-Earth has torn half of the new world from the Spanish monarchy, ruled by kings of noble lineage French, our inseparable allies. Since the day of the separation between the colonies and the metropolis, between Mexico, Lima and Madrid, the English aristocracy reigns in fact, through smuggling and anarchy in Mexico, in Peru, in Buenos Aires. She no longer has to detach from Spain in America, the magnificent colony of Cuba. It is actively pushing for this goal through its emissaries. and its consuls, and Cuba will one day share the fate of Saint-Domingue. Guadeloupe and Martinique, our the last possessions of the Antilles, are worked in this moment, it is said, by the same seeds of revolt.

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And how would the wealthy Spanish colony hold out? she, when the metropolis itself once saw itself on the verge of capitulating, of surrendering unconditionally to Fan-England, that is to say, to accept a trade treaty with this power. Hasn't England im- planted its mercantile suckers in the for ten years within the unfortunate peninsula? its goods Transported by contraband, do they not circulate? freely from the Pyrenees to Gibraltar under the protection of this same anarchy, which she always calls the Name of freedom? Wasn't it she who settled the in- surges from La Granja, and long supplied with expenses personal details of this regent who bombarded Barcelona? She was negotiating a cotton treaty with Espartero, while she was negotiating with Santa Anna the acquisition- California's tion? After emancipating America- than the south and destroyed the maritime power of the East pagne, all that remained for England to complete

more deadly and more poisonous than his hatred! Yes,
A hundred times more deadly... Look at Portugal from the
Methuen's treatise!

Now, understand the madness of our liberal publicists
and radicals of today. King Louis-Philippe finds
opportunity to place one of his sons on the steps of the
throne of Spain, he seized it, without worrying about the
protests from the English chancellery. The alliance
of a French prince with a Spanish infanta was
the surest way to paralyze this influence-
British which weighs so disastrously on the pros-
Perity of the Peninsula. Here are all our newspapers, and the
more patriotic, who begin to join in the chorus with the

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paid insulters from the Morning-Chronicle and the Times
to accuse of recklessness and insatiable ambition
current government.

But France, by accepting absurd theories
English economists, is more guilty than the
unfortunate Spain; for she does not have, like this one
the excuse of his poverty and ignorance. There are eight
For centuries France battled with Great Britain.
Brittany; and perhaps there is no such thing as in its history
a single catastrophe that she does not have the right to attribute
to the efforts and machinations of his disloyal enemy
My. France knows there is a fundamental incompatibility.
of principles and interests between her and England. The
France aspires to moral unity, to legislative unity
as to the territorial unit; it is Catholic in
religion as in politics: that's its tendency under
all his strong governments, under Richelieu, under
Louis XIV, as under Napoleon. England, however,
aims at fragmentation, because it lives off the tearing apart
elements of the globe; it is Protestant and schismatic
In short: Individualism and Protestantism are one and the same.
She doesn't understand why someone would dedicate themselves to the service of
humanity, like France, when we can ex-
to exploit; she only resigns herself to doing a little good that
in the hope that a worse evil will result; té-
less the emancipation of the black race. France, at
On the contrary, in its greatest errors, it seems
to be guilty only of an excess of devotion to the
The cause of the people. You will find some admirable pages.
and acts of sublime charity, alongside atrocities
odious in the history of terror. Many of these
bloodthirsty legislators who referred back to their judge

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tiaturel tSLUi of innocent defendants, firmly believed to the sanctity of their work. And not one of those drinkers of blood, like the supporters of absolutism the ap-pellent, would not have dared to formulate these apologies coldly barbarians, coldly inhuman, including the Malthus and The Jean-Baptiste Says were not afraid to dishonor Their writings: That there is no place for the poor in

banquet of life, strictly speaking, society

owes nothing to its members... Ob! Yes, if it were true that The good and bad principles were arguing over the empire of this world, the first would be personified in the France, second only to England. The English are so Indeed, the scourge of God, that God raise up virgins enthusiastic about driving him out of France, as he He did it to drive out Attila. That's why there's hatred. France's national policy for Great Britain is legitimate and holy. It is the hatred of the day-bird for the night bird. I don't despise the aristocracy. English, like French, but as a Christian as a man.

And not a noble heart will reproach me for... to let oneself be carried away here by stupid inspirations of a narrow and barbaric nationalism... because there has been England, three million and more Charlie Hebdo supporters who... also mercilessly condemn the attacks whose politics that their government has been found guilty of- towards humanity, and who demand the ruin of this an impious government, - because the judgment that

* There are two poetic dates in French history to mark the end The Middle Ages: The Miracle of the Virgin of Nanterre, driving away the Huns of Paris; that of the Virgin of Domremy, driving the English out France.

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Our ancestors pronounced it so long before us, is written by all points of the globe on the ruins of cities were ransacked, in Nanjing as in Copenhagen, in Saint-Jean d'Acre as in Barcelona. I detest the aris-English tocracy, because one of its members, one of our great modern poets, also dedicated it to the execution creation of posterity; because there is finally in the only Ireland, seven million starving people who curse it

Yes, England is in this situation of-
terrifying, that she cannot forget a moment of tor-
to kill other states of the globe, without exposing oneself to perishing.
England is doomed to die from the peace united-
Verselle at a given time, because peace at
The others are waging war in her own country. This too is not
Not declamation, but pure truth.

Because England, once again, lives off mercantile-
lism and the commercial exploitation of all the
peoples. It alone produces manufactured goods
enough to supply twice the five parties
of the world. Therefore, any foreign producer
is her enemy. 11 She must therefore try to understand-
sea developments in all nations
wealth and labor, those of the manufacturing industry
especially, since these developments tend to-
so much so as to wrest from him his monopoly and to create from him
deadly competition. The best way to pre-
To cause such a disaster is to prolong the minority in-
industrial of nations and to maintain within these
nations a permanent hotbed of war and anarchy.
She does it. The monopoly on the supply of
globe makes wealth available in its trading posts pro-

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digious; she uses it conscientiously to sub-
To spread unrest and revolutions everywhere. The war
Monopoly feeds, and monopoly feeds war.
Whether war or monopoly ends, the colossus of
English power, a veritable golden colossus at the feet
of mud, collapses at the same instant. Therein lies the whole
a secret of British politics, if there is one.
The Englishman obeys the instincts of his nature and the exi-
agencies of its position; it is a people of prey, like
I said, who is forced to kill to live, and to whom he
It would be utterly absurd to go and ask for a
loyal and generous politics, because that would be him
requesting suicide. Great Britain's policy
Tagne must be ruthless, like hunger its mo-
bile, and it's justice to be done to the bloodthirsty bastards
government bodies that direct the destiny of this state,
that they admirably understand the needs of their
Fatherland! Find me a statesman of this time,
I'm not talking about France, where it's no longer made, but
in Russia, in Austria, who can even come close to their
Sir Robert Peel.

to isolate themselves from the scourge and to quarantine these hungry buccaneers.

Moreover, the English aristocracy makes no secret of itself. of its governmental necessities. The aristocratic English cracy, on the contrary, displays the sole characteristic of A size befitting his infernal policy, if admirably described by the author of Paradise Lost ^ an English poet. This policy is insolence and the greed of Rome combined with the treacherous cruelty of Carthage. She doesn't bother to find out what the EU will say.

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rope of his murders and plundering. He is accused British policy is cunning; it's cynicism. rather than what we should say. There are only the predestined and the fools who have the right to speak of the Albion's perfidy.

The Danish fleet hinders the freedom of movement England's presence in the Baltic: an admiral and Glais burns the Copenhagen fleet, it's still a less maritime power.

England never waits for a declaration of war to attack French or Spanish ships. He necessary, for the realization of its land-grabbing projects of universal trade, the possession of all the detraits, from all the points that command the major global trade routes; it takes Gibraltar away from Spain, Malta and Mauritius to France, Cape Town and Ceylon, to the Dutch, Aden on the Red Sea to Arabs; and she makes, from these stolen possessions, citadimpregnable walls which first give the empire of the sea to its fleets, and which then become so many homes contraband, hence the English goods unmarked will be the neighboring continents. And woe to the ships. friendly states that would claim to protect their industrynational sorting against British smuggling, they will be sunk without mercy*.

The Viceroy of Egypt, I said, strengthened by the support of the the French government of the Restoration, had founded some semblance of a state, of maritime power. It had freed the road to Mecca from incursions of the desert Arab, and the populations of Syria

* Case of the Spanish brig el Rayo, 1844.

the bloody oppression of the Turks. But the restoration—the order wherever it may be, but the resurrection of a people, are death threats to the interests English. Then come the days of July which cut through short of the anti-British policy of the Restoration. So the London cabinet is taking advantage of the revolutionary embarrassments the revolutionaries and pusillanimity of the French cabinet to destroy the civilizing work of Muhammad Ali. An English fleet bombards Beirut and Saint John Acre, within sight of our impassive squadrons. The revolt erupts on all sides in the states of the viceroy, who, Reduced to mercy and betrayed by his allies, he abandons his conquests and its fleet; and the Christian populations from Lebanon, torn from the centuries-old protection of the France, are returned to the abuses of the Turkish pashas and to the Albanian sword. That is ruthless self-interest. of the British aristocracy who demand that it be So. English businesses don't want the keys of the Isthmus of Suez, whose possession he covets exclusive, be in the hands of a powerful sovereign. And And what good are so many reasons? Alexan's fleet-drie was hindering England in the Mediterranean, as Copenhagen's was hindering it in the Baltic; it got rid of it.

The prosperity of Lahore, the work of another Mehemet-Ali, Rundjet-Sing, lasted even less than that from Egypt. The East India Company knows that its vast estates, populated by their one hundred and fifty millions of slaves will escape him from the day when the Misery and anarchy will cease to reign there, and it will not She doesn't want to suffer from a bad example in her eyes. She seized the Rundjet-Sing states.

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On the other side of the Atlantic, in the strait of two Americas, a second isthmus destined, like that of Suez, to one day serve as the main route of maritime communication between the inhabitants of the two major divisions of the globe. Consequently, the Angle-land had to work to secure possession of the isthmus American. Back when Spain was mistress of South America, England had been granted by this power the right to cut wood on a isolated point on the coast. She founded on this point, at Ba-Lise, a small establishment. Then, when the colony Spanish, freed from the yoke of the mother country, prayed

showing her teeth, that she held her rights from previous government, and which had no reason to deal with the new government. England has acquired since then, moreover, undeniable rights to the possession of Balise and the entire Mosqui coast-tos. An august sovereign of the country sold him the Ownership by notarial deed. We are mistaken when We imagine that England seized by the cunning and by the violence of all the states that it She has them in all five parts of the world, she has them all If purchased privately, ask the sellers instead; The proof is that she pays life annuities to a multitude of Indian rulers who ceded their rights, starting with the Great Mughal, the successor-Sister of Aureng-Zeb. Moreover, from wherever He derives his rights to the Isthmus of Panama from this She won't be the one embarrassed to make them go-dormouse. It had once blocked the port of Saint-Jean from Nicaragua. Following the invariable rules of poetry

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English tick, the blockade of the port is the first act of the drama that ends with the permanent occupation of the country.

The English aristocracy doesn't even need to to justify these spoliations and injustices in Public opinion. The opinion of its citizens is for her. The English of all classes are per-convicted that England has a right of escheat on all the seas and on every continent. Navigators had discovered in recent years, on the coast eastern Africa, an island of Ichaboe, where lay a layer of powerful fertilizer deposited there by the birds of the sea from the antediluvian era. As soon as the days-English nationals to prescribe to their government to get their hands on the precious deposit. The Sun writes: England must not allow other nations to... to protect this island if we do not take possession of it, Others will seize it.

Loyalty and integrity are meaningless words in the political language of the lords; fidelity to treaties It is deception, treason is skill. England is in peace with Russia, and the English provide weapons and gunpowder to the Circassians for warfare against Russia. France and England were tight the knots of the cordial agreement there but while the The sovereigns of the two states feasted, visited each other, the

Rader, inciting Morocco against France, seek to incite the blacks of our Antilles, and raise their Reverend Pritchards to bark at us. The Angle—the earth is at peace with unfortunate Spain; it is she, however, who settles the score with the leader of the insurrection of

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La Granja, which gives Espartero the four million of the networks he needs to go and bomb Barcelone, Barcelona, the industrial capital of Spain—gne, this rebellious city which is the cause of the Peninsula is not yet subjugated to England by another Treaty of Méthuen, a cotton treaty. Périssé Barcelone!

The English, forced to withdraw from Madrid during this war of independence which saved Great Britain Brittany, from its ruin, burned the most beautiful of factories in the city, to bid him farewell. He The English industry has to survive!

I am not aware that any other nation has exerted pressure on the world of a weight as overwhelming as the nation and clay, may have cost humanity so many tears, may have motivated so many accusations against God's justice. The Norman, the fiercest of all the barbarians, has makes people believe in the existence of the ogre. Continental Europe—tale of the middle age was not far from taking the English civil wars for the convulsions^ of a damned people. The general belief was in the 15th century, that only God could do anything against this brood of Satan. One of the greatest kings of England, the same one who endowed his country with a religion, and who made himself pope, King Henry VIII took five women and had three of them murdered by hand of the executioner. The ordered religious persecutions by the Virgin Elizabeth and by the Puritan Cromwell, surpass in refinements of atrocious cruelty all that that the history of the emperors of Rome and Istanbul had left us with something more edifying in its genre. A of the most honest writers in Great Britain,

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Malthus, frightened by the problem of exuberance population, positively declares that society can To deny the child the right to live. His followers will They go further and develop his thesis. They ask in

to the mothers who have served their country well, in im-
grinding the fruit of their entrails; they want one
deposits the remains of the tender victims in sump-
killer patriotic cemeteries, where these laced-
Monians may come to breathe the soul of their children
In the scent of roses!... This bonus theory
to infanticide, achieved some successes near the
population of the manufacturing districts of England.
Many mothers in those countries breastfeed their
children with laudanum, day to get rid of
their unwelcome caresses, and the procedure, it is claimed,
It works wonderfully. Calming potions are available.
according to formula y, all prepared by pharmacists
from across the Channel.

Let our French economists do their thing, and they'll...
will soon arrive at similar theories. It is not said
Not a foolish thing in England goes unheard.
in our country.

This misery of the English proletariat, crammed into
The industrial penal colonies, therefore, are truly awful, truly
horrible, that she manages to extinguish even in the
The heart of a woman, the feeling of maternal love?
– Oh yes, very dreadful, very horrible; listen closely
to Dickens' touching stories... But what can you do?
For you, it must be this way for a Lord of An-
England wears on her finger, in a pu- ceremony
republic, a million-dollar diamond, and that all those of

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his caste might cry out in a fit of frenzy
Proud: The vine does not grow in England, and
We drink the wine of all nations!

The wine of all nations, that's true; and also the
blood and sweat of the English nation, my lords, for
It is the misery of your vassals that makes your wealth;
It is their overcrowding in the cities that increases the
price of all food items that only you
produce it miserably, and which decreases through competition
arms the price of all the luxury items that only you
Consume, my lords! This is for you alone, my lords!
that the child is tied up every day, for sixteen
hours, at the service of a machine with iron lungs
who never tires; tied up for sixteen hours!... one
child, a poor human creature for whom his
Weakness should inspire pity! This is for you, half-
lords, that the foreman's whip is attentive to correcting

The suffering of these unfortunate people is so intense, that they once softened Lord Ashley's heart, a pious man. Lord Ashley interceded with his colleagues to obtain a law that would reduce by two hours of child labor in factories.

It was simply asking England that it signed his death warrant. Lord Ashley's motion was rejected based on a very sensible speech by Sir Robert Peel, the prime minister, who demonstrated conclusively that the slightest sign of pity, the slightest alleviating the child's suffering, would infallibly put England on the brink of its downfall. The speaker was right, the machine is the heart from England, and this machine cannot cease to

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beat for a single instant without the asphyxiation of the State what followed. The destinies of Great Britain did not never hanging by a thread.

Moreover, no speaker in this debate considered to deny the torture the child suffered in the factories. That wasn't the important thing.

The English lords, following the example of the patricians of Rome, have recently removed the small a crop that required too many workers, and they replaced it through large-scale farming, meadows, and pastures: Pascua, jMSCua... The Marquess of Statford drove out his estates twenty thousand peasants who found there to live, and replaced them with flocks of sheep which cost less in housing fees and which are more economical carry more. This system was adopted with enthusiasm, by a large number of lords and by the economists, net income supporters, has painfully increased the misery of the manufacturing classes, by rejecting in the cities of the masses of rural workers who are came to offer their work at a discount, in competition with industrialists. But the measure increased the revenues of large landowners, by reducing their expenses. That was the main point. What did it matter after that the paving stone cities are trampled by a few thousand dead More hunger?

What religious men these lords were!... and zealous! propagators of the Bible, who would believe they were offending God to work on Sundays, and who do not suffer that one mistreats the Lord's creatures, the horses, by

clay declares inviolable, belongs to the aristocracy-
tie, and that the children who work sixteen hours

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per day in the factories are not blood
noble. It is forbidden to strike a horse in England.
land, but you can kill a man with your fists;
Even the newspapers announce these killings in advance.

The miners of Newcastle County were weary,
the other year, working night and day to enrich
their masters, ungrateful people who do not leave them
even enough to live on in return for their hardships; they
had the audacity to ask, like the workers
from Lyon, to live by working, that is to say that they
demanded a pay raise. The claim-
tion was strange, anarchic above all. The marquis
from Londonderry, outraged by such impudence, ful-
Mina immediately issued a paternal decree that forbade all
the retailers of its towns and villages, nothing
sell to the insurgents until they returned
in the assignment.

Ah! How well Voltaire and Montesquieu knew this
what they did when they went to England to
to see free men M II there is only this Great-
Protestant Brittany to produce Hudson-Lowe
and philanthropic masters who forbid their
serfs drink and eat it!

And it is hoped that these lords, so harsh, so impious-
tolerable to those of their nation, will relax for
foreigners, with their infernal selfishness. Madness! Deceip-
tion! But open your eyes to the daylight,
And look:

'On July 1846, Hussar Frederick John White died by
the fatal effects of a cruel and barbaric flogging he received on
15 days ago, last day in the cavalry barracks at Heston.

(Jury's verdict.)

5

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England bought tea from China every
year for enormous sums. The trade of the

to offset this cash expenditure. She found this precious means of exchange in opium. But the opium is a poison, and the emperor of China prohibits at the entrance to his states the poisonous commodity. But certainly, prohibition was no longer legitimate, nor more holy; but the emperor's edict dealt a terrible blow. vulnerable to the interests of the East India Company. The An-England has armed itself to defend the interests of its merchants; she subdued the Emperor, who wanted to save his people from poison, to choose between this poison and the destruction of all his cities. The emperor has receives an annual tribute of thirty million; but these thirty million did not account for the company East India Company. Then the cities of the celestial empire were burned, and opium triumphed. Of all the nations of Europe that call themselves Christian, not one did not protest through the voice of its sovereigns against this appalling abuse of the right of the strongest; the chief Even Christendom itself remained silent. There is It has been a long time since the God of the Gospel has had any life. Cairo here below! The Vicar of Christ is an old man who borrows from the Jews, who protests against the she-mins of iron and who gives his blessing to the executioners of Catholic Poland.

However, these same Christians dispatch each year towards China of zealous missionaries, to preach the word of Christ and to suffer martyrdom for it. Now, I would very much like to know what these apostles cover-angry people might have to answer to the idolater who

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would address them in this way: You say that your religion is a religion of charity and peace, you Lie, for the red barbarians (English) are your brothers, and your God allows them to go as far as the ends of the world, burning cities and poisoning to sound the peoples.)j

Our atlases lack an informative map, which I recommends the work to one of our skilled craftsmen. editors: it would be a world map on which to-marked by stains of fire and blood, all the places on the globe where men kill each other. Let your mind wander over this map: search carefully from Hudson Bay to Tierra del Fuego, from Spitsbergen to Ceylon, from the North Cape to the Cape of Good Hope Hope, from Canton to Saint-Jean d'Acre and to the cape Finistère... Everywhere, with very few exceptions,

blood shed by Englishmen. Where the Englishman does not
does not wage war on its own behalf, as in
1 North Africa, on the shores of the Caspian Sea
or from the Black Sea, he is the one who sells the weapons and the
Powder with which one kills oneself. It exists in the noble
City of London, home to biblical propaganda, a
a number of manufacturers of cheap guns,
weapons that can only be placed among the few
wild plains of Central Africa, New-
Holland or Oceania. Sometimes these merchants
sold their cargo to war-torn populations
with Great Britain. To put their conscience
at rest and reconcile their mercantile interests with their
Patriotism, they say and they prove that these weapons
waste can only be dangerous for those

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who use it. It is also the Puritan city of Lon-
dres, which has a monopoly on the supply of idols
for all the countries of the world. – Holds idols, false gods
and generally everything concerning his condition ^ all at
moderate prices....

Ah! I excuse the oppressed nations whose faith re-
Religious life falters; I excuse the starving workers
who doubt divine Providence. The justice of
Lord is also too slow to strike.

They are there behind the white rocks of their island.
a thousand families at most, a nest of vultures,
that the evil genius holds bound to the flanks of
humanity to drink its blood and tear its flesh.
It is to feed the insolent splendor of this handful
despots, it's to serve these insatiable vultures
their daily feeding frenzy, that so many crimes are committed
put on earth, that so many nations slaughter one another,
that so many ships are lost at sea, that
the forty million arms of English machines
they work day and night, so that opium is harvested, that
The Irish and the Saxon are reduced to throwing themselves upon the
coarse foods that pigs disdain. II
This has been going on for centuries, and the lamentations of
peoples have not yet ascended to God, and this
The God of the oppressed has not yet raised up among his
faithful an inspired orator, with ardent words, for
preach the crusade against these executioners of the earth!
Lord! Restore understanding and sight to the councils
powers, and let not your justice withdraw
no longer for your unfortunate people!

The ancient world applauded the fall of Carthage,
Albion of old, the sovereign of the seas! What

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Heinous crimes had Carthage therefore committed, so that
The ancient world applauded its destruction? Broken
some treaties... brought the scourge of war to Italy.
But what treaties did the English aristocracy not have?
broken? What faith has she not violated? In what
Has it not carried the scourge to such remote places on the globe?
of war? And does he not rise up against it with all his might?
the places in the world where people suffer, enough of this whining
spells and curses? And the English aristocracy
Has she not sufficiently provoked the revenge of the people?
and the justice of heaven, so that the forbearance of the pa-
hold on until the end, so that a tribunal of sovereigns may
assembles and pronounces against the guilty party the formidable
sentence: Delenda Carthago.

The thing is, today, you see, is so
Beautiful! These millions of Irish people reduced to the condition of
Hungry cattle begging for food and wandering by
the streets their eloquent rags; these millions of pro-
English legitimæ, our brothers in suffering, who are waiting
The day of liberation, like us... China
who learns the art of destruction, at the school of his vanquishers
quors; Hindustan, Egypt, Canada, Spain^
Portugal, all these dismantled states, eroded by
England and who are silently chafing at the bit
servitude; France and Holland, who have to ask
account to the usurper of so many plunders and so-
ties; Russia, the born enemy of the masters of
Asia; Germany, the United States of America which
have to continue the recovery of so many
grievances... And science, which now gives wings
'to the ships to drive them to the bottom of the
more impenetrable sanctuaries. – And the sympathy of all

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peoples who have a soul to sympathize with the sufferings
Frances of oppressed races.

No doubt, these are all the elements of a
a vengeful coalition and a holy crusade!

But where will the inspiring breath come from today?
powerful enough to rally against the tyranny of the lords,

of the Englishman who reigns and governs in France.
Ah! the great sovereigns of my country, Richelieu,
Louis XIV, Napoleon, where are you!...

Because, believe me, it will be an original sin.
an indelible stain perhaps for the government
Frenchman from the last revolution, having been
greeted at his accession by cries of jubilation from
the English aristocracy,... and history will record these
Tory cheers as a shining testimony
of the firmness and nationality of the ex- policy
exterior of the Restoration. History will also tell that
this French nation which had one day proclaimed
Friend of all oppressed nations, lied after 1830
to his holy mission and to his solemn declaration.
She will also not have enough blemishes for the
authors of the secret pact concluded between the jailers
from Paris and O'Connell's persecutors. But then
A righteous voice will rise to say that there was no more
of royalty in France at that time, and that they were
the Jews who held her enslaved.

Does this mean now that this tyranny of
Lords, be it laid upon imperishable foundations,
and that the good genius of the people cannot come to
It will end without further intervention from God. Not
Truly, thank heavens, because all inhumane politics

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Maine carries within itself the seeds of its own ruin and its own
punishment.

Thus, as long as the law of the poor lasted, the manu-
The English biller had an impact on the manufacturer of
continent a huge advantage, that of producing at
cheaper. The English manufacturer produced at
cheaper than its rivals, for the reason that it
was only required to pay his workers a minimal amount
salary, the law of the poor taking charge of perfecting the
the price of the day for these. Then the most touching
an agreement existed between landowners and industry
manufacturing, and the manufacturer wasn't considering any-
to complain about the franchise of the land, privilege
of the aristocracy. But the law of the poor came to be
removed. The manufacturer was now forced to supply-
to rely on its profits ^ a sufficient salary for those who work
were valid for him. Immediately this painful obligation-
reuse awakened in her heart the feelings of
philanthropy and equity that had remained there as-

exploit the worker shamefully. He began to finding the price of wheat a bit expensive for the people, then he attributed the high price of grain to the laws of customs designed in the exclusive interest of the owners landowners, that is to say, lords. In short, the ma- The English nuclear manufacturer is currently engaged in demolition. these customs laws which are the palladium of the aristocracy, and there is no doubt that he will succeed in overthrowing them to be, with the help of the charterers and the people. The lords have already been at the forefront of concessions, by agreeing to temporarily be subjected to a disguised land tax (income-tax) f and here is the nation voting on statues

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in Cobden. The English aristocracy is already threatened by that side of his night of August 4th.

However, what our ignorant economists don't They don't want to or can't understand, that's why We, the people, have no right to take cause in these battles between the trading aristocracy and the aristocracy by birth. The league obtained the free Importation, so be it! This means that the coalition of large landowners brought pavilion in front of that major capitalists, major industrialists; but This does not mean that the coalition of capitalists brought the flag before the workers' coalition. But that's the crux of the matter. The day after the day when They voted millions and statues in Cobden, the English manufacturers were reducing the wage rate of their workers. Never was such a deception so complete.

However, it is for the English establishment while- to face a far more imminent, inevitable peril everything. England, by killing work among all the poor- ples, to turn these into consumers, that is to say- to say that those dependent on its industry have killed wealth of these peoples. It consequently dried up the sources of consumption itself; hence this conse- consequence, that she must perish from hunger sooner or later, amidst its heaps of manufactured wealth. The day of the event is not far off; for all the progress in mechanical science, all alliances Customs officials are bringing us closer. And that day will be the era of the emancipation of workers and of the es- slaves in all countries of the world; and the proletarians Tensions on both sides of the Channel will be raised

a hand now friendly and fraternal, and the memory
old discords between the two peoples will die out in
the joy of shared emancipation: that's why
I long for that day with all my heart.

France has received a mission from God to emancipate all
the peoples, even the English.

Based on everything that has just been said, it should suffice-
fire in France than a principle of political reform or
commercial was recognized as originating from Great Britain
tagne, to be at this very moment, and nothing but on
the label, rejected and loathed. This repulsion would
all the more rational, since England has never
committed the folly of applying to herself the
theories that it spouts to other nations... It's the An-
England, which has spread the most ideas throughout the world
broad freedom of trade, and there is no na-
tion who has abused customs protection more than she
and prohibition. She never claimed
the abolition of tariffs only for manufactured goods
on which foreign industries could not
to compete with its own. All that
"We do better than the English" is prohibited in
them, and one only has to consult the text of their legislation-
Cereal production, to know what to expect regarding
the sincerity of their commercial liberalism. If they
They are leaving their fort today; it is hunger that is driving them
We have driven them out, let us be quite certain of that, and let us be wary of them.
of these forced tariff reductions that Sir Robert
Peel threatened to unleash a fury against all industries

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striations of continental nations. When the English
pronounce the words freedom or competition ^
our ears must always hear monopoly and
Hoarding. Their freedom of trade is war.
with machines and capital; as
they have ten times as much machinery and capital as
We, on the other hand, are certain of victory, and that's why they
demand battle. Needless to say, on this
As with other questions, economists
The Institute is for them.

That's why I insisted so much on
the origin of the ulcer-government theory, if cixère

the philosophers and statesmen who have governed for fifty years, had said to this su-
throws the whole truth into the country, demonstrating it, proof in hand, that the English aristocracy had not sown the ideas anti-monarchists in France, what to give us of the occupation at home, and in order to take advantage of our internal difficulties in seizing control of the seas and of global trade; it is probable, I said, that the sympathies of the people had turned back- much more quickly brought closer to royalty in France; and this agreement between the monarchy and the people would have made all attempts at amé- quick and easy general instructions; for, once again, royalty has nothing to fear from these improvements, and prosperity- On the contrary, worker safety is the best guarantee profited from its stability.

I have stated the origin of the government-ulcere theory.
I will try to demonstrate this in the next chapter, at with the help of evidence drawn from our own history, that

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progress on popular freedoms in France followed constantly a parallel path to that of the car- royal identity, and that it is not one of the victories won- supported by the monarchical principle which has not benefited directly to the people. The solidarity of these two in- interests are even so intimate in the history of France, that it is true to say that the history of miseries and of The prosperity of the French nation is merely a copy of the story of good fortune and bad days of its kings.

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CHAPTER III

parallel progress of popular freedoms and the conquests of the
The monarchy in France. – Solidarity of the two monarchical interests and democratic.

I don't know of any story that gives such a powerful impact.
so many denials, including our own, of the heretical principle and
It's absurd that governments are the born enemies.
of the people. University professors must

truth-tellers, so that the child who goes out at twenty years of their hands not being penetrated, until the bone marrow, from the evidence of this contrary axiom: that the people's interest has always been in solidarity with the interest of the monarchy in France. It is necessary among the masses to the French population, or a very deep ignorance—rance of his own history, or a large fund of ingratitude, to explain the number of proselytes that the insane dogma of economists has recruited in her breast. The encyclopedists who murdered Louis XVI, in writing that the history of kings was the martyrology of nations, were more English than French. They were reformers driven by a philanthropic spirit. sincere anthropy, I know, but who wanted to destroy monarchical authority at the same time as religious authority, and who had converted to Protestantism in politics, because of the history of Cromwell and

SOLIDARITY OF MONARCHIAN AND DEMOCRATIC INTERESTS. 77

Luther had told them that Protestantism was the the most formidable war machine that could be built to bend to this dual purpose. The odious lie of Diderot was speaking out at the same time and in the same places as Voltaire's *La Pucelle*, this book infame, which its author composed to flatter pride of the British aristocracy, and to sacrifice to him the the most touching and noblest heroine of our history national history. Voltaire understood the history of France, as he understood that of Rome, when In one of his most mediocre tragedies, he a tyrant of Caesar, of Caesar, a man of the people, there V immortal enemy of the aristocracy, and when he transformed in Jacobins and sans-culottes the Cassius and the Brutus, that is to say the leaders of the Roman aristocracy, the Polignacs and the d'Épernons of that time. There are no Not today, in our provincial colleges, a sixth-grade student who is not in a position to give the lesson on this text to Voltaire. But Voltaire returned to the cause of freedom and humanity, so many and such great servants vices, that he must be excused for having betrayed her He had little love for Jews and held them in low esteem.

Let us therefore follow the development in our story—parallel and synchronous ment of the monarchic and popular freedoms, by taking We take care to only stop at the main stations.

The great emperor Charlemagne, protector of

leave the sons of his lords who do not benefit from the lessons he gives them, and distributes the jobs

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to the children of the people who demonstrate ability. The nation begins to breathe again, safe under his scepter. powerful, the scholars whom the emperor attracts to his court from all corners of Europe, and especially from Ireland land, strive to draw the peoples out of their barbarie. The sciences and the arts, fundamental elements of any emancipation of the industrious, already throw a faint glimmer of light under this reign.

Charlemagne died, and the scaffolding of his institutions was erected. collapses with him. Royal power falls in qu-noodle, in the hands of his weak successors, and The feudal nobility immediately began to organize itself. And there you have it, by the death of a leader alone, the French nation doomed to eight centuries of feudal tyranny. With the great The rights of Charlemagne's kingship are dead. people. Caries, heirs of the powerful emperor, having plus the wrist strong enough to compress like him the rise of diverse nationalities, which victory had broken and twisted under his yoke, the vast monarchy Carolingian disintegrates and dissolves. The Nor-Mands take advantage of the general confusion to insinuate themselves to flow through the heart of our provinces via all the arteries riverine; and the rural population, forced to re-to seek the protection of the counts against invasions Baltic pirates, aided by his own hands to build these fortified castles where feudal despotism must to sit for eight centuries.

These Norman pirates, whose invasion had so much unfortunate consequences for the freedoms of Europe whole, they take root, don't they, in these lords English, whose tyranny weighs so heavily today on humanity. The sons have not degenerated from their fathers,

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They are still, as before, the greedy tyrants of the sea; the Gallic race fortunately has a stronger fiber ticklish compared to the Saxon and Irish breeds, in the place of liberty; she threw overboard all its old castes, Frankish and Norman; in The last storm. Only the Jewish woman remains...

of the second race by that of the great vassals, re-
does it momentarily take over with the advent of the Ca-
pets, of these national leaders chosen for their valor,
and whose heritage forms almost everything that is ap-
France is still shoveling... immediately they resurface from
all parts of our communal freedoms.

The memory of those first acts of liberation
the people find themselves indissolubly united in history
national history, with the glorious names of these epic kings
Louis VI, whose memory is dear to us, Phi-
Lippe-Augustus, Saint Louis, heroes with strong arms, that
Fortune sometimes seems to abandon us.
battlefields, to make them shine even brighter
beautiful luster their iron courage and their magnanimity*.
At that time, the people understood admirably-
the fact that the cause of royalty is his own. The little-
The people, the king, and the clergy themselves all rely on
the other and lend each other mutual aid and sit-
tance. They frequently band together to overthrow the en-
common enemy, the lord, the Puiset who holds seated-
the avenues of the capital of France, or the

The royal house of France had thirty-seven of its princes killed or
taken prisoner on the battlefield, and among these three
kings: Louis IX, John II, Francis I." The Duke of Aumale had the right to
to say: Never has a prince of my race retreated.

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Burchard (Montmorency) who plundered the abbey of Saint-
Denis, where the national flag is displayed. They en-
They also see this gentleman on the crusades, and they pro-
They took advantage of his absence to make him confess.

During this long period of anarchy and calamity-
mutilated, which is called the Hundred Years' War, starting from the
disaster of Crécy until the triumphs of Joan
In Arc, the misery of the population is at its peak. It is
that the kings of those times were called John II and
Charles VI, one a prisoner of the English, the other hit
of madness. It's that a king of England, aided by the
Burgundian traitor, sits on the throne of France.
Finally, God takes pity on France and its misfortunes.
of his people; he raises up an inspired virgin for
to expel the enemy from this soil that supported him with
pain; and the day after the triumph, when royalty
has regained ground, the freedoms of the communes are being restored
with her.

The alliance between the people and the king is becoming increasingly close-

The nobles, the traitors who conspire with the
foreign, Saint-Pol and Armagnac, while he
He chose his barber and his doctor as ministers.
During this reign, the throne and the commune were shared
publicly the conquests made over feudalism.
The burghers of Rouen are reclaiming their rights to
to keep their city for themselves; Bordeaux is free
of the suzerainty of Toulouse. The nobility, which has
long dismissed by French historians, like the
The patricians of Rome paid off Livy, the nobility
He had his reasons for making Louis XI into a monster,
a hyena altered by human blood. But historians

SOI-ÉTAT DES INSTITUTEURS MONARCHIQUES. ET DÉMOCRAT. 81

The people have rehabilitated his memory, and they have
reason, in turn, to make it one of our greatest
princes.

The merging of the two monarchical and democratic interests
cracy, operates even more intimately under Riche-
This place, this harsh reaper of geniilhommer. To each of the
blows with which he strikes this threatening feudalism, this
eternal enemy of royalty and the people, he seems-
May we see freedoms spring forth from the soil of France
and the wealth, as we see the grass of the meadows re-
to be born greener and thicker, when the scythe
The farmer cleared the soil of weeds.
Don't interrupt me here to accuse me of looting.
Barrère, the Anacreon of the guillotine; I am not
In my defense of the scaffold, I am reporting on a fact that
I'm not analyzing it. The question of the morality of the means
is not involved here. Oh my God, war, this
a series of atrocious and senseless butcheries known as
War is undoubtedly the most stupid and the most
unjustifiable follies of humanity; and I believe fer-
that, two hundred years from now, our nephews
will have the same for the heroes of the battlefields
repulsion that we feel today for anthro-
phages; and yet our fathers sang the Te Deum
for the victories of Jena and Austerlitz, and we
would still sing, without too much bitterness, I suppose-
pose, for a revenge of Waterloo. Then take
that I sang the Te Deum in honor of the triumph
of royalty over the aristocracy, in honor of the great
cardinal who created France's maritime power,
who forever drove the English from the continent, in
destroying Protestant La Rochelle, and which did not have to
I 6

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to blame himself at his death for the murder of an innocent man. I resume:

Richelieu thwarted the plan of English Protestantism, who hoped to federalize and republicanize France, and to divide it into twenty noble fiefs, like this which took place in Great Britain. It constitutes our admirable monarchical unity. Remove Louis XI, Medici and Richelieu of our history, and the people of France would be reduced to the same degree today. of stupefaction and agitation that the Irish people-canopy. No oppressed nation could count on him.

A little later, under Richelieu's successor, The peace of Munster was being made. The roof of France was the arbiter of Europe's destinies: its global flag-Rieux floated on all the seas; his armies occupied-pay in the four parts of the world as much territory that England possesses today; and the savages of North America, like the inhabitants tants of the Ganges peninsula, the Doge of Venice, like the poets whom Louis XIV pensioned, the appe-they were the great king. At that time, the theory of the gou-government-ulcer had not yet taken root in the national soil.

It was then, in fact, that true royalty was able to to develop in its glory. The monarchical principle decidedly prevailed; the privileges of the aristocracy are extinct or about to become extinct; the vassals former rebels have become courtiers, and are forced to sell their last feudal rights to municipalities to obtain the means to appear worthily at the monarch's court. Every commune has

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its freedoms: the people entered into power by Colbert, Louvois, and Catinat. The king protects Ivolière against the marquises and the hypocrites: all the talents, the lot of the people, even talents from outside, are no-paid services; all capacities admitted to to produce. Nobility is granted to the cloth merchants of Ab-Beville. All the interests of the State are personified. in his head, and the great king, in the conscience of his popular mandate, can say: the State, it is I y-sublime declaration that those

He was the first consul after the victory at Marengo. And
What other names, please? What names of
parliaments or legislative bodies were better made
to personify the nation in its shining majesty,
May the radiant names of Louis XIV and Napoleon be remembered!
No court has shone brightly in the history of kings.
like that of Louis XIV; never has royalty been so
tour of such a brilliant halo of celebrities
of all kinds. Beauty was accepted there just like talent.
like poetry, like eloquence, like all
legitimate superiorities, and popular foundations
and useful aspects of this reign have surpassed in grandeur all
what has happened since. At the same time as the pen-
The monarch's artistic vision gave rise to the palace of
The Louvre and the enchantments of Versailles, the feeling of...
his patriotism gave birth to the creations of
Toulon, Fréjus and the Canal du Midi. Its engineers
covered the borders of the kingdom, which the foreign
respected, with a formidable line of citadels; and on
the conquered territory of North America,
Our military establishments were arranged in tiers from the mouths

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from the St. Lawrence to those of the Mississippi. The forts of
this country, which have since become large cities
peaceful, still bear the names of today
this heroic time (Louisbourg). These were cou-
Bastille quays designed in a better system
than those of today. Mazarin's pupil, in fact-
sant his grandson king of Spain and retreating his
borders up to the Strait of Gibraltar in the south, in
covering itself to the east with its conquests of Franche-
County and Alsace, had at least found a way
It is honorable to protect one's capital from invasions.
of the enemy. It is still the foresighted gratitude of the
prince who founded, for the old servants of the State,
the Invalides hospice, and endowed the naval army with its
pension fund, two model foundations. All the
principles of administrative, legislative and financial unity
among other things, the uniformity of weights and measures,
all the improvements made since then by Turgot,
by the Convention and the Empire, are contained in
germinates in the ordinances and in the institutions
from the reign of Louis XIV. They were men of the
people designated by their ability who made up the
council of the great king.

The encyclopedists and some drama writers-
Turges, among whom I regret to encounter

a hundred years of biting into this glory; but the people
Who today has not witnessed the misfortunes of the end?
of the reign of Louis XIV, misfortunes nobly endured
moreover; the people, who did not suffer the winter of
1709, and which has the skin of past generations
Less sensitive than our philanthropists, the people...

SOMDAHITft OF MONARCH INTERESTS. Kf Db.MOCRAT. S5

pleased to admire the munuiuenls that the
great king, and he takes pride in this magnificent heritage
tage facing the stranger – and when he revolts and
that he drives his kings from their palaces, it is he in per-
sonne, who is responsible for guarding the treasures of the Louvre,
because he knows these treasures are his.
Would the people, after that, have revolted so often?
if the great king, forgetting the memories of the Fronde,
would have founded his Versailles within old Paris itself,
and would not have prepared, so to speak, the divorce of the
royalty and the people, beginning by making mis-
swimming separately. The Parisian gangs that invaded
Versailles, on October 6th, were congratulating themselves upon their return from
their victorious expedition, having reconquered their king.
11 is above all an act that systematic detractors-
the tics of royal grandeur do not forgive the
In memory of the last of our kings: the revocation of
the Edict of Nantes. It seems that the expulsion of some
Protestant industrialists dealt the death blow to
French industry, as if France did not possess
not yet today a large enough number of these
unfortunate manufacturing cities where the populations
they become stupid, demoralized and wither away, and where the e-
Packs and revolutions are constantly at work. Ah!
As long as no industry is organized here,
and the salary replaced by the company contract between
capital and labor, as long as our large factories
invoices will only be large factories of helots,
of starving people and prostitutes, and that it will take some
armies of two or three hundred thousand men for
to keep these workers, as one does with convicts
penal colonies where conditions are no worse, do not por-

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not so high the glory of the manufacturing industry-
behind, and let's try to be more lenient towards the great
king, who was mistaken, no doubt, but who believed he should
sacrificing the interests of a few manufacturing towns
to the higher interests of the State. The revocation of

Barthélémy, like the atrocities of '92, are among those heinous acts that cannot be justified, when we only consider the facts themselves. We have the right to brand the slaughterers with the harshest epithets: leaders of the Cévennes, the assassins of Coligny and the Septemberers; but it would be unjust to slander also harshly the political thought that dictated these assassinations. 11 It is easy to write that the end does not justify the means, two or three centuries after the event has passed; it's especially easy to do sound retrospective morality, when one is outside the passions of an era. But when we consider the importance of the goal that the authors set for themselves: acts that are condemned; when we see that the greatest minds of the time joined hands with these executions, and that they were actually justified in the areas; when we refer to the habits of violence from the old politics, one feels inclined to approach to present the facts with less severity. On August 24, 1572, as on August 10th and September 2nd, 1992, perhaps was it a question for France of being or not being. When Medici ordered the massacre of the Protestants, the Colignys were more powerful than the king, because they had armies of ten thousand men, and the protestant testators threatened to partition France. Some dealt with Germany, others with Spain.

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OR with England; each great lord made himself known its share of royalty in the dismemberment of the State. Should they have been allowed to act? It was always the struggle between unity and fragmentation, between the king and the people on one side, and the great lords on the other. The matter was more political than religious; and the people and the king were in complete agreement between them to put an end to the great lords, friends of the stranger. I know of no more stupid fable than this invention of King Charles IX firing from his window on his people. Hey! You foolish chroniclers, the people the king lovingly shot at the Protestants for his. This is important because this people was Catholic and many more fanatical than the king; and he was clearly seen to be more late by the desperate energy of the resistance that he opposed the Protestant prince Henry IV during the siege of Paris. This was seen even more clearly through the abjuration of the victor, who was forced to sacrifice his religious beliefs to those of the people of Paris ^ which does not did not escape Ravillac's dagger.

political and religious unity in France, and in the thought of these two great statesmen, the protestantism, a friend of England and feudalism, was an insurmountable obstacle to the establishment of this unity, to the greatness and supremacy of France. Politics was, for all that, and even more so than zeal, a religious motives for the persecution of heresy. In any case, the dragonnades of the Cévennes that the philosophers have so furiously accused not close to the atrocities committed previously on Catholics by Elizabeth and Cromwell, atro-

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cities that encyclopedists and playwrights have which have been kept silent.

Similarly in 1992, when the August 10th explosion erupted when the days of September arrived, the European coalition army had entered Lorraine and was now only sixty leagues from Paris. 'When Danton and his men struck those blows ribles to launch the revolution forward, to sur- to excite all the passions of the national spirit against The traitors, the enemy threatened the capital, and I did not I don't see why the people of Paris, who still believe today to the poisoning of the water of the foundations taines, in times of cholera, would not have added faith to the rumors of a secret alliance between the traitors of Outside (the emigrants) and the traitors within. These emigrants who were in the ranks of the enemy hadn't they boasted, before the allied princes, to bring the French people back to reason in six weeks Maines? Didn't they compare this people to a pack? of dogs in the wrong who would hurry back into Duty, at the sight of their masters' whips? For me I am one of the people and do not deny it, I find an excuse for her fury, when it falls upon the in- the fools and the traitors; and, I repeat, the true love of liberty and of France can provide ample apologies for most of the excesses of the revolution tion. You speak of blood shed by the people; but the a people, who had just broken their chains, had only one a day to avenge eight centuries of oppression! But I would like to see if ambition and fanaticism... Religious fanatics or shopkeepers have less hands red like democracy gone mad.

The reign of Louis XIV was the pinnacle of the monarchy in France. Since then, the prestige and popularity of power has always been declining until the days of The Convention and the Empire. Successors of the great king, first, the regent of Orléans allied himself (some- Some say it is being sold to England; it is being taken for Cardinal Dubois' favorite, a disgrace to the purple robe Maine. The second one is beaten by the English, loses North America and India and our ships, and sign the fatal treaty of 1763, a second edition of the treaty from Brétigny. Both seem to be taking on the task to debase royal majesty through their infamous debauchery and their dissolute morals. Then the legitimate contempt of people for their leaders made in a short time of progress so rapid that all virtues and intentions the most praiseworthy actions of the unfortunate Louis XVI are powerless later to avert the explosion of national anger amassed against the monarchy. It is Here, as always, the righteous man who suffers martyrdom, in expiation for the crimes of the wicked.

11. There is no paradox in arguing that, after Louis XIV, It was the Convention government that did the best understood the mission of power. The Convention established the principle of governmental unity on a basis unwavering. She was the one who wrote Unity and Indivisibility on the frontispiece of our laws; she who has abolished internal customs and merged the provinces; She was the one who standardized the legislation and measures. Like Richelieu, Louis XIV, and Catherine de Medici, The Convention relentlessly pursued and annihilated the aristocracy and federalism. England has sold out against the Convention of all European powers, and the

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Convention improvised armies and weapons, the generals and victory, and she superbly imposed to a defeated Europe. When the young Republic deals with the old, crushed monarchies, and that the representatives of Austria declare that they recognize the State new: "The French Republic," said its negotiator- The creator doesn't need to be recognized; she is Like the sun, she shines in everyone's eyes. Convention brought forth from within the popular classes myriads of heroes. Her poverty did not prevent her to give talent and ability the greatest share of the influence that might still have been exerted on them. She extinguished the civil war and postponed the external war to the Enemy territory. Patriotism and genius of the

unjust rulings. She won, that's already a lot.
to justify the means it employed
to conquer; for this committee of public safety, which had
Vendée and the federates to submit, Lyon and Toulon
to resume, all of Europe to fight, this
The Committee of Public Safety was also not on
roses. And then I find that the stains of spilled blood
For freedom, things quickly fade away. It must be said now,
to the eternal glory of the Convention, which no assembly
National wheat has not gone as far as it has in justice
and Christian charity, for it is the only assembly
who thought of proclaiming the right to work, a sacred right
and imprescriptible of man*.

- I don't want to forget to mention that the immortal Turgot, in
The edict of 1776 had previously formulated this principle, and that the honor-
The initiative originated with Louis XVI's minister, and perhaps even
to this prince whom the people sacrificed by the executioner's hand. Turgot

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The solemn recognition of human rights
at work, is the most magnificent monument to charity
legislative that human societies still have
built. I take the word charity in the super-
The blime that Christ gave him: V love of the genre
human. Recognition of the right to work for
For everyone, it's about the abolition of pauperism, of the proletariat,
Wages, anarchic competition. That's the order.
Instead of chaos, freedom instead of oppression.
sion, the right in place of the fact, the association in place of the
the place of the struggle between all the active forces of the
society... How far we've regressed since then!

These are the results that strongmen achieve.
and many others, such as the sale of property
of the clergy, this just and legitimate measure decreed by
the Constituent Assembly, which tripled the territorial wealth of
France and brings in such a large number of pro-
legitimized to property. I ask if the people would
welcome to complain today about the abus of pou-
see committed by the Convention.

However, the Convention was unable to bring enjoyment to the people

said in the preamble to this edict: "God, in giving to man
needs, by making the resource of work necessary for him, has made
the right to work the property of every man, and this property
"It is the first, the most sacred, and the most inviolable of all."

cipes, even when one is obliged to deviate from it, in order to know, from less precisely, to what extent one deviates from it; so as not to deviate from it as much as necessity demands; so as not to, from less, to follow the consequences of a prejudice that one fears to overturn, as if following a principle whose truth was recognized.

(A report on loans of money.)

And Louis XVI often said: "Only Mr. Turgot and I have—
Let us sincerely entrust the people.

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of the sacred right she had recognized in him, because he is not within the power of an unconstituted democracy to maintain itself and complete its works. The democracy can only be formed and move forward with the help of the monarchy's pivot. It has been a long time since the United States of America would be constituted as a monarchy, if they had powerful people in their neighborhood rivals to fight. The very mobility of democracy He needs the support of a principle and a less mobile authorities than itself. However, the Convention by copying England, by bringing under the executioner's axe, a royal head, to throw it to the absolute monarchs of Europe, as a pledge of defiance, the Convention had broken the old talisman of happiness of France, the union of power and the people. The country's fortunes nearly perished in the deluge of ca-friendships that followed this bloody rupture. The nation whole had for a long time a vague feeling that God's vengeance weighed upon her for the attack. that she had allowed to be committed in her name, and it was necessary that the innocent sons harshly atone for the crime of their fathers. France is a monarchy. Before To rediscover her guiding principle in life, royalty, she had to to first endure the despotism of anarchy, and then, through the natural course of events, despotism of the sword. And the crowned soldier who returned this prince-cipe had to soak it again beforehand in the blood of eight million men.

Personal merit, dedication, and ability,
The only titles of nobility granted to the people were recognized.
under the strong power of the Empire. But the triumphant one,
seized by Caesarean madness at the height of his glory,

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He misunderstood the principle of his power. He believed he had

democratic on the oldest line of monarchs—
absolute European dogs. He established a court of
counts and dukes like other sovereigns;
he aspired to all thrones, as if he wanted to
to make people forgive its revolutionary origins, by force
of grandeur and glory. Then the people, who saw the gold—
the pride of man pierced through the actions of the leader,
He lost interest in him, and the ambitious man found himself alone.
in times of misfortune. I ask that I be spared—
give it if I don't feel up to praising it more
ardently the memory of the hero whom so many cursed
of mothers, and by whom the victorious Englishman encamped
twice in one year in the squares of Paris. But he
loved the people and France, and the history of the Em—
The father cannot make us forget that of the first one.
consul, rabbits, magnificent page certainly from our
national history.

Since the Convention and since 1814, the prestige
of power has only weakened among us; for the
people, from that time onwards, owed little
to its kings, if not for tranquility since 1830.
But tranquility through compression and numbness—
Dissension is not the normal order, nor peace, nor the
public prosperity. The nation in which pro—
the crime rate increases four times faster than that
of the population, is not a happy nation. Also
Could popularity not return to the name of Napoleon?
Leon himself, only after he was no more. We have not—
Let us not laugh at his glory resurrected, if we had had to
to fear.

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Alas! the cruel punishment inflicted by Providence
the generation of '93 did not benefit the generation
current, and did not divert her from the path of perdi—
tion. On the contrary, it is in our time that the mania
Regicide developed with the most fury.
The assassins' staff, thank God, had all that
that it was necessary to deter people from crime, and I hope that
The epidemic has subsided for a long time.

Regicide is, after all, only the conclusion
the logical and fatalistic belief in born antagonism
governments and peoples, to the dogma of
economists to whom the French government pays
listeners and a public chair to spread their
Science. Other symptoms of the revolution virus.
the idea that the doctors of economism have instilled

of the number of offenses recorded by the cri- statistics
Minelle, by the scandalous success of these newspapers which
are merely the annals of crime, by the state of our
prisons that are bursting at the seams everywhere due to overweight.

Incredible madness, this fury of regicide and of
revolutions in our country, in France, in a country
crushed, tortured, debased by the feudalism of money, and who
Soon, it will have nothing left but monarchical despotism.
as a shield against the despotism of capital!

Undoubtedly, there are inhumane governments.
by their very nature, governments whose interests are
inevitably hostile to those of the governed. These are the
Caste governments, those of Rome, before Au-

- I printed this sentence in 1845; the symptoms of the disease
were apparently only smothered.

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Augustus; those of Sparta, Venice, England, the
oligarchies and aristocracies, republican or otherwise,
adorned or not adorned with a vain semblance of
royalty, like the English aristocracy. Under this regime
of castes, indeed, there is no people; or else the
people is something that can be called indifferently
The helot, the slave, the serf, the peasant, the Irishman. That is
a defeated race that owes its labor and its blood to the
victorious race, until the end of time.

Why did she let herself be defeated? I vee victis!... Thus
the barbarian Gauls who took
Rome, and later the Gauls, the barbarians of the Rhine,
The Franks who enslaved Gaul!

Woe to the vanquished! When by chance this enslaved race
revolt to demand their rights, or simply to
demanding bread and work, the delegates of the
The victorious class responds with an insolent apologue.
by Menenius Agrippa:

((We, the Roman Senate, the patricians, or the
Lords of England, or the magnificent lords of
Venice, we are the stomach of the social body, including
the function is to digest the substance of the work pu-
blic...- You, the people, the commoners, you are the
legs and arms condemned to work and toil ^

So bless us, instead of rebelling and
you would pity us; for if we did not have the kindness of
If you try to digest it yourself, your muscles would get quite agitated.
quickly, and you would thereby be deprived of the advantage of con-
continue to exhaust yourselves for us*.

'Philanthropic and Swiss bankers, whose reputation for

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When these arguments, which make us happy
TH«-Live, by Mr. Rollin and all the professors
àliumaîiiiésy do not succeed with the people, so
The patricians proclaim martial law, and Ton mi-
They cut the people who remain silent, and that says it all. Ah! they
They have no bread to eat, well then!
will give them a bayonet in the gut. (Lyrics)
(of a moderate conservative from 1834.)

In these oligarchic countries, privileged countries of the
Suffering, there is no nation, I repeat. History-
The national tradition is that of the patrician families.
cruelty, greed, contempt for all laws di-
vines and human beings, insolence and arrogance are the
salient characteristics of caste despotism.

The patricians of Rome feed the moray eels
their fishponds with slave meat, because the
The learned gastronome Hirius, or someone else, discovered
that this food had the property of fattening by
It takes a short time for the moray eels to refine their flesh....
What can be said about that? The most virtuous of the time
Don't they teach similar principles? The worm-
killer Cato, among others, this revered type of the mo-
ancient reality, did he not proclaim and put into practice
this precept of domestic and agricultural economy: that
'One must get rid of one's slave as soon as he is old'.
The most charitable Romans would get rid of
these old slaves by exposing them on a deserted island
of the Tiber where they were dying of hunger. Julius Caesar, the man

virtue and probity are most firmly established, they do not give
no other mission for the newspapers they subsidize than paraphrasing
to serve the fable of Menenius every day.

' "Vendat senem servum.... et bovem. f (Cato, from Re rusfica.)

sort of monarchical and democratic interests. 97

of the people and enemy of the aristocracy, was the first who rescued the gladiators and slaves from the circus condemned to perish at the jaws of lions and tigers, and who enlisted them in his troops. 11 dealt with the same humanity as prisoners of war, which rallied His fortune was due to so many incredible acts of devotion. One of his legions formed of Gallic soldiers, the Alauda legion^ contributed powerfully to the success of the battle of Pharsalus. Which does not prevent all the apo- the philosophies of philosophers are not for the virtuous Cato and all their anathemas against Caesar, and that Voltaire did not deem it appropriate to have the vain- Pompey's villain on our stage, as a tyrant.

The Spartans, enemies of idleness and very dear Even moralists practice killing helots at arrow shots, to keep their hands sharp and they intoxicate from time to time, to inspire their children the disgust of drunkenness.

The English lords, more philanthropic and more green-killers than the Spartans, especially on Sundays, the English lords do not kill their Irish; they conf- try to let them die of a singular disease

Link: "a disease whose symptoms disappear"

"As soon as the sick person is given food," said one English writer in a report on the distress of working classes in Ireland*. However, as the

* There is no day when the English newspapers, which describe so com- amusingly the magnificent attire of the Marquis of Westminster, and which give the name of its diamonds, do not record a little further on, several cases of individuals who died of starvation {deal from starvation). Then afterwards, they deny the famine. When Augustus had been drinking, the Poland was drunk...

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Spartans, the English lords take great care to maintain their Irish helots in a stupor of drunkenness, of the intoxication of gin, which makes slaves more greedy vernables. One day one of their priests, a man paid by them to spread the word of God, alarmed publicly demonstrates progress in temperance

a national calamity, like a dreaded threat-table for his beloved England and for his religion, this regeneration of stupefied beings who want to return to their dignity as men!

Oh yes, the reversers would have perfectly reason to want to demolish the governments of this species, whose interests are so appallingly opposed to those of the governed; but the task is Not easy. These aristocracies are cautious, they have Life is hard and they are ruthless, and they know how to to protect against plebeian revolts that they crush sent. The kings, who do not have the same reasons for arming themselves against their own people presents fewer obstacles. That is why the insurrections preferentially target them.

The government of the aristocracies being only the prolongation of the brutal act of force, of the right of the victory, the application of the formula *harbute vœvictis y* It is clear that this government cannot loosen the grip of the nation's chains, without exposing itself to perish. The Normans of England would have since The Saxon and Irish races, long emancipated, ease, if they could have done so without giving up their their wealth and power. But they conquered Their privileged position on the battlefield of Uastings,

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SO r. IDVRITÈ DES INTÉRÊTS MONARCH. KT HÉMOCRAT. 9«)

they will only relinquish them if defeated on another clianip battle.

The monarchical government never had and can never have these necessities of oppression-Zion.

The monarchical government is modeled on rheme of the family, on that of the sidereal system, on all the emblems of unity, order and harmony that Nature offers something to our senses and our intelligence. If The history of national liberties in France proves to each page the intimate solidarity that existed of all time between the interests of the throne and those of the people, The history of despotism itself would confirm this Perhaps even more virulently. And it has to be done. that it be so; for a principle to be just, it

consequences without encountering contradiction or absurdity. God forbid that I should take matters into my own hands because of monarchical despotism, a form of government barbaric birth, good for childlike peoples. But I say, however: look for the most odious names of history, the reigns most cursed by the poets those of Tiberius, Nero, Louis XI, and Richelieu, and you will see that never the curses of the contemporary people have not associated themselves with those of the writers. Nero was the idol of the people of Rome, and I'm not talking about Nero, who regretted not knowing how to write. when he had to sign a death sentence, I'm talking of Nero, of Lake Fucinus and of the burning of Rome, of Nero reached the height of Caesar's fury. This does not prove anything in favor of the morality of the few— Yes, it's possible; but that proves that the people

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suffers little from the most impetuous excesses of despotism, eh; that's all I wanted to demonstrate.

The sun, emblem of royalty, also causes by its ardor, the storms and the epidemics: the sun is nonetheless the star that ripens the vine and the harvests, and which gives life to nature; now, if science has could give Thomme the means to ward off lightning and to make it a docile instrument, is it to be assumed that God denies man the means to prevent The excesses of royalty?

Here, moreover, are nobler proofs of the sympathy the people's pathos towards despots.

All the big names that have come to us, through— towards the gratitude of the ages, crowned with a halo resplendent with popular glory, are names of despots: Pericles, Alexander, Augustus, the Antonines, Charlemagne, Aaroun-al-Raschid, Soleiman, Louis XIV, Frederick the Great, Napoleon. The traditional... The traditions of peoples like to attribute to these glorious names all the laws, all the discoveries, all the useful and popular institutions. Nations seek instinctively, the big names sought shelter. The masses ad— They valued and respected strength, even in the individual. because strength is almost always the companion of justice, and that force in power is their the only guarantee against the oppression of the powerful. The despotism which weighs most heavily on the workers— Theirs, as we know, is subordinate despotism, the

dant. We also know that the tyranny of monarchs is usually carried out in a sphere where the worker does not happen; the traits of absolute power all pass

SOLIDARITY OF THE PRIESTS: MONARCHIST AND DEMOCRATIC. 101

above his head; Tarquin's rod only breaks
The poppies. Let us add that perfect equality of citizens before the king, the living law, is already one of the first-consequences of the principle of absolute monarchy
I've read it, and this equality is certainly less illusory. in countries of royal or imperial despotism, that that which is written in the French charter. In Turquie, the last of the slaves and officials of the Harem is capable of becoming grand vizier. It even seems that this right be written on the imposing and majestic face killer of individuals of this race. And indeed, the Turks and Arabs of blood all possess this not-wounded by attitude and this calm dignity that inhabits
The command doesn't always work in our country. to the highest state officials. In China, as
In Russia, it is the emperor who rewards and who protects merit, which makes and unmakes nobles. In these semi-barbaric states where royal majesty is surrounded by an almost divine prestige, the ability is remunerated by the position, and confers nobility with all the privileges of the order. There, intelligence is not forced to humiliate oneself before privilege, as he arrives under the guise of the noble aristocracy, nor to bow under the ignoble yoke of money, as he
It comes under the government of the bankers. You have to read the fueros of Aragon and Biscay, admirable institutions of true democracy, to get an idea of what absolute monarchical power can carry carrying popular freedoms running side by side with Him. I give Spain fifty years of revolutions. to find, in its new institutions, the municipal and provincial freedoms of which it was

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provided under the absolute monarchy. In the States hereditary rights in Austria, a country of absolutism and good-hour, of dances, feasts and eternal songs, the
The people bless their sovereign and call him their father. The people did not want their freedom, which our soldiers were vainly seeking. The men brought them to him at the ends of their bayonets, in the days of the Republic's victories. And to have
Having noted this true fact, I suppose I don't need to

the establishment of a state of inertia, which reigns through terror in conquered countries, a government of spies, of assassins and henchmen, a state made of parts and mor-stolen things, which the treaties of 1815 built, which new treaties will soon be demolished, I hope. father; for divine justice cannot forgive political inequities such as the dismemberment of the Poland and the Tarnow massacres – The government Prussia's despotic regime is ahead of all the so-called liberal governments of Europe, for the foundation of social charity institutions. Everything that is good and popular in Russia emanates from the emperor. This Tsar Nicholas, whom the press Parisian woman so complacently adorned with the title of Nero Tartar, is the current sovereign who works with the greatest artistry and perseverance towards emancipation workers, thereby breaking the power-the sance of the boyars, and the mercantile parasitism of the en-children of Israel. One day, the Danes, tired of the exercise-citing their rights, they spontaneously renounced their freedom, and they proclaimed absolute monarchy. I doubt it. that they had to repent of this decision. The the happiest and freest people in Europe, the

SOLIDARITY OF MONARCHIAN AND DEMOCRATIC INTERESTS. 103

The Tuscan people are governed by a sovereign with little power. almost absolute. 11 exists at the moment, at the gates of the France, in one of the richest and most industrious people of Switzerland, an ancient population French ment, and that the treaties of 1815 have foreign made. This population, which found im-material benefits in his change of nationality, has taken such disgust to the regime of liberties Swiss, whom she once wanted to emigrate to mass to go and found somewhere in Africa a peaceful colony^ under the support of a strong government.

Ah! The hatreds of the people for kings are more stupid yet guilty, and the writers themselves-calling themselves democrats, who push nations to overthrow The sowing of thrones, cruelly betrays the cause of democracy!

Thus, the history of despotism and that of monarchy protest against the theory of the ulcer-government ap-explained to royalty. Natural history, including the eco-Nomists and philosophers undoubtedly consider the teachings as ridiculous things, also offers us in the government of the bees the emblem of interest-

the world works, the queen as well as the people, and where the workers ruthlessly put the parasites, to show us that the constitution of the order Perfect and attractive work does not involve idleness.

But let's look for less religious evidence.
and less abstract demonstrations of this principle:
that the happiness of the people, that is to say that of the workers
vagrants, demands the close union of the people's interests
and the government.

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CHAPTER IV.

Consequences of the weakening of the authority.

The weakening of authority leads to the abandonment of
weak, of the worker.

When capital no longer has any obstacles to fear from
the role of authority, providential protector and na-
The worker's natural rights are plundered by capital without mercy.
work and talent of their rights, or else he remunerates them-
He does as he pleases. This pleasure has become the law.
industrial transactions.

The capitalist has put his foot on the consumer's throat
to the producer and to the producer. 11 them odiously ran-
They were both conned. He bought it for three francs, which in
It was worth six francs, and sold for six francs what was worth three.

The exterminatory competition, engendered by anar-
shit, reduced the craftsman's wages below the
minimum sufficient to ensure its food supply.
The workers themselves pushed for this reduction
tion by competing with each other, and they had
to simultaneously face competition from the masters.
The machine operator came to give the worker a boost.
Please. All the progress of industry and of the
science, which should be a benefit to humanity
in general, by activating production resources
and by easing man's workload, they converted
for the worker in instruments of oppression and

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ruin. The peaceful machines have become

used it to crush their unfortunate competitors
rents; and the monopoly of lucrative industry was established
killed at the hands of the rich.

The progress of fragmentation and wear and tear has marked—
which goes hand in hand with these encroachments of capital that the
The law's brakes no longer held him back; for it was liberty, the
free competition, preached by economists who...
would generate the monopoly and its consequences.

A dreadful and progressive poverty has spread
over the manufacturing districts, and like a veil
funereal intercepted the last rays of feeling
religious figures who still rekindled the hope of
poor and sustained his courage in his afflictions.
At the sight of the injustices of which he was a victim, and
that God and the government tolerated on earth,
The worker began to doubt God's justice
and that of kings, and he rushed headlong into his despair
against the altars and thrones that did not protect him
not. Insufficient wages made the work re-
pugnacious, and chasing the craftsman from the workshop, threw him onto
the public thoroughfare and submitted it to all suggestions from
vice. So the government and the rich expanded
their prisons and increased their armies to resist
to the new invasion of the barbarians.

Prisons and soldiers, whose...
Maintenance expenses on the backs of the people's labor! That's
everything that scientists and statesmen have known
imagine ways to prevent the explosion of outdated needs
tionaries, engendered by misery, despair and the
demoralization of the working classes.

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Prisons! When there are unfortunate people who seek refuge...
they cite it as a grace to be admitted until the end
of their miserable existence, to be sure of a bed
and daily food!

The government and the wealthy also advised
the use of savings banks to those who requested
work and bread. They sent books of
wisdom to the poor girls who cannot read, for
stop the progress of prostitution that trickles down
the cobblestones of big cities.

And like the disorder and inclement weather of the seasons
sometimes bring with them an epidemic of—

commercial, and the follies of the governed, and the pusil-
The shameful unanimity of the rulers brought about this scourge.
of industrial and financial feudalism, one of the most
vile scourges that could afflict the nations.

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CHAPTER V.

Industrial Feudalism. – Its origin. – Its progress. – Its
wractère.

The days of financial feudalism have therefore arrived.

France is currently suffering under the yoke of this...
sance and there is no other government than
The hamlet, I repeat for the tenth time. The king,
the rooms only exist on the condition that they serve its
demands and whims. We wrote for ten years.
that King Louis-Philippe held his crown from a
Half a dozen bankers at risk of suspension
of payments. The top banker and the top industrialist
are quite supportive of revolutions, when their special-
Financial operations go wrong – They deliberately empty
third parties, in this case, would set up their workshops in the public square.
in order, should their downfall occur, to be able to
blame their gambling losses on their pa-
Triom- Triom-
phantom their protean traits. When they
Presented in this way as victims, it is not uncommon to see,
and the king they made and the people they lead,
contribute to come to the aid of these debtors by re-
late. And while, thanks to these slandered acts of generosity,
the industrialist is rebuilding, and his purse of men-
The diant is transformed into a general store, the assassins-
sins, inflamed by the preaching of the press and the

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clubs are preparing to attack the head of state.
their infernal machines and forbid the king the streets
of his city. To the stockbroker, to the parasite, the po-
variety and gold! To the king, to the laborer of the
nation, parricidal bullets and curses of
people î The government motto of the party of the ban-

is this: The king receives bullets and does not govern.

A small newspaper called the Chronicle[^] which lived
In 1846, he wrote that the financial royalty of Mr. de
Rothschild was far preferable to royalty
official of King Louis-Philippe, for the reason that the
The Jew had no bullets to parry.

Mr. Guizot and Mr. Thiers are great orators and
distinguished historians who have written many
volumes on things of the past. These two men
state officials have been sitting at the helm of the state for fifteen years.
business. Well, I'm actually saying that if we had them
asked two years ago under what regime they were living,
And what power they served on two knees, they did not
I would not have said. For this power which they exercised-
carried out the orders with such flexibility, this feu-
industrial duality of which they are merely the humble examples.
They were slaves, they did not know her; they did not know
not even the name of the idol they worshipped. He has
It took the entry of the sect to open their eyes.
Saint-Simonian in the high councils of Judah.

Mr. Guizot and Mr. Thiers, ministers, counted well
for a long time thirteen thousand francs every month to the organ
official of the ruling clique, without the temerity of their
had come to inquire which masters held sole power
paid this price of fear. I forgive these two half-

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nistres all the good they haven't done for fifteen
years, because it may not have depended on them to do better
to do. They saw enemies where there were none; they
They saw the calm waters where the reefs shimmered.
Blind pilots who didn't know the sea on
which they were sailing on, it is hardly surprising that they
had not brought their skiff safely to port. When the
The Argonauts set out to conquer the fleece
of gold, they took Lynceus as their pilot, whose sight was
so sharp that it uncovered the hidden pitfalls at the deepest
deep waters.

And how could one not forgive Mr. Guizot and
Mr. Thiers, their impotence and their fumbling.
of blind men, when this aristocracy of money, which reigns
and effectively governs and controls all forces
living beings of the State, she herself was unaware of her power yesterday
still and didn't know that it was made up of?

of the free woman, which count in their band a good number of children of Israel, to make com- to take from the king of the Jews the extent of his power and the significance of this greeting from the Father: "Sire, all the The income from this country belongs to you... and so do our hearts. and our feathers.

Industrial feudalism is established: it holds At the moment, she holds power and she believes in it for a long time. time, if public stupidity lends it life.

B^a fiftiethism infrastrielle.

Industrial feudalism is a form of government planned and defined arrangement, which has its conditions and its

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reasons for being, like the feudal nobility. It is a tyranny that states are forced to endure by the natural force of things, in such circumstances data. It has its own distinct character and its own institutions. special tions.

Industrial feudalism arose from the financial exhaustion- the foundation of states, like the noble feudalism of the as- subjugation of the vanquished race to the conquering race. Montesquieu forgot to define it, and to app- to understand the basis upon which it rests. A man who had more genius than Montesquieu took care to re- to remedy this oversight. I will not name him, for fear that one Don't call me a Fourierist; he was more unfortunate that the prophetess Cassandra, because people did not believe in his predictions, even after his predictions have come true- were carried out.

Forty-three years ago today, this man announced for the time in which we live the coming of industrial feudalism, to which he gave the name that she wears. Those were the days of the treaty. of Amiens. The prophet, who at that time filled the high- your duties as a clerk at a Lyon merchant's office born, did not give in to the illusions of the Consulate and peace. On the contrary, he announced the resumption of pro- chain of general hostilities and a conflagration universal, in comparison to which wars those who had just finished should only be watched like children's games. He also deduced in a brochure which struck the first consul, the conse- financial consequences of this new euro- upheaval

The fire did indeed reignite a few months later.

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the prediction, and it died on the appointed day. Its ravages had lasted long enough to undermine all the Stalls and hand them over to the Jews. The plague invasion has made at the time assigned for its appearance. If the feudal industrial technology is still only in a rudimentary state dietary in certain privileged regions of Europe rope, it arrived in France in a state of development-Perfectly.

It gained a foothold among the various warring nations. rents, following the wars of the Empire, when the immense levies of men that consumed these gigantic struggles would have forced all governments reasons to resort to national borrowing.

We can take the fateful year of 1815 as the era of the new power, although, even before this at the time, the coalition of bankers and hoarders of wheat would already have caused the Mos- campaign to fail Moscow and Waterloo, these are the dates that the in-Jewish intervention in our national affairs reminds.

And these dates are significant. Like mistletoe parasite that blooms in winter amidst the mourning of the nature and while the frost is on the branches of oak tree on which it took root, the financial feudalism-The cerièrè blossoms in all its splendor during the days of ad-community of the nations over which it has power. Its fortune is making a living from public distress.

At that time in 1815, France, rather overwhelmed that, defeated, succumbed to the efforts of the coalition-tion of all European powers. Condemnation-born by the fate of arms to pay compensation of war of one billion five hundred million, she owed

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to become prey to cosmopolitan traders who li-They hardly sought to exploit his distress. Then began to to form this high finance committee, which was more late the council of ten and who claimed the monopoly The present and future of all national loans. The France borrowed at a high rate, because the funds

Calm was barely restored in Europe, and the France, recovering from its upheavals, that the Restoration openly indulged its anti-revolutionary tendencies. The domestic policy of the Restoration having played a significant role in the speed of the progress of financial feudalism, it is necessary to examine it quickly and from this point of view exclusive.

Politics tied the Restoration to the interior.

The fixed idea of the Restoration, the idea that ruined it, It was a matter of reconstituting the old regime, something that was also easy, roughly, than making a river go upstream towards its source.

The electoral law is the true charter of freedom among all peoples; the Restoration made an electoral law-torale, which set the eligibility threshold at one thousand francs, and which granted all voters paying this tax the right to vote twice. Never before had the right to money was recognized by law in such an insolent manner.

11. After that, it was a matter of concentrating in the hands friends of power, the means to achieve wealth represented by this contribution of one thousand francs. In short, it was a matter of reconstituting an aristocracy.

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by making it rain on the newly privileged, like equivalent to the franchise of noble lands elsewhere times, all the favors of power and all the large budget management. To this end, the first draft was prepared famous financial or customs law of 1821-22. These laws prohibited almost all sources of the foreigner, who, in retaliation, struck a near-prohibitive tax on most products our soil. The new financial law, for example, protected the industry from large landowners, livestock farmers, through an indirect premium of fifty-francs per head of cattle raised in France, by imposing a tax on each head of foreign livestock A direct payment of fifty-francs. We wouldn't have dared. to restore to these large landowners the immunity of the land; She was cleverly replaced, by agreeing with them on the international pot, on the budget, a magnificent bonus for all the products of this soil; it was possible to find a way in this way to reimburse them for their taxes. It was difficult to avoid.

charges written at the beginning of the fundamental law of kingdom. The iron manufacturers, the owners of forests, factories, coal mines, the large manufacturers, refiners, all industrialists, in short, whose industry required the possession of vast capitals, were admitted to enjoy similar privileges. These wonderful reforms, of course, only took place at the Name of the interests of national industry, iron national, of national meat. By means of rights exorbitant entry fees imposed on similar products From abroad, privileged industries were allocated the monopoly of the domestic market. As for the others
I » 8

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national industries, but which had the fault of exercising- cer by small owners, small manufacturers, They were ruthless towards inconsequential people. sacrificed to the principle of national industry. Wines, spirits, and silks were found in this case. The people were forced to give up meat boucberie, which the surtax on foreign livestock made enormous- The winegrower, to whom all the mar- The outside entrances were closed by the tax of repro- projections, and all those within by the elevation of the city toll rights, was gradually brought to its ruin; no more than ten years of this regime were required to reduce him to his current state of misery. There are years in which the value of wine, in four-fifths vineyards, does not represent the tax value and the costs of cultivating the vines. Another law, which was merely the corollary of the latter, was presented in The same period, 1821-22, is the law of the canals. which I mentioned at the beginning of this piece, regarding the project of the repurchase of profit-sharing shares. The government, to facilitate the flow of high-quality products metallurgical and mineralogical industries and activate domestic trade had the wise idea of linking the kingdom's main waterways, the rivers their rivers, via an artificial navigation network of approximately 19,400 kilometers. This network channels were needed to establish immediate communication production sites with consumption centers tion the most important. I said the golden bridge that the the government took this opportunity to address the arms merchants gent from whom he borrowed a sum of one hundred and twenty-eight million, paying them an interest rate of 8 percent

roughly, regardless of the right of sharing for forty and ninety-nine years in income future of the canals. These canals have already cost the State three hundred million, and after twenty-three years they do not are not finished; and like the bankers, who have not provided that one hundred and twenty-eight million of this sum, However, they are the absolute martens of the tariffs of these canals that were delivered to them as collateral, it follows that these channels have therefore rendered no service to the international industry. They could have, moreover, that the The goodwill of the administration would have been paralyzed. by the incredible resistance of the two pro- companies owners of the Briare and Loing canals, who are the keys to navigating the Loire, resistance capable which was enough to paralyze trade in the basin of the Loire. Today the coal mines of Saint-Étienne no longer arrive in Paris where they are replaced by The coals of Anzin and Mons. The wines, the fruit people from Auvergne are also deprived of this outlet che. Imphy's metallurgical products take still the rolling road to head towards the capital tale. The royal decree of April 17, 1843, issued at the behest of the financial companies of the canaux, eliminated the trade in construction timber tion of Germany with the east and south of France. The same order closed the markets of Mulhouse. and from the East to the coal mines of Saint-Étienne and Saône-et Loire. The bad luck that has clung to it since a few years at the Saint-Étienne mines, their had some time earlier sparked competition the coal mines of Alais, belonging to the Roth- family schild, for the supply of steamships from Mar-

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Seille and Toulon. Baron de Rothschild made himself awarding a railway contract that transports the products of his establishment in Alais on the Rhône and on the ports of the South. As well as the factories of the East and the The outlets from Paris were lost for the coal basin 1st from Saint-Étienne, the richest of all those from France and the one that produces the best coal quality; likewise the wines of Beaujolais, of Maçon-people from the nais and Lyonnais regions, have abandoned the canal route center, state-owned, which formerly led the wines from the Saône to the Loire, to take the canal route of Burgundy. The wines of Burgundy proper said to be the wines of the Côte-d'Or, which are exported almost all, still largely follow the dis-

One wonders what these loans were used for...
towed under leonine conditions and these loads of three
one hundred million imposed on public funds, and these
two thousand four hundred kilometers of navigation
artificial, since the coal mines of Saint-Etienne, not
more than those of Allier and Saône-et-Loire, since
the woods of Germany and Grisons, no more than
the iron and copper from the Nièvre and the wines of the
Burgundy, do they not benefit from this navigation?

Here is the answer to the question: these expenses of three
one hundred million, these loans of one hundred and twenty-eight million
contracted under leonine conditions, were used to donate
to the upper echelons of banking, to Jacques Lefèvre, to the Pé-
rier, Pillet-Will (Jewish), Barthd^ny (Genevan), De-
lahante, etc., the supreme direction of navigation
the interior of the kingdom and of France's trade
central. It also served to bring about creation,

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for these gentlemen, a multitude of stock market values
which are called the shares of such and such a channel, three
four channels; finally the creation of one hundred
sixty-eight thousand shares of enjoyment, including the
creators and owners would now like to
undo it for the modest price of forty million. I
It is also worth recalling that the actions of enjoyment, one of the
values that have always had the greatest influence on operations
stock exchange regulations, belong for the seven eight-
thièmes to the Geneva bankers....

I said that for the government it was a matter of
Restoration to reconstitute an aristocracy, and that
This government skillfully went about achieving
its goal.

Liberalism had some great names in it
finance. The opportunity seemed perfect to attempt the fu-
the union of the silver nobility with the nobility of blood,
this merger that the good General Lafayette wanted to push-
to ser until complete evaporation. The government sa-
knew perfectly well that liberalism would allow itself to be
to enrich without too much resistance, and that the fiercest
Puritans within the party would even go so far as to tolerate
the affixing of a baron's or count's coronet to
the somewhat bare panels of their modest crew.
Mr. de Villèle was well aware that the hearts of the wealthy
is eminently amenable to the ambition of achieving honors

wanted to have.

It was in this too that the favors of the budget to the financial companies of the canals, illustrious the most prestigious names in finance; that we abandoned simultaneously provided the canals of Saint-Quentin,

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Saint-Martin, etc., belonging to the State, to some big speculators, to whom fortunes were made principally after a few years.

It was also around that time that Mr. Ternaux was created baron like Mr. de Rothschild. It would have depended only on Mr. Laffitte, who was Mr. de Villèle's second-in-command in the 3 percent case and in that of Haiti, to be made a baron like Mr. Ternaux. But Mr. Laffitte, who had no sons and whose daughter was a princess, he nobly scorned this vain title of baron.

However, it wasn't so easy to get them to take the shift towards liberal finance on certain issues political matters, such as those concerning canals or customs that the people did not understand, and regarding the which she could humanize without compromising herself too much to put in front of the public. The Restoration, to re-construct his semblance of the old regime, "his obsession, was obliged to operate in parallel with its laws of finance or afterwards, political laws imbued with of the same trends, such as those of the right to entailment, primogeniture, substitutions, endowment of the peerage. Liberal opinion had little to gain and everything to lose by giving in to these bills counter-revolutionaries. She therefore remained loyal to the cause of the people, and fought them fiercely. The em- loan of four hundred million for the Spanish Civil War, expedition undertaken by the French government against the freedoms of a constitutional nation, has not had not been voted on by the chamber, without a strong opposition position on the part of the liberals. Finally, when it arrived on the day of the great feeding frenzy of the Restoration, when the men who had suffered through the revolution, struck

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a contribution of one billion on the children of those who had created it, liberal finance, which dates back to days ago, and who had no compensation to receive,

squandering of public funds, this measure is a reaction. the fact that the men in power were covering up, of their On the one hand, there's the beautiful name of legitimate restitution. The opposition of Mr. the Duke of Choiseul, of Mr. the Duke of Noailles and of the Marquis de Lafayette, who were not of finance, but nobility, and who had a lot lost in the revolution, was likely to produce more the effect on the chambers than the outbursts of liberal bankers; but the project had been approved in advance by a compact majority of stakeholders in the question. All expenditure of eloquence and patriotism it was a complete waste of time.

We know how, from this triumph onwards, the pre-demands of the emigration party or of the former republicans, had no more limits; how these claims momentarily suppressed by the wisdom of The Martignac ministry only made matters worse. explosion under the ministry that succeeded him and which was the last of this government. The nobility of lineage had completely lost their way in this dizzying phase, the teachings and the example of M. de Villèle; she had the immense wrong of treating concessions as unworthy and humiliating were the considerations and cajoleries of the great Minister for the top barons of the Stock Exchange. The finance, wounded in its pride and its interests, She never forgave him. She would have accepted the merger, she would have tolerated many violations of the charter, if he had been would also have made a killing off portfolios and honors;

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but the Restoration was moving away from the financial path, it openly regressed towards 1760, it called for Ministry of the names of Yœil-de-bœiif. There was a struggle between the two prides. And the House of Bourbon of the elder branch broke against the house of Messrs. such and such, cash merchants, brown sugar manufacturers and candlelight, supported by the press and by the out-drivers who were expelled from the workshops.

The July Revolution was the victory of Hastings of financial feudalism. From that day on, that- He began to suspect a little of his power.

This July revolution fundamentally changed fills the scaffolding of counter-revolutionary attempts- the legacy of the Restoration. The nobility lost its his last privileges and his last hopes. His the luggage fell entirely into the hands of the vanquished

The people gained nothing in rights or wealth.
to be; the tariffs on wine and meat have not been
lowered, far from it.

But France has lost a great deal of influence there;
because, from the day after the fall of Charles X, she had
was forced to renounce the alliance with Russia and
to throw himself into the arms of England, his mortal en-
nemie.

The monarchy... The king was assassinated six times, and his
Clemency has not yet quelled the rage of the assassins.

There is in the history of these last fifteen years
two facts that show what the monarchy has become ea-
France.

The first 40 days of the government, Belgium
It was offered to the king's son: it was reunification with France.

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Belgium is a country of cloth manufacturers.
and canvas, coal, and pig iron. Angers, Elbeuf,
Rouen and Lille would have lost a lot at this meeting
Union. The offer of the Belgian people is rejected.

In 1843, thirteen years after this defeat, the king of
The French, in agreement with the King of the Belgians, are trying to
renew at least the trade alliance with Bel-
gic, not wanting, he said, to see at its border
Prussian customs officers.

The cloth merchants of Elbeuf and Roubaix, the manufacturers
of iron, the cattle breeders, are forming at this
new in small convention and threaten the government-
the possibility of withdrawing their protection from him, if he does not withdraw
Not his plan. The king's government backed down.

We have seen the consequences of the policy of
the Restoration, in its relationship with progress
of financial feudalism. Let us finish the story of the de-
developments of this since 1830.

At the sound of the fall of this throne, whose rebuilding...
tion had cost the Eu-
Rope, fear once again gripped the Powers. All
armed, all were once again forced to re-

were contracted at a rate of eighty, the committee of ten who had awarded them all, decided that there were no—would not wage war, that he would not provide money to those who would want to wage war. Then the funds re—They numbered up to one hundred and twenty, and the profits made in a few years, often in a few months by the

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lenders reached fabulous figures. The minis—The Laffitte district and that of March 1st, the two worst mid—ministries of the government of July, are also the two eras that players will surely remember—slow with the most tenderness. It was done in this time, it seems, of admirable strokes of Stock exchange. Fishing for coins resembles fishing for gou—Jons, who thrives best in murky waters.

So much so that the Jew struck all states with a new mortgage and a mortgage that these States will never repay with their income. The Europe is subservient to the domination of Israel. This do—universal mination that so many conquerors have dreamed of The Jews, now in their hands, have put everything in their hands. The God of Judah has kept his word to the prophets and gave victory to the sons of Maccabeus. Jerusalem imposed tribute on all the empires. The first share of public revenue of all the States, the clearest product of everyone's work workers, passes into the Jewish stock exchange under the national debt interest rates. And please note that Not a single Jew has done any useful work with his hands, since the beginning of the world.

Saint'ISIinoii and Jnda.

However, until recent years, the constitution The tuition of the silver feudal system was not yet a thing of public knowledge. It was being talked about vaguely, but Proper names were unknown. The Jew took it well, the The Jew was hoarding everything he could find under his hand to seize and take, national loans or railways; but in doing so, he was not

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to obey, so to speak, the impulses of one's instinct native. He hoarded without realizing it; he had awareness of his actions, his worth, and his political force through its lever of acquisition. The

were referring to these seasoned practitioners, these stockbrokers subtle; the theorists came to them.

The scattered remnants of Saint-Simon's tribe
sonL reunited with the scattered remnants of the tribe of Judah,
and these two great remnants, to console each other,
have awarded themselves the division of the world's spoils
civilized, especially from France, the cream of the crop
milk, as the Jew says. F/alliance was all the more
natural that the Saint-Simonian Church counted among
his faithful include many circumcised men.

We know the sacramental principle of the holy faith
Simonian: to each according to their ability, to each case
peace according to his works. The unworthy role that they play
Today the apostles of this doctrine will not make me
not to be unfair to them, nor to disregard the
immense services rendered by them to the cause of pro-
sandstone. Even my mind does not shrink from the conse-
extreme consequences of their theories on inheritance. They
proclaimed this inheritance a great iniquity, which we
said they were wrong, and that their principle that
we declare today revolutionary and subversive
of any society, will not be sanctioned tomorrow by
the universal assent of the wise and written in the law;
because, in the end, there are abuses, and odious and revolting abuses.
so much in today's inheritance law. Thus, for
to cite just one example... fate has given me...
A father, a Marceau, a Laplace, a hero who will have shed

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for his country, to the last drop of his blood.
a scholar who will have dedicated himself to the service of humanity
all the intelligence and intelligence he had received from heaven
genius. He dies, and because of the higher purpose that
this hero, or whom this scholar was pursuing, will have completed him.
absorbed during his life, the aura diverted him from
taking care of his personal affairs, family matters,
I, his son, will be nothing, nothing but the heir of a
A difficult name to bear – while the son of Fépicier
a contemporary of my father, a cretin whose entire
Existence will have been lost in the details of a business deal.
tiny, and by that very fact that this grocer will never
thinking of his country, he will inherit from this useless citizen
the right to make laws, the right to represent myself,
Me, in the nation's councils! And you call
That's fairness, gentlemen who support inheritance.
Even so, and you get condemned by your tribes-
naux, under the pretext of offending public morals,

As long as you want, I absolve, I find
that the rich man's son should consider himself quite lucky already
to receive, as a reward for the joy he gave himself
to be born with the right to command the work of others, and
to consume without producing... And then if you wanted
seriously attach to your dogma of inheritance
privilege of eternal inviolability, you should have
do not begin by boasting, as if it were a success
perfect revolutionary conquest, of the auto-da-fé of the
night of August 4th, when all the titles of
nobility, as many privileges as the courts of other
However, they also declared them inviolable. You had to remain-
to respect the hereditary nature of offices, that of the peerage, that

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of the royalty that you have broken ten times since uu
half a century; for you should know that deep down all these pri-
villages are the same, and that hereditary transmission
to be silent about a judicial office, that is to say, about the privilege
to apply the law, is nothing more monstrous than the
hereditary transmission of the privilege to do this
law, or to choose those who make it.

As for women's emancipation, I must confess...
that I am among those who, far from fearing this great
a measure of reparation and fairness, they all call for it
Their wishes, not being something proven to me,
that the liberated woman would take advantage of her freedom to...
throw at our head, as they so complacently suppose-
so many old fogies in parliament and elsewhere.
I also have the misfortune of considering them infamous
all these legal markets that take place in front of no-
to be silent, and which are called marriages of convenience or of convenience.
Vengeance; infamous markets where heartless mothers
they sell the flesh of their daughters to old men, for a
little gold or for titles; illegitimate unions, if any
was, in the eyes of God, for God consecrates only those
whose bond is love.

Would to heaven that France had no reason to reproach the
apostles of the Saint-Simonian faith, what a pair!
Harmful acts, the harms of utopia! But there is something else
that their utopias to repress and stigmatize, there is their
a despicable pact with the shop, and their apostasy!

It is easy to formulate a principle.
The Saint-Simonians' approach was not particularly bold,
Nothing too scary for anyone. To each their own.
His abilities, f, for each ability according to his works. If the

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commercial, at least many desire that it be able to
That's how it should be: the difficult part is always putting it into practice.
The difficult thing in this case was deciding who would be the app-
capacity assessor, the reward distributor-
Think in proportion to your capacity. We know how.
A horsewoman whose school cuts this Gordian knot. The
The people acclaim the most worthy. The most worthy is the
more beautiful, more eloquent, best suited for cap-
to win hearts with his conquering charms, as
the Duke of Guise of the Henriade; he is the individual, in
a word, which bears the most visibly imprinted on
His face bears the seal of divine election. The Father, the acc-
proclaimed, begins by choosing all the great dignitaries-
state officials; it is rare that one does not find in
In such circumstances, friends willing to serve you
Atlas, to share with you the weight of public affairs
these friends elect the rest of the officials;
and there you have the organized social machine of the grassroots justice-
that at the top; it wasn't any more difficult than that.

Then there was a man like the immortals
and named Enfantin, no less famous for the power-
the use of his cue strokes in the noble game of billiards,
than by the frequency and distinction of his words
hunting, and who, on the word of a few creatures
charming and with the help of her modesty, she presented herself as
possessing all the physical attributes required for the job
Pivotai, and the Father was acclaimed in a small gathering.
as we were in the aftermath of the glorious past, and that
Paris hadn't had time to recover from its revolution
in three days; as the excitement boiled in-
deep down in many people's minds, this man had
followers, even henchmen of both sexes,

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and his hope swelled immeasurably with the number
of these; and soon the treacherous mirage of Illusion to him
gave a glimpse of his royalty in the very near future
paternal officially installed on the old throne of
Bourbons; a monarchy by divine right, that one, because it
had to be conquered by the sheer power of the gaze.
"At the Tuileries in three months," said this man.
in his dizzying dreams!.... c< At the Tuileries in six
"weeks," repeated Tinfidèle, echoing the street of Monsigny.
And there were even some impatient disciples

little well retreated; so that the Father, yielding to the con-
a message of impatience, sent via the Globe,
to Queen Amélie the now famous epistle, where the
royalty on August 7th was invited, in the most
civil and the most charitable, to evict from the castle
royal to make way for another.

Unfortunately, the public prosecutor took om-
bragging about these claims; that the candidate of the good
God, that the chosen one of favoritism was summoned to the dock
of a tribunal, and that the blow of his gaze missed
completely on his judges, who condemned him,
He and his family should go to prison and be fined. I don't have
need to recall how, following this con-
Damnation! The bewildered disciples scattered by
the globe, some in search of the free woman,
the others looking for a fifteen-cent job
francs.

The Father, who had been ridiculed before his judges and
who clearly saw that their sentence had killed in
public opinion, its power to fascinate, also understood-
early on the need to resort to another means to

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to regain possession of the Tuileries. The castle of
Tuileries plays a role in the Saint-Simonian epic
same role as the land of Italy in the history of the pe-
reminiscences of Aeneas, this land that rises every
mornings on the horizon and which we never approach. Italiam!
Italiam! The Father turned towards gold, and resolved
to operate exclusively from now on by the power
attractive to metal.

Charles Fourier and Saint-Simon had said how
Financial feudalism was founded. The Father decided on the
to establish. The elements of the new power were
there in the hands of the Jews, all ready to operate;
it was simply a matter of connecting the various pieces of the
machine and to give it the initial push. The Father said to himself:
"I will be one soul that animates this machine," and the thing
It reads. Certainly, there was brains under that brow.
magnificent, and I'm beginning to realize
The influence that made so many distinguished minds docile
to this man's authority. I'm starting to ex-
to explain that great thinkers, that skilled writers
vains having the name Jean Raynaud, Pierre Leroux,
Abel Transon, Moïse Retouret, Michel Chevalier,
Ch. Duveyrier and so many others, were able to accept with

even those who prescribed strict fasting of love.

To come to rule through gold, to become the tributary of jobs and favors, it was necessary to begin by rehabilitating oneself in the eyes of the public, by erasing the task of the verdict of the assize court, by giving pledges to the powers of capital that we once had frightened. 11 It was therefore decided in council of

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the order, that the most compromised would withdraw, momentarily from the political scene and would seek to attach their name to useful endeavors. Justice and public opinion is lenient these days towards demigods and dethroned sovereigns; the competition The demand for these jobs has been so high for a hundred years. Forty years, one no longer knows oneself what that one can become. The authority did not believe it necessary to hold the hand in the execution of the sentence of the Assize Court, and to make his prisoners languish in chains. Mr. Michel Chevalier began by having himself presented for America—that from the North an important mission from which he emerged gloriously, while Mr. Charles Duveyrier popular—his name was featured on our various dramatic stages and that Messrs. Lambert and Fournel were trying to take back towards the vicinity of the Nile the gigantic works of Pharaohs and Ptolemies. For his part, Father accepted with humility, to better conceal his plans jets, the modest functions of a member of a com-Algerian scientific mission. Others had found an asylum within the daily press where they held an honorable place. In short, six years after the sentence, the doctrine was represented at the Debates by Messrs. Michel Chevalier, Adolphe Guérault and Fournel, at the National by the Pereyre family, at the *Courrier Français* by Mr. Emile Barrault: I could go on and on; Mr. Charles Duveyrier found in the leisure activities that he left the cult of Thalia, while he wrote, for magazines and daily newspapers, articles remarkable. From the end of 1838, the public forgot had lost the memory of Ménilmontant and the predictions cations of Monsigny Street; nothing remained of the school

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that the custom of wearing a tunic and a beard, custom

It was in this year, 1838, that the government, through the organ of Mr. Martin du Nord, had the right pen- the aim of bringing the project of the large network to the chambers of the national railway, a gigantic undertaking, whose execution was reserved for the State. Feudalism The financial aspect was killed in its infancy, if the project had obtained the assent of the chambers, because feudalism financial stability rests on two key pillars of acquisition, the banking monopoly and transport monopoly; it de- she was therefore dying lame and inevitably lingering in her road, if one of these two supports was missing. The high finance and the Saint-Simonian press knew to avert the danger. The Debates published against evil- a crazy government project droyant from which he never recovered. Two years later, the two main lines in the West and the South were granted by the State to two large companies; the Fould and the Rothschilds had been invested for a long time. operating time of the Saint-Germain lines and Versailles, intended to serve as bridgeheads to other future major lines. Five years later, all the major lines belonged to the major companies. The Julys had called from London the English to help them extort money from France.

Five years later, Jewish bankers held the wheel letter from the Stock Exchange, and carried out in this industry profits of one hundred and fifty million in one year. Five years later, Mr. de Rothschild crossed, in triumph- the northern regions of France, and of Princes of the blood adorned his procession. Five years

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after, Mr. Emile Pereyre, a Jew by nationality and former saint-Simonian, was director of the Northern Railway, and owner of a few million won gambling railway shares, why he claimed to be entitled to the votes of the electors of Nocjant-le-Rotrou. Father Enfantin was the council secretary administration of the Lyon railway, with fifteen or twenty thousand francs in salary, in above the small profits amassed in trade of the same actions, something like five celit A thousand francs, a million, the devil knows those figures. better than me. Mr. d'Eichtal, the brother of Saint Simo-Nietzsche and Jewish, was appointed deputy, still for the same reason, for having won enormous sums at the roulette wheel of the Stock Exchange. Mr. Michel Chevalier, former saint-

State councillor, professor of political economy.
Mr. Charles Duveyrier, a former Saint-Simonian, held the
Monopoly of press mercantilism. Mr. Olinde
Rodrigues, a former Saint-Simonian and Jew, had a voice in
advice from the Rothschild family; the alliance of
Saint-Simon and Judah, offensive and defensive alliance
sive, s had concluded forever on the altar of the
golden calf, altar built from the heaped riches of the
France, and the Father's gaze rose radiantly towards the
Isaac's god, to thank him for the success he had achieved
his efforts were rewarded, and he showered his graces with blessings
son. For all this was the work of the Father.

It is now being said throughout the world that this dispen-
The millionaire is already tired of not having to distribute
to his loyal subjects than from Tor, impure gold, taken by the
païasitisme on the work of an artisan and on the cre-

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iy l I)t FINANCIAL FEDERATION.

dulitude of the onlookers. It is said that charity is re-
rising to the heart with success and power, ^t
that he is eager to have placed in the hands of his Jews, the
remaining monopolies to be taken: salt, tobacco, coal,
irons, to give generously to the people.

So said the Conservative Party at the time of the
riots, to those who distrusted him: "Assure us
Peace and tranquility first, to allow us
to carry out the reforms that the people have the right to demand
"to tender of his revolution." The riot ceased to rumble.
inner peace and days of security are ve-
bare-only the reforms that the people hoped for
Its revolution is yet to come. Will it be so?
the benefits of the holy alliance of Saint-Simon and
of Judah?

It is also said that the new Samuel, who knows everything
the power of the leverage at his disposal, he considered taking it
to serve to establish peace on an unshakeable foundation
universal. The English want the keys to the passage
from India, and might be tempted to seize it in
a movement of impatience, if they were refused
for a long time. The Father understands that, to prevent any
unfortunate collision, the keys are entrusted to his loyal servant
Rothschild, by virtue of the consent of the powers con-
customs of Europe except, by the gatekeeper of the Isthmus,

to share the toll revenue equally between him, the sovereign of Istanbul and the viceroy of Egypt. The struggle is between the British Empire and the Father, let us wait.

Too many Jewish names illustrated the staff of the Saint-Simonian church, so that the fact of the constitution of financial feudalism by the disciples of

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Saint-Simon has the right to surprise us or to outrage. They were Jews, there had to be some. of For and of the betrayal at the heart of this thought world. Judas Iscariot, who received the price of blood, was Jewish... and so was Simon Deutz.

IJii onbli de Montesquieu.

Montesquieu forgot to define feudalism industrial; that's a shame. There was, on this subject, a provocative definition to expect from the thinker spiritual leader who said: "Financiers support the state, like the rope supporting the hanged man.

Industrial or financial feudalism, or commercial, rests neither on honor, nor on the honors, like the republic and the monarchy of Montesquieu. Its basis is the commercial monopoly. Civil, oppressive, and anarchic. His character is the greed, insatiable greed, mother of cunning, of bad faith and coalitions. All its institutions bear the hallmarks of hoarding, lies, and of iniquity. If monarchical despotism only destroys The proud and respect the humble, there is no such thing thus of the despotism of the safe. This invades the a poor man's cottage is like a prince's palace, Any food is suitable for its voracious appetite. Like mercury subtle, insinuating itself through its weight and fluidity to through every pore of the matrix, to seize of the tiniest particles of the precious metal that it contains, like the hideous tapeworm, whose rings parasites follow in their convolutions all the viscera of the human body; thus the mercantile vampire

^iSft OF FEUDALISM FINANCE.

extends its suckers to the extreme ramifications from the social organization, to siphon off all of its sub-

The tone, under the regime of silver feudalism, is the selfishness that vainly seeks to conceal itself under the mask of hypocritical philanthropy. Its motto is: every man for himself.

The months of homeland, religion, and faith, have not of meaning for these men who have a coin instead from the heart.

A homeland—merchants have none: Ubi aurum ibi patria. Industrial feudalism is personified in the cosmopolitan Jew.

A religion—I told you that the Dutchman trampled Christ underfoot and spat in his face, to acquire the right to trade with the Japanese.

Commercial faith was formerly called Punic faith. It is called the British faith today.

There is a parallel to be drawn here between the aristocracy nobility and the financial aristocracy.

The motto of the noble aristocracy is this: Noblesse oblige.

That of the financial aristocracy: Every man for himself.

Every man for himself! Noblesse oblige! These two mottos admirably characterize the fundamental difference the situation that exists between the aristocracy of birth and the aristocracy silver stocracy.

After the conquering nation took possession from the soil of the defeated nation, the leaders of the horde Victorious forces are forced to fortify themselves in order to take roots in the ground. They build their fortified castles, their feudal manors, and maintain careful—

ORIGIN AND ADVENT OF FEUDALITY. 135

their caste granted the privilege of military ranks and high-ranking government jobs. They don't pay taxes. of the land, but certainly of blood. They claim On every occasion, the honor of defending this land of which they are the lords. They honor above the entire profession of arms, valor, the de— The vow of the inferior to the superior. The protection due to the oppressed, to the weak, the deference due to the

are implicitly contained by them in this
An expression of valor. Hence the traditions and the tone.
of chivalry and gallantry. The knight, for
To be admitted into the order, one must swear to protect and to
Write to the woman and the orphan. Noblesse oblige! The
descendant of the valiant, whose glory is written on
the stones of the land, is held to bravery.

But I ask what they are required to do, by virtue of their
originally, these high-ranking financial barons, who descended
tooth of bankruptcy or of a forage auction
illustrated with bribes! Alas! These are no exception.
not to haunt the gambling dens of the Stock Exchange, and to solicit
scandalous markets; their conscience is perfect-
resting on this chapter, and the specters of
their ancestors do not disturb their graves, for
to cause them grief at night.

The high-ranking financial baron does not pay taxes
the earth, for he still possesses, around his chest
teau, a factory by means of which he makes himself re-
to offset the fund's tax liability, through the premium it obtains
in favor of its industrial product, beef, iron or
beetroot. Moreover, he keeps the
best of his assets, and he doesn't suffer from the taxman

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touches this sacred ark, to make it con-
tribute to the expenses of the State, -in proportion to
his fortune, as stipulated in the charter.

The high-ranking industrial baron does not pay the tax of
No blood either; even less. 11 pays the unfortunate
to defend the soil of the homeland in its proper place; he has not
No homeland, anyway. The soil of the homeland no longer laughs.
now for defenders than the proletariat. We
counts more than one hundred thousand in the French army
sold.

Under the regime of the blood aristocracy, the real
Nobility is the nobility of the sword. The gentleman
abandons to the villains all lucrative professions
tives, trade, usury, chicanery. The words of
Robin and the merchant have in his mouth the value
of an insult.

The aristocracy of the crowns, on the contrary, professes the most
sovereign contempt for honorable careers or
honorary. Even the most insignificant jobs suit him,

It's easy to do there. She will stir up all the things without repugnance.
the mud of our impure Babylons, if only it
She hopes to find gold at the bottom. She gives up
poets, to the fools, the army, the judiciary, and the Church,
real fool's jobs where you are forced to put in
her own. From the profession of legal interpreter, she does not re-
serve only the part that reports:* the procedure, the
Chicane, the solicitor's study. She has a great weakness
also for the notary's study. Jacques Ferrand is
one of his types. We don't know of any Jew who cultivates the
earth.

The tone of the moneyed aristocracy is not chivalrous

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risk. You can't make a financier swear to lend.
aid and protection for orphans and women,
before admitting it into the body. The financiers do not
they are not poets; the word poet is even to their
eyes the most bloody insult one can hurl at a
man. Deceased. The Globe, a Catholic newspaper.
written by Protestant bankers and drafted by Jews, a
tried to kill Mr. de Lamartine by calling him that.
Journal des Débats, a friend of high finance, and to whom
his classifieds sheet brings in more than three hundred thousand
francs per year, once against the same article
in three columns, where this insult to the poet was repeated
Thirty times. Admirers of the style of this sheet
They found wickedness charming. Philanthropy
Bankers exist only in words. They emancipate
the blacks, but they persecute the Irish and refuse
to assist dying Poland; it is for Poland
dying, that was invented the ignoble "everyone at home".
Financiers also have their own religion; I don't know it
I don't know them. Their tournaments are horse racing bets.
where enormous sums of money are wagered on the skill of a
Jockey and a horse's hock. 11 Some people buy
their opponents' jockeys to be safer
to win. We often play these good tricks on each other.
Racecourse stock exchange. I was wrong to advance pre-
dementia that one did not see any Jewish farmers; he
On the contrary, there are those who successfully manage
1 pupil of the racehorse. On the rides of
Longchamps, in place of the powdered marquises of
the old regime, their dancers and their bril-
lents crews, we see today appearing in the line
one from the other, shoemakers' cars and

shoe polish merchants, with the address of the retailers written in large, legible characters. We saw marchand's display their shop right in the middle of the trade fair. The Louvre, through compliant brushes.

As we have established everything at 1 o'clock a parallel between the various types of aristocracies, etc. Let us choose one among the various despotisms.

Monarchical despotism, a guarantee of protection and equality for the masses, only affects the social mites, like lightning striking great buildings, and the radiance it gives off is enough to illuminate a nation for centuries.

The despotism of the bloody aristocracy, crushing and inhumane for the vanquished race, ardently stimulates the feeling of national pride through grandeur and the character of his enterprises; he knows how to attach an importance to the prestige associated with the word "patrie" (homeland) was something to be a Roman citizen in the time of Pompey and Caesar; that's something today than to belong to the nation that defeated Napoleon and forced open the gates of the celestial empire.

World peace, the cause of brotherhood workers and peoples have no greater enemy This feeling of national pride and of rivalry, that the lords of the British aristocracy take such great care to maintain in the minds of their wretched serfs against everything that is not English,

Industrial feudalism, heavier, more unstable— It is untenable that the noble feudal system bleeds a nation dry. white, it makes her stupid and debased, killing her at the same time both physically and morally. His despotism is the most Disgraceful to all for a generous nation.

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This is the one we live under, the one we need break.

Now that we know who's leading us, let's explain. easily this continuous lowering system in front of the foreign, adopted by all our ministries without exception since 1830, and the eternal concessions of the political, and the decline of France from the rank

this internal disorder, these complicities of the administration
Intervention in commercial and electoral fraud
the, of these transactions of conscience so common
in the official regions, of these coalitions of cor-
broken and corrupt from all classes, of this
scandalous nepotism, these public sales of jobs
plois, of these general revenue sharing between gen-
father and stepfather, between brother and brother-in-law; of these
daily conversations, in short, and from this de-
progressive moralization that gradually infiltrates
heart of the administration and the country.

A great misfortune, an immense evil, is that the
press, when it reports on this shameful state of affairs,
by placing the responsibility solely on the monarchy,
and deflects this responsibility from the true perpetrators
of the prevailing system. And would to God that royalty were
still quite powerful and quite influential in our country
to deserve blame or praise, regarding a
any act of the administration. But, contrary-
a leap into the fiction of constitutional government,
It is the king who now cannot do well, hindered
that it is by the coalitions of privileged merchants-

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giés, and he is the one accused of all the evil that is
Done. We saw it clearly in ten cases of political alliances.
tic, and especially in that of precedent- Belgium
duly cited. 11 There is also a very simple way
to ascertain the facts and to judge who owns them
Power and responsibility. To know in advance who
reigns in France, see who the debates serve. The Day-
The National Debates took sides with the merchants against
the King of the French in the question of the Belgian union;
So it is the merchants who rule; therefore the king
There are French people not named Louis-Philippe, and there are
a host of kings of the French in France, and these su-
verains are called Pérrier, Delessert, Fulchiron, Bu-
Geaud, Mimerel, and they are cattle breeders,
cloth manufacturers and iron producers and
native sugar. But the press, which is not afraid of at-
tacking the official monarchy, wouldn't dare attack the
real royalty; the press that should repeat all the
days the names of the real culprits, carefully avoids a
such indiscretion; and financial feudalism profits from this
silence to continue the course of his acquisitions.
I'm getting to the story of these land grabs. But I have
it is necessary to establish beforehand that, in fact, the capital is
completely above the charter and the laws in

arguments that I have already stated and on which I will return many times during the course of this work. But the matter is so serious and public opinion so- The republic has been so cruelly distorted for forty years on the subject I am dealing with, for which I hope I will be forgiven. I hope so, given my insistence and these repetitions.

LIES OF EACH. IM

CHAPTER VI.

Mcnetonges of the Charter.

I open the charter. What lies from the very first lines!

The charter states: Article V. All French people are equal before the law.

A noble and intelligent writer, whose eloquent The book caused almost a revolution in public opinion public, the author of The Mysteries of Paris ^ has exhausted this the question of inequality of citizens before the law, and His relentless criticisms were heard. Some magistrats from Holland, Italy, Sardinia, Germany Magne, informed France that the poor man was stripped at home of the rights he had enjoyed in various less developed states. From this comparison humiliating result was the proof that this nation French, who shed so much blood for the conquest of equality before the law, who wrote this principle in the head of his charter, as the most precious of all, was one of the most backward states in Europe, relating eagerly awaiting the enjoyment of this equality.

All French citizens are equal before the law. But What is the law without the courts to enforce it? I would like the Minors of the charter to explain to me, how the field proletarian and the craftsman of the city, whose only means of subsistence is their daily wages.

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and a meager salary, and who cannot pay off either Neither a lawyer nor a solicitor should proceed to make a claim. They will receive the justice that is due to them in court. I will ask how the unfortunate man who does not have a hundred with the money at his disposal, he is the equal of the rich man before the

that the plaintiffs endowed with this sum. The equal of Rich! But I maintain that the father of the family, torn apart through the misery and hunger of his children, steals a sheaf of wheat in the neighbor's field, a thousand times more likely to end up in prison than as a notary and the stockbroker who flees to a foreign country stealing the millions entrusted to them; even more chances that the opulent Messalina, whose hand impatient and expert in chemical preparations, has sprinkled with morphine acetate, the beverage of a husband or father-in-law too tenacious in life. With a Little fantasy and feigned warmth, a lawyer Paris will be right three times against one of the conscience, judged by a timid and sensitive jury. But all the French citizens are not equal before the lawyer in Paris.

Article 2. All French citizens contribute to the expenses of the State in proportion to their wealth and their income.

That would be true if there were only... winegrowers and farmers. Oh! those ones, yes, the workers of the soil, the workers of noble industry, also contribute to the expenses of the State, in proportion of their work. They are all equally affected. and crushed by the tax, in all parts of the kingdom. Property tax that hits the product before that this product is shaped and suitable for conversion

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in cash; consumption tax, debit tax, traffic tax culation, octroi, indirect taxes including the costs of perception absorbs 28 percent of the amount received; the contribution affects them in all forms with admirable insistence.

But this is not the case for the wealthy capitalist, I said it earlier; capital doesn't pay. of tax. His industry, which fears neither fire, nor Hail, nor epizootics, is as clear as the earth of the lord of old. The government would not dare to impose it, because this rich man would take away from the government his voice and his newspaper. The rights to grant and flow which crushes the urban craftsman, and which interfere they say the use of butcher's meat and wine not counterfeit goods are not appreciated by the rich who don't buy them. not retail, and who only consumes products of superior quality.

Blood, it is the people who alone acquit. The capitalist who owns by his mortgage as a rentier and lender owner of all the lands of the kingdom, and who skims the income, does not even consider himself obligated to them to defend. He leaves that task to the mercenaries, to the in-poor people who don't have fifteen hundred francs to give, poof A replacement. Tomberau is out, it's for the unfortunate man. peasant, the obligation to abandon his plans to establish-sowing; a bad number is the ruin of his family, the loss of his freedom, without any hope of ambitious compensation. For the wealthy capitalist, this It's not even a concern. Those fifteen hundred francs that he The issue is not what needs to be given for a replacement. of a morning on the Stock Exchange, not even that of a game

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of a hot water bottle during a night of pleasure. It would be very- It is considered bad form to grieve over a loss in this world. also minimal.

Article 3. All French citizens are equally eligible. to civilian and military jobs.

The moral sense had to be already cruelly perverted in 1814 among the French nation, so that the legislators of this country dared to inscribe on the front-a preface to his charter, such an audacious untruth-potent. I want to let the facts speak for themselves, not the in-the dignification that these lies arouse in me.

I believe it is not accurate to claim that all the Citizens are also eligible for civilian jobs and military.

Because first you have to pay two hundred francs of tax to be a voter, and five hundred francs for to be eligible; and that the electorate and eligibility are all-powerful titles for admission to civil service positions under a representative government.

Representative government, let's not forget it But it's a British import. It's by consequently an institution designed to promote exclusion itively capital and to crush the worker. The gra-The termination of the functions of a member of parliament would by itself open the This opens the door to all kinds of corruption. It will be very expensive... "deputies without pay," said Mr. de Talleyrand to the author of the charter. Let's count what the majority Mr. de Villèle's vote for the billion cost the

today, and we'll see if Mr. de Talleyrand said True. It is quite obvious that an administration that does not lives only by the majority and who controls the jobs

CHARTER LIES. U5

public authorities will only entrust these jobs to those who can to serve her. And there is only one way to serve this administration, namely to maintain or increase its majority. For that, one must be a voter. However, (due to the French citizens are not voters. No money. No job.

The article is still lying, because, in order to be admitted to the position of sub-prefect, auditor at the Council of State, To be a judge, one must be a lawyer. However, to be admitted to the bar, one... You need to have enough money to keep going for ten years. the courses of a college, and the courses of the faculty of right for four more years; and this diploma of a lawyer, which can be bought, clearly proves the monetization capacity to be silent, but does not always prove intellectual ability elective. To become a notary, solicitor, agent of To change, you need gold, lots of gold. To be of- To be involved in scientific weaponry, one must have the means to gain admission to special schools. Then, to properly fill most jobs Whether administrative or judicial, one must be wealthy. heritage; because not one of these jobs is sufficient paid to allow the holder to live honorably reasonably with his emoluments.

Therefore, French citizens who cannot not to spend twenty thousand francs on their studies and their rights, are not eligible for all jobs civilians and military personnel.

That is to say, all liberal professions are subservient to wealth and inaccessible to capacity alone, and that Article 3 of the Charter lied as Article T' and Article 2.

Article 7, which enshrines freedom of the press, and
1 10

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which stipulates that every French person has the right to publish their opinion, plays just as insolently with good faith and truth; for it is necessary first to lay down a

treasure when you want to publish your opinion, and then he
You have to pay for the newspaper's format. The charter, so as not to
not to lie, should say: "Every Frenchman has the right to
to publish his opinion, when he has two hundred thousand francs
in its crate.

I'll stop there; I've chosen the examples quite high up, and
I've shown enough in these early stages to be in
right to conclude that there is no capital provision
of the fundamental law, which does not humbly bend
faced with the omnipotence of money.

Money alone can determine the electorate's tax liability
and the property qualification for eligibility, the value of the poor citizen
is equal to zero, in this so-called land of equality. I
I see no guarantee for him other than the right to pay the tax.
pot and the one to dismantle its guard, but that's all.

Let us now turn to an examination of the means that feudalism
financial institutions employ a means to seize public wealth.
blique.

MEANS OF SEIZING PUBLIC WEALTH. U7

CHAPTER VII.

Means of misappropriating public funds.

The means employed by financial feudalism to
The aim of achieving the seizure of public wealth is:
the monopoly on trade and everything that is in-
parasitic industry, usury monopoly, disguised as
the name of credit; monopoly of legal wrangling, of nota-
riat, from the press, and from all high positions
financial. We will see that each of these functions
are adapted from countless privileges constituting
a true feudal system.

trade link.

Commerce being the power that reigns and governs
Today in France, all French people have the right
to publish their opinion on trade. Trade
This can be discussed; he still has plenty of other privileges.
of inviolability without that one.

It would only take one line to do
The history of trade. The nations that have traded the most
particularly devoted to trade, in the

those who have left their mark on the memory of men,
the most shameful and detested reputation—
Isocrates the Athenian wrote twenty-two centuries ago,

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that all nations are forced to arm themselves and to
to unite against those who have usurped the empire of the sea, and
who are the tyrants of humankind. He also said that
Domination of the sea is a disturbing chimera
the spirit of those who aspire to it.

The Jews, who are with the Genevans and the Greeks
the most skillful traders in the world, and who do not
that of trade, have not yet obtained the right
of city in all civilized states. The Inquisition has
was instituted against them in Spain. In France and
elsewhere, they were long considered as em-
Poisoners of fountains. The kaïd of Blida had come
one day I will demand justice for the insolence of a Jew.
As I was trying to excuse his wrongdoings, and
that I had ventured to express this bold opinion
that after all, this Jew was a man, the kaïd took me
her right hand in both of his, and asked me
with a dismayed look, if it was really serious that
I affirmed that a Jew was a man like him and
me. The children of Lorraine are convinced that the
Jews never approach each other without asking: Com-
How many Christians did you steal today? And indeed,
What can two Jews say to each other today?
Exiting the Stock Exchange!

Among civilized nations, France was the last-
to abandon his prejudices against trade.
I remember perfectly that our mothers defended us-
used to spend time with the sons of
merchants, under the pretext that there were only
bad lessons and bad examples to be learned
in the society of these little ones. And there is no good in that.
a long time, since I was born several years later

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the century, and that I have only seen five in France so far
or six revolutions at most. Women conserved
wind much better than we have noble instincts and
generous. The painters also resisted bravely.
to the contagion of ideas from economists who have rehabilitated
Trade among us is difficult. But I know of great

quarters of bankrupt stockbrokers, to mis-
rabies that cut with their whips the faces of their
mistresses steal their hair at night.

•

Definition of commerce.

There are three or four very famous definitions of
trade.

Montesquieu said: Financiers support the State
like the rope supporting the hanged man.

Fourier: Commerce is worth buying three francs
which is worth six francs, and to sell for six francs what is worth
worth three.

Jesus Christ told the merchants who had established
Their shop in the temple: My father's house
is a house of prayer ^ and you make it a cave
of thieves.

The Greek allegory is prettier and more complete
than these various definitions. The Greeks, those marvel-
their minds, which were so well in tune with each other when painting the
truth beneath the veil of allegory, which spoke of Love
sons of Beauty, and who brought out Minerva all
Jupiter's brain army, to express that the
Wisdom had a mission to combat Error, the Greeks
had placed under the patronage of the same god, Elo-

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quence, Commerce, and Thieves;... and this god,
their Mercury Trismegistus, was furthermore charismatic
to lead souls to Hell.

Jesus Christ, Fourier, Montesquieu, paganism,
This is a rather overwhelming contest of authorities against
the morality of commerce.

Nature, which does not vary in the expression of its
Feelings like those of a man are no less cruel.
that Christ and Greek antiquity are represented in the emblems
of the trade it offers us.

It's mistletoe, a parasitic plant that lives at the expense of
of the tree on which it takes root, - which blossoms
When this tree loses its leaves, - who has the leaf

contains a viscous juice (glue), suitable for taking the birds (the dupes).

It's the tapeworm, a parasitic worm that feeds on the a food substance for humans, which weakens them and It reduces him to nothing.

It is above all the spider, this admirable and striking shopkeeper's emblem. A hideous insect, all claws-fes, tout jeux, tout ventre, mais qui n'a pas de chest, that is to say, room for the heart! – The arai-Gnée spreads her web like a trafficker his shop, in all places, in all passages where there are flies or barges to catch. – She withdraws in a kind of dark den carved into the back of his network, and from where she sees everything that happens outside, like the trafficker in his back room-behind her peephole (a Jewish name). – She builds her a trap set in such a way that she is warned of the slightest visit by the general upheaval of its canvas, like the

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shopkeeper by the doorbells of all his doors and All its windows are lined. – The spider doesn't rejects the corpse of his victim only after having sucked all the blood, like the merchant who did not refers to his practice only after having extracted everything from him the money from his purse. – There are veno- spiders mutes, just as there are wine and tea sellers who poison their goods. – Finally, in In this species, the big ones eat the little ones!.... Messa-businesses, railways, anarchic competition....

The present era testifies to his devotion to Mer-cure, god of commerce, eloquence and of thieves. The statue of this swift-footed god, in acrobatic posture, admirably positioned in the middle from the main courtyard of the grand hotels on Lafitte Street. It also creates a charming effect at the roundabout of these dark and smoky galleries, which are called passages and which are exclusively devoted to the com-Merce. The bronze Mercury in the Galerie de l'Argue In Lyon, he had his body pierced by more than one bullet. proletarian in April 1834. The eviction of the god of the com-merce, pierced through and through by the lead of the weavers – there would be some there for Mr. Michelet material for ingenious connections.

The statue of the god of eloquence is missing from the palace

gold in the mouth.

But let's rid the definition of commerce of every allegory and every epigram, and let us call it his real name.

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What trade should be, and by what means it must be exercised.

Trade is the agent of the distribution of products, the intermediary agent between production and the consumption. It is an administrative function by which. Essentially, commerce distributes but does not create.

Social wealth can be summed up in two terms, the Production and consumption. Production is the first term of wealth. Soil is rich, a country is rich, regardless of human labor, by its nature, its climate, its vegetative power. But man does not produce for the sole pleasure of to produce; and so that it may produce beyond what might be enough for his consumption, it needs to be stimulated by the certainty of exchanging the superfluous of his production against foreign products from which it will derive advantage and well-being. Work was unknown in the paradisiacal era as well as in Tahiti, during the discovery of America, because the richness of the soil provided ample- relates to the consumption of the inhabitants. Production is therefore a slave to consumption. That is what this suggests that the value of the product is proportional on demand, or that the value is the ratio of the supply of the product to the demand. The mission of the commerce is to facilitate exchanges between the products of various latitudes and diverse peoples, to transport • These are the products that consumers demand, and to establish the balance between supply and demand for to determine the value of the products.

The activity of consumption reacting on the production. In production, it is important to promote consumption by

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every imaginable means. Man has an interest in to take advantage of all the resources of the globe that God He gave it to him to exploit, and consumption is the

indispensable to the individual's material happiness. The difference that exists between opulence and comfort, Comfort, poverty, misery, is only a difference in consumer preference.

To activate consumption, and consequently production, it is necessary to minimize the transport costs, that is to say the remuneration of the intermediary agent responsible for transporting the products where they are meant to be consumed. That's why in all countries of the world the establishment and the improvement of communication routes, by water or on the ground, which makes transport less dispensable and faster, are rightly considered like the first public utility companies. This is also why it is important that the State be solely responsible for construction and administration, of these trade routes.

In a well-organized society, commerce, The distribution agent is only entitled to a simple brokerage fee proportional to the value of the service rendered. In this company, the price of the delivered item represents the cost price of the object, plus the producer's legitimate benefit, plus the price of transport.

The cost price of the item, and the remuneration of the carrier, legitimate rights due to the producer are given by the true currency, unknown element of appreciation under the current anarchic regime. Transportation costs

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and the remuneration due to the carrier are fixed by referees. I am not adding to this overall price the premium to be levied for national tax, because, In a well-ordered society, taxes are not levied on production, nor on consumption, nor on the transport, but of course, the overall income figure, on actual wealth. The municipality, as soon as it is organized, and each year reviews its benefits. The wing levies for the State, from its income, the share that the State demands of him. Any tax that is not collected on income inevitably falls on the responsibility of worker. Article 3 of the charter will not be a truth that when the law has found a way to impose the income, and the result is less difficult to achieve than one I don't think so, although it involves substituting loyalty to lying in business transactions. The

no more difficult to establish than that of a house of trade. The only institution of the trading post. municipal, whose organization has been described in various books from a socialist school and in the newspaper Peaceful Democracy would already be making considerable progress the question. The practice of collecting tax on profits-fices has long been maintained in the administration of some important cities in the North, the cities Ansea, Lübeck, Bremen, where loyalty and good faith has presided until recently over the re-trade principles.

In this regular and organized society, the distribution bution only uses the necessary number of agents to ensure the transport and placement of the products. She gets rid of this multitude of intermediaries para-

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sites that are currently distorting its institution, which overload the products with expensive prices, which They refine the goods, which they then resell at a lower price. of the cost price, which does not prevent them from withdraw at a profit, by means of bankruptcy. Finally, the distribution agency, wisely organized, replaces lies and fraud with loyalty and Truth, the complication of the springs through simplicity and the regularity of allocations, waste by economy, and commercial anarchy by order.

I said what trade should be, the slave docile in production and consumption, the agent loyal to the distribution of products. Let's see what he is today.

What commerce is.

Commerce is not the docile slave of production, nor that of consumption; on the contrary, He is their master, and a tyrannical master. fuck.

Trade controls production and consumption At his mercy, the capital hanging over his throat. It is he who fixes at his discretion, the production price, that is to say-state the remuneration due to the worker. 11 reduces this price at its minimum while simultaneously raising it to its maximum-mum that of consumption of which it is also the arbitre. He buys three francs worth six and sells six francs, which is worth three.

The capital originally went to trade, because that the profits from trade were unlimited, like those of production, because trade

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was the closed field for the adventurous pursuers of the fortune; and finally because the most consciences Large people were always at ease there. The alliance of Capital and trading markets tightened daily in days until complete merger, and this merger of two elements in one has doubled the power of e-crushing of each of them. The preeminence of the element-Commercial management, in any company, is a sure sign that anarchy reigns within this society. Capital must go to production in a Regular society, that's its natural inclination.

Capital-backed trade makes the decline when he needs to lower the price of a material first, cotton, silk, oils, cereals. The produc-the author, deprived of advances, unable to wait for his returns as long as the big capitalists, is forced to sell at the price he dictates. The capitalist immediately seizes the product and then he does the rise; he has a thousand ways to achieve it. So the ma-a manufacturing plant that needs silk or cotton for food to build his factory; the baker who needs to fa-Nothing to make bread, buy at the right price to the sole holder of this commodity.

The game of commerce has only one stroke, the monopolizer-It's a lie, but this shot is pretty much a sure thing.

When capitalists want a monopoly, they do not shy away from using the means of con-They will sacrifice ten million, if necessary. to ruin a rival company, a messaging service, a loan auction, a railway. This is high comedy.

The charter states that no tax can be levied.

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if it has not been voted on by the chambers, the work charter! the Prohibition is good for tax agents, but Those in free trade have no need to worry about prescriptions of sovereign law. Us strike at the

more concerned with the authority of the chambers than with the inconvenience taxpayers. But it is fair to recognize that taxpayers have never thought to complain about these usurpations of commerce. When the taxpayer is ruined by the abuses of the upper class, by the swings of speculation, of which the High commerce holds the lever or the scourge in its hands. As they say, this exasperated, honest taxpayer... takes part in the government, he even unites willingly against the government with the artisans of its own ruin. Liberalism will never wash away its alliance with the bankers.

High commerce or high banking, these words are anonymous ^the big banker being always more or less refiner, candle seller or manufacturer- (cant of plates), high commerce has a monopoly on banking and transport, these two branches of industry that Emperor Napoleon once had the inclination to take for the State. The bank and transport are the two large pipes of a suction machine and crushing forces that extracted all the gold acquired within a given time quit by the worker, to pay it into the fund of the lazy capitalist, and the power of attraction of the Capital is directly proportional to its mass.

This is how commerce is the subjugated slave and docile in production and consumption.

The Jews, I call by that name, as we know, all

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the cash merchants, the Jews hold today- of today the couriers, the railways, the canals. The channels that do not belong to them outright, the State alienates their enjoyment of it for eighty-nineteen years old, with the right to review and amend it modify the rates. This right to revise the rates is nothing other than the right of life and death over the industry of such and such a country. The ordinance of the 17 April 1843, which the Geneva bankers imposed to the French government, immediately removed several branches of trade between the south of the France and Germany. The state that does not have the right to relinquish its sovereign right of revision all taxes, the State, in the throes of its devotion to high finance, has done more than possible for her. However, one can judge based on only one for example, the danger of granting so much latitude, in

of the canal owners, there is one, that of the Loing canal, which never wanted to reduce a single of its tariffs, nor widen its locks; which has driven out Paris market, Saint-Étienne coal and wines of Auvergne; which has rendered almost all useless these very expensive pipeline companies that were intended to connect the navigation of the Rhône basins, from the Rhine, the Saône and the Loire, to that of the basin of the Seine. The resistance of the Loing company, that the current finance minister has stated to be a true public calamity, paralyzing trade of thirty departments of France; but what he What's incredible is that the finance minister possesses the 'legal means' to stop what he

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calls it a public calamity and he doesn't dare to user.

11. Indeed, there is an imperial decree from March 1810. constitutive of the property of the Loing canal, which dis- it is stated that the tariffs for this canal will be revised in 1840. 11. It has therefore been six years since the State was endowed with all the means of ending this public calamity that de- laments the finance minister, six years that the minister is backing away from enforcing the law. He is perhaps waiting- to be that a new centrist MP will come and ask a second time expropriation for reasons of utility public of a property belonging to the private domain of the crown.

Because this is a painful thing to think about and to to say: The ownership of the Loing canal, key to navigation the Loire congregation, is part of the private domain of the crown. As if the legitimist press and the press radical policies had not tarnished the monarchy's image in a sufficiently negative way. a large number of imaginary misdeeds, gentlemen administrators of the private domain wanted this hostile press would at least have one legitimate grievance to exploit, and that she had the right to say: that the silvery harshness administrators of the private domain, were obstructing to the territorial and industrial prosperity of thirty decades departments. I don't think the government of July, which has many enemies, had more dangerous than the administrators of the private domain, than those on the civil list, those people whose stinginess proverbial maintained the place for fifteen years of the Carrousel in a state of disrepair, despite the prescriptions- provisions of the law establishing the civil list, which left-

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Thus, to return to the tyranny of commerce,
We do not see a disastrous claim by capital,
without the cowardice of the administration on the side.

When these high-ranking banking barons became con-
To cede the Normandy line, they appealed to their
brothers of England, like the crows who
They cry out in Fair at the scent of great prey. This
are English engineers and English workers who
built the road to Rouen. They were engineers
English engineers who built these tunnels of the che-
min of iron from Rouen, whose delicate vaults reclaimed
so many niceties; they are strangers who
carried out these works which the commissioners of the gou-
vernment refused to receive. The Ba- viaduct
Rentin, who didn't even wait to collapse,
passage of the first convoy from Paris to Le Havre, is
also of English manufacture; if it could have stood upright
Six more months, and his death would have caused the death of a
a thousand people. It seems that our learned schools
had not been deemed capable of developing engineers
Force builders to construct the Barentin viaduct! The
The day after the accident, the finance minister...
congratulated himself in front of the chambers, for having been able to put in place
France benefited from the experience of the English, in
railway matters. Our learned schools were not
not in a position to provide sufficiently expert engineers
to lead this national enterprise – France,
who possesses three to four billion in cash,
was not rich enough to provide the capital
that this job required!

It is said that it was the Jews of Spain who introduced-
sired the Moors in the Peninsula, and those of Polo-

MEANS OF ACCUMULATING THE PURIFYING FORTUNE. l() Ut. Ittl

The Russians in Warsaw. This Mendizabal who wanted
Selling Spain to England must be Jewish.
French Jews will have endowed their homeland with the engineer
and of the English worker. Nor did we want that
It was the State that benefited from the transport price of
French travellers and French goods;
We found something more national and more in line with healthy practices.
doctrines of political economy to reserve this be-
profit to English speculators!

The Englishman in Rouen! The Englishman receiving a standing ovation
public and decorations presented by the minister
trade in the city where the English set fire
The Maid! Poor Joan of Arc! They've granted amnesty to your
executioners, before glorifying your memory instead of
your torment; and the great poets and the great sculptors
your brothers have not yet dared to avenge you for the insults of
Voltaire. What a fine subject for sculpture, though—
dant!... The Englishman, in the guise of the angel of darkness—
bres, vanquished and trampled underfoot by the virgin ra—
Goddess, in the pose of the liberating archangel, there,
in the very place where the defeated English burned it
all alive.

Noble Princess Marie, you alone, you, the daughter of
king, have you considered using art to consecrate the memory of
the heroic virgin, daughter of the people; that is why
posterity, which began so soon for you, will unite
now, in his pious admiration, your glory
immortal artist to the national glory of the one whose
Your poetic scissors have rediscovered the features!

To consolidate the power of the financial aristocracy—
already master of the bank, the channels and the
messaging services, these major drivers of commerce, we give him
I 11

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grants the railways. All the institutions of
credits have belonged to him for half a century. Before
twenty years there she will have been driven by the force of the cho—
their aim was to become masters of all industries.
are surprised in Paris that the administration of the railway
Rouen has monopolized the trucking industry for the
transport of goods arriving in Paris by this
way. What will they say when they see the Jews of the
railways in possession of all the forges, of
All the factories, all the manufacturing plants? We need
Although a monopoly is established, how can it be fought against?
three manufacturers who have their products transported
Free! The Versailles court will tire of condemning
the Rouen railway at one hundred thousand francs of dom—
interests towards the Seine riverboatmen. Con—
Let us continue the examination of the oppressive privileges of the com—
merce.

Bank.

As we live in the age of fiction and

a bank in Paris that brings them mountains of gold, an institution through which they have monopolized the benefit of all the Paris discount and a large part of that of France. He is not coming back, of all these discounting operations, one cent of benefit to the State, and they called their bank, The Bank of France!

This so-called Bank of France, this coalition big bankers, if you prefer, received the privilege of minting coins and practicing usury, but of triumphant, thirty-six-carat wear and tear,

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She has the right to issue three times the value on paper. their cash capital. As she lends to 4 percent on a single capital and that it has three capitals for one, it follows that it lends real-ment at 12, sometimes even at 15 and 16, and the The proof is that the bank's shares, which are of a thousand francs, are worth three thousand three hundred today one hundred francs, and at that rate yield 4 percent. The dividend each year approaches one hundred and five how many francs. And when I say that the bank of Paris ready at 4, I'm being very generous to her. Big bankers, shareholders of the bank, do not lend at this rate than on effects bearing their own signature, and this precious signature, which gives the discount privilege, they have already sold it 1, 1 1/2, 2 percent to the bearer of the bill to be discounted. This bank is an admirable mechanism. France, and it's a real shame that not everyone is aware of it. He doesn't understand the power and the game!

Not that I blame this provision of the law which allows the bank to triple its representation capital, on the contrary; nothing seems to me more ingenious- better than this combination which allows to reduce the interest rate for the borrower, at the same time that we increase the interest rate for this loan by means of creating fictitious capital. This is there one of the most wonderful results of credit and a result whose consequences would be far-reaching, with a A government endowed with a little intelligence. But what which I find supremely absurd and sub- truly unjust in this concession of the privilege The law of wear and tear is that the benefit of this wear and tear,

carried out on the general transactions of the pavs, not re-
Don't come to the State, that is to say, to all of us. I am
asks again why, since the bank has the
right to triple one's capital, and that it is not proven
that it can't also quadruple it, why
Ron would not try to reduce his es- rate
account for 3 percent. Three times three would make-
brand new, just talking about the discount, and that's it
That's still a pretty nice little sum for capitalists.
reasonable. Then there would no longer be any reasons for
not going down successively to two, that is-
that is to say up to six, since $3 \times 2 = 6$, and I believe that it
This method could potentially negate a decrease.
general in the rental price of capital across all
the surface of the kingdom and in every kind of trans-
stocks. The indefinite decline in the income from idle capital.
is the law of progress of societies. The Bank of Angle-
earth one day resolved to reduce its es-
counts for two and a half. What's stopping us from doing it?
France, what we do in England. And how our
Don't industrialists understand that it will be
completely impossible to compete
with TAugleterre, as long as the money is
cheaper in London than in the
Place de Paris?

If the Bank of France were worthy of bearing this
title, if the Bank of Paris was truly the ban-
that national, a bank mortgaged on the for-
public tuition, today a vote would suffice
House of Representatives to reduce the price of money
at 3 percent in France; and the small farmer and the
small industrialists who would see this reduction take place

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on the interest rate on the loans they are obliged to take out
to draw up before a notary, those who would see the capital
to become more humane, under a decision of the chamber, com-
would begin to understand the solidarity that exists in-
to their fortune and that of the State; and they would become accustomed
finally to consider the public revenue figure as
the thermometer of their prosperity.

I advise all revolutionaries to re-
to take the bank away from the Jews and give it a monopoly
The state. Banking, transportation, and insurance are
institutions that cannot produce all their
useful results only in the hands of the government.

It is a great misfortune for France that the Emperor-reur, who did not admit the legitimacy of the profits of commerce, and who distrusted bankers and suppliers, did not dare to follow up on the idea that he one day had the opportunity to seize control of the bank and the transport business. The Moscow disaster would not have happened in the first place, because it is the coalition of Jews of that time which, in retro- during the departure of the six-week expedition, brought the disaster; and the Emperor, after having saved France from the bloody regime of anarchy, would have liberated her equally element of the ignominious yoke of silver feudalism he would have left in the memory of men the most glorious serious of all names, and his popular dynasty re- would reign over us today.

We did not have a Napoleon at the head of the government. government since 1815, and the government, since that day, was no less guilty in his complai- sessions for the encroachments of industrial feudalism trielle, that the people and the newspapers have not admitted

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gles in expressing their sympathies for the Jews. I read in a liberal newspaper that enjoyed a great popularity in its heyday, a very- warmly opposed the state monopoly on the telegraph. The esteemed organ of democratic interests demands- said that each individual had the right to establish his telegraph line to him and to speculate at his leisure on the public funds - However, the people are not agitating; the people have no money to build telegraph lines phiques.... That's true, but the opposition newspapers systematic, they are indeed worried about the truth! Their pa- Trioism consists of accusing the power, not defending it. the people.

The Bank of France, which belongs to capitalists of Geneva and Judah, recently decided that there is no would have more provincial banks, competition from These things having become detrimental to her interests, she de- consequently orders that the State not renew the privilege of the banks of Bordeaux, Lille, Le Havre, and it offers to replace each of these establishments- ments by one of its trading posts. Solomon, who was Jewish, was quite right to put the merchant's purse in number of the three things that are never drunk.

It is likely that the government will obey the in-

Wear.

Wear and tear is crippling the national labor force in France.
tax that your most competent writers assess
to over two billion per year! Not only
The government is doing nothing to stop the devastation.

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of the scourge, but he doesn't even dare to take advantage of it against the
Jews of the oppression they exert on the people by
Wear and tear. He's not cunning enough to make himself understood.
to the working people that this is the tax of usury
and not the budget that's killing them. He's letting himself be accused.
of taxation and represented under the image of a vampire
thirsty for the sweat of the people, because it rewards them with a
Insufficient wages for poor public servants
and he doesn't have the courage to point the finger at the people
his true enemies, the true vampires, and of
tell him: a These are the ones your curse must strike-
per!... » This book was written with the intention of coming
to aid the government and give it heart.

Furthermore, I vehemently suspect the legisl-
author who drafted the French law against usury,
for having wanted to encourage the profession of loan shark. If I ca-
I am quite excusable in my thoughts; he is well
it is permissible to be mistaken about the intention, in judging
based on the facts.

Thus, the law prescribes a severe penalty against the
capitalist who lends at a rate higher than 5 or
6 percent. This is a huge legislative error:
Money is a commodity like any other.
a commodity whose value is fixed by the rap-
port of the otire on request. The interest of the ex- capital
The stake, whether placed or loaned, must be in line with the odds
of loss or success and the solvency of the company
lender. One cannot lend on the result of a
machine to experiment at the same rate as on
the first mortgage on a building. Defend against
honest capitalist man to lend above the
legal rate for speculators and artisans without guarantees

168 OF YOUR FINANCIAL FEUDALITY.

For the adventurous industrialist, it's simply a matter of delivering
this speculator, this craftsman, this industrialist, feet and

at 1 wear and tear the entire field of lucky business; and the usurer, who has no pity to fear from the competition of The honest man takes advantage of the monopoly to exploit to doubly ter the unfortunate man who is delivered to his mercy. Not only does he charge her exorbitant prices the chances of non-repayment of the loaned capital, but he is still compensated for the chances of danger legal consequences he faces, in his capacity as a loan shark. the less the borrower would have to pay off this last- no more premium on usury, if the honest capitalist was allowed to compete in these kinds of transactions. It was certainly a lawyer who drafted this law. There, if not a friend of the Jews. Turgot, the great mi- minister who said that the property of the arms, that is to say- to say the right to work was more sacred than anything the other properties, did not share the opinion of our greatest jurists on usury. Solon, the The Athenian legislator left all latitude to trade in species and authorized usury, which brought 1 gold from all countries into the coffers of Athenian merchants, the most daring speculators of autiquity^ But you don't need to be Turgot or Solon to understand that all the laws made against usury turns to the benefit of the usurer.

It must be noted that such an honorable man, who has become minister for having reduced the ap-

- The Athenians of Pericles' time were familiar with the letter of currency exchange, marine insurance and the bar

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poiaterments de queues-iins of his former brothers of arms, in the name of the people's interests, has no right to- demanded the reduction of the smallest cent on the budget- get TWO BILLION from wear and tear.

This is because wear and tear is an industry whose mono- pole has always belonged to the Jews, and that by the current period of tolerance and philanthropy, Everything in our country that pertains to the Jews is inviolable and sacred. They had once had it engraved on their banknotes of the bank, that the counterfeiter was punished by death. Violating the privileges of bankers, what an abominable crime! Unbelievable! Only death was capable of expiating this for- Done. Go ahead and demand the death penalty against the public poisoners who adulterate flour, the wine, tea, with poisonous drugs, which

lead chromate! It would be a beautiful sight to see how the
The Journal of Economists would receive the sole claim
that they wanted to hinder the freedom of trade. The
Journal of Economists, having learned that an Academy-
provincial family, from Rouen or Reims, had
The question of stopping the embezzlement was put to the test.
competition without hindering freedom of trade ^
answered this very important and dignified question
to be taken into consideration, by the buffoonery above-
Next: we ask how to make a horse run.
by tying its four limbs together. It's the same sheet
who, hearing of a riot in Elbeuf, pro-
seriously considered creation as a remedy to the crisis
of a chair of political economy at said place.

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Bankruptcy.

There is another usury right known as
commercial credit, and which has as its corollary the privilege-
the law of impunity for theft; it is the right of bankruptcy, in-
core a sacred right in the eyes of economists and the
French people.

Such a merchant whose commercial credit is thirty
a thousand francs, embarks on a reckless speculation
which is, strictly speaking, just a bet on the
rise or fall of the first commodity available,
Oil, sugar, soap. He's starting with even more
with the ardor that he only has thirty thousand francs to lose in
in case of disaster, and that he has one hundred thousand francs to earn in
Success story. Did luck turn in our favor? That's the question.
A skillful man, an honorable merchant. The people
glorifies the fortunate speculator, who, thanks to credit
which he managed to obtain through his lies, by inflating
the figure of his assets, he withdrew from his thirty thousand
francs an usurious interest of 500, of 1000 for 100.
Whether luck turns bad, on the contrary, our
The player gets away with just telling the poor devils
that he plunges into misery: "What do you want,
My friends, I had invested your savings and my hopes.
on the red one, and it was the black one that came out; accuse
the injustice of fate and respect my misfortune. I tell you
I offer 10 percent of the capital you entrusted to me.
when I could offer you nothing: go in peace.
and give thanks to God.

One could, however, reply to this unfortunate man

Means of misappropriating public wealth. 171

"We did not entrust you with our savings for play them at the roulette wheel of the Stock Exchange, but for you to assist in the operations of a domestic business. It is therefore a real theft, a real abuse of power. the commitment you made, by exposing yourself to the chances gambling involved money that didn't belong to you. The vo- their highway robbery at night at the edge of the woods, a short risk of the scaffold in committing his crime; he did not seek to capture the fiancée of the traveler, to seize his purse; he is less criminal than you. Commercial credit has a natural limit, and that gives rise to your speculations enough latitude still so that you don't have to care to cross it. Since commercial operations- commercial transactions are simply series of buying and reselling. you had to calculate approximately the differences these, that is to say the chances of losses to which you explain these operations, and stop at the figure of these differences that your own capital can cover. Beyond this limit, you're playing with money that... didn't give you a chance to play; you're playing with the ar- "You're stealing someone else's people..."

All of this is quite true, but it will not fail learned economists, to respond to this reasoning- that if we were to accept such theories, all commercial transactions would become impossible, and that with such scruples, Mr. Marquis Aguado de Las Marismas could never have won in a few years a fortune of twenty million, the castle of Petit-Bourg and its hotel on Grahge-Batelière Street! A great misfortune indeed, when the Marquis of Las Marismas wouldn't have earned twenty million! One

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A Jewish newspaper once mentioned Mr. Aguado's fortune. as an example of encouragement for workers laborious.

They do not want to understand that if Mr. The Marquis of Las Marismas earned millions, that's that probably others have lost them. You don't See how happy a rich man is; have you calculated from How much misery, despair, and suicide! perhaps, the happiness of this favorite of

Alas! these protests of probity and reason
are too weak to fight against the torrent of ideas
of today, and the law that encourages bankruptcy
was made for a people among whom the moral sense
was already corrupted. I said it: we were English by
Our theories are revolutionary, we still are
more through our business theories. We have glo-
The speculator, whom our fathers despised, was reviled.
Bankrupts are the Bayards of feudal finance
cière, the wounded nobles of the great industrial battles-
trielles. Bards and minstrels, tune your Drunk on
the tuning fork of the century's ideas, and draw from it the chords
the most touching and most sweet to sing the
The downfall of the treacherous molasses. Inhabitants of
Montmorency, simple villagers with pure morals,
braid flower crowns to adorn the forehead of
virtuous Kessner, that good and compassionate man
for the miseries of the worker, so generous to the
poor people of his parish, but who one day forgot himself
even stealing eight million from the treasury of which he was the
Cashier. Eight million, is that all!

Regarding stealing the treasure, the suppliers and the

MEANS OF ACCUMULATING WEALTH. PUHI.igUE. \Tô

common people adopted the maxim that stealing
Government was a venial sin. I have often heard
the people's humility, the bourgeois himself, expri-
sea the wish to be only two hours minister of
finances. M goes to certain classes of society where everything
the world is perfectly convinced that a minister
finance is a man who has no other be-
he's only interested in piling up coins, and to whom he belongs
permitted to divert the quantity he deems appropriate
netable, for his own personal account. For these people-
There, the Ministry of Finance is the only enviable one. They
are also in the habit of taking no account of the
known figure for an employee's salary. "You don't
"Don't talk about the stick trick," they object.
with a deeply knowing look, when you teach them
the figure;^ d(s emoluments of a sub-prefect or a
judge. It is very painful to think that all these people-
This only serves to reinforce the administration he is accusing.
his habits and the vices that are in his own
thought. Certainly, this people needs attention.
To moralize him!

In principle, bankruptcy is never excusable; it

major, like a robbery that would strip you of everything—completely, a shipwreck, a fire, or a flood donation. The law, by encouraging it through its excessive tolerance has led to abuses, including those affecting workers. is primarily a victim. Off-site, all these fail—lists that we see succeeding one another daily in the major trading centers, they can be summarized inevitably led to a work stoppage and unemployment. of industry somewhere. Now, unemployment of what—

Naked from Financial Feudalism.

a few days, in that time when anar— competition
The chicique has reduced wages to a minimum, and where the ou—
Friday lives almost everywhere on a daily basis, it's the arrival
of misery, hunger and despair for the me—
the nage of the industrious poor. These criminal statistics
new ones whose figures are swelling so rapidly from year to year
in a year, they peremptorily denote the ravages of
the depravity of morals; but this depravity
is merely a consequence of widespread misery; and the
periodic stagnation of business and the backlash
industrial crises are largely responsible for the lag—
worsening of this misery. Every day reports
evil, the novelist and the poet, like the administrator
author; every day the press records the story of
some unfortunate woman died of hunger; every day
the courts have to collect the supplication of which—
that individual picked up on the public road and solicited
citing the benefits of incarceration, and yet neither the
Neither the despair of the people nor the terror of the rich will prevail.
to draw power from his incurable apathy.

Two years ago, workers in England...
aimed to present a petition to parliament in
which they demanded the ministers be
forced to guarantee each worker the remuneration
ratio of his work, otherwise to abdicate power for
cause of incapacity... These good people, who had
imagined, as I did, that the ministers were made
to ensure that the people did not die of
Hungry! Reading the petition provoked hilarity.
touching within the honorable assembly. From
on this side of the strait, the ministerial newspapers the Globe
and the Debates were welcomed by charming sar—

MEANS OF SEIZING PUBLIC FUNDS. 176

In cases where claims are so logical and so simple,

Great nations had no other fish to fry!
These workers are now truly becoming a force to be reckoned with.
Demand! . . . Laugh until you're stuffed, write without compassion,
and serve the tranquility of the sated egoists, by denying the
misery of the masses; above all, try to postpone the day
where these unleashed masses will remind your ministers
that they once held the charge of the people, and their de-
will be held accountable for what they have done for this
people, when they held power.

Your rights in detail.

The right to bankruptcy is the right to theft on a grand scale.
scale; but industrial feudalism does not despise
She sacrificed small profits to large ones. She did
granting commerce the privilege of impunity
Flight details.

The coal merchant who sells under false weights, who mixes his
wheat flour, bean flour, or plaster; the right-
a guide who uses magnesium carbonate for feverish patients
for quinine sulfate; the wine merchant who de-
bite to its practice, under the name of Bordeaux or Bour-
gogne, a drink made entirely from scratch and in
which only lacks one other ingredient than juice
of grapes; all these honorable shopkeepers
have the right to steal and poison with impunity
the people. The law, when it is very severe, pro-
announces a fine of one franc, sometimes three
francs, against the corrupt baker, to whom his
The prevarication brought in one hundred francs that very morning;

176 OF Funeral Feudalism.

She never dared to pronounce the suspension, even
temporary, of the guilty industrialist; she retains all
its harshness for the unfortunate man whom hunger has driven
to steal a one-pound loaf of bread, offered to his covetousness
on the front of a shop, or the sheaf of
Wheat spread out in the neighbor's field. There is hardly any risk of
imprisonment for this last crime, under the pretext that the
The sheaf is entrusted to public good faith. The baker-
apparently does not abuse the good faith pu-
blique, when he weighs his bread with a wooden scale-
teuse. The law is fairer in Türkiye: first, it
does not let the man die of starvation, for lack of a
piece of bread; then she nails the baker by
his ears at the door of his establishment, and the-
The sign at least warns the passerby of the danger. I don't
It is not asking that French law borrow money here.

justice took care to indicate to the customers, by a written notice the water that she would have hung on the baker's door unfaithful, the number of convictions that the thief has endured. It is customary, on major roads, to to line dangerous passages with a guardrail; for- what not to report to the public, as a precaution similarly, the unsanitary workshops in which he runs Is there a risk of being poisoned or robbed?

This is the case here of opposing small-scale fraud. free inhabitants the usual loyalty of the agents of the mo- state monopoly, tobacco and gunpowder retailers, For example. When a tobacconist is caught Caught red-handed in the act of smuggling on our premises, he is on- the suspended field; its flow is closed; it is con- condemned to a very heavy fine which considerably reduces

MEANS OF SEIZING PURPOSE WEALTH. 177

(Iérableiueiit ses benéfices illicit. The fine is taken regarding the guarantee; it is revoked if fraud has was far too detrimental to the interests of the treasury. Therefore, complicity in smuggling is very rare. in France among these retailers, despite the enormous con- a summons for contraband tobacco that is being sold there. And Then, the issue is that retailers are subject to a sur- active monitoring and control of their competitors. This punishment that threatens the corrupt official is for the consumer the guarantee of quantity and of the quality of any product sold by the government These guarantees are even more comprehensive. with control of the currency whose production is a state monopoly and a model institution. The control of the tester, who is appointed by the governor government to which it provides a pro- guarantee proportionate to the importance of its operations, is, for the buyer of a piece of jewelry or gold or silver cutlery gent, a sure guarantee of the value of these objects. There can be no fraud, because the tester and the governments are responsible for this value at- tested by the brand's control. None of these ga- ranties do not exist for the customer in relation to the merchant free, and this lack of guarantee, vis-à-vis a single a bad-faith merchant, most often leads to for the mass of traders the consequences in- calculable. For example, the trade of Bordeaux or from another port ships to Constantinople, under the the name 'Champagne wine,' a drink that has another analogy with true Champagne than the ability to pop the cork. The consumers-

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noncent to the wine of Aï and Sillery, for fear of Bordeaux Champagne. That's a lost opportunity. for the vineyards of Épernay and Reims, for a important national industry; and all the owners— silence and all the loyal merchants of these regions will pay for the crime of two or three scoundrels. The same scoundrels ship to Illo-Janeiro or to Mexico, colored fir tree rolls as a substitute for silk ribbons from Saint-Étienne, and the consum— Mexican and Brazilian citizens, outraged by the fraud from these unscrupulous shippers, obtain their supplies now in England, Switzerland, and Germany. The trade journals and the Academy of moral sciences, represented by the Journal of Eco— Nomists demand that the law respect these infamies. individual acts that compromise honor and interests material possessions of a nation. They claim that these are not there are only slight drawbacks to the freedom of the com— Mercy, which, like the spear of Achilles, heals the injuries she inflicts. I can see them clearly from here. the injuries that the Achilles' spear of competition; I don't see it either clearly the wounds that she has healed and recovered. The wound, in fact, is still bleeding: our products are expelled from the Levant, which formerly bought only from us. South America has taken its demands elsewhere. The Chinese consumer to whom the manufacturers The people of Elbeuf shipped sheets that transform the trousers turned into shorts, overnight will not want to expose himself to a second mishap of same kind. Meanwhile, the Union traders American and English, who are too clever

MEANS OF SEIZING PUBLIC WEALTH. 17 —

"People who can afford this kind of trickery, this fraud." regarding the quantity and quality of the merchandise, our rivals, I say, are actively working to suppress us to plant, and they succeed without much difficulty; for All their products are of superior quality. These. that England and the Union, the Union especially, com— adopt the principles of solidarity in matters of? trade. In the United States, there are controllers of> tobacco and flour, whose wages exceed those of our French ministers, because we have sen'

controllers take care to ensure that it does not leave the ports of
The republic has only one inferior product
which would dishonor the country; and to give full grace.
rent to buyers, they write on the barrel which contains
holds the flour, tobacco or salted meat, the quantity, 1
quality and place of origin of the food product
The government thus guarantees V
sender loyalty.

Nothing would be easier than getting a
a similar method for our maritime expeditions
Many times, this state guarantee has been demanded.
in the name of the honor of commerce; but the government-
ment was afraid of upsetting the majority of the body com-
mercial. Public opinion, on the other hand, has said that.
if we were to invest the authority with the right to prevent 1,
fraud, he would use it to corrupt voters... r
Unfortunately, the voters are more corrupt than the government.
government. Mr. de Cormenin, who was formerly
friend of the people since he attacked the government.
Mr. de Cormenin acknowledged this truth a long time ago
time, and in this, the friend of the people has shown

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courage as much as reason, why his voters
returned it to private life.

Meanwhile, the unlimited right to fraud, translation
exact meaning of the word free competition, continues to dis-
to honor French commerce abroad. But I don't
then reasonably surprised by the indifference of
government, with regard to trade fraud
international. I don't see, in fact, why this
a government that does not want to protect its citizens
against the sale of poisoned wine, bread, and tea,
would abandon this indifference in favor of the e-
foreigner.

PriTiIô{>'e de l^ncurcérability.

One day, however, the law pretended to show itself-
It is very harsh on trade. She awarded the con-
looting by body against the merchant who would not fulfill
not his written commitments. The learned jurist
who wrote this strict provision into the Code,
must be a close relative of the person who made the provision
which concerns Tusure. The severity of the law has made the
negotiating a magnificent privilege with Vincarcéra-
hilarity.

Indeed, the privilege of incarceration means that the licensed individual who offers no kind of guarantee, the pensioner, who has no creditworthiness, finds it possible to borrow, on the commitment of his individual freedom, of which freedom is important, which brings us back to customs of the Germanic tribes as recounted by Tacitus. This privilege is even if precious, let the unlicensed citizen abdicate every day is his own, that is to say, the privilege he has

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to avoid being imprisoned for non-payment, to be admitted to the same benefits as the patent holder. That is to say, the unlicensed borrower becomes all negotiating by day, using a bill of exchange, a simple change of formula in the obligation which temporarily makes him a merchant and renders him incarcerated. With this change of formula, he finds to borrow at a reasonable rate. Ultimately, When the patent holder wants to avoid prison, he still has the great resource of bankruptcy. Bankruptcy is a kind of commercial confirmation that relates to the netaking advantage of all the sins he has committed since the baptism.

We know the story of this great financier, of this famous speculator, who spent five years in Sainte-Pélagie to earn three million that he owed to a creditor fierce crier, one of his former partners in supply-army formations. The public generally found the A joke in very good taste.

What do you say now about this severity of the law that condemns to death or imprisonment, the counterfeiter of banknotes, and which allows the first patent holder to manufacture counterfeit money Naïe with her signature?

Here comes yet another of these anomalies, my-strueuses that we encounter at any moment in our institutions and which dishonor our Codes.

the merchant and the farmer.

We have just seen the merchant, the licensed one, admitted to discount one's paper or to borrow from the

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needs it for its more or less illicit operations. The merchant has only his credit, a purely chimerical, as demonstrated by the bankruptcies of the quidians. Let us, however, compare his position with that of the landowner, of the farmer. We will— On one side, we have the merchant, the parasitic industrialist, who has no other guarantee than his privilege of incarceration rehabilitated, surrounded by all the favors of the law, — of the other, the useful worker, the worker of the soil, the possessor of a pledge whose value is known, crushed under the strictness of the Code. The subject is serious enough to some clarification is needed.

The manufacturer without collateral borrows at 4 percent. I said, on a blank sheet of paper, without an intermediary agent. paid. The most favored owner does not borrow never on a first mortgage, unless... ten to TWELVE percent! And thanks to an intermediary.

I see the entire body of notaries rising as a single man, as when it came to burying the Teste proposal, and to protest with one voice against the exaggeration of this rate of 10 percent. I hasten to reply to the notaries:

"You frequently lend at 5 percent on pre-first mortgage I lend you even at 4, when the loan figure is a bit high and the investment very sure; and generally your fees do not increase with an interest rate of barely more than 1 in 100, the interest in the embryo. I agree with all of that: but let's be clear A little, for what amount are you lending?

I am asking you (I am asking you for what amount you lend to 4 or 5, relative to the total value of the pledge that

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Are you mortgaging your property? I'm asking if you're lending. at 4 percent, for the entire value of the immovable furniture? n

The notaries' association tells me no, that it does not made a loan at 4 and 5 on the first mortgage that for half, or at most two-thirds, of the value of the building; fifty thousand francs, sixty thousand francs on a building valued at one hundred thousand francs. So, I agree with the notaries, and they had great It was wrong to protest against my statement earlier.

of a mortgage of fifty thousand francs, that is to say—to say for half its value, the owner does not can no longer borrow except at a usurious rate for the other half. The fact is undeniable and it is natural. We knows perfectly well that the owner who must cin— forty thousand francs on a building worth one hundred thousand francs, will never repay this debt with his income in five years, the usual term for bonds mortgages, nor in ten years either. So if this The building can only be vacated through expropriation. a capitalist will not invest his funds in an event— almost guaranteed tuition of a trial; and how Should I invest again? On a second mortgage, when? the value of the land can decrease by half while suddenly, through the effect of a revolution, so that that the value of his pledge be completely destroyed. To pass an experienced capitalist on the disadvantages of a loan secured by a second mortgage include: It is necessary to offer him significant advantages, that is to say substantial interests. That's why the owner who has borrowed at 5 on first mortgage, for half

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of the value of his land, borrows 10 for the other half, more often at 12 than at 10. I'm talking about the pro— owner who has no other income than that of his building.

A piece of land worth one hundred thousand francs therefore only has one valued at fifty to sixty thousand francs for the honest capitalist. I then ask if a loan to 5 or 6 percent, which begins by reducing fifty thousand, worth forty thousand francs A pledge of one hundred thousand francs is indeed a loan at 5 percent? What if borrowing at 10 percent on the the entire building or 5 on only half, is not quite the same thing. I'm mistaken, it There is an advantage to borrowing the largest amount. We see that the most charitable mortgage deals with the owner like the pawnshop, the unfortunate one.

Now, if instead of talking about loans of one hundred a thousand francs contracted by means of bonds which do not loans will only be renewed after five years. very rare in a country with eleven million of plots covering fifty—two million hectares; if from this sphere of the small number of privileged people, we go back down to the most common category, to the mass of mortgage loans of five hundred and

One sees the wear and tear of the unfolding in all its luxury.
legal rate ^ preferred usury.

It is known that in countries where cattle are raised,
located far from major cities, such as Marche, the
Charolais, Bourbonnais, Limousin, Auvergne,
the interest rate paid by farmers who operate
However, they are one of the most lucrative branches of

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agricultural industry, is 1.5 to 20 percent. The interest
what the winegrower and the laborer pay passes all
belief. I bet we can give you at the admin-
mortgage administration, solely through inspection of
records, the exact extent of the portion of the territory
occupied by vineyards. We need to see how many industries there are.
parasites live in France off the miseries of this poor
agriculture, the lifeblood of the country, and which gives
work for three-quarters of its inhabitants!

Thus, while the small farmer who has a
His capital, a capital in the sun, borrows a hundred crowns
at 20 to 30 percent, to buy a cow or to
To marl his field, the industrialist who has only his credit,
borrows on 4 percent banknotes all the money which
He needs it to play.

It will be interesting to see the comparative table presented.
of the state budget and the usury budget, to see
Which of the two weighs more heavily on this people?
who confines himself to exclusively cursing the greed of
tax authorities. I have sometimes heard things done on this subject.
instructive calculations.

The soil of France, it was said, is burdened with a
a mortgage of fifteen billion for the benefit of capital.
Let's assume the legal rate is 5 percent, that's a tax
of seven hundred and fifty million that agriculture pays
to the capital, after having settled a large part of the con-
tribution of the two hundred and fifty million that the
Jews take a cut from the country as interest on the debt
national.

Assuming that notaries are content with simply pre-
raise 1 percent for their fees on all the
mortgage obligations they take out; assuming

that all the mortgage obligations they pass
renew themselves only every five years – fifteen thousand-
billions of mortgages give us each year for
three billion in mortgage-backed securities to be renewed, the
fifth. That on this figure of three billion, the
The notary charges 1 percent for the receipt, 1 percent
for the new act, that is to say 2 percent; 2 percent
Out of three billion, that's sixty million per year.
The mortgaged real estate would therefore pay to
notary services, solely for the drafting of hy- contracts
pottery, an annual tax of sixty million,
by basing on the legal interest rate and taking
the five-year period as the average duration of the con-
trat. I repeat these figures, I do not guarantee them Texac-
titude.

When we add to all these figures, whatever they
that is, three-quarters of everything that is swallowed up by the cli-
three-quarters of the year in the abyss of the chicane
of what is lost from public funds to the benefit of
parasites who call themselves bailiffs, solicitors, lawyers,
dockworkers, businessmen – the two billion to
paying through usury, and the billion to be paid as a bonus to
major industrialists, refiners, manufacturers, fabricators
iron cans, etc., and the millions to be paid to the flood-
tion, hail, fire, bad weather
seasons, at conscription, we end up no longer knowing
what is most admirable, or the power of
prodigious vitality which sustains property in our country
land, or the patience of the worker, or the
profound misunderstanding of the government and the legislature
The men who watch, arms crossed, all these gas-
looting and all that misery; without seeming to be in-

j

MEANS of misappropriating public wealth. 17

to quit in the least to know how everything
This will end.

Poor lawmakers! They've turned agriculture into a
branch of the Ministry of Commerce!

They have been Minister of Agriculture for three or
four years, an esteemed manufacturer from Sedan, who
had spent his entire life making black cloth.

The manufacturer who became a minister through power

generals of agriculture. His first choice fell naturally on a candidate who until then had studied agriculture only in the cash books of the Mr. de Gi*ardin's journal, but who was the cousin of

Mr. de L. This is from Mr. Cunin's own mouth—

Gridaine, that I hold this innocent epigram, to the address of the poet's cousin. This minister, who did not... he had never spoken to me except that one time, he confided in me. that the first instruction given by him to the new the inspector general, had been to surrender immediately—to the veterinary school in Alfort, to learn at less the first words of his profession. Mr. Cunin-Gri-Daine is a man of integrity and sense, who would have been perfectly placed, I suppose, as general manager—general of textile manufacturers, but which is not equally well placed, in the country's interest, as mid-Minister of Agriculture.

To sum up : all the privileges, all the resources to seize public funds, all the favors of the budgets are for the parasitic industrialist, for the commerce, a simple distribution agent, but owner almost exclusively capital.

And all the legal iniquities, all the charges of

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The tax burden falls on labor, on production, superior element of social wealth.

And the cowardice of power and the blindness of the o—public subsidies also contribute to maintaining this abominable situation.

That's because commerce has rallied to his cause, without the to want, formidable auxiliaries; which will say the why the terrors of power and the folly of people.

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CHAPTER VIII.

The nn\\lliaii-e!ii «lu rniiiiiii'ree.

Everything that makes noise in France, everything that is... lodge in this land of logomachy and sterile agitation, anything that possesses influence of money and opinion, the solicitor, the lawyer, the notary, the journalist, the cabaret-third, make common cause with commerce, with the financial feudalism. This anarchic and false regime... go: they instinctively sense that their position will be shaken by the adoption of the first legislative reform serious situation. 11. It is therefore their responsibility to prevent this misfortune; and that is why they cling on, and of the tooth and nail, to the maintenance of what is, and to- what they so persistently divert the temp- petty crimes that threaten the feudal system of the stronghold for the to blow up the monarchy. All these people live off privileges, and their fortune is based on misery and public discord. It is obvious that the lawyers, lawyers and journalists would perish if citizens did not quarrel among themselves, and if the governed were in agreement with the rulers.

the lawyer.

What is a solicitor?

A solicitor is a man who has bought, on credit, a

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establishment invested with a manufacturing monopoly legal acts, and who has an interest in freeing themselves. as quickly as possible from the price of its acquisition; He is a man who thrives on the quarrels of others and that the law even dispenses with the guarantee of capacity that it demands of the lawyer; as if this law wanted to consecrate- to create in principle that money is the supreme ability. Prosecutors were less well viewed in the world today: they belong- were brought to the stage, where they were lashed out with his sarcasm. They're making members of parliament today: I don't believe so. that this is the case of praising the progress of the mind pu- public. We are being too lenient these days. for parasitic functions; our tolerance is com- complicit in the encroachments of the power of the crowns. I know although it is easy to cite an honest lawyer; Which is not surprising at all, since no one chooses themselves. its function in this society turned upside down, and that one is born admitted, so to speak, as one is born blind or

selfless and honest will have a double crown in the sky.

The solicitor wields considerable influence over business matters public by election. The tax figure that the The corporation's influence on the country is enormous; it is counted in France three thousand three hundred and seventy-seven studies of lawyers whose average value may be forty one thousand francs, one hundred and thirty-five million. Each The study is to be paid for over ten years; we have a figure. an approximate way to assess this tax, which would amount to to one-tenth of that sum, or thirteen million. The Friends of the people don't want it touched. One

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something that would flatter them and the people much more Also, it would mean cutting off one or two rail- lions the king's civil list, and to reduce accordingly the salaries of architects, bricklayers, painters, of sculptors, etc., who are busy embellishing the pa- the royal palaces and museums, which serve only to to the people and to the artists.

The lawyer, living off privileges and bad laws, cannot want privileges to be abolished and Let's make good laws. He will start a revolution. before agreeing to the reform of the system Mortgages and property seizures. Members of Parliament that he sends to the chamber, they are careful not to ask similar reforms.

Since the press has become subservient to advertising, the lawyer has become a powerful figure in relation to the press.

the lawyer.

I fear that we in France have as many a- lawyers than legal proceedings in separation One year, a few thousand lawyers...

If all these people lived off their profession, the fortune all of France would pass through it: we don't count fortunately, there are two or three thousand who practice and who make a living from their talent.

The Chamber of Deputies has nearly one hundred of them

is not very reassuring. Without the wolf hunters who have a great interest in preserving wolves, since hunting Wolves are their greatest joy, a long time ago that this species would be destroyed in France as in

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England. Lawyers who live off the obscurity and imperfections in the law cannot be justified. able to work wholeheartedly to clarify the texts and to perfect the Codes. They have, in the preservation bad laws, the same interest as the wolf hunters to the conservation of wolves. If I were sovereign, I I would not give the law on waterways to be made to lawyers, no more than customs law to be applied to smugglers.

The practicing lawyer, who possesses talent and in-construction, is the humble servant of the lawyer; it is the cas-characteristic of financial feudalism: Virtuspost nummos.

The lawyers, who claim to be great friends of the people, are very proud of the privileges of their order. It's even the only corporation that has preserved this word?—vile in its official vocabulary, since this the era of '89 when we imagined we had made a table stripped of all privileges. One of these privileges... the lawyer's most lucrative, one of those consequently—The thing he cares about most is that of power Speaking for and against, with the same fervor, the same conviction and the same integrity. The people considered for a very long time the lawyer was the widow's defender and the orphan. I do not forgive the press for—risk of not having taken sides, loudly and clearly, for President Séguier in his latest case with the Paris Bar Association; for Mr. Séguier had had the courage to say out loud what everyone The world thinks in hushed tones. The truth, therefore, is a terrible something that no one dares to hear.

It's not the lawyer pleading in court who costs dear to France. This one often gives, on the contrary.

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great services to society and can silence a lot of good, when he takes his true profession to heart. which is to fight abuse and defend the oppressed against the oppressor. The one that costs the most is

The elective chamber.

He who pleads in the chamber, remains silent when he is
The one who is Attorney General or First President. The one who
does not plead its case anywhere and is very difficult to place.
made up of the local opposition and small newspapers and
small banquets which sanctly maintain the agitation-
tion in the country. H is not without influence on the
Poor choices by the MPs. Like the law schools
reject into society a number of con-
The staggering number of these lawyers without clients, the home of
the agitation, constantly fueled by this full-fat food
The sap is rising, becoming more active every day. The company waits without
doubt that the mine will explode, to recognize
that the ground she was walking on was not very-
solid. The unattached lawyer is a born enemy of the government.
government that did not recognize his ability and his ti-
Very. It is an important auxiliary of feudalism.
commercial, in the sense that he does not attack it and that he
actively works to demonetize and weaken the pou-
See. General rule: Anything that harms the monarchy and
The people benefit, but the trafficker does.

The title of lawyer does not provide income, but it
However, it provides the means to do so.

This is the first rank of the new knighthood.
diploma, which represents the money spent by the father
For the education of the son, it is proof of nobility.
of the holder.

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Any administrative career is closed to someone who
does not provide proof of financial nobility, ma-
court clerks, judges, prefects,
Council of State, consulates (there is one for the Council of State)
and the consulate expressly reserved in favor of
writers of the Journal des Débats, organ of the aristo-
financial cracy). All the sons of merchants do
their right. The government, complicit in the encroachments-
members of this aristocracy, work every day
to broaden the scope of the diploma monopoly, and to
closing the administrative career to the capacity without
money.

Many people are calling for electoral reform
complains without knowing why or how, and only

the pitfall of adding capabilities. Now, what we find
In terms of capacity in France, these are lawyers and
doctors, people who bought with money, and
not always with talent, their titles of capable.
Certainly, if public education were general and gra-
tuite, if the propagation of this instruction was
considered the first duty of the government
if ability alone granted diplomas; if
From today onwards, the teacher of a certain class, the
a public official of a certain rank, an officer of a
of a certain rank, the priest, the member of the municipal council-
cipal, of the agricultural show; if all those who fill
missions of dedication and trust, were
included in this category of capabilities if I do not pro-
I wouldn't test against the addition of the lawyer and the
doctor. But if the list of new voters does not
must understand that these latter, I declare that this

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This addition will be a further misfortune for the country.
because it will increase the number of enemies
mis du Douvoir and that of the friends of the silver feudalism.
Let us be careful not to strengthen the financial element in
the electorate: that's where we need to look for it
demolish, on the contrary. Let us not reduce the electoral census.
let's raise it; let's increase it from two hundred francs to
a thousand; but let us say at the same time: Every schoolteacher
communal, every officer, every judge, every bearer of
A diploma of any kind qualifies one to vote. That's it.
as we recognize merit and intelligence, the only
titles of men's superiority, and how one puts back
The metal in its place. Isn't that a shame, tell me?
than former ministers, than court presidents
royal decree that generals should not be electors
when this voter function is assigned in Pa-
Laughs only to two thousand tavern owners! No doubt;
But the people have faith in the tavern keepers who poison them.
and distrusts the public officials who serve him and
whose cause, the cause of the capacity, is his own.
I am quite right to profess supreme contempt
for so-called liberal ideas, which are nothing but
English ideas, because it is the progress of these ideas that
led to the split between the public servant
and the people, as he had previously begotten
the split between the monarchy and the people; and I don't know
no more terrible obstacle to the emancipation of
peoples, whom these fatal divisions have brought about.

Because notice this other tactic and this other

perhaps far too much subtlety and perfidy in
directors and accomplices of the system I am attacking,'

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because there is certainly more lack of foresight and
negligence rather than premeditation in the errors of
all these people. But that the plot is led by
Machiavellians are short-sighted philanthropists.
It is nonetheless dangerous, and it is important to...
indicate the goal and the route.

As the government conceals and all-
powerful of the silver feudal system, supported by the competition
public opinion and the inertia of those in power are pushing
the legal professionals monopolizing all the positions
administrative; another movement parallel to this one
takes place in the press, and must complete, if it succeeds,
the crushing of democratic interests. It is the demo-
netization of the civil servant in public opinion.
They cut his already insufficient treatment, and they want
expel him from the room, under the pretext of incompatibility
eligibility for a salaried public service position with the mandate
of a member of parliament.

However, the civil service is in a state of anarchy.
shit of current society, the only lifeline
that can save democracy from shipwreck. The function-
public sector employment is the last remaining option
still to the common man, son of his works, of
to occur and to eventually exercise a
influence on his fellow citizens. Ability is the only
legitimate privilege. The son of the common man who
he possesses it like the son of the rich man, as we have seen
In the Revolution, therefore, it is in his interest to have this privilege.
be recognized by society. However, this privilege cannot
to be recognized and sanctioned only by the public service
salaried employee. Putting public officials on suspicion-
cion, therefore, is to proclaim the downfall of democracy

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cracy. It's tiresome to have to explain
Such simple truths.

Poor people! I pray that I may be forgiven for these in-
Interjections that appear so often in my writing,
But the thing is, the foolishness of this people is too much
strong, and that the cunning ones who deceive him, abuse by

led these people to believe that he had conquered
the price of fifty years of struggle and suffering,
the right to be eligible for all civil service positions and
military. His conquest was written in large letters.
at the top of its charter. We throw our children to the mouth-
laughter, under the pretext that each soldier carries in his
cartridge box, the baton of Marshal of France. And then,
when he is about to exercise his right
Having bought it at such a high price, they come to tell him, poor man,
that the job of a public servant is a job
infamous, that every public official is suspected of
Treason against the people's cause is the damned soul.
of the government, which is the born enemy of the people, and
that we cannot cut these magistrates' nails too hard
modest, to these professors, to these priests who earn
their twelve hundred francs a year, to defend, to in-
to educate, to moralize the people, and that it is necessary to refuse
pensions for the country's elderly servants, who do not
ask for no other favor than the ability to complete
gently living their lives in the sun, without being forced
to extend a hand!

Oh! Have mercy, have mercy on the people, gentlemen of the
shop, chicanery and the press. Respect at
minus the idiocy of this people whom you have stupefied.

Certainly, the functions of representatives of the country are

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high enough, large enough to absorb all the
capacity and all the leisure activities of a single man, and I
I also want the nation's representative to give
all his time devoted to the study and defense of interests
of the nation. But for that, I need a reform
A democratic prerequisite; I need an electoral law
which only requires guarantees from the voter ■ par-
so much, which declares all citizens eligible for less
of unworthiness; and which, as a corollary to these two
provisions, allocates to members of parliament a salary and a
honorable treatment such as the position it remunerates
nère, and which is not too disproportionate with
the income of a candle merchant.

That's how things work in Belgium and
in the United States of America, a country of democracy in-
intelligent, where one has the courage to think and to speak
out loud: May the individual who dedicates his talent and
his vigils in service to his fellow citizens, also
just rights to the recognition of these, that the

or who sells counterfeit drinks.

If I have within me in my life an act of dis-
a well-documented commitment to the interests of my country,
It is the acceptance of a salaried public service position.
Those who have never borne this cross, who have not
They don't know what perseverance it takes to do the
good and firm to stoically endure the
miseries of the condition, slander and insult,
They pity the public official instead of accusing him.

Unfortunately, the people do not want to per-
suader that free civil servants are always
those that cost him the most. You don't want

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Pay your MPs, they pay themselves, by cor-
breaking off the ministers, and having themselves distributed, to
to them and to those of their race, jobs, dignities,
the missions, the railways, all the important posts-
officers of the army, the administration and the ma-
Gistrature. Ask Baron Dupin, who holds multiple
the salaries of ten paid positions and which is
so strong in statistics, what France has paid for, de-
then 1830, to the families of Messrs. Dupin, Barthe, Per-
sil, Odilon-Barrot and other lawyers, no less elo-
Quents than good cousins and good brothers, the number you
will frighten. Mr. Odilon-Barrot is certainly one of the
the most honest and selfless men of
the room; but his family receives no less
on the budget, by itself, a small civil list of
one hundred and thirty thousand francs a year. Judge those who
are less selfless.

Let it be said by law – that every French citizen
is eligible – ■ that the functions of a member of parliament are sa-
lariated and incompatible with any other function pu-
blique – very well, I adopt this system in every respect.
But until this gap in the legislation is
fulfilled, I don't want anyone expelled from the
chamber public officials, the only representatives
indicators of intellectual capacity and democratic interest
cracy.

If there were a rational exclusion to pronounce
(I'm not asking for anyone), if there were, I said,
today an incompatibility to be established between a
function and that of deputy, it would certainly be the in-
compatibility of the lawyer and the legislator, by the rai-

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They would be driven by bad laws and die by good ones.
have an interest in making them bad.

In fact, there were at that moment one hundred and thirty lawyers at the elected chamber, not to mention the general prosecutors generals, the first presidents, the judges who were lawyers. 11. It is a matter of seeing, according to the legislative work, which has been done since 1830, if it is the element of the bar who has erred in parliament, and if it is appropriate to increase the influence of this element, by removing of the national representation, the only men of experience and practice it contains. Let me names the lawyer who claimed human rights at work, a right proclaimed and recognized as early as 1776 by Turgot.

We have seen the intimate union that privilege creates. of money between three parasitic industries, commerce, The procedure, the bar association. Joint liability is even closer between capital and the notary.

notary's office.

The notary is the supreme pontiff of society.
temporary; because this society no longer has faith and no longer worships than the golden calf. The notary holds in his hands the fortune and family secrets of his fellow citizens;
The notary knows the price of electoral consciences, and the weakness and the strength of each party's position. That is the important man of the time.

The notary is a ministerial officer responsible for drawing up-
to record all transactions between individuals to indicate
He did not hold his position from the king, although he
He calls himself a royal notary; he holds it from his crowns. He keeps

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with him the minutes of all the documents he draws up;
He can ruin whomever he pleases, by making disappear-
to preserve this unique record of every transaction.

These important and necessary functions should
to be, for these reasons, one of the attributions of self-
administrative authority, since the treasury alone did not have the authority to...
interest in defaulting, and can alone guarantee citizens against

to be taken by capital like everything else; it is an evil—
An indescribable loss for the public good.

The notary profession is still one of those lucrative functions—
technologies whose monopoly belongs to capital. We de-
comes a notary, not precisely because one is
capable of being so (many people are capable
of being notaries who are not and vice versa) but
Because we have money to buy a study. We
usually pays for his studies with the woman's dowry
that one marries. Often one doesn't even marry, in this
that part, just to have a woman who buys you
a study.

The honor of the notary profession has suffered some rather serious damage.
in recent years. A notary was executed.

Belley, who had murdered his wife and his servant—
that. Another one was exhibited in Nîmes, condemned
for the crime of incest against his daughter
neure and murder of his son. 11 of them
had one in Paris that enjoyed general consideration
rale and who was affiliated with all sorts of good societies
works. He disappeared one fine day, taking with him his
clients a sum of two or three million. At what—
that time later, disasters of the same nature struck—
pay for the places in Evreux and Orléans. The cities of

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Nantes and Limoges have just suffered a disaster
similar. I was shown several of these in Toulon.
gentlemen who are employed to row on the galleys
of the State. One of them was in the penal colony for having com-
He put eight hundred counterfeits on himself.

If the disciplinary chambers were to show more
strict criteria for admitting candidates into the corps
It is likely that these accidents will not happen again.
would not be as frequent. 11 is well known could-
republic, indeed, that many notaries speculate
for their own account with their clients' money to-
which they pay only a meager interest, under pre-
Text on the difficulty of investments. However, a notary
He who speculates and gambles is, like a stockbroker,
in formal contravention of the statutes of its pro-
He therefore commits a breach of trust and must,
for this single act, to be sent before the assize court.

When the notary wants to gamble, he turns to the banker.
He lends to him the funds entrusted to him by

half-account with the stockbroker in the speculation on rents. This criminal malfeasance-negligence and unjustifiability cause harm to agriculture notable, because these funds, used for gambling The stock market is lost to agriculture, which is lacking resources. of capital. Every time embezzlement has place, whenever an institution is vicious, You can bet for sure that the consequences of the malfeasance and vices of the institution re- They will be concerned about agriculture. The notary is betraying his duties. of his profession: ruin for agriculture. The chamber is delivered into the sovereign influence of the jurists and the

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Bankers: ruin for agriculture. The lawyer cannot not wanting, in fact, for anyone to lay a hand on the re-mortgage regime, which gives rise to lawsuits, which are the source of his fortune; and the vices of the system mortgages divert capital away from agriculture which would come to him were it not for this impediment. The banker, in turn, takes advantage of the flaws in the hypo-regime librarians who make all the money flow back into their coffers which does not go towards land ownership; the banker is Therefore, like the lawyer, he is interested in blocking the reforms. that the agricultural industry is waiting for in vain. And the in-the notary's interests soon become associated with this coalition of parasitic industries against the ca-industry nation's hospital. I was developing these considerations one day-depositions before Mr. Billault, lawyer, undersecretary of State at the Department of Commerce, who found them very sensible.

We sometimes wonder why France hasn't She has not yet been able to establish the agricultural credit system in her country. as Switzerland and Scotland have done for a long time, Prussia, Hussia, and Poland itself. Here is the The answer to this question: the organization of banks agricultural businesses would deal a fatal blow to the fortunes of bankers, solicitors, lawyers, bailiffs, notaries; and bankers, lawyers and no-silenced those who are all-powerful in France, do not hear not that the French government is dealing with these ma-third parties.

There might well be a heroic remedy to apply to This scourge of the notary profession. We've thought about it many times. but the difficulty of the undertaking caused most to back down bold. It would mean abolishing the notary profession and making

now an administrative function, like the recipes for recording and preserving hypothèques; for it is not understood why the contributions from notaries were abandoned to the industrial-private sorting, rather than those of the conservatives of mortgages. These functions would be surrounded by all the desirable guarantees of morality, hierarchy, of monitoring and guarantee. This is obviously the most direct way to remedy the flaws of the institution, to restore security to transactions and trust in families. But the reform would require the reimbursement of tuition fees to all holders of the tuition-areas, and the public is unaware that the prices of all These studies are now compulsory. Then there's the number of these studies is nine thousand eight hundred and forty-six, worth on average fifty thousand francs and the compensation the amount to be paid to the dispossessed holders would approach five hundred million. They claim that the time is not yet right. coming again to resort to the use of this hereditary process royal decree on the repurchase of offices. I'm willing to do that, but I finds, however, that it is urgent to wrest from the capitalists such a terrible mortgage lending monopoly, this right to arbitrarily impose agricultural wealth, without the competition of chambers.

I said earlier that the annual tax levied by the notary services on the national worker, had been valued at sixty million (an exaggerated figure, just for the drafting and renewal of mortgage contracts Cairo. Now come the inheritance taxes, of sharing, of marriage, and non-hypothec obligations librarians. We can estimate the total tax amount collected by the notary on all transactions

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national by the same process as F tax of Ta voué. Since there are ten thousand notary offices, worth in a total of five hundred million, and that the price of a study It must be repaid, usually in ten years, it will... follows that the country reimburses gentlemen each year the notaries, the sum of fifty million, that is that is to say, one-tenth of the value of their studies.

The people and their friends, I repeat, never dared protesting against the enormous nature of these crushing taxes the worker.

notaries and poor drafting of legal documents,
a gentle bond of cordial understanding between the notary and the solicitor.
Notaries are not responsible for this consequence.
The consequence of their clumsiness. The building contractors
businesses are less favored by the law than enterprises
Contract holders, they are responsible for a period of time
a certain time of the solidity of their buildings.

If notaries were Jewish officials,
responsible for drafting the documents for all transactions,
these acts would be perfectly drafted first and n-
They wouldn't be subjected to lawsuits, because we don't
would only become a notary after undergoing a long sur-
numeracy, and demonstrates an undeniable ability-
ble. Then the price of the procedures would be fixed, like that
of the recording. Finally, the acquisition price does not
would not be concealed as it is today in the meadow
State justice, and there would be a guarantee by the treasury
the consequences of poorly drafted legal documents.
Regarding the loyalty of the declaration of the contracting parties
Regarding the value of the buildings, I am...
press to acknowledge in advance that it would not be enough

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to obtain it willingly, to have the editorial staff pass
tion of the acts from the hands of the notary to those of a
public servant. I am deriving this obligation
loyalty, of the agricultural credit institution and
of a type of mortgage which will be discussed later
far.

Moreover, government notaries cannot-
would only be responsible for drafting the contracts.
Mortgages and other loans would fall under the
allocations of agricultural banks managed by the government
government and which would lend themselves largely to cultivation
eurs, for almost the entire value of their
buildings, at less than 4 percent.

I am essentially suggesting that if the government were to consider-
today to attempt this organization of agricultural credit
Cole, the simplest operation in the world, studies
of solicitor, bailiff and notary would have lost the
two-thirds of their value within two years, link
it is easier then to buy them back with the benefits
profits generated by the agricultural bank; because all the re-
useful forms train each other and hold each other together
by hand, like ailments.

of speaking to, that the government hardly gives to to turn evil into good and bring them to a transaction painful tion. A government of lawyers and of shopkeepers get on the wrong side of the lawyers and the no-silences, in the ridiculous aim of serving the interests of People, that would be a pleasant idea!

However, without resorting to the route of redemption of studies and the suppression of offices, the government is in a position to introduce as early as today in

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The notary agency has made a significant improvement: the responsibility or solidarity.

Since a notary cannot go bankrupt and he commits theft and breach of trust every time that he exposes his clients' money to the chances of speculation, it is natural that the entire body of notaries to answer for the misdeeds of each of its members. The Indeed, the corporation bears no responsibility. as long as the notary confines himself to his assigned duties of his duties. If the notary exceeds his authority, then the entire body must be punished for having received in his breast an unworthy one, especially since the chambers of disciplinary bodies have a mission to monitor any infraction to the regulations of the notary profession. If this solidarity exists- He was certainly keeping quiet about the crime of theft and bankruptcy. would be less frequent among notaries, due to the rai- his that the institution's rooms would be more strict for admission, and that each notary, being interested in preventing wrongdoing by his colleagues, would be actively monitoring them.

The government is now almost forced by public opinion to do something Regarding the reform of the notary profession, I strongly urge him to to push along this path of solidarity which has been already pointed out by excellent minds.

In fact, public opinion was so warmly alarmed in recent years by the figure and the number of bankruptcies of notaries who have succeeded Having given in one after another, the ministry has finally woken up from its long torpor. The ministry presented, in the Session of 10:42, a bill on the notary profession. This- It was an innocent project, if ever there was one, quite incapable of

to remedy the evil and which did not contain a disposition less effective than a paragraph whose purpose is to e-
extending the jurisdiction of the disciplinary boards of the or-
Dr. However, the emergence of this innocent project has
enough to provoke outrage from the press, including the
The notary holds the principal organs by annotation.
It really takes the habit of despotism and
the inviolability has made the notary's skin quite sensitive
possible, so that his sensitivity could have been irritated to
So little. The project has been buried, or almost.

But an opportunity where the omnipotence of the titu-
offices, notaries, solicitors, bailiffs, etc.
manifested itself brilliantly, it was when a guard of the
seals that had courage and awareness of their po-
sition, dared to lay hands on the holy ark of the ve-
The nature of the charges. Hardly any intent to attack.
boldness had she sweated outside, that a coa-
formidable resistance against the common enemy, the pou-
to see, suddenly formed in the ranks of these privileged-
A subscription was organized immediately; it is said
that it reached the figure of two hundred in eight days
seventy thousand francs, and that the leaders of the
coalition decided that part of this money would
employed to buy the convictions of the main or-
Parisian and departmental press gangs
tétale, to the ends of demolishing the imprudent minister.
A delegation of notaries and solicitors was introduced
at the king's house by Baron Desmousseaux de Givré.
The speakers of this delegation had to argue
to His Majesty some very powerful arguments
those opposed to the minister's project, since the ill-
Controversial project has disappeared since the programs po-

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litîqucs, and languishes, at this hour, buried in the
A list of upcoming improvements. The minister fell
soon himself, and it is assured that, when the chan-
those of parliamentary fortune would have restored him to his
As a lawyer, he waited in vain for his
The causes of his former self came back to him. The lawyers,
bailiffs, notaries, lawyers at the Cas- court
The Church had excommunicated him. The courageous minister
His name was Mr. Teste, who has since... been Minister of
public works and proved himself so devoted, so docile
to the compelling demands of financiers in the
railway concessions. Sad condition of
Men in power today! Here's a minister

ruinous folly of imprisoning the capital; which he congratulated me, in my capacity as editor of the Press into it the energy with which I fought this disastrous project, and one that allowed itself to be doomed to fail partly the executor of this freedom-crushing design! Here is one of the men who best understand the mission and the rights of power, and who accepts the task with restoring overall viability and the mono-transport hub of the kingdom to all the wolves-cer-finance executives! A man who moans with woe from the prostration of the authority and selfishness of the century, and which did not hesitate to take to the podium as the defender of this deplorable system of railway sections, a system conceived by the spirit of weakness and corruption, to give a kind of feast to appetites jealous of all the districts of the kingdom, for that each deputy could throw to his constituents, at return from his legislative campaign, seizure of royalty.

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If the mere threat of an innocent reform of the abuse of the sale of offices was enough to anger the susceptibility of the high and powerful lords of the offices; if the king, the ministers, the press itself, were forced to acknowledge in this circumstance the notary's suzerainty and to bow respectfully—Before him, judge the violence of Torage that would raise a proposal from all corners of the horizon tending towards the reform of the mortgage system. Shaking up the mortgage system, God of God, the mortgage system, the cornerstone of the chicane, the sacred foundation of the lawyer's fortune and of the bailiff, the golden goose of usury! But just thinking about it, I think I can already hear the storm. A revolutionary is stirring, and the people are restless. and who is asking for his weapons, to fly to the rescue of his good friends who are threatened!

I spent ten years of my life as a senior editor or editor-in-chief of major Paris newspapers or of the province; I have never been able to do to enter into none of these sheets a single article against the misdeeds of notaries or against the abuses of the quibble. "We cannot reasonably attack—" "They objected to me, 'the people who provide for us,'" all the capitalist owners of my newspaper, at Paris as in Toulouse, Lille as in Orléans. "Furthermore, attack the government or defend—"

Thus the notary is inviolable and sacred; cele in-
Violability is not written in the charter, as
that of the king, who is insulted every day and whom
assassin of Tejups to another; it is written in the

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facts and in public opinion, which is worth a little
better.

I don't want to end this chapter without showing,
by a simple comparison, how the way
to consider the issues changes with the interests that
the questions concern.

There is no one who does not recognize the absolute identity-
read from the current position of the postmasters, with
the one that would be done to notaries by abolishing the of-
These postmasters had patents and...
privileges for which they had purchased the rights to the operation
dear, before the railway concessions. The
railways have completely annihilated their
hands the value of these privileges; consequently, they
are entitled to compensation, as would be entitled to
Office holders in case of eviction. However, you should see
What difference is there in the press reports?
with regard to both interests. The ruin of the masters of
The post office is half full, and it's barely even that-
which newspapers, to ease their conscience, have
devoted an obituary to the industry of
postmasters. Notaries and solicitors are still
full of life, and the entire press threw fire and
flames, when the government talked about reducing
their profits. Newspapers have to respond to that
that notaries and solicitors provide them with
announcements, and not the postmasters. I'll add,
that no one was moved by the ruin of the postmasters,
because this ruin benefited the Jews of the roads
of iron, while the ruin of the offices would not have benefited
than to the people and the government.

Thus, the notary holds the voter in his grip through money.

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the chamber and the government by extension, he holds
even more closely the newspaper through the advertisement.

The press is the first of all powers in a free nation. It is wrong to assign it only the Fourth place. Opinion is the queen of the world, and The press is his prime minister.

Freedom of the press is the most precious of all the conquests of the spirit of progress; for it opens to all the improvements the field of the future, and it ruthlessly closes the way to the return of despotism.

The press is the priesthood of thought. The high priests of the cult of thought, in France, They are called:

MM. de Girardin (Press), publicist;
Boutmy (Press) j industrial.
Léon (Constitution), ex-pharmacist, illiterate;
Armand (Bertin), owner, illiterate;
Louis Perrée (Sieel), former merchant, illiterate;
Buloz (Literary Reviews) ex-printer, illiterate;
Solar (Epoch), Jewish by nationality.

These proper names, with the exception of one, the first, do not correspond to any literary idea, political, religious or social issues correspond to a number of one hundred thousand subscribers and more.

The managers of the five or six newspapers mentioned above are pretty much the absolute masters of Parisian advertising. Among these newspapers, there are four, including La Presse. Constitutional y the Century and the Era, which provide

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They alone provide the intellectual content for one hundred thousand subscribers. and this by virtue of a discounted auction.

That is to say, the expression of priesthood applied "To the press" is a ridiculous and meaningless expression. and that the question of advertising is now only a question-shop rule and industrial competition, such as All the questions of the time. Do you want to have them? The proof of this truth, a well-supplied proof, well-founded, very solid; compare the two newspapers which are called the Press and the Era. At the head of the The drafting of these two large sheets is found two distinguished writers, two names of great beauty value as journalists, Mr. de Girardin, Mr. de Cassagnac. The Conservative party prides itself on them

in the same sheet: yet another reason to value oneself and understand each other. On the contrary, and I am the one trembling very little before proper nouns, I dare not reproduce in all their Rabelaisian crudity, the testimonies the esteem that Mr. de Girardin received from the era, and those that the Press referred to Mr. de Cassagnac. ((The priests of bygone days, when they met, They just laughed, they didn't argue...

Why this outpouring of insults and this exchange? edifying personalities? Because these two mes- The two men exploit the same clientele. A matter of... A tick, and nothing more.

The next step is to examine how things have come to this point, and to explain what causes have led to the monopolization of advertising by industrialism.

Three main causes precipitated this result;

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First, the lack of organization in the press; then the tax obstacles imposed by an admitted government rule to advertising; finally the promiscuity of the idea and the mercantilism, in other words, of the advertisement.

The press is not organized. Today's press is an industry that, like others, lives off trouble- the problems of society and the anarchy of ideas. Unfortunately- Fortunately, she has a huge interest in maintaining these problems, because the number of its subscribers is increasing with public misery, especially with war, and he diminishes as soon as the storm subsides.

The press is not organized. Commerce has its regulations, the bar, the notary profession have their chamber of discipline, their councils; the army, the clergy, the judiciary also has its councils and hierarchy. The press has no regulations, no council, no chamber discipline. No institution guarantees the public neither the capacity nor the morality of those who present themselves as reformers of humankind, as rectifiers of wrongs, as directors of governmental thought. Let whoever wants to write, let whoever wants to admonish the men of the power- See. No one claims to practice the profession of shoemaker before learning how to make boots; but Anyone can aspire to govern the state for a small amount of time. whether he has Demosthenes in his memory or bile

regarding the responsibility of those in power, would
He should have started by submitting himself to this
principle of responsibility.

Do we seriously want to elevate the press to a sacred duty?
In terms of thought, the first step to take is to
to create within the institution a courtyard of honor, a

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council, a literary justice of the peace (the name does not
does nothing to the matter), which is for the public the ga-
Trust in the morality of the Tordre staff. 11 faults
Furthermore, that this family court be vested with a
power strong enough to be able to command its helm
any writer guilty of wrongdoing, or simply
of contravening the laws of probity and delic-
catesse, and to inflict reprimand or blame upon him,
or suspension, depending on the circumstances.

The major state bodies, the clergy, the magistracy
The army, in particular, would not have retained it if
for a long time their prestige, CV, and honor in the eyes of the
populations, if they had not taken care to apply severe-
these principles of surveillance are applied to all those of their order.
spear and responsibility which alone can ensure
to an institution a lasting power and an in-
legitimate influence.

If the staff of the French press do not enjoy,
far from it, a consideration proportionate to
the talent she displays and the importance of her position
that she occupies, the cause of which should not be sought ail-
their lack of official warranty which comes
to be reported.

However, the influence of the French press has enormously-
has suffered, it must be said, from the disrepute of his
staff.

We are still a frank and generous people.
whatever we do to distort our natural character-
national and to make us more flexible to the principles of tolerance
rancid of the mercantile spirit. We are not
still convinced, all, that probity consists of ex-
clusively to settle its effects on the due date.

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the heart rather than the purse. Which means that
Many do not accept these capitulations of con-
science, these sudden reversals, these sales of opium
union, so common, alas! in the history of the press
of today.

The press needs an institution that guarantees
to the country the integrity and competence of its staff; and
purging this staff would certainly be a
A useful measure for all parties. I would add that none
party would no longer have anything to gain from the measure than that of the
power, of which the press has become, since 1834, the
refugium peccatorum of all the banished writers for
One cause or the other, camps of legitimacy
or radicalism.

But the institution of an honorary jury, or of a
a disciplinary chamber for the press, is not even
indispensable for the implementation of two improvements
important information that can be obtained on the-
field. The law can abolish the fiction of management, this
revolting lie she wrote on the frontispiece of
newspaper, as if to announce the god one worships
in the temple. The law may also require a signature
of all the articles published in a newspaper; and even
as the current law does not in any way prohibit such-
I'm surprised that loyalty hasn't been shown in the articles.
This makes this formality a duty for all writers.
from the press. I gave up writing for the Democratic
peaceful because the management of this newspaper has not
would not allow me to sign my articles; me-
sure that would have been orthodox and in accordance with
Master's instructions.

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The forced signing of article would be on its own
a guarantee that the writer would work on his thinking and
would polish his style. Who would care, I tell you-
order, to sign with a proper name the insults and the
vulgarity of the time, or to write this name following
of these articles from the Journal des Débats where one expects-
rights on the generosity and imprudence of Mr. de Roth-
Schild, requesting the privilege of ruining himself? Do you believe
not like me, that people would look at twice,
before exposing oneself to the chance of an ineffable ridicule-
cable or to the responsibility of a heinous slander?

The forced signing of the article would still have this
the advantage of familiarizing the reader with his writers, and of

according to his ability and his works. So far I only see writers of no worth that could disappoint measure, or even those who are used to ca- Expensive to bite. But never the talented writer and of the heart, never the loyal writer, who only writes this that he thinks, will not claim for his work the benefit from the anonymous source.

I repeat, the disrepute of the press, pro- stemming from the lack of guarantee of the morality of the in- the institution, was for it a cause of weakness and of ruin, and public indifference delivered it without Defense against the encroachments of the makers. The makers And the speculators, the plague of our time!

l^ul raves fiKcales.

A French citizen who wants to publish his opinion political, in accordance with the right that every French citizen-

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This country, bound by the charter, is obliged to pay into the treasury a deposit of one hundred thousand francs initially.

In addition, there are the costs of drafting, printing, postage, post, amount to a sum that varies from forty to fifty francs for each copy of the newspaper daily. La Presse, a newspaper whose authority must be accepted in terms of advertising costs, the Press brings the amount to three hundred francs per day, the de- thinks of a newspaper that has a print run of sixteen thousand copies. Let's say one hundred thousand francs per year.

It follows a priori from these figures that, in order to establish a newspaper that has several years of existence ahead of it A newspaper that has subscribers to engage requires that... to possess a capital of four to five hundred thousand francs.

not all French citizens are generally With this sum of money, there is no recklessness in to assert that the monopoly of the political press ap- belong to the money men and that the laws of sep- tembre have flagrantly violated the charter.

By increasing the difficulties that make the press Politics and daily life are a monopoly for the rich. The French government has committed one of those enormous blunders that cannot be excused in the circumstances. It is indeed appropriate to say here that hatred

It is by concentrating the action in a few hands
journalism, by multiplying its power tenfold, in him
conferring unity. It is the monopoly of the crowns and unity
of direction which made the Constitutional strong under
The Restoration. If the current government wanted
mitigate the power of journalism through its laws of
In September, he acted directly against his goal.

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11. It is surprising that the example of Belgium and the
United States, where the press is almost completely
freed from fiscal constraints, has not yet dis-
Sipé the terrors of which all European governments
Europeans seem to be targeted at the press. These
governments do not want to see that the strength of ex-
Press panning is subject, like that of gases,
to Mariotte's law, and that this force is due
direct compression weights.

I don't understand the newspapers either.
subscribers, like Le Siècle and Le Constitutionnel, which re-
today they are calling for the abolition of the September laws;
because I consider the September laws as the pre-
the primary source of these newspapers' success. I repeat
that everyone has troubled eyes on this question-
tion of the press. The example cited earlier of the
the power of the Constitutional Court under the Restoration, and
that of the nullity of the influence of journalism in
Countries where the press is completely free, are these...
during arguments that definitively settle the matter.
Once again, this is only under the regime of the /t-
unlimited freedom of the press, that the theory of the spear
of Achilles, so dear to economists, can find its
application.

The privilege of advertising, granted to capital by
The laws of September were bound to inevitably lead to this
The disastrous result we are witnessing is:
subordination of the idea to money in management
of the country's intellectual movement.

Of what was needed, five hundred thousand francs to found-
According to a daily newspaper, it was bound to happen, in fact,
and it happened that most daily newspapers

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companies whose funds were raised by speculators
politicians or financiers, or by wealthy
bankers, or overly trusting shareholders. Beau-
our wealthy financiers, our politicians
Ticks have their own newspapers. There are 11 of these newspapers.
where the influence of the silver man predominates, of course-
very, but rarer, oi^i it is the influence of man
politics. It sometimes happens that each of the two
interests drawing on its side in the same newspaper, the
The unfortunate leaf no longer knows which way to turn, and
recalls the amusing predicament of Buridan's ass between
its two little oat pellets.

The question of advertising has become so pure
It's a question of shop and competition among us.
that rivalry and hatred no longer meet,
as we saw earlier, with their character-
type of relentless pursuit than in daytime businesses
nals that exploit the same opinions. The sym-
Political pathos is just a worthless word;
Newspaper entrepreneurs no longer speculate on this
mobile. The enemy newspaper of the Press, a newspaper con-
servant, it is not the National ^ radical newspaper;
This is not the Sibcloy newspaper of the left-wing opposition;
It's the Journal des Débats, it's L'Époque, two others
organs of the Conservative Party. The Press accuses the
Debates about being willing to sell France for two
more subscribers; the Debates are appealing against the Press
all the rigors of the legislation; and /'Epogi/e exhausts
against the Press the vocabulary of the personalities involved
laughing. And they all accuse each other of
to be guided in their maneuvers only by misery

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palatable instincts of greed. I wouldn't bet that they
They are not all right.

Greed! That's the word; to the honor of the country, to the
No one thinks about the interests of the people;
shareholders even less so. It's not about the
ostensible income from the newspaper that the manager of the company
The takeover has been speculated on, but certainly on the secret revenue. There is
ministers and foreign powers who pay
richly supported by a newspaper with twenty thousand subscribers
born, and this income is not accounted for to anyone;
And that's the reason for these scandalous controversies and...
these fierce battles that take place over the spoils
of the subsidy between soldiers of the same cause!

a rich subsidy of some kind, such as those newspapers must have sold itself to the first industrial interest that came along. One lived off the issue of sugars, the other from the the question of slavery or that of emancipation; one of a railway; that of a subsidy tion of the former regent of Spain. The existence of beautiful- The cause of other accidents remained a mystery.

There are newspapers that are in complete agreement in politics, that is to say, those who understand each other perfectly to declare that the reigning minister is a bad minister, but who no longer get along as soon as he is question of the system to replace the vi- system leader. But how can we agree on poli-

- We know the famous response of this virtuous newspaper manager to a person who came to him to suggest that he take sides with the colonies Regarding the question of sugars: "Desperate, sir, not to be able to to please you; but we sold our question of yesterday. "Sugars. An honest journalist has only his word."

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tick, when we disagree on the paths and means of a system, that is to say, on the means application, railway issues, teaching gnement, etc., etc. We are not at the end of Our contradictions: we will see many more of them.

Advertising has become purely a matter of The shop, the press had to adopt the principles and the the tone of the shop, and to become subservient to the service of the interests loans from those who keep it alive.

We will arrive shortly at the examination of means of competition. Let us point out from the outset a of the most unfortunate consequences of the subjugation of the advertising for coins.

These newspapers, which so loudly proclaim their independence... dance, but who cannot bite the hand that Those who make a living are, however, obliged to prove from time to time they are not afraid to attack each other to the powers. So, as they are forced to res- respect the moneyed men who reign and govern In France, they are attacking the nominal government to show courage. Always this poor man A government that can do nothing about it.

The liberal press, the trade press, of the

the one that calls itself dynastic in order to have the right to
Perhaps fighting the government is more comfortable.
the one that has most harmed democratic interests, in
separating, in all circumstances, the cause from the dis-
democracy from that of power, and by giving full
collar in the heresy of the government-ulcer, so favo-
susceptible to the encroachments of capital.

But the greatest enemies of power and of

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The people are incomparably more important than the ministers, who...
should fight bravely at the head of the party
common, and who cowardly give the signal of the
rout, in every encounter, shouting: Save
Who can!

Thus, there were only three newspapers in Paris in 1843.
who dared to attack the che- concession project
min of iron from the North to Mr. de Rothschild, the king of the
finance, and these three newspapers were called the Natio-
The press did not...
than to take sides with the farming companies, a
a bastard system, and the author of the hostile articles was
appointed Commissioner General of Railways, or
something similar, and since then he has remained silent.

Through a strange contradiction and which notes admittedly
accurately reflecting the disorder of ideas of that time, he
finds that these are newspapers friendly to the monarchy,
Debates, the Globe, the Press, the Century and the Constitution
tional, who abandon the cause of central power,
and who want to hand the country over to the bankers' clique,
while these are the organs of pure radicalism and of
socialism which remains faithful to the cause of administration
administration. Le National, La Réforme and the newspapers com-
communists, not very friendly to the current government in the
On political matters, he is against the bankers.
in most material matters, as well
that Peaceful Democracy, a newspaper outside the parties
tis, and which, in its capacity as an organ of the Theory of
Fourier was to march at the head of the crusade against
financial feudalism.

Competition being the supreme law of commerce
anarchic, and the press absorbed by commerce

having adopted the principle of competition, the supreme
The leadership of the country's intellectual movement has passed
in the hands of business brokers, men in-
tense in matters of speculation and the Stock Exchange.
This is not progress.

These new directors of public opinion, very few
mostly competent in political matters or
social and having only contempt for ideas, have
naturally, they had to seek a method of appropriation.
to apply it to the exploitation of the commercial element
the building they had seized. They soon found it
in Vanno7ice and in advertising ^ they created the press
at forty francs.

The forty-franc newspaper was born the day after
the promulgation of the September legislation.

The discount advertising entrepreneurs have not em-
bent, to overturn the monopoly of the old toys
which I hardly regret, other than the method of
exaggerated price drop.

They said: By giving forty francs the
same merchandise that sells for eighty francs
in the shop next door we are sure to remove
to this one its barges.

Now, like the merchandise we sell-
Donations of forty francs will cost us more than five
As for us, we need to arrange things so as not to
to make a fool's bargain.

And this method is readily available. With the help of our drop
overpriced, we will acquire advertising
immense. Through this advertising, we will offer the com-
merce and especially quackery a convenient means
to do without the service of traveling salesmen, of

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printed materials, circulars, posters, trestles
of faith. The more our advertising increases, the more we
will raise the price of our ads. What we per-
drons by the journal itself, by teaching,
we will regain it through speculation; which has been done.

The announcement is, as we can see, a method of con-
Currence, who played a role in advertising companies
the same role as the exaggerated drop in trans- prices

It was the forty-franc press that finished off the in-
to subordinate advertising to capital or speculation, this
Which amounts to the same thing. It's the forty-franc press.
which definitively gave precedence to the interests of the bou-
tic on the interest of the idea in the direction of the pu-
blicité.

Because the advertising contractor who provides the subscriber
for forty francs a newspaper that costs him five-
quante, explicitly states through this price reduction,
that he will now seek success outside of the
community of political or religious faith with the a-
good f which was supposed to be the condition for this success.

And as soon as this newspaper editor is forced to con-
publicly stating that the revenue from the advertisement can
only to compensate him for the loss he suffers on the subscription
In fact, he also explicitly admits that the fourth
The age of the newspaper will now be the most important to
her eyes, the one he will care for with the most love.

The cause of talent and political probity has received
a serious setback the day he was recognized in principle
I believe that the best-written newspaper was the one that...
Question of the robe, the/factor, or the lion's ointment
occupied the most space,

I lô

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It was necessary to retain the subscriber, to cultivate them pre-
even more so, since the income figure of
The number of advertisements is proportional to the number of subscribers;
but nevertheless, the subscriber was no longer considered mo-
ralement than like a number^ an accessible element-
evening, almost an evil. The Press once declared
that she had more subscribers than she could handle, and
that she didn't want it anymore. The era did better by-
core: she had eleven thousand subscribers; she lost them
gave twenty thousand; she even found peers of
France and former ministers to sign this lie
Printed. It was all profit this time.

So advertising became subservient to merchandise.
to the lawyer, the notary, the Saint-Simonian, and the Jew,
who hold the newspaper by the advertisement.

The witty author of The Bohemians of Paris has pushed

returns, even further back than the founders of the Press at forty francs. Listen to Bagnolet and Montizon, two bohemians from Paris, discussing this question Cheap newspapers.

Bagisolet, mawjeant. By the way, you were telling me about a big affair....

MoNTizo^-. Yes, a press matter.... a newspaper that I have had wrinkles...

Bagnolet. Ah, is that a newspaper?

MontizoN. For a long time, the need had been general—how to feel from a daily newspaper, large format, and at what francs per year.

Bagnolet. A four-franc newspaper... What! You don't I only take four francs from each subscriber I....

MoNTizoN. Slicux than that, my dear... four francs that I give...

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Bagnolet. How can you give them away? But it's ruinous.

Mo.NTizuN. Not at all; my system is quite simple.

Bagnolet, Ah! Let's see the system I

MountizoN. You know the newspaper speculation at forty Francs?.... The political and literary journal would go bankrupt very quickly. without the classifieds sheet, which produces one hundred thousand each year francs of net profit.

Bagnolet. Ah! Bah! One hundred thousand francs; I didn't know that fat figure.

Montizo. Yes, my dear fellow, one hundred thousand francs worth of advertisements that pay up brave industrialists enticed by the twenty thousand subscribers born from the aforementioned sheets. Now, a newspaper that would have five five times more subscribers would also generate five times more revenue. nuncios.

Bagnolet. It's as clear as a gas lamp.

MontizoN. Instead of twenty thousand subscribers, have one hundred a thousand... and soon, instead of one hundred thousand francs worth of advertisements, It will cost you five hundred thousand pounds.

Bagnolet. But how do you find one hundred thousand subscribers?

Montizon. I'm sure I'll find them, since I'm paying for them. I give them four francs per person. My subscribers cost me four hundred thousand francs, and as my advertisements remind me of it— They carry five hundred thousand, I have one hundred thousand francs in gross profit.

Bagnolet. Ah! my friend, it's superb, it's magnificent; I understand... I grasp your whole system... you lay down four and You remember five, you remember six... you remember everything... and your fortune is done.

I'm afraid that the author of The Bohemians of Paris I have said in these few words all that there was to say on the morality of the advertisement and the press below of the cost price. The Press there, the Century, the Constitution- tionnely and all the newspapers that live off advertising and advertising, will spend a lot of recriminations tions and sophisms before extricating himself from the terrible Bagnolet's argument. Newspapers at forty francs

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give each of them a gift of more than four francs their subscribers. La Presse, which was not afraid to re- reduce its subscription price, at the same time as it enlarged its format, got closer and closer more than the Bagnolet solution.

La Presse, which had leased its newspaper in 1840... noncesauprixdecentvingtmillefrancspour douze thousand subscribers, and with the condition of successive increases of the rental price, proportional to the increase of the number of subscribers, La Presse published, in 1844, the account of its profits. It resulted from this report, that the fourth page of the sheet had yielded one hundred eighty-eight thousand one hundred and twenty-one francs in 1843; while the entire newspaper, subscription and an- including nonces, had only brought shareholders that one hundred eighty-four thousand two hundred eighty-seven francs. The press had at that time a little more of sixteen thousand subscribers; the Press paid forty-eight francs outside the barrier; therefore a newspaper at qua- forty-eight francs, and which has more than sixteen thousand subscribers, loses another three on his subscriptions one thousand eight hundred and thirty-four francs.

What's quite pleasant is that in the moment even where the newspaper La Presse published this information curious things, its main editor, committed against

that the aforementioned newspaper did not have to concern itself with its quarter page!

The same writer also tried to persuade us one day that V announced was the reward of virtue. We responded to this excellent joke by asking the press why, if its principle was

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In truth, she failed to recognize the value of the Journal des Débats. who possessed the most magnificent announcement sheet of the time*.

More recently, the Press having been accused by the Peaceful democracy of complicity in encroachments elements of financial feudalism, the newspaper with large format protested vigorously against this new-
New attack: "Accusing us of complicity in the invasions of financial feudalism, he responds, when we impose sacrifices on ourselves

two hundred and fifty thousand francs per year, for to make ourselves worthy of our high mission!

When messaging entrepreneurs decline Their transport costs, we also imagine that it's to kill their competitors, not at all; public opinion public slander odiously the entrepreneurs of messaging services; these good people are only trying to... to make them worthy of their high mission...

I felt like feeling better after reading it. from the article in La Presse.

So this is what has been proven. A newspaper with forty-Eight francs cannot live on with sixteen thousand subscribers, and twenty thousand would not be enough to maintain decent-
The press is charging forty francs. And Mr. de Girardin wrote in his newspaper La Presse, on July 8, 1846, the Day of the Fampoux disaster: no announcements
No newspaper! The Seine Commercial Court, in a case between the newspaper Le Commerce and a The advertising company has since confirmed this doctrine.

'La Presse wrote that the Journal des Déhats would sell the Franc\$ for two subscribers at most.

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Ad merchants can arrange as
They can choose what they like from a newspaper they bought.

Thus, journalism only survives under the good pleasure
of the announcement. Public opinion is no longer the queen of the world,
He is the slave of the Honorable Company of the Mar-
Orvietan cans. This company, if it wanted
monopolizing the advertisements, would be contained in its
hands the fate of all advertising bodies. She
all he has to do is create a newspaper for twenty francs, and concentrate-
to focus all his announcements on him, to give the blow
Thanks to all existing newspapers. I'm amazed.
that the magnitude of the result has not yet been seduced
the adventurous imagination of a Rodin, of some
party leader, of the Legitimist party, for example, who
possesses vast capital ^

When our fathers made their great revolution
to ensure for their homeland the benefits of freedom
the press, when we made ours in the
Our fathers could hardly have imagined, with the same intentions
Nor do we, let's admit it, work for the most
great glory of Doctor Charles' secret remedies
Albert or Dr. Giraudeau's pills Saint-
Gervais.

Sons like fathers, the legislator of '89 like
that of 1830, had believed they were ensuring the rights of the
thought, when they had written at the beginning of the founding law-

'This was printed long before the founding of the famous en-
enterprise of monopolizing commercial advertisements, under the reason
social Ch. Duveyrier and company. At the time the author was writing these
lines, Mr. Ch, Duveyrier, the fierce Saint-Simonian, fulminated, of
complicity with him, in the peaceful Democracy, of energetic protests
actions against the tyranny of capital.

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the mentality of the country, the principle of freedom of the press.
And wrinkled was far from their minds, to do publicity-
cited an instrument designed to promote trade
drugs.

Certainly, the interests of commerce have been totally
foreign to the higher motives that have made them re-
Freedom of the press was established by fundamental law.
and I challenge the most shameless of all industrialists

the shop interests that dominate today
all the others in the matter of advertising. The
The right to publish a newspaper has become one of the privileges
the most valuable assets of the capital, and intelligence
public access through the press is subject to good
pleasure and the interest of money.

The favors of the law, such as the transport of the day-
low-cost nal, had only been granted to the ensei-
movement and the spread of the idea through the press.
But now a parasitic industry is fraudulently creeping in-
fortunately in the political leaflet where the law had not
she hadn't even considered reserving a place for him; she pro-
first of all, the immunity granted to thought, for
to claim the most positive benefits from this im-
community; not content with using and abusing the community
pleasure of the law, it usurps a quarter of the space
originally intended for political education, re-
religious or social, and it ends up monopolizing the mono-
advertising hub.

Revolutionary law and common sense had said:
((The newspaper, an instrument of intellectual dissemination,
will thrive on the talent of its writers, on the sympathy that the
"The greatness of the idea will find its place within the masses."

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The current law and the men in the shop have
weighed the purse of men with ideas; and feeling it less
heavier than theirs, they said to these; c(We you
let us refrain from entering into a struggle with us, because we will
sell our merchandise at a loss, until
we have ruined you or we have con-
straints to abandon to us the monopoly of the publication
cited. » Has the right of
capital?

And the government, the members of parliament, the judges,
tolerated this usurpation without a word, although the
the usurpation process was flawed by an im-
profound morality; for, in order to achieve hoarding
advertising forced the industrial press to
to sell its products below cost price.

However, any industry that sells its products to-
below the cost price, and which does not remunerate the
workers that it employs on the product of their
work is an immoral industry because it
forces workers to resort to theft in order to survive and

It is incredible that the legislators have not
I also understood that selling an item below its
cost price, that's committing actual theft with regard to
of all those who possess the same object, and
that this theft must be punished more severely than all the
others, since it inevitably brings along in its wake the
bankruptcies and commercial disasters and suspensions
construction projects, all calamities which can be summarized
exacerbating the misery of the workers.

Selling below cost price is the weapon
that big capitalists use to ruin the

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small ones that compete with them. It is through this means
that the courier companies that serve
Even today, the main cities of France,
have seized a monopoly on transportation. By lowering
their prices in an exaggerated way, by transporting the
Travelers at a loss, they ruined the companies which
did not have, as they say, such strong kidneys
that they; and when they had conquered the monopoly,
They compensated themselves for their sacrifices by taking money from the public.
previous results. This competition is simply
a brutal war in which victory is won
advances to the largest capitals. All the frauds
commercial, without exception, are the conse-
quence. Thus, small-time dealers in the impos-
ability to support the fight against traders in
Large companies are forced to close down if they don't.
to alter and falsify their products. Never a
power that would have a sense of its mission, does not
should tolerate the existence of an industry that produces
its products below cost price, because all
An industry placed in this position cannot escape
to bankruptcy, I repeat, only through fraud or
through monopoly.

The announcement is, moreover, one of those trees that can
judge by their fruits. I want to see her perish before
little under the explosion of universal indignation of
honest people.

It began with the scandal and the police correction-
tional. We know the role it played in the devastation
of this fever of disastrous speculations which signaled
the course of the years 1837 and 1838, and which is
has returned in recent years, thanks to the system of

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railway line concession adopted by the government. The announcement is guilty of a greater crime in our eyes is to have given birth to the perpetrators. and having placed political influence in the hands of agio-low-level makers, on whose behalf the pre-The first statesmen of our time are forced to rely on. It increased the power tenfold and encouraged the disorderly pretensions of the financial aristocracy ceremonial. She is largely responsible for this position of vassalage, where the state finds itself placed vis-à-vis the high Bank barons.

The memory of the announcement will become part of history. to that of the good old days of speculation and orgies the Stock Exchange, to that of the exploits of the knights of the lansquenet, in memory of those shameful times when a A stockbroker could earn sixty thousand francs per month to place bets!

And power is destined to pay dearly one day for its culpable tolerance towards this illegal industry legitimate. By sacrificing serious newspapers, the newspapers devoted to the worship of some principle or other, to ensure the fortune of industrial newspapers, he only did so to create masters with whom it will be necessary to It will happen sooner or later; and the demands of the monopolists press coverage will be proportional to the figures their subscribers.

The announcement spawned the serialized novel which has given the monopoly on advertising to speculators capable of paying one hundred thousand francs for a novel. The serialized novel has killed bookstores and literature.

Indeed, these newspapers are forced to cultivate
Subscribers cannot search for the ad

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to educate and moralize the people, because there is gain more subscribers by appealing to prejudices country and by serving its passions, rather than by enlightening it on its true interests. Now, the classifieds newspaper is required to bend down to the level of the mass, instead to force the mass to rise up to him. It is not as well as faith and devotion to the idea proceed, these noble elements of progress that power sacrifices.

Another unfortunate consequence of the advent of Cheap newspapers were the ruin of the press departmental, more impartial and more conscientious than her sister from Paris. The provincial press, obliged to lower its prices as a result of competition from newspapers in the capital that are sold at a loss, and do not being able to find resources like these in the announcement, was condemned to live on subsidies and of sacrifices, as the most honorable part of the Parisian press. So the question of the announcements judiciaires has become for the departmental press a matter of life or death, and the administration unfairly exploited her distress.

The political newspaper has once again found immense [issues] here. advantages due to its freedom of movement, on the scientific journal, on the weekly or monthly, which are devoted exclusively to development development of this or that religious or social principle. These newspapers, these magazines, which were never able to have the idea of prospering through advertising, these collections which could only survive through subscriptions, they didn't have no less, they were forced to lower their subscription prices ly, as a result of the reduction in newspaper prices who live solely off advertising. And as the most

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It was often these subscription prices that had to be lowered again, had already been reduced to a minimum by the the dedication and selflessness of the founders, it It followed that the men of progress, that the Intelligent men had to abandon their work. or else condemn themselves to sacrifices beyond their strengths.

That is to say, the triumph of industrial journalism triel, dedicated to the propagation of the anti-syphilitic rob and The success of the liafé cV Arabie has as its inevitable corollary the ruin of the serious newspaper, dedicated to teaching the religious, political or social ideas.

This disastrously inferior position that the triumph of the commercial press done to the press ideas, is the most cruel condemnation of the legislation-tion which governs advertising in France. If we had a real government, an administration that whoever knew or dared to dare, tomorrow, all the anomalies the monstrous things I just pointed out would cease.

having promiscuity between the publicity of ideas and the re-industrial claim – that the newspaper intended to inform the people's movement, must not continue to do the off-bass drum of the vulnerable merchant

Swiss... And this law would reduce the security deposit of nine-tenths would require the signature of all the articles in the newspaper, would abolish the stamp, reduce the postage costs, and would relegate the industrial advertisement to its place in ad hoc documents that would pay tribute to the State for the announcement of goods as for that of judicial sales.

Immunity to the spread of the idea that can illuminate

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to make men better, that's the principle a liberal approach that should dominate the subject; but that in no way, industrialism which benefits and spec- cule, cannot benefit from the privilege granted to the inte- higher realms of thought. No more promiscuity by consequently between Vidée and traffic, between the newspaper and the announcement. No more close contact, so that the newspaper returns to the normal conditions of its nature, for that his fortune and that of his writers no longer other bases than superior talent and usefulness of the publication. No more promiscuity, so that the Quotidienne is no longer forced to announce the songs neither Béranger's nor the Charivari nor the works of M. de Gi- garden; so that the Constitutional^ that Mr. Eugène Sue removed from the grave, no more insults in her first Paris to the theories professed in the newspaper- your savior by Mr. Eugène Sue!

But the government trembles at the idea of emancipation. passion of the press. He's not the one who should be trembling. However, rather these high and mighty sei- journalists who keep him on a tight leash and who They sell their protection to him at such a high price. Cavity is the first effect. of this emancipation would be to free him, him from a- edge, of a humiliating yoke; and public opinion would no longer have to deplore scandals like those which we witness every day. For example- the cabinet meeting of October 29th would not have been convened. damned to entrust the eminent functions of clerk- royal salon near the Théâtre-Français to a Mr. Buloz, an uneducated and non-French person, who attributed

Mr. Buloz was carrying two magazines on his belt!

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lia presse g^ouverueiaeutale.

Not only does the government have nothing to fear of the emancipation of the press, but no party is in a better position than the government to be led by the emancipated press; and ministers who have the budget, who pay such a large number of public officials, are not excusable from never having worked to rally support for the defense of power the most famous and popular writers of country; for all men are powerful in intelligence are the natural defenders of intelligent powers, of authority and order. But to win over these high-ranking officials individual voices, these popular writers, you have to have the courage to say out loud from the podium what you want and here we go; and it is not with hypocritical declamations against the rise of evil passions that one can hope to appeal to generous minds and to

Men

of power, which you have raised through eloquence and to know the top positions of the State, open wide to talent, a career of jobs and honors, in order to that the most capable may rise like you. Give pride of place to the scholar, the poet, the orator, to the artist, so that all these legitimate superiorities unite their influence with yours; so that all these forces of intelligence, dull and cold rays today Now that they are scattered across the country, condense and unite in the sphere of power, into a radiant home of light and life. Talk about liberty, charity, glory, to this nation so easy to

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to govern, when one knows how to appeal to the heart; exhibit your practical means of social improvement, so that the people are certain that you are taking care seriously consider his fate. Try to enter into this way, and call to you; you will see if there is a lack of generous prayers to answer your call, and if this nation is as ungovernable as you predicted. stretch...

But instead, here I hear Mr. Thiers, a former chairman of the board, a five- to six-year-old character

must be just a 'post...

Mr. Duchalel, a Minister of the Interior, who...
The most skillful government writer finished: that
who is best at developing the useless side of
questions !

So the unfortunate press had to...
government eventually conforms everywhere to
program drawn up by the hand of Mr. Thiers and of
Mr. Duchâtel.

Because there is a government press and I have some-
What reasons can support this assertion, having held my position for ten years?
place in this press, and thoroughly knowing the per-
sonnel of its writers, among whom several are
of my creation. The government press is sub-
funded by the navy's budget, it is said, from a-
edge, and then on that famous million in secret funds
that the ministry receives each year from the two chambers
bres, as a sign of trust and goodwill
friendship, but nevertheless subject to a charge by the ministry.
Is it written in the deed of gift to protect the so-
society against the explosion of evil passions which

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fermenting in the shadows. Count Duchâtel, mid-
Minister of the Interior, having once had the singular
audacity to deny the existence of the government press
Having been forced to speak from the podium, much to my regret,
to deliver a public and solemn rebuttal to him under the-
to which he bowed. I like to hope that the lesson has taught him
will be beneficial for the future and will make him understand
the obligation to abandon his shameful tactic which
never imposed it on anyone. The figure of the sub-
The amount involved sometimes reached enormous sums.
particularly under the ministry of October 11, which en-
lavishly maintained seventy newspapers at a time. I
I know a provincial newspaper for which I was offered the editorship of...
tion in time, and to which the Minister of Funds
secrets allocated a monthly stipend of five
one thousand francs. In the Globe trial, it was proven that
the cashier of this newspaper received five thousand francs per
month from a generous hand unknown to the street
of Grenelle. If the Globe competition, an insulting newspaper
fifteen hundred subscribers and in small format were paid
sixty thousand francs in 1845, we can calculate by
approximation the figure of the subsidy granted to the day-
large format images of the era and the debates^ in return

that the Débats were still in small format, under
On April 15th, I heard it said every day in the office
from the minister, that the support of this newspaper cost
twelve thousand francs a month at the ministry, and in this
The sum did not include an additional 1,000 francs.
per month for the son of the house. I suppose that
The somewhat petty state of affairs must have improved since then.
Mr. Thiers is a minister with a broad hand in matters of

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subsidy for protective newspapers. He's the one who
invented in collusion with Mr. de Rémusat the payment
subsidies in the form of banknotes, with the aim of af-
to overcome the writers who have rallied to a compromising formality-
putting them off, and which bothered them cruelly. It's important to know
that the writers, before the advent of March 5,
were settled by means of warrants drawn on the cash register
Gérin that they were required to sign, which made
proof of their dependence. Payment in banknotes
bank that the head of the cabinet gives you from his pro-
The first main has the advantage of concealing any proper name,
to allow virtue to become more human.

The law on legal notices that allowed the
the Minister of Justice to make this source of
revenues a monopoly for the politically correct press, a
considerably lightened in recent years the
responsible for the ministerial press subsidy. I
I would not dare to assert that there is now, in de-
Apart from the Parisian press, more than a dozen
sheets directly maintained by the cashier of
secret funds.

I held my place for a long time, as I said, in
this subsidized government press, all the
time that the cause of order and power has been put
in question and that the ministers were able to allege
difficulties of the situation and the riot as an excuse of
their inertia. Because that's one of my weaknesses, to at-
to do everything for the democratic cause of the rally-
the power and the people, to expect nothing
or almost nothing from the people alone. I have given up gen-
fortunately to the rich sinecures, thanks to the ministerial favor
rielle, to the softness of the far niente, the day he me
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improvement to be expected from the Conservative party, and beautiful—
Many of my friends followed my example, when they
they didn't give it to me.

The public may know that I have been for my country,
On the occasion of these revelations, a major object of
Scandal. The Ministry's Office of Public Opinion
He didn't forgive my frankness. Poor devils.
to whom I had given the grant accused me
of imposture; my successor in the drafting of the
Southern France, which receives the salaries of
the minister's brother, as I myself received them,
He was outraged by my cynicism, and he was decorated. Not one
none of these writers dared to acknowledge my gratitude aloud.
The service I wanted to provide them. They don't care.
that the minister settle them using his secret funds as
agents of the secret police, and disavows them.
Chement!

After the shameless denials from the office of
ministerial public opinion, then came the insults of
Bureau of Radical Public Opinion. The Bureau of Opinion
The public on Lepelletier Street honored my book with a
a quote full of kindness towards the author, and that
thirty provincial newspapers rushed to
reproduce with scrupulous fidelity. I was re-
presented in the note placed at the beginning of the quote
like a notorious criminal haunted by remorse
and who felt the need to unload the burden
of his shame through a public confession.

11 There are only two small errors in, Vapprécia-
benevolent tion of the public spirit office radi-
cal. The first thing is that I never considered the

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the profession of ministerial writer is considered shameful; the
Secondly, I never asked for forgiveness from
no one had practiced it. I may well have regretted a-
to have served the cause of government laziness
believing I was serving the order; but if I have been
Having been mistaken in this, it's too bad for those who have deceived me.
deceived, and not for me; that is to say, I could-
rais faire au bureau de l'esprit publique de la rue Le-
Pelletier gave the same answer as Ninon to 1 sent from
this grand lady who wished to give him a place at
Convent of the Repentant Daughters: "Tell the one who you
sent that I am neither a daughter nor repentant." I
I owe this justice, moreover, that I have been able to preserve a

ministerial batteries and radical batteries firing all about me. It would have been a tolerable thing, though—a new and exciting way to have the same day before the correctional police court of Paris, sixty newspapers from the north and south, from Western and eastern France, newspapers sold, incorruptible newspapers, and to make them hurl insults at each other with love for one another to prove me right, and to expose them all at once as imposters. One a clever man who would have liked to make people talk from him, would not have let such a magnificent advertising opportunity.

Mr. the Marquis de Boissy, in the Chamber of Peers, Mr. Lherbette in the Chamber of Deputies, said to Mr. Duchâtel: "Or admit that Y, the author of the Jews, kings..." of the time, spoke the truth regarding the subsidized press-born, or bring him to trial for crime of slander. Oh! My God, Mr. Minister of Linen—

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the exterior would have asked for nothing better than to treat me—to bring before the correctional police; but by mis—the courts admit the evidence against the ministers; and if I had referred the matter to my accuser sateur... because no matter what constitutional minister one is, one should not be able to lie with the same aplomb Before God, rather than before the deputies. Mr. Count Duchâtel was wrong not to respond to the honorable Mr. Lherbette, through silence, as he had had the good spirit to do for Mr. the Marquis de Boissy. When it comes to secret funds, that is to say, a As a matter of trust, the ministry has no account to to give to no one.

For me, it is a very serious question to know Which of the two is the most corrupt, the most cowardly, of the minister who publicly disavows the writer who serves, who gets himself killed for him, or the writer who accepts such a disavowal. I think that's the case here. to send the parties back to back, as they say At the palace, the shame was shared.

And when I address these ministerial disavowals, whose humiliHation I would like to save for the future My former colleagues, please note that this is less an accusation of ingratitude that I address to the minister, than a reproach of clumsiness and pusillanimity. Recognition is one of the attributes of nature.

to blame the extinguished hearts that lack it; but This ingratitude, finally, is systematic among the de- current holders of power and stems from a vice of heart. This is how the favor deserved by servants real vices that were denied to the courageous writer

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and devoted, will be offered to rennenii, to the pamphleteer. Thus, all ministers since Casimir P rier have worked to let them say that it was better, for to earn their favor is to attack them rather than serve them. See the outrageous rewards given in the time by Mr. Thiers to these two writers who e- They were relentless in their attacks against him with such fury. blackmail had been practiced this time with such impu- The minister had shown himself to be so easy, the recantation of the two hravi had been so abrupt, that the consciousness the indignant chamber did not dare to sanction the pact imposed by greed over fear. You might believe- to be that the sycophants of Tletris have bowed down under the blow of the sentence to hide the im- awarded at their brows.... Us wear today the head more proudly than ever; they continue with success in the trade of slander and insults, and when the chances of their profession as defamers call them on the benches of the correctional police, Messrs. The king's lawyers greet them respectfully and call them admirable writers. Well, I don't know any a more corrupting government tactic than that and even more dishonorable! To give a decoration to the au- Barnave's author, because he wrote a nasty book against the king's family; to grant a sub-prefecture to an editor of Le Revenant or the Gazette de France^ because he spent ten years of his life insulting the king; thus buying defection and apostasy, instead to reward loyalty and zeal... I say that it's working to discredit one's own cause and de- to identify a reward for immorality and to encourage the feeding frenzy all the assailants of power. The ungrateful minister and

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cowardly, refusing to honor the writer who serves him, gives everyone a measure of the esteem he has for himself. even. He provokes, so to speak, the insults that the the opposition press is already so well disposed to distribute to writers for the government press. It kills zeal in the hearts of the ambitious; it deprives itself of

who would gladly accept the responsibility of defending the government cause, if there was also honor and profit from doing so. 11 betrays this cause, in a word, and on the other hand he exposes himself to the discontent of ministerial deputies who need to be defended in their departments against systemic attacks matics of which the opposition writers the ac- They're wiring. I once had enough influence to decide a few talented young people to embrace with me the cause of power, in the time of the riot and the political storms. All, or almost all at least, have given up on that career for the past four to five years. Mr. Duchâtel has been asking for years, without being able to find them, writers at five hundred francs per month, for cities like Toulouse, Lyon, Lille. They offered me more, and I refused. And certainly, it's not contempt for gold, and even less so the fear of being called a paid journalist that made me I rejected the ministerial offers, because I do not despise not gold, which is not to be despised, and I have always worn with ease the title of ministerial writer, which I I could never get used to considering it as a insult. I refused, despite my sympathies for the power, because it was demonstrated to me by too much long experience that it was impossible to use to

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both the interests of the government and those of the middle-ministry. I refused, because it disgusted me to do journalism for the exclusive benefit of the aristocracy financial, and that the ministry's newspapers have not There is no other mission to accomplish today. And I told the minister that a conscientious writer could not form convictions, on the day day, on the pattern of the palinodes of the Debates.

Here are some more facts that are personal to me and that will give an idea of this state of shortage in the- what the government press has been doing since long dive.

In 1837, I was writing the ministerial journal of Lille, /(' North, subsidized at eighteen thousand francs per year. Mr. de Rémusat, one of the fervent doctrinaires of the e-Poque, having called me to the editorial office of the newspaper Peace there, I was given as my successor, in Lille, a former editor-in-chief of La Glaneuse de Lyon, a red sheet whose inflammatory publications had contributed enormously to the explosion of April 1834.

damnation to three years imprisonment by decree from the assize court, had just escaped of Clairvaux, when he was chosen to replace mecer. The public has a bad habit of not to believe in the sincerity of conversions that are too rapid. did not believe in the sincerity of that of my successor in Lille. ceaser, and the new editor of the North was struck in the middle of the street, in the face, by a legitimist writer who refused to side with him by force of arms. The aggressor, brought before the police court - tional; was sentenced to sixteen francs in damages-

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interests. The ministerial writer does not have the presence in the spirit of slapping his opponent on both sides he plays, at this very moment, and deposits thirty-two francs on the clerk's counter.

In Lille, I had been replaced by an editor of The Gleaner in Toulouse, a few years later, I was filling in for someone in the drafting of the ministerial newsletter. southern France, a former editor of the Tribune there and when I definitively abdicated the title of writer- In vain, ministerial post, I was given as my successor, to this Last diary entry, by a young, disgraced spa owner very little versed in the study of political matters and social skills, but very strong on the violin.

Can we get an idea of the ease of morals and The lighthearted tone of the government press? A few strokes will suffice. A member of the board of f Esprit jmblic having one day given his resignation, under the pretext of disgust for sinecures (the scene (it passed under April 15th), Vami of the minister took the It was difficult to get out of work to come from- ask the scrupulous writer for permission to do to have his portrait taken in a considerable number of copies to please, he said, to keep

to posterity the features and physiognomy of a species primitive that everyone had long believed lost.

It was under this same ministry of April 15th that... a funny hoax took place which made its author an infinite honor: two writers from an ultra-doctrinaire, two fiery henchmen of Mr. Guizot d'a- before the coalition, unknowingly sold to Mr. Mole and unintentionally... sold and not paid for by the negotiator

teir who took it upon himself to conclude the deal, and who faithfully kept the secret and the sum. The mystic-tion later earned force of jokes to the victims (quorum pars....), plus the title of ingrates.

I wanted to share these confidences with the public, firstly to show him the profound Tincuria that reigns in the advice from those in power, and also to destroy within its spirit, this suspicion which is so well in keeping with the customs of the era, that this volume might well be only the explosion of resentment in my self-esteem offended and my ambition thwarted. Alas! no, I do not I am not one of those broken, hired lackeys who beggars, pamphlet in hand, and no one has less that I have the right to complain about the ingratitude of the pou-see. Attached within a five- to six-year interval to cabinets of five to six ministers, I was able, without even to reach out, to seize the softest and the richer sinecures; and these sinecures were still It was at my disposal when I wrote these lines, and what-My friends blamed me for not accepting them. Marshal Bugeaud, the most powerful man from this country, made me give places against my will to cling to his fortune, and I renounced everything this bright future for the simple reason that, since that I have reached the age of reason, the taste of soldiers has pass.

Thus the ministerial press in general, and to what extent- With a few rare and brilliant exceptions, it is only one second edition, not always corrected, of the Journal des Debates, and this Journal of Debates is the organ of the in-exclusive interest of the big bank. The government therefore employs all moral and material influences

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the resources at his disposal to facilitate invasions financial elements. 11 works conscientiously- seism to rivet the shackles of power' and those of the people, and it hasn't yet occurred to him to change the field thesis and to have it developed by sixty newspapers at once the saving principle: that the interests The rights of those in power are the same as those of the people, and that The people and the government have the same enemies. Beau- A stroke of luck has come our way, I'm talking about the writers. the most devoted members of the government press, for

rejected our offers. The fear of compromising ourselves with the powerful financial institutions have always contributed to their goodwill against invincible obstacles.

And yet what we dared not undertake on a large scale, mind you, we were allowed to try it in all the important localities where it was believed our useful energy. If all the ministerial press had become more democratic than the radical press, which wasn't difficult, what I was doing, the power would have very few enemies today in the ranks of the people; and the bankers, instead of being his masters, and his imperious masters, would be his very-humble servants.

Let us summarize this dissertation, which the reader is asked to excuse the length.

Advertising is subservient to the advertisement. The merchant, the notary and the solicitor, who are the distributors of the an-The pundits are the true masters of advertising. They are Jewish lackeys who shape public opinion France.

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IjC cabaret.

It is another parasitic industry, an industry commercial aspect that I would be wrong not to include on the list of auxiliary powers of commerce, because it plays an important role in the movement of lamachme re()résentative: it's Tinduslrie from the cabaret, one of the major levers of Election.

I don't know the tax figure for the cabaret deducted from the wages of workers in France. This must to be something frightening and colossal.

The cabaret filled up like the forum, with desert-tion of the workshop. Its prosperity, like that of all parasitic industries that use mistletoe as their emblem, is inversely proportional to the country's prosperity. time of selection, that is to say the time of the agitations-political actions, is for the cabaret the era of showers of gold.

The cabaret is a leprosy that clings like the vermin among the wretched populations. The more this misery The more it increases, the more the cabaret's splendor grows.

The spirit of fire flows through metal taps.
gleaming, magnificent copper-rimmed barrels
polished, labeled and arranged in admirable order.

This is where the unhappy worker comes to numb himself.
on the consequences of the reduction in his salary,
and seek momentary oblivion from his suffering,
forgetting about the future of his wife and daughter.

The prosperity of the cabaret speaks of the depravity of
morals, disgust with work and family, abandonment

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of the household. I boldly assert, without having compared
the figures, that the increase in the number of caba-
rets marche parallel to that of offenses and
Foundlings. The cabaret is the mother's terror.
from an active and hardworking family.

It is in the cabaret that preparations take place and that...
peddle the adulterated mixtures that poison the
people, under the false name of wine or alcohol. I
I have never been surprised that the populations of the large
cities attributed the cholera epidemics to male-
profits from their liquid suppliers; on the contrary.

There is a close solidarity of financial interests between
The cabaret and the political newspaper. It's the cabaret that
makes the political newspaper's fortune, and vice versa.
It's for lazing around, drinking, and reading or
to hear the newspaper being read, that we're going to the cabaret. The
cabaret, the tavern and the café itself, which is not
than a bourgeois cabaret, are the theaters where the ora-
The members are preparing for the battles in the stands. 11 there are
these theatres, even in the most remote villages of the
France today. It is in the cabaret that these matters are settled.
major election and municipal council matters,
of the National Guard and others. I know a lot of
localities where cabarets are leased by candidates
of the chamber, for the entire duration of the operations
electoral. You can eat and drink there for free, on account
competitors. 11 were in Châlons-sur-Saône, under
the Restoration, an election that cost around forty
of one thousand francs to each of the two candidates. In An-
England, a country more advanced than ours in this area
of representative government, the number of these de-
The thought sometimes amounted to a million. From there a

reasons that should calm tempers in the area of any electoral reform, which would only concern the lowering of the property qualification. When the electoral property qualification will be reduced to one hundred francs, it is the cabaret that will be the absolute master of the election. I do not ardently aspire after this result. Power is an instrument of which the handling isn't learned in a day, and I don't like not to see firearms in the hands of those who do not know how to use it.

Cabaret is already a powerful force today, and a respectable power.

A philanthropic banker, Mr. François Delessert, was a member of parliament for the sixth arrondissement of Paris before 1837. The sixth arrondissement of Paris, rue Saint-Martin, rue du Grand-Hurleur, rue aux Ours, is a the most industrial districts of the city. The worker It's teeming with people, and so are the cabarets. Mr. François Delessert having actively cooperated in restoring the funds savings institutions, establishments intended to receive savings workers' concessions^ the numerous merchant voters of wine from the sixth, furious at the competition, decided they believe that their virtuous deputy had betrayed their interests the most expensive loans and undeserved in their esteem, and they they stripped him of the mandate of trust they had given him previously invested. Should I say that their new The choice fell upon Mr. Arago; not, alas! upon Mr. Arago, the illustrious astronomer, but about Mr. Arago, the speaker who then took the floor at the banquets patriotic. Mr. Arago, tribune! Oh! That's yet another one unforgivable crimes of this abominable anarchist social shit in the bosom of which we live, of inevitably diverting the most from their natural path

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noble intellects and the most magnificent talents. This was a man whom God had certainly marked. pointing the finger so that he might do great things, so that he was the prince of science; for God had given to this man and the genius who conceives and the eloquence that popularizes, and even the majesty of the features and the power-physical fitness that appeals to the masses. 11 had also placed at its heart a burning feeling of sympathy for the working classes; the mission that this favored man had received from nature, was obviously to translate into popular applications all the discoveries of science, and to personify

populations who are suffering and who are in such great need with the help of genius. But the power of prejudice and the traditions of a narrow and sterile politics have distorted the growth of this brilliant nature, and led astray the not a scholar from his very first entry into the career. And the illustrious astronomer, the born minister of progress peaceful, did not take long to descend from the heights of science to declaim against power, in the name the supposed interests of the people, and to achieve this Banquet speaker, agitator in turn. But who then, My God! will defend the power, if the astronomer to whom his special studies must give such a high idea of order, if men of this caliber, created and brought into the world to understand and glorify power, raise their hands against him!

I have just given, on the occasion of Mr. Delessert, one of the founders of the Paris savings bank, a Proof of the cabaret's political power: I will cite a second example. In 1831, when Europe abso-

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Lulist, frightened by the triple revolutionary explosion from Paris, Warsaw and Brussels, armed in all haste; when France needed all its resources financial resources to arm themselves in turn and defend themselves to the possibilities of a new coalition, Mr. Laffitte had the idea of reducing the tax on drinks by a third. The timing was perhaps not right for re- to reduce treasury revenues; but finally there was a way to ensure that the proposed reduction, a reduction of forty million, benefited the producer (the vineyard-ron), or to the consumer (the people).

However, the reduction only applied to the debit right, that is to say, it only benefited the intermediary, the caba- to withdraw. The small consumption was in no way lightened, because the largest reductions are insensitive to the worker who only buys retail, to the cannon, to the small glass. Then the consumption of- remaining stationary, production was not ac- tivée.

The capital of France has more than twenty thousand voters, and in that number nearly two thousand merchants, fortune tellers, lemonade sellers, and retailers of liquids.

Thus, the powerful industries that exert the most

on the advice of the authorities, are parasites, living off the hardship or fortune of labor-, theirs, and subservient to capital. And the power and the people remain defenseless under the blows of this coalition formidable, shaping public opinion.

Now we know why no one dares to attack the high finance, and why, on the contrary, all the

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attacks on 'revolutionary' politics converge towards royalty.

Therefore, it becomes necessary to demonstrate to the public the folly of the prejudices that guide it, and for to bring her back, if possible, from her absurd prevention. To resist authority, it is necessary to force it to recognize:

1" That the French people, supposedly liberated by the revolution of 1789 from the yoke of noble feudalism, has simply changed masters.

2. Secondly, that these new masters should be... the bankers are calling out, and the royal authority, far to be able to infringe upon popular freedoms, On the contrary, it is today the only capable counterweight. able to counterbalance the crushing power whose safe is armed against popular freedoms laires; and that finally the false democratic idea, which has thus far relentlessly sought to dismantle the monarchy and to demonetize it in public opinion, has only done more working for the financial aristocracy, by gradually making us lose all the value of conquests of '89, and the blood shed by our fathers.

To arrive at this demonstration, let's have someone pose before us the privileges of the old and the new regime. Let's compare the privileges of the past with those from today, and let's see who benefited from the profits of the two revolutions.

OLD AND NEW PRIVILEGES. ^57

CHAPTER IX.

M.QH ani'iciin and Icm new prl%ik>gc.«i.

What were these ancient privileges that our fathers enjoyed?
were so very right to complain and to
Get rid of them? I'll list a few that I
found formulated in the complaints of the writers of the
last century.

The gentlemen did not pay land tax;

They had the right of lowland and
average justice;

They extorted money from the traveler and the merchant by
their arbitrary toll rights;

They possessed the privilege of hunting;

The privilege of dueling;

The privilege of ranks in the army and certain
offices in parliament and court.

Some other insolent rights described as rights
of the lord, and which they no longer used before 89, if they
never wore out.

People were still complaining about customs, letters
of cachet, of the tyranny that weighed on thought;
It was said that the state's fortune was in the hands of
contractors decorated with the title of tax farmers; on
shouted loudly against the tithe, the taxes, the salt tax,
the clerks, against the internal customs, the forced labor,
against the trade guilds, the masterships
1 17

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the guilds. Louis XVI's liberal initiative had
abolished interrogation and torture.

This is roughly the bulk of the grievances that TAs-
national sentiment attributed to the old constitution
French grievances, the redress of which was achieved by the revolution
sement, by proclaiming administrative unity and le-
legislative body of the kingdom, freedom of the press, equality
citizens before the law, the proportionality of
taxation, the eligibility of all citizens for ranks
and jobs. Let's compare the two eras.

Immunities of noble lands.

Property tax. That's true, but they paid the tax blood: all were required to serve the State in the army.

The gentlemen of today pave the tax land; but most of the properties of these gentlemen—men, mines, coal mines, pastures, receive a protection bonus from the state for their products that are equivalent to soil immunity. The treasure. He gives back with one hand what he takes from them with the other. The real estate holdings of the high barons of Au—Today are the mines and forges of Anzin, of Fourchambault, from Saint-Amand, from Saut-du-Sabot, of Alais, of La Grand'Combe, of Decazeville, the forests from Count Roy and the Marquis d'Aligre, the refineries of Messrs. Périer, Delessert, the pastures at students of Marshal Bugeaud, the factories of sheet of MM. Grandin and Cunin-Gridaine.

The protection that all these properties enjoy has

THE AINCLINS AND THE PRIVILEGED VEGANS. 259

prevented the union of Belgium with France had not taken place for sixteen years; that France had not acceded to the Zollverein and effected by a commercial treaty The alliance of Central Europe, a guarantee of peace universal.

The indirect or protection premium, granted to. French ironworkers, who cannot support competition with the production of rAUernagne, from Russia, Sweden, England, the Belgium makes all of France pay for iron, and no—particularly to agriculture, twice what it would be worth without this protection. Same result for coal.

The high price of iron reacts to the high price of Forests. Forests are being destroyed because there is a vested interest. to cut them down completely. The bare tops as a result of the Reckless deforestation opens the valleys to flooding. dation and the hillsides to the hurricane. The periodic devastation—The consequences of these floods are detrimental to the fortunes of the poor. cleric an annual loss of sixty million, in crop losses. The climate is deteriorating; the olive—Every year, Vie takes a step of retreat towards the sea. The southern provinces are devastated by the mistral wind. Government engineers, councils of de—department, declare that the origin of the evil is in the destruction of forests. They are demanding reforestation.

but the interest of forest owners is that the forestry legislation that maintains the high price of their property, not to be reformed. The rich purchase— They cut down the woods to clear them; the men entered through the election they obtain authorization without difficulty land clearing that is refused to the municipalities and to

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small landowners. The government will not dare to propose reforming forestry legislation, because that such a proposal would be likely to irritate to the detriment against him the resentment of the upper capitalists and forest owners. These large landowners... presented two or three years ago to the electorate a petition to Teffet to obtain an increase of excise duties on coal from Paris. The price of fuel, so burdensome for the working classes, did not yet seem high enough to these gentlemen.

Forest owners have the same interest as the owners of coal mines and ironworks, not to allow coal to arrive in France at low prices from Belgium and England.

The protection afforded to refineries and factories of native sugar have cost for fifteen years two hundred million to France: she killed the fortune of our colonies and dealt a fatal blow to the prosperity—commercial activity of our ports and our power maritime.

The protection of fifty-five francs per head, granted to large livestock breeders, has put the meat prices out of reach for consumers members of the working class. To benefit a few large landowners in some departments of the France, where fragmentation has not yet spread its devastation, the government deprives of a healthy food and substantial the part of the population that needs it most of this food to restore its depleted strength by the work. She makes the consumption of meat from Butchery: a privilege for the upper classes. Janiaie the nobility of yesteryear did not claim for itself alone

I
THE OLD AND NEW PRIVILEGES, 2(i I

the right to eat beef. Mr. Maiv—

tower of University Street, to prove to me that the
The French people were interested in ensuring that it was not consumed
meat in France only of domestic meat, that is to say
meat from his own pastures, great
owner of the Dordogne. He did not succeed in me
to abandon this foolish opinion: that the first
the condition of a domestic meat was to be affordable
to the national stomachs.

The protection afforded to our factories
sheets, canvas and cotton, besides the inconvenience of
to make the nation pay double for its clothes
that they are worth, provoked, like all the others
protections listed above, re- measures
reprisals in neighboring states, which imposed ri-
in turn, our wines, our eaux-de-
life, our silks and all the items on which the
French production had a marked superiority.
I have already said that the wine industry, which employs seven
millions of arms in France, had seen closures
externally, its main outlets, at the same time
that the ever-increasing rise in the grants of
cities were closing off the major inland markets to him.
But vineyards are the crop of smallholdings.
and small property provides few deputies and
peers.

The tax figure, including the protection granted
to the needy industries of the large landowners
and the big capitalists strike the national worker
In France, it is said to amount to more than a billion, of a-
approximately calculations, based on the documents of

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1. Customs administration. Let's consider that we
Let's pay for everything we consume in wine, com-
fuel, clothing, fabrics, construction, locksmithing,
wheelwrighting, etc., a third or half more expensive than
We shouldn't have to pay them. As for the damages
caused to the territorial fortune of the present and of the future
caused by the depopulation of forests, it is approximately
It's impossible to evaluate you.

I ask the people what they have gained so much from Fabo-
lition of the franchise of noble properties,
and if it is royalty that he continues to pursue
his hatreds which inherited the privileges of the old re-
gime .'*

steel, but it manufactured neither iron, nor brown sugar, nor breeches, like the nobility of today; she does not didn't make the villains pay a billion bounty for the products of its industry.

And the nobility of old paid the blood tax, that the nobility of today lets everything fall apart entirely on the shoulders of the people.

Is it really certain that the people have benefited from this change?

Privilège <Ie basse et moyenne Justice.

The nobility before Louis XIV exercised power over its domain the right of lower and middle justice.

11. It would be unfair to say that the nobility of today—of today, that the aristocracy of the crown exercises over its lands the right of lower and middle justice, a right which does not exist—It was more common in France even before 1789. Certainly, it's a of the great benefits of our revolutions that justice

THE OLD PRIVILEGES. THE NEW PRIVILEGES. 2f)3

that is exercised today in the name of the sovereign, that is to say that is to say, in the name of the nation, by a magistrate in charge to prosecute the guilty parties automatically and to protect the rights of all. I bow respectfully before the institution of the public prosecutor's office, one of those which seem to me to be of a nature to give the most perfect the idea of the providential mission of power. I readily acknowledge that justice is best served in France, more so than any other country in the world, and that the French judiciary has always nobly supported its long-standing reputation for integrity and scientific rigor. In fact of judicial privileges, it is true, the good people—Men today have only the privilege of the court of cassation and that of the most eloquent lawyers cats; but that's still too much; the cost of the fees Moreover, pleading always leaves a huge advantage. tage to the rich and bad-faith litigant against the poor ousted.

Arbitrary toll rights.

The gentlemen of yesteryear used to extort money from the traveler and merchant by arbitrary rights of TOLL.

Alas! today all the canals, all the che—

belong to the high and powerful lords of the bank. Today's lords do not extort money more fraudulently the lone traveler; it is on the universality of citizens that they strike their rights arbitrary tolls. The railway companies iron and canals have the right to change the tariffs

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on the canals built with the State's money, e est—that is to say, with the people's money. They perceive the products of state-built railways with the people's money. All means of communication pay tribute to the financial caste; one cannot not even passing over the bridges of major cities like Paris, Lyon, Rouen, without being obliged to acc—to leave the toll imposed by the new feudal system. The Nobles of yesteryear never ransomed travelers with the same harshness as the proprietary administrations silences of the Loing and Briare canals, which have driven from the capital's market the coals of Saint-Étienne, the wines of Auvergne and the irons of Berry.

The nobles of old never treated the manants with more arrogance and insolence than the Jew the railway does not treat the traveler today.

Well, is it still royalty or high society? bank, the Jewish bank, which has monopolized the inheritance of the privileges of the old regime overthrown by our fathers?

PpîTîlêjSfe of the hunt.

For me, it is a well-proven fact in this world, that is, if it depended on the financial aristocracy of to be granted the privilege of hunting, she would seize upon it. would have been invested as early as tomorrow. The latest hunting law, which contains some useful provisions against braconnage, does not sufficiently conceal its tendencies towards the return to aristocratic privileges. During the discussion of this law in the House of Peers, an honorary A senior member, a Mr. d'Oberlin, I believe, asked

THE OLD KT THE NEW PRIVILEGES. 26:";

that the right to bear arms could only be granted to The individual owning ten hectares of land, at minimum; and the carrying of weapons, note well, is not

contains only fifty-two million hectares,
and that these fifty-two million hectares are di-
targeted at eleven million plots, the adoption of the
Mr. d'Oberlin's proposal would have reduced the first
Suddenly, the list of those authorized to carry weapons was reduced to something.
One hundred thousand citizens. We also know, and experience tells us so.
proves every day that no one is more jealous of everything
which seems like a privilege that the newly enriched,
and the latest law has obviously made hunting rights
a kind of privilege for the rich. I hope this-
while the new nobility will hold less than
the old one to this exclusive right of hunting which of-
commands, in order to exercise in a princely manner, the ownership of
vast buildings and an expensive pi- apparatus
quarrymen and packs. Real estate ownership relates-
We wear little and our nobility calculates. She will seek
rarely invests their capital in this type of project.
She would prefer to monopolize the hunting market.
in the state forests; or else, it will be done
grant free hunting rights in the lands of
the crown. One does not refuse gallantries of such
minimal importance to the prominent capitalists who make
the elections.

Who else has benefited from the abolition of the
exclusive privilege of hunting rights taken from the nobility
]) By the revolution of '89, if not the money men?

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Privilege «In duel.

It is rather childish, I know, to recall the privilege-
The legend of the duel, concerning the privileges taken from Tan-
ancient nobility. But it is a rather curious fact to
It should be noted, however, that the privilege of dueling itself-
even, that is to say the right to draw for oneself re-
compensation for a personal insult, or having become a pri-
money's lair. Today, when a jury has
The court acquitted the defendant of the homicide charge, but did not
Don't just condemn him for the damages.
caused to the victim's family. The court condemns
The duelist is fined, and she pronounces the constraint.
by body in the event of non-payment; that is to say, he
You have to be a capitalist to have the right to shoot ven-
fear of an affront that the law leaves you to punish,
since she does not punish him herself. The responsibility-
pecuniary and correctional penalties that affect the te-
less prohibited, more directly still the right to
revenge for the kind-hearted man who has no fortune.

to ask a friend to lend him his life; but he will never dare—
but to borrow his purse or his freedom.

From the privilege of the sprades.

The old nobility had the privilege of ranks.
in the army and positions in parliaments.

I have previously demonstrated that the grades in
learned weapons, as well as most of the
administrative jobs that require a diploma

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lawyers had become the privilege of young men
belonging to wealthy, or at least well-off, families.
The child of the people, who is necessarily excluded from the arms
scholarly due to the high cost of preliminary studies,
therefore can only earn his ranks in other
weapons, and even then only by his courage on the
battlefields. But when you're not fighting, everything
His chance of advancement is, so to speak, greatly reduced.
Moreover, this military career that the child of
The people do not choose, but have things imposed upon them, is
full of deprivation and setbacks for the officer without
fortune; because the salary allocated to subordinate ranks
The army's dullness doesn't literally give anything away.
to live. Those who defend the land are no better
rewarded with national gratitude than those who
cultivate it. A stockbroker who knows how to behave must
winning in a single morning, in the game of effects pu-
public and to register bets from players, as many and more
of money than a lieutenant of infantry or cavalry
in one year.

Insufficient emoluments also distance
from the prosecutor's office and the judiciary, the young people of
talent. Anything with eloquence and a future in it—
today he goes to the bar, which richly rewards his
illustrations, and which makes them into deputies and mini-
Very. All these talents are lost for the better.
because, for the public prosecutor's office, the organ of vengeance
social. Society allows itself to be outdone in generosity by
the litigants and the poisoners. Singular so—
society, which brings popularity, fortune and power
see to the protectors of crime, and who do not grant
that little cold esteem for the hardworking magistrate who

works to purge the company of all its elements
impure!

All the important positions in the judiciary are
therefore solely due to the inadequacy of the emoluments,
beholden to fortune, and high offices are too
often the reward for political voting. All the
These days, the old services are overlooked and sacrificed.
to the demands of nepotism and the combinations of
parliamentary majority; a first presidency of
The court is put up for auction by the vote. One of the most illustrious-
very notable orators of this time, a jurist-
eminent sultan, Mr. Romiguières, advisor to the court
supreme, could not be appointed a few years ago,
first president at the royal court of Toulouse, because
that the government was afraid of upsetting by this
choice, endorsed by all the magistrates and
of public opinion, fear of upsetting a lawyer
talentless, a member of parliament with shifting opinions, and
who did not feel sufficiently compensated for his
merits, having risen, in ten years, from the rank of me-
The lawyer sings to the first president of the court
Royal!

The hereditary nature of positions in old families
parliamentarians, in compensation for its abuses, im-
at least knows the presumptive heir of an office of
advisor on strict morals and dress, in harmo-
negates with the character of its future functions; and there
Where talent was lacking, the tra-
principles of honor, independence, and diversity
masterful magnanimity. Today, it must be acknowledged that
to be born, despite the principle of immovability, is
most often the dedication of the deputy or the o-

LtS ANCIENT LL" THE PRIVILEGES. 269

rateur [l]oliti(jue who leads to the first positions of
the judiciary; and the career of the public prosecutor
is no longer, like the others, anything more than an open arena to
Political ambition. The public prosecutor's office, for many,
It's just one step towards becoming a member of parliament.
Some poor young people from the provinces, without fa-
A thousand still venture into this sad career.
in the chimerical hope of some brilliant
marriage union. They don't know that the dress of the
magistrate, as well as the sub-prefect's embroidered Thabit, has
lost all prestige; and that our bankers' daughters,
docile to the examples of the wealthy heiresses of Albion,
They no longer ally themselves with magistrates!

Thus, this alleged right of eligibility for ranks of the army and to the functions of the judiciary that one he told us he had been won over by the child of the people Our revolutions are nothing but an illusion and a deception; and It's money, always money, money alone that confers military ranks and confers the duties of conseiller.

lies droits du seiii'neir.

I heard it said at the Opéra-Comique that the Lords of old arrogated strange rights to themselves on the person of their vassals on the very day of their wedding. As long as the woman remains a vassal, Man will always claim strange rights over her. I don't know if these rights have ever been exercised elsewhere. that on the stage of the Opéra-Comique, by virtue of a freely accepted contract; but what I know is positive—What everyone knows, as well as I do, is that

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These rights of the lord are exercised odiously today. today; it's that the heads of industry, the high barons the new feudalism doesn't even wait for the day weddings, not even on the day of the nuptial agreement, to pre- to levy an infamous tribute on their vassals. I know. that the job given in the workshop to the father, to the mother or to the brother, is, half the time, only the price the indulgences of the daughter or sister. The mid-Englishmen complain that their chiefs of staff The workshops steal from their wages and their food ture, and that, moreover, their wives and daughters are forced to prostitute themselves to these demanding masters, to that they continue their kindness to husbands and to fathers. The ferramliniei-s of Lyon GthsfiletiersdeLWle font hearing the children's complaints. Sometimes these misfortunes— They suffer the ignominy in silence, and the father content to curse her daughter's beauty, which pre- destined for the pleasures of the opulent. Sometimes even the mother, degraded by the shocks of poverty too long, gets used to placing an honest hope- teuse on the fifteen years and on the attractiveness of her daughter. One of the most honorable merchants in the capital of North, an industry leader, once wrote in a local newspaper, that if some pen ran- geuse dared to undertake the publication of the Mysteries From Lille, she would have to reveal abominable scenes of incest and promiscuity... perhaps, the fathers and the brothers hurrying to take the lead over the leaders

lies farmers general.

In the last century, people vehemently denounced...
tax farmers, especially the philosophers who man-
They were gathered at their table. It was a universal concert of
righteous indignation against insolent luxury, the
The plundering and immorality of the traders. I believe in reality.
the grievances and the sincerity of the accusers. But is it
It is quite possible that there was a time when the Turcarets
and the Mondors displayed more luxury, more
Morgue, more ridiculous than today! Who had
given, I beg you, to this new marquis of the
rue Grange-Batelière, this elegant azure livery, and this
dashing crew, and the high superintendence of
Behind the scenes at the Royal Academy? A little bit of happiness
in the placement of Malaga wines, a little bit of habit-
leté especially in the negotiation of Spanish loans
gnols who caused Belgium and France to lose a
hundreds of millions. I already said that the newspaper
Globe had once cited the example of this scandalous
opulence to demonstrate to the worker that the way of
Fortune was always open to good conduct and
to zeal.

Look at these magnificent horses that stop of their own accord!
even at the door of the Café de Paris, the Porcherons of
the gilded youth of the time. They are driving the Richelieu
Behind the scenes, an ageless seducer, whose high
The tie gloriously frames the masculine and noble face.
It was the pectoral paste that gave him these leisure activities, that gave him
He made Terpsichore and Melpomene reign as sultan.
It was the pectoral paste that made this man a
I 17*

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A top-tier politician. If he is not a member of parliament
or director general of fine arts, that's what day
that he was haranguing his flock of voters, the word of
France pectoral arrived on his lips in place of that one
of the French electoral speech he wanted to give, and he did not
No applications have been received. This young nobleman,
adorned with a soft blue transparency, which descends with
He, from the sumptuous crew, is a toothless lion of the
infernal lodge, an English banker's broker, the
even who once represented, with such success,

The tragedy G... and. This Jew, so ugly and so rich, in whose home...
The quadruples are winnowed like wheat in the barn.
one day asked a prominent artist to make his
portrait, with the nose of Mr. Duke Decazes.

A highly successful, commercially minded writer who held
essentially to win the favor of the king of
finance, the Jewish baron once titled: the God of
big shoulder pads of world finance (textual).

We no longer abandon, as in the past, the revenues
public to the tax farmers who were amo-
deductors of certain taxes; we untie with love
the cords of the national treasury so that the Jew may draw from them
with both hands. We borrow money in large quantities.
interest to the bankers, for lending it back to them for free.
We are conceding, or at least we want to concede, access to certain roads.
Northern railways all built there when the railways of
iron from Orléans and Rouen, which the concessionaires have
built themselves ^ earn one hundred percent. It's not
more, as in the past, of abandonment and neglect
government coercion; it's servility
Creeping, it is the prodigality of fear. In times

OLD AND NEW PRIVILEGES. 273

At least during the regency, power was not displayed
puritanical and austere morals, like the ban-
quiers philanthropists of today, and vice marched
With his head held high, he was less concerned with walking straight ahead.
than to stagger with grace. Cardinal Dubois,
Having sold out to England, he openly confessed his sympathies.
for the unsung heroes and heroines, and not to-
did not cry out in a hypocritical voice against the passions
bad, to make him continue as a dictator.

However, the bankers have halved the figure of
the king's civil list, after 1830, at the same time
that they multiplied theirs tenfold. So, it's not the king
who enriched himself with the spoils of the country.

Helpers and beautiful things.

It seems to me that the combined rights and the exercise have
advantageously replaced the aids and taxes.

Salt costs fifty cents per kilo today;
its cost price is one cent, that is to say that we
pays fifty times its value. The people of the Cam-
loincloths can hardly be used for food;

his livestock. The salt that nature has sown in abundance.
on the coasts of France, which it deposited in blocks
inexhaustible in the depths of its soil; salt
which is the best specific treatment against epizootics
at the same time as the first element of the student of the
livestock; salt, which should cost one or two cents
The kilogram at most is a luxury item!
He must return his sixty million to the State, nor
No more, no less. If you were thinking of reducing it, the Jews
i 18

27^ OF FEUDALITY FLINANCIER

YOU would tell you that you do not have the right to alter the
the value of their pledge. However, the Chamber of Deputies
passed despite the Jewish veto. On the proposal of
Mr. Demesmay, deputy for Franche-Comté, she reduced
the two-thirds tax; but the chamber of the elderly, of
Conservatives are here. Already Mr. Gay-Lussac, who is a
a leading scholar, stated that the suppression
the salt tax was of no importance to agriculture
ture, and that this tax was, moreover, so well established,
It would be a real shame to disturb him.

Wine and butcher's meat are no longer accessible
impossible for the worker. The granting and the contributions impossible-
direct trade also included meat and wine
luxury goods ^ affordable only for the class
bourgeois. It is to this same administration of
rights combined that the country owes to the institution
of the exercise, an inquisitorial process that gives the
tax officials have the right to search the bottom of your
Check your wardrobes and mattresses to see if you're hiding anything there.
Not wine. Precious conquest of the revolution that
The exercise! A method of tax collection.
humiliating, vexatious, and provoking fraud, and
whose perception absorbs more than a quarter of its re-
came.

Why the combined rights, or rather the contributions-
indirect taxes? Why are salt, wine, and... so expensive?
Meat? I just told you: to protect the in-
industries of the big capitalists, to retain all
its value as collateral for usurers, for national taxation.

THE ALVClits and Lfcs > OR PRIVILEGED CALVES. 275

"Internal Customs."

more serious obstacles to the merging of all interests of the kingdom, which has protective and prohibitive rights of today. Mr. Thiers acknowledged, it is more impossible than ever to make Bordeaux happy without bringing misfortune to Lille. Customs legislation after the legislation of 1821-22 kills all our industries: natural sorting, to protect non-viticultural industries, wheat, and sacrifices the South which produces wine and silk, in the North which manufactures cotton and wool fabrics. Bordeaux rightly demands the restoration of this internal customs belt whose destruction has been reported as such a great benefit to the entire kingdom.

Saitrises and Jurandes.

The guilds and corporations constituted a single-abusive pole. I concede that; but the masteries and the guilds had as a corrective at least to develop order and to foster in the industry the feelings of dignity, loyalty, esprit de corps. The severity of the statutes of the corporations guaranteed the public against the fraud. French commerce enjoyed, under the regime of these privileges, with a high reputation for loyalty, to both inside and outside.

What has the people gained so far from the abolition of masters? the people have won the privilege of to be able to be poisoned and robbed with impunity.

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The manufacturing privilege is still, as above—First, the privilege of money. Talent and integrity. laborious work gives even less access to it than time masterships, where the masters were eager to attract skilled workers to them. An engineer—Did Nieux discover a mechanical process which employment can save half the cost of labor. of the work — who will benefit from its discovery? It is the money man who alone possesses the means to pay the patent for the invention and to have the money; because the government, instead of encouraging by a national award for the author of a discovery useful, start by making him pay his tax genius, and often forces him to go into exile from his homeland to seeking encouragement. One of the inventors of The propeller for steam navigation, Frédéric Sauvage, was being held, some time ago, in the prison of Le Havre, for debts probably incurred on the occasion of...

more money than him, enjoyed the glory and the benefit of the invention. One of my friends, whose name will soon have the same place in the history of mechanics The fame of Watt, the inventor of the machine hot air, he had invented about ten years ago, in his early youth, a lamp of which he was ignorant— would deserve all the credit. I was happy to sell his patent ten thousand francs to an industrialist who resells it to another, after having accomplished in four years a benefit of four to five hundred thousand francs. The patent, which had been taken for ten years, has not yet expired, and the second buyer made even greater profits even more so than the first. And it is likely that

THE OLD AND YOUR NEW PRIVILEGES. 277

MF... I experienced the same misfortunes for the machine-powered China, if chance hadn't led him to encounter a young man, gifted like him with the genius of mechanics— nic, and which, understanding at first glance the importance of the discovery, did not hesitate to put his strength and his intelligence at the service of the inventor who would have been obliged, without this assistance, to go to— to demand, like Brunel, protection for the English.

Mr. Jobard, from Brussels, a man of infinite... courage and spirit, he said, regarding the favor which governments have always been pleased to confer on the inventors, that it was impossible to deny the progress of ideas, since former governments they punished inventors with prison, while they today they are simply imposing a fine on them. under the pretext of a patent for invention.

The machine has become, in the hands of men my silver, a weapon of war with which they drive all small industries— out of the field of industry sorters. The machine gave the metal superiority absolute on intelligence. Like those English lords who drink the wine of all nations, although the grapes don't ripen on their island, the capitalists have the right to say today: u The conceptions of Genius doesn't blossom in our heads; but it is us only those who benefit from all the conceptions of the ge—

"No!"

To the freedom of industry, to the abolition of guilds,

wages. The consumer has lost the guarantee that he formerly had to not be deceived about either the quality or the quantity of the merchandise. French trade has

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lost its reputation for loyalty and good workmanship. The company benefited from all the disorder and all the crimes of anarchic competition.

The monarchy has seen the number of its enemies increase—to be of all the unfortunate people whom mercantile selfishness has chased out of the workshop.

I ask that we leave this disheartening parallel at that. The reader must be tired of hearing, like me to repeat the same arguments. I conclude from the rap—the preceding relationships:

These so-called revolutionary conquests with the—which people have been led to believe, are only shameless lies. The money confiscated from his exclusive profit all principles, all institutions tions, all the reforms of the 1789 revolution, and The emancipation of the worker is something that needs to be revisited. completely needs to be redone.

I will present a picture of the fate of this in a moment. people and their privileges; I must demonstrate previously, the monarchy is now enslaved to men of money like the people; and that the racivics, who draw on power and who respect the Jews are working against the people.

POI.ITIOIF. DES MERCHANDS. 279

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CHAPTER X.

I/ariMtorrntlc tlnanvlére, »>enlc re^poiMablé de la poltti<|ii« du inside and that of the tlehorR.

of blood and silver aristocracy, of history above all,
It appears:

That the aristocracy of blood, the conquering caste,
has only its own strength for support, and that nothing
can save her from her destiny, when her time is
arrival.

That the moneyed aristocracy, on the contrary, has in its favor
all parasitic industries, the bar, the notary profession,
the press and public opinion, all powers which
they band together in the event of conflict against the aristocracy of
blood.

The noble feudal system is characterized by development-
individual serfdom;

Financial feudalism: the collective servitude of the in-
dustrieux. I demonstrated the fact before presenting the for-
Scientific mule. The salary is just a disguised name.
of serfdom. The field worker is no more
free from this servitude than the manufacturing worker
ture. The misery of the Irish farmer is no less^
The one at the Manchester mechanic was terrifying.

One key difference to point out between serfdom
of the Middle Ages, or Russian serfdom if you prefer, and the

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Industrial serfdom means that the lord is bound to
to protect the serf and to provide him with the tools of
labor, capital, land; while manu-
A farmer can get rid of his worker and throw him away.
on the island in the Tiber when he no longer needs to benefit from it. The
noble, like the monarch, like the colonizer himself of
Antilles, grants a pension to the former servant; the
The high-ranking industrial baron sends him back to public charity.
charged to the budget of the States, in accordance with
principles of sound ancient morality, professed by the
virtuous Cato.

However, let us not be mistaken, when the feu-
Financial duality will be more perfectly constituted.
that is, when the leaders of the new caste com-
will better grasp their power; they will tell themselves that there
It was a grave imprudence on their part to abandon so many elders.
servants to the promptings of misery. As soon as they re-
will only know this misery, which breeds revolts
lutions, no longer threatens anyone but themselves, they agree-

a retirement home for infirmities and old age, and they will do for their children what the nobility used to do for his own people, what the planter in the colonies does to the today for its blacks.

There are some seeds of [something] in present-day society these institutions of guarantee. Some high-level industrialists triels, more far-sighted than their colleagues, considered to establish some bonds of solidarity. In the Anzin factory, for example, the children are already educated, the sick are cared for, the disabled people fed at the company's expense. I saw some honclever people, even highly capable prefects, to be ecstatic

MARCFLAINDS POLICY. 284

faced with this magnificent result of a philanthropic spiritpie. I would have liked to share the enthusiasm of all this world; but, to get me there, it would have been necessary that one first proved to me that the magnificent result of the esThe philanthropic impulse was not the magnificent result a very sensible calculation on the part of the administrators tractors of the model factory, an ingenious process of competition, to retain them in Anzin, while paying them slightly cheaper than elsewhere, special workers that rival establishments could have defrauded them expensive, because Anzin pays its workers less than the neighboring factories, through his philanthropy which seduces the worker and binds him to his masters. Another consideration still prevents me from being so easy to the praise; that is the general adoption, by the high industrialists, of the philanthropic welfare system The practice of the game in Anzin would decide immediately the establishment of industrial feudalism, a regime where the worker, reduced to the state of a beast of burden nourished, soon loses his dignity as a man, and accepts the yoke of capital for an indefinite period. knows that the situation of black people has incomparably improved in the southern states of the Union, since the philanthropists of this country are engaged in taking over from the espiece for sale. I doubt the race will rise up for longtime in these philanthropic states, where the black The male and his female are treated with the same respect. and for the same purpose as the stallion and the broodmare of the stud farms. The good apostles of Saint-Simon, who lead the affairs of feudalism, did not fail to appexplain to the employees of their administrations of railways the same principles of guarantee and

of solidarity. The newspapers of the liberal school, and the Economists, and onlookers, have been pushing for this subject shouts of joy towards the sky.

This establishment in Anzin, which is so often question in this work, and whose prosperity costs so dear to France, can give, through its administration current situation, an idea of what the government will one day be like government of financial feudalism.

The company's affairs are managed by six administrators. administrators for life who answer only to themselves, and who appoint the director and the new members of the council, in the event of the death or retirement of one of them. They are accountable to no one for their decisions. shareholders do not have the right to dispose of their shares that after having received authorization from the council of six, who buys them, if the price suits him. This system The Venetian, armed with the protective system, maintained the e-Anzin's establishment on the path to prosperity marvelous. The soil of Anzin, the original title of the shares, was issued one hundred and twenty-five years ago, during the regency, at the price of two thousand four hundred pounds. The same The soil in Anzin is worth nearly two million today. francs. But I'd bet that the price of the day The miner's rate has not changed, unless it has decreased. The shares of Anzin belong, for both a third or three-quarters, to the Périer family, which has also the mania for possession, in all the major Cities in France, the locations where construction is permitted new neighborhoods or new ports, in Paris (Red ball), in Le Havre and everywhere.

Once upon a time, there was one of the less fortunate members of this wealthy family who had been made director of

MERCHANT POLICY. 285

1 establishment of Aiizin, but which, after what-months of practice, had been recognized as less than his job. So he was politely asked to give up his Make way for another, stronger one. As was necessary, though. to properly reward the goodwill he had shown As proof, in the absence of administrative genius, he was given a first-class prefecture. It was always as- It's good for France, if it was worthless for Anzin. Since this book was written, the prosperity of Anzin was disrupted by strikes of a certain nature threatening. One cannot remain a prophet twice over.

Contempt for intelligence and the function of public
blique is of ton under the feudal regime of ar-
gent.

Ask these high-ranking financial barons one
law that protects literary property, the property of
intelligence, this gift that comes from God online
RIGHT :

"A law to protect the property of novels-
"Creators and poets!" they will reply disdainfully.
And what good would it do, please, to take the interests of
People of that kind? What! It's us
that we are asked to protect socialists, dreamers
veurs, a bunch of lazy people who call us con-
servants-boundaries, and who want to translate the notaries
on stage, after having insulted them in their books
Immoral! Come on, are we doing
towards us? Does society need
Read Jocclyn or The Mysteries of Paris? Period! Period!
May counterfeiting ruin them, these cursed writers.
The sooner the better... Who's forcing them, after all?

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to write? For us, we only print bill-
bank notes, and the law punishes counterfeiting with death
author..., the law also protects against counterfeiting
çon, the Puss in Boots sign and the anti-syphilitic robe l
We don't care about the rest; society has nothing to demand.
moreover. "

When I repeat to you that they are bankers and
not writers, as is sometimes said, who
made the July Revolution.

However, the King of Prussia, the King of Denmark and
the Queen of England, who are not for thinkers
the same contempt as the top bankers,
declared, a long time ago, that they were ready to
sanction with their support any measure having for
object the guarantee of literary property in their
respective states; and Mr. Guizot himself, who is a
great writer, introduced a clause favorable to the
literary property in the recent treaty concluded with the
Sardinia. Let's hope so.

Ita foreign policy, sovks the rt^iie of» mareiiands.

This is reflected in external politics as
in the everyday realities of people's lives.

Because the Jews have no homeland, the
The country where they rule cannot have a functioning system.
of national policy, that is to say, which is based on
the sympathies of the nation.

That's why there is no longer any politics in France
national; there is one in Russia and another in England-
land. In those parts, the people know what they want

POLITHE OF THE MERCHANTS. 38-5

the head of state or the dominant power; he associates himself
to government policy; and the government,
strengthened by the support of national sentiment, it pushes forward with
zeal for achieving his ambitious goals.
All Russians want Constantinople with the Tsar;
All Englishmen, Whigs or Tories, want Tisthmus of
Suez and China with Sir Robert Peel or Lord Pal-
Merston. We don't even know, we others, what
what our nominal government wants, by reason
that this government doesn't even have the right to have
a will. But what's unfortunate for him,
that he is responsible for all the harm his
masters.

All the ministers who succeed one another in power-
Then in 1840, they insulted each other in vain,
by trading accusations of negligence and fault-
hurts; for all are bustling about in the same circle, all
are also condemned by a superior power
laughter at pushing the wheel of the lowering system
continuous. Mr. Guizot, who created this word to stigmatize the
Mr. Mole's policy, his rival, has the right to take
place, as well as Mr. Thiers, among the most intrepid
supporters of the system, as he so harshly described them.

However, it is easy to prove in a few pages that
the interests of the Jews who reign and govern in
France, do not allow the king's government,
It is no more within Mr. Mole's power than Mr. Guizot's to adopt a system-
theme of national policy.

And first, what are the natural alliances of
France, that is to say the alliances on which
can French policy be based on?

l-es alliimco^ naturelles do h France sont ceux

2^^ OF FINANCIAL FEUDALITY.

with Germany, Belgium, the Netherlands, Switzerland, Piedmont and Spain. All these countries belong to us. Indeed, through their mercantile interests and their sympathies for the peace policy. All these countries also have reason to fear belligerent tendencies queuses and usurpers from Russia and England. If France wanted to become the linchpin of the pacific system- fique and progressive, all intermediate states would hasten to become satellites of the new center of attraction. So France, armed with this alliance and this imposing counterweight would be quite powerful to now speak to Russia and England language that suits France, and to use im- mediating his role as supreme arbiter of destinies of the world. Its strength would easily contain it. Russia's expansionist ambitions, which wants the Bosphorus, and England's encroachments who wants the Isthmus of Suez. She could oppose, when she deemed it appropriate, each of these two policies to the other, and neutralize them.

Since this is the case, let us hasten to to conclude this valuable alliance with Germany, Spain, Piedmont, Belgium. Oh my God, The king's government could never have asked for anything better. and Mr. Mole and Mr. Guizot tried many times to to forge the alliance; but there is a slight difficulty in the thing, I've already mentioned it ten times in the course of This writing: it's that the high barons of the factory French people cannot join hands with this arran- agreement and sign the treaty; and these are the gentlemen who make the laws at the Luxembourg Palace as well as at Palais Bourbon.

DLS POLICY .MERCHANTS. 28T'

Because, in order to conclude a treaty with the Zollve- kidney, with Belgium, Piedmont and Switzerland, it We need to start by razing this customs belt which France is isolated from its neighbors; it is necessary to proceed to the reform of these tariffs of 1822, which forced all the European nations to unite against our industries; to stop the effect, in short, it is necessary Eliminate the cause. Let's eliminate this customs. And these prices, not immediately, not tomorrow, but let's reduce them so that they disappear little by little, imperceptibly.

All the better since this is Belgium, a rich de-
a bottleneck of four million inhabitants, towards which our
rivers and our canals lead; Belgium, which has
need for our wines, our brandies, our soaps,
of our oils, our silks, our articles of...
fashions and styles;

And which in return offers us its coal, including the
Competition will lower fuel prices
too expensive for the poor, and to bring a little respite
to the devastation of our forests;

His irons, whose low cost will bring a
significant improvement in the condition of the buttocks
timator, from the manufacturer, in the cost price of
railways.

This is still only one side of the advantages.
commercial advantages of the alliance with Belgium; these advantages
are far more important from a political standpoint.
tick. The close alliance with Belgium expands
France's influence in Europe is disproportionate.
Antwerp and all the citadels that the enemy built
end of 1815^with our gold, cease to be armed against.

2«6 Dli FEUDALITY ^■1^ANCIÈRE.

France; on the contrary, they are coming back to us, and,
Ultimately, the victorious coalition of 1815 tra-
We've worked for you. Let's deal with Belgium then.
The interest of seven million farmers who live
of vine cultivation, Lyon, Paris, Bordeaux,
Marseille, millions of farmers and workers from
Populous cities are clamoring for the treaty....

So the king, who takes into consideration the needs
of the nation and the interests of the greatness of France,
orders his ministers to present to the chambers
a proposed customs alliance with Belgium. The
The king said that if this treaty is not signed, Belgium will be
forced to enter into an alliance with Prussia, and that the
The border of his kingdom will be guarded by uniforms.
Prussians.

Hey! We do care about the color of the
uniforms that guard the borders of the kingdom, re-
all lay themselves in a formidable chorus of indignation
the voices of the major manufacturers who live off
protective system. All alliances perish and
all political interests, before we leave

and the mines of Fourchambault, and the factories of Elbeuf and Roubaix. Who knows where the torrent will flow? would stop, if we loosened the plug on the reductions of tariffs as stipulated in the treaty with Belgium. Treaty point, The interests of national industry come first!

And the newspapers tasked with transmitting the information to the king orders from the top barons of national industry, him have signified the injunction to remove the ma- The unfortunate Belgian alliance project. And the ministry, seeing a small movement forming against the government

POTJT (ONLY MERCHANTS. 289)

industrial convention, hastened to subscribe to the demands of his lords and masters.

The government should present a draft treaty with the Rhineland, Bavaria, Baden, Switzerland, Piedmont, the situation being the same, the same Interested parties will make the same threats. Because all these countries supply an abundance of livestock which is detrimental to our agriculture, as a result of the fragmentation- property rights, deforestation of the mountains, and the exorbitant price of salt; and they are indeed forced to offer us this livestock, in exchange for our exports tions, of our spirits, of our wines, of our silks, of our bronzes. Now, you heard Mr. the ma- Réchal Bugeaud exclaimed, in the exaltation of his patriotism, which he would consider the invasion of livestock from Germany as a calamity as disastrous for France was facing a new Cossack invasion.

You will vainly object to Marshal Bu- Geaud, who claims to be a skilled man of war, that three-quarters of the city population and campaigns in France are condemned, by the rigor of the current protective system, to renounce for the use of butcher's meat, to fall back on charcuterie meat; which means that dequis cin- what is the average height of French conscripts? decreased by two centimeters; so that in Paris, in Lyon and in Rouen, in the towns where the conscription lists contain the most proper nouns, the population does not can no longer provide its annual quota of recruits. – You will no longer be able to point out to him that those those that justify the size are hardly worth more than their unfortunate brothers, since out of the army of four- I 19

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twenty thousand men who are in Africa, he
ten thousand or fifteen die annually from disease
a thousand. ((Anything you want, Tillustr will reply
warrior, but the interest of the Excideuil pastures, I
I mean, the interests of domestic meat come first!

And besides, what do these questions of mortality matter?
of size reduction.^ If too many soldiers die
In Africa, if France's glory costs her so dearly,
It is not the bankers' money that is perishing.
hare and nostalgia, under the devouring climate of
Algeria; it's not the bankers who pay the
one hundred million that the national treasury swallows up every hundred million
years in the stinking marshes of his latest conquest.
And where would we be, for that matter, if we wanted to lend
listening to the complaints of all the dissatisfied?

This statement, which is encountered all too often in the
the mouth of our conservatives, reminds me of the answer
from this gravedigger to a soldier who was complaining against his
early burial; ((If we wanted to listen to them all,
we wouldn't bury a single one, n

Thus the government is bound to the Hsières by the
silver feudalism, that is to say, through the coalition of
major bankers, major industrialists, major
Owners, all privileged by the current legislation.
Therefore, any attempt to reform this legislation
emanating from the most retrograde spirit of the Restoration-
tion, is designed to break against a beam of
systematic resistance, more powerful than wishes
of the people and the will of the king's government!
Thus France is inevitably led astray by the aristocra-
new alliances outside of its natural alliances, and condemn-
born to drag the ball and chain of the English alliance indefinitely.

#

MERCHANTS' POLICY. '291

From the day French politics was reduced to
to rely on the friendship of Great Britain, this
policy was dedicated to the system of lowering con-
tinu.

England does nothing for nothing. The Revolution
in July, by breaking France's close alliance
with Russia, an alliance whose annihilation

inevitably the new government in the arms of
England. England was supposed to sell us its friend-
tied; the price of this friendship could only be a discount-
France, England's eternal rival,
her enemy from the day before. And we have nothing to blame.
England for what she has done against us; for, to her
In place, we would have done the same as her.

So, let's excuse the French government, which,
having to choose between the alliance with England and the
war with all of Europe, opted for the alliance
Damn it. Let's give her credit instead for her efforts to
to win back its natural alliances, and that our res-
feelings fall back on the fatal power which
The influence of the Jews paralyzed these efforts.

The economists and writers of the liberal school
or, to put it better, of the English school, do not want
Not that it should be so. These men want the
The government remains the scapegoat for everything
the iniquities to Israel, and it would appear, according to the act of
The folly of the unfortunate Henry, which these doctrines com-
begin to enter the workshops.

The overlord power with which the silver man is armed
In our country, that's the whole secret of our humiliation.
within, of our effacement outside.

292 BE LA FÉODAF.IÏÈ FINANCLL-RL.

It is the maintenance of the privileges granted to the elite
capitalists by an old regime legislation, which
bank to the English alliance, source of all our shames,
France in July. That's the truth that everyone needs to know.
writers for the national press repeat every
day. The power of the Jews, that is the stumbling block-
pement, the obstacle that stops our country in its tracks
of her destiny, which condemns her to inertia and to
passivity. And let's no longer deflect national condemnation.
from the front of the only guilty parties, to launch him into power
who has not incurred it.

Let us take the most bloody affront printed on France
In recent years, this treaty of July 15th, mo-
eternal nument of the bad faith of British politics
tannic, a shameful testament to emptiness and disjointedness
of this modest policy that floats in the vague and
The waiting, deprived of any point of support. The mysteries of the
conduct of the French government throughout this
The matter will quickly become clear to us, if only a little

stance, the interest of the silver faction.

England wants Suez; she knows she cannot get away with it. to address this important point without ruining the power of Muhammad Ali, who had managed to establish a little order and security in the vicinity of the Red Sea. Therefore, with this aim in mind, she muddied the waters by East, and caused a break between the sultan and the Pasha of Egypt, in order to create an opportunity for inter- to come between the overlord and the rebellious vassal, according to his Usual tactic. Then, as it was necessary to snatch the pasha with the support of the French government, his ally and its natural protector, England, compromised this

POLLTl0lit DES MALiCHAIinDS. 293

last government with the continental powers tales, who expelled France from their congress and concluded a treaty against her. That was one of the first benefits of our alliance with Great Britain. Great Britain is using France to do fear in Russia and the United States following Toccur- rence, and absolutist powers, to intimidate France and keep it in check, when it is in its interest to France is not countering it in its execution of his projects. France, which trembles at the slightest wind, was careful not to interfere in the affairs of the Pasha, when she saw a fan- European coalition leader. She didn't guess that England was only trying to frighten him, for the forcing her to stay at home for the entire duration the execution of Mehemet-Ali.

France expelled from the European Congress by the powerful continental sessions, England took time to profit. His ships devastated Beirut and Saint- Acre; Alexandria did not escape destruction that by absolute submission to the victor and the resti- tution to England of the Grand Seigneur's fleet. The prestige of Muhammad Ali's power was annihilated; the name of the King of France, who had person- unified Christendom and Europe for more than six centuries keys in the vicinity of the Levant, had fallen from all authority; the populations of Syria were resettled under the yoke of the Albanians; anarchy reigned in all the surrounding areas of Asia Minor, under the intiüenco of the England's triumph. English policy did not She wasn't asking for anything more at the moment, she returned his friendship with France.

The Ministry of the 1st March tries one day to save itself
He wormed shame through threats and boasting.
falls into ridicule, and leaves as a legacy to the country
the disastrous resurgence of the resentments of 1815, which leads to the
resumption of the project to fortify Paris.

The Eastern Question is a major issue.
and which is not finished, and which will reappear soon
or later with his entourage threatening eventualities of
War. The Eastern Question has only one solution.
Peaceful as possible, the neutralization of the Bosphorus, the
neutralization and the piercing of the Isthmus of Suez, of
by the decision of a congress of European powers—
nes, a decision that will place the inviolability of Constantine—
Italy and the Arabian Gulf under the protective guarantee
continental powers, France, Germany,
Naples, Spain, Belgium, Prussia, the Ba—
vière, etc., and will thus prevent any attempt at usurpation—
exclusive support from Russia and England
land. But the silver faction that rules destinies
France is not capable of understanding solutions
of this order.

The moneyed faction that runs the affairs of France
initially considered Eastern matters from another perspective
poifltdevue. The great lama Enfantin had not—
core got hold of the question.

"And first," asked the high and mighty
lords of the bank, what does it matter to us that
The English seized control of the passage to India, since
We don't sell anything to India? And what about these Druze and these
Maronites of Syria, about whom we are constantly bombarded,
What does it sell, what does it buy?
what is the weight of imports and exports of the

MERCHANT POLICY. 295

Do Syria factors weigh in the overall balance of the com—
Merce? — Very little, certainly. — Well!
So, what do you want us to waste our time on?
to address the suffering of these populations, who
They neither sell nor buy anything, while there are so many
great opportunities to be seized on price fluctuations at the
Paris Stock Exchange?

— Just a moment, gentlemen, this Eastern Question
is a matter of higher political importance, a

of French influence, of humanity, of religion
Catholic. – To others, with your humanitarian interests–
silent and Catholic; we are no longer in the time
from Peter the Hermit to enlist us in a new
old crusade. Pray, if you wish, Mr. de Lamar–
I'm going to write you a meditation on this... »

And England continued its run of triumphs.
and brought about the ruin of Egyptian power,
thanks to the complicity of government inaction
French.

But let's wait: what has been a disgrace for the
France, which would have been a defeat for anyone else
a government that was a government of speculators, was
For the silver faction, a victory, and the most unexpected–
the source of all victories. Ah! those bankers had
reason to take so little care of the interests and the
France's dignity in this Syria issue
or Egypt: that wasn't where the problem lay. I
I'm telling you they are Jews.

It is a thought, an unchanging thought, a favorite dream
that their imagination has cherished for fifteen years, the
project to fortify Paris. They have their treasures there, their

296 OF THE KÉOiiALLTÉ KLNANCLliRE.

coiIiptoJrs that nothing protects against the dangers
always present from the revolution or the riot, to
within a volatile population. Their safety is not
will be full and complete only when a belt of
The bastions will guarantee their power and their safes
against any new revolutionary attempt. Oh!
if there was a way to take advantage of these threats, including the
The Eastern Question has just darkened the atmosphere.
litigious, to put the savior project into action! If he
there was a way to divert public opinion in the country from the
the question of the East, of transporting the danger from the shores
from the Arabian Gulf to the banks of the Rhine, to make people believe
to this credulous and hot-tempered people that its enemies are
In Germany, not England! – And quickly, the
Tyraeus of the Debates, sing the Marseillaise! Mr. Thiers;
evoke memories of the Empire, and warm up with your
newspapers, the patriotism of the people; bring back from
Saint Helena the remains of the Emperor, and that at the
to the general surprise of Topinion, the governor–
The movement carries away its bastions...

The Tyrtées des Débats sang the Marseillaise,

The tour has been completed.

We have indeed come to talk, the low forehead, the boasts of Mr. Thiers and the loss of French influence in Syria or Egypt, to people who are not French, and who do not have their trading posts in Syria or Egypt, and which have won over by this charade of sulking and these braggarts-nades, a fortified enclosure of bastions for the city of riots. Certainly, the game was well played, and Mr. Thiers, If he wasn't the first to be deceived, he's an accomplice.

PORT. LTIQ LIE DES MERCHANTS. 297

skillful. But now that the trick is done, now that the France has asked forgiveness from the powers for what they had expelled her from their congresses ^ today that there is no more for the mystified than the excuse of their good faith and their innocence, how many those who, like the author of this writing, were not fooled by the mystification, and who fought energetically against the disastrous project, how many of these people don't have the right to congratulate them on their perspicacity! There was yet another another consideration, no less important for the bankers who voted for the fortifications of Paris: It was a matter of leading the treasury into reckless spending. to force him later to cry out in misery, and the re-leading to the impossibility of attempting any major undertaking a public utility company. And, indeed, the government-nement has been happy in these last few years of to be able to argue the scarcity of the treasury, to abandon-give the top bank barons all the li-railway companies that their rapacity demanded insatiable.

And there you have the secret mechanisms of foreign policy. of today's government! Talk about mar-dear to the conquest of a continental alliance system peaceful with such elements! Talk about al-natural link with Germany to people who have turned against Germany at the same time as against the French nation, the front of the fortifications of Paris !

And why would these bankers take it so hard? Do they have France's interests at heart? Three-quarters of them They are not even French; for it is there, remark-Let's be clear, a characteristic of financial feudalism

to inevitably drag the nations it governs out of^
pathways to nationality.

Paris is just one of the trading posts, just one of the headquarters
The mainstays of financial feudalism. The true homeland
For financiers, that's Geneva.

END OF VOLUME ONE.

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JEWISH LKS, KINGS OF THE TIME

HISTORY

OF THE

FINANCIAL FEUDALITY

BY A. TOUSSENEL

Legitimate acceptance consists of doing the best possible market, to resell the ploa eber possible....
It is the Soul of Commerce.

(Sylvain Dumun, Minister of Public Iravanx.)
The financiers support the State like the lifeline holds the hanged man. (Montesqaion.)

My father's house is a house of prayer. And
you have made it a den of thieves.

(Jesus driving out the merchants from the Temple. J

Merctare, god of IVloquence, da eommereo and thieves.

(Uylliology.)

VOLUME SECOND

PARIS

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HISTORY

OF THE

FINANCIAL FEUDALITY

OF THE ROSARY PRINT

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THE JEWS, KINGS Î)KI/KPOQUE

HISTORY

FROM r.\

FIMKCIÈRE FEUDALITY

PAU A. TOUSSENEL

True speculation consists of buying at the best possible, to make the price as expensive as possible. i.'tîst the îte of commerce.

(Sylvin Dumun, Minister of Public Works.^

The financiers support the State like the lifeline i:i-nt the hanged man. (Montesquieu.)

my father's house is a house of pris-re, cv you have made it a den of thieves.

!_ Jfsas chasing the merchants from the Temple.)

Mcr^'iive. god of "loqnfii<'C, commerce and thieves.

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THE JEWS, KINGS OF THE TIME.

HISTORY

OF THE

FINANCIAL FEUDALITY.

FIRST CHAPTER.

"enevc.

There is a stock market proverb which says that a Genevan worth six Jews. The inhabitants of Geneva tell their turn that those of Neufchâtel are worth six Genevois. Geneva is one of the capitals of Protestantism and puritanism, hence Judaism. The same political and religious faith must have generated the same customs in Switzerland and Judah. The Boston Puritans pushed further than their co-religionists of Hel-taints their love for the Bible; they almost wear all Jewish names, so no one gets confused in the name of their faith.

The position of Switzerland is said to be formidable under the military strategy report. I believe it is more formal dable again in terms of financial strategy.

w 1

2 OF FINANCIAL FEUDALITY.

Switzerland sits on France, like mistletoe
on the oak. Switzerland has no army, no taxes.
Why would she have an army of her own.* The soldiers of
France, paid by French tax, are there who
watch over it and protect its neutrality. Switzerland
better than spending nothing on maintenance
of her troops: she sells her soldiers, she draws one
income. That which ruins nations everywhere, makes him
benefit to her. I would even point out in this regard that
Republican Switzerland only sells soldiers to
absolute monarchies. In Palermo, he is a compatriot
by Guillaume Tell who forces you to put your hat down
in front of a show poster stuck on a wall,
under the pretext that this wall is that of the king's palace.
It is Republican Switzerland which sells to all the tyrants
nals of Italy, the bayonets with which they included
lies the desire for independence of this unfortunate
country. History will one day wither from some call-
infamous lation, this role of executioner's servants that
the sons of noble Helvetia play for a little gold.

Swiss consumers pay half as much
that the French consumer, the sugar and salt that
France supplies him; and this, we know, is a fact
of immense significance in the question of competition
industrial rence, the whole question of cost price
depending on the price of basic necessities.
Switzerland, by first applying the principles of
association with only branches of agricultural industry
that the aridity of its mountains entailed, the student of
livestock and cheese making, converted into
jackpots the waters of its glaciers. She made the
same prodigies in the manufacturing industry. It is

as well as in y iitrotluisuiit 1 alleu. diin' < l hi divifioii du
work y she monopolized the iliGiio|)ole (Je l hoi loji* jie,
the most lucrative binds all the iudusliiei; liiiiii; inet. 11
There is in Geneva, a literate city, a kind of university
where there are public courses. Lv prolebseur of phy-
sique, who is perhaps paid a thousand francs per year,
has, I was told, an income of five hundred thousand francs;
the geology professor, a lion of the locality, some
something like seven to eight hundred thousand francs a year.
Geneva would pave its streets with silver ingots, if the
fancy took hold of her one day, and if she didn't know
take more advantage of the metal; (young
would buy the empires, if they were up for auction;
and all constitutional governments, all

less at auction.

Every year, adults in need of Switzerland, intrepid species hunters, equipped with a pa-
unfailing endurance, come down from its mountains to spread throughout the rich valleys of France, generous and hospitable land par excellence, nourishing complacent host of all parasites. All succeeded-
are able to settle down in a short time in Paris or in the other major commercial cities of the kingdom; because all have a spirit of order and perseverance which must lead to success. Everyone does first wear, clothes or boots. The tailor is the banker of family children who are ruining themselves. Many of the major hotels in Paris belong to Swiss tailors. Many of these industrialists, including barbarian name says enough foreign origin, practice usury until they have acquired the means

U OF FINANCIAL FEUDALITY.

to be honest. After twenty years of practice, they own palaces and liveries, run horses of blood on the racecourse, buy in front no-
silence or elsewhere a beautiful poor young girl, and end up feels by withdrawing to the banks of the native lake, in some delicious villa, where peacefully ends their old age. And when one of these noble usurers paid its tribute to human nature, the journalist of the place dedicates to his memory a notice always sung. "The cause of liberty and philanthropy lost today one of its most fervent apostles, the homeland one of its greatest citizens^ and we one

loyal and exact subscriber in his payments.

Geneva, Bay, Lausanne and Neufchâtel have heaps of gold deposited in the cellars of all European banks. I was told that Ge-
Neve had nearly fifty million in funds French 5 per 100, and fifty million or more on the Place de Lyon. Basel built Mulhouse, whose interior dustry and houses belong to him. Geneva has wrested Greece from the sultan, and will not wrest Greece from An-Britain Ireland, more unfortunate and more worthy of pity than Greece. Geneva bribes newspapers Paris to defend the policy of Mr. Guizot, the Protestant. I speak about it learnedly, having been during one year the editor-in-chief of one of these sheets, an ultra-doctrinaire journal of very large format, and

lives up to the promises of its title. Geneva imposes the prices that suit him on the canals of France (order of April 17, 1843). It's she who doesn't want not that we reduce the pension. The great council of ten,

THE JOURNAL OF DEBATES. 5

who for a long time took over national loans, and who levied the papal tithe on the income of all European States, was composed of Genevans for the three quarters, and Jews for the rest.

The major legislative challenges of the latter years, and those of the current transfer, have proven than financial feudalism, whose high barons do not are not French, could dare anything from now on. A time postal reform was being discussed in the House, opinions were divided on the question. A lot leaned in favor of the reduction requested by the author of the proposal. " But you have not thought about it, wrote a Jewish newspaper, reduce taxes, re- to reduce tax revenues is to alter the value of the pledge on which Mr. Rothschild recently lent you two hundred million is an abuse of the trust of the generous banker; » and the room, lit by this luminous consideration, rejected a proposal which the usefulness was not questionable, for fear of altering the value of the Israelite's pledge, therefore try to make enter an idea of significant financial reform into the heads of people who don't even want to hear talk about a reduction in letter postage!

Lic «Foiirual tics Oébats.

Financial feudalism has, to make known its Good pleasure to the men of nominal government, its official journal, the Journal des Débats.

It is in this leaf that true men politicians of the day, the men of money, go looking for- dear, not what the ministry thinks, but what

6 T>E rA FINANCIAL FEUDALITY.

that the ministry will do. The high bank obtained ministerial servility as official news were published in the Journal des Débats before being in the Universal Monitor. These are the items of the Journal des Débats, written by some associates of

the house R which makes the rise and fall at the

Sotck exchange. We dared to print that every ministry was required to pay the Journal des Débats an enormous con-war contribution.

There have been great ministers who have tried to free ourselves from this onerous protectorate, Mr. de Villèle among others. But M. de Villele was overthrown by a coalition in which the Debates figured gloriously sement, and the Martignac ministry which succeeded him was obliged to reimburse the Journal des Débats for the three years of the backlog of by Mr. de Villèle. Mr. Thiers, who for Mr. Rertin the elder was never more than a little spiritual and boastful draft, also had one day, at this that we assure, the desire to revolt against the descent potism of the Debates. But old Entelle was overcome with a only reverse of article the presumptuous Darès, who put immediately thumbs up, asked for forgiveness and hastened to make peace with the newspaper cashier. The act of contrition was accepted, but he did not succeed in calming the feeling of the irascible Burgrave, who understood the need to make an example. And the day after day when peace had been made, the little minister was able to read àsinfîle Journal des Débats, as a way of thanking you, a blistering satire of the actions of his administration tion. We report a sublime response from Mr. Bertin the former to Mr. Thiers, who prided himself on making it work frontally, Ms. Bertin helping, the Journal des Débats and

THE JOURNAL OF DEBATES. 7

France. "France, as much as you like, would have replied the old man; but the Journal of Debates, never. This matter only concerns me and Here is Saint Mark. » (Saint Mark, one of the apostles of the religion of Debates, the same one that they did aca-demician two years ago, because he was missing a title and a sinecure to have as much as the ba-ron Dupiu.)

Mr. Guizot and Mr. Duchâtel are honored by their rush to carry out the slightest orders from the Journal debates. "If it is possible, it is done; if it's im-possible, we will do it. » They use his subsidy to knees, and on a golden platter. The devotion of M. de Montalivet in the Journal des Débats exceeds the limits of servility. It is, strictly speaking, the Journal of the Debates which reigns inside, when M. de Mon-talivet is a minister. Mr. de Montalivet must have talked

more by those around him than by his actions; not only because he cluttered up all the offices audiences of the worst writers of the Debates, but because that he has accustomed public opinion to bring into play the name of the king in all the manipulations of the ministerial press, and to consider the Journal des Débats as the organ of the castle, of the Court party. And how could the public doubted the intimacy that existed between the royalty of the rue des Prêtres and that of the Tuileries, when we saw appearing on the list of editors of the journal all the names of the princes' tutors? We imagined, and it was a great misfortune, that the fa- thousands of the castle had the upper hand in the re- newspaper's action, while they were only tolerated

8 OF FINANCIAL FEUDALITY.

by management; and we have built nasty accusations actions against the court party with wicked arti- keys to the Journal des Débats. One might have thought, however- whereas if Mr. Bertin's journal had been subservient to the court, the court would not have left the guilty party there author of this bad book and this bad action which we call Barnave.

I was able to live as long as I wanted under April 15 the region of favors, sinecures and rewards. I don't know why, despite my affections for power, I could never stay in this region more than a month. He has to exhale from this official environment a scent of moral rickets and the harshness of money which suffocates the man of heart. I wish I could tell the truth, without offending anyone whether it was among these people with whom I lived and who did me no harm; but in conscience there has too many in the number of which fortune is an in- results in capacity.

It would seem necessary that the chief of staff of a Minister of the Interior, that the man to whom holds the management of the government press and the Office of the Public Spirit, was at least a man of letters, if not a man of wit. The chief of staff of Mr. de Montalivet was called Félix Lebertre: that of Mr. Duchâtel's name was Edouard Mallac. Do these people who are prefects or directors of the services on the list civil, nothing better; but, for God's sake, do not trust not the direction of the public spirit to people whose hand has never known how to hold a pen nor the brain one idea !

Credit and the influence of disabilities are one of the

HAS

THE JOURNAL OF DEBATES. 9

greatest calamities of this time. Mr. Hartmann, Mr. Fulchiron, Mr. Delessert, Mr. Calmon are not certainly the most eminent speakers of the Bedroom; and I haven't heard that they are worth better in advice than in battle; these messages sirs are nonetheless among the most important so many characters of the country.

The Journal des Débats is the official organ of the high bank and not the castle. He will protect the court, as long as the court proves docile to the wishes ties of the powerful lords of rue Bergère and the rue Laffite, otherwise, no; and his dedication to the dynasty tie will never go further. The Journal des Débats has buried many dynasties in his life, and long ago time that he swore to no longer attach himself to institutions so fragile.

Someone who had carte blanche to sell a hundred fifty thousand francs a newspaper worth four hundred thousand, one day offered this newspaper to the civil list, to the king! M. de Montalivet replied that the King, while recognizing the importance of the offer, found himself obliged to refuse it, for fear of give the anti-dynastic press a new pretext to make royalty united with the articles of a day-nal. The refusal was plausible; but I knew good source that M. de Montalivet had not even dared to share the proposal with His Majesty, so much was great his fear of offending the Debates. One says that eight days later, high financial barons offered three hundred thousand francs from the newspaper in question, and which was not given to them.

Every time that Mr. de Montalivet, the man of

10 OF FINANCIAL FEUDALITY.

castle, arrives at the Ministry of the Interior, it is a ex-editor of the Debates, Mr. Lesourd, manager of the grant of Paris (place of twelve thousand francs), which takes responsibility for distributing grants to the press

man of wit in all the force of the word.

Mr. Petit-Petit is also an editor of the Debates. Jean or another, who takes over the management of the firm of public spirit in difficult circumstances. THE dedicated and courageous writers were not lacking in the cause of power under the ministry of April 15. When these writers, among whom I counted many friends, had conquered in the great battle electoral size of 1837; when they had largely provided their contingent of work, energy and zeal, the minister, to worthily reward their services vices, named the editor of the Debates above, head section inside, then query master, then referendum at the Court of Auditors.

This Journal des Débats is therefore the supreme arbiter of the destinies of the nation, and Bertin reigning Egyptrie of all ministries. It is at the same time the Aeolus who raises the waves and Neptune who devours them storms. He sang the Marseillaise in 1840 at the head of these invincible battalions that Mr. Thiers, the great winner, had promised to lead, had no one, to the conquest of the Rhine, but to the growth of leaves. The leaves not having grown that year, for happiness, the Journal des Débats calmed down and started to intone the hosanna of fear, at the head of the tremors blenrs of modest politics.

The Journal des Débats is a real powerhouse,

THE JOURNAL OF DEBATES. H

which is almost officially recognized in Europe, and who sometimes enjoys poking at the nostrils father (\e Russia. There is no beautiful coronation of Emperor of Austria or Queen of England, snns an extraordinary envoy from the Journal des Débats.

But the Berlin sheet is above all the large sheet of profits, the Red Book of the current reign. I dares you to enter a public library, in an amphitheater of the Collège de France or In Sorbonne, without bumping your head against an editor of the Debates. The Court of Cassation, the Court of Auditors, the council of state, embassies, council rovalde the ins-public destruction, everything is his responsibility. All that corrected a proof and blackened some paper in the smoky place on rue des Prêtres, has the right to aim to a ministerial portfolio, or to an embassy,

the excellent idea, a few years ago, of making an order which reserved consulates for students of Consul Pox. Mr. de Broglie's order never had any meaning. The real school, the unique school of consuls is the Journal des Débats. THE Journal des Débats has its consul general in Baghdad (fun Jew), another in Alexandria, another in Jerusalem, another in Genoa, not to mention an ambassador to Constantinople. Mr. Adolphe Guérault, a former saint-if-momevL, editor of the Debates, a man of wit, harmed in Europe; Mr. Guizot, to save him from trouble and create a distraction for him, found him a consulate at the other end of the world. One day that the Journal of Débats had become very angry with Mr. Count de Rattichin; consul general in Canton, I wrote in a

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newspaper that it was a good bet that the whole sheet powerful had among its editors a candidate willing to succeed the honorable civil servant. Tone of bitterness with which the Journal des Débats noted my perfidious insinuation, it was easy to recognize that the line had carried. I have been assured that the holder actual of the consulate of Canton had belonged to the editorial tion of the Journal des Débats.

A few years ago, we embarked on an expedition edition for China. Naturally we failed to do enter special scholars, naturalists, industrialists, agronomists, in the staff of the ambassade; Mr. Henry Brunel was refused a place there, bequeathed by three large industrial cities of the North, Lille, lloubaix el Tourcoing. On the other hand, there were reserved a sort of dlioneur post for the representing the Journal des Débats. The representative of Journal des Débats^ another ex-Saint-Simonian, Mr. Xavier Raymond received a salary from the State of TEN THOUSAND francs, in addition to his salary editor, to write articles on China, which were probably to be inserted in the Journal debates. The expedition doctor, the doctor Yvan, who was responsible, in addition to his medical service, scientific, zoological, botanical research, astronomical, etc., etc., should only affect FOUR THOUSAND francs; but the figure of his contributions ments was increased by two thousand francs per Mr. Guizot, at the time of departure of the expedition. He there's no denying it: I got these figures from MX Raymond and Mr. Doctor Yvan, speaking all

Since Mr. Berlin gave Mr. Michel Knight a government mission in the United States Unis, which earned his newspaper the publication tion of the famous Letters on North America, he has taken a liking to these missions which the government is doing the costs and from which his newspaper profits. It is indeed a quite pleasant and very economical way to increase the interest of a periodic publication. After the Letters on North America, by Mr. Michel Chevalier, came the Letters on Spain, by MAGueroult; then had to come \g& Letters on the China, by MX Raymond. In three or four years from here, France will have plenipotentiary ministers and consuls who will be called Alloury, Jules Maurel, John Lemoine, Benazet or Berger de Xivray. Mr. Adolphe Donné, will be perpetual secretary of the Academy of sciences, in place of Mr. Arago, Mr. Francis Barrière, director of the Jardin des Plantes. Mr. Francis Barrière is a learned botanist who discovered the seed of male hemp, and which, in its serials, is called a big flirt....

The Journal des Débats can do anything, even good things, but he doesn't abuse it. However, he must be forgiven much for having published the Mysteries of Paris.

The French Academy and the theater come under the leaf-Leton des Débats and like ministries, embassies sades, consulates, and the rest come under the first Paris.

Mr. Saint-Marc Girardin, editor of the Debates (twelve to twenty thousand francs), is a member of the Council of State and the royal council of public education (twelve thousand francs), professor of eloquence at the Sorbonne

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(six thousand francs, deputy. M. de Sacy is a librarian cairo in Sainte-Geneviève, Mr. Fbilarète Chasles at the Institute; Mr. Michel Chevalier is a State Councilor, political economy professor, ex-MP. Mr. Trognon, Mr. Cuvilier-Fleury, Mr. Antoine Latour, raised the son of the king; Mr. Vidaillant {Quid Vidaillant?) must be prefect somewhere; jM. de Bourqueney represents the Bertin family in Constantinople; Mr. Loève-Veymars

in Jerusalem, Mr. Alletz in Genoa, Mr. Guérault in Mazatlan, M. Lefèvre de Bécourt in China; Mr. Lesourd to the grant; Mr. Petit-Jean at the audit chamber. Mr. Doctor Donné had the misfortune to fail in a competition for 1 aggregation. The Journal des Débates, to avenge ungrateful medical science on his merits, had Mr. Adolphe Donné appointed in-general observer of all medical schools in the kingdom. However, the ambition of the Débates was not satisfied. The newspaper noticed one day, in 1844, that its editorial staff still occupied only two or three armchairs at the French Academy, and he ordered that we prepare one more for Mr. Saint-Marc Girardin. Mr. Saint-Marc Girardin visited first round; the century is one of mediocrity. Mr. Jules Janin took it upon himself to assert, in this circumstance, the literary titles of his collaborator in Débates. It is a small service which will find its reward think about his time, and I am very afraid that the author of Barnave and Ane Mort dons the embroidered tailcoat green ryes before MM. Alfred de Musset, Balzac and Alexandre Dumas.

The Débats series also has the right to high and

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low justice on the theater, and insolently rules contemporary literature. The highest illustrations of poetry, novel and drama are condemned to accept the courtesies of the critic, to avoid splashing his pen.

Mr. de Chateaubriand, Mr. de Lamartine, Mr. Victor Hugo were perhaps obliged many times to do antechamber at the Débats serial and a newspaper store! Georges Sand had to ask him dât ^ one day, the permission of having genius for me serve as the expression of my eloquent and courageous friend Eugène Pelletan. The series of Débates allowed to be called, one day, a third-grade skill order, Mr. Alfred de Musset, one of our greatest poets. The same serial professes a sovereign contempt for Mr. de Balzac, for Mr. Scribe and for Mr. Alexandre Dumas. There is a myopic Aristarchus there who wrote two volumes to transmit to the posterity the shocks and gestures of a pallet, and who makes every Monday a soap opera to demolish the pieces to success. This colorless soap opera, which I am bored of-tender call for so long the spiritual, had

moiselle Rachel... Mademoiselle Rachel is an actress
offline, which resurrected Racine and Corneille, and
who, through his admirable diction, made us discover,
in the masterpieces of the masters of the stage,
marvels of harmony that we never suspected
not!... The hero of the serialist was a doormat"
floured which made the Funam audience happy
bules ^ and which was said to be sublime in the Bœuf enragé.

Criticism without faith would believe that it only accomplishes

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half of her duties, if she limited herself to denigrating the
talent; she likes to complete her work with an apology
of mediocrity. The contempt for the poetry of Alfred de
Musset's corrective is the admiration of the prose of
Mr. Saint-Marc. This is bad faith in com-
posed which is called impartiality in the high
regions of criticism.

It has sometimes happened to the admirer of the bench
to pass the Rhône through the city of Marseille, to make
the French lake of the Atlantic Ocean, or to confuse
the small port of Cannes, in France, where Women landed
father, with the town of Italy where Hannibal defeated.
He treats as pedants those who criticize him with these in-
credible nonsense.

Alas! the cowardice of our morals protects criticism
unjust, and the indifference of the law leaves talent without
support. And this is one of the shames of contemporary literature.
temporary that there was only one among us
writer of the heart to protest, at the risk of his release
berté, against the ignoble despotism of the Journal des Mar-
chands. How can we also understand that, in the
many of Hermione's passionate admirers, he
has not met an Orestes to make him laugh
the sound of the insults of the rascal who has so long in-
sultée.

It is true that it costs to speak one's truths to the leaf-
Debates lesson. The law punishes with six months in prison
and a fine of six thousand francs for these dangerous acts.
very frank. Thus, such has spent twenty years of
his life insulting women, pouring out ridicule
and the outrage on all artistic notables or
literary works of his country; someone has lived twenty years of ca-

lornies or paid apologies, which has the front of claim for his person the privilege of inviolability and can hide under the aegis of the law for from there brave the indignation of Ibome de coeur.

But embezzlement in public employment, management position, for example, and impunity is yours ensured despite the denunciations of the National, for little that you are related to an editor of Le Jour-final of the Debates.

Be a serialist and organize parties for your mistress by the prefects and lieutenant generals, have the prize of virtue distributed in schools by the hands of Phryne, and the public prosecutor will not see in this impudent bravado of the uneducated man cation and heartless than a charming joke.

There is one who was not ashamed to undress his legitimate woman in public, the very next day of his wedding. La lenemos virgen.... I thought, for a moment, that the captain would show us the conquering before our eyes. All the austere Puritans, which I have just spoken about, belong to the editorial staff from the Journal des Débats.

The first Paris insults M. de Lamartine and calls him shovel poet to make him sad. 11 jokes agreeably with the utopians who demand for worth the right to live. The literary series begins tackle MM. Alfred de Musset, Alexandre Dumas, Balzac, Scribe; the scientific soap opera to Mr. Arago.... With that perhaps there are not a hundred of us honest people in France to whom reading the Debates inspires only sovereign disgust. The Journal of Débats, which I have always seen rather poorly written,
#2

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has the singular privilege of being fanatic for his style. I once quoted one of his applauders in-enthusiastic about the following sentence from the Journal des Débats from I don't remember which issue from June 1,846:

((The country is represented by its government. This is not a fiction, and this fiction must above all be respected outside!..")

That, you people, exclaimed the delighted Roman.

Another time that the ministry of October 29 was emerged without too much damage from a difficult pass, the same newspaper, which meant that the cause was saved, wrote, as a result of a singular preoccupation, the cash register word for good reason. The misunderstanding was found adosaddle.

The Bertin house had, of course, its visited the parties which took place in Madrid, on the occasion of the recent matrimonial alliance treaty concluded between the house of Orléans and the house of Bourbon-Espagne. The envoy from Maison Bertin had met on his route des gendarmes, posted from distance to distance to ensure the march of the French prince; he reads a adorable sentence on the picturesque effect of the gendarme leaning on the support of the rock in the attitude of the melancolie.... 11 noticed, in a bad village, a dozen Spanish peasants dancing in the square public, in the light of three or four flying rockets, taken in direct sunlight. The strange pyrotechnical innovation that delights him in ecstasy. His admiration no longer holds and overflows: "I am leaving you," he wrote to the readers of Debates there to return to which of these shows that we do not don't see twice in your life! »

■ •'''Ie JOUÀNAif. DES f3f;BAIS. ''1*)

It doesn't quite sit well with me that I found out that the sycophancy has been pushed further today by Boileau DespréauX.

The Journal des Débats had three of its champions injured in the last electoral fight, MM. Cuvilier-Fleury, Alloury, Michel Chevalier. It goes down, and I wouldn't be surprised if he was left behind before long by the time there leaf much more attiusattte and beautiful More spiritual blow, where the oft is always sure* of less than recoritre good measure of epigrams^ to lack of reasons.

But I would like to know why the serial des Débats would be held to justice or respect for a successful artist, for a woman, when the first Pariah does not even believe he is held to respect for the King's own iiis | when the first Paris does not not afraid to inflict his insolent lecture on the Jeline and valiant prince whose noble patriotism is exalted both in view of the endless encroachments of the Angle-

A son of the French king reprimanded by his patriot
ism in a so-called French sheet. Ah!
these are the shows that could not be seen by us
given only in days of national degradation and which
say an era

This leaf, however, is the all-powerful organ
which dictates to the government its conduct in the matter
of the Orient and that of Ireland; which helps to replace
the Catholics of Syria under the abhorred yoke of the Turks;
which makes the pale M. Guizot tremble just at the threat
to withdraw his esteem, and who laughingly asks
Robert Peel d'tn end with the bad joke

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of O'Connell... These are the noble minds who impose
at the ministry the choice of the representatives of France
abroad. Are you surprised after that that France
be so worthily represented outside, and that the
Rosas and the Esparteros, and the Turks of Tunis, and those
of Jerusalem, so full of deference to the consuls
English, treat ours so cavalierly! Surprise
you that France has already fallen, in the minds of
peoples, to the rank of second-rate power, and
descends so quickly the slope of V lowering con-
tinu!

In everything I have just said, nothing is exaggerated.
What I said, I saw or heard; I only did
repeat the common complaint, the complaint of the deputies
most sincere conservatives and that of the ministers
who feel the full weight of the yoke, but who do not
feels like it's breaking, like it's so hard to remove
Wed any subsidy to the Debates and to have written
every day, for six months, in the official sheet
heaven, that the Journal des Débats no longer receives any
government communications. Because, not only
ministers are required to deliver the latest information
important news to the Debates ^ not only the
ministerial journals are instructed to present
weapon in Debates in any meeting; but it is inter-
told these unfortunate leaves to take sides
the ministry against Debates. We can give credence to
my accusations; I would not notice this cowardice without
evidence, and I had time to collect some in
the ministerial regions where I lived for ten years. That we
let me cite one: four years ago at most, the ca-
binet of October 29 had been threatened with losing the pro-

protection of Mr. Count Lloyd, Mr. Fulchiron and Mr. Mimerel, if he persevered in his union project customs with Belgium; he withdrew this project. I took then the freedom to reproach him sharply for this honour. recoil in the subsidized newspaper that I re- I was currently in Toulouse. I attributed this unfortunate determination to the influence of the Debates. I I spoke out against this harmful influence; I deplored in bitter terms the subservience of this cabinet to the sheet Berlin, organ of the coterie of big merchants. In a word, I took sides with the king, with the minister- terre which sold me against the Debates which made the war against the king and the ministry. So Mr. Mallac, head from the office of the cabinet of the Minister of the Interior, which had probably been made with the Debates surety of the passive obedience of the ministerial press (he has since become prefect); Mr. Mallac, my friend, wrote to me on this occasion, to ask me if I wanted to lose us. It was much worse, fifteen days afterwards, when the Journal des Débats had called mid- Ministry of Finance the injunction to exhaust the jurisdiction action of the courts against a rival company (the Press), and when the ministry had obeyed the order. This time, as I had pointed out with more energy again the cruel oppression exercised on the ministers by the Journal des Débats, Mr. Mallac shook his head for me. I didn't need Mr. Mallac's head: I didn't I didn't accept it. Only I prayed to the chief of staff from the inside to give me a successor at most quickly, because it was impossible for me to do common cause with the enemies of power that I I was committed to serving. Mr. Mallac had a lot of fun

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of this strange scruple and withdrew his esteem from me, this which greatly distressed me.

Another time, the Journal des Débats having found excessively clever in giving mo-accomplices rallies to regicide Lecomte, the editor of the newspaper ministerial office of Lyon, the Rhône, had the misfortune of judge this tactic as clumsy as it is treacherous, and the greater misfortune of printing it. He was in Tins- ^ so much even broken in pawns.

We know, from the diplomatic history of the latter years, how the Journal des Débats conducts affairs

that of France, to such an extent that our nationals are more willing to run to the protection of consuls British than that of the French consuls. The role that the Journal des Débats plays in the affairs of the interior was to be even more harmful to the interests of national greatness.

We can get an idea of the sympathy that the Journal des Débats feels for the working classes, by the tone alone of the articles with which he welcomed, not long ago, this incredible pretension of the anti-mono-English polists, who demanded that their government provision was required to provide each worker, in exchange of his work, a salary sufficient to live on. As if governments were made to take care of to feed, house and clothe the people and to ensure the equitable distribution of the products of the work...! It is necessary to see with what lightness of boat theirs and with what charming irony, the pimps of banking and commercial parasitism, reducing destroyed the arguments of these poor workers

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their English. Let the French government take notice a little giving in such faults!

Alas! the threat is unnecessary, the government of Mr. Guizot completely agrees on this point with the government of Mr. Robert Peel; both believe that ministers have better things to do than to take care of feeding the people and organizing traffic vail... and, for example, that it is much more im- to organize electoral corruption and feed laugh the parliamentary majority. Don't be afraid, Mr. Guizot will not expose himself a tenth time to losing his esteem of the Journal des Débats, to win that of the people!

However, we could read from time to time, in the Journal des Débats, articles by Mr. Michel Cheva- bind or of Mr. Philarète Chasles, not only by- fully written, but, what is better, well thought-out dry and marked by a high tendency, a tendency progressive social. This is the height of skill and of the trickery of journalism. These articles, which do not are worth nothing to the politics of the Debates, have only one goal: prove to the subscriber, supporter of progress, that we are not not the enemy of progress, that we understand it, that we desires it, but the time for realization is not not yet come. The time for reforms is never

receive one hundred thousand ECU per year from the rental of their announcement sheet. It is by means of this learned tactic that we have so far succeeded in retaining in the see the many conservatives who would be tempted to defect to the party newspaper of the Bornes, to move into the Press camp. Progress articles s of the Debates are usually published in the

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fortnight preceding the quarterly renewal. We saw the Journal des Débats touch on radicalism, the day before the major renewals. It's a reason of this nature which made the Journal des Debates the reckless publication of the Mysthres of Paris, where it is said that the people have the right to the necessary / only the careless leaf went further this time than she thought would happen. Also a lot of big ban- Who have withdrawn their confidence from the Debates since this dangerous publication, to found a new new leaf on less revolutionary principles. The Globe ^ this worthy precursor of the Epoch, the Globe y journal of slavery and Parisian high banking, was charged with bringing justice to the incendiary theories of Mr. Eugène Sue and Peaceful Democracy ^ and the Day- final of the Debates, which according to the newspaper La Presse, its intimate enemy, would sell France for two subscribers moreover, the Journal des Débats bitterly regrets its recklessness at this hour and he works with all his forces to reconquer the ground it has lost. His ten- progressive dances will now pivot on the per- cement of the Isthmus of Panama. When the English force the doors of the Celestial Empire, to win a few more consumers at their factories hungry laughs, the French government, which does not want not fall behind that of Great Britain in the path of glorious conquests, seizes the islets of the Marquesas, three or four nasty rocks lost in the Pacific Ocean, and populated by a few thousands of savages, and who have already cost us more of men and affronts that conquest would not be worth from Madagascar. When England pushes for demo-

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lition of the viceroyalty of Mehemet-Ali, to put the hand on the Isthmus of Suez, thanks to the anar- shits and troubles, the French government detaches an engineer to the Isthmus of Panama, to make

Napoleonic style in reserve for these special occasions
sions.

The Journal des Débats is bound by the question of bou-
tick, in the external question as in the
inner question: this is why its manifestations
progressive and social cannot succeed.

The Débats announcement sheet reports, it is said,
almost a thousand francs a day. This number says more
that all the reasoning in the world to explain
the greater importance of the commercial question
in the newspaper shop tips. It is avoided
that there is no ministerial subsidy, if
considerable and so humbly served that we sup-
pose, which can be taken into account with this
advertising income, normal and almost independent income
during political crises. However, the owners
Debates there which have the protuberance of calculativity
excessively developed, know that this income
depends on the number and financial value of their
subscribers, and it is natural that their concern is attached
to prevent unsubscription. This is why they
sang the Marseillaise in 1840, when they saw
the country's opinion on the war. This is why the
Press criticized them for being willing to sell the
France for two more subscribers.

Moreover, the Debates make light of their virtue
political and do not pose as Catons. If they

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gent with the gods on the side of the conquerors, if they ap--
On occasion, Napoleon portrays a tiger or an ogre.
Corsica, a crocodile, an acrobat, at least they have
the good spirit of not praising merit in every way
loyalty to the flag. There are only conversions
too abrupt which offends their delicacy. betrayed her-
his, to please them, needs to be taken care of and firm-
linked with art. Nor do they admit that the ungrateful
attitude is a moral infirmity, as some
pretend; they prefer to call it V independence
of the heart.

As the feudalism of the safe is the law today
today to all the other powers, thus the Journal
of the Debates and its official organ, makes the law to all
newspapers. The most virtuous of legitimist leaves,
radical or dynastic are necessarily led

liberal, died a few years ago, smelling of patriotism, confessed, in his final hour, that he had never written in his life but one and the same article, always the counterpart of the first—Paris of the Debates of the day before. The Journal des Débats gave a tear in memory of this good man, and cited his political conduct as a model to follow to all those in his communion. He renewed the expression of his regrets, on the occasion of the retirement of Mr. Léon Faucher, editor of Courrier Français, who walked worthily in the footsteps of his virtuous predecessor Châtelain. The National, the Constitutional, and the Century, do little else than MM. Châtelain and Léon Faucher; they do not have the frankness to agree, that's all. But these newspapers have a lot of

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struggle to conceal their joy, when the great newspaper descending from the heights of its royal silence, willing to commit to discussing a polite question tick with them. The day when the Debates respond to Constitutional, the streets of Paris are not enough wide for the shop crew. Régnault dough exult, like the rams of Scripture.

However, the Jews found that they did not have enough? of the Journal des Débats, despite all its power; and they thought of giving him as acolytes, by means of of the announcement monopoly, the three other bodies the most widespread in the Parisian press. By the year—nonce, the newspaper; by the newspaper, the deputy; speak deputy, the railway. It is France that will pay the whole thing. France is rich enough to pay for its glory!

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CHAPTER 11.

Forced immobility.

It has been established that financial feudalism, armed with monopoly of lucrative jobs and big industries, flanked by the notary, the chicane and the press, further supported by the stupid credulity of opinion, was absolute master of the direction of the

However, since the interests of the people are diametrically ly opposed to the interests of the financial aristocracy, who lives off the exploitation and misery of the people, he is obvious, a priori, that no reform project tending to improve the condition of the masses, cannot be proposed by the government. It's good to lose its time, in fact, to want to bring in a feeling of justice in the heart of the man of art gent. Avarice ossifies the fiber; the heart of man bank is armored with brass, locked and padlocked like his crate.

That the government asks for a reduction whatever conch of the tax, the Jewish newspaper will answer it that he has no right to alter the value of the pledge on which lent his masters. – Is he talking about reducing rights on irons, a coalition of industrialists all-powerful forces suddenly form against him. – Reduction on the salt tax, a scholar is there, who

FORCED STILLNESS. 29

his status as shareholder of a company which consumes a lot of salt without paying any duty, is of the opinion that the legislation is excellent as it is, and that it would be stupidity to want to change it – to remedy to the abuse of the venality of charges, it is almost pro-call for a revolution.

From this it is easy to predict the outcome of all the proposals that can be presented to the chambers bers in the interest of the people; and we know in advance the fate reserved for all reforms.

Let's go over all the financial questions of the day, and we will see that the omnipotence of the Jews had imposed the solution in advance on those who say the country's representatives, but who are not truly that the lovers and false servants of royalty Jewish. Let's examine what had to be done in the questions of railway, canals, rents, oc-three, etc., let us note what has been done, and announce what will happen. The profession of prophet is not good difficult today, because from the day this book was written, until it was published, half of the facts that I had stated in the future, had to be printed past tense.

CHAPTER III.

Railway question.

Let's see how the railway question has been working since 1831, and let's first establish the principle.

In principle, the route and execution of lines.

Because the State alone is powerful enough to prevail to reflect in the route the general interest that it represents, on the claims of local interest. He alone is fit to found unity in the system. There is nothing for him good or bad line; the correct line is there useful line; his only guide is fairness, respect of the rights of populations, the principle of justice distributive.

He alone has bridges and shoes in his body a perfect and inexpensive instrument of execution gods.

Exploitation belongs to the State alone; because the price is a tax which must be fixed by the chambers, and this rate must be mobile, since the question of tariff or transport is the whole commercial question cial. Give a Jew the right to change prices of a railway, tomorrow it will become industrial, free will destroy its products of all transport costs, and will ruin all its competitors. It's allowed, and these things are done every day on the way to Houeu; on the one

QUESTION t)ES RAILWAYS. , 31

de Beaucaire, etc. Economists call this free competition.

Let us pursue the consequences of our principle.

If the State is rich, it is fair that the price of the min of iron lowers to the level of ex-costs ploitation, so as to cover only these expenses and interest on sums paid. The principle of minimum transport costs must also apply ly to the channels. It is important, as I have already said, in the dual interest of production and con-summons, that the product reaches consumption,

If the State is poor, the law will fix the right it must levy on the transport of passengers and mar-goods. It is in the general interest to modify these prices, according to the requirement of the cases.

If it were decided that railway revenue should not rise above operating costs and the rent of construction capital, the people who travels today for nothing on the roads... dk the State, would not have to curse this so-called progress of the railways which ultimately makes it a condition worse than in the past; because the greed of private industry spoils and soils everything it touches. If the railways belonged to the State, the people would benefit from all the economic improvements that science and time must naturally bring new channels of communication into services communication. However, we are able to appreciate the result which we achieved by acting in the sense opposite. Let's take the Kouen line for example, that the chambers alienated the Jews and the English

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for ninety-nine years. It is observed that Industry advancements have already reduced the cost of traction and maintenance in a significant proportion since the day of the concession. To the latter At the time, locomotives came back at forty-five a thousand francs, they cost less than thirty-five thousand Today; then the administration agents extend their work better, and the competition which is done between them will necessarily result in the reduction payment of their emoluments. Here then is that, as a result of the reduction of these costs, the benefits of concessions naries amount to figures out of proportion to the benefits that the chambers believed to grant them. Now, have the people been allowed to participate in these benefits? tricks? Not at all; the people pay as in front; only the Jew receives greater returns and it will devote its surplus revenue to the acquisition of a multitude of monopolies which relate to the operation of a transport route unique. This additional profit will be used to reduce by 50 percent below the legal rate the freight of foodstuffs circulating from Le Havre to Paris, in order to to ruin the competition of the Seine, so that the court of Versailles will be forced to condemn the one hundred and ninety-two concessionary company

both of the river route, for not having followed the prescriptions of its tariff; and it won't be fault of the rail-way company, if the water of the river which goes from Paris to the sea continues to flow for the service of the country.

It has been at least three years since the Minister of

WEST OLiS CHEMLNS D/i l-Eli. 3â

public assets were pledged by the chambers of millions needed to improve bass navigation Seine, and he does not dare, he does not dare to order finance the expense! –

However, the State must find a way to reach an agreement with these sovereign companies to to benefit the country from the progress of science. There only recognition of this principle: that the prices of transport costs must be essentially mobile, would be enough to nullify all arguments supporters of corporate exploitation.

If transport costs on the railways were reduced to a minimum, production and consumption tion, the two absolute terms of public wealth, would receive from the creation of railways a immense impulse. The example of the United States, Belgium, the Grand Duchy of Baden, and that of the most of the States of Germany, are there to de- show the immense advantages of the system of execution execution by the State. The railways operated by governments are already distinguishing themselves from the paths of bankers, through the good care and consideration given by the ministration surrounds travelers there. The travellers are not ransomed there and piled up in crates livestock, as is practiced in France on horses mins of the Jews, for whom the question of profit is the supreme question. With the State there is a guarantee for victims in the event of a disaster. The horrible disaster of May 8, 1 842 has already demonstrated that this responsibility was purely illusory with the companies. The re- results of the investigation provoked by the new ca- catastrophe of July 8, will probably demonstrate it

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even more clearly. But what does this seem to you?

with regard to the liability of companies in cases of disasters? Is the disaster contained in the limits of the event, from the simple event to the terrible, the company and its agents will be imperiously ordered to pay damages, prison and fine. Does this disaster take into account the proportions of the catastrophe, impunity is assured to the guilty. Nor the disaster of May 8, 1842, nor that of July 8, 1846, where the victims piled up in heaps, did not cause any condemnation for the Foulds and the Rothschilds. The incident of March 21, 1846 on the road to Rouen (broken of the Falaise stagecoach), where there were only two men killed and some injured, earned the agents of administration, Lapeyrière, Gauthier and Stanley, a sentence of five thousand two hundred francs amende and a few days in prison. I think there is something to review in this case law and in this legislation.

And then let's not forget that the steering unit is the first condition of any economy, of any regularity, of all kinds. But there is no unity, no order and savings possible only with the system of execution by the State.

If the State had been responsible for the general construction of railways in France, the entire surface of the kingdom would be crisscrossed today like Belgium, and we would not have to deplore these legislative errors which established the system of sections, one of the saddest monuments of improvidence and

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of the parliamentary incapacity of that era. And instead of adopting the radiation system which must have for the unmistakable effect of making all life flow back in the center of the State and cause plethora there, during the circumference perishes from atrophy, the lines would have been pronounced, suddenly, for the system-vertebral less bulky and more equitable, and who would have left all the great cities of the kingdom their respective importance and their ancient action on the surrounding regions.

Thus would have created a government confident of itself, which would have been driven by a sincere desire to work for the interest and glory of the country, and to rehabilitate power among the populations. What a wonderful opportunity,

tune of the people to that of the State! The government calls on all capitalists in France to contribute to the company with him. It guarantees its partners a half-minimum of 3 or 4 percent interest; he leaves them glimpse the hope of a considerable profit. So a savings bank a little better combined than that of the Delesserts, you will agree, and where the funds do not remain inactive, and where the State is not exposed to threats of sudden repayment. With this system, I swear, it would have been easy to find billions overnight in France; And the railway company then took a truly national character. The power alliance and the people united in the fusion of interests silver. A big step had been taken in the career of peaceful improvements; the move was given. Ah! these unfortunate people who hold in their hands the reins of

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the State must be struck with complete blindness for not having seen anything of these things!

The blind, alas! instead of seizing the opportunity to rally power to the people, in this question of railways, they opened the way for the invaders ments of financial feudalism.

So the high barons of the vault, considering that the lords of the Middle Ages levied a duty toll on bridges and rivers, demanded the same privilege.

And Mr. Rothschild, of the tribe of Judah, advising that the gardens of Versailles and the forest of Saint-Germain were the main meetings of the population Parisian, said to the minister: "Give me the pleasures of the popular of Paris; that from now on all Parisien who will go to Saint-Germain or Versailles be required to pay me tribute. »

The minister hastened to seize this opportunity to be pleasing to the king of the Jews, and he granted him both lines of Versailles and Saint-Germain, the villas from Paris. The press shouted: "Glory to the Jews" and the people, forgetting that the tax levied on pleasures the rich and those who have fun should return in the state coffers to serve to soften the mid-sister of the poor who groans and suffers, the people repeated with the press: "Glory to the Jews! »

Mr. Rothschild placed his shares with profits enormous profits, thanks to the good offices of its agents stock market and independent newspapers which have acquired accepted his actions.

We are in 1837. At that time, the Jews^ are not yet aware of their power; too much

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happy to have wrested a concession from TÉlat, they do not require a minimum interest guarantee. Their claims are modest!

Now, Mr. Fould, of the tribe of Benjamin, seer this, he prayed to his co-religionist Rothschild to cede to him. der a reasonable share of its profits; to me- nagging, in case of refusal, to raise altar against altar, that is, path against path. But Mr. Roth- schild took no account of the threat, and the dis- rope was in the camp of Israel.

Then Mr. Fould turned to the minister and asked him about his route to Versailles. We could not refuse him the left bank, since the other had the right.

However, the minister timidly objected: "Two paths both on Versailles; on a necropolis... two paths which will run parallel, to which only hundreds of meters away, during the half the journey...! This will be a spectacle which will be exposed to ridicule from abroad, and then competition ence will be fatal to both lines. »

If competition is fatal to the left bank, both worse for the shareholders, must have thought the deputy from Is- rael; moreover, if the left bank has bad business, isn't the public treasury there to come to him help and lend her the funds she will need?

There were therefore two railways from Paris to Ver- sailles. Mr. Fould has placed his shares advantageously. But soon the company's bad days are over. naked; the directors of the left bank aimed at eco- nomie; they did not renew generously enough their equipment; and one day a hundred people were killed

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OR burned on the wicked path, because we had done use of a locomotive of a difficult character; and the families of the victims remained without recourse against the results of Jewish greed. THE-state, in such circumstances, would have compensated the miles; the Jews, no. We gave them a pro-these ; but sue for damages to the powers of capital! the idea was bold – it's that is to say that I saw the moment when the eloquent defender of the homicidal administration was going to obtain an in-pardon against the sons of the tortured! One or two more tears from the lawyer, and the court condemned the plaintiffs. The unfortunate people had to pay the costs of their pursuits.

The State lent free to the administration of the bank left five million, five million he may have borrowed at 4 or 5 per cent from the same bankers to whom he lent them for nothing. Let us not hurry to cry slander, to call the impossible, because this is not would not be the first time that 1 ministerial ineptitude in would have come there. When the administration builds a way like that of the North, and after having known it educated, she wants to abandon its exploitation for free for thirty or forty years to bankers, it does not does not do anything other than what I just saidj because the funds it devoted to the execution of the route, were borrowed by her from the bankers. She pays the interest on the capital at the same time as it transfers free of charge the route carried out with the help of this same capital

*Railway employees said in court that the Mathien-Murray, the machine which killed or burned a hundred people, was a capricious machine! !

QUESTION OF FEK'S ROADS. 39

tal. She borrows at interest from these Jews the money she their loan for nothing. The true can sometimes not be not likely.

A magnificent opportunity presents itself today to use use the left bank railway (Versailles), in making the head of the line of the Chemin de la Bretagne, Chartres, Rennes, Brest. The government does not even dared to think of taking advantage of the situation. There is bet ten to one that the government will reserve at the railway on the right bank of Versailles, ap-partner to Mr. de Rothschild, the advantage of serving as head of line at the great Western railway. However, the station

two paths from Rouen and Saint-Germain.

While these two concessions were agreed at the gates of Paris, the ministry of April 15, by the organ of Mr. Martin (from the North), today keeps seals, was preparing a comprehensive bill on the railroads. The system was based on the principle principle of state enforcement; the statement of reasons; was clear and judicious. The minister was not afraid to expose oneself to popularity, by demonstrating solidarity of interests of the people and the government in the question of railways. But the minister was weak in defending his system.

The day after the presentation of the project, the Journal des Débats^ which had published under the signature of Mr. Michel Chevalier of such victorious arguments in favor of the system of execution by the State, published against the ministerial project an article including this project did not get up. The Journal des Débats, who knows its parliament like its ministers, did not lose its

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time to discuss the principles; he calculated the expense of 1 company, increased it to three billion, and wrote at the end of his article: the State is asking us for three thousand farthings; or find three billion...? And the others newspapers repeated after the Debates: where to find three billion?

The project was killed by the betrayal of friends. We appointed, for Tenterrer, a commission in the- when they met MM. JauLert, Duvergier of Hauranne, Arago, Berryer, Hiers and Odilon-Barrot. It is within this commission, as we knows, that the coalition was born. The high notes parliamentary abilities above, seeing ourselves so close, did not take long to notice each other that they were not as black as they had been figured until then. Old enmities were abjured; we first agreed to overthrow a mini-project truly democratic material; and the first act of coalition having succeeded, Mr. Duvergier told Mr. Barrot or to another; ((If we got along now to topple the ministry of Mr. Mole, a ministry which has lasted for twelve long months already! - For what not," replied M. Odilon-Barrot or another. As soon as said, as soon as done; and the same coalition that buried the democratic railway project, overturned the

The episode of the coalition of 1839 is certainly the most shameful page in the parliamentary history of last fifteen years. Only the neck was missing humming at work. I would have liked to see, for editing formation of France, the leaders of the victorious parties adorning oneself with opime remains the day after life-

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tory, in accordance with the doctrines of the representative system sentiative. I would have liked to see them sit at the same time on the bench of pain the legitimist lawyer, the com-king's missionary to Cherbourg, and the man who paid Deulz, the Jew.

Mr. Arago, member of the general council of the Seine, has since nobly recognized the Terror committed by W. Arago, member of the Chamber of Deputies and commission of the Railway Act of 1 838.

Large projects sometimes resemble sugar loaves, the pieces are good. Such was at least the opinion of Mr. Count Jaubert, who said to jNI. Odilon-Barrot: "If we took one of these mor-those on our behalf; the best, for example, the piece from Paris to Rouen; you would be president of the board of directors, me, general director;

and we could offer seventy shares to Mr. G"

Mr. Odilon-Barrot accepted; Mr. Jaubert was awarded the line from Paris to Rouen via the plateaus, and was appointed general manager of the company.

This time again the business was done on a contract basis; the State participated neither in the loss nor in the profit.

The tray business did not work, because we had counted without the bankers friends of the English and the people who preferred, in the interest of the people, to see pass the Rouen line through the valley. The pre-trail made by them won. The Rouen line passed through the valley, where it competes with the Seine. There Saint-Germain forest is half lost for the pleasures of the king: these Laffitte houses seem to be called to triumph over the younger branch of the house of Bourbon as from the elder branch.

Count Jaubert renounced the line of plateaus with all the more resignation since there was only money to lose in the business. Tell me about a accommodating government like ours— A capitalist introduces himself: "Here," he says, "is a line of railway which gives me Aa, give it to me; " and the government gives it to him. If speculation arises noce well, the speculator keeps it; but if the action does not place himself advantageously, if the speculator is forced to operate with his capital ^ he is free to renounce the concession and to return it to the government, saying it has changed its mind on the affair of the other day. Of the interest of the people and treasure, not a word in all this. We will call the people when there will be something to guarantee, the moment will not be long. Fampoux and all the bad things the lines will give birth like the companies of the trays. The Journal des Débats and other newspapers, I no longer know which ones, proclaimed in principle that it was right to grant the companies all the lucrative lines: Lille, Orléans, Le Havre, and re-server to the State, that is to say to the people's purse, to tax, all the expensive lines. The Journal of Debates has repeated on various occasions that we cannot favoring serious companies too much.

Then an Anglo-French company took over the line of Rouen through the valley, while the so-citie Leconte, Bartholony, Pillet-Will, etc., seized rait of the lines of Orléans and Corbeil. Here, the cause bankers has gained ground. For Orléans, the government guarantees interest at a minimum of 4 percent; for Rouen, the concession is made for

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ninety-nine years old; and not only did we interest is paid, but we lend and even give money. The law decides that the government, which does not not participate in the profits of these gentlemen, their gain will cover the loss. We are not yet at the best days of the law of June 1842. The Orléans concession dates back to 1839; that of Rouen on July 15, 1840, glorious date for French policy abroad as inside.

The guarantee of a minimum of interest by the taxable, to the stockbrokers who speculate on the prices mins of iron, was already a victory for the concessions

have insatiable appetites.

They therefore wrote, in the law of 1842, that the State would take charge of the construction of the roads of iron and that the exploitation and administration of it could then be granted to the companies.

This law of June 11, 1842 is intended to appear globally one day among the most interesting monuments of the madness of the 19th century. She decided that in any event it would be the State which would be responsible for the exclusively expensive part of u-companies public tility, unless abandoned to private interests the profit part.

The Jews and the Journal des Débats translated in their language the provision of this law of 1842, which states that: "the exploitation and administration of mins of iron could be granted to the private industry vee. » They claim that these words; could be, mean shall be; and they demanded, in con- sequence, the concession of the Northern railway,

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under the conditions that I have already explained, but which we can recall too often:

The State will cover the costs of the journey (one hundred and fifty thousand lions approximately), and will cede this route free of charge to Mr. de Rothschild; Mr. de Rothschild will advance the material (sixty million), the value of which will be reimbursed to him stock market after forty years, to say estimation; and, for the sake of this advance, Mr. de Rothschild will receive fifteen or twenty million per year, for forty years. Well done!

But it was still just a project, fortunately. However, the northern concession having been postponed, the chambers and the government felt the need to do something for the Jews of the South; we conceded the line from Avignon to Marseille. The inspector divisional officer Kermaingant had estimated the expenditure of this rail-way at twenty million: the State grants concessionaires a subsidy of thirty-six thousand lions to facilitate their business. The concessions naires issued twenty-five million shares; and as the shares gained 120 percent, it finds that the line from Avignon to Marseille costs in this moment to the French people sixty million. It's not

that the navigation of the Rhône could do for them undertaking a disastrous competition, they decided to eliminate the Rhône which transports merchants say and travelers too cheaply. To what God he also thought when he created the rivers!...

But the French people who spent so many thousand lions for improving the navigation of the Rhône!! They tell you it's about Jews and commerce,

QUESTION OF IRON CHILIMENS. Z|5

and that the interest of the people of France has nothing to do in this.

This is where things had reached in 1843.

It was once said, however, that the combination ministerial, which made Mr. Teste a president of chamber at the Court of Cassation, had had no other purpose than to bring a minister to public works who did not, like Mr. Teste, have commitments made with the dealers, and that the appointment of Mr. Dumon (from Lot-et-Garonne) indicated a change system management in cabinet advice. We have said that the ministry, having acquired the certainty that the majority was tired of concessions to high finance, had returned to the system of state execution. Alas!

However, this new minister who was supposed to stop the feet of the Jews, this Mr. Sylvain Dumon (from Lot-et-Garonne) is the same one who proposed and accepted ter all concessions, the same one who awarded the road from Bordeaux to the English speculators, and the Vierzon road to a coalition; the same one who granted a lease of forty-one years to the con-assignees of the Northern railway and quante-five years to those on Chemin de Lyon; the same who was not afraid to attach his name to these follies ruins which are called the path to Lyon by the Yonne valley, the Troyes junction, the one from Reims.

It was the distinguished statesman who delivered a day, in the session of 1844, these words remembered rables:

"Speculation consists of buying the best in bulk^

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their possible market, to sell in detail the most expensive possible. Speculation ^ thus defined, is legitimate....
It's the soul of commerce! ! ! »

If I were in business, I would want to provoke sur-le-champ a national subscription, to establish
ger to Mr. Sylvain Dumon a bronze statue or
of marble, and I would have it engraved on the base in letters
gold the words above.

However, respect for public outcry has made
what no minister of that time would have dared to do. THE
profits made in Orléans, Rouen, Bordeaux, Avi-
gnon and Vierzon, had opened the eyes of the public.
The rooms have well matched lines and spaces.
connections to those who requested them; the rooms, gui-
designed by the ministry, have been renewed with love
the madness of the double tracks in the same city; they have
voted for the stock market the most magnificent prey we have
never offered to his voracity; they granted
concessions of forty-five years to successful bidders;
but it is no longer the State which builds the road at its own expense.
It's always a win: something like
three to four hundred million, I don't know exactly.
The Rothschild company missed its mark ago
two years. And his unfortunate leader was right to
exclaim when he had committed his stupidity: "I am ruined
born ! I am broke ! I missed my fortune! " Leader
of the illustrious boutique was afraid, and the fear, this poor
go master, ruined it. For not knowing how to do it in time
the sacrifice of a miserable sum of fifty to
sixty million, he was reduced to later paying two
hundred million and more, to reimburse the entire expense of
the way, when we only asked him to provide

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wagons and rails, to reimburse the expense of a
saw that, fifteen months previously, we ceded to him for
Nothing. Oh ! the great financiers, the eagles of spec-
ulation, whose gaze was unable to penetrate to the bottom
of an affair whose infallible result opened to us
eyes at us, puny ones, who never stopped screaming at them
with all the strength of our lungs: "There is for
you on the way to the North three hundred million to
earn! »

the spirit of the poor man, and that it was heard in the silence of darkness, cursing Debates the infatal fluency, and exclaim like Augustus after the defeat of Varus: "Péreyre, Michel, give me back my millions! »

The pain of the unfortunate man deeply moved me. This is more or less, I believe, the alpha and omega of the question of railways. I said what he should have been done in the interest of the people; I said what was done in the interest of the Jews.

We denounced, as early as 1843, the rampant waste of finances, the perils and infamies of stock trading; finances were wasted, the Jews made profits of several hundred million on the agiotage. We announced that the Jews were pressing would ask the State to deliver to them before long the routes that he was responsible for building. We had written that the railway concessionaires, barely invested with their monopoly, would kill navigation; the Versailles court decided that we had prophesied correctly. We had stated that it was impossible that the railways executed with so much

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promptness presented guarantees of solidity sufficient. A terrible disaster inaugurated the taking of possession of the Northern railway by the Jews; the viaduct by Barentin, work of the English engineer Locke, collapsed of its own accord, as we had anticipated. The Vierzon viaduct not only has not held against the first shock of the Loire, but it was a cause of ruin for the entire river valley, the aid of devastation.

Today the French nation which proclaims itself the progressive nation par excellence, is behind all the small states of Europe in terms of administration railways. On the other hand, France consacred his treasures to make his capital a stronghold; it isolates itself from nations, when other nations rally. But Geneva and Judah triumph, the Age and the Debates are going on, and the French people are happy... Happy, because the rooms, by conceding to the Jews the railway monopoly, took away power a means of influence and corruption. You will see that these bankers will never dare to buy electricity totors with branches, like the Ardoin. And

hard cash!

Poor people! while he celebrates his conquests on power, here are his brave friends from Rouen, the bankers and the ex-patriotic writers, have the courts decide that they are not tenured to have places in all their convoys for the people ! ! !

The court which pronounced this sentence expressed the regret that the legislator forgot to reserve for

OLESTION OF THE CHTMLINS OF 1ST. 49

hoiiiiiiiies of the people a place in each convoy of railway !...

And note that the vehicle that the friends of the people had until now been reserved for workers, and that they refuse them today, was a vile wagon open to the cold and the rain, a cart like somewhat humane butchers would not want them for transport their livestock. In Germany and countries of absolutism, the people are admitted to the paths of iron; he pays much less in proportion than in France; it is received in cars perfectly closed and perfectly comfortable; but he has the displeasure of being transported by the vile wagons of power.

I read that a medical room in Khin, frightened of the number of chest diseases caused by the open-air mode of transport, reserved for this people loved, had sent a request to the government, with the aim of obtaining the reform of this system. A man died of cold in the winter of 1844, on the way of Ofleans. Talk to me, tell me about philanthropy bankers from Judah, London and Geneva, who force the poor traveler to choose between illness and second class seat!

We are being told something odious to which we temporarily refuse to believe, but who, if it had been held, would paint in all its beauty the feelings of unbridled greed that germinate in the heart high barons of the new feudalism. A between frame taker would have been responsible for presenting car models of the three classes, by the management owners of a railway company that we do not

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do not want to designate. Model No. 1 would have been adopted as meeting all the conditions of luxury and comfort; No. 2 would have provoked some criticism ques motivated by an excess of elegance, which could harm the first places. Finally, number 3, that of the last class cars, cars that the worker takes, would have been pushed back with vehemence, as making the conditions of carriage infinitely too beautiful for poor travelers. "It is necessary," the expert responsible for examining the planes, it is necessary that the chest fi/uctions can pass into the Troisihnes! ! ! – Either, the entrepreneur would have replied, but if you do so badly, the police chief will refuse. "That concerns us," the agent reportedly replied. the company; and the model of the third cars class would have been made according to the drawings of senior administration. Unfortunately the disastrous the entrepreneur's prediction would have come true; and Mr. prefect of police, who imagines that the duty of the magistrate nature is also to ensure that the rights of poor citizens are not outrageously violated, would have vetoed the execution of the model in question, and the administration, which counted on the rain chest inflammations, would have been obliged to re-nounce his philanthropic speculations.

So, the Chamber of Deputies, which did not have predicted that men would suffer from the cold on their v'^^agons open, during the harsh season, the chamber-ber of 1845, enlightened by f experience ^ decided that the future third class carriages would be closed during the winter.... with curtains.

Listen now. The transport monopoly

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can't stay in your hands for long Jews. The people are already tired of tyranny and rapacity of all these people. The government knows stupidity he committed. A ministry made up of people of heart can happen at any moment, which will hasten to take back the property of the State, to break the shameful pact concluded with the Jews by his predecessors assignors, and the track will be bought back at a reasonable rate nable. – And the expropriation measure will have no partisans more fanatical than the writers of the Journal

of opinion on the superiority of the execution system and exploitation by the State. — ■ The sooner the better.

Canals.

The question of channels is the same as that of railroads. The channels must be for bulky goods, wine, grain, iron, coal the, etc., what the railways are for the travelers. All lines of communication must belong to the State, so that the products do not run not the danger of being overtaxed by the greed of private interests.

Mr. Count Jaubert proposed, a few years ago years, in the chamber, a project of total overhaul of the current pipeline system, project of which he had kindly entrust me with the writing. Mr. Jaubert requested but the leveling of navigation rates for all the central canals, and the lowering of these tariffs at a minimum sufficient to cover the administrative costs

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nistratiou and maintenance. He threatened expropriation for reasons of public utility the Briare canals and du Loing. The project eliminated collar hauling of men, demanded the paving of the roads, ensured the drafts and speed of the navigation gation, etc.

What Mr. Jaubert asked for the central region of France of which he was a deputy, I ask him I would like for all of France: quick navigation, inexpensive, constant, at uniform prices as much as possible, but essentially modifiable in principle. Navigation would have been abolished a long time ago the barbaric and expensive process of rolling, if the government would have dared to lead to the execution of the general network of water communications, from one end from France to another; and the savings that this work grandiose would have made on the construction costs and road maintenance, would have already considerable-lightened the sacrifices of the nation. United States, with thirteen million inhabitants and ten times less resources that France, have executed in this genre prodigious works. This work must the admiration and shame of France which had watershed channels, one hundred and forty years before the

The leveling of navigation rates throughout royaume, and the exclusive administration of these routes of communication by the State, are these measures

'The Briare canal, the first canal with a dividing point that we have built in Europe, was started under Henri IV, by the care of Sully. It was later granted, in 1638, to a Boutroux company which completed it in four years.

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that an intelligent minister would hasten to include in head of his program. Legislative reform channels is one of the first bases to lay for establish the material fortune of France. And I do not not only his material wealth, because the government government would have a monopoly on navigation an easy and safe way to guarantee the consumer the quality and origin of the goods, in fact without disappearing, through its control, a part of these frauds which dishonor the anarchic commerce currently tuel. This would still be a way of assessing the basis of consumption tax on foodstuffs placed in sale, so that the Argenteuil wine was not not imposed the same duty as wine coming from Clos-Vougeot or Château-Laffitte. The law that re-. will give exclusive ownership of the canals to the State and which will decree the leveling of prices, must have, in Furthermore, that the State canals will only admit buildings constructed according to the principles of the system decimal metric; that the barrels, shaped from a- near the same system, will bear a stamp of the government with the indication of the quality and quantity of the merchandise they contain, all certified by state inspectors.

The canals that continue the rivers and rivers, these great paths which walk, were intended to provide States with more services than roads of iron. The completion of the major canal network sation of France should have, in good administration, precede the installation of railways; the necessary sare and the useful first, the luxury and the superfluous afterwards.

The room, in connection with taking care of these questions

cial, will give forty million to the bankers of Geneva so that they do not push too hard the financial companies of the French canals in tyrannize our commerce and our government. She will forget the proposal Jaubertel will continue to let state channels, in power of companies financial, this public calamity that Mr. Lacave-Laplagne, in December 1838. – For which the chamber will continue to enjoy the esteem of Journal of Debates and other friends of the bank. The chamber of 1845 has already justified these predictions; she voted for the principle of redemption on the proposal by Mr. Lacave-Laplagne.

Question of annuities.

We never spend so much effort on words that when we do not agree on the value of the terms of a question, and the noise that is made in such a circle constancy is yet another of the reasons which prevent let's agree. I don't think we made that much noise around the conversion of annuities, only to confuse raise the question, prevent minds from agreeing, and force the government which does not ask for better, to leave it aside.

The question of annuities is the simplest of all financial issues of the time. Conversion of the annuity, it is the annuity tax. Convert is impose.

Mr. Victor Considerant, one of the most intelligent of this time, demonstrated this truth until

QUESTION OF ANNUITIES. 55

axiomatic evidence in an ad hoc writing[^]]published under the pseudonym of a former deputy. I do not think not that there is any plausible objection to the theory of Mr. Victor Considerant.

The state that borrowed billions from the Jews at 4 0 for 1 00, the day after A\ aterloo, said to his creditors iers, today that its position has improved and that the rate of public funds rose from 50 to 120:

“You once took great advantage of my disastrous situation; you built on my distress splendid fortunes. – Since 1815 until today, I paid you interest of five francs, for each

in the bad times. I intend to finally lighten the sacrifice of my national workers who pay you this re- come usury on the purest of their work. Since the funds are at 120, that is to say I no longer pay only five francs of interest for one hundred and twenty francs that we lend me, I want to borrow at this rate what you repay at par the three billion that I have to. Assuming I only borrow from 4 and 1/2 for 100 instead of 5, it's still a tenth of the pension that I will save at home. I don't see what you would have to object against such a plausible project. In right, my proposition is not contestable; all of- The debtor has, by law, the right to release himself; the code never made an exception for the state. »

But faith in treaties! cry the grieving Jews

and with the Jews, Mr. de Lamartine, who had the in- incredible chance to meet the children of Geneva and Judah, on the ground of faith in treaties!

I answer: the treaties have never prohibited the United States

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lat the right to free oneself. It was not written in the contract between the State and the Jews, which the first continues it would be impossible to pay the latter an interest of 10 per 100 per year, until the consummation of centuries, and when everywhere else, the interest on money would have fallen to 3 or 4. There is no negotiator stupid enough to having stipulated that the right belonging to each individual vidu, fraction of the State, does not belong to the mass of these individuals, which is the State. Even though this absurd condition would have been stipulated, the first The government's duty would still be to make it dis- appear from our legislation. And then, what does it matter all these arguments from vulgar jurisprudence? Is this that there is no law of the supreme interest of the State, to break everything that stands in the way of the prosperity of the state.

Now this law of the supreme interest of the State which has no need to be written in the charters, because it is written in public reason in ineffective characters cables, this law, which revolutions apply, when the wisdom of governments does not prevent the app- plication, this law says: that a living society cannot be attached to the corpse of a dead society and that the ge- new generations are in no way required to

respecting the dead letter of contracts kills them or only hinders their progress; – that the first need of States is to live, that the sovereign is absolute in his decisions, and that z7 even the right to be unjust, at one's own risk, etc., etc.

And in fact, the legislators are only constituted to see the new needs of the social body

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and to free its members from the shackles of the past. There is not a useful reform which is not the violation of an old contract entered into in good faith.

If therefore the sovereign, which in France is made up of king and of the two chambers, finds that it suits his interests to impose the annuity, he is free to do so; because there are no limits to his power. Only the justice being a principle of stability and order, it is to believe that the sovereign who must fear future reprisals, will only act contrary to justice, case of absolute necessity.

But I would like to be shown here to– which the sovereign would not have the right to impose the rent of the rentier, as he taxes the vineyard of the vine–ron and the field of the plowman and the manufacturing industry cant, and as he has the right to tear away from France, in the name of the national interest, its last man and his last crown.

So this is what is understood. The State always has the right to free oneself and repay one's creditors par, that is to say at the rate agreed in the employment contract prunt.

Now the State cannot profit from this pre–tense reimbursement measure only in one circumstance.

For the operation to be feasible, the creditor to be repaid does not want the reimbursement. Because if the State were obliged to really borrow three billion, to reimburse each of the annuitants of the State, it would obviously recoil from the slowness and the difficulties of the operation, that the coalition of capitalists elsewhere could make it impossible.

So that the creditor does not want the repayment—
ment, he must not be able to find a place elsewhere
cement more advantageous than that offered by the
i'ent converted from the State. It is necessary, in a word, that it
consents to the conversion. This is why this question
annuities are no longer called reimbursement,
but the conversion of annuities. It is in fact
a conversion and not a refund.

However, it is obvious today that the creditor
can find a more advantageous investment than the
converted pension, since the current pension at the rate
of 120 really brings him only 4 percent, and
which the government wants to convert to 4 and 1/2. He is
therefore more than certain that the annuitant will agree to
big heart this new annuity which will not change
his position. Therefore, the time to try
This operation could not be more timely.

But pay the annuitant four francs fifty cents
times of interest, for a capital of one hundred francs, instead of
to pay him five like before, that's all
simply impose by authority his income from a
tenth. Therefore, we must not say the question either
tion of the conversion but the question of \ tax
of the annuity.

The failure of the reimbursement or
conversion of annuities, is not always proof of
the inappropriateness of the attempt; but the success of the o-
operation invincibly demonstrates the opportunity.
A pensioner who finds himself very happy to accept a
reduction today, clearly states that it was
overpaid yesterday.

But why does the State, which has the right to impose

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écus, does he not dare to impose them, and does he prefer to impose
serve meat, wine, land, work, contrary-
ment to the wish of the charter, which proportions the
charges to fortune?

Ah! here we have arrived at the true
question, and it is here that Mr. Hiers and Mr. de Lamar-
tine found themselves in default. Mr. Considering himself
didn't even say, it seems to me, everything he could
will say about that.

The government does not dare to present the draft conversion or reimbursement, despite the opportunity of the current moment, precisely because the conversion is the tax.

Capital tax!

Because converting the annuity there means touching the arch saint of industrial feudalism.

Distinguished statesmen come to tell you in the House, talking about a bill on the conversion: this operation was perfectly successful, more several times successful in England; she must get the same success in France....

These great politicians fell into a complete error. Their comparison is completely wrong point. The analogy is not exact.

In England, it is the blood aristocracy which governs, who owns the land and the privileges. Money is a lot in England, but it's not all, like here. The House of Commons can impose it, and the House of Lords will not protest. But would you mind touching the privileges of the land which are the basis of the power of the aristocracy in England. Talk about imposing the floor or removing the

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import duty on foreign grain, and you will see the lords scrambling and crying out loud at the violation of the old pact there and set the kingdom on fire. There is no other question than this today in England. The Lords did not accept the measure as a provisional measure; but the good people do not know that these provisional measures are always final days; it is, as they say, the beginning of the end. In vain, poor lords, curse you Robert Peel every moment of the day; in vain do you stupidly baptize him with renegade names and of traitor. It's not him, it's God who betrays your cause. Robert Peel is the only savior who saved your aristocracy from its ruin, if it was not written there high that the English aristocracy must perish at the hands of the merchants, and that his time has come. Ah! I am happy to recognize in these senseless clamors that raises Robert Peel's savior project, the symptoms of the vertigo which precedes the death of all tyranny.

The question of annuities has the same value in France than that of cereals in England.

Capital is the financial feudalism of France what the soil is for the noble feudalism of the Britain; it is the palladium of his power.

Also, listen to the Jews and the Journal des Débats shout to desecration among us, as soon as we want to expensive to rent. Property tax in England and the annuity tax in France, these are the two questions between which the analogy exists; but still once the question of conversion in England bears no resemblance to the question of conversion in France.

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Hey! certainly the sales conversion has perfectly successful in England, where it does not strike not preferred property. But the tax of the land, and the tax on vûiy and the tax on salt succeed also admirably in France, where they do not strike that the working classes there but try a little to imput down the lazy classes!

I have just indicated the Gordian knot of the question annuities; but I search in vain among the ministers or their presumptive successors, a Alexander who dares to cut him. A minister who would dare issue on a financial question half of the bold principles contained in this last paragraph graph, would risk raising an immense coalition of all the capitalists of the kingdom and to make put a price on his head.

And the room! and the charter which requires the proportionality of public charges î

The room, \q Journal des Débats, modest journal and immaculate, will cry so loudly about the immorality of conversion that the room will never be able to hear the words of the charter.

Besides, there is no charter for Judah and Geneve. The French charter is the Brunehild of Scandinavian legend who despises the timid, and who only grants her tenderness to the strong man who terrace and viol.

Some, however, believe that conversion

is that the ministry and the Jowjuil of Debates will not have could prevent it, and there is the chamber of rentiers, the chamber of peers, to neutralize the efforts of the

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elective room. The Minister of Finance, Mr. Lacave-Laplagne, is a supporter of conversion and has not dared to make the commitment to present a proposition on this subject, despite the insistence of the chamber deputies.

Question of sugars.

I said that I intended to reserve the solution of the question of sugars, for example of financial reforms which seem immediately achievable to me. I therefore refers to the end of this work to deal with the question thoroughly.

Customs question.

Customs are the bad tail of war and the antagonism of peoples is the war of the stamp replacing that of the barrel. Customs are barriers that the progress of the industry and the use of steam demolishes daily, and that the intelligence of governments will eventually meet one fine day, to the cheers of joy of the people pulses. This tendency towards political unity, literally raire, commercial, reveals itself every day through new customs union treaties between two peoples neighbors. There is no progress in the industry, in science, in the ideas of peace which is not hostile at the customs. Rail traffic must deliver before long a mortal blow to this bar-system bare; air navigation would kill him in one fell swoop. The abolition of customs, the last barriers that separate

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rent the States, is, in a word, the first condition of the achievement of universal peace. So one day he there will be no more customs, each people will surrender to the special industries that the nature, and each product will be manufactured locally where it can be manufactured at the best possible price. It is already evident that the legislation of civilized peoples takes a step every day along this path of united agreement

Now, as absolute principles do not arise
do not write so quickly in the code of inter-relations
national only on paper; like the people
more advanced in civilization are not yet at
proclaim the reign of peace and to dismiss their soldiers
meas; as every nation is finally required to live
of one's own life and to take advantage of all the riches
of its soil, it is a question of knowing whether the customs system,
which aims to protect the industry of each
country against the industry of the neighboring country, was not
itself an institution of absolute necessity.

However, the evidence of this absolute necessity strikes the
eyes. Isolation, the result of war, forces a
nation to dig the sides of its mountains to
to draw the metals which it cannot do without and that the
foreigner once supplied him. After that, you must
let this nation pierce roads, dig canals
to bring the products of the new industry
at places of consumption. A host of industries
begot each other; populations in-
third parties have been established over time on these various
industries; they live on it. Because peace comes
to be done, because in a foreign country and where the tra-

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value is paid less than with us, such product
can be purchased more cheaply than in our factories
national, will it be necessary to abandon an industry
important and created by long efforts? will it be necessary
mercilessly immolate national interests to the principals
pes of freedom of trade? obviously not;
the state owes protection to its workers. Also long-
time that the threat of war will remain suspended on
nations, governments would commit a
serious imprudence to abandon, for a benefit
precarious, an industry, even expensive, linked
to the creation of basic necessities. So,
as far as possible, a nation must seek not to
not be dependent on your neighbor for fuel,
metals, beasts of burden, cattle,
consumption data; and the efforts made by the
governments to locate in their respective regions
The prospects of these parent industries are laudable. Also
long as nations fear each other and there will be
standing armies, there will be, I repeat, [necessarily
sity for governments to protect certain
industries. The greatest fault that could be committed

of Germany, would be to give hands to the system commercial freedom of Robert Peel and Cobden, supported in our country by the sect of economists, Bordeaux tees or line managers. These governments must not adopt the principles of freedom of trade absolute ciality, that as long as it is demonstrated to them that their main manufacturing industries are in able to compete against the industry British on their national market. I do not see,

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in fact, a better outlet for France and r Germany than their own market; but it is necessary let these two States keep it, unless they prefer to resort to the expeditious process of Mr. Frédéric Bastiat, the French Cobden, which triples you with just one stroke of the pen the number of inhabitants of the globe, average original and economical to provide consumers tors to all industries that lack them. We know that Mr. Frédéric Bastiat, the standard bearer of the economy Anglican mism, the most frantic leaguer of the moment, nourishes this fixed idea that the globe is populated by three billion inhabitants. We believe that it is deceive of two billion and some two hundred million. We are not close to that, anyway. Who has never been wrong by two thousand farthings out of three, counting a little quickly?

But let's not let the principle degenerate into abuse. If God has blessed each area, each region, with a superior special product than all other countries seek, it was so that the nations would understand the need to unite to improve their lot. Don't al- therefore let us not, by virtue of the principle of fear, rebel against the wills of God and force our fields to produce sugar, lest the An- gleterre does not prevent sugar from the torrid zone one day to reach us. On the contrary, since the exchange is the true bond of friendship of peoples, let us contract with all peoples exchange relationships so powerful that the nation which wishes to declare war on us, be obliged to declare it to all our allies. By this way we will more surely avoid a collision with An- ^ gleterre than by all other methods of distrust, n*5

and luxury, the best way to avoid war is to soften people to the enjoyments of peace. There new policy must repudiate the barbaric motto of the old policy: Si vis pacem, para bellum, et inscribe on its standard the Christian motto: Si vis pacem, para pacem. Let us strive to restore peace sweet and dear to the nations, in order to distance them from never the scourge of war. It is probable that At this time, some of these wishes are already granted, and that the policy of conquest and aggrandizement dissent has had its day, for the Euro-continent at least.

So that this principle of protection to industry does not degenerate into abuse, this Protection is only granted to viable industries. The indigenous sugar industry, for example, is not a viable industry. The protection given to him until this day is a fault and an injustice for the rest of national industries. To judge whether an industry is viable, it is necessary to consider whether the prices of the raw material, fuel and transport, which are always the essential elements of the re-price comes from the products, are not that superior at the corresponding prices from abroad, that any concurrence is forever impossible. In this case, it is of the government's duty, after having facilitated listening distribution of products by the easiest and the least expensive, to set a deadline for the protection. Today, in fact, the use of steam equalizes the conditions of production almost everywhere; transport prices tend to balance out across all

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country. When a national industry, favored by the rapprochement of the internal market, cannot support competition in this market with an foreign dust, it no longer deserves to be protected by a special favor; because his inferiority cannot more than from the incapacity or laziness of directors of this industry, and the State must not bonuses for laziness and incapacity. Likewise, from this only one industrial establishment in France, a mine, a metallurgical factory would produce the coal or iron as cheap as Belgium, I would conclude that the protection granted to coal and iron nationals is abusive, and that it only encourages the laziness of producers. The duty of the State, again once, is to provide all industries with

This duty fulfilled, he is discharged towards the entrepreneurs national. If these entrepreneurs are not enough skilled, let them bring people from abroad more skillful than them; but that other industries natural, such as the agricultural industry and the industrial wine industry that supports itself, is not not obliged to pay for too long from their purse, education of forge masters and iron makers fabrics.

One of the reasons which contributed the most to making generally adopt the customs system, it is that the tax on entry of foreign goods is for the administration the easiest way to make money. Also it is the favorite process of Barbarian states. There are many learned economists who are not yet fully convinced that it is the

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consumer, that is to say the one who buys, who pays definitively this customs tax, originally levied on the foreign trader.

The Chamber of Deputies, dedicated to the cause of the great industrial, which requires the maintenance of protective tariffs or prohibitive, will never dare to undermine the financial system that governs France today.

4|uestiou cattle.

Let us apply our principles to the question of livestock.

If the protection system applied since 1822 to livestock production in France, had brought happy fruits, if the price of meat had decreased clouded, if the well-being of the population above all had increased, I could adopt the opinion of agronomists who consider maintaining the right of fifty-five francs per head of foreign cattle, like a essential conditions for the prosperity of our agriculture. But experience has spoken on this system. I see that the indirect bonus has encouraged the inertia of our breeders; that the rental price of pastures has increased, without the benefit of the tenants silences have increased; and I don't see any profit yet than for capital. The worker did not see his con- Although the situation has improved, that of the consumer has gotten worse. The Journal des Débats itself admits that the nine tenths of the inhabitants of France fast from meat

know more to condemn the inhumane system which reserves the national market for our breeders. I have already explained elsewhere than financial legislation

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of 1822 had aimed to lend support to the rebûweavers of the old regime. If we want to destroy privileges, we must start by reforming the laws on which these privileges are based.

The legislation of 1822 sought to free from all taxes the land of the big owner. To give him back her former immunity, she said to this great pro-prayer: "Produce oxen, and I will pay you for this product a premium which will equal at least, if it does not surpass it, the figure of Timput land only you would have paid to the State. The money I'll take from you in the left pocket, I will put it back in your pocket right, and the country and the rooms will only see fire. » Which makes the cattle breeder find himself today placed in a privileged position, superbe, and to which he seems to care a lot; because it is a very pleasant thing, certainly, to not pay tax, and the cattle breeder does not pay tax, I say again. However, it has in no way been proven to me that a financial measure is fair, because it arranges perfectly some great owners of what-few departments of France. I even admire, with Mr. Frédéric Bastiat and the other leaguers, that the wine-growing population of France which amounts to seven thousand lions of individuals, did not demand more energetically than it has done so far against tyranny and contradictions of a law which superimposes the land when she produces grapes which disappoint her when we don't don't cultivate it and let it produce Vherhe. – Absurd, extremely absurd, that's the note we need include in the margins of all our finance laws.

There is here, moreover, a preliminary question which

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prime, in my opinion, this question of livestock I want talk about the excessive fragmentation of property into France. I want someone to tell me if, a priori, this mor-that exaggerated does not oppose the production of livestock, regardless of other unfavorable chances responsible that he brings after him for the producer, a

never fight with advantage against the German breeder
magne and switzerland; and I ask if from then on the
protection system, in force today, does not
does not pursue a goal that is absolutely impossible
to reach. We can indeed see that if this impos-
sibility was obvious to everyone, as she
is for me, the question would change completely
from the front, and that the only reason which maintains the
system, would immediately lose its value.

Then, did the government and the legislator
did everything that had to be done to place the product
native tor in the best possible conditions
of production? Has the government formed the
agricultural credit, to drop to 4 and 5 per 100
the interest on the money that the tenant breeder pays 12
and 15? Did he reform the mortgage system which
condemns the agricultural worker to usury? Did he do
insert into a rural code a clause which guarantees
the legitimate rights of the farmer against the demands of
the greed of the owner, so that all
the improvements introduced into the culture by the
work and talent, do not benefit exclusively the
idle capital? Did he reform this abominable tax
salt which charges fifty cents per kilogram
a product whose cost price does not amount to

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two cents, an essential product for the student of
cattle? Let us first carry out these reforms, let me
make a good law on irrigation which allows
to use the waters to create rich pastures
of our rivers and our rivers that we leave
flow towards the sea without taking advantage of it \ and then after,
if it is demonstrated to me that the French breeder cannot
hold on the French markets against the breeder of
Württemberg or Baden, I will vote to maintain
of protection, unless the premium figure is reduced
current. Until then, I argue that this premium-of-right
customs is exorbitant, that the misery of the people
condemns it, and it is important to reduce it immediately
quickly, because the people who fast do not have the
time to wait. And since the measure does not prejudge
would say that to the big owner, the reduction of
price of meat should only lead to that of the price
of the rent of the pastures, I am of the opinion that it is not
this is a consideration of fairly high importance for
that we take it into account, and that we renounce for her
to the conclusion of commercial alliance treaties

its ministers and the chambers do not dare to adopt.
I further affirm that the consumer, whose interest
is the first to consider in this question,

' M. (le Gasparin, in his Cours d'agriculture, estimates at four
hundred million the annual product that our agriculture could obtain from
the intelligent use of the waters of our rivers, following the example of the
Lombardy. But the way once again to achieve improvement
any with a national assembly whose most prominent speakers
eminent people, Mr. Belhmont among others, are determined to reject any
measure favorable to the people, under the pretext that it can become a
instrument of corruption in the hands of power.

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cannot remain liable indefinitely for defects
rural legislation, imperfections in the code and
of the negligence of those in power. That if, moreover, it is necessary
absolutely a bonus to these big owners
of berbags, which catch up by the premium granted to their
produce the tax they pay on their land, well!
that we pay them a direct production bonus, in
replacement of the indirect premium for the entry fee.
At least in this way, viable industries do not
will be more forced to vegetate or perish for the longest
great prosperity of unviable industries, and all
taxpayers will bear their share of the burden. I
know well that the worker will hardly benefit from the reduction
tion of the price of meat. I know well that the minimum
salary is a fatal level which regulates the condition of
all workers, under the law of anarchist competition
chic, the price of the worker's day being fixed
by that of basic necessities, such as
bread and meat. I still know that the worker tra-
will be worth more, when the price of meat
butchery will drop, and he will hardly have more
ways to buy meat than today. But the
reduction of the entry duty on foreign livestock, on
especially lean livestock, will at least benefit agriculture
French culture, in the sense that it will increase the
figure of livestock existence and the mass of fertilizers.
In fact, the small farmer in the eastern provinces
will have great ease in acquiring the working animals of
Baden, Switzerland and Savoy, to fatten them
in the winter in the stable, and to consume on site
its roots and its vegetables that the fragmented culture pro-
said with advantage. 11 v would also have to limit the

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grant rights on meat in the cities, and to sup-
overpower the monopoly and the coalitions of butchers
capitalists. But the police alone can now
today to thwart the maneuvers of these gentlemen. It does not
it's just about wanting; no one wants to be unhappy
ment than those who cannot.

I am led to believe that if the laziness of the breeders
French large landowners, had not been since
twenty years maintained by this exorbitant bonus of
fifty-five francs, struck on foreign livestock,
I am inclined, I say, to believe that large property,
formal notice to do its utmost to meet the challenge
cit of the protection premium, would soon force the
hand to the administration, for tax reduction
salt, a substance which must play the leading role in
the cattle breeding industry. However, I hold that, for
this sole reason, to rally the big owners to them
silence, the supporters of the reduction of the tax on the
salt should all support the gradual abolition
of the tax on foreign livestock, the exaggerated figure of which
allows our breeders to fall asleep in their laziness
and in their safety.

The question of foreign livestock being linked to the question
general customs and that of hy-
pothecarian, like all questions relating to
agricultural industry, presents problems that are too complex
to be resolved before twenty years by our deputies, who
however pay five hundred francs contribution
land. A mortgage reform will have no chance of
success in the elective chamber, only when the ele-
democratic and monarchical will dominate there, that is-
that is to say when the eligibility certificate has been abolished and

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that the ability, dedication and services rendered,
will be titles as brilliant as patrimonial wealth
nun to represent the country.

But who prevents the rooms from reducing until then
successively and from year to year the livestock tax
foreigner, the retention of which will obstruct the conclusion
of any commercial alliance treaty between France,
Germany and Switzerland? Which prevents replacement
the indirect prohibition premium through the direct premium
to production? Which prevents us from halving the
rights on lean livestock, the fattening of which can
benefit our farmers and increase the mass

and his prohibition colleagues, all-powerful in the chambers and in the general councils; Mr. Bugaud, who threatens to draw his large sabre, all the times we talk to him about Rhine oxen.

^kill of salt.

There is not one reason, just one, to motivate o-gods salt tax, tax which charges fifty cents times the kilogram a commodity that nature lious has given for free. I can't find any other language in my language expression than that of madness to characterize the obstinacy nation with which the finance ministers persist try their old ideas of taxation on this question salt. These are questions of this nature, the French government forgets it, which generates the re-developments. I don't know any political nonsense that-able to move the minds of the populations at the same time thank you for that one. I do not want to discuss this law of

GRANTS. THE

salt, which is not debatable. The Chamber of Deputies has also adopted the principle of reduction, and perhaps be it will soon adopt that of suppression. But the monopoly on sales and manufacturing salt belongs in part to the Jewish king Rothschild j the ministry will never dare to ask for its abolition.

Grants.

There is another financial question that comes up often. wind in the complaints of the populations and in the petitions to the chambers, in the wishes expressed by the assemblies electoral wheat of the country; it is that of grants.

The ability of cities to impose themselves extraordinarily nary for the needs of edility and luxury, is become, for workers, a crushing burden.

The government, guided by a narrow fiscal spirit, which no one can ignore here, is favorable to this municipal tax system, because it collects the tenth of this tax.

The tax of granting is unfair in its means, vexing tory and expensive in its perception processes. The allocation of one tenth of the grant income to the State constitutes a flagrant inequity: I will demonstrate it further away.

The grant affecting almost exclusively foodstuffs of primary necessity, wine, drinks, meat, it follows that it is the winegrower, the breeder and the workmen who pay almost all of it. The granting of Paris which strikes the entrance to a piece of wine with a right of forty-five francs, already prohibits entry into the capital of all mediocre wines. Onne

*^?%

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cannot pay forty-five francs in duty for a piece of wine which is only worth twenty francs. However, it is precisely these wines that the poor would use household and the poor urban craftsman. Exaggeration of the grant kills in one fell swoop the small-scale industry and the well-being of the small industrialist. The grant does not only lightly strikes the rich; forty-five francs of duty for a piece of wine worth four one hundred and fifty francs, the usual price of wine that consumes the rich, do not impose an exorbitant tax.

The way to create income in large cities extraordinary measures should consist exclusively of to increase the tax on real estate properties in the city. The owner of the superimposed house will always know how to distribute the tax he is responsible for paying, between its various tenants. By this means, the contraindication is at least taxed in proportion to its fortune. The various classifications of rents have been always considered as a natural basis of taxation.

When the principles of association and guarantee have been made some progress in the minds, we will quickly recognize in the commune, bundle of all the individual interests of the locality, the right to undertake the distribution of products on its own produced between its inhabitants, that is to say to make the commerce. So the benefits that the municipality will realize on this industry, instead of entering the coffers of a few speculators like today, served will have to settle public expenditure, expenditure of general interest, those which are paid today on the drink and fuel of the poor. Each

will then contribute to the expenses of the municipality, in proportion of its wealth, that is to say of its consumption. And luxury spending will leave less regret to the rich, when they know that this is the country where they live, the municipality they have chosen to re-residence who will benefit from their largesse. The first one condition for the generalization of well-being for the people, it is that the commune is invested with the functions commercial operations. This reform has already been carried out in some municipalities of Rhenish Prussia; She produced universal ease, morality, con-
rope. She chased from these happy localities the prostitution, the bank and chicanery, three scourges that we is always sure to meet mated.

Today that trade is free, that is to say say that the business offers no guarantee to the producer nor to the consumer, the grant, which expels from some cities cheap wines, gave birth to support to the wine manufacturing industry of all piece, wines in which there is not a single drop of grape juice. After having ruined the winegrower, by closing the market of all cities to it a little important from the interior, the grant ended up delivering the health of the working class of the cities to the exploitation licensed poisoners. So much so that it is the city of Rouen, the capital of a province where the sun does not does not ripen the grapes, which has become the most large center for the production of Bordeaux wines, Champagne, the Hermitage, etc.; and, deplorably, he has been proven ([that the administration had lent its courses on CCS sophistication of foodstuffs and these frauds eonimercialps, to increase the number of its revenues!

?§ OF FINANCIAL FEODALITY.

While in the United States and elsewhere the control of the administration is a guarantee of security for the purchaser of any commodity, in France on support from the administration is a guarantee of impunity for fraudsters and poisoners. The fal-
wine makers from the city of Rouen declared that the administration of indirect contributions was half in the profits of their operations, and the administrator did not take issue with the revelations from his accomplices. The fraudsters would have, so to speak, the right to reject on provocations of the administration their odious crooks. But how is it that a head of administration does not deliver not bring guilty employees to court? How

of public health, do not drive away from their curule chairs ministers who tolerate such pre-variations...? Ah! the enemies of power have no problem game here, I recognize it, to speak of the danger of extending the attributions of the administration!

If this administration, which allows itself to be led into shameful acts in the spirit of taxation, included her duties, she would immediately renounce this al-rental of the tenth that it receives from the income cities, not being a just thing than the city of Lille which imposes the food of its inhabitants for enlightenment reing its streets, gives a share of this tax to the State, to build barracks in Algeria or forts around from Paris.

We have said everything, for forty years, against the re-system of granting which re-established from town to village, in the same department, the internal customs barriers

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earlier than the revolution of 89 had, it was said, lees. The inquisitorial process of the exercise is a shame for a people who call themselves free. This process of perception which popularizes the principles of fraud, fraud and smuggling, absorbs more than a quarter of the tax income.

Financial legislation is withered when it maintains in its institutions a measure like
The grant:

Which absorbs a quarter of the revenue in unproductive costs came from the tax;

Which infringes on individual freedom;

Which ruins the agricultural producer;

Who poisons the city worker;

Who hits the poor ten times harder than the rich;

Which breeds fraud and dishonors the administration.
tion.

But the granting, as I have just said, strikes mainly the poor and respects the hotel and enjoys meetings of the rich.

So the current chamber will not reform the grant,
and many people who are still young will be able to die, who
will not have the consolation of crying out like Vol-
to hush up :

And my last glances saw the clerks fleeing.

I never understood the people of Paris doing
revolutions in three days, and leaving the
grant barriers.

y0 OF FINANCIAL FEUDALITY.

SUMMARY.

I have just drawn up a quick overview of the expectations
that the people have the right to base on the solution of
main financial issues of the time.

However, the question is whether this state of affairs can
last. I do not think so.

Of what all the benefits of national labor
aiTluenl to the capital, because all the charges re-
fall on the worker, here in fact is another
consequence will follow. it's the law of nature
who wants the water to go to the river and the small
scholarships for the big ones. This result is already close to me-
product. All major industries are already
monopolized, sugars, irons, crystals,
soaps, sulfurs, coals, couriers,
canals, railways; those who are not
are going to be. Before twenty years, the small business of
Paris will be reduced to closing shop, the factory
will have absorbed the workshop, the bazaar the shop; Before
twenty years, the merchant in detail, support of the government
currently, will enlist among his enemies.

Now, when the Jews are in possession of all the
monopolies, it will be necessary that the people who have
eyes finally uses it to see, and then it will be
that question :

Monopoly for monopoly, which is better
monopoly of the Jews, from which all the profits go into
the Jewish coffers to the great detriment of the people who
works and suffers, or from the monopoly of the State,

of which all the profits go into the treasury, to spread from there among the people, and grant to each worker the legitimate remuneration of his labor vail.

Before discussing this thesis, let us sketch the picture of the current situation, and let's compare the budget of Jews that everyone respects, with that of the State that everyone attacks. I want to show the people what he gained in freedoms and well-being for both revolutions that passed through his body, and what are his privileges today.

As the Gospel said that the tree was judged by its fruits, we will be able to judge the current social order according to his results.

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sa OF FLNANCIAL FEUDALITY.

CHAPTER IV.

State budget. “

The normal state expenditure budget amounts to a billion about 1,000,000,000

Crazy spending like that fortifications, of Algeria, carry, in the present year 1846, this sum to fifteen hundred million, but madness cannot be the normal state chambers and government.

On this billion, the interest on the debt national, whose capital is five billion, takes a sum of two hundred and fifty million. . . . 250,000,000

The different ministries, for payment of public services, absorb the rest, 750,000,000

The unproductive ministry of war, on this sum alone absorbs

about a third of the budget.

It is on this sum of one billion that are settled thirty-eight thousand priests, all of whom are paid state employees, how do our three hundred thousand live soldiers, their officers and their leaders, that the roads are maintained, old services paid for, etc.

STATE BUDGET. 83

We can say that there are improvements name- to bring into the organization of public services blics; that there are too many agents, too much paperwork, that we could with advantage remove a large number of unnecessary jobs. But to maintain that there is savings to be made on the processing of these em- ployés is a supremely absurd thing. It is necessary by much, on the contrary, that the servants of the churches, magistrates, officers, the army, all public functions, in a word, are sufficient ly remunerated. When the people have returned to their common sense, he will understand that one of the first causes of his oppression, will have been to have abandoned the priest, magistrate, public official, professional spanker, men who only had the talent to them, for having expelled these men from the representation national, and to have thus made this representation a monopoly for metallic wealth. So the re* reduction in the salary of public officials will be as unpopular as it is popular today. Because workers will know from experience that the re- indefinite reduction of the salary of intelligence or public service that they had requested in their days of vertigo, only precipitated the enslavement- shift from labor to capital, leading to the reduction indefinite salary of the arms. When the people have been brought back to reason, instead of reducing salaries ments of the servants of the State, it will take from the economy mie of illicit services of anarchic commerce that he will no longer pay enough to remunerate generously- public services.

Let us therefore admit that there is no significant saving

about FINANCIAL REODALITY.

aunt to be carried out on the public services budget. He there is indeed the entire war budget to be used, by employing the army for public works, to co-

gnes, the damming of rivers and streams, the creation of a huge irrigation system. But these transformations which would be for Sullys or Colberts easy and immediate improvements—achievable, are still utopias for lazy ministers. So that the army understands its new mission which is no longer to destroy, but to create, we must wait until these old soldiers from another century who are still at its head are no more.

This budget of one billion which must be reduced by interest on the national debt, and reduced to seven hundred fifty million, distributed over the mass of the population French nation, which is thirty-five million inhabitants, gives an average tax of twenty-two francs per head.

BDDGET OF THE JEWS 85

CHAPTER V.

Budget of the jnlfs.

According to Mr. Michel Chevalier, professor of economics politics at the Collège de France, and many other sa— Before economists, we cannot evaluate less than two billion the budget that usury takes from the total quality of social transactions*. . . 2,000,000,000

< Mr. Michel Chevalier estimates the budget for wear. He writes [Letters on North America, t. II, p. 258):

"The average rate of money in all transactions of any nature and of all orders which operate in France, is at least fifteen or TWENTY percent, twenty-five perhaps.... Total production from France is estimated at nine billion; which assumes a mass of transactions ten to twelve times perhaps more considerable. The sum The annual cost of commercial bills alone is around twenty billion. In admitting an average maturity of four months and a mass of transactions of eighty billion, a saving of 2 in 400 per year would represent five hundred and forty million. »

We will agree that Mr. Michel Chevalier is very modest in attempt a reduction of 2 percent per year on an average interest of 15 to 20 percent. We would be more demanding on our behalf, and we do not see why it would be impossible to reduce by half, that is to say at 10 per 100, this interest of 20. Now, according to the figures of Mr. Michel Chevalier, this reduction of 10 percent or 10 percent would reduce the trade tax by a sum of two billion seven

According to figures from Mr. Michel Chevalier, professor at Sorbonne, the budget taken by usury on transactions of all kinds which take place in France, would amount to something like three to four billion LiARDS. I took half of that figure.

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We do not evaluate at less than one billion tax that protection granted to the big industry called national, levy on consumption owner, by making him pay for the ob-consumer jets, metals and fuels, one third in addition to their true value 1,000,000,000

Territorial mortgage tax
rial of fifteen billion would give at the legal rate a figure of seven hundred fifty million; but this capital of fifteen billion must be reduced of at least three billion for the amount of mortgages repaid seated and not written off. Would remain one tax of 600,000,000

Notary tax for renewal
velment of hypothesized bonds
caires, marriage contract costs,
inheritances, shares, etc. 60,000,000?

Tax of eight to ten thousand charges
of solicitors, bailiffs, clerks, ayocats at the Court of Cassation, lawyers, and other unnecessary intermediaries. . 60,000,000?

Profits of banks and commerce
parasitic merchandise, canals and paths
of iron, stockbrokers hundred of millions?

Losses resulting from bankruptcies, unemployment
images of industry, commercial crises
provoked cials, agiotage. . . one hundred*demillions.^

Interest on the national debt that it

state to take it into account of the capitalists, since it is they who receive these interests^ 250,000,000

We understand that it is impossible to have figures here precise, but the most moderate evaluations do not bear no less than the first glance at figures frightening this tribute that capital takes from the river national chess in so many diverse forms. It's not more than a single billion is four to five thousand billions, maybe more, that we have to talk about everything a-edge.

If the state budget includes the individual capitation due at twenty-two francs, the budget of capital equals it raise more than a hundred francs!

Also the work of women and children, who for-already lies more than half of the population, is it insufficient almost everywhere to support them.

Also the virile population considers work, due to insufficient wages, such as condemnation of fate!

And this disgust for work produces the splitters of the social order, which in turn require the institution judges, gendarmes, armies, the executioner, which means that, in good arithmetic, most of the repression expenses and even those of charity public, should be reported on the budget of the capital, since it is the absorption of all the benefits social services by capital, which generates the misery of worker, source of all crimes and all revolutions.

Then the state budget at least gives the con-

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taxable the roads on which it travels, and the municipalities and palaces, and primary education, and higher education in all faculties. It's the state budget which rewards all great talents, which rewards all noble actions, which consecrate monuments to our national glories, which decorate the cities of wonders of the arts, which maintains the vessels intended to protect our commerce, and the armies intended to protect the soil of the homeland. Of-tell these men of the people who frequent the

are admitted free of charge to listen to the lessons of the most famous professors of Europe; ask them if they want that we suppress these grandiose liberalities of the State, to reduce the cost of every taxpayer, and if they find that these scholars speakers, who cost their listeners nothing, are too dearly paid!

Thus, the budget of usury and parasitism, the budget of the Jews, strikes national work with a weight four times heavier than the state budget, and the neither the people nor the press say a word against the parasites! And these people, who did not produce for a cent in their lives and who are content to discount the travail of others, withdraw from trade with fabulous fortunes, make the laws, command the work, and the people do not dare to challenge the legitimacy of these fortunes; and the people, insulted by the press and by economists, who deny him the right to live, keeps all his curses for his government!

And now let's take a look at the situation,

JEWS' BUDGET. 8^

to appreciate the benefits that the munificence of capital paid into the country, in recognition of this tribute of five to six billion that the country pays annually nually in his safes.

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CHAPTER VL

Situation"

It would take just two or three facts to paint the picture. actual society.

Work is man's natural destiny. Outside of work, there is neither health nor wealth, nor morality, nor happiness. – However, the company has made work something so repugnant, so odious, that legislators have not found any torture more terrible after the guillotine, than con-

philanthropy, houses have been established
work for the poor, but the unfortunate loves
even better to die of hunger and cold on the way
public, than to ask for asylum at the loock-house....
which proves the native perversity of man, say
the moralists of England and the lords who
given the trouble of being born, to enjoy a few thousand
lions of income! So much for the agreement of this company
with the will of God who had made the work attractive!

Every year, Catholic priests come out of
churches where they are free to leave, to bless the
fields and call on the work of the cultivator the
blessings from heaven.

And if the prayers of the Church are answered, it happens
often the farmer and the winegrower groan.

SWEATING. 01

The abundance of the creator's gifts generates something
times misery! So much for the wisdom that presided over
the organization of this society!

When the people make a revolution, their mandates
silencers hasten to grant him the circumstances
mitigating effects as if this were the gift that should
flatter the most. The number of crimes increases four times
faster than that of births. From 1830 to 1845, the in-
anticide had won 71 percent. So much for the
public morality!

It has been published in recent years a few
quite informative documents on the situation.

Mr. Gisquet, prefect of police of Paris, who had to
get your information from good sources, wrote
that there was in Paris alone, in this brilliant ca-
capital of civilization, meeting place for all intellectuals
elite leagues, forty thousand individuals in state
permanent revolt against society, forty thousand
individuals who did not know in the morning where they would have dinner
in the evening, and out of these forty thousand scissioners, six
hundred at least who would murder you for a coin
ten francs, if they found you in their beauty. A
questions that the provincials address 1 3 more
willingly to Parisians, aims to know how
many times the latter were murdered in their
life. I had to give up gille fishing in the Seine
intramural, because one evening as we ran

hoping for barbels and bream, we brought back a fresh corpse, the corpse of an individual that we had committed suicide the same evening or the day before. We know that the police grants a bonus of fifteen francs to those who

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made similar discoveries. Our boss us learned that he had been quite happy that year, that he had been lucky; but while welcoming his good fortune, he confided to us that his canton was far from being worth those of La Villette and the Temple.

We also have the Gazette des Tribunaux which gives in to the daily exhibition of scams, adultery, rape and murder. The first fi- The length of the mine was so rich, and the French public enamored with such ardor for reading the stories of the Gazette des Tribunaux, which he had to form around from her five to six newspapers of the same kind and that the mother sheet had to enlarge its format excessively.

We judge Roman society harshly, according to the satires of Juvenal and some chapters of Suétone; but the satires of Juvenal and the works of Suetonius do not contain the thousandth part of infamies that the legal newspapers spread every day ciaries to the rants of advertising. What will they say about us posterity who will judge us according to the annals of the time ?

There is still the Mysteries of Paris by M. Eugène Sue, one of the noblest writings of this time, a series of moving paintings, including all the main characters The sounds were cast on the spot, where it is said rich, that he must devote himself to the salvation of his brothers, if he does not want to experience the fate of the bad rich man.

We can still fruitfully read the work of Parent-Duchâtelet on prostitution, although the character of the prostitution of Paris does not approach for the atrocity of that of prostitution in London. The rape of children aged ten to twelve are charged in London; THE

SITUATION. 93

price ranges from one hundred francs to one hundred louis. We do not matter less than forty thousand prostitutes in the capital of Puritan Albion.

on the abuse of the use of arsenic in preparations culinary, it seems proven that slow parricide, the parricide of all hours, which is committed in causing people to die of cold, hunger and bad treatment tements a father who has transferred his property to his children in return for a life annuity and which takes too long to laugh; it seems, I say, that this crime is one of the most common in today's society; so common that the idea even lost its horrible sound, and it is not rare to hear a good son who jokes about long-grief of a father: he will not die unless he is killed. THE men who are bought by women from behind before a notary, commonly also say that they marry feels a woman for her hopes. Hopes! THE word is admitted in the best society. The woman knows in advance that it is not the possession of his person that we had in mind when marrying her, but the hope of her prompt end of its authors. I understand the rep-gnance of all the strong minds of the time to do bless their unions by the ministers of religion, and I app-proves their modesty.

The picture of marital happiness is also touching. gal of the time! The last official publication brought to two or three thousand, I believe, the number of separations of bodies or property pronounced in the year born ! The crime of poisoning on the person of husbands has become so common in recent years, that the jurors tolerate it, and that the judicial journals

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don't want it anymore. I don't know much about assize courts, effect, which does not, year after year, have its poisoning marital to be judged; which does not prevent moralists to maintain that marriage is the basis of current society tural and the home of all virtues. Poor society!

Finally, to completely educate ourselves on the state of French company, we actually have documents officials, in addition to the criminal statistics of Mr. the guard seals, another periodic confession of M. le mi-nister from the inside. The Minister of the Interior is coming declare every year from the podium that he needs everything prize of ONE MILLION, to protect the security of the country against evil passions! One million funds secret police, oh misery! The destinies of France of Louis XIV and Napoleon, depending on this vote of a million, of a million that we use to pay off writers of Judah, to insult the glories of the

And do you now want to know the religion of this fallen nation? Listen to the impudent profession of faith of the missionaries of mercantilism. This profanatical and eloquent profession of faith is taken from the prospectus of the VÉpoque newspaper:

"That's not how things happen in England, that classic land of warning, where only one newspaper, the Times produces annually fifteen hundred thousand francs per advertisement. – Featured army of brokers roams the city, everyone is visited, everyone is admitted free to the warm and eloquent demonstrations of the missionaries of the announcement. The indifference is warmed, the ungodly and the unbeliever are warded off ^ in the name of their own interest^ to open the yeuoo^ of this

SITUATION. \$9

to face the obvious, not to delay any longer
take a seat at the great advertising banquet!!! »

The Conservative Party enthusiastically subscribed at the founding of the Epoch! L'Époque is the newspaper official of the Conservatives-Bounds; the Epoch has for gerant a Jew. ^

The Epoch needed, to make announcements, to give herself twenty thousand subscribers, when she has none had only eleven thousand. She found a former minister and peers of France and millionaires redrawn to certify the figures as sincere and true lying. The former minister and the millionaires withdrawn are currently being brought before the criminals under the charge of complicity in men-

dream !

Let us not agitate the mud of this lake any longer dirt from which the steam suffocates. I return for further information to the revelations of the eloquent blicists, who before me called the attention of governments on the state of current society tuelle.

I'm not saying either that it's the invasion of the feudal industrial dality which caused all these calamities alone, like the desert wind that drags on

the imperfection of laws is reflected in all countries by suffering of populations and crimes, and no people, until now, have enjoyed perfect legislation. But I say:

The invasion of industrial feudalism, in putting into the hands of the parasites all the profits and all income from work, gave to the progress of the

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public misery increases tenfold in intensity. She pushes to The extension of the plague of pauperism with a powerful terrible speed; and misery degrades blade like the body. The god of the hungry does not command than revenge.

PRIVILEGES bare PLL'PLE. 97

CHAPTER SEEN.

Privileges of the people.

I want to take the common man now, from his birth to his death, to recapitulate the good hours of his existence and tell the truth about the deprivations leges which political revolutions provide. That I call on the people, it is the mass of workers, it is everything that lives on the salary of intelligence or arm ; it is the working class, in a word, for good distinguish it from the lazy class.

The birth of the people's child is welcomed in his family like a calamity. The first one word that is pronounced on one's cradle is a malediction. If the poor family does not unload on the State of its new burden, in which case there is two chances out of three that the unfortunate woman will create ture which did not ask to be born, perishes before its second year, this poor family will be forced to use the child from tender youth, and also as soon as his hand is strong enough to handle the eehe-calf or the reel, or to lead the cow to the pasture neighboring turance. If the child's fatal star made you born in the heart of a manufacturing town, there he is his youngest years attached to the service of a machine with iron lungs, and woe to him if he falls asleep, the whip of commercial nemesis is there for the pu-

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gleterre the child was poisoned with laudanum to free his mother from her importunities. It was necessary that in recent times the law, a law that is not enforced, "cute pas, intervened in the name of humanity to proportion the hours of work to the child's strength. Let the philanthropists tell me what this child is guilty, to be condemned so early to the torture of the penal colony, like the assassin and the forger whose condition is less harsh. The forced, of less, work in the open air; he is withdrawn in a closed room, in the middle of mechanical fumes phititics of sulfur, cotton, wool, when its delicate muscles and his chest would need so much to develop, movement and clean air. Com- is this organization so tender, would it resist this incessant cause of wasting and annoyance. Again, if the lessons of the priest or the teacher born from time to time to refresh his imagination still virgin, of the idea of a good God, of a God re-profitable for work in this life and in the next! But where to take the time for calechism, for school? A child's wages are so low and he was fed so long, this one, for nothing. You see that the poverty of the father and mother opposes the development development of the intelligence and the heart, as well as well as the development of the child's muscles. That Is it up to the abandoned poor to learn? The example, alas! of his channel companions and oral or practical teaching in the workshop where the young people of both sexes are often confused!

* An English statistic, published recently, states

PRIVILEGES OF THE PEOPLE. 99

And then, what use would this primary teaching serve him? mayor whose lying mouths have been around for so long advocated virtue!

If the nature of this child is ardent and impetuous, education will have no other effect than to spur more keenly his desires and appetites, without giving him the ways to satisfy them. This is philanic barbarism tropic and nothing other than education in this case.

lique, the development of his intelligence will not serve than to make him better understand his misery.

Education can only be the development of natural aptitudes of the child, his useful faculties. Education can only benefit the people under the conditions that the aptitude and native faculties of each individual, will find advanced employment in society taggy and certain. Now, since capital has monopolized all the benefits of work and all positions lucrative, since capital leaves no room for capacity, it follows that three-quarters of our schools are nothing other than riot factories third party. The supporters of obscurantism are still more logical and more human in their sad doctrines that our so-called liberals and our men of progress.

This is how the childhood of the proletarian passes, in the repugnant vales of the workshop or agricultural domesticity cole. At the age of twenty, the state service re-proclaims, and takes a tribute from his freedom and his life

that out of every hundred inmates in the prisons of England there are forty who have never heard of Christ, and the same number who did not know not even the name of their beloved sovereign.

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seven years old. He must go and keep the enjoyments and the properties of the rich, he, the unfortunate who has no nothing, and that he goes to conquer by his death, in this plagued land of Africa, ranks for its leaders. Instead of leaving him to cultivate the land, where he could actively contribute to the production of the river national chess, we send him to parade wherefyemew^ in industrial cities, where he will defend, if necessary, the counters of the financial aristocracy, and will exchange bullets with his slave brothers from Saint-Merry or Saint-Bonaventure. We allocate to him, in return for this tax that is levied on one's freedom and one's life, a salary of thirty-five centimes per day, on which thirty-five cents we keep thirty from him for his subsistence.

Back home, the liberated proletarian comes increase the number of these unfortunate workers who compete with each other to increase the share of the masters' profit, as if it were not enough already of having to endure competition from them.

scourge of fertility, privilege of indigence, extends on his meager pallet to pose to governments frightened the problem of Malthus.

Ah! if these false scientists who we call economists wanted to find solutions to their problems in the dosme of Christian charity, if they wanted study the diyine will in the works of God, the clouds of their problems so threatening and so dark would clear up very quickly, to let escape the eyes with all their lucid solutions.

For simple men who know how to read with their

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heart in the book of nature, the solution of the pro-Malthus's fault is written everywhere. God says everywhere to its animated creatures of all kingdoms, to mammals and fish as well as flowers: that the fecundity of species is proportional to the chances of destruction that threaten these species.

God does not give the same fertility to the great races of quadrupeds which live on the flesh of animals evils, only to the races intended to serve them as pasture. The partridge multiplies more than the bird of prey, the herring than the whale.

The cow and the mare that are too well fed lose their milk and become sterile. Everyone knows that, except the economists who are paid for the know.

When the wild rosehip is transplanted into the rich flowerbeds of the gardens, its simple flower and without perfume soon transforms into a magnificent rose fique, endowed with the sweetest perfume and the brightest radiance, but this rose has become sterile. Its stamens, reproductive organs have dilated under the influence tluence of the richness of the soil, and have metamorphotos in dazzling petals, charm of Todorat and eyes.

All this means that the wealth of the constitution and the luxury of health are the real counterweights of fertility, and that there is no other remedy for exugap of the population that the generalization of well-being.

more painfully plethora disease? These
precisely where the most terrible poverty reigns:

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Ireland, Sicily, England, Belgium, France,
Silesia, Yurttemberg, where the fate of the workers
is the most miserable, where the species is most threatened
directly from hunger.

Give welfare to the people, once again, and
the overflow of the population will no longer frighten you.
This is the solution to Malthus' problem!

But the remedy is too simple for economists,
and then to protect the health of the people, it is appropriate
would first be to wrest from commerce the right to
adulterate foodstuffs, and the Journal des Débats and that
Economists do not want to take away from the
thanks to his noble privileges, let us bind him the four
members there to use the ingenious comparison
of a candidate from the Institute, Montbyon laureate. The Jot/r-
naldes Débats yf Époque, and the Journal des Économistes,
already consider as deranged brains, those
who want governments to take care of donations
provide what is necessary for the people.... what would it be, great
God, if some minister as misguided as me,
ventured so far as to speak of well-being!

But the English economists and their accomplices, the
economists of France, prefer to shout to the people
lation to stop; however, the population will not listen to them.
The insolent have gone so far as to ask the law – to in-
deny any poor person the right to marry, as
if the poor person needed permission from the municipality
capital to take a wife. Do you hear them,
infamous!... they dare to say that the proletarians, whose
name had until now only represented an idea of reproduction
duction and a figure, they dare to say that the proletarians
are not even good for populating^ like the

PKIVILEGES OF THE PEOPLE. 103

pheasants and hares from the parks of their aristocracy; they
want, in the interest of order, to take away from the worker
poor the right of love and fatherhood that they leave to
raw, and which God has given to us all in his genea-
infinite pinkness!

in the past did not claim for their caste, as you other Turcarets, the privilege of marriage and paternity. And probably because their daughters had not no need for money like yours, to buy men before a notary, their puritanism too was less rigorous, and their tolerance more charismatic table for the weaknesses of the girl of the people, young and beautiful, who prefers to give herself rather than sell herself.

But I answer you, contemptuous criminals of the will of God, I answer you that if this earth, where I only see voids, was really too narrow to contain everyone; that if he society needed new human sacrifices, unholy dogma, the first portion of humanity to delete, it would be your spawn.... understand, your etiolated and rickety offspring. Yes, if there was someone too many on this earth, which I deny, this would be your emaciated, counterfeit and scrofulous them; your daughters who wouldn't even find lovers like the daughters of the people, if they didn't have gold to buy husbands, your pale and puny daughters who are forced to borrow from the sturdy girl of the fields milk from her udders to nourish and regenerate your bastardized race!

No, the population will not stop in front of your legislative measures, no more than the crime before

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the increase in the number of your gendarmes, because that this exuberance of the population is a fact virtual. If the Irish swarm in proportion to their misery and the iniquity of his executioners, it is God whoever wants it, so that the number of the oppressed grows healthy, always growing, they come to count themselves finally, and let the oppression cease. If our penitentiary tentiaries become clogged in proportion to the invasions capital, it is God who wants it, so that oppression of the weak and contempt for divine laws carry their punishment with them.

Let's continue. I said earlier the fate of the man of the people, of the proletarian, father of a name good family. His needs have increased fivefold without his salary has increased; on the contrary, it had to decrease due to competition and new machines. One day, despite all his courage, he was forced to recognize the futility of his efforts to reach the

on the field of work, kept him away from the workshop for a week, and this short suspension of salary was enough to plunge him and his family into the most terrible distress; because the soldier of production doesn't have like the soldier of destruction, a hospital and a sufficient salary for cases of illness or of infirmity. Then sorrow and despair arose seized him. It was impossible for him to carry his looks at his family, without the future of his children brought lugubrious thoughts into his mind. // has cursed the fertility of his wife and the beauty of his daughter, and little by little he was tempted to move away from a spectacle painful. He asked for consolations and oblivion

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(the future of drunkenness. Soon recovery and premature senility came, which made him claim as a grace to be admitted to the hospice. If this grace which is not granted to all the unfortunate was refused, he begged for the benefit of incarceration. Taken to prison, he soon learned that his wife, reduced by her abandonment to destitution the most absolute, made money from his daughter's youth, or that she has nobly sold herself, to alleviate his mother's terrible situation. Because it is yet one of the exclusive privileges of the people, and that his two revolutions did not delight him, to provide purer of his blood a food for the lust of the rich. Moralists and economists say that we must so be it,... that the daughter of the people must sacrifices himself to prostitution, to save the girl as it takes the brutality of men.

Such is the common life of the worker in large cities, like the miseries of the field worker. Early work in childhood, loss of freedom in youth, excessive work, poorly paid, all the physical and moral tortures in old age ripe, the prospect of the hospital for his old days: here are the privileges of this people who have broken so gloriously^ wears his irons twice in half a century!

The journal of slavery and Genevan bankers claims that these paintings are lies, and that in the bosom of the working class well-being is the rule, poverty the exception! The Journal of Debates demonstrates the same thesis by giving as proof a town in the South (Montpellier), where shoemakers go by car and wear black clothes with 7'ubans

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in the buttonhole... (on Saint-Crépin's Day). Alas! the plethora of prisons and that of crime statistics and the only figure of suicides in the cities industrial companies, protest sufficiently against this lying assertion of sated egoists. He doesn't miss what will ever be eloquent people like Mr. Guizot, scholars like M. Gay-Lussac, to demonstrate the perfect legitimacy of the abuses from which they experience.

There is somewhere in FlInstitut, in the chamber of peers j at the Admiralty, at the Conservatory, everywhere, a figure arranger named Baron Dupin, who will swear to you, whenever you wish, his great gods, that the anarchic chaos of this manufacturing industry which generates so much disorder, bankruptcies, miseries and uprisings, who will swear to you his great gods that this abominable chaos is the beautiful ideal of the organization of work and perfectibility. I have—ten times, to my misfortune, this assertion cheeky coming out of the mouth of the honorable in solemn occasions. The worst, alas!... is that these bold assertions, far from causing a hubbub universal denunciations , were welcomed most often by energetic testimonies of adhesion. This perfect philanthropist, who combines this lucrative function with ten others, with those of the owners' delegate slaves (twenty-five thousand francs salary), member of the royal council of public education (twelve thousand francs), member of the council of the Amiremoved, dismembered from all academies, functions paid, professor of political economy at Conservatory, where he gives lessons in contempt of wealth to workers; at a thousand francs per stamp; this phi-

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lanlhrope which collects each year for itself a mass of emoluments which would provide ample living hundred families, publishes a volume or two every year white or black numbers, to prove that the distribution wealth has never been achieved with so much of equity than today. Sorry, Mr. Philanthropist, but I do not agree with you, and I find the con-milk that your high fortune gives your assertion a resounding denial. We said you started in the scientific career by building a frigate which has never been able to hold on to the water, and we have

with the truth, which you brought into the building of your writings the same precision, the same happiness of calculation as in your shipbuilding. However, I learn, Mr. scholar, that a well-organized society nized does not allocate salaries of sixty thousand francs and more, with the titles of academician and hand in hand, with the engineer who misses his constructions, nor to the childish statistician who does not even understand the meaning of the numbers he uses.

There are still other privileges of which no one would know contest exclusive enjoyment from the people, as that of providing the entire contingent of this population who is born and dies in hospital.

General attention is keenly occupied today attacks of anarchic competition, of these adulteration of food and drinks which occurred raised in recent times to the height of industries legitimate, sponsored and encouraged by the tax authorities. All these frauds, all these poisonings strike almost exclusively on the people.

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A third of the population of Paris died in Thhospice, but what a disease! He may not be the only one of these unfortunate people who die in the asylums of public charity, whose existence was cut short by the industry of licensed poisoners.

Anarchic competition, so dear to economies mists, does not limit itself to reducing the salary of the worker value below the minimum by its coalitions; it reduces it by half again through poor quality and the excessive price of the foodstuffs she sells to him; the concurrence poisons him with the task. It's still there, I, I said, one of the benefits for which he is indebted to his glorious revolutions. The monopoly of jurands and masteries oppressed the worker, but did not take him not poisoned.

Once I found myself passing through La Rochelle, I saw a gathering of women trying to act capture all public cars and take advantage of drivers prices double the ordinary prices for take them to Rochefort. Having informed myself of one of these women, the reasons for the gathering, I was told that a shipment of cheese from Hol-damaged moor was to be put up for sale in the latter

the relationship which united these two things —, the haste-
ment of the travelers and the spoiled cheese, my inter-
speaker was kind enough to explain to me how he
There was a lot to gain for the retail grocer. " This
spoiled cheese, she said, they will give it to us
sixty, seventy cents per kilogram, and
we will sell it for two francs. — What do you mean?
— Hey! no doubt, in detail, to the people..."

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This woman was right, there is no waste or damage.
laugh in detail, it's like in butcher shops where the
fillet passes the bones.

Nothing too bad for the small consumer,
retail waste point. Here's the moral of the place-
tick: but the people only buy at retail.

This makes the poor worker pay twice
more expensive than the rich certain commodities, such as
wine, sugar, liqueurs, medicines, com-
bustible. It is known in Paris that these are the dro-
tour operators and grocers from poor neighborhoods, who
make the quickest fortunes. The reason is simple :

In the Faubourg Saint-Germain, grocers,
bakers, butchers, pharmacists, are made
competition between them for the supply of large
houses, all year round. To obtain preference on
your competitors, you have to give the best and the most
low prices, and be as accommodating as possible
sible for cash inflows; the rich don't like
let him be persecuted for settling scores. THE
rich buys in bulk, and avoids all trickery
false weight and retail sales. Parla meeting
of these various circumstances, it happens that he pays everything
what is served to him at the lowest prays; possible^ and that it is
served everything in top quality. Here the benefits of
druggist and grocer are limited by competition
truthful emulative ence.

But the grocer from the Faubourg Saint-Marceau has the
more frank ideas. He does not do wholesale sales,
but, on each retail sale, he immediately realizes
a usurious profit; he makes the proletarian pay
one franc per half kilogram of spoiled cheese, or

third quality sugar, when the sugar of first quality only costs eighty or eighty-twenty centimes to the patrician of the rue de Varennes. He also has for him the skill of the hand and the forgery weight, the lame balance, the paper, the rope, the oil middity which adds to the weight of hygrome-cudgels. Above all, he has the right to adulterate the drink or to make it from scratch, which is even more lucrative. The supplier of Faubourg Saint-Germain cannot afford so freely the use of these processes, his limbs are bound, like the horse of race of Mr. Louis Reybaud.

Who is fake quinine sulfate made for? –
For the people.

For who is this odious mixture of alcohol made?
and campêche which is brazenly sold in Paris under
the name of Mâcon wine? – For the people.

The people not being rich enough to pay the granting rights, charitable science took pity on its poverty. The Egyptians had once forced the water of their river to intoxicate them: French science has re-new miracle with the water of the Seine, but with this difference however, that the water of the Nile did not make than to intoxicate and that of the Seine to poison. When the police have fun spreading it in the Seine, hundreds of hectoliters, vinico-chemical products of Rouen and Parisian industry, we will soon see floating on the surface of the river a large number of fish dead sounds; which explains the enormous number of these premature deaths from the hospitals of Paris, from which I leave it later.

I heard, with amazement, a famous professor

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in chemistry from the Sorbonne, declare that he was at his knowledge that several hundreds of kilograms of strychnine in Paris. There strychnine is the alkaline base contained in this poi-violent sound called nut vomit. The scholar conjectured that this enormous quantity of poison, enormous if we consider the energy of the venerable principle neux, was entirely used to replace hops, as a bitter principle, in the making of this nasty beer that is sold to the people in all the public establishments. The sweet principle that we

with glucose, potato sugar.

I observe here, in honor of this era commercial, that the discovery of alkaline bases plants took root in the world through a ceremonial process lebre who popularized the name of moroccan acetate phine, which for a moment almost replaced arsenic, as inheritance powder. I don't know why The popularity of morphine did not last. It seems that it can be recognized in the viscera with acid nitric. There is nothing more we can do today not everyone knows it.

Rectified prussic acid, another discovery chemical, has also been applied with some success with recipe sarcons.

Bakers, friends of science, having learned in chemistry classes, that copper sulfate had the property of making the worst ones rise pasta, one day had the excellent idea of substituting this economical yeast salt in the preparation of bread. One day, in the offices of a

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democratic newspaper, a famous agronomist who born to complain of having poisoned his son without want, with a copper sulfate brioche, purchased at the neighboring pastry chef!

Another magnificent discovery of science for the people that the disinfectant property of chlorine! Spend the night at the Montfaucon mass grave where the snotty horses fall, and where the rotten fish and meats. There meets you- rez of friends of science who prepare the cuisine of people, using chlorinated water!

It is for the people that all these beauties are made applications of science. It is the people who serve almost exclusively subject to the experiences of friends of progress. It's at most if a few ladies nice air, a few misunderstood wives, arguing with him in favor of their husbands, have a monopoly on content summons of the poison.

The people must have great gratitude to the science that has not reduced the price by a cent of its food and fuel, but who has

and morphine acetate; who taught jobs
ringers the art of adulterating flour, wine, beer,
quinine sulfate, and which metamorphoses for it
Montfaucon carrion in tasty fillets!

And to think that among all these scientists who say they have-
seen the people, not a single one was found to
to pose as the avenger of true science and the defender
of the people, so formidable is the power of the em-
licensed poisoners: Mr. Arago, Mr. Gay-Lussac,
>1. Dumas, Mr. Laurent, how is it that this

I^KIVILAGE OF THE PELTlt. 113

glory has not tempted you? Don't you know that
genius requires? *

Privilege of being born in Thhospice and dying there
pilal; privilege to work as long as he has strength
to enrich the idle; privilege of exclusive feeding-
there is prostitution, the army, the penal colony; privilege of
adulterated drinks, rotten meat and bread
false weight; privilege of providing all agitators
the corpses which serve as a stepping stone to their ambi-
tion.... These are the conquests of the people! ! !

But what a terrible fate these people suffered
before 89, that his flatterers are not ashamed to congratulate him
quote from his fate today?

Ah, it was you, philosophers and bourgeois, no
middle-class titles, who endured with impa-
held the yoke of the nobility, and who persuaded
people that he suffered like you. And today that
you hold the power, that you have uncovered your
commoner, you no longer feel his misery, you say that he
is happy You lied about it.

However, God, who is just, could not want to give
bring eternity to this society that is rotten at the heart, and whose
prison literature is the purest expression,
society that makes money the end of all things and
who pivots on the executioner!

For quite a long time the Pharisees of the century have pro-

'Let us do justice to true science and sincere philanthropy.
Two writers, two learned friends of the people, MM. Jules Garnier and
Harel, have made generous efforts to call the attention of the country and
of authority over commercial fraud. Read and meditate on the book

take (]that all our food, that all our drinks are mixed
of poisonous substances, thanks to progress in chemistry.

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proclaimed the suzerainty of gold; long enough they have
assimilated man to zero, granting him no value
than according to that of the figures which accompany 1. They
have caused equity to disappear from the law, like
charity of the human heart. They forced the judge to
sentence the unfortunate person deprived of work to prison
who reaches out to live. They taught the son to
curse the longevity of the father, and to the brother to consider
the brother as the protector of his property. Pharisees!
your society boasted when it personified itself
in the ignoble type of Robert-Macaire! The type of
your company, it's Gain, not Gain that kills its
brother, but the one who leaves him to die at his door
poverty and hunger!

But the tide of popular vengeance rises and
constantly rises with iniquity and threatens to burst
its dike, and it is easy to predict the time of the catastrophe
stanza. Already the impure oracle of the reigning religion,
the corypheus of the thurifers of the golden calf shouted: The

Barbarians are at our gates Yes, you are right,

the Barbarians are at your gates..., and when God de-
chain the Barbarians on a world too old, it is,
as Salvian says, that the infamies of this world have
filled the measure and it is time to regenerate it.

Rich :

I know so much misery in the fields and in the cities,
may your selfishness pass to me and may your tranquility pass to me
makes it tremble on you. Rich, I'm sure, if you
had calculated like us how much private
tions and labors consists of the current existence of
proletarian, you would not dare to congratulate yourself in your

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meetings of the ever-increasing prosperity of the
people ; because you would understand that this people who
suffers cannot consider the pompous affirmation of

or an insulting irony.

Rich :

When, by these hot suns which set fire
to the anger of the people and sink the thrones, your
etiolated women drive their cars on our boulevards
reckless behavior; when the wheel of their chariots r-
pides knocks down the child or the old man on the pavement, or
only springs from the clothes of the humble craftsman
without the mud of our streams – these simple accidents^
this involuntary provocation, is enough to make me
running through the limbs a shiver of terror. As
the child dazzled by the lightning and who waits anxiously
the rumblings of lightning, so I listen to the coming
rumblings of riot; and the disorder of my arteries
tablets illusioning my senses, brings to my
ear the all too familiar ringing of the bell
towers calling the populations to revolt; I hear
the cries of the insurgents rushing to pillage and the whistling
waves of the fire that devours your palaces, and I
tremble over you... I tremble, because I do not see
rush to your aid all your former defenders;
there are so many in the number of whom the horror for
the orgies of demagogic freedom have diminished everything
their disgust for the saturnalia of the corruption of
day !

Rich :

Tremble, because wealth obliges; because
none of you is innocent of the miseries that weigh

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over these masses whose guardianship God had entrusted to you,
and that you exploited, instead of emancipating them.
Tremble; God forgives corporate executioners
cursed.

Now if the helpless voice of the defender
experienced of the cause of the order does not arrive until
your selfishness, rich, listen to the eloquent voice and
prophetic message from the man of God, threatening your
society from the top of the holy pulpit:

“Think then, charitable souls, think then, happy in the
flood, think about it yourselves, dispensers of goodness
health and charity, I tell you, because I see it, that
if you don't patronize the working classes like you

stretch and widen the already yawning abyss of pauperism. YOU even if you throw in the charity money and the gold coins of charity, the abyss will always widen, and, believe my experience, you will never fill it!

•< This chasm has dug at the bottom of the valley of tears, in regions where the happy do not go. Me, son of people, who emerged providentially from their crowds, I gave them preserved enough sympathies to dare to descend into this abyss. What did I see, great God! out of a thousand, barely one man can feed his family there; out of a thousand families, one barely worth enough to feed all its members, to live all the days. We should work every day, and there is a lack of work to all half of the year....

"There, the needs are countless and the projects are numerous. even more than the needs; organizational dreams are there discuss in confusion, revenge is prepared in the darkness.... We wait for the rich classes to come to the rescue of so much misery.... But, know this well, we are starting to feel get tired of waiting, and if we're not careful, next year, tomorrow perhaps, climbed out of the abyss, looking terrible &ur them. edges of the abyss crossed, the people shaking off resignation

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like filthy dust, or stripping oneself of it like of uncomfortable clothing, breathing implacable veneration, will appear like the exterminating angel on the door of your rich hotels, and for his misfortune and yours until the middle of your sumptuous residences'...."

Rich, one last opinion. In the days of your power session, you have denied the sacred right of labor, the right of living which takes precedence over that of property; the people in his days of vengeance will deny the right of capital and property law. Of all the workers that the parasitism crushes, those of England and Ireland are the most crushed. It is therefore there that we must atonement begins. Hear the storm rumble the other side of the strait!!!

But when the flood has come and the tower-revolutionary man will have swallowed up all his fortune princely, and overthrew again the castles and the thrones; when the steel level will once again leveled the rows and watered the roots of the tree with blood of freedom, and that the rare escapees from the shipwreck will wonder about the causes of such a terrible ca-

ruins will answer:

The fault lies with you, O Jews, who have dedicated man of the people to stupidity and misery, and his daughter to prostitution.

, • Sermon by Father Ledreuille at Saint-Koch. Al. Father Ledreuille is of that race of pure apostles of Christ for whom beneficence is not not charity, and who do not admit the legitimacy of luxury for the dividus, when the masses are deprived of the necessities.

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The fault lies with you, kings and ministers, who did not did not know how to protect yourself from the vengeance of people, making common cause with them against their oppressors; who have forgotten that we are not the steps-tors of the nations to let them devour and mow down by the deer wolves of commerce, chicane and wear. The people could not spare you day of his fury, since you did not wear his flag.

The fault lies with you, O priests, ministers of this God of charity who was born in a stable; to you, the successors of the apostles, who did not dare to glorify the work in your chairs, and to assert to the powers-without his imprescriptible rights; who did not dare, 4 the example of your divine master, wither commerce, as a parasitic and impure profession, and repeat to owners of capital, that the right to live took precedence that of property. To you who facilitated the extortion sions of the rich with eloquent sermons on the worries of wealth, who you are content to exhort the happy of the day to charity ^ and who did you say alms, where Christ had said charity. Christ does not was not limited to driving the merchants out of the temple; he made paralytics walk; he multiplied the loaves in the desert; he changed water into wine at the wedding of Cana, and this was how he proved to the people that he was truly a son of God. Where were the loaves that you had multiplied for the people, when they confused with his enemies in the day of his wrath? And what signs did you also want him to recognized for the successors of the apostles? . The fault lies with you, men of intelligence,

artists, writers, who tolerated the glorification of
Your mercantile spirit, when all your contempt was due
coalesce to crush?' Vinfâme.

The fault lies above all with you, writers of the press
radical, who have never ceased to direct against royalty
all the furies of the revolutionary hurricane, and which
you forced the working people to break from their
hand the only support that could protect him against oppression
sion of the Jews

The fault is ultimately all of us, adults of the
thought, who have eyes to see, and not to
people, irascible and ungrateful child who does not have the
knowledge of his actions, who bites the breast of his nurse
of his first tooth, and only uses his freedom to
break your head!

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CHAPTER VII.

It is a great misfortune;

However, there is a way to ward off the storm, and
as long as humanity speaks to the hearts of good people
lies, and fear in the hearts of the bad; for little
that power regains intelligence at the hour of crisis
ril, the combined efforts of all concerned can
still today to preserve society from its ruin.
But we have to hurry.

The evil of society is known; this evil indicates its
remedy; All you need to apply it is good
desire and zeal.

All the evil in society comes from a vice of a-
social narchy which generates the oppression of work
by capital; all evil comes from the iniquity of
distribution of labor products.

We therefore need another organization that frees the
worker, and gives him a fair share in the
work benefits; which abolishes the salary and replaces it

a fair proportion.

It is no longer a question of changing the government with revolutions that do not change conditions respective of the master and the worker. Reforms policies do not remedy the inequity of distribution. This is why, for fifty years, the people have not

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nothing happened to his revolutions, and only chanced (the masters. During this interval, wealth and property passed from one caste to another, but the the number of unfortunate people has not diminished: far from it. If political freedom were the only condition of good-happiness of the people, the Belgian people who have freedom over the head, more freedom ten times than there is can spend, the Belgian people would be the happiest Peoples. On the contrary, it is one of those that the the leprosy of pauperism devours with the most rage. There misery of the Belgian worker, so rich in political rights ticks, immediately kills all revolutionary theories-naries who put forward as a supreme panacea the overthrow of thrones and universal suffrage.

The only revolution that is to be made, the only one that can benefit the people, is the one that will emancipate the worker, by guaranteeing the people the right to work.

And this revolution can take place peacefully; And if governments and the rich agree to donate take your hand, far from overthrowing thrones and forcing them private tunes, it will consolidate them.

Right to work.

This peaceful revolution will begin by writing in the charter, before the article which proclaims equality French citizens before the law, and contrary to in the opinion of Malthus:

That all men have the right to live ^;

That the right to live translates into the right to work

That society owes work to each of its members.

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Then social charity will take the place of charity, private rity, and the humiliating word alms will disappear of the national language.

Certainly, it is very useless to resort to violent means to bring about a revolution of this nature. This recognition of the human right to work can be adopted by the chambers, on the simple proposal from a deputy, and as an article additional to the charter—
Yet it will be a revolution and a revolution true; because the scope of the declaration will be immense; it will strike on the forehead all the aristocracies and all the tyrannies of the globe, and once the principle is re-known, we will soon see the happy consequences.

And first of all, how does the company which recognized de-see the work of each of its members, will do it can she pay off this debt? because it is a debt that she acquits, let us be clear, and no longer as formerly the alms she grants.

The first consequence of the recognition of right to work is the need to organize work.

Consequences of recognition of labor rights. — <
The organization of work.

The organization of work is the introduction... principle of association in all branches of human industry; it is the substitution of the principle from good to the principle of evil; the substitution of harmony and wealth to discord and poverty.

The perfect organization of work cannot obviously

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can only be obtained through the organization of the municipality, alveolar element of society.

We can conceive, through thought, a commune perfectly organized, that is to say the aggregation of a certain number of individuals associated in capital and at work, exploiting municipal property, as a single farmhouse, under the direction of a council appointed by them all; implementing the raw materials; having its cellar, its attic, its consumer goods warehouses; assigning

taking into account the number and value of days of each worker. Here, no para-functions sites, because everyone has an eye on everyone, and the remuneration is proportionate to the work. No possibility of lesion in the distribution of wages, because the price of work is set by the decision of the general assembly, and this famous question of salary distribution, so thorny for anarchic societies like the ours, is only the simplest of operations of arithmetic in a well-governed society. The distribution salary does not only mean the re-contribution of manual labor; it also includes the legitimate share of the profit that goes to Talent, which gives Labor the means to make the most of of Capital. Capital is also entitled to a share any of the municipal income. The professional's solution problem consists of fixing the proportion in which each of these three elements, work, talent and capital, contributed to the production of profit. However, the rental price of capital is fixed in the municipality; the price of the worker's day and the salary of the

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function are also known; and they increase and decrease proportionally to the number of babies general benefits. In addition, most interested contribute to the distribution as workers, as civil servants and as capitalists, and the interest they all have to be fair is the best guarantee of universal fairness.

The current commune could be today provided with a communal counter, institution of credit and bank which takes care of all matters of purchase and sale for the commune, which has its own general warehouse for the goods of the commune and which loan on consignment of goods.

Nothing could be easier than to proportion income tax in this organized municipality. The town knows its wealth through its books, it takes from this wealth the share due to the State. There meeting of these model municipalities, hierarchized in cantons, then into districts, into departments, in provinces, constitutes the State.

Within today's society, there are communes thus founded on the principle of association and solidarity, and who achieve, so to speak,

from Gerardsbrunn, in Rhenish Prussia, is until now the most perfect model of the associated agricultural commune and organized. The fruit growers of the Alps have, since more than a thousand years, an equally perfect example of wonderful results of the association applied to the im-thriving cheese manufacturing industry.

The association forced wealth to settle in the home of the inhabitants of these cold mountains where

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did not ripen the rye, while the competition anarchy delivered those of the fertile plain to ruin, to discord and fruitless work. 11 there is no down to the facial features and the beauty of the forms, which do not marvelously testify to the influence of principle of association. When the federates of Jura came to Paris in 90, the size and beauty of these men keenly attracted public curiosity; but no one knew how to recognize in this character of Herculean strength and beauty that everyone admires rait, the influence of the salutary principle which germinates health of the body and health of the soul, among the nobles mountain people of Franche-Comté.

The organization of the commune, this unrealistic utopia readable for all lazy minds, does not present at all an insurmountable difficulty for the man of heart that animates, with a little intelligence, the desire to distinguished by useful work. I have on my behalf personal experience. 11 was possible for me, in less of six months, in a filthy and lost locality of Al-management, with unfortunate colonists belonging to all the poor countries of Europe, exhausted by fever, blocked in their barracks by the Arab, I was possible, I say, to organize with the greatest ease-lity, the association between these workers of all idioms, for the only industry of the country, the harvest hay. And not only was it given to me to

'The departments of Franchie-Comté are marked in white in the statistical decay of Mr. Baron Dtipin, where the white means education and dark obscurantism. Franche-Comté is also, after Lorraine, the province of France which supplied the greatest number of heroes to our gigantic struggles.

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that they paid usury and to the agents of the agents comp-
tables, when they were isolated; not only did I
was able to bring out, double and triple the years an-
later, the amount of their working days;
but by the very fact that I led them in masses
at work, the enemy did not worry them a single
times that year, while the previous year it
Hardly a day had gone by when they had not had
do to the enemy. And when these poor workers
recognized that association and solidarity produce
know such happy results for the hay harvest,
they were the first to ask me if there would be
no way to organize them into a society for all
other cultures.

I hold the organization of the commune in Algeria,
something not only possible, but easy^ even with
military convicts and convicts. I don't know
no bad nature which is not likely to arise
improve, under the influence of the principle of association
and solidarity. All it takes to drive these
men, people who understand their mission and
who are motivated by the desire to do well. But I challenge
all the Sullys and all the Colberts of the time, or-
organize anything in Africa, with the principles
of the current administration and before having destroyed
The influence of the Parisian bureaucracy. The desk-
cocracy, which is one of the calamities of the metropolis and which
has gained a foothold on the land of Algeria, is a germ of death
which opposes the fructification of all the germs of
colonization that we have sown on the land of Africa
that. There is no soil so fertile nor arms so intelligent

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who can fight for a long time against the force of suffocation
ment of which the bureaucracy is armed. I was during
one year civil commissioner in Africa. I dare to flatter myself
for not having written once to my administrator
tion, without vigorously protesting against the practices
absurdities and the discouraging slowness of the office-
Parisian cracy, what attracted me, what I was told
said, a lot of bad grades, which gave me
always much more distressed for those who give them to me
have given only for me.

But if we had to wait for the perfect organization of the
common in France, to resolve the problem of
distribution of work products and to provide
an essential improvement in the condition of the

condemned to live a long time to be witnesses
eyepieces of this marvel. However, improvement requires
caused by the situation is urgent and does not involve
delay, because there is danger at hand.

This involves organizing the means to immediately provide
quickly from work to the arms that require it. Gold-
the most prompt implementation of these means will be, for
the moment, the best.

Because, if society, which owes work to its members,
does not put itself in a position to provide this work to whom it
claims, it is required to make up for it by paying
a minimum wage for unemployed workers. He him
It is therefore important that this work, which she is committed to
provide all workers, or for her a
source of profits, and not a source of losses. The so-
city, in the language of political science, must
to be called the State.

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Now, I only see one way of putting the State in a position to
able to execute the commitments entered into by the
society towards each of its members.

This means consists of organizing at various points of the
kingdom, and on a vast scale, immense at-
work links, where must be received immediately
employed and paid, all unemployed workers.

Hence this rigorous conclusion: that the State is
obliged to become an entrepreneur of all major
public utility value.

But immediately a serious question arises.
extreme speed, the solution of which, however, cannot be
a single doubtful moment.

"The company that guarantees work to each of its
members, does she not have the right to take her share
profits on general labor products, in
virtue of this guarantee which falls on it? This
does not guarantee charge imply enjoyment
of a corresponding right? »

Obviously, society (I mean the State), has to-
care to be admitted to sharing the benefits of work
social, to be able to guarantee against poverty, hunger
and the lack of work, all the infirm workers,

compensation, no duties without corresponding rights
dants.

This point admitted, I say that it is absurd that the State,
which represents society, that the State, which has the right to its
share in the sum of the benefits of social work,
allows parasitic industrialists who do not guarantee
right to live with no one, to appropriate nine-tenths
of these profits, and to reduce this share of the State

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which is dedicated to the application of the law of charity pU"
blique.

We can already see that with this single paragraph addition-
nel of the recognition of the right to work, TÉlat se
finds himself forced to argue with parasites and stock traders,
the profits of any successful enterprise, under penalty of
betray the interests of society, and rob the poor
to enrich the rich. If Mr. de Lamartine brought in
tomorrow in the law the principle of public charity,
there would not be a minister in France, at least
even look in the direction of the Journal des Débats,
who dared to ask for Mr. Rothschild the concession
of the Northern line, reserving for the State the lines
the least successful.

And the feeling of public fairness and logic
defenders of the people would not stop there.
Not only would there not be enough ministers
dared to come and propose to the country's representatives
to rob the nation for the benefit of an Israeli banker
lite; but this merciless logic would force the mid-
nistres to ask national assembly for the abolition
of all the bankers' monopolies to invest
the state. And the national assembly, in its wisdom, for-
mulating Tanathème against all subversive heresies
sives of English economists, would proclaim the
merce administrative function of first order y and
would relegate competition to the field of
duction, its true domain.

He

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Le conitinercei, adniini«itative notion. – The complexity of
theuopole of IlEtat.

I demonstrated previously that the anarchist trade
chic was the great means by which capital
managed to monopolize all the benefits of work and to
constitute financial feudalism.

Let us declare commerce an administrative function, in
its status as a product distribution agency, and
financial feudalism no longer exists, even in name.

The State, by proclaiming commerce as an administrative function,
nistrative, only follows the example of the municipality
organized. In the organized commune, the directors
or the warehouse manager of the goods are
civil servants to whom it is granted, as in
receiver of the registration or the tobacconist
nowadays, a discount proportional to the figure
of the recipe or the talent deployed in the management of
the common thing. The administration business
is truthful trade; the purchase price is quoted from
of this of sale j the difference constitutes the pre-tax
raised for the benefit of the Treasury or the municipality, on all
consumption, to cover public spending.
Administration figures are published each
year; the mass of society benefits from the economy
billions, made by the new process, on

IMMEDIATE REFORMS. '181.

The old process of anarchist commercial competition
chic.

The Emperor Napoleon had therefore guessed correctly, when
that he had formed the plan to seize the monopoly
of transportation and banking in the interest of the people.
The Emperor had arrived, a priori, at the consequence
of the principle proclaimed by Turk in 1 T76, consequence
that Turgot had not seen.

Aimi the law by declaring that the company must work
to each of its members ^ forces the State representing
the company there to proclaim the trade FUNCTION
OF VETERAN.

We are no longer debating this question

for monopoly, which is better than monopoly individuals, who ruins everyone and does not benefit only to these individuals, or that of the State, which does not ruins no one and benefits everyone? " We are came to consider the institution of state monopoly as the resumption by the State of an imprescriptible right.

We therefore say that commerce, the agency of distribution of products, is one of the essential branches of public administration. Common sense, everything alone, should be sufficient to indicate this truth, in the absence of logical deduction from the principle of law at work.

National prosperity, developments in which the public administration is responsible for monitoring, in fact demands that the distribution of products and foodstuffs, which every consumer needs, reaches this consumer under the best conditions possible. Low price is the soul of consumption;

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consumption is the nerve of production, which is social wealth.

And the first condition of any economy, of all regularity is, we said again, unity direction and unity of action.

However, the administration is the only one invested in society of the power of unity. She alone is able to state establish the legitimate price of the merchandise, by means of information from its numerous agents and the truthful occurrence of producers. She alone has an interest to ensure that these prices remain at the lowest rate as high as possible, and that the products are always of superior quality. It alone presents a triple guarantee for its commercial acts, and in the context control of the agents of the nation, deputies and council-ers generals, and in the control of the press, and in competition from particular industries, and finally in the official publication of general market prices. The knowledge she has of cost prices and transport price, gives him the means at any time to set the true selling price.

The monopoly on the sale of any product by the State is already, for the country, an assured guarantee that this product will not be tampered with. If the products of

beyond their legitimate price, it is because the monopoly current is only admitted as an exception in our financial system. Let us make this the general rule, and the price level will be established immediately from most equitable way. The state monopoly is in addition a guarantee for the country, that the benefit taken from the sale will enter the common purse,

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the State purse, and not that of individuals, and that he will therefore be employed in the service of the common thing, depending on whether the country's agents will have decided.

The State is us, we keep repeating it. The cash register the State is ours. The wealth of the state is the measure of our prosperity, because the State does not hoard. When there is a surplus in treasury revenues, there is requires two things Vone: or that this excess is spent on public utility expenditure or whether it serves to reduce the tax mass accordingly. The state does not have interest in exploiting the worker, nor in reducing their wages below the minimum, as the anarchic commerce; he is interested, on the contrary, so that the people live happy and peaceful, since its tranquility and prosperity are linked to the well-being be working classes. It is also the nation itself, represented by its elected representatives, who sets each year the right of state commission on all marches that it operates. Even supposing that the State was gifted with this proverbial greed that we had some-both right to criticize the tax authorities, the State would have an interest to encourage consumption by reducing to a minimum distribution costs, the enormity of which reacts if painfully on consumption in the diet current. Indeed, increasing transactions, i.e. say the consumption from which rim|)ô is taken, and recover from the reduction in the amount of this tax by the quantity of objects imposed, this is the dogma of new taxation. As soon as it is the consumption tax mation which has become the main basis of income public, the greedy taxman, as you call it, must

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push with all one's might to, consumption by the rise of wages and the cheapness of products.

much less falsify them. Competition does not force it neither to poison the people, nor to favor the rich at the expense of the poor; all citizens are equal in front of its counters. He doesn't do the increases nor artificial reductions, to eat into consumption and production, because he would be the first victim of his own embezzlement. He does not draw from his capital a usurious income; it presents guarantees probity, capacity and oversight for agents he employs, and there is recourse against him, all the times its agents are guilty of prevailing rication. Finally, the State ensures that workers in the dustry, on the public treasury, means of existence honorable for the time when their arms will have lost their strength, and it does not make a privilege of the pension pension for those who served the nation on the battlefield. It honors the work that produces and fruitful, as much and more than the war which ravages and destroy.

It is possible that these truths will raise the shoulders of pity to the learned gentlemen of the Journal des Economists and all those austere moralists who have no generally as many virtues to spend in public, only because they make a larger saving elsewhere; but these truths are no less very clear truths.

These gentlemen will perhaps come and quote us, meeting our arguments, and to demonstrate Tim-
Oiinence of the dangers of state monopoly, this

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odious affair of wetting wines, where we saw administration agents become accomplices of the fraud, and incur the blame of the courts. But if the tax agents are being led astray today by greed, to the point of participating in blameworthy acts, in the misunderstood interest of the treasure, it is precisely impossible for the misdeed to take place under the regime of monopoly. In this new position, on the contrary, the greed of the tax authorities is for consumers the most safe guarantee of the integrity of its agents. The taxman and its agents, who are paid on the total price of the sale, are interested, in fact, in ensuring that the quality of the product is as good as possible, so that the sale works well, since it is not the tax authorities which regulates prices. A receiver of the recording, who is nothing other than a seller of stamped paper

receiver of the recording which receives after the year a bonus proportional to the income he has collected on behalf of the State, is interested in sell and collect as much as possible, and he cannot deceive the buyer about the quality of his merchandise. Also the recording, which relates to the treasury of hundreds of millions, is it of all taxes the best administered, and the one whose collection costs the least. The fees for collecting the registration are barely a twentieth of the tax collected, while those of the customs and beverage tax go to the beyond 25 percent.

In summary, the distribution and transport of products products essentially fall within the attributions of the administration; and this is the production

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and not commerce which is the true domain of competition.

Therefore, as long as the municipality will not be organized in such a way, that at the end of every year this commune can say: my dreams nus amount to so much, here is the share that goes to the State for the payment of public services;... until day less distant than we think, all the efforts of opinion and chambers must tend to invest successively the administration of the main branches commercial assets abandoned today for interest private. We must succeed in making the State pay its budget with the profits gained from anarchic trade. Vimpôl must come to levy on consumption mation and on wealth, in accordance with article 2 of the chart. If the State were vested with a monopoly on banking and commerce, the capitalists could not no longer promote their capital in secret, and dissimulate their fortune, and we could submit them to the proportional tax like the laborer of the fields.

It is for having disregarded the rights of the State, presenter of the nation and his charge d'affaires, it is for having listened to the heresies of economists English, that the nations dedicated to industrialism find themselves at the moment plunged into a state of rassm and moral and physical degradation which frightens seriously thinkers. The law of God is one; he gives us the attraction to lead us in the way

turn from that of evil. Similarly, when he inflicts misery to a people is to punish them with one of

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his follies. The people withdrew from the Tu-Authority teleary to go to Anarchy, political anarchy and commercial anarchy; they abandoned royalty to incense the golden calf, and the silver man has taken advantage of the split that emerged between royalty and the people and who opened the way to their usurpations. He made himself master of the worker who no longer had support, and he crushed and tortured him mercilessly. It's a argument to which I return every moment, because that it is important to eradicate from the minds of the people his systematic antipathy for his government. Finally, from the excess of evil good is born. Men intelligence, people, small business itself even, begin to demand accountability from feudalism commercial of its usurpations. Like the manufacturers turiers and workers band together in England against the privileges of land capital, perhaps the Will workers and small traders band together? at home against the privileges of money capital. All these leagues will lead to the association sooner or later and, before arriving at the perfect association, will pass by the monopoly of the State, the safest of institutions general guarantee, in the absence of the association perfect tion. The movements taking place today today in favor of social reforms are therefore all favorable to a good cause. The fraud system commercial and public poisoning by liquids and solids, of which in recent times have revealed the mysteries so gloriously, made par-herbal teas to the state monopoly. The newspapers La Démopaceful democracy, the National, the Reform and the Review independent, take care ardently of the care of

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see the state flag, so sadly lowered today today in the hands of those who wear it. The doctrine of laissez-faire invented by the Autres de Anglican economism to help public opinion to let the oppression of the worker pass and invade hoisting of all the monopolies by the big companies pitals, this doctrine of fraud and fraud has been killed by the facts in the minds of all sensible people. I do not I know him more supporters among us than among the

Academies. Still, it is not quite certain that among all these poor pimps of anarchy, he found himself just one, just one daring enough to repeat the phrase barbarian by Jean-Baptiste Say: "That society ^ laughed rigorously SPEAK, owes nothing to any of its members...." But I know, on the other hand, a number of distinguished minds who would not fear repetition after me: ((That to strictly speak, the death by starvation of a single man accused of murder sinat the entire society where this man lived...." For this is the sentence of true charity formulated by Christ, and it is written in our hearts that the impious economicism will not prevail against it!

Allow me to address here, on my own behalf as in that of all the other helots of capital, a feeble tribute of gratitude to the noble writers who defended most energetically in our days the holy cause of work, intelligence and arms. After the names of Fourier, Saint-Simon and Owen, these great demolishers of impostures, must write in the registers of public recognition, those of M. de Sismondi and MF Vidal. To Mr.

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Sismondi returns Tlionneur for having worn the first blow, terrible blow, to Vtnfdme; glory to MF Vidal to have completed it, in a curious work intended to become famous, and that economists have left pass without saying a word, knowing well that this book carried their condemnation and shame with him.

The time is not far off, I hope, when the doctrines of government monopoly will emerge within a national gathering, in the full gallery. And it won't be the least strange of all the spec- strange tackles which we will have been given to witness ter, to see some MP from the extreme left come defend from the podium the cause of power against the government ministers.

Here then is what is established in principle: the distribution of products, commonly called Commerce, falls within the remit of the administration; And until the commune is perfectly organized ed, the state monopoly is the only institution that can offer workers the guarantee of their rights, and consumers the good quality of food and sincerity of prices.

Now that we have a principle to penetrate being at the heart of the current anarchy, the questions will become simpler and impossibilities disappear. A spring true cipe is a key that unlocks all solutions.

- On the Distribution of Wealth (Capelle, rue des Grès-Sorbonne), work filled with wonderful knowledge where social issues? more difficult, where the most complicated economic problems are brought back by an admirable talent for analysis and discussion to the simplified geometric problems, where right reason meets at each not eloquence, without ever looking for it.

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The false scholars of reconomism have never found a solution, because they never had a principle. As for the ministers, they resemble the economists mists, they do nothing because they know nothing and that they are either too old, or too proud to learn.

Reforms iinuiediateN.

For the statesman who would understand the situation and the solidarity of interest that exists between the government and the people, the first reform to be introduced in the current financial system would be the realization of Napoleon's projects: state capture of the monopoly of banks and transport. From the first first blow, financial feudalism would be hit at the heart, and the territorial tax would perhaps be completely abolished.

But this state bank must be the truth bank of France table, and no longer the bank of Paris, Bordeaux or Le Havre.

Sloiopole of the bank.

The real national bank has its headquarters in Paris; She is guaranteed by the value of the national territory and the deposits of all its shareholders, and in particular the funds current depositories of savings banks, workers' funds to which it guarantees a minimum of interest and which it associates with all its profits, to intimately weld the fortune of the State to the fortune of workers.

The Banque de France has branches in all the departmental capitals; the banks of capitals have branches in the capitals district; these organize the banks of canton; the banks of the cantons those of the communes. Public credit is constituted and prioritized over all the surface of the realm.

Ors^aiiisatioiii of agricultural credit.

And it is no longer just the patented industry and incarcerated person who will exclusively enjoy the privileges credit. First, incarcerationability, this ignoble heir-age of barbarism, disappears; the law no longer grants a citizen the right to dispose of the freedom of another citizen for a matter of money. The State constitutes the agricultural credit like commercial credit. The State creates a land debt ledger. He lends without intermediary to the owner of the land and for almost the entire value of the fund, at the most moderate rate; because the State is even richer than the Jews, and finds on the consumption tax the sacrifices he makes on the rental price of its capital. Interest due by the borrower are combined with the property tax, to be collected free of charge and by twelfths, by the gent of direct contributions. By means of the bene-registration in the debt ledger property, the owner begins by repaying all its previous mortgages, which are absorbed in the single state mortgage. The largest and the most magnificent financial transaction of all times, I want to talk about the amortization of the

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mortgage debt of France, a debt of fifteen billion, can be brought to fruition this way. Then territorial property, burdened with this hypo-single library, which would constitute a perpetual annuity for the benefit of the State, would acquire the elasticity of pro-movable property. The State and owners benefit would like this reform to increase income incalculable; usury, notaries, chicanery, ban-what would billions lose, as many billions who would remain in the taxpayers' purse. The taste-government which would achieve through its banking monopoly that enormous profits that he does not realize today today, finding in its coffers a surplus of revenue, would be obliged to take this into account in the contribution

revenue increases. And this reduction of Fim-land tax would only be fair, because the tax imposed on property is a preventive tax which burdens the pro-levied before it is created, and this tax is less legitimate than that collected on the product delivered to the consumers or on commercial transactions.

Any financial reform must aim to manage production, the first element of social wealth. All taxes, moreover, fall indirectly - lies about production, and there is no point in him doing anything ask in advance.

The monetary capital used in commercial transactions sales of France amounts, it is claimed, to more than three and a half billion. The organization of cre-said public would immediately reduce the capital to one thousand liard at most (this is that of England) and would make it dis-A cash mass of two to three billion is available.

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Transport monopoly.

The government seizes the canals, the channels iron mins and couriers. The producer and the French consumers are now protected from the tyrannical powers of gentlemen the stockbrokers of Pa-laugh, from Judah, from Geneva. Railway fares and channels are subject to frequent revision; the various industries which have to claim some re-reduction in these tariffs, have their representatives in parliament to assert their rights. It is by this means of reducing transport prices, and not more by protection bonuses than the government wants to give national industry the means to fight with foreign industry. The State favors this industry by granting it capital at low price, by seeing its products at the best price possible, by having the engineers educated in its schools deniers who direct industrial operations. Her protection does not exceed these limits, because in going further, it would offend the general interest; And this protection is enough to make the part so beautiful in-national industry, that no rival industry can fight with her now.

It happened in Saxony, about ten years ago, a fact which demonstrates how easy it is for the State to in-

public. The government of this country appealed to people for a loan intended to cover the costs of construction of a railway from Leipzig to Dresden. He had asked for a few million thalers; THE

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people brought him two or three times the amount

That the French government, instead of offering fifteen or twenty million per year to Mr. Rothschild for forty years, for interest of a sum of sixty million that he would have been kind enough to lend him, would have asked for these sixty millions from the depositors savings banks, by offering them only the guaranteed interest of 4 per cent, and these deposits savings banks would have brought him a two or three hundred million in one go. Yet here it is a very economical and very simple way to popularize to raise awareness among the masses of the acts of the government. But the Jew was there demanding his prey, and the government did not dare to rebel against the Jew for make popular. The Gospel has said, in fact, that the even a slave could not serve two masters: the nation and the Jew!

IBonopoc des aces!>>araiices.

The State seizes the insurance monopoly. He always seemed strange to me that a finance minister lived in the hotel on rue de Rivoli for eight days, without conceive the thought of having the monopoly insurance center which can only belong to him, and whose exercise, by the hands of the companies, constitutes in some way an illegality.

Indeed, what is tax? Tax is a part any of his income that the taxpayer abandons gives to the State, to have the guarantee of enjoyment rest.

What is insurance tax? One part which-

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conch of his income that the taxpayer abandons to a company, to have a guarantee of the rest against the chances of fire, hail, epizootic, etc., etc.

But all these chances of disasters are specified—
ment of these normal chances against which Vimpot
normal must guarantee the taxpayer. The State which ga-
remits work to unoccupied hands, and the minimum
of salary to the infirm, to the old, must, at more
strong reason, guarantee the worker all the
products of his work. The State which is the association of
all individual interests, is in a better position
that companies to compensate the worker
losses resulting from disasters; because it distributes the
figure of these losses between all taxpayers, and
it only slightly burdens the burden of each person, the
insurance tax figure decreasing as
that the number of insured people increases. With the State,
policyholders do not have to pay brokerage profits
of a cloud of parasitic agents, nor those of the companies
who take millions each year from the pro-
privacy, without guaranteeing it in any way against epizoo-
ties, hail and floods. The insurance system
rancid with the companies is expensive and has no
never guaranteed that profits to the agents of these compa-
gnies. The creation of a compulsory insurance tax
for all taxpayers and collected by the agents of the
treasury at the same time as the land tax, would have the
double result of reducing the premium by two thirds
current insurance, and to guarantee the entirety of the
price of their crops or their furniture to all
insured. We can get an idea of the amounts that
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taxpayers pay too much into the hands of
companies with just one example. Companies
fixed premium insurance against fire received
in Paris only fifty-six million from 1819 to
1841, and the number of losses did not rise,
in this space of time, more than eight million. He
there were therefore forty-eight million profits for
the directors and agents of the companies, forty-
eight million subtracted from the owner's fortune
to enrich a few lucky speculators. With
the State, taxpayers would have no benefit from
sold, no plate or policy expense, and the
insurance premium would only represent the figure
claims, increased by expert appraisal costs j and in
the case where the figure of this insurance tax exceeds
would be that of disasters, the State could with advantage
devote this surplus to the construction of works
of art, intended to contain the overflows of the rivers

fire, etc., etc. The State, responsible for disasters, would still have an additional interest in stimulating activity rural police; he would have the buildings visited by its architects, the stables and stables by its veterans rines.

The monopolization of the insurance monopoly by the State is one of the most rigorous consequences recognition of the right to work, since everything worker ruined by any disaster falls back at the expense of the State.

The government, which is established to protect the low and to ensure everyone the enjoyment of the fruits of his work, is the only one equally capable of managing all

IMMEDIATE REFORMS. ihl

these provident institutions whose purpose is to guarantee the existence of the worker against the odds abandonment or poverty. Insurance against fate, against evictions, lawsuits, insurance maritime, cannot achieve all the good that they are capable of producing, as long as they are directed by the administration of the country which owns alone, due to the mass of individuals on which it acts, the means to reduce the figure of premiums of these various insurances, by increasing that of benefits of solidarity.

However, the system of handing over the monopoly insurance to the State has conquered for some years of many supporters within the con-elective councils of the nation. Mr. Duchâtel himself left accused of sharing these utopian doctrines. The general council of Aisne issued, in its last session, the wish that the State would be vested with this monopoly. It was then that we saw Mr. Odilon-Barrot, deputy of the said department, protest angrily against this proposition, which he called a Fourierist idea. I you wonder what this impotent leader of the op-terminal position may have to unravel with an idea any, and what is in common between Mr. Barrot and Fourier!

The government is trembling today in the face of power of notaries and solicitors who make the elections tions. He does not dare touch the burning question of fices; but once he becomes master of the bank and insurance, that it organizes agricultural credit,

offices will have lost two thirds of their value by

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following these reforms, will be very eager to free themselves strip their titles, at a reasonable rate.

Then, it will be entirely possible to return to Tagriculture its splendor, the earth its fertility, the bare peaks their forests which protect the valleys against floods, to the meadows their waters sources. Then it will be allowed to deport the last blow to riipothèque, this sad heritage of Roman law, prevention of any kind of agricultural progress; because the legislator will understand that if Roman law had his reasons for surrounding so many guarantees land tenure, when agriculture was the only honorable industry, this luxury of guarantees had become a cause of ruin for her in our social state.

In Rome, all manual industry was an attribute of slavery; today, on the contrary, this industry took rank at the head of society, and it is agriculture who moans and struggles prisoner, in the middle of children travels in which the exaggerated tenderness of his guardians hold her swaddled. So come as soon as possible a Jean-Jacques who demonstrates to the room that the real estate needs, like the child, that we leave his limbs free, to live and develop.

But how many reforms can be attempted today in this vast area of agriculture, and outside the recognition of the right to work! I admire rin^rati-study of this trembling government which was able to find means of giving a bonus of four million to the cod, another twenty million at the refinery, and who does not have a million in incentive funds to give to agriculture, the nourishing mother of the country,

■iva

Rf' IMMEDIATE FORMS. 1/|9

the industry which retains in the labor camp twenty millions of unhappy proletarians, and prevents them from pass into that of riot; agriculture that is needed reconstruct from top to bottom, from teaching workers at the Agricultural Credit Institution. Ah!

cultivation of the vine, could meet somewhere,
in a public square, to make their voices heard
threatening protests against grant rights
cities and against entry fees for merchants
say foreigners, we would have great regard for their complaints
mations, as we have regard to those of the owners
livestock breeders or manufacturers; but these
seven million winegrowers are scattered and isolated on
all points of the territory, and there is no closure
possible without piling up materials. THE
government which knows this remains merciless for
the suffering of winegrowers and agriculture. Station
that the progress of English ideas does not cause repentance
some fine day the government of its inconceivability
worthy of carelessness! Park the league

Agriculture, which is the national industry,
productive industry par excellence, not having a half
istry to it, to be treated as a dependency of the
commerce, the product distribution agency! there-
agriculture, the noblest and most useful of all
professions, not having a school of her own, a school
paid by the State, when the State distributes free to all
nationals and all foreigners the benefit of
higher studies, in public courses professed
speak more brilliant scientific and literary notables
raires of Europe! When the State maintains, with great

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fresh, military schools where we learn to kill
men and to bomb cities; others where the
youth is locked up for twelve years to fade away on the study of
dead languages, and law schools intended to
multiply the race of lawyers indefinitely!

Yes, I was right to say it, the field of
liorations is vast in agriculture; and for the minister
reformer who would like to do something there, he
There would only be embarrassment of choice. 11 would be rational
yet to begin at the beginning is-
that is, through the teaching of the agricultural profession.

Agricultural education.

The current government, resulting from a revolution
popular, wanting to show his sympathy for the

without exception the benefit of primary education. The principle of the law of June 1833 is eminently fair and democratic. The State must not only work to each member of society, he must core primary education. The law on education primary is unassailable in principle, but it is not not sufficient. There was a way to make this useful principle, by broadening the meaning of the word instruction primary education, and extending it to pro-instruction professional, especially in agricultural education. Without doubt, will someone answer me; but professional education sion requires a certain number of teachers, the creation of expensive workshops, the supply of tools tils, etc. ; and the state treasury is not rich enough to take care of these expenses... Come on then, the very

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the state was rich enough to give everyone a gift the income from his railways to the Jews, and he would not have the means to endow the poor class professional training workshops! To others if he Please!

And then, ultimately it must be the State or the departments responsible for reforming the work and to educate the agricultural worker, if we want manage to introduce serious improvements in the national agricultural regime; because any reform a little important is almost impossible in the conditions where the mass is placed, in France soil workers. '

Let us not lose sight, in fact, of this truth too little known, that the agricultural worker, to suffer his misery with more resignation than the industrialist cited, is no less condemned to atrocious privations. Bankers who do not fear for their counters that the misery of the towns where these counters are located, have their newspapers write (the Globe of November 23, 1843), that the field workers are happy, although they only have one pair of hooves for the winter, and that they walk barefoot in the summer (textual). The diaries of lazy ministers who don't want to do nothing to alleviate this misery, have undoubtedly interest in denying it, but it exists none the less; She is also like the sun: it shines in everyone's eyes those who want to watch.

The condition of the French farmer is that of

control and where fragmentation has penetrated. Misery is a direct result of the progress of fragmentation.

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It is more terrible in Ireland than in France, because in Ireland the competition of workers is dispute every shred of the soil at the auction of the hunger, and the population is even more condensed there just in France. The latest publication of the land register tells us that the surface area of French territory ^, which is fifty-two million hectares, is divided into eleven million plots, of which five thousand lions are priced below five francs. This mor-unrestrained is exclusive of any improvement agricultural, because it forces agriculture to regress from plow with spade. He removes the breeder of cattle, and opposes it to the multiplication of fertilizers. It removes also the work of the beast of burden to do it fall back on the man. I saw one day, on the plain de Clamart, in the company of a serious official, a poor girl of fifteen, harnessed by the neck to a harrowing and plowing his plot of field. The honorable official, whose daughters have never been hitched at the portcullis, found very displaced and very revolution-utter the words of indignation that the sight of this the spectacle tore me away. It was a long-gone speech. tionary, in fact; I said that young girls were not intended by God to supplement the beasts of burden, and that their delicate necks were not made to wear the straightjacket.

In France, three quarters of land cultivators cannot habitually consume wine, bread, wheat or butcher's meat. The food of rural people are made up, depending on the areas, black bread, buckwheat or corn pancakes, chAtaïenes and white cheese. Here is the situation

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agricultural; we see that there is room for improvements liorations.

We have indeed created, in favor of agriculture, some agricultural schools, some model farms for a twenty years; but these schools are only open to wealth, and it is for the people who live from work of the land that I want schools where we learn to

That is to say that, in the current state of things, the ignorant and poor farmer is incapable of saving himself ever by him alone, and that it is necessary that the providence of the State gives him a helping hand to get him out of his misery.

However, the government is, as of today, in sure to make two important improvements in the field of agriculture, without fear of offending notaries nor solicitors, its powerful lords and masters. It can found professional education agricultural. He can also present a law which guarantees the rights of the farmer or worker, against exaggeration of the claims of the owner or capitalist. This last law is even essential. It is necessary, if we wants to preserve French property from the fate of the English and Irish prayer, make this law say, that the farmer will have the right to indefinitely renew his bail by paying the owner a certain part of the added value given to the soil by his work. It is necessary that the law so strongly welds the two interests together of the owner of the land and the person who exploits it, that he is impossible for the owner to take advantage of the improvements of his thing, when these improvements do not come from his doing.

11 years ago, when the founding of the

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colony of Mettray made the philanthropists grow so noisy clamors of admiration, I was one of those what surprised the most this strange craze of the public and the government for the new institution. There colony of Mettray aimed, as we know, to place the young convicts, at the expiration of their barely, under the patronage of powerful people who would be responsible for providing them with a profession and a fate. He was obvious that as long as this patronage would only exist in relation to young convicts, this patronage would only constitute an incentive bonus rage at vice and immorality. And, revolted by this singular preference given to the bad conduct, I tried to protest against the triumph of philanthropy, by working on the founding of a similar establishment, but established only in favour honest children, for children found, the most unfortunate of all. The magnificent domain of Cîteaux, remains of the ancient abbey of Saint Bernard, of these Benedictines who

bring together the most suitable conditions for the establishment of a model farm for foundlings. My project, supported by the owners of the establishment, had already met with significant support in Paris and in the press, and among some administrations neighboring trators, when a buyer came forward to buy the domain; then I had to give up the idea treprise. I sent communication of my project to Minister of Agriculture at that time, perhaps well to Mr. Gouin, a banker from Tours, perhaps good to Mr. Cunin-Gridaine, a casimir manufacturer from

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Sedan, to someone who didn't read it, ultimately, because I am still waiting for a response to my communication.

The Petit-Bourg establishment, founded by a so-powerful society in favor of unconvicted children, will achieve, I like to hope, more improvements than I had not hoped for the establishment of a farm model for foundlings. However, I persist to think that the realization of my project which responds related to various questions of extreme importance, agricultural education, foundlings, colonization African, etc., would also have satisfied the wishes of the administrator and those of the philanthropist.

Here in a few words the data of this project, which I will soon develop in a book special.

The annual cost of foundlings rises for France at a dozen million. This The burden falls on the departments. She should fall on the State, because the plague of children found is a social plague, and that it is up to society to sweep away its foam. On foundlings and abandoned to public charity, two thirds, according to official statistics, die before their age of twelve years, a time when they cease to receive assistance from departmental alms, unless firmness or idiocy. We can calculate that on the remaining third, degraded caste, suffering and withered by the pity of those who welcome him, a good part increases the number of repeat offenders and increase the criminal justice budget; that's to say that this annual expenditure of twelve million, which does not does not seem likely to be reduced any time soon, is an expense

almost without compensation. However, it seemed to me that he there was a way to use it.

For this, I asked that the foundlings were transferred, at the age of seven, from the hospice on a model farm; that they were instructed in this school, in the profession of agriculture and in all professions that fall within the agricultural industry school j that they were subject in this establishment to the military regime; that we made it a nursery for workers valiant men as skilled in handling the musket as the pickaxe; a nursery of pioneer soldiers in a word. These children had no homeland, I created one for them one in Algeria. In similar model farms had to be raised the young girls destined for their serve as companions in their colonial establishment. This race of colonists tested by the exercises of the gymnastics and the habit of working in the sun, would have resisted more easily than our other soldiers to the heat of the climate of Algeria, would have defended with more courage and cleared with more intelligence gence the lands that would have been given to him in all prayer. The State would have been able to compensate itself for all its sacrifices by withholding part of the price from his students wages they would have earned on the farm dies until the age of eighteen to twenty years; he would have them constituted with the rest a nest egg which would have become the source of their individual property in Africa. Nothing simpler than the organization of the commune so- cietary with such elements; nothing easier especially than to organize with these cores of soldiers pioneers resistance to the Arabs, hordes of marau- devers who have not yet been able to remove a block from us

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haus, for sixteen years they have been fighting against us. In the event that philanthropy had revolted against P the alleged barbarity of the State, which would not have subtracted

these children found under the yoke of misery only for submit to that of military servitude; in the case where philanthropy would have succeeded in preventing the State to adopt this very rational and very philosophical system anthropic following me, I said that the farm mo- dele would always have the advantage of creating skillful or- greyhounds, skillful plowhands, perfectly suited to earn their living in the profession of agriculture,

tions of science. In this hypothesis again, the institution admirably served the interests of the in-agricultural industry, and the government compensated itself for his sacrifices on the work even of the students he had trained.

I have yet found only one drawback to this system-theme: it is that the prospect of happy fate reserved to the abandoned child would not engage a multitude poor mothers to entrust their children to charity public. But the great evil, if the responsibility of the children found ceased to be a tank and became a creature benefit to society! The great evil especially for the cause of power and for that of the people, when it would be proven that the protection of the State is the pro-evidence of the poor!

I know that through the care of one of our administrators most enlightened trators, Mr. Delmas, prefect of Saône-et-Loire, an establishment of the type that I wanted to found in Cîteaux, was created in the commune of Montbclet near Mâcon. Although it is different

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difficult to make a definitive judgment on a system any according to an experience carried out in small, the results of Mr. Delmas' attempt seem already, however, having resolved the question of applicability S-ness of utility, economy and morality, it is already something. In addition, I deliver the idea to the judges competent j than those who will condemn it in accordance with wear a better one, no one will be more delighted than me of my condemnation.

Creation of a special ministry of agriculture. – –
Creation of higher agricultural education and a primary agricultural education; credit foundation agricultural: here are the first three immediate reforms to bring into the agricultural system. I do not see out of the lacquer of attempts at improvements without scope.

The question of foundlings, in which I make the State so generously play a role of provider social decency, requires an urgent solution.

After the field of agricultural reforms in the interior, the field of reforms opens up abroad; After the metropolis, or at the same time as the metropolis, the colony. Colonizing expansion offers to all

disturbing things that press upon them: exuberance of power

' The latest report, published on the situation of the establishment of Montbellet, a very encouraging report for the founder, if-
gnrale a very remarkable fact. The establishment was founded in the interest of special shelter for foundlings, but the administration did not believe having to close the doors to the sons of poor families who had requested the benefits of free education. However, the administration had to repent of his ease towards all these intruders. She resolved, in consequence, to reserve in the future the benefits of his charity for only children found.

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population, extension of pauperism, congestion of manufacturing cities, reduction of wages beyond below the minimum. France spends each year hundred million in Africa, where its armies occupy a empty territory of seven to eight thousand square leagues. There France has not yet done anything to use its conquest, from the point of view of the solution of the questions that I just listed; because we must not take into account the groping and trials attempted by the various administrators nistrators of Algeria, to obtain through its colonization sation a minimal compensation of our enormous sacrifices in men and money. The idea is missing from the brains of the colony administrators, like of that of the directors of the metropolis. 11 is there however fertile soil to return to cultivation, a immense outlet to open up to the activity of our populations lations too pressed on native soil; there is in Africa barbarism to be expropriated for the benefit of civilization. But the intelligence of our statesmen has not understood core went so far as to make them realize that it is the coloni- ation alone which can ensure us always the pro- inalienable prayer of Algeria, while the triumphs of our weapons can only give us the pos- precarious session. We are talking about a complete system that the current governor general, Mr. Marshal Bugeaud, would be with the intention of proposing to the rooms, for decide on the principle of colonization on a large scale ladder. If, as I fear, this project does not begin not by having Algeria declared dependent on French soil. caais, like Corsica; if this project does not deliver the ad- civil ministration of the intolerable and unintelligent yoke of military despotism, I do not fear to declare it

independent of military authority is, in my eyes,
the first guarantee of protection to be given to the settlers
seriously: outside of this path, there is no salvation.

But first declare Algeria French land,
as requested by Captain Leblanc of
Prébois, one of the writers who best understood
the Algerian question; place it under the regime of
all-French administration; give him his prefects,
its judges, its deputies as in Corsica; supplement the
deployment of the military apparatus, less indispensable
than we think, by the establishment of paths
of iron which force barbarism to retrograde towards the
desert; offer the inhabitants of all regions of
Europe the guarantee of liberal and pro-
protector of liberty, and serious settlers will flock
towards this new France from all corners of the continent
European continent. But no more military autocracy; we
do not give up the freedoms we enjoyed in the
native country, to seek arbitrariness in the
distant countries. What made the prosperity marvelous
and fast of the States of the American Union, is that
the law of the States of the Union assured workers
more guarantees and freedoms than any other agreement
of the globe. If we want the French to leave
France, the Spanish, Spain, and the Germans
Germany, to come and populate Algeria, let us
as America did, the best models to
follow in fact of colonization, offer to all emi-
grant a new homeland, where the happy condition
of the worker leaves him no regrets in his heart for
the ancient homeland.

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I don't know if the government will follow up and execute
tion to the vast colonization projects of Guyana,
proposed by Mr. Jules Lechevalier, who has been pushing, since
several years, with stubborn activity in this im-
mense company. I would very much like it; because there is
everything to be expected from the realization of the projects of a mind
as intelligent and as progressive as Mr. Lechevalier.

Colonization ! colonization of Africa,
Guyana, Madagascar, will we never stop repeating
to the true statesmen of this time

The question of colonization brings me back to the
sequences of recognition of the right to work, and
brings me to another crucial question which

most glorious revolutions: I want to talk about the training of destructive armies into industrial armies trielles. It has been six years since April 7 that an illustrious general, led by me to the anniversary banquet of the birth of Fourier, toasted the abolition of ^ the war there and asked, to enthusiastic applause siastes of five hundred guests, the transformation of destructive armies into productive armies. It is the same general who became marshal of France under the name of the Duke of Isly, a manner of Cincinnatus which only spoke of the plow and peaceful progress before to leave for Africa, but which was enormously since modified. These palinodies are common, and it People have been saying to you for a long time, honors change things morals; but we must nonetheless accept with joy this solemn condemnation of the spirit of war, coming out of the mouth of one of his last coryphees.

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CHAPTER X.

Abolition of the g;iiers*. – 'ffransforiuatlon of destructive armies in industrial years. – iGlorified work.

The wars of aggrandizement are over. Europe turns to peace. Only two peoples are exceptions to the general rule. One, the English people, or rather the government of the lords, animated by the devouring ardor of mercantilism, seeks in vain to reject outside the principle of feverish activity which burns him inside. Every day the split deepens more deeply between the oppressed nation and its leaders, and the time approaches when the 4th volcano, consuming itself of itself, will stop projecting onto the globe the in-fire and devastation. The other, the Russian people, barbarian still, tends to emerge from its snows, to found a new capital on the banks of the Bosphorus, eternal lust of barbarians who seek gold and the sun. But the peaceful alliance of civilized States of Europe, although it still only exists in embryo, although she has not yet dared to formulate her system, is there which compresses the warlike tendencies of the Russia and England, by its sole power of iner-tie. The day she posed, in the name of civilization

hoisting of restless ambitions, proclaiming
the neutrality of Constantinople, that of the Bosphorus and

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of the isthmuses of Panama and Suez, it will be done to everything
never armed collisions from nation to nation. THE
disputes between States will be resolved through peaceful arbitration
fiques; and governments, delivered from terror
ancient invasions, will hasten to shake
the burden of standing armies. To France is
reserved the glorious role of initiative in this movement
regenerative force of politics. That she speaks to
great powers and intermediate states
language of peace and reason, and all peoples
will rally under its banner, to the new policy, to
Christian politics. When France, formerly so
powerful in arms, and which still holds today,
thanks be to God, the scepter of the idea; when France
brought barbarian war back to times of barbarism,
no nation will dare attempt the rehabilitation of war.
This future is near. If the revolutions of France,
of Belgium, Poland and Spain were unable to relight
the general conflagration in Europe since 1830 is
that war is no longer possible, it is that the feeling
national rivalries have died out in the hearts of the people
lations. Leipzick and Vrateloo have calmed a lot of hatred.
When the Muscovite autocrat can snatch with impunity-
ment to sad Poland its religious beliefs, after
having taken his nationality; when T Austria, at
nj^made treaties, incorporated into its territory the territory
tory of the Republic of Krakow, declared inviolable
by the congress of 1815; when these heinous crimes
of human rights are accomplished in the sun without anyone
any of the Catholic states of Europe, not even the Pope,
dares to protest in the name of Christ, it is only disgust
of war has become so strong among the people, that it

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has stifled in them even the feelings of justice,
of religion and humanity.

Now, as the chances of war with Tetran-
ger move away, the profession of arms loses necessary-
ment of its prestige; in France, the military spirit
weakens; The officer of merit is saddened by the prospect
tive of an unoccupied life, or occupied with eternal
parades; and will clutter it with other functions

he has no other chance of advancement than age or riots. So we hardly have any soldiers other than those whom fate has reached, and who have not been rich enough to dispense with the service.

Finally all that was missing was the ridiculous and the odious to put an end to the spirit of war among us. I believe that the final blow was dealt to him in these last years, by the sad bulletins of our campaigns of Africa, a country where we have been maintaining for five With an army of eighty thousand men, the first army in the world perhaps, to stand up to a few hundred Arab bandits, and where we we win a host of victories every quarter decisive, whose trophies are estimated by heads of camels. We know that Mr. Marshal Duke of Isly, the great winner, was obliged to invent a population tion of EIGHT MILLION inhabitants in Algeria, for to be able to give owners to these countless millions of camels captured by his invincible weapons targets. Eight hundred inhabitants per square league and as many camels in a country where, according to the report of Mr. the Duke of Aumale, we travel twenty-five leagues without meet a tree or a drop of water!

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In the meantime, the spirit of peace and scientific conquest tique has gained all the ground among us that the spirit fighter has lost. The boastful politics of March 1, spring politics, found sympathy only among the Achilles of the press. The century is for the stoneware of industry and the marvels of mechanics. The calculating genius of representative governments and the disorderly movement of international speculation dustrielle itself, helped to increase this figure enormous three hundred and ninety-two million, which it costs us every year to maintain an army unproductive. An income of four hundred million, we said, represents a capital of eight to ten thousand farthings! Now, what wouldn't we do with eight BILLIONS? The erection of the bastilles of Paris, erected against opinion from within and not against the enemy of outside, is not designed to return the population to the army. larity that it no longer has. The sword bores us, it's loud and brutal, and I believe that the government is creates an illusion on the mind of the army, if it imagines find in oneself): breast many ambitious jealous of prove their dedication to the order, by exchanging caliber bullets versus shotgun bullets.

the bastilles, I strongly urge him in his interest to do come from the Swiss to keep them j there must be some still have a few to sell in the markets from Lucerne or Zurich. Soon the country will ask through the voice of its representatives, may the army be required to give his work to the State, in compensation for hundreds of millions that it absorbs. The army has cost nearly five billion since 1830. Abd-el-

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Kader alone imposes on us an annual tribute of one hundred millions and ten thousand soldiers, not counting the horses. Ah! if this one knew how to write the bulletins of victory* like us!

The use of the army for major utility works public is already even an accredited system in France. The minister who gave the greatest impetus vigorously to major works of public utility by his law of ninety-three millions, Mr. Thiers, who has shown himself to be truly a statesman this that time, Mr. Thiers had the troops make the main roads of Vendée; he even got the right one spirit of calling these roads strategic roads, to maintain the soldier in this salutary illusion" that we did not distract him from his noble warrior destination, by making him leave the musket for the pickaxe. If the first attempt did not completely justify the es- the minister's perances, in relation to the economy public funds, at least he has them fully confirmed in terms of the perfection of the work. Finally the principle of the army competition triumphed, morally; the experiment took place. If the soldiers have been paid too much the first time., we will be less generous the second, and all will be said for the question of arsent. But the real crux of the difficulty is not not here.

The real objection to present in the current state, against the system of employment of the army to large works of public utility, it is the lack of organization special purpose of the army for purposes of public utility, The ar-

' Had soldier style, torrents of jokes.

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current life, established under the ancient principle of |i;war,

conscientiously ask officers, who have not
not been taught to lead workers, that they act
welcome a change in diet
the first effect of which will be to reduce their importance
tance and increase their uselessness. Bad will
of the officer must have been for a lot so far in
the resistance brought to the employment of the soldier as
worker; and these resistances, we repeat, are
all natural. The transformation of the destructive army
tive into a productive army, requires a new organization
velle where engineering science has more space
than bravery and dedication alone. The spade
and the level have more to do now for the service
of peoples, than the bayonet and the sword. The exploitation
careers and public celebrations
will think in the future more of saltpeter than cannon.

The organization of the industrial army is still a
of the first consequences of the recognition of
right to work. We cannot proclaim a principle
of eternal justice, without immediately all the goods in
arise, without beneficial reforms
escape from all sides, like the rays of
theirs with a bright focus.

As soon as the State is forced to provide work to every
any of the members of society, and to open immense
workshops to give space to all its workers, a
one of the first needs of the State is to organize these workshops
link and establish order and hierarchy in this
new branch of public administration. THE
current government has a monopoly on various

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industries, the letter post service, the
dres, tobacco. All these services are perfectly
organized. Postal workers, tobacco workers, and
powders are better paid and more fairly
remunerated, as to their individual merit, that all
other workers of free industry, and the State
ensures, what free industry does not do, a retirement
honorable for the age of old age and infirmity.
The government also has in the bodies of the
engineering, artillery, navy and bridges and
roadways, an army of model workers, army
cleverly hierarchical, organized, where grades do not
are given only to proven capacity, where the services
rendered to the State are also rewarded, beyond the
time of service, by a pension proportionate to the

as they are called, do not enjoy any consideration superior to that of other weapons, only because that these bodies are armed for the job, as well than for destruction. The part of the bridges and shoes seated, which leaves no room for destruction, is more sought after and more honored than artillery and the genius. Opinion must always be inclined to pay tribute to the work. The fierce soldiers of Attila, who believed themselves sent by God to deny the crimes of the earth, and who did not want the grass grew back on the place where their horses had past, the Huns respected the worker. I need say in passing, about learned weapons and for justify railway execution theory by the State, that the work of the fortifications of Paris, undertaken by the State and directed by the body of engineers

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military deniers, is certainly one of the wonders monumental works of the time. Celerity, economy, reliability quality, elegance, this work meets all the conditions of perfect execution: all it lacks is that of the public utility, and this is a defect whose workers do not have to respond. Perfection, economy and speed with which they were executed the fortifications of Paris, are the victorious refutation of all the arguments of the industry's defenders private, who do not want the State to be able to do too well, as quickly and as cheaply as individuals bind. The State does better than anyone else when it wants to do well, because he has at his disposal the agents the most capable, although the least paid; and he would have made the way to the North with the same superiority than the bastilles of Paris, if the impatience of the consignees would not have imposed on him the sad obligation of spoil his work; and the country would have seen that we did not need, to build our routes of communication, help from English. THE railway from Paris to Rouen, executed by a Anglo-French company, was built with a such economy and such negligence, that the first first engineers charged by the government with received the work, did not accept it. We say that the minister at the time, a man as complacent as possible, was obliged, to have this work accepted, to nominate Wed other experts. Anyway, there are some parts of this railway, it is said, and in particular the RoUeboise tunnel, the state of which is seriously threatened public safety. It is still said that the new way

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solidity than that of Rouen. This must be if it is not not. Dealers, who are speculators, have to take care of the investment of their shares and not the safety of travelers. Enter into enjoyment the most promptly possible, that is their aim, their unified aim that; they know perfectly well that before ten years, the operation will have forced the State to resume ownership and administration of all railways.

I already said that these lines were written two years ago before the Barentin viaduct accident. The viaduct of Barentin collapsed because the contractor had aimed at the economy, and used for the foundations of the construction, bricks of inferior quality and which are reduced to a paste under the enormous pressure they had to endure. It's impossible to think calmly to the dimensions of the catastrophe reserved for the population of Paris, to the administration, to the family royal, if the Barentin viaduct had had the patience to remain standing until the first convoy. What would have been in the memory of men the auto-da-fé of Bellemeuse and the drownings of Fampoux, near the collapse of Barentin!

We know that the company from Rouen to Le Havre refuses currently exposing the Malaunay viaduct to solidity tests that the administration wants subjecting.

The July catastrophe in no way invalidates the accuracy of my assertion, I repeat, as to the superiority of construction work on bridges and roads. We were too hasty to deliver the way to please Mr. Rothschild, it is true; but it is the minister who is responsible for this imprudence, and it is probable

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that despite this fault, the new path would have been sufficient for service, if the company had not thought of replacing twenty-two thousand kilogram locomotives old thirteen thousand locomotives.

I therefore said that the recognition of the right to work brought, as a first consequence, the organization of work; – that the government invested with

cut off, was forced to organize his new jobs-
theirs, as he organizes the workers today
engineering or bridges and roads, at the rigor of
discipline close. These are the first elements of
our industrial army found, an army where the
grades are given to science, to the ability to prove
vated by experience, where all the faculties of the body
and intelligence can manifest freely
in the various degrees of the hierarchy, where work
will be attractive, because he will be remunerated proportionately
nally to his merit, and because the soldier of the in-
dustrie will have its future assured. I now add
that after the right to work was recognized, this army in-
productive industry will be the only one that the nation wants
will bear.

Because the recognition of the right to work kills the mid-'
serene and begging, gives pride of place to all tra-
valorous, arm all citizens against the splitter,
now without excuse, and radically destroyed in
their germ is riot and revolutions. So can-
that our industrial cities have ceased to be factories
of starving, since antagonism no longer exists
between the workers and the masters of associated comes, it is not
no longer necessary to maintain garrisons of twelve

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a thousand men (as in Lyon) or forty thousand
men (as in Paris); and if the garrisons are not
more necessary there, they are even less so elsewhere
their....

It has been a long time, in fact, that neighboring peoples
no longer fear us and that they have disarmed. This
are the oppressive governments that maintain
hatred and rivalries between people; these are
the lords of England who instruct their helots to
hate us; the British aristocracy would be down
tomorrow if the Saxon, the Irish and the Gaul understand
born that their interest is to join hands,
to abjure their grudges. The postage of the tra-
valor makes every man a brother to him. THE
Possibilities of war with foreign countries have therefore disappeared.
The customs barriers have fallen. The principles
of true freedom, based on the well-being of people
pulations, circulate from one end of Europe to the other
with the speed of steam, and penetrate until
bottom of the steppes beyond Russia. Science alone,
by inventing formidable machines of destruction,

everywhere transformed into work workshops. The tra-
armed valors of state capital, the stock exchange uni-
verselle, joyfully greet the discovery of the pro-
mechanical transfers which free humanity from
the most difficult work, and went the efforts of the
arms, making production easier. The prosti-
tution, result of the crushing of the weaker sex by the
strong sex, disappears with the consequences of others
tyrannies. So the State no longer needs its armies
unproductive. The barracks and citadels are

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too much; barracks and citadels undergo the same
transformation than the jails and penal colonies.

Here then are the States freed from the burden of armies
permanent unproductive, by the sole fact of
recognition of the right to work and the combination
harmonic birth of the elements of social wealth,
capital, talent and labor. Remains the army in-
productive duster; stay, if you still want,
magistrate of the municipal police, established for
ensure the maintenance of order and morals in the
communes, and settled by them.

In the past (because I continue to swim in the middle of utopia),
in the past, when the scourge of
war, each member of society owed
common cause the blood tax, the service tax
military. Today, this blood tax has become
labor tax. Since the company is responsible for
provide for the needs of the poor, the child, the
old man, no one can be exempt from tax
work. Let this tax be only as light
and as easy to pay as possible; that no function
administrative cannot be granted to anyone who has not
not served in the ranks of the workers' army;
the duration of the service will be all the shorter as the
number of workers will be greater.

This army of workers has the mission of re-
afforest the mountains and dam the rivers; of
transform moors and marshes into ironlands
tiles, and the arid hillsides into rich pastures, using
a vast national irrigation system; and more
rally all population centers by means of transport
fastest and most economical communication

ques ; finally to facilitate the emigration of excess the population of metropolises, melting for man civilization, new homes on the continents uninhabited areas. The industrial army is the great national labor school. There, all processes per-developed in science are put to the test every day, and every worker is able to study its use. There, the Fassociafon regime which increases the forces tenfold active and removes parasitic functions, spreads its marvels of economy and harmony^ and the commune, taking advantage of the example, appropriates the institutions of the army. The fragmented properties come together, the expensive fences disappear, and with them the lawsuit, chicafte and usury; the badlands are returned to the production of woods, the meadows to the cattle grazing. The vine that was said to be too fertile formerly, in times of misery, the vine quadruples its production which still remains insufficient for the needs of the enriched worker. Work is ennobled by its beneficial results; good faith, exiled by anarchic competition, enters into transactions commercial; the legislation erases from its code the article insulting to God, who made forced labor the most terrible sorrows after death; the charter does not lie more when it affirms that all citizens are equal before the law, for the law has bowed them all for two or three years below work level; and this honorable brotherhood of useful work, which carries out equality much better than the brotherhood of weapons, tightened between all the inhabitants of the same kingdom the bonds of affection and nationality. THE honored work has confused all ranks....

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I allow Mr. Dunoyer and Mr. Louis Reybaud, and to all other winners of Monlhyon Virtue Prizes, who stand for anarchic competition and do not want not that we link members to public poisoners, I allow, I say, all the false scholars of Teconomisme, to have a lot of fun with the preceding table, and to claim for its author a place in Charenton; I only ask them to agree that there is today something to do, that is to say a few urgent improvements to be introduced in the system of the army and in the recruitment system.

Question of recruitment.

poor proletarians who pay the tax on their own blood, and who alone defend the ground that they do not possess do not sedate... A law vitiated by such a principle of initiation equity is enough to wither the legislation of a people free.

And it must still be an abusive system, I imagine, that this replacement system which introduces into the ranks of our army sold a hundred thousand, which, according to the revelations of the Minister of War at the tribune, provide four times more convictions than the soldiers chosen by lot. I do not want ask if the head of the army, in the event of war, would have the right to count on the dedication and loyalty of these mercenaries, as he would count on the rest of his troops. I only know, from history, that the trading States which only possessed a very restricted national territory, and who were forced

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to resort to the use of mercenary troops, as Cartilage and Venice, have all been betrayed by fortune weapons.

But what name should we use to stigmatize this infamous industry? this trade in human air, this trade in white people, that we allowed to settle in our home, during that our puritan philanthropists, Mr. Guizot, Mr. Passy and M. de Broglie allied themselves with the Puritans and clay to abolish the slave trade?

Economists, answer, if it is not a big evil, a shame, that such ridiculous contradictions cules, however scandalous, can be found in the legislation of a great people! Well your voice is powerful to you; the government gave you jobs and chairs; you own newspapers that the people cherish, and the Academy awards you crowns of virtue. So if you recognize evil, you are required to report it to the company which has faith in your lights. The academies and the government wait. What are you waiting to bet and tell us? the cure? s

Ah! I guess the reasons for your silence. You can take on the traffickers of human flesh maine, without putting yourself in contradiction with yourself-same. And in fact, there are no more reasons for link the four members to the Jews who traffic

of wine and flour whose trade flourished under the aegis of your venerated dogmas. Economists, glory to you and to the Jews! Because they are Jews, note carefully, real ones Jews of Judah, who run shops almost everywhere of human flesh.

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And then, it's more convenient, isn't it, to laugh at the propositions of those who seek the truth in good faith, than to tire one's mind with such works !

I don't know if I've studied this question enough. recruitment to have the right to substitute my idea to another ; but as there is no need to rack your brains to improvise a system that is worth better than the current system, I don't see why I would deprive myself of the right to present this idea which certainment will always be better than what is.

The recruitment law in force today violates the principle of natural equity, by bringing down on the proletarian the defense of land ownership and furniture that he does not own.

It violates the principle of the Charter, which says that all citizens contribute to public expenses, in proportion of their fortune - in that the proletarian, designated by lot, is obliged to sacrifice the seven most beautiful years of his life in the service of the State, while the son of the rich man can free himself from this obligation, means of a sum of six hundred francs deposited, whatever years ago, in an insurance fund.

It compromises the security of the State, by pouring into the ranks of the army too many mercenaries, which alters the composition and strength of this army.

Finally, the free replacement system gave birth of a despicable industry which exploits, at the times, the families, the replacements, the replaced and the state. The existence of this parasitic industry is a shame for the country that tolerates it,

H 12

The reform to be proposed must therefore relate to these four main points.

I need to proclaim, before exposing my system—tem, that in principle, according to me, no one should be freed from military service, with the exception of those currently employed in the service of the State, or who intend to serve it. This principle is observed in Prussia, absolute monarchical government, which could provide the friends of liberty with excellent models of liberal institutions. The more the individual richer, the more he is required to contribute to the defense of National territory. Ancient republics had makes military service a privilege for men free. This principle of the obligation of military service, for all citizens, especially for the rich, would be undoubtedly unacceptable today, that money is the sovereign rule of law; but if the legislation tolerates the violation of the principle, which it attenuates less, for the proletarian, the consequences of this violation of common law.

It seems to me that the law could say;

“The duration of military service is fixed at five years for conscripts designated by lot and for volunteer enlistees. It is fixed at ten years or eight years for replacements,

“It is permissible for young people to get ahead of the times of conscription, of two years, when they present will, moreover, be the conditions of validity and size required by law.

{(The military administration alone is responsible for provide replacements. Families of young people who want to be replaced, deal directly

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with his agents. They are freed from all es—part of guarantee, concerning the driving and the reality of replacements. The replacement price is regulated each year, at a fixed time, by law or by a royal order published and posted in all the communes of the kingdom, and who must be converted into law in the following session.

((Half of the replacement price is capitalized with interest by the State, to the savings bank,

service time. The other half is paid to him every year in the hands, by twelfth, with the interests loans. In the event of death under the flag, all sums owed to the replacement shall immediately return to his family.

i< Any conscript, designated by lot or enlisted volunteer, who, at the time of his release, continues signs a new five-year commitment, receives from the State a bonus of three hundred francs.

"Any soldier, conscript, replacement or enlisted member lonnaire, is entitled after twenty years of service to a retirement pension of three hundred francs. THE places of guards of state waters and forests, of candles of public establishments, supervisors of rural and municipal police; the flow rates goods whose monopoly belongs to the State, are expressly and exclusively reserved for military personnel, the wounded, the volunteer enlistees, to the men who served. »

I said above that I only delivered this project as a draft and as a specimen of the reform
^ introduce into the current recruitment system.

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Now, it is visible that the simple modification that I insays, would already bring significant improvements in this system.

Indeed, the measure which doubles the duration of service military for the replaced, imposes idle wealth for the benefit of the proletarian. By the very fact that the replaced serves ten years, it is easy to reduce to five years the length of service of the conscript or voluntarily enlisted person silence, without bringing a notable reduction in the army personnel. The wish of the Charter and that of natural equity who want the rich to contribute more heavily to public charges than the poor, are filled.

Since the price of replacement is doubled, many young people of good condition, for whom the acquisition replacement would now be a sacrifice too heavy, will be tempted to free themselves from the chances of fate, by enlisting voluntarily from the age of seventeen or eighteen years old, so as to find oneself perfectly liberated at the age of twenty-two or twenty-three

crowds of young people from the countryside and towns, too poor to redeem themselves in case of bad luck.

On the other hand, the state service will present, even for the simple soldier, quite great advantages of a—come to try the ambition of a multitude of tra—workers, to whom their work does not ensure enjoyment retirement at the age of forty. This term of twenty years of service and forty years of age for fixing the time of the soldier's retirement is equitable. The soldier, upon returning home, must be still capable of forming an establishment. It is not

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the same for the officer to whom his retirement pension must ensure an honorable existence and rights litical. The army, then, will be largely recruited through voluntary enlistments.

The State responsible for providing replacements, finds them will live in as many numbers as he desires, and in conscripts who will have completed their five years, and in replacements who will have completed their ten years, and who have not will have only ten more years to serve to obtain their retirement and rights to public employment. This person prospect of retirement and public employment at the age of forty years, will bring emulation among the soldiers salutary good conduct and zeal; because everyone will make himself worthy of the favors of the State, upon expiration of his time of service.

Thus the ignoble industry of the merchants of men disappears.

The replacement would no longer fall into the ranks of the army than of elite subjects. The poorly worker happy would find in the service of the State a refuge against poverty and its guilty suggestions, and the armee would once again become what it has been for so long, the school of selflessness, honor and morality.

Yet another step now on the path to progress. Let a school be attached to each regiment professional, that we confine the regiments of cavalerie in farms that they will promote, like the asks Marshal Bugeaud, who will soon be minister of war, and the army will have already started to undergo its transformation from an unproductive and idle army into a productive industrial army ^ in accordance with

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peaceful wishes formulated by the illustrious warrior banquet of April 7, 1840.,

It remains for me, to finish this book, to expose this solution to the question of sugars, which I found committed to providing as an example of results mer-pilots that the nation could remove from the application of the state monopoly. Before fulfilling my promise, I will ask permission to protest against a latest blunder of the liberal school and the economists mists by trying to rehabilitate the principle of lottery. I said the principle, nothing more, I didn't need to defend myself from the intention to rehabilitate the old game.

, I>c the lottery.

Either I'm very wrong, or the lottery tax will be called to play a big role one day in the me-fiscal canism of well-organized states.

The lottery tax is the most spontaneous of all Taxes. He can make mountains with grains sand. The sale of lottery tickets is the only way to charge for an object ten times what it is worth, while giving it to whoever earns it for the tenth of its value. When you charge a hundred francs and one object worth twenty francs, by means of one hundred banknotes one franc, the winner finds himself having made another cheaper than you.

When an association of charitable people undertakes to come to the aid of misery, she recourse by means of the lottery, and she succeeded in thus raise the price of the objects it puts up for sale. Cha-

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everyone hastens to subscribe to the good work, because the individual sacrifice is light; he is more likely to compensation, and the proceeds of the collection can arrive at a considerable figure. It is to be regretted that the government does not organize the charitable lottery on a larger scale to help the classes its poor. There are magnificent results to be obtained by the lottery process. I would like better for extraordinary taxes of the cities the lottery that the grant.

rue Saint-Denis and rue Saint-Martin in a series of squares, in the style of the Palais-Royal, would come at the end, without loosening the purse, after four to five years, with a lottery whose winning prizes consist of would be the property of future constructions. We would sell by this means five hundred thousand francs which would be worth a hundred thousand, and as long as the example was contagious, we would see all the old neighborhoods disappear the big cities, and the ugly cities take on the skin new. The vast church of Saint-Sulpice was built in last century with the proceeds of a lottery. The occasion is beautiful today to apply this in a big way city lottery beautification system of Paris, where the displacement of the population which door to the northwest, threatens the entire old city of desertion and complete ruin; because Paris that we want to abandon would certainly be the most beautiful if it were purged from its vile alleys. He has water, terrain features, islands, hills and ancient monuments. A somewhat bold councilor who would be born the power of the shields and the force of the lever of the lottery, would not need ten years deviates

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masterful to transform the City and the rue de la Huchette, with their surroundings, in enchanted gardens, with an entire arm of the Seine as a reservoir waterfalls.

Unfortunately, liberals and philanthropists who frequent the Stock Exchange, who honor stock trading and excuse the bankruptcy, have banned the lottery as a immoral and harmful tax to the interests of the people. They find it perfectly legitimate that a banker, who plays with certainty, that is to say with loaded dice, profits of several millions on a new the loss of Bourse that he makes, and that he ruins a hundred families; but they do not understand that a poor French worker çais, favored by fate, wins a castle in Austria che or a house in Paris without ruining anyone either. Everything for the Jews, everything by the Jews!

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CHAPTER XI.

Question of strictures.

God did not limit himself to surrounding the continents
of a belt of oceans, and to pierce them with internal seas
to facilitate relationships between all residents
so many of the globe; he strangled these continents and lowered
their mountains in their midst to indicate to
man the place where his industry had to cut them
A day; he equipped each area with a special product that
must have been needed by the populations of other areas, in order to
to force between all these producers the reciprocal exchange
about their products.

So he placed the sugarcane with the coffee and the
cotton in the equatorial region, the richest of all
your. He gave to temperate zones, wine, wheat
and the oak. Nor did he disinherit the cold ones
pole regions; he gave them the tree and the animals
furry, and he made the depths of their seas the
refuge of monstrous cetaceans and the homeland of these
delicate fish, including countless muasses,
manna from the desert waters, periodically bring
to the inhabitants of the coasts of Europe and America,
the precious tribute of their flesh.

Wine, flour and all plant products from
temperate zones combine with sugar to compose
serve the most generous drinks and the most generous foods

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healthiest and most delicate. These drinks and
foods are suitable for all countries that seek them
sing eagerly. There is almost no food
completely bad for humans with sugar,
just as there is no mistaking the
salt for domestic ruminants. Also God has
Spread salt and sugar profusely over the entire surface.
face of the earth, in order to ensure subsistence everywhere
of man and that of the herds which constitute his
wealth. All you have to do is see, from today, in
what proportion is the combination of sugar and salt
marine, with milk, enters into food consumption
commentary of the people. When real science
economic will have established its axioms and done justice to the
Today's financial nonsense, sugar and salt
will be the most common and least common foodstuffs
imposed.

It is therefore important that sugar, which is a commodity
primary necessity, not a luxury commodity,
as economists claim, since it is

door, I say, to bring down the sugar, by the dictatidity of its price, within the reach of consumption of poorer households, if we want to achieve an improvement essential lioration in the diet of the people.

Now, if it is admitted that the cane is, of all vehicles known plants, the one which provides the greatest quantity relative quantity of sugar, and the one who can supply it to best possible conditions, we must already recognize arise that the interest of the masses requires that the monopoly of sugar production is reserved for the intertropical zone.

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This is the general principle that we must not lose seen in this question of sugars.

Unfortunately, our economists and our philanthropists were precisely left out. God and man have no greater enemies than these false scientists and these false philosophers; because it is igno-rancid which produces impiety.

Indeed, true science being only the discovery green of the means that God uses to govern nature ture, it follows that any scientific discovery must increase in its author the religious feeling and the admirsion of the works of the Creator. On the other hand, it is necessary conclude that all impious science is false ^ and that all blasphemy is a hallmark of ignorance.

Who was more religious than Pythagoras, than Columbus, that Keppler, that Newton, that Fourier, these sublime discoverers, to whom it was given to read so closely in the works of God? Who was more ignorant of history natural as Voltaire, TErosirate of the Maid, who attributed the presence of oyster shells, found on the Alps, to the remains of the generals' lunches Romans!

Do you want to judge at first glance whether a any government measure, policy or financial, is consistent with the data of the real science? see if the aim and principles of this measure agree with God's views. The sugar of beetroot is a discovery of the war spirit, which is not the spirit of God.

God created the sugar cane to connect (religio) the

to substitute the sugar of a plant from the temperate zones

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reated with cane sugar, is eminently antisocial, and the people who adopt it must be mystified. It's that which happened for the French people.

The English people, a commercial people par excellence, did not commit such awkwardness.

The edict of 1652, the famous edict of Cromwell, banned formally to national cultivators the culture tobacco and other plants which may be the object commercial relations with distant lands.

The navigation edict of 1652 was considered by all somewhat intelligent economists, like one of the strongest foundations of maritime power England.

But we French people, people of spirit, when we borrow something from the English, we are careful to choose. We take his hatred from him against royalty, its forms of corruption and venal, his meals of men and his gluttons solitary, his horse bets and his hunting dogs mute. We were careful not to put the hand on Cromwell's edict, and we allow the tobacco cultivation metropolis.

I suppose that the general considerations which previous have succeeded in unnerving the spleen of our economies mists, and that this grotesque idea of involving divine will in a matter of commerce, the was sufficiently entertained. And, in fact, what does God care about? he gets involved, and wouldn't it be better to leave philosophers and economists the supreme direction things of this world. A Polish scholar wrote, he a few years ago, in a work that no one understood, that it was time for God to hand over to man

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the yction of his globe... and gave him his accounts of guardianship! he should have added.

Let us now see how economists have corrected the work of God in this question of sugars.

liC cane sugar and beet sugar.

The juice of the cane, the vesou, contains eighteen to twenty parts out of a hundred of crystallizable sugar, that is say a fifth of its weight.

Beetroot juice only contains seven to eight parts, that is to say the twelfth part of its weight.

All the sugar from the cane can be extracted with the greatest ease of liquor. He crystal-read immediately, when the operation is well carried out pick.

The residues of the cane juice give by distillation lation of products that are easily placed in the trade, such as rum, brown sugar, medicine tired.

The extraction of beet sugar is excessively complicated; complicated; even with the help of scientific processes most advanced techniques, it is rare that the ren-crystallizable sugar level reaches 6 for 0/0 of the quantity processed. This yield is, moreover, proportional to the time interval which separates the time of harvest and crushing; he is in inverse proportion to the duration of this time. Beet requests to be submitted as quickly as possible to crushing. Beet sugar residue does not only produce quality alcohol and molasses lower.

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Cane sugar is denser and lighter than beet sugar. It's the only one we can take use advantageously for the preparation of sugared almonds and jams. The scientists claim, for their beet sugar, absolute equality of merit; but there is against the authority of chemists, the authority of more respectable shot of housewives and confectioners, who know perfectly well that the preserves prepared with beet sugar are not safe.

Finally, beet sugar, helped by all the resources of science and capital, would never have could fight without immunity against cane sugar, abandoned to routine processes and deprived of capital resources. The law of 1842, which decreed the equalization of the tax on indigenous sugar and on colonial sugar in five years, will have been struck dead, before the expiry of this period, all small manufacturers

support each other, because they have more than one rope to their bow.

The cane sugar from our colonies pays into the treasury a tax of forty-nine francs and fifty centimes per hundred kilograms, let's say fifty centimes per kilogram.

Beet sugar, which is also expensive and which sugars much less, only pays the treasury one tax of twenty-seven francs fifty centimes per hundred kilograms, or twenty-eight cents per kilogram.

Foreign colonial sugar pays tax to the treasury approximately seventy francs per hundred kilograms, or seventy cents per kilogram.

The official figure for sugar consumption,

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in France, being today one hundred and thirty million of kilograms, it follows that, if all the sugar consumed was supplied by sugar from our colonies and foreign colonies, that is to say if the sugar of bet-terave did not exist, the treasury would collect, for tax sugars:

1° For eighty million kilos, figure maximum production of our colonies, at a rate of fifty hundred, per kilogram. 40, 000,000 fr.

2° Of the fifty million kilograms, what would the pro-foreign colonial induction, rightly seventy cents per kilo gram, be: , 35,000,000

Sum. 75,000,000

However, the official figures, published by the ministry of finance, establish that the tax income of the sugar was for 1,844:

1° On colonial French sugar. 41,000,000 fr.

2° On colonial sugar which is almost entirely reex-door . . (0)

Total 47,000,000

Difference in loss for the treasury. 28,000,000

These figures speak for themselves. Sugar production native therefore annually costs France a sum of twenty-eight million. When I evaluated two hundred million the loss that the existence of this

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industry had caused for fifteen years to treasure, I therefore remained much below the truth. Furthermore, the official figures admitted a few years ago a loss of one hundred and sixty eight millions.

And that's not all, we must add to this loss the costs of collecting the indigenous sugar tax, which, covering itself by exercise, that is to say by the most expensive and the most vexatious of all processes covering, must absorb at least a quarter of the income from this tax. I) there is therefore still a need to reduce the product of indigenous sugar, by one million five hundred thousand francs at least.

It has also been proven that the fraud carried out on native sugar, took away every year from the treasury the tax income on around ten million kilograms. And this is so true that the government saw himself obliged to present, in the course of the session of 1845, a special law to repress this fraud. To be carried in addition, at the expense of the treasury and in addition to its losses, the figure of this fraud and the excess costs of the recovery method ment (the exercise) on that of perception at the ports of the metropolis, two or three million, more or less. In short, we can evaluate the product of these hundred thirty million kilograms of sugar, amounting to the general consumption of France, at forty million, that is to say an income of thirty-two cents times and a half per kilogram, although the tax hit on colonial sugar really amounts to fifty centimes per kilogram, in addition to shipping costs shipping, waste, insurance, etc.

And let us note that this enormous loss of thirty at thirty-two million per year for the treasury, did not have

consumer, since the price of sugar remained at approximately the same, and that production is reduced to Tacronia on the continent as well as on the islands. The sugar of beet did not encourage any new industry, whatever his lawyers claim.

I therefore reproduce the summary of the situation that I have given at the beginning of this writing, for the question of sugars.

The treasury has suffered a loss of two one hundred million on the income from the sugar tax. And, pen- During these fifteen years the consumption of sugar has always days been increasing, and the tax rate did not been reduced.

Naturally it was necessary to ask for indirect tax these two hundred million that the government sacrificed trusted to promote the development of an industry not viable.

Here now is another series of considerations policies.

Regardless of income doubles than sugar of cane poured into the treasury, it is he who feeds our maritime expeditions, and which gives the most vivid impression impulse to the movement of our commercial ports. THE number of ships used by French commerce with our colonies alone is about six hundred, of which the tonnage amounts to nearly two hundred thousand tons and whose crews consist of eight thousand crew long-term telots, that is to say maintain for the State Navy an admirable soil nursery-
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but, rlont 1 education does not cost a cent at the treasure, while the education of each sailor takes bent on cod fishing, comes to him six hundred francs. France's trade with its colonies sugar alone accounts for a third of the movement general management of our maritime expeditions. La Marti- nique and Guadeloupe alone consume times as many French products as Prussia and Russia united. Let us repeat e^icore for the record, that it exists between the metropolis and its colonies a charter, a synallagmatic contract under which the me- tropole undertakes to purchase all products from its colonies, in return (3rd the condition imposed on those here, to obtain supplies exclusively from the ports of

or manufactured products that they would need. The oppressed colonies were unable to evade their commitments. Here regardless of unfair immunity granted to the production of indigenous sugar, a new sample of the fidelity with which the metropole executes its commitments.

In January 1841, it existed in warehouse, years the various customs of France, eleven thousand six hundred seventy-two metric quintals of colonial sugar

not sold, this quint, met. 11,672

In 1842, this quantity amounted to. . . 14,000

In 1843, 26,000

This quantity must probably have increased since then. That is to say that during these last six years—born, sixty to eighty thousand metric quintals of colonial sugar, representative for the production of colonial sugar a sum of three to four million,

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and for the treasury a tax of one million three hundred thousand francs remained unsold on the national market. But it is necessary that the fraud carried out on sugar indigenous and which introduces into the consumption of millions of kilograms free of all rights, is made feel somewhere. It's contraband, manufacturers of beet sugar that is killing the legitimate industry settlers.

It would also be fair to take into account the amounts that the State would have perceived by the effect and the extension of business that would infallibly have led to the importation of fifty million kilograms of foreign sugar; because we do not sell without buying, even though we don't buy without selling.

Who benefited from these immense losses of the treasury and this splendid holocaust of the interests of our navy, of our commerce, our industry, our international fluency?

Some thirty or forty capitalists rounded up producers who benefit from the re-export bonus, bankers who sponsor indigenous manufacturing, owners of a few districts of two or

bankers are always those of the Périers and of the Delesserts. The district of Valenciennes where are located the mines of Anzin, so hostile to the treaties customs alliance, is also the one which has the greater number of native sweets, hostile to maritime trade. The district of Valenciennes also enjoys a monopoly on manufacturing and the cultivation of chicory, an odious root which is not even to coffee what beets are to

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the walking stick. There could be an interesting chapter on this subject: what the prosperity of the district of Valenciennes costs France every year!

And despite the enormous cost that the whole of France pays to the district of Valenciennes, I would offer many bet again that it is one of the districts of France which provide the greatest number of men-deities and prostitutes.

Examining the arguments used by supporters beet sugar, will demonstrate that the ruin of the treasure only benefited these privileged few that I designated earlier.

Arguments in favor of beet sugar.

There are three types of arguments in favor of sugar beetroot. Agronomic – political arguments – philanthropic.

Agronomic arguments.

I read in 1837, in the Constitutionnel ^ at the time of the presentation of the excellent law of Mr. Duchâtel, who wanted to achieve the annihilation of the candy native by the reduction of the tax on colored sugar nial, I read, that the slightest attack on the industry sorting of the beet would prevent the clearing of the moors of Brittany (textual).

No harm has been done to the industry beet, which does not prevent the moors of Bre-I hate being as uneducated as before.

The article in the Constitutionnel should belong to

Mr. Mathieu de Dombasles.... Mr. Mathieu de Dombasles was a distinguished agronomist who had some weaknesses in his life, notably the passion of U sugar beet and hatred of the vine. He wrote a long treatise against the vine, the noblest and most holy of crops, the vine which fertilizes the hillsides arid and gives birth to products that man loves the most. This treatise by Mr. de Dombasles had the misfortune of reproducing, word for word, the principles principles of the famous edict of 92 by Domitian, under from which all the vines which made the wealth of Gaul were torn away. The Barbarians Edicts of Charles IX and Henry III had also provided Mr. de Dombasles excellent arguments in his belief moral and agronomic shame against the vine, a plant, he said somewhere, whose cultivation distreusse seems to have something intoxicating like the liquor it produces. The same published, a year before his death, in the Journal of Agriculture, Maison rustique from the 19th century in a very virulent article against the Rossignols, but full of kind sympathies for the caterpillars.

Mr. Mathieu de Dombasles, one of the most most fiery of prohibition in matters of commerce, was one of those serious economists, who would gladly surround their homeland with a wall of porcelain to isolate it from the rest of the globe. He was for chicory versus coffee, since chicory is a national commodity, for the beet against the cane, by the same reason. He shared the opinion of Mr. Marshal Bugeaud with regard to foreign cattle gers. The vineyard, however, that Mr. de Dombasles has so

^9S OF YOUR FINANCIAL FOYALTY.

cruelly persecuted, after Nomitian and Charles IX, is also an eminently national sector; but the illustrious agronomist only sacrificed it to wheat: it is justice to be done to him, he has only tarnished his usurpations. Where Mr. Mathieu de Dombasles was located completely in contradiction with the doctrines prohibitives, it was on the question of caterpillars. Here he-luster agronomist had completely changed course, and declared the outraged supporter of laissez-faire and theoretician laughs at the spear of Achilles. He said that the multiplication excessive use of caterpillars that devour trees leads to the appearance of a second species of caterpillars who devour the first, and that from then on we cannot

Mr. Mathieu de Dombasles therefore had this badge
Snalheur, to write that the ban on sweets in-
digene would prohibit the clearing of the moors of
Brittany. I want to try to reassure the heirs
of its doctrines, as to the disastrous consequences-
its damage to beet cultivation.

It has been proven, by official figures and welcomed
even by agronomists, that fifty
thousand hectares planted with sugar beets, for
provide double and triple consumption of the
current consumption in France. Fifty thousand
hectares, it's not quite the thousandth part of
the area of the national territory. We do not see
well, a priori, how does the progress of culture beyond
sugar beet, which will never occupy more than one si
small portion of the territory, could react on the
clearing of the moors of Brittany. Beet
is an exhausting plant in the first place, which cannot

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be cultivated with advantage only in the most
more fertile, and which requires repeated and distributed fertilizers
pendious, two sine qua non conditions for success,
that the moors of Brittany will not be able
to present soon. The Breton moors argument-
ne is however one of the most important agronomic arguments
most powerful that have been invoked in support of sugar
native.

Second agronomic argument.

It has been said: beetroot is a root whose cultivation
will introduce into the crop rotations an im-
bearing, in that it will be interspersed as a sar- harvest
key between the cereal harvests whose repetitions
too frequent tires the ground....

This is simply a lie. The cultivars
tors, to whom the current law grants a bonus of seven
one hundred and twenty francs per hectare, cannot reason-
ably abandon a culture so richly
paid for another. They cultivate ten years of
following the beet in the same field; they supplement
to the exhaustion of the soil by the energy and abundance of
fertilizer. These are the supposed benefits of beets
from the point of view of crop rotation. The beet destroys
any species of crop rotation.

Third agronomic argument.

Beet cultivation increases the mass of fertilizer, due to the abundant food which provides livestock with its leaves and pulp crushed roots.

A lie even more impudent than the one who gives way.

Beetroot is so far from being able to sustain itself

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itself for the fertilizers, which its cultivation gave birth to the creation of a special fertilizer trade, which takes borrows its energetic elements, the bones, the rags, city sludge, etc., to all regions of the kingdom where beets are not grown. The bet-terave consumes ten times more fertilizer than it uses product: I gave the reason earlier; we cultivates it ten years in a row in the same field. Mr. Mathieu de Dombasles, who so harshly reproached ment to the vineyard the manure that it absorbs, was well unlikely on this point towards the bet-terave.

Finally we dared to write that sugar beet, in providing livestock with an immense amount of food food, would favor the breeding and fertilization of national livestock, and would tend to put our breeders in a position of support deny competition from foreign breeders.

The friends of the beet and Mr. Marshal Bugeaud, ex-rapporteur of the sugar law, imposed it here to public good faith.

Beet, grown as a fodder root, is without doubt one of the plants which are suitable better for livestock food; she is also in favor of improving the crop rotation regime, and it returns to the earth a large quantity of fertilizer, since it is entirely devoted to food domestic animals. What agronomists have said of the sugar beet is true of the beet fodder, but of this only. NOW, when we say that the pulp of crushed beet and deprived of the sweet principle is eminently clean to fatten cattle, we simply say the thing

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who is not. Beet residue from which we extracted sugar can be used to nourish, but not to fatten the cattle, and it is still necessary to that these residues are mixed with other more nutritious substances. It is also famous public, that the flesh of the cattle which have eaten some time of these residues is flabby and tasteless, and gives very little tallow. I lived in the city of Lille, one of the capitals of the beet industry, and I behind me, on this point, the opinion of all gastronomes of the locality, and above all the authority of Vatel in the country, the most renowned restaurateur and richest in Lille, who told me one day, about of beef fillets: "that he respected himself too much to serving his residents beet beef. »
The Vatel de Lille drew its nets from Paris.

Let us now consult the official documents which will show us the falsity of the famous argument relating to the multiplication of native livestock.

Since 1830, when beet cultivation had still taken only a slight development in the Nord department, to this day, the importation foreign livestock, in this region of France, has always been increasing. The figures were presented by the minister from the podium.

And let us not argue that this increase—ment of meat consumption is the very result of the increase in wealth including indigenous sugar endowed the department. The North department is always, after that of the Seine, the one which supplies the larger contingent in hospitals and prostitution. In Lille, in 1846, the official statistics show twenty—

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two thousand destitute out of a population of sixty ten thousand souls.

Let us also add to this consideration that the chard—sugar root, which occupies land of superior quality of the Nord department, only replaces rich crops, such as those of wheat, rapeseed, flax, carrots, etc., which also provide rich means of feeding for livestock, and that the sum of power resources produced by

in good arithmetic, of the sum of the products analogs that these cultivated lands would provide ment, rapeseed, carrots, artificial meadows.

The worker himself, the farmer, has only good rarely took advantage of this magnificent generosity of the treasure, which grants a bonus of seven hundred and twenty francs per hectare to the lands which were already the richest in the most fertile department of France (this is the figure obtained by the most moderate calculations of statistics and which is generally adopted). The rental price land has increased everywhere in proportion to the yield of these lands; the benefit of protection was entirely owned by the capitalist owner.

The sugar maker was not treated with more than favor that the tiller, because he was obliged to pay for the beet, the raw material, at a price that competition from factories has caused a rapid rise ment, and its profits were limited by the fragmentation ment of its industry. There were no profits in this industry only for manufacturers who have could unite the three branches in a single hand, the beet growing, sugar manufacturing and

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refinery. These, but which find themselves necessary- in very small numbers, were in fact able to accumulate the premium of seven hundred and twenty francs per hectare granted to culture, plus the export bonus and others profits from the refinery, everything was profit for them. This was not the case for the mass of small capitals. lists which could only embrace the manufacturing branch cation, and who found themselves dismayed by the me- nance of the equalization of the tax on the two sugars. Many factories have not held and still do not hold only in the hope of indemnity and redemption. The number establishments had previously fallen by four hundred and more than three hundred and six, which did not prevent the pro- total reduction to increase. The big bankers phi- lanthropes who passed the amendment in 1844 Delessert had only one goal: to ruin the 'little manufacturer' indigence to claim a monopoly on this manufacturing, when they have destroyed colonial work by the abolition of slavery.

Thus, in this whole matter of active protection tied to beet sugar, the interests of agriculture culture, those of the tiller, the factory

there was only a premium for capital to the detriment of production and consumption. The government and economists have only opened another way for the financial aristocracy to monopolize remement of a new monopoly, and all their consequences displays of goodwill for agriculture and national industry, were only subterfuges unworthy.

We know that the law ensures the monopoly of the refinery

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from sugar to metropolitan industry, to industrialists French: the refinery industry requires powerful capital.

When a ship loaded with sugar lands in a port of France, customs collects tax on sugar raw; then, when the sugar has been refined and the French trade exports it abroad, the treasure returns to the refiner the tax collected at customs; this exit bonus is called draioback. But to evaluate this exit bonus, it was necessary to calculate the raw sugar waste and fix the yield of refined sugar. We therefore fixed the figure yield at 70 percent; but this waste of 30 percent was so exorbitant, and this latitude so advantageous to the refiner, that the drawback premium ends up exceeding the figure of the tax collected on the sugar usually intended for re-export. In 1832, this bounty had risen to twenty million. THE Minister of Finance at the time, Mr. d'Argout, frightened of this expense, was obliged to ask the legislature the repression of this incredible abuse, originating, as always, the carelessness of the administration. It was obviously then the beet sugar which entered paid the exit fee, although he had not paid the entrance fee. Proof that fraud took place always on beet sugar, it's still once the government found itself in the nestopped presenting a law in the last session to suppress this fraud. I repeat that skill indigenous sugar manufacturers succeed in subtracting every year to the tax authorities a quantity of ten million kilograms of sugar, which naturally gives

fight against piuc^v.,.-, , _ . ,

11 there is no, as we see, ûe sav.xxx.^^^ -^_ , , ,

ministry is prepared to do to maintain the

profiles of any monopoly to notables

financial. We have had more than one refiner minister

since 1830.

Political arguments.

I only know of two political arguments in
favor of beet sugar.

The first is based on the fear of war
maritime; we are right to say that fear is a
very bad master. This argument consists of saying
that colonial sugar fetched six francs per pound
under the Empire, and which it is good to take during the
peace of precautions against the return of a fellow
misfortune. This is one of the most ridiculous deductions of the
old principle of barbarian politics: Si vis pacem^
para helium.

People have better things to do than take advantage of
peace to prepare for war. It is to take advantage of the
peace to forever prevent the return of
war; it is to work to tighten so firmly the
bond of international alliances that peace cannot
no longer be troubled in the future. It is to create between
various nations so active trade relations,
that all States, linked by the interests of production
and consumption, are forced to unite to
defend against the first aggressor who comes
of them who would be threatened with war. It is, in one

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word, to create peaceful solidarity -^^ 1-^.^1^~ -t

j" • i"x 1 1 1 1 . -iitivjue new the

d register on letendp'^r' -'~ ^ ^

v^X^Xi. Ll\^ •

oi VIS pacem, para pacem. I pray
Forgive me for coming back to this so often
theory.

I am deeply convinced, for my part, that
these links are already created and a new war
maritime is today completely impossible.
France sells nearly a billion products
every year; she buys for all that. France
would have many friends in a maritime war; She
would above all have the power of the United States, power
maritime of the first order, and it is enough that two States
as France and the United States request the release
absolute freedom of the seas, so that the sea is free. THERE-
America, which fought so long and so nobly
for maintaining the principle that the flag covers the
merchandise would see it immediately, in the event of new
new maritime war, its principle accepted by all
the intermediate navies of civilized states. And the year-
gleterre alone, who had an interest in not admitting it, would
forced to submit to the general will of the na-
tions which, without this concession to common law,
would all coalesce against it and could react
read in an effective manner this time the famous system
theme of the continental blockade. Now, England knows by-
fact that she was condemned to perish from misery
and hunger in the midst of his riches, if the emperor
Napoleon was able to succeed, for two years alone-
ment, to keep it isolated from its commercial outlets.
The cause of the absolute neutrality of the flag is won,
I believe, from today in the general policy of

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civilized nations. As a result, England no longer has a

1 to 1 to another

power of the same order, a war aaao .^^ ..

would no longer be allowed to prohibit access to ports
this power to neutrals. The theory of prohibitions
tionists who support the principle of manufacturing
tion of indigenous sugar in the forecast of a new
new maritime war, is consequently overturned
from the base.

Thus France no longer needs to deprive its con-
national summators of exclusive consumption
sugar from the West Indies, Brazil and all the countries

low price possible; and all that remains for the theory of fear that this absurd argument which wants us to imposes unnecessary deprivations in the present to better prepare for possible deprivations of the future nir. The political argument of the supporters of in-sugar digene is in fact reduced to this reasoning that I do not I will not qualify out of politeness: that we must be careful to get used to the softness of a comfortable diaper, so as not to find the transition too painful, when that we will be forced to sleep rough, – and if we never have to sleep rough!

The strong heads of the prohibitive policy have core in their bag an argument no less terrible against colonial sugar, and an argument, which, by misfortune, had the privilege of vibrating the string of national feeling in France. They say that sugar beetroot is a creation of the Emperor; – that the sugar beet industry is the only industrial conquest triality that the Empire has bequeathed to us, and that we

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we can pronounce its deletion without repudiating

some sort'^J-.'^'' \ x'j'^i, • • i. i

^ _ ^ _," It is simply absurd chauvinism.

If the Emperor had been able or wanted to obtain peace, he would have been the first to renounce his industrial conquest triella; and, because he would have delivered the sugar cheaply dear to the consumer, he would not have thought of dulling the shine of his campaigns in Egypt and Italy. He is very probable that the Emperor, who had ideas, did not leave did not spoil the mania for national sugar and meat national, which have no other fault than being unaffordable dables for domestic consumers.

It is very true that when the French navy had been destroyed in the battles of Aboukir and Trafalgar; When England made us lose Santo Domingo and had taken away our other sugar islands j when the pound of sugar, which the colonists of Saint-Domingue sold three sous before 89, had reached the figure of six francs, the Emperor had to seek in his genius, fertile in resources, a way to replace cane sugar. He understood well that France could not do without always such an important consumer commodity, and renounce, without complaint, long habits

did not fear to violate the rigor of its commercial prescriptions, by granting name-licenses to individuals for whom he wanted to make fortune, and granting them the right to trade with these English whom he sought to expel from all ports of the globe. The position of the Emperor, after his navy destroyed and the continental blockade started, was those who do not accept half measures and

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who demand a prompt and decisive outcome. He did appeal, in his distress, to science which had already saved France under Carnot, by creating factories of weapons and saltpeter, in the time that the overexcited national patriotism brought up from the ground fourteen republican armies. Science gave him beet sugar. Beet sugar was worth even better than nothing. The great man was right, a thousand times right, to provoke the discovery of a industry that could replace cane sugar. THE insurgents of America had given thirty years to raving a sublime example of patriotism to France, by forbidding the use of tea, to deprive the Angle-land from the income from the tax levied on this commodity; And in a similar position, perhaps the emperor did he have the right to hope from his people for proof similar self-sacrifice. In any case, this discovery was a kind of challenge that the indomitable genius of the French nation threw to England, and, as such, she must have flattered national pride to the highest degree of our fathers.

However, it must be recognized that the French people did not welcome beet sugar with great liveliness of enthusiasm, and during the cessation of hostilities in 1814, we can remember that he abandoned-na happily the cause of scientific sugar for return to the exclusive consumption of co- t sugar. lonial. National sugar, attacked upon its entry into the world through sarcasm and caricature, has conquered its popularity only in the last years of the restaurant ration, after the financial laws of 1821-22 and those of the majorat, the right of primogeniture, etc., had

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accused of the government's well-pronounced intention to return to the restoration of the privileges of the large property and large industry. These bankers, who have monopolized the refinery, and who control say the manufacture of beet sugar, are more skillful than one would tell from their appearance; they did serve the popularity of the Emperor for their projects, and they widely exploited it to be awarded a monopoly moreover.

Agronomic arguments, political arguments, everything is untenable and false in the theory of par-herbal teas from native sugar. The high bank aims at monopoly on the manufacture and sale of sugar, this is what I see the clearest and most annoying in all his maneuvers and in all his pleas-doires.

In fact, the high bank, by means of its enormous capital, can only concentrate in its hands the monopoly on the cultivation of beets, sugar manufacturing and refinery, the only conditions, I said, which can assure the industry of native sugar, a real chance of longevity.

xlLrg-niuent philanthropic.

The last argument is the one that the bankers Protestants and some of their newspapers fold with the most love. They say that sugar cane is the vile product of slavery, while native sugar is the noble product of free labor, and that, as slavery must soon disappear from the legislation of civilized peoples, it is urgent to

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substitute a new industry for the color industry nial which can only be supported by means of Tesclavage.

I don't want to quibble with the philanthropists and examine the question of whether the black of the colonies, who cares neither for himself nor his family, who does not work in one month as much as the French farmer in six, is much more of a slave in reality than the serf of our regions, attached to the earth, and that the insufficiency of his salary condemns him to deprivation and mendicity. I admit that slavery is a stain that dirties the legislation of so-called Christian peoples,

codes, since Christ proclaimed the equality of all men, without distinguishing the color of the skin. I just mean that philanthropists French people who have been talking for so long about the abolition slavery, are just bad parrots who endlessly repeat the lessons of their brothers from Angletterre. English traffickers and economists with them, prefer free salaried work to work forced (slave), because the first is paid less dear, since we are not forced to feed the salaried when it is not used, or when it is too old or when he is too young. Be sure it is that's the pure truth.

I point out that it is with these declamations against slavery that England usurped dominion nation of the free domain of the seas, which it has stolen from us Saint-Domingue, after having exterminated philanthropically the owner, and that she will delight the island of Cuba from Spain. I add that it is in

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core using the same process, which it now decides today for his benefit the question of visiting rights, which is for her only a means of penetrating through the situation the secrets of the commercial operations of other States and to maintain its maritime supremacy. But I don't yet see any means of substituting proposed a solution which reconciles the two major interests at stake in the question: the interest superior of humanity" which calls for the abolition of slavery; the interest of the well-being of all peoples, which demands that the production of sugar be exclusively reserved for intertropical regions, where this production takes place under the best possible conditions sible.

Let us examine the colonial question from the point of view of Christian interest, social interest; let's see them again admirable results that philanthropy has produced theory of access rights.

Here are some recently published documents that we have every reason to believe that they are perfectly correct, and which will perhaps justify in the eyes of our readers, the coldness of our admiration for British politics tannic.

Mr. de Clarigny tells us that the slave trade sends

year, that is to say that the figure of these shipments has not changed for half a century.

That the efforts of the English to abolish the slave trade only succeeded in lowering black's price on the coast of Africa and to raise it in America, such

' Revue des Deux-Mondes . April 1, 1845.

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so that the figure of the premium offered for speculation of slave traders, increases in direct proportion to the severity measures taken against trafficking. This premium is today from 200 to 500 for 0/0. Cruisers English barely manage to capture a building slave ship out of thirty to forty. Insurance companies ransomed from Rio-Janeiro and beyond Havana, which are the two large ports for shipping slave ships, ensure at 20 for 0/0 and make huge profits.

Before 1840, the mortality of captives during passage, amounted on average to only a quarter of the cargo. Since that time, that is to say since the event of visiting rights, this average varies from third to half!!!

When the slave traders are pursued too closely by cruisers, they have a habit of dumping their cargo at the sea.

Space is provided on the slave ships, so that a negro takes up less space who died in his coffin. Also it is not uncommon to see whole shipments of these unfortunate blacks, cargoes of five to six hundred men, perishing from suffocation during the crossing.

Any individual in whom symptoms manifest of smallpox, a common disease among black, is immediately thrown overboard. The buildings slave ships are followed at sea by gangs voracious of sharks, and in the rivers of Africa by alligators...

Trafficking takes place, in Africa, in certain compounds called barracons. These barracons are kind of parks where the chiefs of the country bring the cattle

Jiumain intended for sale. Everything that is not sold
to the slave ship, is immediately shot or drowned!

The child who is born in the barracon is suffocated upon leaving the
his mother's breast!....

And some of my friends do me a crime
not to believe in the sincerity of philanthropy
Anglican! I envy the fate of those who can hear
such stories in cold blood, and without charity
extracts from them an imprecation against the executioners.

However, the ships intended for the black trade, and which are
the finest sailboats we know, and which brave
all the cruisers in the world once they hold the
high seas, are built in the ports of the United States
United, populated by puritans and abolitionists....

Fabrics intended to be bartered for goods
claves, are all English made! They go out
from the workshops of Glasgow and the factories of Lan-
cashire, and the slave traders demand that the manufacturers
English, who supply them with the fabrics, take a
interest in their speculations.

So much for the question of humanity and interest
Christian! The abolition of trafficking is an imperative
possible in the current state of relations between the powers above
vilified, and the interested philanthropy of the English has not
only aggravates the condition of the black race that it
wants to emancipate. So, it is not towards the abolition of
the slave trade, that the friends of the blacks, that the true philans-
thropes must converge their efforts.

The solution I propose, the monopoly of manufacturing
cation and the sale of sugar by the State, will respond
better, I hope, to the double demands of interest
Christian and French interest.

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Let us recall the situation of the French colonies and
French trade.

The colonies are ruined; their ruin brought
that of our ports and our maritime trade; our
armaments are in the process of being absolutely suspended; OUR
state navy no longer has a nursery from which to recruit its

The sufferings of our colonies and the decadence of our maritime power, have brought no comfort for the country, by reducing the price of sugar. France's individual consumption is remained lower than that of England, Holland and Switzerland. The treasure has lost, in this state of things, hundreds of millions.

Finally, the ruin of the producers of the colonies and producers of the metropolis, concerted between the big capitalists and supported by the complicity of inertia of the government, must inevitably lead to this result:

"Give the financial aristocracy ^ already invested with monopoly of all major industries, the monopoly of the manufacture, refinery and sale of sugar. »

So much for the question of national interest. Meadow-tense philanthropic argument invoked by the banks quieters protestants refiners broken at all ends.

Do monopoly on manufacturing and the coronation tent by the state.

So, when I propose monopoly by the State, as the only way out of an internal position nable, I already have this argument for my case all can-health: that the country only has to choose, from now on,

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between the monopoly of the State and that of big capital your. I no longer need to invoke, in support of my system, the legitimacy of the principle of government monopoly vernemental: I can, in a word, stick to it, vis-à-vis of those even who would contest this unconfirmed legitimacy testable, to this simple argument of human wisdom who wants that of two evils we choose the lesser. It is An important strong point has already been gained.

The monopoly on the manufacture and sale of sugar created by the State, has already been invoked by several self-recommendable bodies, by peaceful democracy and by the Toulouse Chamber of Commerce. I do not have the right to join to these authorities, that of the various newspapers in whose collaboration I took part -

personal opinion. I am only surprised that the southern industries and maritime trade have not thought about including this idea in their complaints to substitute the monopoly of the State for the monopoly of the favored industry of the north. Indeed, this substitution is all in their favor, and the cause that I support wish it would have been powerfully fortified by a manifestation vigorous in this sense, on the part of the main chambers of commerce of our ports. I regret that this demonstration did not take place.

The Toulouse Chamber of Commerce and the newspaper peaceful democracy, did not ask for the monopoly of the State only for the sale and manufacture of domestic sugar digene. This system had the advantage of deciding the question of indigenous sugar, and to reconcile completely with the bill presented by the government in the session of 1842, and which proposed the

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redemption and compensation. This system, however, did not offer not the complete solution of the problem, since it leaves known aside the main question, that of colonial sugar and the abolition of slavery. I manage to fill the gap by asking for it to be extended to industry colonial application of the principle of which Democracy pacific and the Toulouse Chamber of Commerce have demanded application to 1 indigenous industry: monopoly by the State with prior compensation and redemption. As it is very likely that the adoption of the principle of state monopoly for indigenous industry would have delayed the application of this principle to the color industry, I am happy to be able to rely on the opinion of two competent authorities in the matter, for remove from my system the reproach of utopia.

Let us first put an end to indigenous industry, and demonstrate that the absorption of this industry by the State, was the only way to preserve small fabricants of their ruin, at the same time as using the enormous sacrifices that the treasury had imposed on itself to support this scientific error.

State monopoly, the only salvation for industry native.

It is quite obvious that, of all the projects presented

last, that of Mr. Lacave-Laplagne, who asked the complete suppression of indigenous manufacturing, with compensation for the manufacturers and redemption of their factories, was the most rational and fair.

The government recognized, through this proposal

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tion, that the beet sugar industry was not viable; that the immunity which had been granted to him until that to this day, burdened the treasury with a heavy load that the country was not to endure any longer; and he declared a complete ban on the industry. All-However, like the tolerance and encouragement of government had had a lot to do with the whole public craze for beet sugar, and in the movement which had caused speculation to flow and capital to this industry, the government requested that reasonable compensation be granted to those whom the bill was going to ruin, and who did not were guilty, after all, of having testified too much trust in the promises and deeds of the government.

The ministerial project allocated a sum of four rant million to the purchase of factories numbering four hundred and some that existed then. The figure-fre of this compensation was very reasonable; alone-ment the proposal was stamped with the stamp of the epoch that. I mean the government had well thought of compensating the capitalists, but that he had not not had the slightest thought of concern for the travelers. This is an industry that provided work for a few months of the year to several thousand of individuals; we suppress the industry, we compensate the heads of this industry, but we don't worry more about the fate of this mass of workers to whom we just broke the arms, as if they didn't exist. They will see to fit in as best they can: the government doesn't have time to take care of everyone. As for the farmers, the land users who have

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leases whose elevation is based only on the increase income given to the land by the cultivation of sugar beet, they will have the courts to talk with their owners, on the question of

ban on beet sugar.

But this absence of any far-sighted concern for the fate of the workers of the workshop and the ground was not that one of the slightest defects of Mr. Lacave's project La Plage. Once the factories are purchased, what would the government of this capital of factories and equipment? Should he decide to sell the walls of establishments as rubble, and the copper from the boilers weight? This last supposition was quite probable. wheat. So the State let a enormous pitfall and there was nothing left, not even a instruction workshop to revive the sugarbeetroot in the event of war. Improvidence of present, lack of foresight of the future, forgetfulness of interests treasure; Mr. Lacave-Laplagne's project contained a host of imperfections alongside a principle of rigorous fairness.

That the government had offered to take charge of monopoly of indigenous industry, and all the inconsistencies and inconveniences that I have just pointed out disappeared at the times.

First, the government took its time to gradually arrive at the extinction of in-house manufacturing industry. He did not suddenly close the workshops this production to the workers: it did not bring sudden disruption in the operations of the in-agricultural industry. The tiller and the worker

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of the workshop were notified well in advance, that a branch of industry would one day escape them; they were ordered to seek employment elsewhere.

Then the government smoothed the transition as much as possible between the present state and the future state. He began by abandoning those of his factories, who found themselves placed in the least conditions favorable. He imperceptibly concentrated the manufacturing in the most advantageous localities, in relation to the low price of the raw material, and the costs of transportation. He naturally sobered up from exercise; he could sell his products for a long time at a price of returns., in the sole interest of the indigenous workers, and without harming the interests of the treasury. He continued the experiment of concentration of scientific processes. Finally, he conserved France, in the event of maritime war, the

bring up to date said, replace the products of the Antilles, and avoid to the national consumer the return of price variations which had assailed it under the empire.

By this means, the government appears to everyone disastrous shock for northern industry; THE profits he made on manufacturing even were a reduction in the compensation he had paid, and thus the previous sacrifices were used of the treasure. Moreover, as manufacturing native sugar was falling, foreign sugar was called upon to replace in domestic consumption, and the increase in tax revenues promptly reimbursed the State of its advance of forty million, because the State only needed an increase in annual income of one million six hundred thousand francs on

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the sugar import, to be reopened with its new disbursed. Now, according to Timpùt's figure, he sullied current, a demand of two or three million kilograms more, of foreign sugar for produce—bring this increase in income of one million six one hundred thousand francs which represents interest at 4 per 100 of forty million.

All the reasons therefore came together to make resolve the question of the indigenous sugar industry, by the monopoly of manufacturing and sales to profit of the State. The interest of manufacturers, that of farmers, that of workers, the greater interest of the treasury, both demanded this solution. But this solution disrupted the ambitious plans of the top banking barons, who aim precisely at the acquisition apparently the same monopoly on their behalf staff. She was abandoned; not a voice Chamber did not dare to point out the trend and the aim of 1 Delessert amendment.

Today that the documents published by the mid-Ministry of Finance revealed to us that trade French export market has suffered over the past ten years unwelcome pressure; today that the port of Le Havre petitions to express his distress and complain about monopolization of all commercial transport by the United States merchant marine, perhaps the Would the House understand better that there is an emergency? not to let this depression increase, and would her a more favorable reception to the proposal of

tao;e to stimulate the demand activity of our colonies and from abroad.

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But the monopoly on the manufacture and sale of indigenous sugar by the State cannot produce all its useful results, that the day he binds himself to the monopoly of colonial industry.

It is well understood that, in this word monopoly of manufacturing by the State, I understand the monopoly of the refinery. It would be too absurd for the government to monopolize the least lucrative branches of the sugar industry, to abandon the branch the most advantageous, to private speculation, to high barons of capital. Sugar refining is only last manufacturing operation. He is antirationnel and uneconomical to cut this manufacturing in two.

The most positive data from science and experiences of Mr. Pélégot, suppose, have we said, that the vesou, the liquor coming from the crushing of the cane, contains the fifth part of its weight of easily extractable crystallizable sugar.

It is at most if we manage today to using routine processes used in the Antilles, to extract 6 percent of the vesou, that is to say that the two thirds of the saccharine wealth of the cane are lost due to lack of perfected processes.

However, the settlers of Saint-Domingue sold sugar three cents a pound, say thirty cents a pound kilogram before 89, and we know what benefits enormous these settlers withdrew from their industry at this price. It was then calculated that the work of each black produced his master two to three francs per day.

Today, despite the imperfection of the processes, despite the overwhelming burdens of appalling wear and tear,

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the cost price of sugar from the colonies does not exceed the figure of forty to fifty centimes per kilogram. The planters of Bourbon and the West Indies consider themselves lucky, when the price of fifty kilos

that is, fifty cents per kilogram.

The colonies not having the right to refine their sugar, are obliged to ship it raw to France. Of this results in immense harm to them by the double cause of the increase in prices of freight, insurance and waste. The sugars would weigh less if they were refined, and would pay less freight therefore. The waste of the goods is would be almost zero.

We will see at first glance what new path to wealth would open to colonial industry, End-introduction of improved extraction processes, the diffusion of low-cost capital, and the accumulation of manufacturing and refinery output between the hands of the state.

Let us first introduce the improved process, and let us only double this production of sugar from West Indies we could triple, and don't go out of current consumption.

The production of our colonies which is today of eighty million, will rise to one hundred and sixty million kilograms. It therefore provides the entire of consumption in the metropolis (one hundred and thirty thousand lions) and leaves a surplus of thirty million kilograms which will have to be re-exported abroad, if national consumption does not increase. These hundred sixty million kilograms will pay the State a

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tax of eighty million at the current tax rate jar. This will already be double the current income.

But let's calculate the effects of simply doubling the product on cost price. The cost price of kilogram of colonial sugar is today four rant centimes approximately. As soon as the same quantity of liquor will produce double the amount of sugar, the cost price will fall by half. He will no longer be than twenty centimes or ten francs per fifty kilograms.

Now the State does not pay 20 percent like the settlers of today for the rents of capital which it uses in the manufacture of sugar: the State troitive money to its sufficiency, at the rate of 4 and even

sugar is affected by this reduction. On another side the State accumulates the profits from manufacturing and refinery; and waste, freight and insurance costs rancid are reduced to a considerable extent through the on-site refinery system. Finally, and for the last reason, the State which collects a tax on the sale of the product, does not need to be allocated to it a benefit in his capacity as producer j it would be double job.

Let us therefore increase this cost price (ten francs fifty kilograms) of the tax tax of five as many centimes per kilogram is a sum thirty-five francs for fifty kilograms that we have to pay to the State. Come now taking into account transport costs, waste, insurance, and we generously increase the five francs to fifteen francs as many kilograms, that's the price of sugar at five

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as many francs as fifty kilograms, let's say one franc per kilogram. Well, I say that at this price, which is the normal price of sugar in a large number countries of Europe, the consumption of the po-French population will double in a few years. No-Let us not forget that we had the right, according to the exact data of science, to triple the yield ment of the vesou and not just doubling it.

Let us see in fact what results a reduction in about half in the price of sugar, would bring in the domestic food regime in France, and in the general consumption figure. We can get an idea by comparing the per capita consumption figures in France and in neighboring countries.

Based on a population of nearly thirty-five million inhabitants, and on a consumption of one hundred and thirty million kilograms of sugar, the consumption of each individual in France, rises would today be a little less than four kilos grams per year.

That of the Dutch, the English and the Swiss amounts on average to a figure three times as considerable maple, say twelve kilograms. We see that the French consumers still have a way to go before arriving at the luxuries of the Angle consumer-

However, when we compare the diet
silence of the peoples of these various States, we arrive inevitably
cement to this conclusion, that the consumer
French is the one whose usual food requires
most emphatically the condiment of sugar.

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In fact, butcher's meat is cheap in
England, Holland, Switzerland; the worker
of all these Stalls can make it their ordinary food.
nary; fish are also very common there. There
meat and fish are food bases that
repel sugar.

In France, on the contrary, butcher's meat
and fish are prohibited at three-quarters of the po-
pulation. The food there consists almost exclusively
vement, for around twenty million inhabitants
maybe, bad black bread, corn pancakes
or buckwheat, chalaïnes and dairy products. Wine,
which is said to be so common in France, is also outside
of the reach of the mass of workers who fill it
place with an infinity of acidic drinks. Well,
there is not a single one of these foods, a single one of
these drinks which do not require the addition of sugar,
as a primary condition of approval and healthiness.
All those thick, tasteless pastes that make up the
background of the food of Breton, Limousin,
peasant from the East, are transformed into delicious desserts
cats on the rich man's table, by the simple alliance of
sweetened with flour. Eggs, potatoes,
bad fruits, milk, all nutritional substances
ments that nature has placed within the reach of the poor
field worker, are also those who work
laugh most easily with sugar. The coffee with milk,
which suits all temperaments and all
ages, but especially women and children
favorite, coffee with milk has already become
with us the bottom of the food of rich women
and poor women from the cities; the use is even

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extended to rural women. Than sugar
undergoes a reduction by half, and before two years,

female population, in nine-tenths of
tairies of France. I don't see what philan-
thropy of the most enlightened administrator could
to desire better at this moment, to introduce into
the diet of populations one of these improvements
liorations that everyone talks about so much. Alas! there is more
to do for the people with the reduction in the price of
sugar and the price of meat that with all the laws
of Lycurgus and Minos; but the price reduction
of a commodity of primary necessity, hardly ready for
sentence and grandstand effects; then we leave it
subject aside.

Based on this comparison of the diet
silence of the French people with that of other peoples,
we are entitled to assert that the reduction in the price of
sugar at one franc per kilogram, would double before five
years the general consumption of this commodity, and the
would bring it to two hundred and sixty million kilograms.

So, still admitting that production co-
loniale provides one hundred and sixty million kilos
grams of sugar, producing an income of four
thirty million, there would be left for production
foreign one hundred million who would produce on their side
an income of seventy million to the tax authorities According to
these figures, the income from the sugar tax in five
years would therefore amount to one hundred and fifty million.

We see that here the income increases at the same time
that consumption, and while the price of the product
tax imposed decreases. This is the diametric result

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opposite to that of the current system. Here we come again
to the true principles of financial science.

I did not involve national sugar in this
supply of two hundred and sixty million kilos
grams, because I assume that the administration
would have had time to get rid of, in five years,
of the industry left in its charge, and that the only
establishments preserved would only be in quality
of schools.

And there is no reason to complain about this figure of one hundred
fifty million income, as exorbitant,
fabulous. The sugar tax brings in one hundred and twenty thousand
lions, in England. However, the population of the kingdom

and from these twenty-five million, we must subtract at least seven for the Irish population, population foreign to the diet of sweets, and who dies of hunger for three months of the year. It would not be no. even for the French population, which is accessible to the increase in consumption of sugar in general. But eighteen million for the real figure of English consumers is roughly almost half of the French population. So, I don't don't see why the tax wouldn't amount to one hundred and fifty Quante million francs for thirty-five million of French consumers, when it is one hundred vin^^t million francs for eighteen million English people. An increase of one hundred million in income for the State represents a capital of two and a half billion, at the rate of 4 percent, ials of the discount of the Bank of France, which I already find exaggerated, but which I nevertheless took for the normal interest rate

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wrong. With this capital of two and a half billion, a government intelligent government could do many things.

It is in the order of logical ideas that an increase doubling, occurring in production and in the consumption of colonial sugar, leads to a equivalent increase in the number of our ar-maritime services and that the foreigner, who sells to us would have a hundred million kilograms of sugar, would have also to ask for some products from our industries national, in exchange for this placement. Maybe, then, the official figures of our exports cease would they be afraid to present such alarming results than those of two years ago.

These are, at first glance, the results of a simple improvement in manufacturing processes of colonial sugar, improvement combined with the monopoly on the manufacture and sale of sugar by the state.

We must not lose sight of this consideration. capital tion, that the improvement of the processes of manufacturing can only be carried out under the influence of monopoly.

It is, in fact, the manufacture of sugar from cane, like that of beet sugar. It is an industry that requires, to be operated with

huge establishments and capital advances
huge. I am surprised that the high bank of medicine
tropole did not think of monopolizing the manufacture of
colonial sugar as it wants to monopolize that of sugar
native. Because it was still one of these fields of
battle where fortune had to declare in favor of the

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big capital. The fragmentation of shared property
nial and isolated manufacturing which led as
everywhere Tusure following them, were two of the main
causes of the decline of colonial prosperity. It is
the lack of sufficient capital which prevented the settler
to take advantage of the discoveries of Euro-science
pagan. The owners of Guadeloupe and
Martinique could also have resorted to the association
which consolidates credit, reduces incidentals and
cost price and doubles profits. The settlers of
Antilles have no longer thought about using this means
that the colonists of France, and their weakness, result
of their isolation, delivered them to the mercy of the owners
severs of capital. In the colonies, as in the me-
tropole, it's the usurer, it's the parasitic intermediary
who benefits from all the products of the slave's labor.
The exploitation, by the capitalist, of the manufacturer
and of the worker, of the serf, free or not, is a law
general which does not suffer from exceptions, and which does not vary
not with latitudes and social constitutions.

If the example of what is done well on one point
anywhere on the globe, in any branch
of industry, had the power to open the eyes of
blind, the settlers of the West Indies could have realized
for a long time an admirable system of association,
taking a model from the fruit farms of Switzerland and
Franche-Comté. It was very easy for these colonists to
create at home, in the middle of each cultivated canton,
and at common expense, a vast factory, equipped with all
the perfected devices, where everyone would have come
bring the contingent of his cane harvest, to
then be remunerated on the general price of the sale of the

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sugar, in proportion to its intake of material
first, after overheads deducted. They were
huge less initial establishment costs;
it was a single factory, a single pressing workshop,

The crushing was done in a big way and in the moment the most favorable; the most expert workers were called upon to direct pressing operations, defecation and cooking; it was a huge finally, economy of buildings, materials and intermediary ruinous diaries. But the fruit farms of the Alps existed for centuries, when European states have founded their colonies, and the wonderful or translation fruit plantations is still barely known today in Europe: all the more reason should it be ignored in the West Indies. It took, as always, the lesson of experience and ruin, these two great institutions trices of individuals and peoples, to learn to the colonists of America the disadvantages of the fragmentation and benefits of the association; and the lesson is arrived a little late; but in the end it's better late than Never. All is not lost for the settlers of our Antilles, if they want to seriously try the application of the industrial and agricultural association. The machines that simplify work and facilitate solution of social questions in slave countries, can change the face of colonial things, in less of a year or two.

The State alone can achieve, today, in the interest of the mass of consumers, these mer- good results of the association that the private industry vée, abandoned to herself, was unable to glimpse,

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although a few isolated attempts have taken place on some points of our colonies, in Bourbon, by example. The State has unlimited capital at its disposal the loan, if not his own wealth, provides him with the most advantageous conditions; the State is alone in position to adopt, without worrying about the amount of first establishment costs, all processes advanced technologies that can increase the performance of the walking stick; the State alone can designate, in perfect con- birth of cause, the localities where must be established the central factories which must serve the canton of production. I assumed the State vested with a monopoly of indigenous fabrication. In this situation, the state I find the owner of the immense equipment per- fected from the metropolis; it flows into the new establishments of the colonies, this material became useless on the ground of the metropolis. The discoveries of the science, applied to manufacturing and perpetuated by indigenous education, receive useful employment

compensation of forty million, paid to the industry of the metropolis, is further diminished by the opportunity of this placement of equipment that would have been necessary, without this resource, sell by weight of the metal. The cons experienced masters of beet factories come also apply their talent and experience for the preparation of cane sugar. Nothing is lost of these admirable efforts that scientific genius had made to fight against the will of God, stronger than the genius of man.

If the introduction of a single improvement process—
ment in a single branch of sugar manufacturing

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colonial was enough to lead, as I have demonstrated—
very nice, such a big reduction in the price
sugar, what will it be like when the general adoption of
this superior process, so many others will join
very essential improvements? — The management unit,
— the economy of hands which is a great happiness here,
facilitated by the large-scale use of machines, — the
absolute elimination of all incidental manufacturing costs
fragmented tion, — the meeting in the same establishment—
ment, the refining industry and the manufacturing industry
cation. I said that God had sprinkled the sugar
profusion on earth, so that man could encounter
be everywhere, with the greatest ease, the means
to feed; I said the sugar must be something
day the most common production, that which the
consumers could obtain at the lowest
price... The attribution of the monopoly of manufacturing and
of the sale of sugar to the State, would prove, before which
over the years, the accuracy of my assertion. If the juice
cane fresh contains, as science indicates,
twenty parts out of a hundred of easily extractable sugar,
The State factory will certainly extract them, and it will
will need to further increase the consumption figure
general and treasury revenues, which seemed to us
already prodigious.

Here is yet another important consideration that

is linked both to the interests of the culture of
cane and those in the manufacture of sugar, and who must

find a place here.

It is accepted in agronomic science that the

the most fertile land gets tired and exhausted in producing always the same plants. Nature is the enemy of

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the monotony. The example I cited of the culture of beet in the North, is an unfortunate demonstration of the too rigorous of this axiomatic truth. This fatigue of the soil manifested itself in the cultivation of the Caribbean. The settlers of Martinique and the West Indies, those who can only cultivate cane, have been obliged to resort, like the farmers of the metropole, using energetic and expensive fertilizers, bone meal, with putrefied cod. The culture of cane therefore absorbs today a large quantity of animal black. We know that this product also plays a big role in the purification of sugar, as bleaching and disinfectant material at the same time. But everything the neighboring continent of South America can provide this important product at a low price. Troops of countless ruminants graze in the savannahs of Orinoco and the Amazons, in the pampas of Brazil and the Rio de la Plata. The inhabitants of these regions, who do not go hunting cows and oxen, use them only for leather, then abandon the corpses from these animals to jaguars and vultures. He is probable that a government which would possess considerable refineries in the Antilles, would consider take advantage of the bones of these animals for the manufacture of animal black, manufacturing all the easier and more economical than fuel from virgin forests. It is very close, it is probable that this government will, by its request, be an industry of this kind to be based on some of the points of the coastline closest to the Antilles. The low price of animal black would add one more double element to the prosperity of colonial industry.

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I brought it to the figure of one hundred and fifty million the annual tax that sugar can pay, by means of reforms indicated. I declare in my soul and conscience that, far from seeming exaggerated to me, this increase of income is still much lower than that which I expect from the institution of the monopoly of the state. I repeat that when the sugar tax gives one hundred and twenty millions in England, and the tobacco tax*

stop in France at one hundred and fifty million.

And I'm not done with my monopolies. The consumption cannot increase in the proportion that I have reported, without leading to an increase parallel growth in the consumption of products which usually go well with sugar, like tea and coffee. And when the people have seen the monopoly of the State to be announced by the reduction in the price of consumer goods, and the increase in revenue public, the people will come back from their prejudices absurd against the monopoly of the State, and it will be the first to demand that the trade be stripped anarchic of its privileges, to put on the government. The conversion of the people will be as much faster, that he will have recognized that it is for him the only way to avoid fraud and misuse patented ringing. There will still be around fifty millions, at least, to be won for the

'Tobacco is exclusive to the consumption of wine. I do not understand not only in the wine investigation which has caused so much noise in recent years, no economist has thought of attributing to consumption incredible reduction of the labac, the share of influence due to it in the reduction in wine consumption.

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treasure, on the monopoly of colonial foodstuffs, other than sugar. Total, two hundred million. Nothing more easy while completely abolishing the salt tax, a sacred product that should not be imposed anywhere, because the low price of salt is for agriculture, mother nourishment of all industries, an essential condition a sign of progress and prosperity. When the farmer French culture will be able to freely dispose of for fattening of livestock and making cheese, of the immense natural resources offered by its territory so rich in rock salt mines and provided vast salt marshes, it will be easy for it to produce cattle as cheap as any of the others countries of Europe, and thus put the meat of butchery within the reach of all workers. Finally, at the help of this enormous surplus of receipts over the income of the tax on colonial foodstuffs, the legislator may provide a corresponding reduction in tax of real estate property, and especially in that of the vine. Is it not supremely iniquitous to strike the vine of direct tax, when its produce is hit in all forms by the tax

The day the government takes the monopoly
banks and insurance companies, that of canals and
railways which he has no right to alienate,
that of colonial foodstuffs; the day when it will have constituted
killed agricultural credit, financial feudalism, I
say it, will have reigned. Wear, chicane and grip
public ringing will have disappeared with it. The truth
will be entered into commercial relations. The sense-
religious belief, belief in a good and just God,

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which was only dormant in the heart of the worker,
will reignite there with the certainty of well-being, and the
people will bless the power which freed them from this
annual tribute of billions that he paid to the Jews, his
tyrants.

All this can be achieved by simple measures
financial, and does not even require recognition
prerequisite of the human right to work.

And the Jews! they will tell me, and the grocers-druggists
which make the strongest guarantee of the order of things
current? What will become of all these fallen kings, when
you will have established outlets of sugar, tea,
coffee, cinnamon, like tobacco shops,
powder and stamped paper; when you have made
the management of these debits a reward and a pri-
vilège for the servants of the State, a prerogative for
the people?

I answer that the Genevans and the Jews are rushing
will be to turn the organizational faculties towards the good
superior qualities that they received from heaven, when he
There will be more benefit from doing good than from doing evil...
And then, when we bleed a marsh with crusty water-
pissing and felid, to transform it into a ver-
grazing, is there any need to worry?
ter the fate of the evil reptiles that croaked
in the mire!

I repeat that there is nothing against the monopoly of the Elat
only one objection, but the most formidable of
all the objections for a demoralized people and
for lazy ministers; This is the one I have so-
noted from the beginning of this work: that it would be too much
beautiful"

As I finished this chapter, I was given a copy of the Journal des Débats of I don't know anymore what date, when someone made me read an adorable sentence of impudence and conceit, and which reminded me of this comic formula of old acts: which, in its quality of fjentilhomme declared that he did not know how to write or gner... The Journal des Débats, after having delivered to our admiration the result of the Herculean labors of mid-nistres its bosses, that is to say the remaining reheated from the program of the previous session, strong projects aborted, postponed, force concessions of roads iron to the Jews, etc., etc., the Journal des Débats adds was silent in his most agile and clear tone: By example^ the ministers did not bring to the chambers ca project for general reform of society...

Hey! who had accused them of such a crime, your ministers. Good Lord! Poor ministers!...the- which, in their capacity as depositaries of power, have declared that he had no idea of reform or improvement in mind social liorations, of this questioned

A firm that dares to boast of its laziness and its lack of intelligence, in the face of the public, who knows they have no lasted six years, only to have flattened himself before all the difficulties, and who makes his longevity a merit! I don't know if the official journal of Madame de Pompadour or M. de Calonne would have dared to say so so much.

But I forget that I still have to deal with the question of black slavery and that of co-emancipation lonial.

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Abolition of Pesclava.

I have stated my opinion on the question of slavery. Slavery is a disastrous relic of bar times. barie, an institution which must disappear from the code of civilized and Christian nations. But to profess this opinion, I am not the dupe of the beautiful paroles of English and Protestant philanthropy. I believe in the sincerity of Wilberforce and Erskine, no to that of the British government, which has never but thought of exploiting, for the benefit of its interests exclusive, the religious prejudices of its nationals.

The oppression of the Irish, no longer a slave a hundred times that the black of the West Indies, does not allow me to add faith in the protests of the English government, in favor of emancipation and freedom. The aristocrat—no English person saw in the abolition of the slave trade, I repeats for the twentieth time, that a means to ruin the maritime power of France and Spain, by taking away from these two States their rich colonies of Santo Domingo and Cuba. The trade alone of Santo Domingo, before 89, occupied a thousand ships and fifteen thousand sailors. England did not think of sup—take precedence over slave labor only after it has seen the light of day to found free labor in its Asian Indies, and to monopolize by this means the monopoly of the trade of sugar. This is the goal that it pursues per fas et nefas, for half a century. But because the aristocracy English has soiled, by touching it, a Christian principle, this is no reason why a generous people rejects this principle. France must adopt it,

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milk, because it is just, and although England made him serve his Machiavellianism.

The whole question is in the transition mode from slave labor to free labor. This must transition protects acquired rights, while making to the slave his inalienable rights as a human creature Maine.

The learning method, put into practice by England in its colonies in the West Indies and on the Island of France, did not produce very brilliant results. It is a matter of finding a superior transition process. laughing.

We saw by the simple exhibition of the blessed results of the application of visiting rights, what the black race had to gain from the abolition of the slave trade. Is it sure now that black, treated with humanity on the land of America, regrets the fields happy with his native country as the phi—anthropes? Because we know that this native country, so regretted, is a country where fathers sell their sons, where men are in perpetual war, and where the winners The warriors sometimes eat the vanquished.

English philanthropists and their plagiarists France slandered the slave trade, when they wrote that

to the greed of the leaders of the black tribes of Africa that had thrown on this unfortunate country a new element of discord and war. The war existed before the slave trade, as it has existed since that the slave trade is abolished, because war is the state normal for savage and barbaric peoples. Only, before the slave trade, the victors killed the prisoners:

ADOLITION OF SLAVERY. ^M

some ate them. When the milking was established, the victors sold their prisoners to Europeans, instead of killing them. They came back to their ancient customs, since this outlet is closed to them. I heard an Arab from Algeria say, who had traveled in the interior of Africa that, far beyond the great desert, a negro is selling dait for the value of a bag of dates, since the Europeans no longer bought them, and the chefs were frequently given to each other, by way of of pastime, and as a testimony of good friendship, the spectacle of the decapitation of one or more several prisoners. The number of victims depends told of the importance of the character we wanted honor.

If this is so, and if the reports of Mr. de Clarrigny are correct, we must conclude that the abolition of trafficking, considered from the point of view of charity Christian, is not one of those measures whose friends of humanity have so much to applaud.

I have also sometimes wondered why Englishmen who push the spirit of proselytism so far biblical, had not considered trafficking as a means of returning to the worship of the true God of the people idolatrous actions. I am always afraid, I admit, of this British charity.

The principle of true charity does not require deletion f but simply the re[ularization of the treaty.

The principle of charity requires that civil states lized will redeem themselves from barbarism and savagery their slaves, to initiate them into civilization and
H 16

Christianity, to make them a less cruel fate
in a new homeland.

The transplantation of exuberant populations of
Africa on the virgin and uninhabited lands of the continent
American, is a social policy measure that
calls for the interests of all European peoples, including
including the English people. If the European worker,
which I deny, is unfit for the cultivation of the soil of
West Indies, if only black can endure without fatigue
the heat of the climate of equatorial America, it is
one more reason to believe that God has reserved for
black race the agricultural conquest of this continent; and the
European governments have nothing better to do
than to subscribe to this will of God.

The regularization of trafficking by the State,
by the State Navy, by the State Commissioners,
is, in my opinion, the first step to take to
achieve the real emancipation of the black race. That
this emancipation is therefore decreed by a new
European Congress which reviews the decisions of the
Congress of Vienna, and that the trade is carried out in the name
of the Gospel, on the largest scale. That we don't
does not limit itself to restoring freedom, that is to say, to laziness
tise and poverty, a few thousand black slaves
in the West Indies, while we leave millions
on the land of Africa, exposed to all the rigors
of the law of barbaric warfare. Let us apply the
remedy at the very source of the evil. We see that I am
far from the Anglican philanthropy of An-
England and France. This is no reason why
I am wrong, on the contrary.

English government philanthropy aims to

ABOLITION OF SLAVERY. If is

return to savagery and slerile all the soil of^
West Indies, to secure its possessions of India
the eastern monopoly on sugar production.
England does not want the good of the Cuban slave
or Martinique, but the evil of his masters. We
we must not suffer. French and men of
sense, that the enormous capital spent for three hundred
years in the Antilles, to gain the soil for cultivation,
is lost to society. We can't want
that the sacrifices of these generations who drank the
venom of virgin lands to make homes
healthy for future generations, do not benefit

the Gospel and through the care of civilized Europe, here the solution of the problem of the emancipation of the race black !

But how can we preserve the soil of the West Indies cultivation of cane and coffee, and at the same time emancipate time the slaves?

There is a way. France must apply as soon as today to its colonies the system that all European governments will have to apply to theirs, when Congress has reestablished the slave trade, in the name of the Gospel and humanity.

The government must organize colonial work ^ found the agricultural workshop in the colonies, by means of constraint first. '^

I want to recognize that in principle the role of producer does not belong to the State, and that the production is one of the functions of the municipality in a well-organized society. The true role of the state is that of distributor of products, the commercial role

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cial. It is up to the State to regulate the relations of production and consumption in the interest of all, of ensure that deviations from unregulated production are suppressed, to guarantee the fairness of the price and quality of the products delivered for consumption. But the regime of Colonial labor is based on slavery, an institution of times of barbarism, a social fact which must be take this into account. Constraint is still necessary to transform this abnormal fact without shaking , following the requirements of civilized and Christian law; and it's for this reason I ask for the State, exception- ni'Ucmcnl, the investiture of the property of the territory colonial West Indies. If colonial labor was governed by free industry, I would simply ask for the State the monopoly of manufacturing, refining finery and the sale of sugar. But we are here under the influence of the exceptional fact and under the law pressing necessity. We will see that the path that I propose to return to the natural order of things, is the wisest and gentlest.

The government will organize colonial work, and will create an agricultural industrial workshop in the colony.

French colonies. This measurement will be preceded or accompanied by the redemption of slaves and compensation to the settlers. These are the recognized human rights^ in at the same time as acquired rights are respected.

To gain free disposal of your savings and in his person, the emancipated black will have to provide to the State a certain number of years of work, pen-
"which time he works part of his wages will return to the treasure. 1/other part, capitalized by

ENDING SLAVERY. 2/|5

TKlat, will be given to him at the expiration of his time of service. It is right that the slave released compensates the State for part of the sacrifices that the State imposed himself to redeem him from slavery; he is just that the emancipated slave pays the labor tax like the conscript of the metropolis pays the tax some blood; and the conscript from the metropolis would be happy to be able to free yourself from your debt, at the same price as the colony worker.

The government therefore organizes an industrial army trielle for agricultural work in the Antilles.

This army is recruited through trafficking.

White people can be admitted and acquire in its ranks fortune and ranks.

Service in the army of agricultural workers is the transition between forced labor and free labor.

The State has no slaves; the state service is not not a slavery; this service is never dishonorable. The regime of the new army, moreover, would be organized in such a way as to give pride of place to zeal, good conduct and ability; the grades are given there would also not be based on merit, and many workers free would probably come from the metropolis even, ask for a place in the colonial workshop. The Your-establishment of the government would be provided with all these guarantee institutions which ensure the fate of the worker against the eventualities of poverty. Of the priests and teachers, paid by the State, would have responsible for developing among these new recruits civilization, among these child peoples, the feelings ments of religion and morality. Doctors would be responsible for preserving public health

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that. The workshop would be the child's school and the camp of adult work. Black, completely emancipated and free to leave the colony at the expiration of its service time, would not leave her and continue to serve there as a free worker; because a re-honorable treatment would be granted to the worker after a certain period of service. By this means, capital buried for centuries in the exploitation of Antilles, would no longer run the risk of being lost for France.

Thus, the solution by state monopoly reconciles all the higher interests that the question brings into play Thursday. I summarize and finish: – Abolition of the slavery, – compensation to settlers, – substitution of the State to the current owners of the land, – organization of colonial labor by the State, and founding of the industrial agricultural workshop, – obligation for black emancipated from serving the State as a worker for a certain number of years, – monopoly manufacturing, refining and selling of sugar by the State.

This is the complete solution to the colonial question.

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CHAPTER XII.

Summary.

The State is the superior form of association between all the inhabitants of the same kingdom. It's a power delegated by all and acting in the name of all. What less powerful forms of association can do will realize, even more so this one realizes them – she said. It is therefore up to the State, in principle, to organize the metropolis workshop like that of the colony.

And this mission to organize work wherever either, in the colonies as in the metropolis, on the continent of Africa as well as that of America, this mission is the only one that should claim

and the Christopher Columbuses of that time. The organization of work is the question of the day, the question of greetings for all the old states of Europe whose constitutions are cracking on all sides on their props worm-eaten.

But it seems that these old States have taken the side to be distracted by the dangers that threaten them, and that the sovereigns, in their dynastic selfishness have adopted the system of Louis XV: This will last well as long as we.

As much as you, alas! the thing is not good

2/IB OF FINANCIAL FEUDALITY.

safe; for the day of atonement is quickly approaching for all oppressive powers; and the ruin of guilty can lead to that of the innocent; and the threat of punishment advances from the points of the horizon zone, where these blind powers do not notice themselves prepare for the hurricane.

Because it is the social war that is beginning, I say it; the war of those who have not, against those who own; the war of the hungry against the full; a merciless war of reaction and extermination. National rivalries are dormant, if not extinguished; intelligence has come to the oppressed from the excesses of the oppression; they calculate their forces and their numbers; they no longer ask only their lords and masters account of the abuses of conquest; their feelings times and their hatreds carry higher.

Civilized nations, delivered from the scourge of external war, threw themselves headlong into industrialism. Industrialism brought about the mid-anger of the individual, the enervation of the race and congested cities, centers of riots and revolutions.

The Silesian weaver sets fire to his workshops, like that of Manchester, like that of Lyon. Songs of the Proletarian^, of the Potato- or of the Shirt^ y all these worker protests oppressed are the same cry of revolt and war, to which all can respond to a given signal

'War cry of the Lyon workers; Work, work, work keep silent, it is the idle who will reap. ...

'Same, English workers.

SUMMARY, 2/|9

the serfs of European industrialism. Discite justitia in moniti...

But since all these old Euro-companies
pagans are worked with the same evil, how then
Has the idea not yet occurred to the councils of the powers?
meetings of Europe, to understand and consult
to ward off the danger and prevent the explosion? From where
comes that the idea of colonization on a large scale did not
again, in these councils, the importance of a question
Urgent higher education?

So do they not feel that this question
of colonization is directly or indirectly connected to all
the social problems of the time?.. Plethora of
States, unlimited extension of pauperism, fragment-
land, reduction of wages, commercial fraud
cials, permanent fermentation of ideas, instability
powers, the question of colonization affects
by the roots to each of these crucial questions
tales. It is impossible to move it without shaking them
all.

The question of colonization is not of interest
exclusive, of national interest; she is not English,
French, Neapolitan, German; she is of interest
European; it is of Christian interest, of uni-
verse. So, let the offices of London, of Paris,
of Naples, of Germany therefore unite in congress,
to try to resolve it for the purposes of Christian interest.
Hey, universal!

Since they held these congresses to oppose the
ravages of revolutionary ideas, why not
institute one in order to stop the ra-
waves of misery and hunger, scourges of much more

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ment formidable for established governments that
all the progress of liberal ideas.

While European populations die
of hunger on the native soil and suffocate for lack of air, the
rich continent of America calls inhabitants

ground. Since steam has reduced the distance and tenfold the length of hours, this continent touches Europe. Rulers of overpopulated empires, hurry you therefore to dump the overflow on the deserted ground of your states. Doesn't England have its Ireland, Russia its Poland, France and Germany their congested cities, to cure this disease of plethora which causes so much alarm to their princes?...

When the beleaguered proletarian demands everywhere its leaders to live by working or die by beating, will these leaders always confine themselves to sure as the last part of his wishes!

Formerly, in the glorious times that our fathers saw, the French nation declared itself the friend of all oppressed nations, and his will weighed in all the councils of the powers. The French nation proclaimed the human right to work; she preached to loudly the crusade against despots, and do not did not beg for absolutism the forgiveness of its glory and of his freedoms. The French government today repudiates the noble heritage of 89; as if he had to reddening from its revolutionary origin, it was made humble and small before the powers to make it forgive. Instead of proclaiming the abolition of avarice and the right of all to work, he abandons the profits from work to the parasitic banker. 11 uses the

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national labor income to erect bastilles against the freedoms of the nation. And if some generous speaker asked this government to open the soil of America or French Africa to all the outcasts of European civilization, and to make them there at all a new homeland, absorbing the various nationalities of the defectors, in the holy nationality of misfortune", lazy ministers would stand up immediately to say: that their government has not to occupy oneself with these utopian daydreams;... and the slow tomorrow the shameless scribes of these heartless ministers, would call the speaker a Marat or a poet...

Listen, Pharisees and scribes, you deceive yourselves on the power of long-suffering of a generation, the cult of the golden calf will not hold in our country. You talk about the future; I don't know even if the time remains for you to work on repairing your follies. Bourgeois freed from 89 and freed by the grace of

punishment of the aristocracy that preceded you does not
was of no use, woe to you! because it is always too
late to understand justice, when the people op-
prize-winner has risen!

And you also, be cursed, you false teachers of the
conomism which betrayed true science for gold
and the people; who glorified theft for gold and
theft; who denied evil to free you
to seek a remedy there!... Woe to you, apostates
of the free woman who you are made Jews to ob-
hold some power and gold in the kingdom of Judah!
Woe to you who threw the first stone
daughter of the poor, writing that prostitution had

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of other origin than the disordered love of luxury and
enjoyments; because all baptisms of official virtue
will not cleanse you before God of these im-

magpies!

TO THE MINISTERS. 25

TO MINISTERS.

<>

July arrivals, hosiers, robins, teachers
gues, ministers by the grace of the people! what did you
you have done for sixteen years for this people, of their victory
and the power he had left you? Sons of
bourgeois released from 89, in what currency do you have
paid to the worker the debt of your fathers and yours?

What new right, what new freedom do you
you added to the sum of the rights and freedoms of the
people ?

What care did you take with his moralization, with
his dignity, his well-being?

What are the rings on his chain called?
which you have broken; the illnesses of his body and

Twenty-one billion and more have entered since sixteen years in the coffers of the State whose keys you hold. What have you done with this wealth in the interest of people? what plot did you detach from these mountains of gold to build nativity scenes age, from the Invalids to old age, from shelters to young girl against prostitution?

By what benefit must the people call you?

July ministers:

For those who have seen you at work or heard you in the Council, very close'; for those who know

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little red blood that passes through your heart, the little of good will which lies in your brains, the name which the one that suits you best is that of lazy people.

And make no mistake about the indulgence of the epithet, because, in my eyes, in the days when we are, laziness is worse than felony.

It is said that one of you delivered in 1840 to the admiralty English, the secret of Admiral La-'s coup de main landed. If indeed the crime was committed, I want that the culprit has no more betrayed France than the Minister of the Interior who once declared, in full national forum, the question of salary too serious so that the government had the right to get involved –

Lazy because everything had to be rebuilt from the ground up

summit in your social building, where your predecessors had forgotten to give pride of place at work and capacity. Lazy, for you were created in mid-nistres to repair this oversight, and you backed away ashamed of the task, every time we has given you notice to act.

All the time the riot was brewing, and the government new government has wavered on its base, you were entitled to apologize for your laziness in finding bles of the city, and to deplore the misfortune of the circumstances which condemned you to rest'. Same as good souls were able to believe in the sincerity of your

But calm returned, your government seated,
this laziness no longer had any excuse. So you have
erected immobility into a system, and turned against
the idea of the weapons that you had been given in
on days of tumult to defend public order,

TO MINISTERS. 255

and YOU have deserved the name that the poet gave you,
of leaders of the party of terminals: that is the betrayal.

Turgot told you, seventy years ago, that
((the most sacred of all properties was that of the arms,
the most sacred of all rights, the right to work, the right
to live. » The insurgents of Lyon have vainly
repeated Turgot's formula; in vain broke out the
strikes in all parts of France, to help you
show the importance of the question of salary, and
Urgent necessity for the organization of work.

You have had your scribes insult and treat
of insane Turgot and those who thought like him.

You have given up on the question of salary which
contained the germ of that of the emancipation of work-
them, leaving the task of resolving it to the mous-
quests of your soldiers and the cannons of your forts.

No doubt to make these tra-
valiant people that we want to remove from revolutions,
that they have nothing to expect from the initiative of those in power,
that they must only count on themselves! And you didn't-
Don't be ashamed to call yourself supporters of power
see, pitiful historians who understand the
lessons from Turgot and the needs of the times!

But you still didn't have enough of your bastilles
against the question of salary- Under the pretext that any
workers meeting was a threat to gold
dre, you have forbidden them the right to associate for
defend" their lives against the authorized coalition of
masters; you delivered the work, bound hand and foot,
to capital, Judas of revolution and society
Help yourself!

Judas of the revolution; because that name suits you

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that as well as the other; because the day after
your installation in power, after 'ISS0, you separate
already divide the nation into two camps, by virtue of a theory
impudent laugh borrowed from the English. You placed
on one side two hundred thousand censitaires to two hundred
tax francs, which you name the legal country ^ of
the other, thirty-three million citizens, and you
said that the legal country was everything, that the rest was not
milk not worth mentioning.,...

However, it was good, if I remember correctly, the
real people, the people of workers in arms
naked, and not the legal country which had hoisted you
the day after the glorious days on this bulwark of power
coveted by you for so long. Legal country means
little to topple thrones and overthrow ramparts
armed men.

Judas of the revolution.... it was you again,
you, the children of 89, who the day after the fall of
the old regime, and more than fifty years after the night
from August 4, remade dukes and counts, snatching
of the damaged cast-off clothes of the ci-devants, of wretches
scraps of rags, to hide the name that had
carried your fathers. Vain little bourgeois, little his-
torians, fierce abolishers of privileges, that you
pity me! And how wonderful the hour was-
chosen, see then, to establish a new
manufactures gentlemen.... when the dukes of manufacture
that ancient people sold their old coats of arms to the Jews,
to serve as signs for stock shops
railroads.

Grant patents of vain monomania to
fools, patents on parchment with wax seal;

TO MINISTERS. 257

endow your fathers-in-law or your sons-in-law with the first
general revenues of the kingdom, except to share with
them, as you all did, great slayers
abusers.... could this be, by chance, what happens?
shovel working for the people, in the language of the
big politics? could it be these works that have
made so proud, that you can be heard at all hours,
talk about going up to the Capitol, to give thanks to the
gods!

You have adorned new prisons everywhere
outskirts of your cities, enlarged the belly of the ancients,

merger of the bastilles, replacing that which our fathers had demolished; but the bastilles and the people weapons are not popular institutions, and I asks you what are the rings of the chain of people whom you have broken?

I ask you what care you took of his well-being? Your actions tell me that you have so copiously gorged with our gold treating him and the Jew, that not a cent remained in the coffers of the State, to ward off the explosion of famine.

Bread is ten cents, the people cry out for poverty, the destitute people suffocate at the doors of bread shops good market held by the municipal charity.... Where are your barns of abundance? because the scarcity is coming nuncio six months in advance, and you must have pre-see.

There is no storehouse of abundance; what do you want you, the Minister of Agriculture, who is of his Casimir's manufacturing profession, was not required to see that a burning drought of three months can
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will compromise the harvest. Let's wait; here is that the rooms will open, and it will be pronounced, following usage, a number of eloquent speeches in love of the French people....

Ministers concerned with the interests of the masses, they says, in fact, that one of your first proposals legislative, at the next session, will be asked der to the people, for the deer-wolves of stock trading, an extra salary of five to six hundred million! These poor Jews!

I asked you to tell me again what care you had taken from the morality of the people, and the wounds of his soul that you had healed. Now, I stir up the story of the day to seek your answer and your merits hidden, and I always find you with your hands in your corruption, encouraging fraud by all means electoral, bargaining with consciences, stirring up fury of the public game by the lure of power and honors reserved for the lucky; inoculating the masses his, with the thirst for gold and material enjoyments, disgust for all honest work and all probity!

I know very well that listening to your casuists, these evils are not your work; that you are completely innocent of the turpitudes of this gangrenous environment in which your cowardly hands dare not carry the scale pel... and that God alone is guilty in this, who created the bad man, "all on purpose to prepare tablature to constitutional ministers. Blind and ungrateful as we are, not to thank you two knees for the kindness you have in showing us break against the malice of God!

As if listing your misdeeds against man

TO MINISTERS. 259

was not long enough, that you need the charge again with a stupid slander against God....

But at least, on the outside, you held high the flag of France? Did you thunder in within the congresses the voice of new politics cow? because there are two policies: the old one, that of Satan, that of the English, the Austrian, the Russian, who seize states to enslave their populations lations and suck their blood; then the news, the policy of Christ, that which repudiates the military conquest mea, and who no longer girds the sword except to exterminate undermine despotism and restore all nationality, its institutions, its freedoms, its rights. Have you got addressed from the top of your fortified capitals and your two million soldiers, the formidable and supreme call for the justice of peoples, before which must stand dye, like the wind in the rain, the arrogance of last executioners of Italy, Ireland and Poland log? Have they understood you well, these poor representatives feeling the right of the sabre, when you told them that you kept the revolutionary hurricane imprisoned in your home lutionary; that you just had to loosen your hand to unleash all the fury on their empires worm-eaten and break them into a thousand pieces? So, by what concessions to their people have you made to them pay for your generous kindness, and the rest that did you leave them?

0 indelible shame! you who could speak if high – for sixteen years, you are who you are you s ! They who had to humiliate themselves and remain silent, it was them who insolently raised their voices, they who expelled from the bosom of their congresses, which imposed on you

guarantees you gave them. I travel
with your eyes the map of contemporary diplomacy,
from Mauritius to Ancona, from Taïti to Beirut, to Tangier,
I don't see a corner of the earth where you have placed
your foot without staining you with mud. Ah î in vain
today, would you like to make a protest
courageous action against the latest iniquity of the government
Austrian ment: the people would refuse to believe
to your indignation; the people would say in their own right
legitimate distrust: ((They therefore want to arm their forts there
or conceal some new disavowal, that they take their
Strong voice. »

For the last time, lazy ministers, what have you
made you for the people of these sixteen years of peace and
of our twenty-one billion?

One of those scribes of Israel that you sell for gold
of France to insult all the glorious names
of the country, cites the law of primary education....

I remember.... this liberal law which endows the
guardian of a splendid salary of two hundred and fifty
francs per year: I had forgotten it. Let's move on, for our
honor and yours. Another blessing, please,
another proof that you have remained faithful to
the spirit and letter of the revolution....

The same scribe pledged ^ at the end of his ways, asks me
ask if I take the fireworks for nothing
every year on the Pont de la Concorde, in
memorization of the glorious ones, and the right to sing the
Marseillaise....

It's true that you have fired enough powder at
stars, and quite tolerated the national war anthem,
since 1830.

TO THE MINISTRIES. 261

But whatever your scribes say, sixteen fireworks
and the right to sing the Marseillaise for a rev
lution and twenty-one billion.... in consciousness, this
is not enough.

Ministers of the Revolution,

I had hoped, however, that this last year-

in plagues of all kinds, rampant stock trading, epidemics, fires, floods, famine, and these scourges bring usually so many terrible lessons with them! It's a great shame, really, that you have the sleep so heavy, so heavy, that lamentations and the cries of fury of so many people who suffer do not you can wake up.

For while you were sleeping so happily
meil and your daughters danced to alleviate the misery
public, here are the workers of Geneva, to whom the
tyranny of the crown merchants weighed too much, put
these merchants at the door. These were your friends
Geneva safes, think about it. By a coincidence
strange, it seems that, at the same moment, the ora-
leaders of the English people loudly expressed their opinion
deny that it was a long time ago that the victors
d'Haslings held the ground they had stolen from the
Saxons, the Irish and others. Then, absolutism,
inspired by a thought of dizziness, tried to defile himself
of one last infamy to turn red the
anger and the need for revenge of free peoples....
Austria and Russia, moved by the invisible spring of
fate, unsealed the stone with their own hands

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from the tomb of the French revolution, where they lay
locked up since 1815, near the treaties of Munster,
of Leoben and Tilsitt, all the charters, all the
freedoms of European peoples. Finally, and most
incredible and the most unexpected of coincidences, cotton
peaceful, the pivotal element of British power
nique and industrial serfdom, was metamorphosed,
in the hands of the slave, as a glorious instrument
of deliverance, in a war machine within the reach of
all !

These poor despots who had counted without the acid
nitric, and who had fun playing soldiers, getting information
incorporate scraps of territory declared invio-
lable by themselves, and who imagined that there
had only to want to remove the name of Poland from
book of life of the nations!

July ministers, an interesting discussion
has just opened up around you on the question of
capital ; try to follow the debates carefully.
The watchmakers of Geneva were the first to take the
role; here are the weavers of England who are asking for it

TO SOCIALISTS. 263

TO SOCIALISTS.

Socialists of all communions! vertigo is also on you! the spirit of pride blows to the brain of your leaders, the spirit of war in the heart of your soldiers. So many names, so many banners, and before of having attacked the common enemy, before having taken your positions for battle, all you have turned your weapons against yourselves. At least wait that the world be saved, poverty overcome, to proclaim the names of the winners and dispute the crowns.

Defenders of equality, you sometimes say in your moments of wisdom, may he who made all he can has done all he must. It's just, /but, on the other hand, the one who has done nothing for society owes him everything he could do, and the figure of his debt is because of its capacity. Prominent socialists by intelligence or by the heart, the account that you have to pay to humanity is very heavy!

For you are learned; and since you have observed, read a lot, your studies and your books you must have learned that the law of love governed the world, both morally and materially; that therefore—However, the world could only be saved by adopting universal tition of this law of love that Christ, he Eighteen hundred years ago, called for charity.

Knowing the words of Christ, and the divinity of principle of charity, where does it come from that you practice it?

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who treat each other so little, and that dis-
rope sits permanently among you?

Socialists, the most curious problem of this time is certainly that of knowing how this old civilized world, which you want to demolish, can still walk and stand. Hit yourself chest, socialists, because if the old world of Satan still lives, it is thanks to your divisions.

less science, socialists, because your science
lost.

A little more charity, compassion for the suffering
theirs of those who suffered, and you would have understood
all the need to unite against the misery of
present, rather than worrying so much about the fe-
licitities of the future.

And since poverty, this fatal lot of the masses ^ like
say the satiated, is the evil from which all the
scourges of humanity, war, oppression, ignorance
rancid, lying, theft, prostitution, madness,
you would have, with a common effort, raised the dike con-
be the flood and said to evil: you will go no further.

Ah! that if you had all shouted at once, since
twenty years, and after Iurgot and Fourier: the right to
work! the right to live! the minimum and more than
mon! that it was a long time ago that the Pharisees and the scribes
would have brought flag!

That the government of July is a good old age,
despite its terrors and its inertia, would have been
forced to sacrifice the cause of capital to that of labor
vail, and to drive the merchants from the temple
friends!

TO SOCIALISTS. 265

But instead of working towards this end, socialists,
you only knew how to divide those who needed to be united,
than intimidate those who needed to be reassured. And because
charity was absent from your souls, God refused to
even language the gift of persuasion. "Because it is not
enough faith to save the world, Christ said,
we still need charity. »

Socialists, if the glow of true charity had illuminated
undermined your souls; if you had really suffered from
cold and hunger of the poor, none of you would have
never claimed to save the world single-handedly, and
you wouldn't be too busy today to
fight poverty, and you do not deserve to be
assimilated you all to those Catholics of the old days
that you joke so pleasantly sometimes, and who
maintained without laughing that the good Lord, who possesses
so many languages, only heard the prayers that we
spoke to him in Latin.

misery, because the monster has a hard life, and as long as you will not have cut off and burned all its heads, you will not have the right to refuse the competition of the most humble among us. And I am surprised that misfortune time has not brought you more thoughts of agrees with the spirit, has not made you feel better need for union.

Oh yes ! poverty is very heavy on the poor world, socialists, and never perhaps the ignoble beggar showed no more sores and ulcers than today in the glances of the alarmed populations, and did not hang around following a more hideous procession of abominations and ^ desolations. Because all the people have agreed to meet

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YOU this year on French soil: fire, flood, pestilence, famine, and each one came bring it its contingent of devastation and ruin nes. Only one was missing to complete the list, the cold, and the cold came which hardened the earth and covered it velie under the snow, cutting the arm at the same time to all field workers, while the profession stopped beating in the cities. And the army of sci-sionaries of the social state, thieves and vagrants leaps, was recruited from the desertion of the in-house workshop industrial and agricultural workshop.

At that time, Ireland, unhappy Ireland enriched the vocabulary of medical science with one more disease name, starvation fever.

Now, what were you doing with your arms and your intelligence? gence, socialists, while this cloud of scourges fell on France?

While these plagues fell on France and the famine baptized a new disease,

The sated Saint-Simonians digested,... squatting at the feet of the golden calf –

With the exception of a single, eminent philosopher of- remained faithful to the good cause, despite the seductions tions of example and poverty. But the noble spirit that the demon of gold had not been able to tempt, gave in to the suggestions of the demon of pride. Desire had bitten the friend of wisdom to the heart, and because that solitude and silence were around

more powerful trainer whose name attracted the crowd;
and he went away carrying his troubles through the cities and
the towns; and everywhere complaining like a theft

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done to his glory, of any homage paid to the superiority
rity of others. Furious diatribes against theo-'
societal rie, it was all that the suffering of the
populations inspired the charity of the faithful disciple of
Saint-Simon.

While the wind was blowing so furiously and
the poor were choking at the doors of bread shops
cheaply, the founder of the Icarian cult addressed
to the Fomniarch of the corporate school a superb cartel
in the style of that of the Prince of Granada. The fool-
beggar champion of Icaria was determined to reduce the
powdered phalanstery, using the vain process
queer of Jericho, and just by pronouncing the word
fraternity. The respondent omniarch accepted the cartel, and
the civilized world palpitated with anguish awaiting the
great sword blows which were about to be given. . . . in water.

Founders of Icarian and other cults, communicants
your peaceful or not peaceful, egalitarian or not
egalitarian, you lose sight of the issue. I you
repeats that it is a question of demolishing the poverty which kills the po-
pulations and not the phalanstery which is not yet
standing and who only wants to shelter groups of beings
happy, rich and free. Wouldn't you know
not by chance other buildings, prisons and
bastilles, for example, to be razed before that one?

For your brothers in good wishes, communists, the
charity, please.

While the people had this great hunger, the
Duns Scotus of absolute equality, a man who lived
of the worker's life and who knows their needs, a
a subtle doctor, if ever there was one, spent incredible amounts of money

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use logic, wit and eloquence to prove that
the synthesis is not the same thing as the antithesis, and
that we must also be careful not to confuse the conlra-
dictlon ii\Q,Q, Y antinomy j important distinction and of which
the need generally arose – And then in–

prayer, and he sought to establish that the value of work
can have no other standard than time,

0 Greeks of Constantinople, who waved so warmly
raises the question of the effectiveness of grace or
transubstantiation, at the moment when the Turk struck down
your ramparts, what a rich lineage of imitators you
had to leave behind you

Subtle doctor of Fanarchism and egalitarianism,
if you wanted to work for the people, you have
spent there a great sum of talent for a pitiful
result; because the people will read you little and will not understand you
will hardly take. The slightest grain of millet, alas! would have
does his job better than all your brilliant passes
of weapons in the closed field of value. What if you
have only worked for you, only to acquire in
the fight the reputation of a formidable jouster, the thing
is different, your work has borne fruit. YOU
have, in fact, been so disconcerted by utopias, so ridiculed
used of good will, demolished so many systems, including
took all yours, that the optimists of time
present, those happy with the civilized regime, could
if necessary place your name as a scarecrow on
the road to progress. The noble rule, isn't it, that they
would play to your high intelligence, and as
you should be proud of a purchased literary fame
at the same price

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Subtle doctor, I don't know if the property is the
flight. I feel neither the desire nor the strength to cross the
iron with you on the ground of this dangerous question-
reuse where the police always have agents; but I know
that property is a fatal fact, by which it is necessary to
every necessity that humanity passes: I know that the
desire for property is the most active stimulus of action
human activity; hence, the first stone of the building
social wealth; therefore, one of the primary elements
moral and essential to progress. I still know that
the unfortunate proletarian of the fields, who conquered
on the desert a miserable plot of land, and
who impregnated you for thirty years with his sweat,
because he saw independence at the end of his work
vail, I know that this hardworking settler did not steal his
property title. You recognize like me
the legitimacy of this title, since you do not want
more than me the brutal suppression of property,
since you don't want to return the current owner

what then to fulminate the prohibition against property in such harsh terms? Why throw the alarm into the camp of those who legitimately own, and thus double the power of the obstacle that you have to overcome, in making all owners charitable and all workers freed from serfdom through property, so many auxiliaries to the cause of abuse? because the people is not strong enough to separate the owner from the property y to exonerate one after having convicted the other; and for him property is land.... And I repeat to you that you are poorly serving the good cause, the cause of the sacred right of ownership of the arms?

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Whereas it is more urgent to dispossess the banker capitalist, the unproductive capitalist, of exorbitant right of usury, right of commerce and intermediate property and dispossess the owner silence from the ground the right to earn one's living by the sweat of his forehead. Whereas as long as poverty reigns in this world, no law can prevent work—their assets and planning to look in the pro—prayer a shelter from poverty, for him and for the his.

I still admire that the apostle of absolute equality, that the same doctor who fought so hard against societal theory, arrives, at the end of account, to set time as the sole measure of value of work. I wonder, in fact, in what places and in what phase of humanity, the provi—social decency will be able to reward with equal remuneration the working hour of Homer and the working hour of the street sweeper, otherwise in this society harmony described by Fourier, where richness de—will border so widely on all sides, that luxury and all the elements of enjoyment will be like the atmosphere sphere, within everyone's reach. And again, for this time and for this society, subtle doctor, your theory of absolute equality would it be false and fall—would she be of her own accord; because then, and for a long time—time, there would be no more salary, and pleasure would be become the only price of work.... and duty would have yielded to X attraction, or rather would have been confused with She.... *

Now, what is the use of so many vehement philippics, sarcastic, aimed at the theory of work at—

milking, to arrive at implicitly confessing
later the correctness of the assertions of this theory.
Because this system of remuneration proportional to the
duration and not the value of the time used at work
is neither very new nor very consoling. That is, if I don't
is wrong, the system adopted by a host of communities
religious communities, that of the Trappists and that of the
Carthusian in particular. Would you be willing, per ha-
sard, to see all of humanity enslaved to the rule
of La Trappe or that of Saint-Bruno? For my
account, I would just as much like to leave today's society
where she is today.

Listen, egalitarians, to the beautiful ideal of justice, in
material distribution, the ultimate in suction
of charity and fraternity, it is retribution or more
early distribution proportional to needs. Well,
this superior formula is one of the first
aims that the theory of attractive work inscribes on its
flags. Leaders or soldiers of communism, bow
you so shameless and you uncover the forehead
in front of Fourier, who reads more fluently than you in
the book of the future and knows your own path better than
YOU. My God ! will we never make peace
on earth to men of good will! Let's see,
Doesn't it seem to you as it does to me that
the sublime discoverer of the laws of attraction
sion, that the man who, for forty years,
believed he carried in his head the secret of human happiness
manity, and who did not obtain any response to his names-
many appeals to charity from the powerful than silence
or the mocking laughter of his contemporaries, is it
that it does not seem to you that such a man has atoned

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cruelly enough here below the wrongs of his genius, to
that today everyone respected, if not our great-
attitude, or due to his memory. But he too, perhaps
being, he fell into the sin of pride, and then he
It is right that he be punished for what he has sinned.

Subtle doctors of anarchism, and you too,
Icarian pontiffs and socialist philosophers, admit
that the genius of evil, that Satan did well to count

of the heart and lose humanity!

But while the envious of the man of genius attacked his glory, what did his disciples, his beloved disciples and in whom he had put all his affection.* While hunger whispered to the bowels of the worker, what did the apostles of the holy doctrine? Listen to them:

They proclaimed the decline and debacle of the old policy, and, to be consistent with their principles, they dragged themselves everywhere in search of dismemberment of the old political parties, and were shrinking with love in their pale diary all themes worn out, to show the civilized that they were of their century, and not utopians, like the slander insinuated him.

To attract faithful members of the community, Catholic nion, they said that the doctrine of their master, who in fact posits the legitimacy of the passions and who intends to fill man with all the joys of paradise versus this world, was absolutely the same as the Catholic who prescribes the renunciation of joys of this world, and who considers this earth as a

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valley of tears I Yet it is not the same

thing.

After that, as soon as it was admitted by the believers of Christian worship as Christ who prescribes forgiveness insults, comes directly from Moses who prescribed revenge and says: an eye for an eye, a tooth for a tooth, I don't do not see what the claim of the apostles of the theory member can have monstrous property to look at of these. He who comes from Moses is called Mahomet; the Jew begat the Arab; and Fourier, who quadruples social wealth, is the closest comes from Jesus, who multiplies the loaves in the desert and who changes Water into wine at the wedding of Cana....

To capture the sympathies of the same power, they pleaded for freedom of education against unitary education of the State, knowing well what—while those of the clergy who demanded so energetically freedom of education, did not want it that to achieve monopoly more quickly, as have

ence.

The master had prescribed to put down the sect spirit at the door of his doctrine....

To comply with the master's instructions, they holyly maintained discord among the various fractions of the socialist party, and claimed childish for a single name the honor of all the de-covered with geniuses of the past, as if they had wanted prohibit the gratitude of humanity from raising to its benefactors a pantheon large enough to accommodate moderately all the glorious names here below. Hey! do first descend the benefit on the unfortunate, before
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to worry about the name of the benefactor, because there is the essential ; the plant altered by the burning breath of day, do not ask the water of the sky to suck, the secret of his fall, nor what beneficent clouds poured it on his stem....

The master had allocated to the poor man's capital a income triple that of the rich man's capital.... and they are posed as defenders of the rights of capital tal, ex hoc nunc et usque,... and they left from there theory of their master on capital, to make the war on all enemies of capital. They do not have understood that if, in the language of the social economy, capital means instrument of work y in language of the domestic economy, it means guarantee against misery for oneself and for one's loved ones, a way to free oneself disgusting work and ordering this work from others. Now, when wealth overflows and misery is not more, what good, please, are the guarantees against misery? When the joyful groups of phalanxes rush drunkenly to work, who can think otherwise the madman, to free himself from work to let it re-fall the burden on others? And why now pay for this work? I haven't heard that the workers in the field of the federation have demanded the amount of their days in May 90, and I do not know nor did any of us ever think of to pay for the pleasure he took in hearing Weber, Rachel or Malibran. Well then?....

So, this means that the admission of capital to the honors of the distribution proportional to the con-

lastere, but not for the second. And that's why

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the master, barely installed in the phalanstery, hastens to attribute to the worker's capital an interest of 24 per 100, and to reduce the interest on the ca-* to 8 per cent banker's pit. It was, in fact, the easiest way simple, most rational and most peaceful solution worm to the leveling of fortunes, then to the burial of capital, and finally to the resurrection of the exclusive right capacity, which this oppressive capital was stifling. Right of laziness (capital), salary and attractive work are three words which, to use an expression banal, scream to find themselves coupled.

The master had posited in principle the necessity of take care first of all about improving the household of the poor and to subordinate all questions to this practical question. As a result, its most sa- Before his disciples, they endeavored to have Christ accredited in this world, as ambassador of the Regency of solar whirlwind.... which did not resolve at all the Cfussion of hunger.

Did they at least organize relief against the mid-sere, these depositaries of the secret of the united organization towards her? Not that the poor person knew.... but maybe be that the time had not yet come to act, that the misery was not intense enough, nor the cold enough harsh.

But the first stone of the phalanstery was laid undoubtedly, and the center of the school from where pulling the impulse and the life, pushed with all his efforts to the founding of this attractive palace of work, hence the taint of harmony must escape so quickly to dry up across the entire surface of the globe, misery, hatred and oppressions?....

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Ilelas, no! the first stone of the phalanstery was not hasn't been asked yet. The center from which to start the impulse fell asleep to the delights of journalism civilized, and was especially concerned with having the de-appointed its supreme director, at the same time as to increase the product of the announcement sheet of the newspaper. The center postponed, postponed...., and for

heresy; he called them dangerous men-
reux, and complacently cited the failures suffered
by directors from America and France, for
demonstrate the perils of haste. As if the
magnitude of the result was not enough to justify
impatience and it was not worth compromising oneself
little to reach it one or two years earlier! Finally, at
instead of the price he should have offered for the best
project, the center proposed a price for
the best praise of Fabius Cunctator, an ancient ge-
neral of Rome, who also did not like to come
in the hands.

But at least the old world knew how to appreciate so much
of moderation and wise slowness, and brilliantly rewarded
lament of his esteem for these peaceful reformers,
every time the opportunity presented itself?

Certainly...,

At an election in Paris, in 1844, voters
Catholics of the ninth, thirty in number,
resolutely awarded their votes to the editor
leader of the Peaceful Democracy, who had taken
party for freedom of education. Unfortunate-
These thirty votes were not enough to give
give the majority to the Catholic candidate, given that

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the number of other voters was almost five
cents.

In the last elections, and through the effect of one of these
incredible reversals of political faith that foil
all the math, ninety-one liberal voters
de Montargis honored with their votes, as
the thirty Catholics of the ninth, the editor in
leader of peaceful democracy. The author of the Debacle
politics and a hundred first-Paris virulently against
the old liberalism, honored by the votes of the core
political lionnaires of Mr. Odilon-Barrot, the same
who continues everywhere with his innovative epigrams
centers the ideas of Fourier, and who so well deserved
by his twenty years of legislative work the ovation
triumph that he received not long ago in the land of the eu-
necks.... In truth, it is beyond understanding.
And unfortunately again, these ninety-one
Liberal votes were only a third of the born figure.
necessary to give the majority to the candidate of Mon-

Directors of the corporate school, it's a small problem-
lucky for the Idea, that you were missing a few
tain votes to sit at the Palais-Bourbon,
with Mr. Calmon and Mr. Cunin-Gridaine; And
you see me consoled by it. What saddens me more is
ser and to say, it is that your ambition was able to stick
there, O men of little faith!

Because you could do a lot in times of peace,
more than the other leaders of the socialist party; by-
lant, you are guilty of all the good that you have
you didn't do and all the harm you let happen.

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Peaceful Democrats, you have seen the straw in
the eye of your neighbors the ministers of July, and you
did not see the beam that was in yours,
and you are wrong to bully these poor people who do not
do something other than what you do, which does not
neither worse nor better than you, and who are less free
that you.

For you too have come with power and cense
of electability, love of the status quo and politics
modest, to you who shrink from failure and who
aspire to be a deputy. Because you too
thought above all of reassuring civilized society
against the danger of socialist ideas, like the government
July inauguration to give pledges to cabinets
absolutists against the revolution. And the courage to
the initiative was a fault to you, as it was to those you
accuse of cowardice at any time; and the proof is
that the reader, tired of your wisdom, has withdrawn
from you. It is not, to complete the analogy between
the two policies, it is not even in the spirit of
dynastic conservation which has not exercised on your con-
if his malign influence.

Ministers or dictators of the corporate school, if the
bonds of a common faith and those of an old friendship
did not string Tepigram under my pen, I would be
tried to attach to your name, as I did quite
time for others, the word of lazy people.

Because you too, when you present yourself in front of
the court of public opinion, to report
of your actions and the power whose confidence
your brothers had invested you, you will hear the opinion

"For so many genuflections before capital and kindness towards the Jews, for so much skill in hide your flag in the days of battle and one hundred thousand francs of income, one hundred and twenty votes of contraband hung here and there in the ultramontanes of the Universe and to the Voltairians of the Constitutional conscience is not enough. »

,...•••••<•• »•

Socialists of all flags and all countries, the agenda calls for only one question, the question of hunger; because it is hunger that feeds ignorance rancidity and prostitution, which decimates and stupefies the populations, which makes the worker an helot, a serf workable and corveable at will; it is the fear of hunger, fear alone which kills charity in the heart of rich, and who made the world triumph over this insanity slow and stupid theory, that the poor would perish from hungry, if there were no rich people to make them work. You agree that poverty removed and the right to live guaranteed to all workers, all tyrannies are down. Rally then, socialists, on this ground of the question of the day, where you walk united, where you can display in front of everyone nemi your compact phalanges. So talk about distribution-equitable provision and limitation of capital income; speak loudly, fear nothing; we will listen to you seeing so many people asking the same thing, a just thing, after all, the right to live. Point of threats to property, denied public order; time lost than all that. Peaceful strike, universal strike saddle, if you want, so that we can clearly see a times for fools if it is the rich who keeps the tra-

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valour, or the worker who supports the rich. But there is better than the strike, thank God, to move forward the solution of the question. Thus we say that the water of our rivers carry billions every year Wed... if we joined together to stop these thousand farthings along the way and force them to stay with us. They say that we pay by usury, we French—that's it, a civil list of two billion.... if we imagine—create a vast system of agricultural and industrial credit triel to reduce the civil list of usury to zero....

moment that union is strength.... if all those who suffering from hunger united in a vast community mutual insurance company against hunger, illness die, unemployment.... and if we were clever enough, fairly free from all hostile prejudices against power, to force this power to take the initiative of these major reforms, like the government Belgian government, which already has the railways, who will take the insurance tomorrow, the day after tomorrow the Bank, which will have killed commerce before ten years from now and will arrive before all of us to recognize health of the people!

In any case, socialists, be careful not to close your ranks before you have won, before you have forced the right of idle capital to a honorable. The capitulation signed and executed, you re-take, if you wish, your interesting discussions of the past on the standard of value, the usurpation, syncretism or antinomy, your choice.

But until then, whoever among you will not have had enough charity in his soul to abjure his or-

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the role of a sectarian, to do in the interest of all criticism of his personal disagreements on one point of doctrine, let him be declared a traitor to the cause common and criminal act of treason against humanity!

Socialists of all communions, Chartists of England, agrarians of the United States, phalansterns from France, know how to finally understand this prayer eternal of the oppressed that they have been repeating for so long-time and you are not listening:

Give us today our daily bread and deliver us some mish'e....

Give them today their daily bread which they ask, and deliver them from evil.

So be it!

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TO THE PRIESTS.

Ministers of Catholic worship, a great day is coming to stand up for you. They say that the breath of life passed over the cypresses of the Roman necropolis and re-vigiled in its tomb the papacy that all believed dead and only asleep. It is said that the new calf head of the Church, illuminated by the Holy Spirit, understood, by girding the tiara, the duties that he imposed his double title of vicar of Jesus and of father of believers; and that the struggle between force and right, between Caesar and the Pope will be reborn. I do not want not calculate how many disappointments can be followed these hopes; I don't know which eye absolutism at bay will consider this resurrection unexpected from his rebellious feal; I don't know which ones iniquitous means he will resort to to suffocate him in its germ; but I know that slave Italy flinched of joy in his chains, and that the blessings and thanksgiving is raining down on the not from the sovereign pontiff; and I say to you, O priests, whatever the outcome of the movement, join in- y nobly, without ulterior motive; follow the impulse from above, because the hour has come for the Church to re-form an alliance with freedom and force new calf the Sicambre to bow his head.

Priests, if you want to give back to Catholic worship the prestige and power he no longer has, get him used to it people to mix your name more often with that of defenders of their rights.

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Priests, successors of the apostles, comforters of afflicted, lend the support of your holy word to the holy cause of work. You who can do so much people whose defenders you were once called;, teach him to distinguish his true friends from those who come to him under the skin of sheep and who, at the inside, are ravening wolves. Help us to drive merchants and false teachers out of the temple, following the example of your divine Master; help us to tear away the thick veil of misery which obscures the intelligence of the people, and prevents the light rays of faith to reach him. The workers are militia of God; bless the work that fertilizes the earth and gives health to the soul at the same time as body health. Christ took the little and the poor under his special protection; take care of the education tion of the poor; teach us all to practice the justice of God, so that all the goods of this world

in addition.

Priests, it was said for a long time that it was you
who had nailed with your hands, on the rock of the Caucasus,
the genius of science and emancipatory work; And
many still accuse you of wanting to hold back
humanity in its limbo of ignorance and misery.
Priests, try to prove to the people that your accusations
They lied.

Believe me, believe me, spend less elo-
quence in the future to urge resignation on
victims of inequity; no longer make them so enviable
joys of misery, so overwhelming the worries of
riches; because philosophers have perverted the reason of

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this people whose trust you must regain,
and they convinced him that iniquity had no support
more solid than the dogma of resignation.

Catholic priests, I regret for you that the
three most crucified nations of the present time,
Ireland, Italy and Poland, are all three ca-
tholics; because it's always a bad grade
for a dogma, to have lent itself to oppression and initiation
equity. Maybe if the sheep weren't so
timid and so resigned to their fate, the wolves do not
would not be so cruel or so hungry for their flesh.

Do not preach renunciation so often
goods of this world, lest this lost people
continues to distrust your words and take you
for the true heirs of those who had won the
ownership of a third of the area of the kingdom before 89,
to preach contempt for the goods of the earth.

Also, do not insist too energetically on the
figure of the tribute which would be due to Caesar, because it is us
who do it now and who undo it. Caesar,
and it is he who owes us.

Above all, priests, be careful not to show solidarity with God
human stupidity or improvidence... . and when
a river breaks its dikes and submerges its shores,
do not say, like Monseigneur d'Orléans, that this
river serves as an instrument of God's wrath. The rup-
construction of the Chaussée de la Loire, in October 1846,
proved that the builders of this roadway did not

not that God needed to punish the impiety of evil-
happy farmers of Sologne. When Franklin
wanted to steal lightning from the sky with an iron wire, we

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also shouted loudly at the incurable pride of humans and
to impiety in the world of the Church; which does not
did not fail the scientist to place his first device on
a religious building. A cloud came which burst upon
the building and melted the metal rod. So the clamors
to redouble.... The signs of the color of God are not
Were they not visible this time for all to see?
But the scientist does not live in the fusion of his device
as proof of the inadequacy of its dimensions:
he quadrupled its power, and God was not angry
more.

Ministers of the Gospel, this God who unleashes
scourges on innocent populations, at the whim of the fu-
ers of his priests, is the God of the Jews and not the
your. Yours forgives the guilty instead of striking
by the innocent.

Truly I say to you, you will not bring back
people under the vaults of the holy temples until after
that the god of the Jews, the god of vengeance and
the war will have ceased to thunder there!

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TO THE PEOPLE.

People ,

The author of this writing has sat many times at the
poor man's table, and his hand is better at digging
a furrow only to scribble pages. 11 attended well
years the field worker in his labor
ungrateful. 11 carefully counted what wear and tear,
illnesses, frosts, unemployment left at the end
of the year in his meager savings. 11 knows that if the worker
of the ground does not provide the riot with such formidable
elements that the urban worker, it is not because
that his misery is less, but simply because
that it is spread over a larger space and

of fermentation and fire...

He also penetrated to the bottom of these industries, which are called Croix-Rousse in Lyon, the Saint-Sauveur district in Lille, despite the smell of dignity and vice which exudes from these infected homes of all physical and moral infirmities; because he wanted to know what the human organism can support bear pain without breaking. There he studied on the vivid work of etiolation and degradation which takes place father in the constitution of the unfortunate artisan, of the worker who weaves the brilliant fabrics of silk, linen, of wool, intended for the consumption of the rich. More later he guided in the stinking marshes of Algeria,

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banished from all countries, and he knew how to attach them on the soil of the new France, and defend them by solidarity against all the scourges of the country, the Arab, the usurer, the accounting agent and mortality. And for this fact, the friends of usury and accounting agents outraged, slandered and punished him. People, no one has more suffered all your pain, no one paid more his loyalty to your cause as the one who addresses these lines to you; because, for ten years, those who call themselves your friends, called him an enemy of the people, and many times his chest was the focus of their human weapons. So listen to his voice.

O people! it is more advantageous and easier to exploit your passions than to serve your cause, and your errors are the best justification for despots. People, your false friends abuse your ignorance and your troubles, when they make you seek in the agitational actions and in the overthrows of thrones, relief from your miseries. The benefits that are yours what happened to your fifty years of revolutions and battles, boil down to increased taxes including most of it falls on you alone like the tax of blood; and the tax on money, which only your work pays, swells excessively with each of your attempts senseless. However you still reserve your love and your fanatical admiration for the executioners of birth tions that sow the bones of your children on all battlefields, and you only have contempt and patricidal vociferations for beneficent princes who bring you peace. Your evils are your work, O people!

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of all the governments she overthrew you,
and she took advantage of your victories to tighten your
chains and exploit you like your masters of old.
They brazenly lie those who talk to you about your
invincible power, of your conquests and your
bertés.

Those who say that each of your
son carries in his pouch the marshal's baton of
France. Cruel derision! because these future marshals
of France would not even think of leaving their
plow for glory, if they were not forced to!

Pleasant freedoms as well as freedoms which do not affect
the worker cannot pass through poverty and
pice, and do not save his daughter from prostitution!

People, if some improvements have occurred
in the conditions of your material life, these rare improvements
liorations come exclusively from science;
and the proof is that the people of monarchies
absolutists enjoyed these improvements before you
and more widely than you. Wars and revolutions
tions have only led to improvements in the
means of exterminating men, and the only industry
innocent sort that came to us from these struggles, is
an unviable industry that weighs on the taxpayer
like the plagues from which it was born.

Moreover, mercantile feudalism poisons
'your children all the fruits of scientific genius: she
crush you with the machines that were supposed to lighten your work
worth ; and each new product of the industry or
of science, intended to bring you well-being, is
turns into a poisonous substance in his hands.

Luxury has descended into the bourgeois class.

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but it only makes the misery of the working classes
more lively and more stinging by the goading of the
needs and comparison. j

People, false friends lie when they boast
the progress of your morality, like the scribes of the

progress in public morality has never made the
prisons too narrow.

O people! finally know how to judge revolutions by their
fruit, and let there be light for your hearing
insanely!

People, withdraw from those who have lied to you and abjure
your false dogmas. People, who live from work, your real ones
'enemies, your only enemies, are the stockbrokers, the
sellers of falsified foodstuffs, monopolists, including
parasitism absorbs all the products of your labor.

Every failure you inflict on power brings
to the power of these parasites an element of oppression
sion more, and benefits exclusively to feudalism
mercantile, enemy of monarchy and freedom.
By arming yourself against power, the impostors who
lead, force power to strengthen itself every day
against you; they in some way legitimize his indif-
ference for your rights and its guilty inertia towards
law of reforms, and the Jew who crushes you has made himself king
by your prejudices against authority.

Workers, listen: only power can
protect today against oppression and greed
of your insatiable masters; let your hatred forget
for one day power; do more, hand it to him
inain so that for his part he abjures his fear and can
hear us, we who protect your rights and want
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let us recognize them! And that the proclamation of
right of all to work is the first guarantee of your
sincere reconciliation. Outside of this union, think about it,
no freedom, no reform, no salvation.

Strength to power! Death to parasitism! War
to the Jews!

This is the motto of the new revolution!

TO THE KING.

Sire,

There are many things to redo in a society where
1 abundance of the Creator's goods can produce
misery; where all the discoveries of science, desti-
born to one day lighten the work of man,
begin to increase his distress! And for the prince
who would like to attempt social reform, it would not be
enough of the genius, the will, the power and a
reign of sixty years like that of your ancestor
Louis XIV. Sire, heaven did not give birth to you
to accomplish this task; he had given you mis-
sion to close the era of political upheaval; And
you carried out this mission nobly and courageously-
filled. You threw yourself away
in front of the chariot of anarchy, to stop its
walk, at the risk of being crushed under its wheels;
and it took miracles to protect your days from
the rage of the enemies of peace. Your wisdom and your
energy saved the world and France from the scourge of a
new universal war, and we could hope for a
day that the fury of the assassination had been used against
your clemency. It was enough glory to crown
the last period of a life experienced by so many
vicissitudes and painful experiences, and the history
impartial. Sire, will register your name on one of
its most brilliant pages. The concerns of power and

292 OF FINANCIAL FEUDALITY.

necessity to defend, against eternal attacks,
royalty weakened by so many successive defeats,
will not have given you the leisure to apply your
high intelligence to the solution of social questions:
it was the work of your ministers and not yours, Sire.
But peace, which allows science to put the
new issues on the agenda, and to demonstrate
the inanity of old political quarrels, this peace
is indeed your work, Sire; it's you who
you gave it, and for this again your name will be
blessed.

The glorious enterprise that you could not attempt,
Sire, the emancipation of workers and the recognition
ciliation of royalty with the people, will be the work
capital of the reign of your successor. Yes, Sire, yes
wisdom prevails in the counsels of the new kingdom,

if painful, will be sweet to those of your race; because the progress of public reason must bring ceaselessly from the throne the greatest number of those which are still, at this time, indifferent or enemies.

Sire, your reign will have closed the era of wars external and political cataclysms; that of your successor will in turn see the ferments die out of the social war, through the emancipation of work and by the degradation of the Jew.

This was at least the hope and the noble ambition of this generous prince, whose premature death will leave eternal regrets in the hearts of all those who dream brilliant destinies for their homeland.

Sire, the royal prince, your beloved son, managed&sail;

AT R0[. 293

bitterly at the encroachments of this insatiable of the Jews, of these Jews, he said, who violate power, crush the country, and bring back towards the innocent throne the curses of the burdened worker. He thought, in his dreams of future royalty, of becoming to overcome a shameful vassalage, to break this news feudalism so heavy for kings and people; but he did not hide the perils of the struggle. "Perhaps royalty will succumb in this struggle, he said one day to Fun of Us; because these bankers are. will continue for a long time to come, against the king there will be a weapon of The ignorance of this same people that the king will have wanted serve. They will irritate his sufferings with their press liar; they will empty their workshops again the public square; they will throw their weapons against the palace unoccupied serfs; and to put to sleep the fury of this people, after they have unleashed him, they will throw him to devour one more royalty. I know that rough contingencies await us; but there is already no more shrink from the dangers of war, because the dangers beyond peace are even more imminent... it is necessary that, without further ado, today's royalty takes over people to the Jews if not this government jaerim by its Jews, as the other perished by his priests, the other by his soldiers..."

Sire, here are already the prince's apprehensions royal are realized, and that the oppressed of capital, that the cursed by fate blame their misery on

for us. Sire, to break with Judah!

Sire, report the father's words to the father; say him the means to take the people back from the Jews.

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so that the Jews no longer raise up against the throne the people and those who suffer; also tell him that, in this noble land of France, all intelligences elite, all generous and devoted hearts will be to him to help him in his task.

END OF THE HISTORY OF FINANCIAL FEUDALITY.

AM, COUNT DUCHATEL. 295

THE AUTHOR OF THE JEWS, KINGS OF THE TIME \
TO M. LE COMTE DUCHATEL

WHO WANTS TO BE LOVED FOR HIMSELF.

Minister,

I stated in a book cited Tantre jour à la tribune by the honorable Mr. Béchard, that there existed a subsidized press. You denied the fact, quite clumsy way, it is true, depending on your habit, but finally you denied it. So, one of both of us lied. You know the name better than me of the culprit, signing it every day.

You are no doubt imagining, Mr. Ministre, that your courageous denial, supported by the odious slander with which you followed it, carried in my vivid works. That Your Excellency is undeceived. I have less ticklish susceptibility against official lies. Here is what I said while reading the *Moiiteur*: – How did M. le

'This letter was published on June 5, 1846, in the newspaper *La Démocratique*, in response to a double lie from Mr. Duchâtel. The Minister of the Interior did not limit himself, in fact, to denying the existence of a subsidized press; he had attributed the denunciation of done for a ignoble motive, a monetary grudge. Around the present stands ready for the first denial from the Minister of the Interior, a autograph signed Duchâtel, attesting that in the month of January 4, 1843, the

296 OF FINANCIAL FEUDALITY.

Count Duchâtel, who does not need treatment
minister for a living, can he accept a position which
condemns him to lie once or twice a year, to
support the laughable dogma of the immaculation of the Debates?

Your system of government has acquired from your
words one more right to my contempt, Mr.
minister, and that's it. Was it up to me to repent
for having had faith in your loyalty, for not having sup-
assumed that there could be a man on the ministerial bench
daring enough to deny the existence of a subsidized press
tioned!

Because it is obvious, Mr. Minister, that you
have not understood the scope of your audacious decision
lied, and I must teach you.

Denying the existence of the subsidized press, that
amounts to saying that all the pimps of your poli-
modest tick, that all Christian newspapers or
Jews who sing the praises of the
October 29, love you for yourself and without being there
forced there which, let me speak to you without
ambages, denotes a strange conceit on your part.

Without being forced to! Oh ! first of all, Mr. Minister
be, let me fall in awe of so much
of gratis courage, me for whom you paid so dearly
in time to love you a little, and who had to
give up work out of disgust.

To be loved for oneself, alas! it's the eternal dream
nel, the vengeful aspiration of jaded wealth on
easy pleasures. The need to be loved for oneself-
even, it is the torture of the buyer of love, the thorn
hidden deep within all venality; it is the poison of
the incense of the paid thurifer. The need to be

TO M. LE COUNT DUCHAÏEL. 207

loved for oneself is the tribute that prostitution
gives back to love.

That big financiers in Paris also imagine
To be loved for themselves, whose imprudent illusion
dente is not for the beauties they subsidize,

sincere for the cause of power make me a duty
to tell you, Mr. Minister, that it is
the adulation of leaves tended like daughters of
this name; because affection is given and never sold.
It's like hospitality among eco-mountain people.
know.

You, loved for yourself, Monsieur le Comte,
you, the former editor of the Doctrinaire Globe, you
minister who, in the forever deplorable session of the
June 28, 1845, declared that the question of salary was
too serious for the government to allow itself to
to intervene. Your pretension is also too pleasing
health: the affection of the people and that of its most intelligent
intelligent defenders are not won by this coward
abandonment of the holy cause of work.

You had to choose between class sympathy
working people and that of the lazy classes. You have
opted for these, and you want us, of the people,
we loved you for yourself; let's go!

You had to choose between Walpole's example,
the pricer of the parliamentary consciences of his
time, and the example of Colbert who established a chamber
ber of justice to revise ill-gotten fortunes
and make the treaters give up. You have opted
for Walpole, and delivered the public fortune to plunder
stockbrokers... So look for who praises you among

298 OF FINANCIAL FEUDALITY.

the hired scribes of the Jews whom you have enriched.
But to the rest of us in France, to the rest of us enemies
of Moloch and stock trading, don't ask us
our love, lazy ministers.

Listen, however, Mr. Minister; there was
one day, since 1830, when men of power
were loved for themselves. It was the time when
government, where peace and war were re-
questioned every morning in the street, where
men who were called Casimir Périer and Guizot,
and that nature had endowed with a rare energy or a
immense talent, courageously raised the dra-
skin of order and suppressed the rise of a revolution
ignorant of itself, and which threatened to explode
break it again in some bloody collision
against the armed resistance of absolutist Europe.

had to rally more than one Democratic Democrat to their cause.
kind and sincere; because history says that the rights
peoples who only express themselves clearly in
the leisure activities of long peace, are forgotten in the tu-
multes of wars, and all those who wanted to
new revolution a truly useful outcome for
people, a social outcome, had to fall under
the flag of order and peace; order and peace,
first conditions for any improvement in fate
People. I was one of those, Mr. Minister,
of these, the humble proletarians who, having only to
win the chances of the revolutionary game, enroll
nobly joined the ranks of the peace party,
because their conscience told them that the salvation of
freedom was there. And never in the heart nor in

TO M. LE COMTE DUCHATEL. 299

the writings of these men, the cause of the Order was not
distinct from that of the people, and they did not vote the
bastilles like the supporters of progress by the sword;
and yet the partisans of progress by the sword
called them traitors to the cause of the people, called them
the paid swordsmen, when they were not afraid
to respond with the sword to the outrage, and to pay
their person to testify to the sincerity of
their beliefs. Because, at that time, the ardor
political passions designated the writer of power
see to popular vengeance, and the law of lawyers
had not yet taken under his aegis insolence and
cowardice.

It's that in that time too, a time of struggle,
of dedication and peril, the men of power
seemed to live up to their mission, tra-
bravely valiantly reestablishing the shaken order,
bowing on all occasions before the great princes
principles of freedom and equality, almost complaining
with us the difficulties of the situation which con-
damned to put off until more peaceful days the
realization of their emancipatory projects. And U.S
who believed in the sincerity of these regrets and these
desires, we loved the ministers of the resistance
for themselves. Mr. Guizot especially had, among us,
numerous and fervent minions, as being of
all of you the poorest and the most eloquent. I know
an editor of a provincial newspaper, newspaper se?m-
weekly, subsidized at nearly six thousand francs
per year, who, driven by the sole desire to fight
for the glory of his minister in the most dangerous post-

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a great subsidized daily newspaper in Troia
thousand, thus asking for triple work for half
less money. It's probably one of those that
you were accused of insatiable greed the other day
in the middle of the room –

When the ministry of September 6 succumbed under
the burden of its faults, under the burden of its laws of dis-
junction, deportations, appanage, the two principles
principal editors of the doctrinaire journal La Paix,
nobly refused the gifts of the Artaxerces of the mid-
victorious nistere, to remain faithful to the names
characteristics of the defeated ministry. I say true to the names
clean, because the principles have never been in question
in any of the administrations that the king called
dedicated for sixteen years to serving the policy of peace.
Of these two writers who gave such a rare example
ple of loyalty to bad luck, which pushed
so far the personal dedication for the members
of a cabinet of which you were part, Mr.
minister, one was recently thrown into prison for
having deserted your flags; the other is still one
of those you have just accused of criminal wrongdoing
worthy.

Of course, Mr. Minister, I do not
I spoke here only of Mr. Guizot, the great orator, the pu-
austere ritain, the intelligent demolisher of the party of
the war, by M. Guizot before the coalition, in one
word... Because from the day the man of principle disappeared
to make room for the ambitious discontented, from the day when
the impatience of power threw him into the ranks of his
enemies of ten years, to attack his friends of the
day before, had him registered on the list of these allies, of which

\

TO M. LE COUNT DUCIATEL. 301

The written letter was written in large, legible characters; The king
receives bullets and does not open; of the day when the fa-
meuse quote from Tacitus: Omnia servilitcr pro domi-
nationc, launched by him at his rival, fell back on the
head, Mr. de Salvandy helping; from that day, worship

and these same writers that the most brilliant and the most acceptable had not been able to detach of the cause of the disgraced minister, were the first to offer their assistance to the faltering administration which the coalition was soon to overthrow. It's not this is venality, Mr. Minister, whatever you may say: the ambitious and the greedy turn usually towards the rising sun.

And since that day the writers of the heart, tested by ten years of perilous struggles, have all deserted your camp, so as not to pass to the enemy, as I said it elsewhere, staying with you; because you don't have—see no more, as in the past, the riot as an excuse to your inertia, and all those that a ignoble interest of ar—people are not subservient to your miserable politics, are unanimous in thinking and saying that this longevity ministerial, of which you are so proud, is only the price of your eternal genuflections: genuflections before the English, regarding foreign policy; genuflections before the Jew, as for internal politics.

And because the voice of the country's honor does not speak not to your soul, you do not admit that this motive sacred can speak to others! Come on, the slander that you send to us condemn you, because you judge us according to you.

By whom now, answer me, by whom did

302 OF FINANCIAL FEUDALITY.

YOU replaced the brave and faithful that disgust has driven out of the old phalanx of writers of October 11 tobre? I am among our successors, — dare you you still deny it? — defectors from all sides tis, renegades from the Tribune de Paris, from the Glaneuse of Lyon, escapees from Clairvaux, histrions whistles, bellowed, crazy bravi. Certainly, sir Minister, you have the right to disavow such auxiliaries, and you can, if you wish, make fall back on your generosity and favors on those who act accept with the most resignation your human disavowals militants; but, at least, do not find it strange that writers of another order, and more devoted than yourself to your own cause, reject the shame of all solidarity with your occult press.

It is in the interest of the honor of the government press vernmental that I told the truth about her And if I have

tired, it is for my old friends even more than for me, who never accepted the secret of subventions, and who have borne until now with stoicism remarkable qualification as a ministerial writer.

You denied the existence of a subsidized press-born, so be it. I don't want to, to convince you of imposture, invoke the written testimony of Mr. Viscount Duchâtel, prefect of Haute-Garonne, who was responsible, in 1843, for pouring with his own hands in those of the editor of southern France, the rich monthly remuneration allocated to him. I do not don't want to call your brother to testify against you and to confirm the truth of my revelations; because the prefect of Haute-Garonne has worn the epaulette over time,

TO M. LE COMTE DUCHATEL. 303

and the contempt that constitutional ministers seem can profess the principles of loyalty and honesty neur, has not yet, as far as I know, invaded the army.

I won't call to confuse you either the testimony of your best friends, of a hundred deputies perhaps who vote with you every day, and who, today or in the past, were able to request and obtain you some rich subsidy for the newspaper of their locality. I know well that by conceding to the leaves provincial ministerial authorities the monopoly of announcements legal, you have managed to lighten a heavy burden the secret fund, but I don't have need to teach you that this process of subsidy indirect tion is not the one that applies to your major Paris newspapers. Answer me, hand on consciousness, if it is with the help of an explanation of this nature that you would have succeeded in satisfying the indiscreet curiosity of Mr. President Séguier, asking vainly telling the editor of the Globe the name of the rich and mysterious character who poured each months in the crate of this immaculate sheet a tribute of five thousand francs.

So I leave you with your official denials which will not impose it on anyone; I only want to tarnish your confessions.

I say and I repeat that there is cowardice on the part of minister to disavow writers who support the cause of power, more compromised today than

what one does with one's own principles, than letting
melt among the paid occult police agents

30/day OF FINANCIAL FEODALITY,

on secret funds, publicists dedicated with their hearts to
the defense of these principles.

As for the slander which concerns me, I have not
of expression to wither it enough, and I push it away
with all the strength of my conscience and the truth.

You couldn't recognize, I understand,
the honorable reasons for the desertion of which I have just
speak and condemn you; but that you dared
To attribute it to unworthy calculations, that's what I don't like.

From the day I broke my ministerial pen
disgust with mercantile politics, I put, and the
Minister of the Interior knows it, an infrastructural barrier
slippery between power and me. Since that day
I was able to reject your offers, never present you with
requests, nor ask you for too much money, like
you say. Before that day, I could not complain about
your rigors, because no writer, that I know of, has been
by you more magnificently paid than me.
You were personally, Mr. Minister,
more than just and kind to me, you have
been generous, and if you have lost the memory of
your benefits, my memory is less forgetful. And
I took care to publish these details in my book
to forestall any perfidious insinuation and
to spare you the shame of a slander. No—
only this loyal declaration took away from my
writes down any character of personal recrimination; but
The very thought which had dictated this writing to me protested
against the interpretation given by you to my words.
Because I preach in this book the necessity of the union of
royalty and people. I wanted to serve despite you
because of the power that you unworthily betrayed; I

TO M. LE COMTE DUCHATEL. 305

SAW YOU all kneeling at the feet of your Jew
master, and I wanted to straighten you out with a whip,
as we do for the pack weighed down by too much priest
copious. And this courageous attempt at insurrection
for the benefit of the royal power should be worth more to me
from a minister nothing but cowardly slander.

In trying to transform the courageous writer,
defender of power all the same, as a valet of the pen
broken in wages who begs with the pamphlet in his hand,
you have not only outraged the truth and lied to
your conscience, you have encroached on the attributes
tions of the National, which very painfully
distressed the other day when he told me that I did not have
not his esteem.

And you gave me the right to tell you, to your face
of your ingratitude, like this actor condemned to
make excuses on the floor: I never have better
understood that today the indignity of the profession
writer of power.

Accept, Mr. Minister, etc.

A. TOUSSENEL.

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To Mr. Paul Bourget

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FOREWORD

I will not argue in this volume
no form of government, I don't
I will not express any political opinion.
I will strive to study impartially
the hidden aspects of the French Revolution
and, in the words of the late
Albert Vandal, "to present as a historian"
"facts that belong to history."

THE HIDDEN AUTHORS OF THE FRENCH REVOLUTION

CHAPTER ONE

THE REVOLUTIONARY RIDDLE

"It seems," Robespierre said to Amar one day,
that we are carried away by an invisible hand

unleashed beyond our control: "Every day

the day before not doing it. There is a faction conduct that would lead to his downfall, without him being able to discover the directors (1)".

The more one studies the history of the Revolution...
The more enigmas one encounters in the French lution, the more one encounters...
My. First, the writers contradict each other on most of the points, so that if one ad-
put all their denials and all their corrections
Based on these factors, one might conclude that he did not
Almost nothing happened between 1789 and 1793 | As for
to the rare events on which they agree

(1) Memoirs of Marrer pu Pan, vol. II, p. 69.

The French Revolution. 1

2 THE FRENCH REVOLUTION

cord, they never give the same explanation-
cation. |

Why do the notebooks of the Estates General seem-
Could they have been dictated by a secret committee?
who substituted his ideas for those of the various
French provinces? (1). Who then, asks
ML Madelin (2), after having the
Notebooks, paid for propaganda? F

Who then announced on the same day throughout
France, the arrival of imaginary brigands,
pretext to arm the people and create a gar
of national origin? (3)

Why, after having endured some suffering...
rather questionable verains, do the French have they
The most good-natured one guillotined, the one who was
motivated by the best intentions >

It is a royalist assembly, by my own admission.
Mr. Aulard's (4), who proclaimed the republic
republic; nobody called themselves a republican in
France, except for one Englishman, one Prussian and one
Belgian, Thomas Paine, Anacharsis Cloots and
Francois Robert.

by MG GAUTHEROT.

(2) The French Revolution: MADELIN, p. 36.

(3) Memoirs of Madame de la Tour du Pin, p. 191. Memoirs Pasquier's estate, etc.

(4) AvramD: Political History of the French Revolution
cause, p. 37 and p. 176.

THE REVOLUTIONARY ENIGMA 3

Was the goal of the Revolution reform?

— abuses and the conquest of freedom? She has—
should have stopped at the end of 1789. Did she have to
But a change of regime? She would have
had to stop on August 10th. Why did we, following—
before the expression of Granier de Cassagnac (1),
bought for four billion and five—
a thousand heads, reforms that Louis XVI
offered for nothing?

Why did the Convention pay so much
Blood? It was said that the proscriptions had
— were caused by the people's hatred of the
privileged classes. How then to explain
the very small proportion of aristocrats guillotined
born, approximately 5% of the total number of convicts?
We can consider the presidents of the Con-
vention as the most sheltered from the proscribers
tions, since they represented the majority of
proscribers. They were, as we say vulgarly—
erment, on the handle side. What explanation—
tion to their fate: eighteen were guillotined
eight deportees, six incarcerated, twenty-two
Outlawed, three committed suicide and four
have gone mad! (2).

"The entire French people are against us,"

(1) Oassaanao: Causes of the French Revolution.

(2) Tarne: The French Revolution, vol. III, p. 222.

4 THE FRENCH REVOLUTION

said Robespierre from the tribune of the club of
Jacobins. Our only hope rests on the
Citizens of Paris. — Don't trust it too much,

the underside, if the ballot was secret (1). »

Where did Robespierre's influence come from?
on men who were superior to him by the
talent and intelligence P Michelet which does not appear
not among the reactionary historians, ob-
served as he was a small, unimpressive lawyer,
of mediocre intelligence, of colorless talent.

"Let's talk this out," said MG Lebon (2), a tyrant
surrounded by an army, but not the tyranny of a
"A man without soldiers."

The party that pushed the Revolution to the extremes-
lences, "was directed by a hidden hand that
time has not been able to make known so far" (3).

Bailly, also echoing Robespierre's idea,
wrote in his Memoirs (4) that from the moment of the capture of
at the Bastille, there was "an invisible engine that
was spreading fake news to per-
to cause trouble. This engine must have had a great
number of agents, and for having followed this plan

(1) Buouez and Roux: Parliamentary History, vol. XX, p.
800. Sym: History of Europe, vol. I, p. 564.

(2) The French Revolution, G. Leson, p. 231.

(8) Alexis Dumesniz: Preface to the Memoirs of Semir.

(4) Barry's Memoirs, Volume II, p. 38.

THE REVOLUTIONARY ENIGMA K

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abominable, it requires a profound and beautiful mind
a stroke of luck. One day we will know the
"Infernal genius and the financier."

Finally, Lafayette also wrote on July 24th
1789: "An invisible hand directs the popu-
lace. » |

"The closer we got to the instruments and
the actors in this catastrophe, and the more we look into it
found in obscurity and mystery; this will not

Simple minds were content with the explanation—
Etienne Dumont's statement: "The cause of the
"Revolution was Louis XVI's weakness." He is
It's also too easy to attribute it as J. de
Maistre attributes events to the influence of the devil;
for men who study seriously
Beyond the story, there's something else. A Jew gifted with a
high intelligence, and who occupied a large
Disraeli's place in English politics has made
this admission: "The world is governed by everything"
made up of other characters than one might imagine
those who are not behind the necks
smooth (2)". But he was careful not to name
The hidden power brokers of politics. The scholars

(1) Memorial of St. Helena, vol. II, p. 32.

(2) De Lannoy: The Revolution prepared by France
masonry, p. 14.

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MG Bord's work has led to events
a very curious and well-documented explanation
The Revolution was supposedly due to a conspiracy.
Masonic (1). |

There is certainly a lot of truth in
this assertion; but then we fall back into
facing another enigma: If the Revolution was
made by Freemasonry, why did we
The lodges were closed in 1793, and above all, why?
Were so many Freemasons guillotined?

Let us nevertheless examine the hypothesis of the Revo-
Masonic solution.

(1) Gustave Born: The Masonic conspiracy of 1789.

CHAPTER II

THE FREEMASONS

By an excess of modesty no doubt, the

They were the authors of the French Revolution. Political opponents have often been accused of fanciful attributions of shadowy plots to a charitable society; but when they are hidden from prying ears, the language of Freemasons are no longer the same. The Fr.: Si-Cardinal de Plauzoles has just affirmed at the convent of 1913: "Freemasonry can, with a legitimate pride to consider the Revolution as his work (1). » At the convent of 1910, Fr.'. Jouvain also spoke about Masonic action of 1789, moreover affirmed by Fr.-. Louis Blanc in his history of the French Revolution çaise.

(1) TOURMENTIN: Freemasonry Unmasked. 10 Mats 1911.

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But above all, it is the Masonic congress international of 1889 which provided on this subject Interesting details. On the occasion of the centenary of our Revolution, the Fr.: Amiable and Colfavru gave a reading at the Grand Orient, on the 16th July, of two very well-documented reports including Here is the brief summary:

"At the beginning of 1789, the Freemasons took an active part in the great and beneficial movement which occurred in the country. Their influence was predominant in the assemblies of the Third Estate, for the writing of the notebooks and for the choice of elected officials... They played a less significant role in the assemblies of the two privileged orders. However, the influence of Freemasonry... still recognizes in quite a number of proposals reformist actions in the notebooks of the nobility and clergy.....

The Freemasons penetrated in grand style-
br in the national representation, and, for to mark the place they occupied from the outset, he It suffices to name three of them, Lafayette, Mirabeau, Sieyes (x).

The plan for the Encyclopedia had been drawn up.

(1) Report of the sessions of the inter-Masonic congress national of 1889. Report of Fr. AMIABLE, p. 68 et seq. sales.

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Eleven years ahead thanks to Freemasonry...

Programs, wishes expressed in the notebooks, after having been prepared in the lodges, The National Assembly had taken action. 1789, the great French Masonic family is in its full bloom. It has received Voltaire in that famous Lodge of the Nine Sisters, presided over by Lalande. She knows Condorcet, Danton, Robespierre, Camille Desmoulins... The most illustrious will found the building new social and political principles Bright, Liberty, Equality, Fraternity. But when they have accomplished their sublime task, They will all be dead....

In 1792, the Freemasons had to dedicate themselves to to create the fulfillment of civic duties which were constantly multiplying: the service of the National Guard, military service, the work incessant popular societies to support the National Assembly, to thwart the machinations of officials from the old regime no replaced again, the elections repeated, the mandates assumed and functions performed at all the degrees at the commune, district, and departmental levels lyrically, in the state. That's why the temples Masonic lodges, gradually deserted, remained empty. Following a general meeting in December

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In 1792, the Grand Orient ceased to function at Mid-1793. A very small number of lodges isolated individuals were able to avoid completely discontinuing their operations. their work. It was an eclipse of nearly

It is safe not to find in these documents an explanation of the question that we asked at the beginning of this volume: how couldn't such a powerful association have to stem the revolutionary tide and oppose
4. The proscription of the most illustrious Freemasons?

The Masonic action of 1789, ignored by so many historians, this is not a recent discovery. since as early as 1792, Le Franc wrote: "Everything we have seen carried out by the clubs, had been prepared well in advance in the Masonic lodges (2). » The revelations of Le Franc were, moreover, the cause of his condemnation to death.

Freemasonry is, like clubs, an English import (3); the first box was established around 1725 in Paris by some An-

(1) Report of F.: Corraveu to the congress of 1889.

(2) N. Le Franc: Conspiracy against the Catholic religion and the sovereigns.

(3) According to Caesar's Summary of Freemasonry Morgau, the existence in England of this secret society would date back to the end of the 11th century.

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English, the most notable of whom was Lord Derwent Waters, later beheaded in England for having taken up arms in support of the pretender Charles Edward. In 1736, Lord Harnouester was elected Grand Master by the four lodges of Paris and he was succeeded by the Duke of Antin. Already, under Louis XV, international doctrines lists of the masons were beginning to be compiled to know: we are surprised to read the following sentence © boasts in a speech by the Grand Master 1740: "The whole world is but one great republic in which each nation is a family. It is to spread these essential maxims that our society was first established.

The conclusion of Fr. Amiable's report at the 1889 congress: "A universal republic democratic and equitable, that is the ideal of France-masonry. » f | `

In every era, a program of peace and universal brotherhood must appeal to many of men driven by excellent intentions. But the events of 1914 have just proven how dangerous it is to give in to pacifist dreams, suggested by a neighbor who Sarm in silence.

After the closure of the Grand Lodge of

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France in 1767, a number of workshops continued to meet; some lodges were from the Grand Lodge of England or from three foreign powers (1). On the table Masonic lodges of the correspondence of the The Grand Orient of France in 1789, includes four Scottish Directories and six provincial grand lodges ciales including one in Friedrichstein in Westphalia. In total, 629 lodges, including 63 in Paris and 442 in other regions. Vince, 38 in the colonies, 69 attached to military corps and 17 in foreign countries.

Thus, England had not ceased to exercise his influence on French Freemasonry French; we will have to come back to this important detail later. bearing.

Under Louis XVI, Freemasonry had made in France rapid progress and prepared insen-likely a change of regime. The Fr.º-. ` Amiable was therefore able to conclude with good reason in his report to the 1889 congress: "The French-17th-century Freemasons made the Revolution French.

The privileged orders had merged with the third estate in the lodges before doing it to Versailles. We saw officers of a certain rank

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modest to have subordinates in the lodges those who commanded them in the regiment. The sergeant of the French Guards was taking a seat with the general officers (1). We can guess what This resulted from a disciplinary point of view. Thus, in the "Union of Toul Artillery" lodge, Sergeant Compagnon, venerable, is found superior of the field marshal d'Havrincourt (2). The greatest lords, the Princes of blood had gradually become affiliated with the sect. "The existence of the high ranks was self- They knew of the frankness masonry what we could show them without "Peril." The sect, comprising a large number of men "opposed to any subversive project" socially, innovators are multiplying the degrees of the ladder to climb, create reserved back rooms raised to ardent souls (3). » These are these aberrations- re-loges that prepare and lead the Revolution, while the majority of affiliates believe they are doing part of a philanthropic association. Tan- say that the lodges of Paris give parties and feasts, foreign Freemasons conspire

(1) Report of the sessions of the Masonic congress international, p. 60. |

(2) Mavezin: The Revolution, p. 24.

(8) Louis Brano: History of the French Revolution, t. II, ch. 2.

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actively. The Weishaupt Illuminati medi- attempt to overthrow all monarchies. According to Mr. Gustave Bord, they are not preaching assassination sovereigns, as they have often been accused of ses; in this case they would inspire a feeling |

much more formidable by affecting ideas
generous. Little by little she creates a movement
revolutionary opinion and destroys respect
peoples for kings.

The Illuminati never entrust their letters
at the post office; members of the society go from one
household to another to carry and receive the notices inte-
ressant the association (1).

However, it is generally accepted that the death of Gus-
Table III is a crime of the Illuminati. If they were
suspected of other assassinations, it must be acknowledged
It was clear that appearances were against them. Two
sovereigns in Europe declared themselves hostile to the
Revolution, the King of Sweden and the Emperor of Austria-
cheating. The first one, contrary to his opinion
Ambassador Staël Holstein wanted to intervene
in France when he was assassinated. The emperor
He died, it is said, as a result of his debauchery;
cannot, however, help but notice
that he was in fairly good health on February 9, 1790,

(1) Review of Secret Societies, May 20, 1913.

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THE FREEMASONS AB

at the court ball, when a masked woman
offered him a candy. Twenty-four hours later
He was dead.

-Mirabeau taking the king's side could
stop the Revolution. As soon as the secret societies-
They had suspicions about him, something happened
a strange incident: Pellenc and Frochot, having
They took coffee intended for Mirabeau, were grave-
- indisposed. The famous tribune, when he
fell ill, thought himself poisoned; the golden word-
It was then said that he was dying from the consequences
of his excesses, like the Emperor of Austria:
Nevertheless, seven doctors concluded that the employment-
sonnement, doctors Larue, Chévetel, Fores-
tier, Parish, Roudel, Couad and Soupé (1).
Fourcroy, future member of the Academy of
sciences, declared to Cahier de. Gerville that Mi-
Rabeau had succumbed to a mineral poison, and

bles (2).

It must be admitted that chance played an admirable role. revolutionary projects; that is what which explains the impossible accusations of garlic-theirs to prove.

(1) Memoirs of Mirabeau, vol. VIII, p. 464.

(2) The Revolution, The Terror, The Directory, by Des-PATYS (according to the memoirs of A. GAILLARD, president of the executive board of Seine-et-Marne).

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Mr. Gustave Bord denies the crimes attributed to Freemasons; however, he acknowledges that the The Bavarian Illuminati worked "through all the means" to the fall of monarchical governments chews.

Here are Cagliostro's confessions about his Initiation into the sect: "The first blows of the conspiracy against the thrones was to reach-to rule France; after the fall of the monarchy, "There would be an opportunity to attack Rome." Cagliostro learned that the secret society of which he was now a member part had strong roots and possessed a war chest. "He received a large sum intended for propaganda expenses, received the instructions from the sect and left for Strasbourg (1). Then two delegates, Busche and Bode, furent sent to Paris to come to an agreement with the French lodges. According to the memoirs of Geor- - In the face of the frost, the sect leaders resolved to begin cer by France because | ' Germany was Not yet the target for the Revolution. Why? also not to assume that our monarchy ca- The Catholic was antipathetic to the Israelite Weis-Haupt? He was the one who sent his fellow believer. Cagliostro prepare French masonry to accept the leadership of the Illuminati chiefs

(1) Louis Brano: The French Revolution, vol. II, ch. 2.

Germans. He was the one who strove to create a International Federation of Lodges (1). At the same time At that time, Thomas Ximenes was travelling around Europe with a mission from the sect; Cagliostro the met in a large number of cities, took days under different names and disguises rents, spreading money everywhere.

During his trip to Berlin, Mirabeau entered related to the Illuminati and it is not pointless to compare his opinion from back then with its subsequent conduct. "Their party," he writes, is gaining ground in the most frightening way- I'm going to tell you an anecdote about that. that it is infinitely important for my safety to keep secret: » – The anecdote is replaced by points in the various editions of works of Mirabeau; the manuscript is located in the archives of the Ministry of Foreign Affairs- res (2).

"Two men of distinguished birth, both in service, both zealous and frank masons, even today, had believed between- see in Masonic societies some

(1) Report read at the plenary session of the Peace and Lodges Union and Free Conscience in the East of Nantes on the 23rd April 1883.

Dasté: Marie Antoinette and the Revolution, p. 194.

| (2) Prussia: Memoirs and documents, v. 14.

The French Revolution. 3

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resources, one for his ambition, the other for humanity... They were destined for the highest grades... They were initiated on the same day, one at Berlin, the other in Breslau.

The recipient is required to fast for 24 hours.

spirited, and placed in a room draped with Black, lit by three yellow candles. Five Men, dressed as magicians, appear and sit—either on cushions; several detonations Terrible sounds can be heard, moans, They are then seized by convulsions. A man advances towards the initiate and places on his forehead a dawn ribbon covered with silver characters; a second ruhan is placed around his neck marked with several crosses drawn with blood. Finally, he is given a second cross of copper covered in hieroglyphs, a kind of a— a mule covered with cloth and a piece of alum that he was supposed to put in his mouth — tion of the infernal spirit that was evoked...

All of this seems ridiculous, here is the scar— Vantable horror: One of the actors in this a dark scene reads the terrifying formula of the ser— the ment that initiates were to utter: He cons— resided in the promise to reveal to the chief of the order all the secrets whatsoever that per—

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. could be entrusted or discovered, to explore everything what was important to know; to use at the be— care with iron or poison; to make fools those whose cuts it was unwise to make days. (This part of the oath contains among others, these words: hondra semper aquam nefariam.) To subdue all religions, all, promise, all duty, all feeling to the decision— The leadership's role. To grant the right of death over oneself to the one who could be proven to have betrayed the secrets entrusted to us.

This execrable oath chilled me with such horror— They told the proselytes that they declared they did not could lend it. Here are the literal details— consistent statements revealed by two men, renowned people of honor, without consulting or see. Let no one say: But how did these two Do men still live? For, besides the fact that one Of them, the most delicate is visibly wasting away; it is not not under Frederick II that one could make disappear— two distinguished officers.

... This murderous sect that holds sway over the Kings and philosophers, with swords or poison, courageous spirits, leaders, ministers, regular communication. The heads of pro-Vince were summoned to Berlin by their grandfather. "The ambitious priest Welner."

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The following year, the delegates of the Illuminati In Paris, they were presented by Mirabeau at the lodge. Friends Reunited and an alliance was formed between French Freemasonry, the Illumi-born and the Martinists. What is the reason for this A complete about-face by the famous orator P. Probably the influence of the beautiful Henriette Herz; to all Throughout history, the beauty of Jewish women has been one of the Instruments of the Israeli conquest. The living room Mendelssohn, where Mirabeau made the acquaintance-Henriette Herz's session was a meeting center union of the Illuminati. If we reject this hypothesis-In this case, one could still assume a market concluded at a time when Mirabeau needed of money.

The lodge of the United Friends where Mirabeau introduced The German delegates were especially responsible for foreign relations. Chaired by Savalète de Lange, it was led by a secret committee composed of Willermoz, Court of Gébelin, Bonneville, Mirabeau and Chappe de la Heuzière, Martinist deputy at the congress of Wilhelmsbad. This committee had already convened, On February 15, 1885, an international convention was held at-who attended Talleyrand, Cagliostro, St-Mar-Tin, Mirabeau and St-Germain. If one could to discover the minutes of these meetings, they

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would probably provide the key to most of the events of the Revolution. But the accounts reports published by Le Monde Maçonnique (1) have carefully removed everything related to politics.

They nevertheless contain an important list—
aunt and edifying upon which we call
the attention of authors who deny the action of
The foreigner in the French Revolution.

Among the members of the Convent, most of whom
The following took part in the votes:

Prince Ferdinand of Brunswick.

Prince Charles of Hesse.
– Prince Louis of Hesse.

Prince Frederick of Hesse.

General Rheinsfort (in London).

Baron de Bentz, chancellor of Saxony.

Prince of Nassau.

Duke of Luxembourg. _ 4

Baron de Seckendorf (& Anspach).

Maubach (in London).

D'Ester (in Hamburg).

Brooks (in London).

Schmerber (in Fransfort).

Boode, Aulic Councilor of Weimar. ©

has

(1) The Convent of the Philalhats, 1785–1787. Masonic world-
nique, v. XIV and XV. See Supporting Documents.

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Heseltine (in London).

The Margrave of Anspach.

Baron Decking (in Warsaw).

Baron of Ditfurth, 4 Weimar. ~
Count d'Esterrazzi (1), in Vienna.
Deick, professor in Leipzig.
D'Haugwitz (2).

Forster.

Baron of Gleichen (in Regensburg).
Prince of Anhalt (in Hamburg).
Hemerberg (in Frankfurt).

Matolay (in Vienna).

Doctor Prévost (Galicia).

De Roskampff, court councillor in Heilbronn.
Doctor Stark (in Darmstadt).

De Toll (Stockholm).

Toedon, army surgeon in Berlin.
Count Zapary (Vienna).

Count of Wachter (Frankfurt).

Count of Stroganoff (St-Petersburg).
Count of Wolner (Berlin).

Baron de Sibal (Stockholm).

De Bernières, General of the Swiss.
Kcener (in Leipzig).

(1) We respect the spelling of the Masonic world.
(2) This is obviously the advisor to the King of Prussia
which we will discuss later.

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Count de Brühl, Lieutenant General in the service
of Saxony.

Baron de Beulwiz D,

De Falgera (1), (Munich), etc.

Because of this number iin of trans.

voted: "Two protocols will be held, one in German led by Fr.-. Baron de Gleichen the other in – Bes by the Fr... of Chief-debien (2).

Already number of the necklace, skillfully made: born by the lodge of the United Friends (3) had compromised the queen, cast discredit on the ear-copart, and accentuated the disagreement between the court and Parliament. Goethe expressed the opinion that this The matter was "the immediate preface and the foundation-the Revolution (4). » From the year 1786, Cagliostro predicted the destruction of the Bastille and some of the events that occurred three years later (5).

Little by little, Freemasonry invaded the

(1) The report notes that FALGERA is in Paris with "the famous Miss Paradis".

(2) Masonic world, v. XIV, p. 104.

(8) Descamrs: The secret societies, t. II, p. 129.

(4) Fonx Brentano: The affair of the necklace, p. 2 et seq.

(5) De Lannoy: The Revolution prepared by France masonry, p. 39.

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parliaments, the entourage of Louis XVI, and founded 81 lodges in Paris and more than 200 in the provinces (1).

The parliamentarians adhere to the strict Reformed Templar Observance of Germany, whose grand master is Duke Ferdinand of Brunswick; it is this latter group "which will launch the first and most serious assault to the monarchy (2). » |

Prussian influence on Freemasonry

This was not a recent phenomenon: As early as the year 1762, a commission convened in Bordeaux redi-

rite constitutes a kind of aristocracy in the Freemasonry. Article 3 establishes "a sub-Verain Council composed of the presidents of special advice, under the chairmanship of the Sou-Lord of the Sovereigns, HM Frederick II King of Prussia, or its representative (3). »

Frederick II was interested in the work of the lodges, while the Duke of Orléans only attended the – parties and banquets. In 1786, a few months before his death, the King of Prussia still presided

(1) BarRven': Memoirs on Jacobinism, vp 65.

(2) G. Born: Around the Temple, t. IT, p. 501.

(8) Organization in France of the 33 degrees of the Ecos- rite I know. (The Masonic World. v. III, p. 155).

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in person the Supreme Council which brought to 33 the number of degrees of the Scottish Rite (1).

The Union lodge in Frankfurt declared that to recognize any authority other than the Grand Lodge of London (2).

Another detail indicates the existing agreement between English masonry and masonry Prussian: On February 10, 1790, the Prince Edward of England, the Duke of Kent and the Prince Augustus Frederick, Duke of Sussex, are – received members of a Berlin lodge (3).

The revolutionaries had discovered in the royal family, an ambitious man willing to overthrow Louis XVI in order to take his place; this prince unscrupulous was rather lacking in intelligence to believe that the Masonic motto LPD – (Lilia pedibus destrue), meant Louis Philippe 'd'Orléans. As; at the same time he He has a magnificent fortune, he will be the leader dreamed of: it will serve to launch the movement, then we

therefore appointed Grand Master of Freemasonry

(1) Report of Fr. Pyron.

(2) Fine: History of French-muçonnerie, vol. I, p. 342.

(3) Ibid., vol. II, p. 14, F. Frnview also denies the action
Freemasonry's role in the French Revolution.

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nerie in 1771, at the death of the C" of Clermont.
But his role was limited to appearing only occasionally.
at state ceremonies (1).

At the end of 1788, two of the directors of
German zealots Bode and Knigge surrender
in Paris to activate preparations. At the opening
ture of the Estates General, a lodge of propaganda
Grande is founded, 26, rue Richelieu; the Duke of Or-
Léans contributed 400,000 francs from subscriptions,
whose lists are nowhere to be found, they add
1,100,000 francs. Among its members, we should mention
the Englishmen Boyle, O'Kard, O'Connor, Price, and –
William Howard, the Genevans Claviere, Duro-
Veray and Verne, the Benarvides Spaniards, St. Se-
– veranda, from Aguilar, from Oyoso, the German Grimm,
etc. Lord Stanhope, one of the leaders of the Frank-
English masons came there frequently.
We see 4 to what extent Freemasonry seems
to have been subjected to foreign influence. Moreover
Cagliostro admitted during his trial,
having received the mission to prepare the lodges
French women to accept the leadership of the Illuminati
Germans.

Count Haugwitz, one of the leaders of the
Prussian masonry, he confessed upon leaving the

(1) Report of the Masonic Congress of 1889, p. 52.

etc., had been resolved in Germany by the
'Freemasonry (1). This is the explanation of the word
Attributed to Mirabeau; showing Louis XVI at
At the opening of the Estates General, the tribune exclaimed
They say: "There's the victim."

It is worth noting that on
605 deputies of the Third Estate, 477 belonged
to Freemasonry.

After June 17, 1789, wrote Judge Colliette
Mégret to the Minister of the Interior, François, on
one would have thought one was in a box at the National Assembly.
Freemasonry has made a prodigious contribution
fog at the Revolution (2). » Mégret points out the
the revival of Freemasonry in Germinal
VII: "The lodges seem to be rebuilding themselves from
All around. Only citizens are received there.
tested by their hatred of royalty and anarchy
shit, by their attachment to the republic and to
the Constitution of the IIT. Any member who
anyone who varied in this regard would be hunted down and outlawed.

In summary, Freemasonry has been a
marvelous instrument of demolition; but

(1) See the supporting documents for the article on the conviction-
the reign of Louis XVI through Freemasonry.

(2) National Archives. F7 7566 R1 630.

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it appears to have been employed by the invisible hand-
the possible impulse Robespierre speaks of. The impulse seems-
possibly having been given by Germany and England
land. Once the monarchy was overthrown, the
the power of Freemasonry is declining, at
precise moment when the foreigner no longer needs
its services; moreover, there may not be any there
that it was a mere coincidence. During the Reign of Terror
the main lodges close and a large
Some of the sect's leaders are outlawed. That's
only in 1795 did Roeltier de Montaleau

A large party was organized in Paris by 18 lodges. took place in 1797. F. Colfavru notes (1) that "Under the sinister man of Brumaire, the mason-Nothingness develops, ... but it cannot live than by flattering the despot." She continued moreover, to make protests of devotion-loyalty and allegiance to the Empire and the Restoration, to Louis Philippe, to Napoleon III, etc., and us we can say with F. Colfavru: "Nothing of more wretched than these adulations, these flatter-neries in power (2). »

People who don't want to admit

(1) Report to the International Masonic Congress of 89.

(2) Ibid., p. 15.

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the Anglo-Prussian leadership of the franc-stupidity in 1789, can explain the role of the sect through the ancient Templar tradition: of-Then, after the death of Jacques de Molay, the Templars... always plotting to take revenge on the king of France and on the Pope. Mr. Tourmentin, the celebrated-a bre anti-Masonic writer, gathered a certain a number of curious documents on the origins Templars of Freemasonry. On the other hand Fr. Jouaust (1) denies this hypothesis and provides-there are some fairly good arguments in favor of Fori-A purely English style.

'In any case, English influence and even the Prussian influence of the bygone era tionary seem indisputable.

After the fall of the monarchy, it was the Ilumi-German nism which launched the idea of the festival of the Goddess Reason and proposed a new religion-new, intended to supplant Catholicism. Then it is almost impossible to discover-
- to open the relations of 'our Freemasonry'

from a very accurate observation by F.: Dequaire
Congress of 1889: "The great movement of
1789 is unintelligible to anyone who has not

(1) The Magonic World, v. VI, p. 9.

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not prepared to study it using history

Masonic.

Henri Martin was right to call

secret societies "the laboratory
Revolution. "

of the

CHAPTER III

THE ISRAELITES (1)

Is Freemasonry currently di-
erected by the leaders of the Israelite nation? Beau-
Some authors claim it, but the evidence
They are missing. In principle, Jews do not
part of the council of the order. But Fr. Hubert
wrote in 1886 in the Chain of Union, day-
final of universal Freemasonry: "in all
the times we accepted in our workshops
Masonic lodges of the Israelites... The list would be long-
if I wanted to undertake to list the
names among the most notable of the Israelites-
those who have been or are still part of the
Freemasonry » (2) '

(1) To avoid corrections, let us recall that we
Let us count among the Jews not only those who practice
the Jewish religion but all people who belong

(2) See Revue des Sociétés Secrètes, 1918.

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Mr. Bernard Lazare states that there were Jews at the cradle of Freemasonry (1).

Later, a Freemason told Mr. de Camille: "I left my dressing room because I..." acquired the conviction that we were only the ins-tool of the Jews" (2).

Currently, English Freemasonry approximately twenty percent of the population are Israelites: 43,000 out of 225,000 (3); the Hiram lodge is in- Completely Jewish.

In Prussia, on the contrary, the main lodges do not admit the Israelites.

In the 17th century, Jews were difficult received in our lodges.

This is no longer the case today and The Dreyfus affair proved the influence exerted by the Jews on Freemasonry. We have asked if the Judeo-Masonic alliance exists- was in 1789. Here are the arguments in favor of this thesis: Weishaupt, founder of the Illuminism, was Israelite, like Paschales and Martin's chiefs of the Martinists.

The first two Freemasons who had

(1) Bernard Lazanm: Anti-Semitism, its history, its causes.

(2) Derassus: The Jewish Question, p. 20.

(3) Theo. Denarus: Jewish England.

played a political role, were also Jewish
Cagliostro and St. Germain. The two Prussians
who distinguished themselves in the attack on the monarchy,
Ephraim and Anacharsis Cloots belonged
to the same race. The "religious rites of all the
illuminated are borrowed from the Kabbalah" (1).

Finally, the Rite of Misraïm was created in France.
under the First Empire by a Jewish adventurer,
Fr. Bédarrides.

Those who hold the opposite view respond
that if it is certain that Cloots, Ephraim and Weis-
Haupt were Jewish, there is a certain in-
certainty about Cagliostro, Paschales,
Martines and St-Germain.

The situation of Jews in France under Louis
XVI was entirely inferior; the leaders of the
Freemasonry belonged to the Latin races
Nes and Anglo-Saxons. ©

In any case, it's interesting to compare
the small number of Israelites living in Paris
moment of the Revolution with the importance of the
the role they played. We know what their
situation under the monarchy; it is quite natural-
that the Jews were supporters of a chan-
regime management. Furthermore, since the companies

(1) Derassus: The problem of the present hour.

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secret societies attacked Catholicism, the
Jews were naturally the allies of the Franks
masons, and they will continue under all regimes-
Messrs. Following the expression of Mr. Flourens,
"The demolition work will only stop when
on the ruins of the Christian empires will rise
the kingdom of Israel.

We must not forget the phrase
from an English rabbi quoted by Sir J. Readcliff (1):
"Every war, every revolution brings us closer together"
the moment of truth: we will reach the ultimate goal
towards which we are striving." We are not unaware
that this goal is the establishment of supremacy
of the Jewish race throughout the world.

Here is the plan outlined in the minutes.
secret meetings of the sages of Israel, to pro-
relations with Freemasonry
"We will increase the number of Masonic lodges"
in all countries of the world; they will be cent-
directed under a single known direction of
just us, unknown to others. They will have
their representative on our board of directors-
tion where this representative will liaise with the
ostensible Masonic government" (2).

(1) Le Contemporain. July 1, 1880.

(1) Protocols of Israel. Old edition: p. 54.

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Freemasonry has always made itself the a-
advocate for Jewish demands; from the year
In 1781 we see an Israelite, S. Morin, great ins-
general observer of Freemasonry
Paris (1). It was in an Israeli salon, at the home of the
Mendelssohn, whom Mirabeau associated with the Illustrious
mines whose founder Weishaupt was Jewish.
From the day Mirabeau had made his mark in this salon
he was acquainted with the beautiful Henriette Herz
In France, the defender of the Israelites (2). |

Usually absorbed in their own affairs,
The Jews of France seem foreign to the
politics under Louis XVI. The first among
Those who play a role are a Sicilian, Ca-
gliostro and a Portuguese man, St-Germain, who ser-
wind of hyphen between Freemasonry
foreign and French lodges.

Balsamo, the son of a bankrupt, had left

false; he earned some money in London in blackmailing and left for Germany. There he improvises as both doctor and count of Cagliostro. Arriving in Strasbourg in 1780, he

(1) LeooUTEULX DE CANTELEU: Sects and Secret Societies.

(2) Claudio Janër: The Precursors. Baron: The Societies Secret.

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operates marvelous cures (1), conquers all sympathies and inspiration to the cardinal of Rohan has boundless confidence. He finds a way of not being too compromised in the attempt to make the necklace, but nevertheless he is exiled and settles in London. After several trips in Italy, Germany, Switzerland, etc., Cagliostro was condemned in Rome because of his affiliation with secret societies and his career. The tumultuous affair ended in prison.

St-Germain was spreading the rumor that he was natural son of the King of Portugal. In reality, we are not fixed on his father's true homeland; it is only believed that he was an Is- banker Raëlite, probably Portuguese. In Milan, St-Germain was called the knight Valdone, at Vienna, the Marquis of Montferrat, in Venice Count of Bellemare, in other countries the Count of Tzagory, Count Soltikof, or the leader Valier Schoening. He also spoke all the languages, which facilitated its metamorphoses (2).

St-Germain succeeded in gaining the trust of

(1) However, his treatments had one drawback: In severe cases, it was only cured by sending the disease to die in another person. (See Dauphin Meunier. The Countess of Mirabeau).

(2) LENOTRE: Prussians of yesterday and forever. The spy wizard of the King of Prussia, p. 141.

Louis XV and, according to Mr. Lendtre, he would have done espionage on behalf of Frederick II. so effectively aroused the suspicions of the government Frenchmen whom Choiseul gave in 1759 the order to arrest him; but St-Germain escaped and refugee 4 London; after the Seven Years' War he accepted the hospitality of Prince Charles of Hesse and remained at home until his death.

St-Germain carried up to 200,000 francs of diamonds adorned his clothes and he also had them on hand Cagliostro, very large sums of money. Casanova (1) recounts his presentation in these terms Station in St-Germain: "He was in a robe of Armenian, in a pointed cap. He was holding in in his hand an ivory wand. Around him a twenty bottles methodically ran- - ged... He said to me with great seriousness: It's the Count of Cobentzel, Prime Minister of Austria cheating, which gives me something to do. I tra- work to please him at the establishment of a fa- brick ".

Casanova adds that St-Germain changed In front of him was a twelve-sou coin. of gold. It's exactly the same process as Cagliostro: to persuade fools that one

(1) Memoirs of Casanova, vol. IV, p. 265.

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possesses supernatural power, and, beneath the neck- green with eccentricity, executing in the shadows missions of secret societies.

The first pamphlets against Marie An- The toilets were published in London by the Jew Angelucci, who called himself in England W. Hatkinson. We will see in Chapter VIII, how the entire campaign against the queen was organized by the Jew Ephraim. Marie-Thérèse

it had been decided that revenge would be taken on his descendants; the jailer Simon took care of it.

The book by the Prussian Jew Dohm on emancipation of the Israelites, "has influenced more than one might think one could say about the opening of the Revolution » (1). "The Jew," said Bernard Lazare, "has the spirit revolutionary, consciously or unconsciously" (2). The Jewish newspaper Haschophet claimed last-relating to the French Revolution as a purely Semitic work (3).

It is worth noting that the encyclopedists who launched the revolutionary movement were anti-Semites, Voltaire among others called them

(1) J. Limann: The Entry of Jews into Society French. p. 373.

(2) Bernard Lazare: Anti-Semitism, its history, its causes.

(8) Mgr. Dexassus: The Jewish Question, p. 18.

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Jews, "the most hateful and shameful of small nations (1). They have, he notes in the philosophical dictionary, "the most invincible-target hatred for the peoples who tolerate them and enrich them.

But when the philosophers had everything-overturned, the Israelites were the first to to enjoy, with their usual address.

Louis XVI had decided in 1788 that the rights Civil rights would be granted to the Israelites. It would not It doesn't seem that he was grateful for it. and the Revolution took all the credit. We find this remark in the writings of a highly worthy Israelite who embraced Catholicism, Father J. Lémann. He also-their formulation with great finesse and judgment the drawback of Louis' decision XVI: "The Jews have always wanted to form

citizens, this will introduce an armed nation in a disarmed and confident nation" (2).

Indeed, one of the great skills of the Israelites—lites, it is about transforming into a question of religion a question of race; they were thus able to

(1) God and men. ch. X.

Théo. Depatus: Jewish England.

(2) J. Liman: The Entry of the Israelites into Society French, p. 897.

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accusing anti-Semites of religious intolerance, and often secure the support of the Protestants against Catholics. Following the remark of Portalis, they form "less a religion than a people that exists in all nations without to blend in with them" (1).

As soon as the royal decision to emancipate The Israelites were announced by Malesherbes, the Jews, without wasting any time, launched the candidacy banker Haller's design for the portfolio finances. But it was still too early for to defy prejudice; Haller had, moreover, according to Mercy Argenteau's correspondence, the reputation of an unscrupulous speculator.

Almost all Israelis who play a role at the beginning of the Revolution, foreigners arrived Those in France, satisfied with their lot, They no longer had any grounds for revolt. Nevertheless the watchword of overthrowing the monarchy and the Since Catholicism was not modified, they followed their foreign coreligionists with this solidarity hardship and discipline are their strengths. "During the revolutionary period, the Jews did not remain inactive, said MB Lazare (2). Given their small number in Paris, we

(1) Denais Dannay: The Jews in France.

(2) Bernard Lazare: Anti-Semitism in France

sees occupying a considerable place as section voters, legion officers or assessors, etc." Of the 500 Parisian Jews, one one hundred of them are in the national guard (1). According to Mr. Drumont, Marat was of Jewish; one of her biographers, Cabanes, had also mentioned this hypothesis that we have not- We couldn't verify. But according to most authors, the finance minister Clavière was (2), and certainly the two Prussians who Opt played a major role in the Revolution. Clavière, expelled from Geneva in 1782, did fortune at the Stock Exchange; collaborator of Mirabeau and de Brissot, he published with Condorcet the Chronique of the month; he also wrote in the Courier of Provence. Clavière was part of the franc-masonry. If we were to believe the dictionary Larousse, he allegedly sold to a Masonic lodge- that a process for preparing the phi- stone the philosopher, consisting of calcining in a A newborn child has a horn! Larousse does not Don't tell me what the result was from the point of view industrial. But soon the Revolution allowed Keyboard to successfully complete even more operations

(1) Monin: The Jews of Paris.

L. Kaun: The Jews of Paris during the Revolution

(2) Mr. Cauquer, however, holds a contrary view.

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fruitful: in charge of finance in the mid-Dumouriez, Minister of Education in 1792, dismissed with Roland, he regains power after the departure of Dumouriez.

Clavière was accused of being an agent of the An-England; in any case he was in frequent contact with bankers Boyd and Kerr, agents Pitt in Paris. He maintained at the same time an active correspondence with Bischoffswerder and Lucchesini, advisors to the King of Prussia and militant Freemasons.

Outlawed along with the Girondins, Claviere was arrested
He died on June 2, 1793. He had been an administrator
from a life insurance company; the
The liquidators are pursuing him: "1. For theft
of about four million which are in deficit
in the till. 2. For having embezzled ac-
tions whose value is estimated at two, four, three
millions. 3° For the production of deeds and deliberations-
rations designed to eliminate traces of
this subtraction" (1). Clavière having committed suicide
In his prison, the trial was interrupted, but
His brother was stopped as he was preparing to go to...
to settle his savings in Geneva, (3 Frimaire, year 2).
This brother had just entered the Ministry of Foreign Affairs
foreign res. The file is silent on the end of

(1) National Archives. F, 7 4649.

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his career; only mention is made of the
Mrs. Clavière's suicide two days later
her husband.

The two Clavière brothers received guests in their
prison, frequent visits from their coreligion-
naire the banker Bidermann (1).

Settling in Paris in 1789, Bidermann was appointed
three years after treasurer of the Ministry of Foreign Affairs
foreign affairs, and chose J.-J. as clerk.
Clavière, brother of the minister. He is the speaker at a
deputation sent by the Paris Commune
at the Convention; shortly afterwards he took part
active in the August 1st uprising. When he is
arrested during the Reign of Terror, his friends argue
that Bidermann "has never stopped working in the
meaning of the Revolution... He is Swiss; he and
His entire family has always been counted at
many of the most ardent friends of the Revolution
French » (2). The report to the court is over-
tionnaire notes that during the night of the 9th to the 10th
August Bidermann did not leave for a moment the
general council of the Commune for "prep-
to ensure the triumph of freedom and thwart the com-
Court plot. It was at his request that we
the Pont-Neuf was stripped of its cannons, which the

- (1) National Archives. W1 300.
- (2) National Archives. F. 7 4598.

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The court had placed people in positions to fire on them...
In November he was chosen by Pache for a
directors of the subsistence commission
these (1), were persecuted by Dumourié and Cus-
tines and was the first to reveal their betrayals
sounds (2)". A letter from Mrs. Bidermann
also argued to the Committee of Public Safety
"countless sacrifices made by her husband for
"contribute to the success of the Revolution" allusion
discreet about the sums paid by the banker to
political figures. They were brought in,
as in a modern trial: a financier
threatening to give names, that would have
Nothing implausible. In any case, Bidermann,
Released on 19 Thermidor, he was able to resume-
to calmly pursue his financial speculations.

Recent publications have brought to light the
role of the Frey brothers, who married their sister
to the famous Chabot, and for a moment were the
assistants of Jean de Batz (3). Born in Moravia,
Their real name was Dobruska; one of them

(1) We have outlined the anti-patriotic role of this
Supply Commission in the General's History
DumourtEz (one volume published by PERRIN in 1913). But personal-
BipeRMann does not appear to have committed any wrongdoing.
stations.

(2) National Archives. F 7 4598.

(3) Lenotre: The Baron de Batz, p. 45 et seq.
Baron pe Barz: The life and conspiracies of J. 'de Bofz.

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He took the name Schoenfeld upon converting
to Christianity. According to the report of the com-
there were the commissioners in charge of the Chabot case

sister maintained by a German baron. The report does not say if it was this sister who became Mrs. Chabot. "These cunning and dangerous schemers— They sneak around with people enjoying themselves of great reputation and popularity, hopefully— rant by their false patriotism deserve their confidence and reach the top spots in the Republic » (1).

One might wonder why the Freys, enjoying a very fine fortune in Germany, since their lands were valued at two millions, embark on the turmoil of the past century. The Tribunal's bulletin responds: "The Freys, secret agents of foreign powers" managers whose corruption work they direct, etc."

Emmanuel and Moses Frey were indeed espawns of the Austrian government, and rendered enough services to both obtain the Title of Baron (2). The famous Baron de Trenck

(1) National Archives, W. 342.648.

L. Kaun: The Jews in Paris during the Revolution.

(2) Feuilles d'Histoire, January 1, 1914, Article by MP Barr.:

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recounted that the eldest Frey had come to Vienna to traffic in the beauty of his two sisters who were very pretty; they did so many scandals that the Austrian government expelled them. Trenck knew this per-

sonnage and knew he was employed as es-

pawn by the emperors Joseph and Leopold (1). MA Mathiez believes him to be affiliated with Freemasonry, masonry and to the Illuminati of Weisshaupt.

The Frey brothers, in close contact with Ephraim, were very likely also em-

Once in France, Moses undergoes a metamorphosis.
in Junius Frey. Received along with his brother at
Jacobins club of Strasbourg, then to that
from Paris (June 1791), he settled at 19, rue d'An-
The two brothers give excellent dinners.
whose regulars include Chabot, Lebrun Tondu,
Fabre d'Eglantine, Ephraim, Ronsin, Prohly,
Pereyra, Desfieux.

Members of the insurrection committee, the Freys
paid considerable sums for the en-
maintenance of the cosmopolitan bands that made the
days of June 20th and August 1st (2). They take-
They take part in this latest insurrection and are

(1) Tuetey Collection. Vol. X1, p. 235.

(2) Sysez: History of Europe, I, p. 397.

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slightly injured. This title of glory should not
not to prevent them from being arrested later. After
The fall of the monarchy, the Freys seem
to enter the service of the counter-revolutionaries and
_ become agents of Jean de Batz (1).

It was at their instigation that Chabot and his friends
they overthrow the Girondins; but soon the Freys
are stopped 4 in their turn at the same time as
Chabot 4, whom they married to their sister.
their reproach of "spending two, four, three thousand
francs per month for their table, while
The people are crowding at the doors of the bakeries.
to obtain a piece of bread (2). Which
was more serious, and what we dared not ra-
Counting too high was the distribution of pots
of wine at the Convention. One day, for example,
with the complicity of Delaunay and Julien (of
Toulouse), the Freys entrust 150,000 pounds to
Chabot to cause a financial panic.
Another day, as Fabre d'Eglantine attacked-
violently attacked the East India Company,
Chabot is tasked with delivering 100,000 li-

claims to have given it to Fabre (3).

(1) National Archives, F. 7 4774. 67.

(2) Arch. nat. F. 7 4687.

— (8) Hamen: History of Robespierre, t. III, p. 308.

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During Diederichsen's interrogation, the factum of the Frey brothers, we notice the question—
The following statement: "Junius Frey, didn't he have frequent conferences with the emperor
"From Austria P," Diederichsen replied: "I had knowledge of these conferences without knowing the object.

Junius and Emmanuel Frey were guillotined at the same time as Chabot.

Among the regulars at the Frey brothers' dinners, we have mentioned three names that are found frequently in the history of the Revolution: Pereyra, Proly, Desfieux. Count Proly is natural son of the Austrian minister Kaunitz; Pereyra (Judas of Jacob), a Portuguese Jew, is tobacconist on rue Saint-Honoré (1); Desfieux is a Bordeaux wine merchant. By What a coincidence that we always find them together! blue and supper at Mme de Ste Amaranthe's, speculating on the stock market regarding sea shares Red, members of the insurrection committee of the

Paris Commune, and delegates from the Ja- club

cobins in Dumouriez's army (2). Pereyra, member of the St-Roch club and assessor of the The local justice of the peace is connected to Cloots.

(1) He had initially been a jeweller in Bordeaux.

(2) National Archives. T, 1684.

Part 4: All the riots, Kellermann is crossed out of the Jacobin club, and demands prosecutions yours against him. He participates in the fall of the Girondins, he is working on establishing a triumvirat, Robespierre, Danton and Marat, then after "After the death of Louis XVI, he entered the service of counter-revolutionaries. At the head of the list of secret agents of Batz, Pereyra, Proly, Desfieux (1). |

Pereyra then had two residences, 55 and 105 rue St-Denis; denounced by Barbaroux, then by Robespierre, as part of a committee Foreigner, Pereyra was arrested during the Terreur. The arrest warrant was issued and he was guillotined. The arrest report... relates that after "having pruned a large We tightened up the number of unnecessary papers. the surplus in a basket that we sealed "lé" (2). Follows a list of 96 letters in An-92 pieces in English, 73 pieces in English Glais, 68 likewise, etc. It is regrettable that These papers have disappeared; one would find them without doubts about the evidence of government action English about Pereyra and his friends.

i) National Archives. F. 7 4774.
(2) National Archives. T. 1658.

The French Revolution. | 4

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Alongside these well-known figures, a big name—a number of Israelites play a role in the Revolution modest role. Isaiah Spire is in charge of the sub-troop support. Cerf Beer, banker, fau- The town of Montmartre is a supplier to the armies. and juror in the criminal court. The German Isaac Calmer, millionaire in clogs, president of The revolutionary club of Clichy is notable for his violence, while his brother Benjamin Calmer, the stockbroker, remains a royalist; In this way, the family has support in all aspects of life. parties. Despite the suspicions surrounding his patriotism, Benjamin Calmer is appointed commissioner for the liquidation of Philippe's assets

in the acts of the Commune "Calm sei-
"Lord of the land of Ailly." Isaac Calmer having
.forgot to have the fleur-de-lis decorated scraped off
the chimneys of his castle in Clichy-la-Ga-
reindeer, was denounced by the families of several
of his victims; the two brothers were guillotined
destined for the end of the Terror (1).

The German Heymen is a judge's assessor.
Peace in Paris. Isaiah Beer Bing, author of a volume-

(1) L. Kaun: The Jews in Paris.

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me on the Jews, is very linked with Ephraim and
frequented revolutionary circles with him.
He is a friend of Lafayette, Grégoire, Roederer,
and Emmerly.

Hazan is a member of the supervisory board
general. D'Acosta commands a company
of the National Guard. Rosenthal commands the
Legion charged with guarding the Temple. Calman
is the district commissioner of the Little Fathers.
Genevan Kermer is a member of the Tui- club
Leries. The Dane Diederichsen is the man of
The Freys' confidence. The Boyd and Kerr bankers
are Pitt's secret agents in Paris (1). Z. Hour-
witz, born in Lithuania, peddler in Berlin and
in Paris, then curator of manuscripts at the
the king's library at the beginning of the Revolution,
written in the advanced newspapers and gives the
a quarter of his income as a contribution
Triotic. We find it again under the empire, profes-
Foreign language teacher. Mayer, busier
of speculation rather than politics, spending, it is said
300,000 pounds for a single dinner offered
after the 9th of Thermidor, with ten ministers and deputies
tés (2).

(1) National Archives. W 389 no. 904.

(2) Soumipr: Tableau de la Révolution Française.

We find in the revolutionary committee,
Jacob Reis, Léon Azur, Fould, Weisweiler, etc.

The Israelites of Paris formed an association
ciation whose leaders signed an address to
the Constituent Assembly (1). This piece we
learns that the president was Godschmit (maybe-
(as Goldschmidt meant) the vice-president
resident Lagouna; Weil and Benjamin Fernandez
-they call themselves electors; Levi, Jacob, Pereyra,
Trenelle, Elie, Weil, Delcampo and Brandon de-
whores. a

Another petition signed by Mordecai (Member of Parliament)
and Silveyra (agent) exposes the injustice of which they are
The victims are the Jews of Paris: they are less well
treaties, it seems, that their coreligionists
foreigners. And yet they are all "of the same ilk-
my family, descendants of Jacob son of Isaac »
(2).

Here, moreover, is how the revolutionaries-
res included brotherhood towards the
Israelites and their allies: The decree of 16 Messidor,
Year II, forbids Jews to follow the army under

(1) Acts of the Paris Commune published by 8. Lacroix,
v. vir, p. 554.

(2) Acts of the Paris Commune, 2nd series, vol. IV,
May 1791.

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The death penalty (r). The newspaper Le Propagateur
(2) complained that since the Revolution, the
French was "exposed daily to dealing with
a Jew, without any means of warning himself that this
he is not dealing with a man, but with
an enemy.

A mysterious character named Falc,
plays a certain role in secret societies

appointed Chief Rabbi. Savalette. of Langes in his correspondent simply calls him the doc-Mr. Falc. Of German origin, he lived on-all in London. He had predicted the throne to Philip-Lippe Equality (3).

In summary, a very small group of Israelites quickly established himself in a position and played an important role in the Revolution; but the The Jews of France went unnoticed. Those who led their coreligionists who were arrives from abroad at the end of Louis's reign XVI.

Contrary to what one might suppose-

(1) The decree is signed by Laurent, representative of the people near the Northern army.

(2) 17 Brumaire year VIII.

(8) P. Moniquet: France in peril.

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ser, stock market speculations at the time revolutionaries are primarily the work of Protestants.

The Jews mainly monopolize the furniture the treasures of castles, the riches of churches, and become masters of land ownership at means of usurious loans (1).

(1) Carerique: History of major financial operations candles.

E. Dromont: Jewish France, vol. 1, p. 305.

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CHAPTER IV

THE PROTESTANTS

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The Judeo-Masonic coalition found par-
among the Protestants such considerable support that
Mr. Sourdat wrote a volume to establish that
"The true authors of the Revolution are
"the Protestants" (1). This is an exaggeration.
obvious; but the Protestants gave to
Freemasons provide continuous support. "One of the
principal founders of Freemasonry
modern, was J. Th. Désaguliers, son of a pas-
Protestant author that the revocation of the edict of
Nantes was forced to leave France" (2).
Based in London, friend and collaborator of New-
Your son, J. Th. Désaguliers, became thirty-six years old,
the third Grand Master of the Grand Lodge
of England (1719).

(1) Sounpar: The true authors of the Revolution.

(2) Report of the sessions of the Masonic congress in-
International of 1889, p. 36. (report of F Amiable).

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Freemasonry secretly attacking the

Catholicism, should have the sympathies of
Protestants. These, on the other hand, had not
generally had no reason to praise the monarchy
French; they are also found in different
eras in all conspiracies. The result
a redoubling of austerity measures which
to attribute to the intolerance of Catholics
politically motivated prosecutions.

Long after Coli-
gny with England against the King of France
(x), the Duke of Bavaria was organizing in Germany,
"At the request of French Protestants, a
a true Huguenot crusade" (2) and was preparing

XIII, Guiton, Protestant mayor of La Rochelle, asks for the help of the English against the king (3). Later, the Huguenots engaged in intrigues with the Spanish. There are therefore circumstances—these mitigating factors for the persecutions directed against to them by our monarchy.

Franklin reports on English activities in the Cévennes to create with the complicity of

(1) See E. Rexavrp: Le péra protestant, p. 33 et seq.

(2) BaawenauzT DE PucmEsse: The failure of the German inwision Order in 1587. (Correspondent of November 25, 1914.

(3) Charles Maurras: Religious policy.

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Protestants an independent province under the British protectorate.

The disturbances in Nîmes in 1790 were caused by the Protestants who massacred the Capuchins.

After the deplorable revocation of the edict of Nantes, the eyes of French Protestants turned towards England and Switzerland: there had in Geneva at the end of the 16th century a group a group of intelligent and active men whose influence radiated throughout Europe. These protests tants were at the same time the first fi-world financiers. This explains the Necker's appointment to the Ministry of Finance these.

It's not easy to form an opinion about this character about whom many good things have been said and a lot of harm.

According to Ginguené (1) (member of the Institute),

As a Protestant, he always held a secret vow to losing the clergy and discrediting religion Catholic." His compatriot Clavière wrote— It was going to Isaac Cornuaud, "Necker has much more I deny it superficiality rather than depth. I deny it

(Í) Guineuexe. Necker, 1706.

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the heart of the upright man and friend of humanity nity » (1).

But Clavière was subject to a 4-point guarantee. Napoleon I" receiving Baron A. de Staël, grandson of Necker told him: "Your grandfather has ren— overthrew the monarchy; he led the king to the— chafaud » (2).

On the other hand, Necker found apologies— His talents, not only within his family, but among the writers belonging to the op— We are denying the most diverse. He has operated on some very useful reforms, that of hospitals between others. `` |

According to the observation of the Marquis de Ségur (3), "from the day Louis XVI accepted the ingenious remedy invented by Necker (the States generals), the Revolution was now nothing more than a "It's a matter of time." But in preparing the Revolution— he probably didn't think to send Louis XVI and Marie Antoinette at the scaffold. Like many constitutionalists, he did not believed that the conquest of freedom and the suppression—

(1) Memoirs of Isaac Cornuaun, recently published by Mile CHERBULIEZ.

(2) Works of Baron de Staël. |

(3) The sunset of the monarchy. Vol. II, p. 877.

sion abuses were to have the consequences
the massacres and the revolutionary tribunal.

"Necker," said Mr. Ch. Dupuy, "was a fog-
Long, but not a revolutionary. His protégés,
coming from Geneva, had fewer scruples and
more audacity (1). » .

Vergennes, who also called it a draft
agitated, he explained to the king the clergy's apprehension
seeing his natural enemy at the head of the finances
these. He points out "the praise he receives in
a part of the British Parliament, including tou-
All the factions unite when it's necessary for us
to hate and harm us (2).

Like all Swiss people, Necker suffered in
Indeed, English influence; he had almost married
his daughter, Madame de Staël) to William Pitt. Burke
said in the House of Commons: "Mr. Necker
is our best friend on the continent. » D'ail-
their family, the Necker family, settled in Geneva at the beginning
of the 17th century, was of Irish origin and had
maintained many relations with England
earth.

A serious accusation against Necker is found
in Garran de Coulon's report to the committee

(1) Louis XVI and the Geneva conspiracy. Le Soleil, 10
August 1913).

(2) Marquis de Ségur: The Sunset of the Monarchy, II,
p. 418.

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Research on the famine of 1789:

Necker reportedly wrote to Bertier to have the
rye before harvest, so as to aggravate the
famine. Bertier did not carry out the order and was nothing-
less massacred as a hoarder (1).

We don't know what evidence was based on

lon (2): "Necker is well aware that his reign will be
"The day order was restored ended." He
said of Necker to Brunswick: "This financier
mediocrity would lose ten empires rather than
"To compromise one's self-esteem." Only
Mirabeau was the minister's enemy.

What seems better established is the participation
Necker's family's passion for the troubles of
1789: his son-in-law, Baron de Staël Holstein,
under the pretext of gathering information, frequented the
the most fervent circles and put the conspira-
those aware of what was happening at the Council
of the king (3). |

When the revolutionary party had triumphed,
Mr. de Staël maintained frequent negotiations
with the Committee of Public Safety on behalf of the courts

(1) Report by Garran de Coulon, p. 48.
Born. The Storming of the Bastille, p. 33.

(2) Memoirs of Mirabeau, vol. VIII, p. 20.
(3) G. Born: The revolutionary conspiracy of 1789, p.
37.

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Protestants. On December 6, 1793, Soultavie re-
he, for his part, put the conditions to Robespierre
Protestant states of the North to recognition
of the revolutionary government. One of the
The main one was the substitution of Protestants.
me to Catholicism in France. According to Mr. Ch.
Dupuy, Robespierre accepted in principle.
The question remained unanswered for a long time; later
the concordat, thwarting the hopes of the protesters
tants, was the true cause of the animosity of
Madame de Staël against Napoleon I" (1).

If we are to believe Léouzon Le Duc (2), the Baron:
de Staël Holstein was a constitutionalist; that's his
woman who was pushing him towards the Jacobin party;
In any case, he opposed the king's plans.
Sweden against the Revolution. He estimated in 1789
that "the French nation is devoid of the qua-

to conclude that Staël was working not in favoring freedom, but at the expense of conspiracy international against France. As for Ms. de Staël, Jacquet de la Douay. King's prosecutor in the principality of Dombes, accuses him of

(1) Ch. Duruy, Louis XVI and the Geneva Conspiracy.

(2) Preface to the diplomatic correspondence of Baron de Staël Holstein.

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betray the queen (1) and signals astonishment tested by the ladies of the court upon seeing Madame de Staël in the good graces of Marie-Antoinette. .

On the other hand, it is claimed that she conspired later with Narbonne to save the king and the queen, by buying land near Dieppe and by leading the royal family there in disguise (2).

Louis Necker, the minister's brother, was involved tie of the lodge of the United Friends of which we have explained its revolutionary and international role. Finally, his brother-in-law, Germain, was a member of the Propaganda club that organized the massacre bodyguards (3). The Count of Vaudreuil repeated a word of Marie Antoinette after the storming of the Bastille: "You were right," he told him-Necker is a traitor: we are lost. (4). This opinion of the queen does not seem to be generally shared; but Necker was an ins-probably unaware of the conspiracy revolutionary. I] enjoys immense popularity Larity as long as it was deemed useful to the projects of the

(1) F. Dusoostes. The French Revolution, as seen from abroad ger.

(2) E.. Wetwert. Around a lady-in-waiting.

(3) Dasrf. Marie Antoinette and the Terror.

Introduction.

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international union, but fifteen months later
Upon his triumphant return, he resigned.
without anyone thinking of stopping him (1).

While it is true that Fersen shared the opinion
of Gustav III on Necker's guilt (2), the
Baron de Frénilly, on the contrary, asserts that this
the minister tried to stop the torrent of which he
had opened the dike (3).

However, Mr. Gustave Bord states that
Freemasonry had given Necker the
mission to prepare for the Revolution. But, as
most Freemasons, he was unaware of pro-
probably the sect's plans, and he was able to
to be motivated by excellent intentions.

Here, finally, is the judgment passed on Necker by
Mallet du Pan: "He seems to me one of the men
who have done the most harm to this monarchy
and justice only obliges me towards him not to
suspecting his intentions, rather than making him a man
mage to his credit as administrator of
finances.....

By appealing to popular ideas, Mr. Necker
exaggerated everything... For a miserable eco- motive

(1) Barpovux. Pauline de Beaumont, p. 148.

(2) Lady BLENNERHASSET. Mme de Staël and her time, vol. IT,
pp. 26 and 28.

(3) Memories of Baron de Frénilly, p. 129.

distance and fixed them at Versailles... (1). » `

Two months later, Mallet du Pan wrote again to Mounier: "I had, on the account of Necker, positive information that doesn't... They leave no doubt that he wanted it Revolution across almost the entire spectrum that was given to him (2).

But these lines, sent at the end of 1790, would certainly not have been written after the events of 1793; it is important to make the remark. | |

The edict of November 28, 1789 restored to the protesting the right to have their condition verified civil (births, marriages and deaths), without being forced to disguise their beliefs; a decree of December 24, 1789 restored them in all their civil rights and declared them eligible for all the charges. They therefore no longer had any grounds serious about fighting the monarchy; but they were no doubt quite pleased to take revenge on the Catholics of the long vexations they had endured. | l

Mirabeau's motto was "We must deca-
"To 'Tholicize France'" was not just coming from

(1) Letter to Mounier. October 14, 1790.

(2) December 4, 1790.

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Masonic lodges, but Protestants
Genevan in all likelihood; however, the question religious was undoubtedly the true motive of the wars in the Vendée and Brittany. The populations of the West would have perfectly-accepted the Republic without the persecutions actions directed against their priests.

It is still the civil constitution of the clergy which caused a rift between Louis XVI and the revolutionaries; this liberal sovereign, animated by good intentions, consented to all reforms demanded by public opinion, but it was deeply religious; from the day the reforms-

Having been informed, Louis XVI turned to the counter-revolutionaries. However, this anti-clerical movement rical was supported by the Protestants.

It is largely in Mirabeau that one must confiscate the property of the clergy; he obeys—knows the instructions of his Geneva committee.

The English press was simultaneously doing anti-Catholic campaign. Bartholomew sent from London articles which explained the difficulty culture of establishing liberty in France without rem—to place Papism by Protestantism (1). "The

(1) According to Mr. de Bonatp, "one does not ask for political laws—

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The Protestant party, it was added, has a lot of supporters in the National Assembly (1).

In 1790, the number of temples and pas—eurs increases rapidly thanks to sums received from Geneva and Holland (2). The alliance Protestants with Freemasonry their allowed them to continue practicing their religion while—during the Terror, while the Catholic priests—ques were imprisoned and guillotined (3).

A pastor, Rabaut St-Etienne, who had done his studies in Geneva and Lausanne, he was appointed President of the National Assembly in March 1790. He then declared to Mrs. Stuart: "In less than In two years our religion will dominate generally "Rabaut is the principal author of the disturbances in Nîmes.

Several of his fellow believers played like him an important role in the Revolution—tion, Boissy d'Anglas, Jay, Cavaignac, Billaud-Varennes, Alquier, Julien (of Toulouse), Collot d'Herbois, Bernard, Lombard Lachaux, Jean

tics of England than to come to the religion of Anglicanism.

(Considerations on the Revolution, p. 74.)

(1) Foreign Affairs Archives. London, c. 670.

(2) Duran. History of Protestantism.

(8) Auzarp: Studies and lessons on the Revolution.

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Bon St-André, Dentzel, Grimmer, etc. Ten steps—their members sat at the Convention (1).

The role played by the Protestant Barnave is indeed known. : |

Moyse Bayle, whose first name would suggest of Semitic origin, belonged to the religion Protestant; born in Geneva, he was a deputy of Marseille, president of the Convention, and member September

1793 to September 1794. Arrest warrant

The following year, Moyse Bayle was granted amnesty and joined the police force.

Foreign Protestants in the Revolution—
tion an even more important role than their
French coreligionists.

The Genevan Protestants, being at the head of the finance, had to necessarily benefit, come, the Israelis, stock market movements caused by the Revolution.

It is generally believed that speculation at the stock market is a very recent creation. What is recent is the prodigious increase in the name—securities market; under Louis XVI speculated on only four or five stocks, the waters of Paris, insurance, the shares of

(1) Ernest Renauzn. The Protestant Peri.

AULARD. Political History of the Revolution, p. 321.

the Red Sea, etc., but their differences were °

sensitive enough to make matters interesting
health. During the Revolution, they also played
a lot on the fields and on all the
foodstuffs. Bidermann was particularly successful with the special-
calculations on grains. What benefits do not re-
Finally, one could read on the exchange rate! One thousand francs
at certain times twenty-five gold coins were worth
a thousand francs in assignats, then a few days
later it represented only five thousand.
Lefebvre d'Acy wrote on February 7, 1792
"The silver is at 55%"; the following March 10th
"The money is at 80% (1)."

One day the louis is worth 200 livres, 4 hours and 11 minutes.
250 at noon, then 500 (2). On October 14, 1795,
It rises to 1255 pounds.

As for the shares of the company
In India, they fell by half in forty-
eight o'clock. The actions of the fire pumps not-
they knew from 1,200 francs to 4,200 francs the same
week (3).

These fluctuations sometimes had re-
unforeseen results: thus on January 9, 1793, the
The drop having been too steep, a hail of blows

- (1) P. de Varssttre. Letters of aristocrats.
(2) Louis Branc. History of the Revolution, XII p. 116.
(8) D'Escurnny. Historical Tableau of the Revolution.

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The cane fell on the backs of the stockbrokers.
This is demonstrated by Chabot's confession during _
his trial, which the hidden power that was leading
the events, sometimes offered huge sums of money
relevant to some members of the Convention
to make proposals likely to-
to drag on a financial panic. The union
foreigner who had announced in advance the capture of

so I was able to make a magnificent difference in playing 4, the drop, 4 strokes. We live this way. great fortunes rise on the ruins of the France. Also, the political news could- They asked themselves (on February 26, 1795): "The Was the revolution merely a speculation? bankers?

At the head of high finance were the Genevan.

CHAPTER V

THE SWISS

At first glance, the events that have events that took place in France from 1789 to 1794 seem to have been led by the Swiss. Moreover, Rousseau has often been called the father of the Revolution; Necker prepared it; from the Genevans occupy the Ministry of Finance in 1793, Ministry of War, Paris City Hall and a multitude of jobs; the Terror is organized by the Swiss Marat.

A prominent, distinctly French figure dominates; -it's true, the beginnings of the Revolution, Mirabeau; only he is the instrument of a Syndicate A Genevan man who gives his speeches. This union... composed of Etienne Dumont, Duroveray, Clavière and Pastor Salomon Reybaz (1), aux- which sometimes includes the financier Panchaud.

(1) See the Reybar Collection at the Geneva Library. (Manuscripts). Among other things, they contain 59 letters from Mirabeau & Reybaz.

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Rivarol compared Mirabeau's head to a large sponge swollen with other people's ideas. He It would nevertheless be absurd to claim that Mirabeau didn't have enough ideas. himself, and was not capable of making his own decisions. courses; if, therefore, he is held under the tutelage of the Genevans, there is an unknown cause for this fact:

ments taken in Masonic lodges and re-
did he have the Geneva watchword while
Other people were taking it in London.
Perhaps it is, quite simply, a question
financial: Mirabeau made frequent em-
loans to the Swiss bankers Jeanneret and Sch-
Weitzer; as he was always short
of silver, the Genevans still held it by this
average. When Mirabeau dealt with the court, he
partially reimbursed Schweitzer, who was
very surprised (1). |

In a singular contradiction, the monarch-
French dog seems to have been overturned by the
Swiss, while the most loyal defenders
of the king, the Swiss, are being massacred for the
defend.

But the Geneva union represented a

(1) A. Sregex. Life of Mirabeau.

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a turbulent minority to which Necker, Mallet du
Pan and the moderate minds of their country were
completely hostile. We remember the movement-
revolutionary ment that erupted in Geneva in
1782. Minister Vergennes, whose high
Intelligence has not always been admired enough.
he wrote at the time: "I am studying the quarrels of the revolutionaries-
Geneva revolutionaries, because it is to be feared that
their writings do not outwardly convey fanaticism
"They are filled with it." Indeed, it was, he observes
Mallet du Pan, the French Revolution which
prepared in Geneva in 1782 (1).

After the turmoil of that period, a club
Helvétique was founded in Paris by Castella; the
Dr. Kolly was the secretary. Here is how-
This club is appreciated by a civil servant
Swiss, Muller (2): "This infamous society was
composed of galley slaves, bandits and other scoundrels
rats of a nation whose name was being dishonored...
The cantons resolved to request delivery
of these wrongdoers, but our dear allies, in
instead of corresponding with us according to the treaties,

(1) Memoirs of Mallet du Pan, ch. 1 and 3.
Sorzv. Europe and the French Revolution, pp. 141 and 142.
(2) Letter from Bartholomew. Archives of Foreign Affairs
manages. Switzerland, v. 428 |
See also A Sern. The Swiss club in Paris.

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gne. » Castella had indeed been convicted in
Switzerland 4 to be quartered. Marat, Duport and Menou
affiliated with the Swiss club. Sillery and Bar-
Nave promised him their protection. This club which
made frequent appeals to the stock exchange
Schweitzer, successively bore the names of
Club Helvétique and Société Helvétique; it
It was located on Rue du Regard, Rue Ste-Marguerite, Rue-
of the Holy Sepulchre and in a room of the abbey of
St-Germain des Prés, granted by the district of
that name.

In 1792, the Helvetic Club became the Club
foreign patriots, also called the Club of
Foreign nations friendly to the Constitution. To
On August 10th, it changed its name again and became the
Club of the Allobroges (1); one of its members
the most active is Doctor Doppet who intro-
led in association some Savoyards com-
me, Doctor Dessaix, the notary Frezier, the pro-
curator Souviran, the poet Michel Chastel, the lawyer
cat Turinaz, the surgeon Magnin, Ganem,
Bussat, etc.

The members of the Swiss Club never ceased
to distribute seditious pamphlets to the soldiers
dates. A decree was issued on September 19, 1790.

(1) Maruiez. The Revolution and Foreigners, p. 33 et seq.:

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to put a stop to their actions, but they
\ :

Mirabeau's inspirations belonged
has a more enlightened and cultured environment. What-
Was this, in short, what this union was? The file
Duroveray at the national archives (1) we re-
pond: "Duroveray, Clavière, Etienne Dumont
and Divernois were exiled from Geneva in 1782
when the French and Swiss armies restored there-
They clarified the order. Clavière settled in France; Du-
Roveray, Divernois and Dumont passed through Lon-
Dres, carrying with them the desire for revenge
of the French nation as much as they can-
would. They made contact in London with
all the people who were in the best condition
to serve their plans for revenge.

Duroveray, the Attorney General in Geneva, had
He was dismissed at Vergennes' request. "Aged
thirty-five years old, according to the report of the
"He doesn't look like a police officer." He's a man.
Active and intelligent. At the end of Louis's reign
XVI, he became a naturalized Irish citizen. He attended
at the sessions of the Estates General; some de-
prostitutes protest against the presence of "a pen-
sionary of the English government who takes

(1) F. 7, 6468, |

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participates in the deliberations and sends notes and
observations to the members of parliament (1). » – Indeed,
Duroveray received a pension of three hundred
Louis of the English ministry. – Mirabeau declares
that this man is a martyr for freedom,
Duroveray, to whom M. de Vergennes has made a per-
to discuss his situation in Geneva. (Applause)
numerous. Duroveray is surrounded by deputies.
who come to him.

After August 10th, Duroveray is offered the
Ministry of Justice, which he refuses, then he
attached to the French embassy in Lon-
Drs. Bonnacarrère, chargé d'affaires, had observed-
a worm that is dangerous to entrust to a stranger
The secrets of our diplomacy. Lebrun Tondu

at the London embassy, under the protection of Brissot, Clavière and Roland, although he was well recognized as a resident of England.

He adds that Duroveray's mission will be to him withdrawn next month (2).

Complaints have been piling up against Duroveray, Lebrun decided to call him back on the 19th October. Back in Paris on the 4th, Duroveray finally... to be denounced as a government agent

(1) Archives of Foreign Affairs. London. v. 582.

(2) Foreign Office Archives. London, v. 582.

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English. A police report relates that On May 4, 1793, at half past midnight, Duroveray was invited to communicate his correspondence correspondence with England. "This citizen," they say the officers in charge of his arrest, told us represented several packages, which he told us contain said correspondence which appears to have existed from the year 1789 to the present day. Seals were affixed there. On July 30th, the supervisory committee considering that in of the said papers, some of which are in shorthand characters- physics and English (it was said), that the committee has no knowledge of these kinds of characteristics languages and tongues, stop the boot, the carrier-sheet and packages will be taken to the committee of public safety (1).

Then silence falls over the papers in question- tion which are no longer in the National Archives nationals.

Etienne Dumont, contemporary Genevan pastor- porain and friend of Duroveray "has a lot of es- He took it, spoke well and with restraint (2). "Very Appreciated by Fox, Lord Holland, etc. in London.

(1) National Archives. F. 7., 4696.

(2) National Archives. F. 7., 6468.

Dumont receives a pension of three hundred louis. of Lord Lansdowne (1).

Presented to Mirabeau in 1788 by Sir Samuel Romilly, he settled in Paris the following year, in-
worse, Mirabeau's speeches sometimes took
Lord Elgin's advice (2). In 1791, Dumont
stays at Bidermann's house where Rey-
Baz, Clavière and Brissot. He contributes to the newspaper
The Republican. Barthélemy's papers were...
they realize that Etienne Dumont and Duroveray are
among Pitt's most active agents in Paris (3).

Divernois (or d'Ivernois), expelled from Geneva
with Duroveray, Dumont and Clavière, is
Like them, he was pensioned by England. "From
a few years younger than his friends,
thin, walking with his head forward, Divernois
offers nothing distinguished in its entirety
physical; however, very friendly in the
Society, very witty, speaks with ease,
writes well, with energy and ease (4).

The secret correspondence of the court of Ber-
lin (5) indicates Divernois as being one of the

(1) Letter from Mrs. Reybaz to her brother (Life and Cons-
pirations of Jean de Batz, by Baron DG Batz.)

(2) Memoirs of Etienne Dumont.

(3) Letter from Jeanneret to Deforgues, February 19, 1794.

(4) National Archives, f. 7., 6468.

(5) KarmiN. Documents relating to the correspondence se-
crete with the Berlin court.

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Pitt's main agents. On the other hand, he did not-
never proved the revolutionary cruelties, and
saved the life of General de Montesquiou.

Divernois settled in England and made himself a man of his own. to become a naturalized Irishman. In 1814, he became again a Genevois and was appointed State Councillor.

Clavière was "inseparable from Dumont and "Durovey," the reports to the committee of Hello everyone. Our chapter on the Israelites explains Clavière's political role.

Pastor Salomon Reybaz was making a great part of Mirabeau's speeches, at the beginning of the Revolution. He was on a pension from the Angleland (1). During the Terror, it went unnoticed; He is found again under the Directory, as Minister of Switzerland in France.

Reybaz was invited on November 29, 1796, to leave Paris within twenty-four hours. The the only comment one can read on this subject In the newspapers, it's that "this Genevan 'does not excite the curiosity or interest of citizens

(2). »

(1) Memoirs of Soulavie.

Reybaz manuscripts in Geneva.

History of the Counter-Revolution (Baron de Batz).

(2) Auzann. Paris under the Thermidorian Reaction. t. ITI, p. 698.

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Thus the entire Geneva group, whose role was so important in our Revolution, was than an instrument of the English government. = Pache is a singular figure of revolution tionary: of peaceful and patriarchal customs, This son of caretakers is the model of employees of the ministry. Every morning he arrives on foot from the suburbs with a bread roll in his pocket and works all day. Introduced by Nec- ker in charge of financial control, he forms ties with the extremely wealthy Anacharsis Cloots, with Chabot, Has- Senfratz and the most fervent Jacobins. He

1792, for the petition demanding the forfeiture of the king. Papa Pache, as he is called, brother-nise with the September Massacres (1); he gets the Ministry of War given to him by the Roland's protection, of which he became the fac-essential totum, then he persists in losing his benefactor and the Girondins. He displays beautiful-a stroke of intelligence and activity by disrupting national defense and preparing for defeat of the French armies. In the end, like "all the generals, all the commissioners of the Convention, accused Pache at the same time (2) », on

(1) G. Lenôtre. Old houses, old papers. t. I, p. 264.

(2) Cauquer. Dumouriez.

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La Réveillère Lépoux takes his wallet from him. calls Pache the greatest of the squanderers of public funds: in three months of mini- ^ land, he left one hundred and sixty million without justification. fication; Barère declared that in the presence of the impossibility of untangling the accounts of Pache, it was better to wipe the slate clean (1).

Pache's dubious reputation does not prevent him not to be appointed mayor of Paris; he signs in this quality the report which must make tom- He had Marie Antoinette's head guillotined. Dillon and delivers the cannons to the Commune of Paris during the Reign of Terror. Every night he sends his wife, his daughter and his sister at the barracks of the féderelects in order to incite them against the Girondins (2).

Cambon believes that at the time of the insurrection On May 31st, Pache was bribed by the counter-revolutionaries: the movement would have been "prepared by Robespierre, Pache and Danton" _ to restore the little Capet to the throne (3) » On the other hand, as Pache imagined he would achieve Under the dictatorship, he was able to encourage all the riots. with the hope of taking advantage of it. In the spring of In 1794, the Cordeliers were plotting to put

(1) SyseL. History of Europe, vol. II, p. 118.

(2) Sysez. History of Europe, vol. II, p. 32.

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Pache at the head of a new government.
Hébert shared this opinion.

The reports from the Ministry of the Interior if-
gnalant Pache as an agent of Pitt and added-
tent: "It is claimed that if he had not been
While incarcerated, he allegedly prevented the establishment of
the new constitution (November 20, 1795)
(1). » |

Prosecuted several times, arrested in the same
While Hébert, Pache escaped the guillotine,
no doubt thanks to the power of the union
international. When the Revolution is ter-
undermined, Pache retires after making her fortune, in
an old abbey bought at a very low price, of which he
built a magnificent estate; he lived there trans-
bowling, having no further contact with his
old friends, who don't even read the newspapers anymore;
instead of getting involved in politics, Pache herbo-
rises and does gardening.

His son renounced his opinions and changed his name
(2). His son-in-law, Xavier Andouin, was a member
of the Paris Commune and organizer of
wars; it was he who one day demanded from the As-

(1) Taurxau Dana. Royalists and Republicans.

Avutarp. Paris under the Thermidorian Reaction, t. IT, p.
411. z

(2) LenôrRe. Old houses, Old papers, vol. I, p. 272.

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legislative appearance, on the part of the Jaco- club
bins, a law to shorten the procedure in order to

\

to eliminate the defense of the accused.

Pache appears to have been the conscientious employee—heavenly and worker of occult power who directly was watching the events. That was also the opinion Robespierre, who could never take him on the fact.

Marat has been attributed several nationalities. and even French nationality (1). But, According to civil registry records, Marat's father was from Cagliari in Sardinia, and became Swiss after marrying a woman from Geneva.

The friend of the people was born in Switzerland, exercised the medicine in Newcastle and London, from 1769 to In 1777, he joined Freemasonry, then he became a physician to the guards of the Count of Artois; his violent attacks against Necker, did to continue in 1790. He returned to England—land to return to as soon as anarchy was established blie in Paris. The rest of his story is sufficient—well known. Let's simply note that Marat's remarks, that most of the violence

(1) Mr. Porpeparp points out a Lyon— tradition according to which the Marat family would be from Chuyer in the Rhône. Mr. Cukvremant attributes a Spanish origin to it.

ag w 4 Eee, eee, eee oa ———

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and the cruelties of the revolutionary era are due to foreigners.

Friend of the People appears to have been an agent | by Philippe Egalité; based on several authors He was paid directly by England. Ma— Rat and Pitt reportedly had meetings at

1792) (1).

It is permissible to be surprised by the space it occupies. by Marat in history: one cannot seriously- to claim that he had talent is as a writer or as a speaker. He was generally unpleasant and according to Taine, he was afflicted with a type of madness well known to Alienists, the ambitious delusion.

Hulin (or Hullin), of Swiss origin, was director of the La Briche laundry, near St-Denis; he joined the Guards in 1789 French women and were among the winners of the Bastille. From then on he declared that he was a heroes; a memoir in which Hutin and Maillard recounted in the Assembly their exploits contains this sentence: "If it is permissible to praise oneself, the The undersigned will undoubtedly do so, but with this

(1) See Desparys. The Revolution, the Terror, the Directory, page, p. 49.

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modesty, which so aptly portrays the character of true people heroes" (1).

Hulin formed the volunteer company of the Bastille, of which he appointed himself commander. Complaints were soon raised against his management; moreover, Marat accused him of being at the head of bandits driven out of the Parisian battalions (2); and a group of victors of the Bastille denounces as a "police informer" (3).

Hulin after having commanded the national guard-nale at the time of the October days, signala on August 10th. When the national guard was dissolved, he was appointed captain in the army from the North. Arrested during the Reign of Terror, he escaped the guillotine; he is found to be president of the council of war which condemns the Duke of Enghien, then general under the empire. Hulin receives conspiracy Malet, a gunshot that breaks him, is a failure. the jaw, but it healed. Under the restoration-tion he offered his services to Louis XVIII who

A large number of Swiss people play in the Revolution, a diminished role: Necker had been brought to power largely by the in-

(1) Acts of the Paris Commune, vol. I, p. 156.

(2) Acts of the Paris Commune, vol. I, p. 156.

(3) Bucugz and Roux. Parliamentary History, vol. VIII, p. 277

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influence of Masson de Pezay whose father was Genevan. Pezay was the lover of the princess of Montbarey who was leading Mme de Maurepas; She led her husband, who led the king. Maurepas also claimed that the true King of France, it was Pezay. The reminder of the par-The elements had been due to his influence.

Christin, secretary at the Ministry of Finance these, were rather counter-revolutionary, while that Finguerlin was a member of the Commune of Lyon and the department's board of directors.

La Harpe, who called Voltaire "papa", was born in Paris to Swiss parents. He seduced The daughter of a lemonade seller married him, then divorced him and remarried at fifty-eight to a young woman of twenty-three. He became in 1776 member of the French Academy.

Representative of the Commune for the district from St-Germain des Près, he never ceases to praise the Revolution in his lectures and works, written violent articles in the Mercure de France, and did not change his opinion even after the massacres, nor after the death of Louis XVI. But he was arrested in April 1794, and his companions of prison, the bishops of St-Brieuc and Montauban le convertent (1). According to Mallet du Pan,

(1) Srs-Bsuvs. Mondays. Volume V.

An unknown woman is said to have read 4 La Harpe Imitation of Jesus Christ, during his captivity | survival, and that would be the real reason for his conversion (1). In any case, the old Voltainism that became clerical took the Revolution "in an aversion equal to the love he had for her carried" (2).

The Directory decreed his arrest for the second time in 1795; editor at the Memorial, La Harpe was implicated in the royal agitation list, acquitted then again sentenced to the deportation (3); he managed to hide from the 18 Fructidor on the 18th Brumaire. The police forgot about him and he died in 1803, leaving a number of famous works.

Another Genevan, a friend of Voltaire, Pictet, settled in Paris about ten years before the Revolution, finds a situation thanks to Neckers and frequents Madame Roland's salon; it is one of the founders of the Society of Friends of blacks. But during the Terror he changed his camp, and Barthélemy's papers report

Pictet and Mallet du Pan as if stirring

(1) Mallet du Pan. Mémoires, p. 459.

(2) Annales. Memories of a sexagenarian.

(3) Collection of the acts of the Executive Board. TI

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much with the help of the English against the Convention. |

Mallet du Pan always had a moderate and wise, condemning revolutionary excesses, and denouncing the existence of an occult power, not to mention the organization Masonic. He wrote to the King of Prussia to prove revolutionary clubs' position: "All these societies are, without realizing it, dominated by

composed of the quintessence of all the au-
very assemblies: This secret assembly is
composed of a central committee based in Paris,
corresponding with other central committees...

Jacobinism is allied with the Presbyterians
from England, to the Illuminati of Germany, etc."
(1).

Mallet du Pan was writing before the Revolution
the Historical and Political Journal of Geneva
which was compiled at the Mercure de France; there he-
split the ideas of the constitutional monarchists-
nels. Louis XVI entrusted him with a secret mission
with the coalition. Back in Geneva after the
Following the fall of the monarchy, he maintained a correspondence
dance active in support of the monarchists. I]

(1) F. Descorzs. The French Revolution as seen from Vé-
foreigner. y

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died in 1800 in London, after having written
several valuable works.

Virchaud was on the opposing side.
(from Neufchatel) secretary of the Corde- club
liers; it was he who presented the petition to the Assembly
tion of July 15, 1791 against the monarchy (1).
Rumors were circulating at the time that the petitioners
were bribed by foreign governments
Gers.

Gaspard Schweitzer (from Zurich), nephew of
Lavater seems to have been a good man.
Operated by the international syndicate. Affiliated
to the Illuminati, he settled in Paris from the beginning of
the Revolution; introduced by Mirabeau to the Ja-
Cobins, he became friends with Barnave, Robespierre,
Bergasse, etc., he allows himself to be duped and ruined by
the revolutionaries who keep resorting to
to his purse. Mirabeau, while borrowing from him
considerable sums, courted
Mrs. Schweitzer, who is said to have rejected him-
milk.

Schweitzer to go and sell the principals in America
.main riches of the royal castles, and of re-
claiming thirty million loaned by Louis XVI to

(1) Avuzanr. Political History of the Pran- Revolution
çaise, p. 148 et seq.

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United States. Schweitzer, delighted, sees 14 an oc-
casino to rebuild his fortune. Unfortunately
He is joined by an adventurer named Swan who
He steals it. He returns to Europe and ends his penitentiary sentence.
blement his existence in the gene (1).

Niquille, an agent of the Paris municipality, de-
He became Inspector General of Police after the 18th
Brumaire. Stopped despite Barras 4 the sequel to
the explosion of 2 Nivôse, he was deported to Mada-
Gascar.

Panchaud, after having been a banker 4 Lon-
dres, was appointed director of the Es- fund
account of Paris. Although it was part of the
Mirabeau's leadership group seems more occupied-
Finance is more important than politics.

Mr. Gustave Bord attributes the death of Fouchon
has Genevan and Swedish influences, without
specify the names.

Pastor Frossard (of Nyon) was direct-
Honorary Professor at Oxford University, member
societies of farmers from Bath and Man-
Chester. Young goes down to his home in Paris because
that he considers it almost as a companion
'triot; linked with Brissot and Roland, Frossard is
appointed after the flight from Varennes member
of the Jacobin permanent committee established in Lyon,

(1) Banassy. The Swiss outside of Switzerland.

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then member of the general council, and prosecutor

He inaugurated Protestant worship in the mountains.
Carmelite church. He was in Lyon at the end of 1793.
Then we lose track of him and find him again in 1802.
member of the consistory of Paris (1).

MG Bord (2) remarked on the attitude
strange behavior of Colonel d'Affry, who after having dis-
Clarié was ill at the time of the Réveillon affair.
refused on August 10th to transmit the information to the Swiss.
The order was to fire on the rioters who attacked them.
quaient (3). D'Affry belonged to the Freemasonry
Nonsense.

In summary, a group of Swiss played a
important role in the Revolution, but he did not
represented neither government policy
Swiss, nor the ideas of the majority of its
country. Several of them were pensioners
by England; others were suffering from the in-
attributed

er

British influence. Napoleon I
Moreover, in 1802, during English operations, the in-
Geneva uprising.

Like the Freemasons, the Jews and the

- (1) Correspondence of Mrs. Roland, p. 726.
- (2) The revolutionary conspiracy of 1789. G. Borb.
- (3) See the Moniteur of August 30, 1792, p. 553.

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Protestants, the Swiss were an instrument
demolition directed by a hidden power.
The opinion of Soulavie, a resident of France in
Geneva, is that "The Dumonts, Duroveray,
Clavière and other adventurers were the sup-
pots from an English committee (1).

- (1) Memoirs of Soulavie. V. VI, p. 409.

CHAPTER VI

DL FOREIGN INVASION IN 1789

At the beginning of the Revolution, "the English, the Italians, bankers, infiltrate the people's assemblies, insinuate themselves into the anti-Cabinet of Ministers. They spy on everything, they are slipping into popular societies. Soon we see them linked with the magistrates who support them. tegent" (1). According to Loustalot and Thureau Dan- In Paris, there are 40,000 homeless foreigners. fixed salary and without a specific occupation (2). Bezenval tells of the appearance of these men, "most Ragged and armed with large sticks, that was enough to judge what we should have feared from it." This will be the army employed by the revolutionary union. lutionary; to this will be added the thousands of vaga- Bonds, thieves, and outcasts rejoice.

(1) National Archives AD! 108. Report* to the Convention
tion on foreign factions.

(2) Tæunmau Dancin, Royalists and Republicans.

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always periods of unrest. "By a Careful sorting will form a corps of Janissaries. triple-pay res" (1), which will execute all the riots ordered by the hidden power. The agents of the Duke of Orléans appear to have were put in charge of the payroll for this army, which had been rebuilt. tionary. According to the memoirs of Mallet du Pan (2), the pay amounts to three times that of regular troops.

Marat recognizes in the Friend of the People (3), that the victors of the Bastille are for the Mostly Germans. General Hen-'s troops riot, former servant, expelled several times for theft, consisted mainly of Germans who They didn't even understand French. Mr. de Montmorin stated that "almost all those

were foreigners" (4).

It is worth noting regarding this famous riot that two of the spectators, who were among the most intelligent, assign him the date of the 21st, not the 20th. The memoirs of the general Dumouriez and others agree on this subject.

Se GR

(1) Tarn. The French Revolution.

(2) Memoirs of Mallet du Pan, vol. II, p. 62.

(8) No. 50.

(4) G. Mazur. Conquerors of the Bastille and victors August 10th. Intermediary for researchers, February 10th, 1913.

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Memorial of St. Helena (vol. I, p. 106). This is one the rare points on which these two enemies | mortals (Napoleon and Dumouriez) be of the me- my opinion.

'When, on the eve of August 10th, the ministers declare that the king will never consent to To fire on his people, Lameth replied: Is the people a collection of foreigners? stateless, which for six months we have been calling in Paris? (1).

The fact was so undeniable that the board of directors the Seine department officially responded- (Referring to a circular from Minister Roland): "We did not seek the opinion of the people in the midst of these gatherings of men, most of them foreigners" (2).

Schmidt Weissenfels also speaks in his voice Light on Frédéric Gentz, from the stream of adventurers which then descended upon France, arriving from banks of the Tiber like banks of the Spree.

He was not able to command these troops. impossible to find French officers re- revolutionaries; but they did not appear

they chose a Pole, Lazowski, who was committed

- (1) Memoirs of Lameth, p. 156.
- (2) Tarn. The Jacobin conquest.

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in the French army, who had been sentenced to death for striking one of his superiors. Although pardoned by Louis XVI, he remained nonetheless the enemy of the monarchy. Artillery captain at the beginning of the events of 1789, he was appointed member of the revolutionary committee, section of the Finistère (1). After having organised the first troubles, he was chosen on June 16, 1792, with a few obscure citizens, to go to the Hotel City announces the intention of the suburbs of to rise up en masse. He then proposes to the council of the Commune that the demonstrators are arrested "as a precaution and to impress the ill-intentioned." Lazowski leads the emus-thirds on June 20th and August 1st, exposing themselves to fire peridant that the inspirers of the movement They hide. He has them put to death without trial. the prisoners of Orléans with the help of Four-the American leader, directs the Ver-massacres sailles, plots with Desfieux and Varlet the assassination of the main right-wing MPs, and proposes to the Cordeliers the proscription of the Gilets.

H indulges in such excessive drinking that he He died an alcoholic on April 24, 1793. Two months previously he had been prosecuted for having

- (1) National Archives, F. 7, 2517.

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organized disturbances in Amiens. However, the book by e-The crou of the prison of this city establishes that Joseph-Félix Lazowski is imprisoned on February 1, 1794 (1). He had been dead for ten months. The explanation remains to be found.

Perhaps it was his brother, the tutor of the son of the Duke of Liancourt, devoted to the royal cause list. Lacretelle said that Lazowski "groaned with the sad celebrity attached by his brother to his name (2). » There would then be a pre- error. names in the Amiens registers.

The great man was given a national funeral. nales. The Jacobin club decided that the bust de Lazowski would be placed next to that of Brutus, above the president's chair. The rep- Lazowski's performance was rather mediocre; his The funeral oration contains this phrase: "To services rendered by Lazowski to the Revolution, It would be futile to raise objections of concussion, perhaps well-founded, and other offenses too familiar to men of strong character.

But Robespierre declares that he weeps "over the The Republic has just suffered an immense loss

(1) Darsy. Amiens during the Revolution.

(2) De Luonererze. Ten years of trials, p. 67 et seq.:

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and which absorbs all the faculties of his soul (1).)»

In Alsace, the revolutionary plot aimed to The main agent was a defrocked German monk. Euloge Schneider. Professor in Bonn in 1789, He came to settle in Strasbourg for no known reason. and becomes known for his violence at the club Jacobins. Appointed judge immediately, then prosecutor At the revolutionary tribunal, he organized the Ter- reur, levies fines throughout the city formidable, puts two thousand people in prison and treats them with varying degrees of rigor depending on what they pay him (2). he travels all of Alsace, dragging its tri- Bunal and his guillotine, abuses women by... Terrifying.

As long as he is content with stealing, raping and guil-

They let it happen, but doesn't he one day have the idea to enter Strasbourg in a horse-drawn carriage six horses | This time democratic equality was threatened; St-Just and Lebas issued the order following: "The representatives of the people, inform-

(1) E. Brré. Journal d'un bourgeois de Paris, t. II p. 339 et seq. |

(2) SYBEL. History of Europe, vol. II, p. 347.
Review of historical questions, July 1918.

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more than Schneider presented himself in Strasbourg with insolent splendor, dragged by six horses, surrounded by guards with drawn sabers, stopped—that the said Schneider will be exposed tomorrow 10 a.m. to 2 a.m. on the scaffold, to atone the insult to the morals of the Republic and will be then brought before the Committee of Public Safety.

Schneider was indeed sent to Paris, condemned to death on 11 Germinal year II, and executed.

Desfieux (or Deffieux) is depicted in the Meillan's memoirs describe him as a "rogue, thief, fraudulent bankrupt, but good patriote. Why this good patriot, who was Belgian, was he so keen to overthrow Louis XVI? instead of continuing trade in Bordeaux wines that he traded there in 1789?

How did he become acquainted with Count Proly? Pereyra and Dubuisson? So many mysteries.

Here is how he himself recounts his beginnings in political life, without explaining the reasons which make him act (1): |

"...On July 12th, I brought the news of Necker's dismissal to the Palais Royal and I stirred up there immediately to arm themselves against the Court.... On the 13th, I was

(1) National Archives, F. 7, 4672.

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Fathers. I gave the method of enrollment for to form the national guard; this method was adopted.

On the 14th, I found myself at the Bastille and everywhere where a patriot was to be found....

Business called me to Bordeaux. I went there I preached the Revolution, I formed a society there popular known as the Coffee Club national... I left at the invitation of the municipality of Toulouse to establish a company popular... My reputation as a patriot made me admitted to the Jacobin society... I was one of the first to denounce the Brissotins, the Rolandins, the Girondins... »

In August 1790, a peddler was arrested author selling anti-militarist brochures; The investigation proves that he was in charge of this mission. sion by Desfieux, recently settled in Paris. The following year, Desfieux was appointed treasurer of the Jacobins, then juror at the revolutionary tribunal naire, chairman of the correspondence committee of the Jacobin Club and member of the revolutionary committee lutiohnaire. |

The Minister of War, Bouchotte, entrusted him a mission to Switzerland. Back in Paris, he... then the most advanced proposals and cri- He criticizes the slowness of the revolutionary tribunal.

Desfieux was vice-president in January 1793

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of the Society of Friends of Liberty, which declares permanently until the execution of the tyrant and sends a delegation to invite the Commune

At the time, Desfieux was a secret agent for the Baron of Batz who wants to try to save the king (2).

In the spring of 1793, Desfieux, a member of the insurrection committee, established at his home, rue des St. Thomas's Girls, an office where he traffics in places. He also takes charge of acting on Collot d'Herwood for an honest brokerage fee. He was convinced he had received money from Lebrun Shaved head to intercept the dispatches of the Jacobins, we don't know for what purpose. Sometimes he would simply disappear their correspondence; sometimes he replaced it with fake dispatches; the letters were largely equal to those there lend (3).

This enigmatic figure was the owner from the house where Proly and one of his servants or employees were guardians of the seals injured at the time of the arrest of Kaunitz's son (4). Put under lock and key almost at the same time

(1) Bravomesne. History of Louis XVII.

(2) National Archives, F. 7, 4672.

(3) Buomez and Roux. Parliamentary History, Vol. XXXI,

p. 376.

(4) National Archives. F. 7, 2774.

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While Proly, Desfieux managed to get out of 4 prison on 25 Frimaire and demanded the lifting of seals were affixed to his home. However, it turned out that the the seals had been broken by an unknown hand and the incriminating documents had disappeared.

Ultimately, Desfieux was sentenced to death at the same time as his friends Pereyra and Proly.

One of her fellow citizens, Terwagne's daughter, better known as Théroigne de Méri-

the chroniclers of the time, "where Venus entered in conjunction with Mercury. One could have She saw it as a dangerous omen. Things took a turn for the worse. At a very young age, she became the mistress of a colonel in the... Trichien and, it is said, of the King of England; we have published fake letters from Théroigne to this sovereign. After various adventures that ended born by a prison sentence, in In Austria, Théroigne de Méricourt settled in Paris shortly before the Revolution. She could be seen often alone in a box at the Opera, covered of diamonds (1). She founded the club with Romme Friends of the Law, of which she was an archivist and He thus found himself in frequent contact with Roland. Bosc and Lanthenas. Admitted in February 1790 to

(1) Memoirs of the Count of Espinhal.

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at the Cordeliers club, she gave a speech
It was very well received.

At the session of January 26, 1792, Dufourny spoke in these terms at the Jacobin club
bins: "Gentlemen, I must announce a triumph for patriotism: Mademoiselle Théroigne, famous for its civic-mindedness and the per- the traumas she experienced at the hands of the "Tyranny is here in the ladies' gallery."
At the moment, several members of society are there they carry and bring down this young lady in the room, where she is received with great interest that can excite his sex and his misfortunes (1). »

However, since it is difficult to please everyone, a few days later, Théroigne was publicly whipped by a group of counter-revolutionary women who ren- She was opposed to the Tuileries. She did not like it no longer to Collot d'Herbois; he declared to the Tribune of the Jacobin Club, April 23, 1792: "This gives us great satisfaction, it's about learning that in a café, on the terrace Mademoiselle Théroigne has decreed that she withdrew her esteem for Robespierre and

(1) Aura»: The Jacobin Society, vol. III, p. 346.

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to be quiet (1), Mademoiselle Théroigne was in the women's section. Irritated by the remark and from the rumor she was creating, she rushes off over the barrier that separated her from the interior the audience laughed, overcoming the efforts that one was trying to stop her, she approached the desk with animated gestures, and insists on asking— She was turned away from the speech. But finally, she was shown the door. of the room.

Théroigne de Méricourt appears in all the riots; she harangues the Parisians and the regime—the Flanders procession, on October 5th and 6th, after having preached revolt to the garrison of Nancy. Pretty a twenty-year-old brunette, according to the memoirs of Hyde de Neuville, dressed as an Amazon with a a Henri IV hat with feathers, a pair of pistols With her hands and a dagger at her belt, she excites the people at the massacre of the Swiss on August 1st and had the journalist Suleau's throat slit, whose articles The keys attacked her; she then took him for a walk at the head of the unfortunate writer on the end of a pike in vain.

— General Thiébault recounts in his memoirs— moires how his cannons were taken from him by Théroigne. After August 10th, it's her again. who triumphs over the resistance of the president of

(1) Buoxez and Roux, t. XIV, p. 180.

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the Feuillants section to hand over the prisoners. Of course, they were immediately massacred.

So many achievements deserved a reward;
The federates also awarded crowns.
civics in Théroigne de Méricourt and Rose
Lacombe, in memory of their courage in the

What reason did this foreign woman have for so much to become passionate about the revolutionary cause > Where did the money she distributed to the Rioters? One wonders if she might not have been simply the agent of the King of England or Kaunitz with whom she maintained a Regular correspondence. The archives of Vienna— they do not attest to it. It was not possible in the following the collection of her confidences, for she became mad in 1794 and was interned at the Salpêtrière (2).

In Desfieux's gang, Proly and Pereyra, figures the Spanish Gusman (or Guzman). Ban— This crooked guy tries unsuccessfully to get himself to pass for the son of the Elector of Cologne, then for Grandee of Spain, then for descendant of the Dukes of Brittany. Under Louis XVI, it became call Baron de Frey, a German subject, then he

(1) Memoirs of Bertrand de Molleville.. Memoirs of Beaulieu. Lacour: Three Women of the Revolution.

(2) National Archives, F. 7, 4775, 27.

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He joined the French army, from which he was expelled. The reason is unknown. He becomes one of the the most active agents of the revolutionary committee central and revolutionary committee of the Commune. The Spades section puts him in the number of his commissioners. J] is involved in all the troubles, spending money without counting; Barba-redheads and others report it as distributing assignats to the rioters. Mr. Morel Fatio (x) believes that Guzman was a government agent Austrian ment. Among the many denunciations of the accusations against Guzman , let us mention the one where he is accused of being a woman disguised as man.

Three times a week Gusman gives dinners where Danton, Fabre d'Eglantine, Camille Desmoulins, Pereyra, Chabot and a few others- The Glaus tasted the wines supplied by Desfieux. was part of the Hébertists, then after the death of Louis XVI we find Gusman among the secret agents of Jean de Batz (2). |

He was condemned and guillotined on April 5, 1794.

The Italian Rotondo had been expelled from France in 1785 for having defrauded about twenty dancers of the Opera. He is considered to be registered-

(1) Historical Review.

(2) National Archives, A. F" 45 and F. 7, 4774.

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organized by Lameth in preparation for the first Revolutionary riots. He leads with his fellow citizen Cavallanti the looting of the hotel of Castries. A few days later, he was broken on the wheel. blows by officers to whom his tirades revolted his revolutionaries displeased him. He then described himself as pro-foreign language teacher and complained that all the tyrants of Europe formed a coalition con- to him.

In July 1790, the professor was

charged, no doubt by secret societies, with a-

to assassinate the queen. That's why he infiltrates her. in the gardens of St-Cloud at the hour when Marie-Antoinette was taking her daily walk (1). But the rain prevented the queen from going out that day. there and Rotondo doesn't seem to have done anything else attempt.

Four months later, the police reports establish that an Italian "who sometimes calls himself English, sometimes called Rotondi, sometimes Rotondo makes the most insulting remarks. against the king and queen. July 29, 1791, He is being prosecuted for giving money to

rioters.

"The brave Rotondo, arrested by a grenadier"
is taken to the battalion guardhouse

(1) Memoirs of Ms. Campan, p. 276.

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of Henry IV, where those scoundrels assassinated him with blows
of the butt of the head (1). »

But Rotondo was stubborn, since qua-
Three days later he was released from the Abbey prison.
Arrested again for inflammatory remarks, he
This time he's spending 15 days at the Châtelet. A little
Later, it was returned to the Abbey because it was
accused of shooting Lafayette. Mr. Lenôtre has
notes that the theft of Mrs. du's jewelry
Barry coincides with Ro-'s release from prison
tondo who had attempted to [do] her
blackmail (2). He is actively involved in the pre-
Preparation of the events of June 20th and August 1st,
then he took part in the September Massacres.
Seized with fear, he then hid. Arrested at
From Rouen, he escaped and took refuge in Geneva where he
is arrested, carrying a large sum of money thanks to
from which he recruited a group of 200 to 300
brigands (3). He is put in prison after having
he claims to have received more than fifty blows
sword and bayonet. Then he is handed over to the king of
Sardinia as one of the assassins of the
Princess of Lamballe and sentenced to prison

(1) L'Ami du peuple, July 29, 1791. Proceedings of the Com-
mune, t. VI, p. 670.

= (2) L'Année: Old houses, old papers, 2nd series,
p. 149.

(3) Acts of the Paris Commune, vol. VI.

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perpetual. But upon the arrival of the French troops-

General Kilmaine has a passport where he is designated as "Chargé d'affaires for the Republic" "French!" Rotondo thinks he's saved, but in Upon arriving in Paris, he was arrested again as ` agent of England, which does not prevent him to become naturalized French and become secret agent of the Directory. Three months later he He is escorted to the border by the gendarmerie. returns on 18 Brumaire, Napoleon does so again- calf expel.

– In 1811, Rotondo was still arrested on the ter- French ritoire for armed robbery, but the The police simply send him to the border. He then settled in Italy where he soon became hanged for murder and robbery (1).

In this very fulfilling career, it is necessary One detail to remember: Rotondo suspected with true- resemblance to being an agent of England, dis- was paying money to the rioters. He was therefore at someone's beck and call.

Among his friends was the Englishman Greives, to whom the theft of Mrs. du's jewelry is attributed Barry. In excellent relations with Marat, Grei-

(1) H. Forezor: The Marquis of St-Huruge. Q. LENÔTRE: Old houses, old papers, 2nd series, p. 157.

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ves had himself appointed commissioner of the committee of public safety. Through repeated denunciations against the former favorite, he obtained her arrest- tion, amassed all sorts of evidence against she and had all the people who had been arrested could have provided the justice system with information about the theft of jewelry. He accompanied Madame du Barry by carriage From Louveciennes to prison. We were asked if the former favorite had refused to pay the price demanded for his escape, because these practices were quite widespread around the world revolutionary. Once Madame du Barry was in place Under lock and key, Greives settled in the castle from Louveciennes to draw up the inventory; the The municipality appointed five wardens in charge to prevent Greives from being disturbed in his

Many valuable objects were carefully-hidden. Finally, after six months, all the riches of Madame du Barry had evaporated, and Greives set off for the Hollande. Stopped in the middle of his journey he was led to the Récollets prison. But he found immediately excellent arguments to make open the doors, and went to live quietly his annuities in Brussels, according to MG Lenôtre, in America, according to other authors.

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Greives is one of the men who understood The practical side of the Revolution. Protected first by Mirabeau, then by Marat, he did not laugh quait not much by improvising as liquidator-owner of Madame du Barry's fortune. But for to give proof of his civic-mindedness, he had founded He founded a club in Louveciennes and was guillotined seventeen

Châlier, born in Susa in Piedmont, comes He was born in Paris in 1789 and became acquainted with Robespierre. organizes the Reign of Terror in Lyon where he has guillotined approximately six thousand suspects (1), although one found in the Historical Review of May 1887 that "Chalier, a French statesman, did not make a sound-"No one will laugh."

He had said in one of his speeches: "A sans-culotte is invulnerable like the gods that it represents on earth." Nevertheless, during-that the city of Lyon revolted against the regime Châlier, a terrorist, was guillotined in turn, the July 16, 1793. | -

He had the prince as his assistant in Lyon Charles of Hesse, whom Nodier compares to a tiger gifted with speech.

This foreigner had served in the French army

(1) Robespierre's Papers, vol. II. SyBez: History of Europe, vol. IX, p. 347.

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rapid progress thanks to the protection of Louis XVI. But courtiers mocked him.

At Versailles, because of its heaviness, he declared himself to be of the revolutionary party against the Court party.

In every garrison he passes through, the prince-Hesse constantly denounced his superiors, his comrades and subordinates. A member of the war commission declared during

The Revolution: "Hesse is the most tireless" accusers, but he always disappears when it comes to providing evidence (1).

A field marshal in 1789, he spoke at the club Jacobins' speeches in which he attacks all the generals and in particular Narbonne, Broglie, Dietrich, Montesquiou. He seems to have received some hidden power, the mission to disorganize the French armies.

When war breaks out, he declares himself too sick enough to go to the border, but he isn't more so when it comes to attending the sessions of the Jacobin Club. Showered with blessings by Louis XVI, he wrote to the Convention that it must condemn the tyrant to death. He writes the journal of Free men, and after August 10th he takes the habit of signing "Charles Hesse, Jacobin."

(1) Syssel: History of Europe, t. I, p. 624.

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Deposed on October 13, 1793, he did not delay to be arrested. Saved by the 9th of Thermidor, he tries in vain to be reinstated in the army, but He receives a retirement pension. He collaborates to the most progressive newspapers. In 1798, as He was in opposition to the Directory, the police

He immediately fell ill, just as when he...
He was ready to fight; then he let himself be forgotten.
Arrested on 18 Brumaire, but soon reinstated
freedom, he conspires with former Jacobins and
dines with Georges Cadoudal; this time, he is
interned for three years on the Île de Ré. In 1803,
He obtains permission to be escorted back to the German border.
He is demanding, due to his health. He reconciles
then with his family and receives a pension, at
provided that he does not marry his mistress. A
At the end of the empire, the Prince of Hesse returned to
Paris; the police hastened to ask him to leave
go. Finally he died in 1821 in Frankfurt (1).

Among the revelers who laughed at everything in 1789
for fear of being forced to cry about it, he crossed himself
Prince Frederick of Salm Kirbourg milk, -
brother of the Princess of Hohenzollern. He had
built between the quay and the rue de Lille the

(1) Cauquer: A Jacobin Prince. Sypun: History of
Europe, Vol. I.

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palace which became the chancellery of the legion
of honor (1).

Appointed field marshal, he distinguished himself less
on the battlefields as well as in living rooms.
Being in Utrecht with eight thousand men,
He learned of the arrival of the Germans; he fled.
immediately, without a fight, and returned to amuse himself at
Paris. Appointed battalion commander by Lafayette
of the national guard, the Prince of Salm
made ridiculous by his revolutionary zeal (2).

His palace was the meeting place for the constitutionalists
killing the most progressive of opinions. He could not
however, to make people forget his birth and was guil-
He was treated as an aristocrat.

Dubuisson, a mediocre poet, an author without success
cès, was of Belgian origin (3). Member of the comi-
the insurrection of the Paris Commune, and
As vice-president of the Jacobin club, he succeeded in

of his plays.

An emissary of the Jacobin Club, he goes with two other foreigners, Proly and Péreyra, from-

(1) Put to a lottery after the Prince's condemnation, this The hotel was bought by a young wigmaker, Lieuthraud. also became the purchaser of the Château de Bagatelle.

(2) Fr. Masson. Joséphine de Beauharnais, p. 186.

(3) Memoirs of Durand de Maillane. Chapter: The Revolution, summer. i

The French Revolution.

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to hold Dumouriez accountable for his threats against the Convention.

According to Robespierre, Dubuisson and Proly, covered in the mask of sans-culottes have organized a system of counter-revolution and They have English bankers as accomplices, Prussians and Austrians. Nevertheless, Dubuis- his is among the foreigners employed by our Ministry of Foreign Affairs in 1793. Tasked with a secret mission in Switzerland, he ended by being outlawed at the same time as Hébert and He was guillotined in 1794.

The Italian Dufourny is a member of the committee revolutionary of the Commune and president of the _ Paris department. He attends assiduously the general security committee and attends all the deliberations of the Committee of Public Safety. Its His zeal even seemed suspicious to his colleagues. Robes- Pierre observes that Dufourny has infiltrated May 31st in the insurrection committee; "when He saw that the movement would succeed; he searched- "They have the means to render him powerless."

A very active member of the Cordeliers and the Jaco- Bins, Dufourny was proscribed by Robespierre

saved his life; afterwards he was of no-
calf arrested as a foreign agent, and

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He was granted amnesty on 4 Brumaire, Year IV. He became admi-
gunpowder and saltpeter manufacturer.

François Robert (1), journalist from Liège,
had married Mademoiselle de Kéralio. A friend of Danton,
protected by Mrs. Roland, a member of the club
Jacobins and of the Cordeliers Club, he was elected
deputy of Paris. The first republican group-
The cleric took place in his living room. Editor at
Mercury and the Revolutions of Paris, François
Robert formed a central committee to unite
the popular societies of Paris.

Fearing arrest in 1791, he went into hiding.
at Roland's; later he will draw up the indictment.
sation against the household that gave him lho-
pitude.

At the suggestion of François Robert, the club
The Cordeliers voted on June 22, 1792, an address
to the National Assembly to request the establishment-
The foundation of the Republic. He supports the Con-
vention that every Frenchman has the right to murder
Louis XVI.

Brissot had promised him an ambassadorship (Pé-
stersburg, Vienna or Warsaw); the influence of
Dumouriez thwarted this bizarre choice.

(1) He should not be confused with François Robert,
French geographer.

Pe
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at

silence at the Ministry of Justice.

Having suddenly become rich in 1793, we don't know
By what means does Francois Robert pay his debts?
and hosts luxurious dinners.

Included in the trial of the revolutionary committee-
As a proponent of the Social Contract, he was convicted
August 8, 1795: 1° to civic degradation,
2° to be tied to the pillory for two
hours (1). Then no one spoke of François anymore.
Robert. He was exiled in 1816.

Joseph Gorani, a famous writer from Milan,
was a friend of Voltaire and d'Holbach. From Pan-
Born in 1770, her Treatise on Despotism exposed...
distinctly revolutionary theories. In correspondence
correspondence with the main leaders of the movement
In 1789, he gradually became friends with the
The most fervent Jacobins. Settled in Paris at the beginning
From 1792, he wrote in several newspapers, no-

particularly in the Moniteur, violent articles
against Louis XVI and apologies for the Revolution- |

tions subsequently compiled into a single volume under the title of
Letters to sovereigns on the French Revolution
çaise.

(1) Autard: Political History of the French Revolution.
Pp. 86 et seq., 135 et seq. AVLARD: Paris under the reaction
Thermidorian. <AULEED Studies - on the Revolution (3rd
series). |

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Bailly requested the title of Gorani
French citizen due to services rendered
through him to the cause of liberty. Nevertheless,
after the Thermidorian Reaction, Gorani judged it more prudent-
He had a desire to leave France. But he was exiled and
stripped of his possessions by Archduke Ferdi-
nand "for having behaved badly in Paris"; he ©
He then took refuge in Geneva and was no longer heard from.
Jui. Cu |

to writers: the rumor of his death having spread
In 1804, he was able to read his funeral oration and what-
obituary articles praising
his works. He died only fifteen years later
later.

` F. Ch. Laukhard, son of a German panei,

successively professor at the university of
Halle, then a soldier, left the German army.
to join the revolutionary army. 'A
Lyon's battalion forms the honor escort
near the guillotine. Arrested during the Reign of Terror.
released at the end of Thermidor, Laukhard
_ returns to Germany and joins the army of
emigrants to collect Louis d'or, then deserted
immediately for Professor Eedevenye. He
He dies an alcoholic.

The Italian Buonarotti having had some legal troubles

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with the police of his country, settled in Corsica in
1789. He was expelled because of his writings.
revolutionaries. He returned there in 1792 as
commissioner of the executive branch to the tribe-
nal de Corte; the commune of Toulon awards him
a certificate of civic responsibility. An excellent musician, he
claims to be descended from Michelangelo; it is probably-
Freemasonry, which launches him into

the revolutionary milieu. Member of the © club

Jacobins, he is one of the most assiduous guests of
Robespierre, who appointed him commissioner of the
Convention with the armies of Italy in 1794.

Later he founded, with Babeuf, the society of
Equals, which proposes the elimination of pro-
private; the Directory, whose members came-
They are eager to get rich, they are moved; Buonarroti is
arrested with Babeuf, despite the protection of
Carnot, and deported to Pelée Island near Cher-

In 1806 he obtained permission to settle in Geneva under police surveillance; there founded a Masonic lodge with Marat's brother-nique, the Sincere Friends, affiliated with the Philadelphians. After 1815 he founded the group of Sublime Perfect Masters. Expelled from Geneva In 1823, he went to preach socialism in Brussels.

After 1830, Buonarroti returned to France and

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takes an active part in the revolutionary unrest—
Mr. Mathiez considers him one of the
founders of the socialist party in France (1).

Cérutti, originally from Turin, was a great
A friend of Mirabeau. He collaborated with Rabaud.
St. Etienne at the Village Newsletter. He made enough
of services to the revolutionary cause so that
His name was given to the street which is called actually on rue Laffitte. Cérutti was not supposed to, moreover
not to be very bloodthirsty, judging by his
Works: Poem on the Game of Chess, Apology
of the Jesuit Order, Funeral Oration for Mirabeau, etc.

The Venezuelan Miranda owed his success to the protection of
England's rapid advancement in the art—
French Revolution at the beginning of the Revolution: Pétion
and Brissot admitted it.

He held very progressive views; that is
he who denounced his general to the Convention in
Chief, Dumouriez. His attitude at Neerwinde
appeared suspicious to several officers and was
charged with treason (2) without proof having been able
to be done. Robespierre declared in April

(1) A. Marurez: Robespierrist Studies, t. I.

Rosrquet: Buonarrotti. Hamet: History of Robespierre,
p. 298 et seq.

(2) Memoirs of Thibaudeau, vol. I, p. 14. See also Prapart: History of Belgium.

1793: "Stengel, German aristocrat and Miranda, a Spanish adventurer, employed by Pitt, betrayed us at the same time 3 Aix-la-Chapelle and in Maastricht." However, Miranda was He was acquitted and crowned with flowers. Shortly afterwards he was arrested again for being anti-Girondins. Released on 9 Thermidor, he was outlawed. on the 18th of Fructidor, he took refuge in England. What- Some time later, Miranda is found in Paris; He was arrested during the attack on the municipal China. As soon as he was released, he deemed it safer to settle in America. Having returned to Paris under the Consulate, he was expelled by the police as Pitt's agent. He founded in America, a Masonic lodge where this minister

conveyed his advice through.

Miranda. | |

Salicetti denounced him as an agent of the Angleland; according to the Duchess of Abrantes, Napoleon I" believed him to be a spy for Spain and Angleland at the same time (1).

Miranda died in prison in Cadiz in 1816 (2). | |

Frédéric Gentz, author of revolutionary pamphlets lutionaries, had put his pen at the service

(1) Memoirs of the Duchess of Abrantès, t. I, p. 290.

(2) O'Kazx ps Gatwar: Miranda.

HAS"

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fairly well paid from Prussia, from Angleland and Austria. At the age of sixty He fell madly in love with Fanny Essler and her passion for the famous artist earned Gentz a certain

Rebmann, a German journalist affiliated with enlightened, settled in Paris at the beginning of the Revolution resolution and enters the magistracy.

Can Lebrun Tondu be counted among the Foreigners? That's debatable. Dictionaries teaches us that Lebrun, statesman French, was born in Noyon. Only all the foreigners who participated in the Revolution are generally referred to as French statesmen. In Noyon it is impossible to find any trace of the Lebrun family and some of his His contemporaries called him a Liège native (2). He was alternately clergyman, soldier, deserter, im-primeur, tutor in Belgium, mathematician-citizen and journalist. The Girondins estimated that practicing so many different trades was a good preparation for a ministerial career; they entrusted him with the business portfolio foreign, then the Ministry of War.

When he lived in Liège, Lebrun Tondu began-

(8) André Beaunren: Faces of Women.

(2) Svsez: History of Europe, p. 445, t. I.

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having achieved considerable success in journalism, he entered into talks with the Austrian government who offered to take him on as a medium-time employee one hundred pistoles a year. But Lebrun refused nobly, to sell one's pen for less than one hundred louis per year X1). Once in power He showed himself to be rather moderate, conspiring with Du-died and tried to save Louis XVI. Is it for this reason he was guillotined in December 1793, or-for having charged Desfieux with interceding-ter the Jacobin dispatches (2)? History Don't say it.

Can we also consider Fran-Hassenfratz, described as a German chemist by several authors (3)? One of the members the most violent of the Commune, Hassenfratz was chief clerk to Pache, minister of the

Another name. Appointed supplier to the armed forces
He was thus able to restore his finances.

Hassenfratz directed the Journal of Sciences;

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Under the Empire, he became a professor at the poly-
technical.

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(1) Correspondence of WA Miles, p. 34.

(2) See above, page 100.

= (8) Among other things, Reronarpt: A Prussian in France,
p. 190.

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J. Conrad de Cock, editor of the Sans-culotie
Batave has two homes not counting the Hol-
moor; in Passy he is an aristocrat and gives
dinners where wine is drunk, offered, it is said, by the
British government. In the center of Paris
He is a revolutionary and belongs to the section
d'Hébert. Guillotined during the Reign of Terror, he left
a son more famous than him, Paul de Cock,
who claims to have saved his mother, at the age of
ten months, smiling at Fouquier Tinville (x).
But Paul de Cock had a lot of imagination
nation!

Westermann asserts that Conrad de Cock and
His friends sacrificed 420,000 ae for the cause
of freedom.

The German shoemaker Wilcheritz, friend
Robespierre is the prison administrator
of Luxembourg; perpetually drunk, he was
guillotined after 9 Thermidor.

It was yet another German who presided in 1789

Christian Vollmar, son of the elector's coachman from Mainz, jump first into the citadel conquered by the riot. One of its citizens

(1) Leroux Cessron: People and things of yesteryear.

(2) Historical Review. December 1915. a of MR Raves.

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Weber, a man named, was a distributor of brochures. seditious ideas and helped to spread them; the police seized a large number of them at his home on January 8th 1790. |

Pio, the Neapolitan, former chargé d'affaires of King of the Two Sicilies, contributes to the Journal of the Montagne, is employed at the Town Hall as "Commissioner for emigrant papers."

Then he runs the passport office, situation very lucrative during periods of proscription. Finally. He joins the Ministry of Foreign Affairs.

Pio held court at the Good Children's Club. According to Nicolas de Bonneville was receiving money foreign courts and he inspired the articles of Marat and the speeches of Robespierre (1).

A Dutchman, Pastor Maron, a friend of Ron-sin dedicates the Protestant temple of Paris.

Belgian Goemars denounces the monarchists to the general security committee.

The American Smith is sent to Basel by the Committee of Public Safety, with a mission financial.

His fellow citizen Oswald leaves his young wife at the beginning of the Revolution to come and fight

(1) A. Marais: The Revolution and foreigners, page 154.

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in France under the flag of liberty, he wrote numerous revolutionary brochures in verse and prose. He is called colonel of artillery-Lerie, then on Paine's recommendation, He is tasked with a secret mission in Ireland-of (1). Oswald was one of the founders of the Monthly Chronicle, Girondin newspaper. During 'during a stay in India he had converted to Buddhism-- dhism; he gave Mee dinners which astonished the Parisians.

The German Creutz, better known as Curtius had founded a museum of figures wax, very popular with elegant society. Curtius is among the victors of the _ Bastille.

Mayor Fleuriol was from Brussels. J.-Ch.-F. Hoffmann, born in Kosteim near Mainz, became lieutenant colonel in our national guard. The Swiss P.-E.-J. de Rivaz was a lieutenant Colonel as well. The Genevan F.-I. Sauter was appointed general in 1793 (2).

E. Oelsner, the Silesian, confidant of Sieyès and linked with the leaders of the Constitutional Assembly killer, was the Minerva correspondent

(1) Foreign Office Archives. London, V. 587.

(2) G, Dumonr: National Volunteer Battalions in 1791.

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by Archenholz (1). His friend Halem, original German, settled in France in 1790, attended at the meetings of the Jacobins and the Social Circle. His fellow citizen, Professor I.-H. Campe, installed in Paris after July 14th, abandonment-

taking over the management of the Philanthropinum of Des-

Sau, a famous educational establishment. : It takes his student Guillaume with him Humboldt and wrote enthusiastic panegyrics of the French Revolution.

The Swiss Devalot donates 6,000 pounds for the revolutionary movement. The notables of Genoa I see they are offering 900,000 to the Constituent Assembly.

While the English poet Wordsworth frequents the clubs, his fellow citizen Astley ins-Temple Boulevard, an amphitheater equestrian. The Bal des Chaumières belonged to Tinkson, the Englishman.

The composer Reichardt, director of the Opera-Ra from Berlin, came to Paris in 1791 and 1792, he demonstrates his admiration for the movement revolutionary.

Merck, a Bavarian lieutenant in the army Austrian, joined the French army in November 1792. The American J.-K. Eustace makes

(1) Revolutionary Annals. April 1918. Albert Marutcz:
The pilgrims of freedom.

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the Vendée Wars and obtained the rank of field marshal. The Spanish Marchena collaborates with Marat, conspires with Miranda, then turns to the royalist side, after having worked to Girondin propaganda with his fellow citizen Hevia, former embassy secretary.

Prince Stroganoff is working towards the revolution under the name Otcher. Secretary of the club of

A friend of the law, he attends the sessions of the Jacobins (1). |

He joined the revolutionary police. denounces, among other things, his fellow citizen, the ban-Quier Herries, employed by Pitt in Paris. He pre-tends that by also searching at Walkiers and Langendongue, bankers from Brussels, he it would be easy to prove their relationship with the British government

The Germans Cotta, Dorsch, G. Kerner, We-Dekind, etc., meet on rue de la Jussienne, under the chairmanship of explorer G. Forster, to get involved in politics. Grenus from Geneva, Proly's friend, is in correspondence with the agents of the Austrian government. The Count Poroni came from Italy to do propaganda

| (1) A. Marurzz: The Revolution and Foreigners, p. 28.

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revolutionary in Paris, is denounced to the Convention tion as a foreign agent; he disappears then suddenly and returns to his country. His fellow citizen Marino, a police officer from the Commune, was "driven by a genuine thirst" of blood (1). He was arrested at the same time than Hébert and Dobsen.

Is it chance that brings together such a large number of people in Paris?

number of foreigners eager to change the form-

me from the French government? Or is there no not a cleverly organized plan by a pou-see occult P Under the orders of chiefs: intelli-People are manipulating obscure mercenaries. remembers the leading role played in latta-_than the Tuileries by the Marseilles battalion. Was it, as Mr. Aulard writes, composed of Young people from good families? Judging by Based on his attitude and actions, it's quite in-Likely. Taine, Blanc Gilly, L. Lautard, etc., claim that this battalion comprised 516 adventurers, handpicked one by one: Spaniards, Italians, Levantines, whose mayor, Mouraille, was well

At the time, Peyron would go to Geneva to recruit the

twelve most notorious terrorists of this republic |

(1) A. Somminr: Paris during the Revolution, according to reports from the secret police.

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than to bring them to Paris (1). Once their
The task completed, on August 10th, they wanted to...
to see these terrible soldiers at the border; but
They declared that they preferred to return to
Marseille. In the face of this courage, the council
ministers had them vote congratulations for
their patriotism and bravery (session of the 14th)
September 1792).

In the War in the Vendée, the republican armies
blicaines contain a large number of "Bel-
ges, Batavians, negroes and hunted adventurers
expelled from their countries for crimes (2). » In Nantes, in
1793, the troop known as the American Hussars,
consists of blacks and mulattoes. They
gives the women to be shot and they use it to the fullest extent.
raving for their pleasures. In the Vendée, the legion
Germans shoot the women in groups
twenty-five and finishes them off with 4 blows from the butt (1).
For such a task, the government of
the Republic feared it would not find
French |

In Quiberon, according to secret memoirs
d'Allonville, the Republican soldiers refused

(1) General Danroan: The brigands unmasked.

(8) Mémoires de Puisaye, p. 411.

(3) Tarn: The French Revolution, vol. III, p. 376 and
following.

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to shoot the unarmed prisoners to whom they had promised to spare their lives. An appeal was then made to Belgians (1).

Isn't it comforting for the French to all parties in power are projecting onto foreigners Gers most of the crimes that dishonor the Revolution !

A number of police officers had the em- the "sheep" mentality, meaning they were playing in prisons the role of agents provocateurs, and made the prisoners talk for the then denounce. This profession was generally entrusted to foreigners (2).

Not only did they occupy the stands of our assemblies, but they mingled with deputies, so that one wondered if they They didn't vote at the same time as them. Malouet, having once proposed holding the event behind closed doors for the important deliberations, Volney replied "Foreigners have the right to see everything and to We need to hear everything so we can appreciate if we Let's remain true to our mandate.

At the end of September 1790, the foreigners re- were ordered to withdraw from the Assembly, but They found ways of not always obeying.

(1) L. Gastinne: The beautiful Tallien.

(2) Memoirs of Mlle de Coigny (introduction).

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The government was itself Overrun by foreigners. During the Reign of Terror. was organized in Paris by the Swiss Marat, at Lyon by the Italian Châlier, in Strasbourg by The German Schneider, the Swiss occupied the

Ministry of Finance. Once in power, Pache created the purchasing directorate, responsible for All military supplies: the directors were the Swiss Bidermann and Marx Beer, son of a Jew well known for his scams. agents were Simon Pick and Mossemann (of Brussels), Perlan and Carpentier (of Ostend), and the Cerf Beer brothers. This was the beginning of | the disorganization of the army. Some criticisms those who questioned the evidence I have data from this disorganization (in history) (from General Dumouriez), I point out to them the volume-recent me from MA Chuquet on Dumouriez (1).

The Swiss Castella was in the offices at the time from the Ministry of War; his compatriot Ni-the keel was a member of the general safety committee rale. | | The Foreign Minister said French, but many people accused him of being Belgian; in any case, among our diplomats, we

(1) A. Cauquer: Dumouriez, pages 150 and following.

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noted in 1794, the English spy Baldwin, the Italian swindler Rotondo, the Prussian Forster, the Swiss Jeanneret and Schweitzer, the Englishman Thomas Christie, the Belgian Dubuisson, the American Cain Oswald, the German Reinhard, the Swiss J.-I. Clavière (of Geneva), brother of the Minister of finance, the Prussian Cloots, the Austrian Proly. The Belgian Robert would have had, without the protests de Dumouriez, the embassy of Vienna or of Petersburg. Pereira received in Brumaire year II, a mission from the Ministry of Foreign Affairs-res in Northern France. |

Bidermann from Geneva was treasurer of the mid-Ministry of Foreign Affairs. Fortunately, the introducer of the ambassadors was a Fran-Pigeot, a former notary who was once convicted to twenty years of hard labor.

The foreign revolutionaries were, moreover... they were so comfortable at home in Paris that they had finished by imagining himself to be French. Marat said one

to let foreigners live in their own countries; we de-
They should cut off their ears and let them bleed.
a few days, then cut off their heads (1). »
Whereupon, General Ward timidly asked him
to observe that he himself, Marat, was a foreigner.

(1) Conway: Paine (Rabbe 1900), p. 277.

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The majority of French politicians
had ties to the cosmopolitan union
'who was leading the events. Thus, Chabot is
a puppet whose spies Emmanuel and Junius

Frey pulls the strings. Brissot, who owes...

money to everyone in London, he wrote in
the *Courrier de l'Europe*, owned by English
Swinton. Rewbel is the businessman of two
German princes. Basire has a mistress named Mrs. >
d'Aelders, a secret agent of the Prussian government-
His. Noël, friend of Danton, Inspector General
of public education, is the son-in-law of a ban-
Belgian quier. Drouin is an agent of the Prince of
Wittenberg. Hérault de Séchelles is the lover
of the sister of an Austrian officer and betrayed to
to Austria's advantage the secrets of the Sa- committee
public lut (1). Westermann who had been chased
twice from Paris for theft, passes for being purchased
ted by the Prussian government (2). Soulavie,
diplomatic agent in Switzerland, writes to Robes-
Pierre, whom Keller points out as a "very good patriot"
"mann as sold to the Emperor (3)."

(1) Robespierre's notes for St-Just's report.
Hammer: Robespierre, t. III, p. 453.

(2) L. Mapetin: *The Revolution*. See session of the Con-
Convention, December 23, 1792. Brr&: *Journal of a Bourgeois*
from Paris, t. TI, p. 126.

@) Robespierre's papers. Buomzz and Roux, vol. XXXV, p.

Rabaut St-Etienne admitted that the Jacobins were under foreign influence. He wrote to
At the time of the Champ de Mars massacre: "We cannot hide the fact that money has been spilled and that the seditious influence came from outside

(1). »

Robespierre accused Lebrun Tondu of being vendue to Austria while Brissot was sold to England. But the Committee of Public Safety accused so many people that he owed something to One can be mistaken. Thus, we find a statement claiming that Hoche is a traitor. This de-
The announcement is signed Collot d'Herbois, Robespierre, Carnot, Billaud-Varennés and Barère.

The Revolutionary Annals of July 1914 signaled an accusation, accompanied by precise details, against the conventional Antoine Guerber; Gugenthal, former Prussian officer having entered the service of France, claims that Guerber addressed to Professor Weber in Strasbourg letters addressed to Generals Wurmser and Kalgstein; the Prussians and the Austrians were thus kept informed of everything that was happening

(1) Correspondence of Rabaut St-Etienne. Revolution French, Volume XXXV. Letter of July 17, 1791. A. MATHIEZ: The Revolution and foreigners, p. 121.

as" ri Tue p, E ae ER D, API, | ir, A, METRE, PR, nn S f=. peg J" NO e, EA narma a G ey,

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Vadier, president of the Convention, was passing through the Convention. Convention and the General Security Committee, claims that Fabre d'Eglantine is the principal Pitt's agent (1).

We will return to this point later.

(1) A. TOURNIER: Vadier, chairman of the safety committee general, p. 110. |

CHAPTER VII

AUSTRIA

In 1789, France and Austria were allies; but while the ruling families among— maintain friendly relations, the men Austrian states are anti-French. France, at the "twilight of the monarchy", is an obstacle key to the projects of almost all powers, and in particular to the partition of Poland. Kaunitz, who hated our country, was, according to Mr. Gustave Bord, the promoter of the alliance because that he "hoped to take advantage of it solely for the benefit of Austria. His successor Thugut had a blind hatred against France (1).

The death of Joseph II loosened the ties between the two monarchies. Mercy Argenteau wrote Kaunitz (2): "The new monarch and the queen hardly knows each other, and they have...

(1) G. Born: Around the Temple, vol. I, p. 134 et seq.
(2) 10 Mare 1790.

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always marked with rather little inclination towards one for the other one." Indeed, Marie Antoinette had not He hasn't seen his brother since he was ten years old.

In 1789, Austria appeared quite foreign manages the revolutionary movement; the only Austrian who takes an active part in the events nements is the natural son of Kaunitz, the count Proly (or Prohli) (1). The Freys are more Israelite— lists than Austrians, and their role would be explained through Freemasonry. Nevertheless, it is somewhat nearly demonstrated that they were spies in the service from Austria; they were probably bribed also by Prussia (2).

At the beginning of the unrest, fomented by the Angle-land and Prussia, as we shall prove
In the future, Austrian policy cannot
It's hardly revolutionary. Mercy Argenteau
was outraged by the campaign against Marie-An-toinette. "One cannot," he wrote, "assign the causes of the frenzy that has gripped the es-taken against the Queen. The absurdities that were said to her imputes and to which common sense is repelled, do not may be the only reasons. It is necessary that Some secret cabal may have given rise to it.

(1) His name is sometimes spelled Proli.

(2) Viscount pz Bonazn, F. CHABOR: National Archives.
F. 7, 4637.

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Soon, Mercy Argenteau points out to the em-fear that France, preoccupied with its internal divisions internal issues will not be able to intervene for a long time. in European affairs. The government
Austria then remained the ally of Louis XVI.
How to have your hands free in Poland
and in Türkiye. It was said in Vienna that if the emperor-reur followed his inclination, he would "provide ten a thousand men to a democratic army and to-"as much as an aristocratic army (1)."

But in 1792, the alliance was broken and the war-declared. From then on, Austria wanted to save the royal family and above all to stifle the revolutionary heartland-a revolutionary idea that could spread to neighboring countries. She would take the opportunity to have an honest brokerage; Mercy, who had always been a friend of France, drafts a plan for dismemberment in which Austria's share would be the next: The Netherlands would be extended to the Somme. From the sources of this river, the front-tière would join the Meuse near Sedan or Mézières. Alsace and Lorraine would return to the empire. France would be "reduced to impotence-sance for the rest of the centuries (2)."

(2) Correspondence of Mercy Argenteau, published by Flammermont. Letters to Thugut, June 15 and July 12, 1798.

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The worsening of our problems therefore served the plans of the Vienna cabinet and he favored them, with less activity, however, than Prussia and England.

The role of Proly, Kaunitz's natural son (1), It remains quite enigmatic: Why does he fixate on it? in Paris, like so many foreigners in 1789 and fre- Does he count the principal Jacobins (2)? Lodged First at the Freys', Proly infiltrated the committees, collaborates with Barère and Hérault de Scales, and gives his opinion in the offices of Minister of Foreign Affairs (3). Council of Lebrun Tondu, he is tasked by him with various diplomatic missions. He founded a fifty- a string of popular clubs. Robespierre was saying to Jacobin Club (November 1793): "The goal Proly's goal is to turn everything upside down and lose the – Jacobins. He is impregnable, like his principals. complicit parties who are mostly bankers English, Prussians, Austrians. » |

Having made some speculations on the Stock Exchange Happy, Proly led a joyful life. After the Upon the death of Louis XVI, he turned to the side of the opposition.

(1) His mother was a first cousin of Anarcharissis Cloots.
(2) He then founded a newspaper, the Cosmopolite.

= (8) Buomez and Roux: Parliamentary History, vol. XXXI,
| p. 875 et seq. AVENEL: Anarcharis Cloots.

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Revolutionaries. A companion of pleasure,
the Count of Champgrand, having made him do the

in the gang of the notorious conspirator. He pretends then with Champgrand a trade
bleaux. Nevertheless, in March 1793, at the time where Dumouriez begins to threaten the Con-
In the event, Proly is sent with Pereyra and Du-Buisson will ask the general for an account of his attitude. Marat declares that he has well deserved to homeland. But on 9 Nivôse, year II, Proly was decreed arrest. Elusive at home, he spends his
4 evenings playing at Mme de Ste-Amaranthe's.
"The most thorough search was carried out in this house, say the committee agents
Hello everyone; we found nothing there.
Report 4: Our Mission. Citizen Ste-Amaranthe stated that she did not know Proly nor neither directly nor indirectly (1). » The seals
-are placed in the apartment on Rue des Filles St-Thomas, loaned or rented by Desfieux 4 Proly,
On 18 Nivêse, the supervisory committee voted 200 books to cover the costs incurred by
the search for Batz's accomplice. After a long time two members of the committee of
research having entered the 30th of Pluviôse into the au-

(1) National Archives, F. 7, 2774.

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bank of Petit-Cerf, 4 Vandereau (Seine-et-Oise),
To cool off, they discover Proly in disguise.
as a cook. Immediately arrested, Kaunitz's son is led 4 to the Force prison. Hérault de Sé-
Chelles tearfully demands the freedom of its accomplice; indeed Proly, instructed, it is said, by Hérault de Séchelles of everything that was happening at Committee of Public Safety (1), transmitted the news
velles to the Austrian government.

His intervention failed, but Collot d'Her-
Bois was more skillful and obtained his release.
de Proly, Desfieux and Rutledge, agents of the An-
England (October 1793) (2). Arrested a second
A few months later, Proly was convicted-
Born and died on March 24, 1794.

The national archives have preserved with

de Proly on the Red Sea actions, the company of the East India Company, etc., but no trace remains from his political correspondence.

The Austrian government talks with Dumouriez during the Belgic campaign. The negotiations are well known. The court of Vienna later began with Robespierre.

(1) Hamer: History of Robespierre, p. 458.

(2) A. Marazet: Was Hérault de Séchelles a Dantonist? (Revolutionary Annals, July 1914).

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secret negotiations through Montgaillard. A strapping fellow. Barthélemy's papers attest to it, but reveal no details (1). As for the Montgaillard's memoirs, they are a little suspicious because they sometimes distort the truth. But there is reason to believe that Montgaillard was Robespierre's representative when he was received by Francis II, in April 1794. M. Cl. de Lacrosse (2) observed that it was necessary "to be well informed of the motives to determine the emperor to receive a character whose rank and origins might have seemed suspicious to him." It was at about the same time as The Incorruptible entered into contact with the emissaries of Louis XVIII (3). Perhaps there is a link between these various negotiations.

After the death of Louis XVI, Austria did not have a common cause with Europe in the fight against the Revolution. It is the result of confidences from Hirsinger and the correspondence of Jean-Étienne Hérault, diplomatic agent in Switzerland, the proof that the Vienna cabinet has in France "some men so skillful that they are believed to be the most zealous

(1) Letter from Barthélemy to Buchot, August 30, 1794.

(2) Memoirs of the Count of Montgaillard published by Cl. DE LACROIX.

(3) Review of the Revolution. 1888, p. 194. Article by MG

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Republicans. From one exaggeration to another, we will achieve its goal, which is to destroy the Convention by the people and by itself in the division health. We destroyed the constitutionalists by the Girondins, then the Gi- were driven to ruin logs. To overthrow this party and that of Orléans, The Vienna cabinet did the most astonishing things sacrifices" (1). |

This is exactly the tactic used by Jean de Batz. | |

Minister Thugut said: "What is essential? The essential point is that there are parties in France that "They fight and weaken each other." (2).

In summary, Austria should not be included among the hidden authors of the French Revolution; but she is actively working on the counter-revolution. It is permitted, however, to be- to highlight his indifference towards the information Tunis prisoners of the Temple (3).

(1) Papers of Barthélemy. Letter from Jeanneret to Deforgues. February 19, 1794.

(2) Sorel, vol. III, p. 329.

(3) See on this point: Ménard: History of the Directory. and Count d'Hérissou: Around a Revolution.

CHAPTER VIII

PRUSSIA

The French have often been deluding themselves. They believed themselves admired and loved when they were not on Europe's feelings towards them: they

philosophers for Prussia in the 18th century is the result of one of these illusions. Frederick II flattered because they were preparing for the Revolution desired by Europe.

The alliance of the two great Catholic nations which displeased the Protestant powers. Prussia wanted to expand its territory in Germany, and she was plotting the partition of protected Poland—managed by France. By intervening in our business, she may have had a third objective: the replacement of Louis XVI by the Duke of Brunswick.

The Berlin cabinet judged that in order to confuse France with Austria, the most

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The simple thing was to stir up public opinion in Paris against Marie Antoinette. This role was entrusted to the Jew. Ephraim, whom we will talk about a little later. As the Marquis de Mous—observed third, behind Ephraim is the embassy—deur Von der Goltz whom Mirabeau called "the end, cunning, very self-centered and greedy; money is his dominant passion.

Several years before the Revolution, Ver—Gennes had already warned Louis XVI that the baron Goltz was the head of Prussian espionage. Charged by his sovereign with breaking up the household of Louis XVI, Goltz had tried unsuccessfully to provide a mistress for the king (1). Having failed In this negotiation, he maintains public opinion against Marie Antoinette, subsidized in Paris revolutionary newspapers, and distributes money to French politicians (2).

Freemasonry had prepared the ground to accept German influence. In 1789 the The movement was well underway and minds were... stirred up against "the Austrian woman." The next day—hand of the storming of the Bastille by gangs composed mostly of Germans,

(1) P. p'Esrrfs: The grand master of espionage. (Nouvelle Revue, February 15, 1918).

(2) National Archives, A. F" 45.

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Von der Goltz considers July 14th as a Prussian victory (1). From time to time he sends to Berlin the articles paid for by him in newspapers that supported the ideas of the New Age vellees, and proves that "Prussia, thanks to its generous diplomacy, perhaps considered com-" "me, the best protector of the Revolution" (2). Camille Desmoulins, in the history of Brissotins claimed that the right side of the The Convention was led by an Anglo-Prussian. He pointed out the following assertion of Phélippeaux: "The expenses of the King of Prussia" last year (1792), counted six million of crowns for corruption in France" (3).

Barère also said to the Convention, "The mou-: the garment from which we are threatened belongs in London, Madrid, Berlin" (4).

The Prussian agents seem much fewer in number than those of England; Only two played a significant role.

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(1) Correspondence of Von der Goltz, edited by Flammormont, p. 130.

(2) See the article by MG Gauruerot in PUnivers du November 4, 1913.

(3) Buomez and Roux. Parliamentary History, vol. XXVI, p. 289.

(4) Ibid., vol. XXVII. Session of May 31st.

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|

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Ephraim and Anacharsis Cloots; the latter...
He also said he was estranged from his country.
Ephraim is the central figure in the entire conspiracy
against Marie Antoinette; he launches attacks against her
the first pamphlets, after having collaborated
successfully in the necklace case. Agent of the
Rosicrucian Freemasons, he had been introduced
in the French political world through the embassy
sadeur Von der Goltz who introduced him to the cons-
first-team players, then at Girondins. Little by little
Ephraim forms alliances with Marat, St. Huruge, and Carra.
Rotondo and Gorsas; he frequents the clubs and there

– shows extreme violence. "There is no sort

of remarks, wrote the Marquis de Moustiers, am-
A bassist in Berlin, let Ephraim not dare
against the Queen; I am almost certain
He's throwing money around, and I know he's getting it.
"considerable sums of money held by bankers."

Fersen wrote to Gustav III: "There is no
Ephraim has been receiving 600,000 pounds for a long time.

that it provides for revolutionary propaganda"

(1). It was widely suspected in Paris that Ephraim
was a secret agent of the Ber- government
linen, since diplomatic correspondence
report to the French ambassador that "Mrs.

(1) See @. Borp. The Revolutionary Conspiracy of
1789, p. 191.

Ephraim will make it easier for him to see Bischofswerder and even the King of Prussia (1).

In 1790, the Berlin cabinet was so happy from the services of Ephraim, that he appoint him deputy at Pambassade with apparent mission to take care business matters. Soon the skillful Is-Raelite writes 4 Berlin: "The first members members of the National Assembly are so inclined to the Prussian friendship that one might ask for in "This moment is everything we could want." A little Later he added: "The Jacobin Club is completely devoted to Prussia" (2).

The explanation for this great sympathy lies in... would she be in the letter where Ephraim speaks of the sums sent by the Prussian government his own to Choderlos de Laclos, right-hand man of Philippe Equality? It is not without interest to quote the main passages of this letter which proves: 1° that the leaders of the Revolution were bribed by the King of Prussia; 2° that in demanding reforms, we had the hope of... to see it refused by Louis XVI, and thus to aggravate – revolutionary fervor.

Ephraim to Laclos, April 22, 1791 (3):

(1) Archives of Foreign Affairs. Berlin, 1700.

(2) Von der Goltz's correspondence, p. 138.

(3) National Library, L. b. 39, 9888.

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"You are desperate," I was told, "to have I missed your last venture. I believe it. It cost us a lot of money, and in this These days, we can't be too careful with him. Such at least these are the intentions of King Frederick-William, my master...

I had counted on the King not sending back all of a sudden the priests of his chapel and that, that way, we would still find some way to make them shout at him. Not at all, he... This sends it back, and we're still the ones being fooled. This man is impregnable; from whatever side one

would have calculated to find a man on the throne
who sacrifices all his personal pleasures
to the tranquility of his people?...

By the decrees there were still some kind people left-
Men of the chamber. We had already
arranged to cause yet another beautiful and
good riot. I thought we could
to succeed that way; he anticipated the move, he sent it back
his gentlemen and leaves us short with
all our projects.

Our situation was brilliant for what-
For hours, I even thought that your kind
The boss would replace his cousin; but current-
My hopes are no longer the same...

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All I like is that we have
This shock caused Lafayette to lose his way, and that's already
a lot.

Our 500,000 francs are spent very little
Unnecessarily, that's what I find most important.
unfortunate; we will not have every day
of such sums at our disposal and the
The King of Prussia will tire of providing the money...
We must arm ourselves with courage, wait for what will happen.
_will have done the letters we sent
in all departments. If they succeeded in
'to raise up and to incite, then we will have good
game... If, on the contrary, they haven't done anything, I
I think we'll have to give up the game...

PS I've just learned that the guard doesn't want to
Letting go of his general. This blow devastates me.
Hurry and assemble the council and make-
"Let me know the time."

It was only in January 1791 that
The French government seems to be concerned.
Ephraim's actions. A letter, entirely-
written entirely in the hand of Mr. de Montmorin,
charged the Marquis de Moustiers with making A Ber-
an investigation into this disturbing Israelite who

in the most criminal manner... I was reminded-
I have quoted him saying things that I do not allow myself to say.

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I'm not going to report them because they are too atrocious.... This schemer sought to link up with the people whose zeal for the Revolution makes it more receptive to listening to it. Its purpose is to compromise ourselves with the emperor; he thought that by stirring up passions against the Queen, he could achieve it more easily.
(1). |

Moustier could find nothing better for this
The investigation involves questioning Ms. Ephraim.
which at first glance seems rather naïve.
admits (February 10, 1791) that he was unable to do it by-
Jer. However, she said in the conversation
that if Bischofswerder were far away, she would not know-
to whom would she give her husband's letters?
the King of Prussia.

Regarding new complaints from Mr. de Montmorin, the Marquis de Moustiers replied on February 28th Friday: "Ephraim has a reputation here as a
"Intriguing, yet always ready to disavow."
Finally, on April 13th, he wrote: "I cannot
defend against the suspicion that the Prussian court is
long preoccupied with the desire to maintain-
To cause trouble among us...

I know, from his wife's confession, that Ephraim
boasted of rendering great services to

(1) Archives of Foreign Affairs. Berlin, v. 212

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king; that he feared several times to run from
major risks...

If one had a tendency to believe in evil on
On the surface, one might believe he was authorized to
to act as he does... »

did not easily believe in evil; his functions—nor were they; thus Moustiers concluded by rejecting the idea that Ephraim acted on orders of his government (1). Then he proposed a Franco-Prussian rapprochement, in order to de—to play on England's treacherous maneuvers (2). This time he saw clearly when he suspected England to lead events.

From that time onwards, the French court was so Disarmed, Marie Antoinette addresses Blu-Miendorf to ask him to have Kaunitz act at—near the King of Prussia in order to stop the machinations of Ephraim. We also read in the correspondence diplomatic conference in Moustiers (May 26)

"Count Goltz must have notified

Ephraim to be more circumspect...» A little more

Further on, the ambassador adds: "The king is moreover

"Moreover, under the influence of the Illuminati..."

Ephraim was the most active instrument of Fal—

(1) Archives of the Foreign Ministry. Berlin, y. 212. —

(2) same.

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alliance of the Girondins with Bischofswerder, con—advisor to the King of Prussia (1). He was making a propa—a skilled advisor to Gensonné, Pétion and their friends (2).

Arrested following the Champ de Gaulle riot

In March, Ephraim was released two days later.

later, at the request of the ambassador of

Prussia. What's curious is that the

The Viennese court declares itself ready to support this

asks if it's necessary. The Marquis of

Noailles observes that "this is one of the singularities without number of the moment" (3). Moreover, after

the arrest of Louis XVI at Varennes, the governor

Austrian government, considering the monarch—

French dog, as if lost, began to

to get closer to Prussia.

Moustiers wrote on July 30th: "The Count of

Goltz will receive orders to demand the enlargement—

in my capacity as a dismissed agent. I was asked to make it known to you."

The research committee states that it has been

(1) Fr. Masson. The Department of Foreign Affairs during the Revolution, p. 102

(2) L. Kaun. The Jews of Paris.

(8) Archives of Foreign Affairs. Vienna, c. 862, August 6, 1791.

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proceeded to a precise verification of the documents of Ephraim, "without understanding it nevertheless the documents relating to his correspondence with Sa Majesty the King of Prussia, which were re-
closed in a particular portfolio."

Thus, a foreign agent is arrested for...
so much unrest in Paris, and his correspondence with the Prussian government is not even
Examined! That's quite extraordinary. Two
One thing: Either he is covered by immunity
diplomatic, and so how does it remain from the 28th
Will he be in prison by July 30th? (1). Or is he considered
as a spy, and so why do we respect |
his political correspondence? Is it because
Would that compromise too many people?

Despite this weakness, the revolutionaries
they made a crime of Montmorin for daring to do
arrest the Jew Ephraim, and in the opinion of
Mr. Fr. Masson, this was one of the principal causes
blades of the unfortunate minister's death (2). ,

By giving hope to Philippe Ega's friends
a change of dynasty, Ephraim of-
He would laugh at their gullibility. In reality, if he
was preparing a candidacy, it was that of the duke

(1) According to some authors, it is from the 18th to the 20th.

(2) Fr. Masson. The Department of Foreign Affairs during the Revolution, p. 222.

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of Brunswick. The plan to put this prince on the throne of France was not a joke de Carra, as some authors have appeared the believe. The beginnings of the negotiations are located at the Foreign Affairs archives. The group Frenchmen in the pay of Prussia were quite powerful for having taken an offensive step cielle with Brunswick from January 1792. It was then premature to offer him the crown, he was therefore offered the title of generalissimo of the French armies. He would have restored order was restored, and all the requested reforms were granted. ideas by the revolutionary party, and the day of the downfall of Louis XVI, would have been entirely ready to take his place. Minister Narbonne, Without the knowledge of Louis XVI, he therefore sent the young Custine to the Duke of Brunswick, one of the leaders of Prussian Freemasonry. The king was outraged when he was informed, but since on his return from Varennes he was completely disarmed. Custine steered the conversation towards "the importance of the role that could play a man of great character who knew to maintain order within France and the external considerations would become the support of a revolution that would no longer present anything but

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advantages, the idol of the French, the beneficence-author of posterity...»

After having obtained the word of honor from duke that what he was about to tell him would remain buried in eternal silence, "If the French nation-case, continues Custine, declared through the organ of its representatives than in the crisis of which it is threatened, only one man is by his glory

talents, capable of fulfilling these high destinies
born... and that this great man was you Mon-
"Lord, what would you answer us?"

Deeply moved as he uttered these words
I saw that the Duke of Brunswick was also one.
"I recognize," he told me, "the grandeur of a pa-
A strange idea... But what man will be pre-
sumptuous enough to dare to believe oneself to have the necessary strength
"saires?" Then he added that he didn't know
Enough of France... I handed him Mr.'s letter.
from Narbonne. He was very moved by it; but he made me
questions about the army and new objectives
statements relating to the difficulty of success: "You
You would even have a bad opinion of me if I
I made a decision without having carefully considered it.
. bent » (1). |
The next day Brunswick replies that he sees

(1) Archives of Foreign Affairs. Berlin, v. 213.

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too many difficulties with the proposed solution:
Public opinion, too fickle in France,
the incompatibility of his personal position and
family with the offer made to him, etc...
Custine insists without success: "This delicate tact,
this profound knowledge of men and of
French, all these nuances that you
possess and which are necessary for the con-
to drive, clearly prove to me that it is ve-
It is in France that you are called by
nature 4 come seeking immortal glory-
such as this:

Despite the lack of enthusiasm of this pretender
However, his candidacy was not dismissed. In the
the week preceding the insurrection of August 10th,
on the proposal of Manuel and Thuriot, the
The secret committee of the Jacobins approved the replacement
the ceremony of Louis XVI, either by the Duke of York,
either by the Duke of Brunswick, or by the Duke
of Orléans (1). The throne becoming vacant after
On August 10th, the Prussian prince's candidacy
was officially put forward by Carra and
his friends, no longer as commander-in-chief, but
as King of France. Carra formerly condemned-

a fairly good situation in the revolutionary world

(1) G. Bon. Around the Temple, I, p. 533.

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revolutionary; six departments had argued the honor of sending it to the Convention.

Sieyes and Talleyrand rallied to this proposition (1); but Robespierre and Billaut Varrenne hastened to denounce to the Commune the plot in favor of Brunswick "that a powerful party wants to bring to throne" (2). They accuse Condorcet of being complicit of Carra, as well as Vergniaud, Brissot, Lasource, Ducos and Guadet. As moreover he 'There are two other candidates, the Duke of York, and the Duke of Orléans, it is impossible to... All right.

The war had begun, and Brunswick had launched his famous manifesto that we have represented as a major blunder due to the emigrants. Wasn't it, on the contrary, a Prussia's Machiavellian method for exas- to influence public opinion in Paris and consume the republic? What was the relationship between Louis XVI and the revolutionaries?

In the indictment against Brissot and Gensonné, we read this very true sentence: "Nothing so stupid that those who believe or would

(1) Legon. England and Emigration (Introduction).

(2) AvunaRp. Political History of the French Revolution çaise.

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to make people believe that the Prussians want to destroy the Jacobins" (1).

Brunswick is counting on the French and never ceases to negotiate with the Jacobin emissaries. at the time of the Battle of Valmy, he could have crush Dumouriez's army, so inferior in number; he gives him time to receive reinforcements and supplies. After the battle, which is not very deadly, Dumouriez receives the formal order not to worry the retreat of the Prussians (2).

The lack of enthusiasm aroused in France by Brunswick's candidacy seemed to have completely abandoned the project Carra. Besides, this Prince distrusted the influence of his future subjects and the fate of Louis XVI had given him 4 to think about. We thought then to Prince Louis of Prussia who had always- Summer was pleasant in France. Sandoz, mid- The Prussian minister, writing in Paris in 1799, stated: "Ste-Foy, Talleyrand's confidant, kept me the following speech: The return of peace for- would depend on the restoration of a monarch-

CCS

- (1) National Archives, AF 1! 45. Carra report.
(2) The leader of the Prussian forces and the Jacobins, said Mr. Oscar Havanp, agreed to offer France and to Europe the sham of a battle."

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constitutional police... The authorities and the said a part of the nation would not decide for a Bourbon. The votes are declared- would rather be for Prince Louis, son of Prince Ferdinand » (1).

Here is the explanation given by Albert Vandal of this project to replace the Bourbons by a Prussian dynasty: "A part of the The high-ranking revolutionaries imagined that by giving to a student of the great Frederick, to a The philosopher prince, the Revolution would make the most advantageous ends...

Some were thinking of a protector and

would first bestow upon it a republican title" (2).

An unforeseen result of what Mr. Paul Bourget called it "The defeat of the democratic illusion—that » ! (3).

It is impossible to trace the origin of a third Prussian candidacy, that of the Prince Henry, but he was certainly questioned of him before Prince Louis, since Empress Catherine of Russia wrote to Grimm June 11, 1795: "There are people who claim—

(1) Lesson. England and Emigration. Preface, p. 27.

(2) The rise of Bonaparte, vol. I, p. 118 et seq.

(3) P. Bouncer. Testimonies of experience.

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tooth that it is Prince Henry of Prussia that the regicides claim to appoint as regent Louis XVII when they reinstate him. If that is the case, I bet that in six months His Royal Highness "will be guillotined" (1).

One might wonder why a fine diplomat like Talleyrand was able to associate himself with this campaign of vulgar Jacobins that Ernest Renan thus describes "ignorant men and narrow-minded people who took the destiny of the France (2). Could he believe in the solidity of a Prussian dynasty in our country? Or Is the explanation to be found in the portrait? Mirabeau's ruthless outline of Talleyrand: "A vile, greedy, base, scheming man. He is..." the mud and the money he needs. For For money, he would sell his soul, and he would have raised his, because he would trade his manure for gold" (3). |

Presumably the campaign in favor of Brunswick was well paid in Carra and her friends; it would be difficult to explain it otherwise. As for Sieyès, he received the portrait of the king of

(1) Oh. de Larrivière. Catherine II and the Revolution French, p. 175.

(2) P. Lassenre. Ernest Renan.
... (3) BARTHOU: Mirabeau, p. 157.

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Prussia, estimated at the rather exaggerated figure of 100,000 ecus (1).

Mallet du Pan quoted a word from Sièyes to pro-
Post of these negotiations: "France needs
a change of religion and dynasty" (2).

It should not be forgotten that the Masonic lodge-
that the strict reformed Templar observance
of Germany, to which the ma-
The body of French parliamentarians had for
Grand Master Duke Ferdinand of Brunswick.
Furthermore, the Scottish Rite adopted the motto
in Berlin. This explains why the candidate-
the Prussian prince's ture could have been taken at
serious.

A fellow citizen of Ephraim also plays a role
important in the French Revolution, the Ba-
ron Anacharsis Cloots that the suburbs observe
They were calling Duck six. Prussian Jew,
enjoying an income of over one hundred thousand pounds,
very widespread in the political world, Cloots
would nowadays be part of the "All of Paris"
firsts.

He had started by traveling to ins-
to destroy. He became acquainted in London with Burke, in Hol-

(1) Bucmez and Roux. Parliamentary History, t.
XXXVIII, p. 106.

(2) Lady BLENNERHASSET. Madame de Staël and her time,
p. 105.

Prince of Albania. Suddenly he discovered that Castriotti was a simple leader of brigands, condemned to death in absentia in his country. Having nearly been imprisoned along with his friend, 'Cloots ceased to concern himself with the 0- question They arrived in Paris in 1784. He began to pro- to deliver revolutionary speeches. It was premature, the upheaval not being in- core prepared; Also, Police Lieutenant Le- did black politely ask him to return to Prussia.

But at the time of the opening of the States generals, Anacharsis Cloots resettles in Paris, like all foreigners. Freemason As an activist, he is one of the promoters of the movement- anti-Catholic. He couldn't speak of a priest without immediately flying into a rage (1). Treatise by Marat and Camille Desmoulins de mouchard Berliner (2), he nevertheless acquired quite quickly-. wields a great influence thanks to its hundred a thousand pounds of income. Cloots took a share ac- tive to the preparation for August 10th, but in hom- He was warned and took care not to expose himself to blows. His eulogist, Avenel, recounts that he "launched

(1) Louis Brano. The French Revolution, vol. IX, p. 474.

(2) Come. Anacharsis Cloots, Ch. I.

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his two sans-culotte servants in the flow insurrectionist. As for him, he ran to PAs- seemed to be only a stone's throw from the festival, maybe even to breathe in the smell of the pou- to undergo and receive the baptism of fire in the event that a A stray cannonball pierced the vault of the hall.

Having breathed in the smell of the pou- from a great distance Dr., he left the Assembly at the same time that Louis XVI and stood guard in the courtyard of the Riding School to prevent the king from being delivered.

The following night, Cloots returned to the helm of The Assembly, surrounded by Prussian federates, among whom we note Colonel Guer- resheim, and delivers a patriotic speech

to the army.

With such an impressive service record, one does not
is more surprised to see Cloots appointed as a member of parliament by
the departments of Oise and Saône-et-Loire.

– He had already been tasked with the report of the comi-
diplomatic and war-related matters (1). He became
president of the Jacobin club at the time
even where the decree against foreigners came
to appear. He previously wrote to Dumou-
laugh: "Crush the enemies from outside during

(1) National Archives, AD XVIII, 17.

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that I will crush the enemies from within" (x).
Dinant at Roland's place during the massa-
In September, he approved the "revenge"
popular" (2). Mrs. Roland observes that it
He bored more than one listener with his speeches,
but she makes no mention of any protest.

It is difficult to say whether Anacharsis Cloots
'was a direct agent of the Prussian government,
or just a union employee
the occult that was directing our Revolution. He
said he was estranged from his country, but he was in
correspondence with the Duke of Brunswick (3).

Was he crazy or was he posing for originality?
We don't know anything about that either.

One of the organizers of the goddess festival.
Reason at Notre-Dame, he goes one night with Pe-
Reyra will wake up Bishop Gobel to persuade him-
last to abjure. Calling himself "the orator of the genre
"human," Cloots one day disguises vagrants
bonds in Turkish, Indian, Persian, etc., and the
brings us to the Convention to demand republicanism
universal republic. We know the eloquent con-
Conclusion of his famous speech: "My heart
"He is French, and my soul is sans-culotte."

Cloots had found a way to stop

- (2) De La Gorce: Histoire païe de la Révolution.
(3) National Archives, Fa 7, 4438.

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the invasion of 1792: he proposed that the army French, bringing together the Prussians and the Austrians, "advanced towards them with a step of dance expressing friendship" (1). Unhappy—
The generals opposed this attempt.

Cloots, Paine and Robert, all three foreigners, They are the first to talk about a republic. while not a single Frenchman had even considered it. From the April 21, 1792, the orator of humankind made to the bar of the Assembly, the apology for this form of government.

Anacharsis Cloots worked actively to make to condemn Louis XVI to death. After January 21st In Friday, he wrote to a friend: "I would like to wash my hands are stained with the blood of the last tyrant. baptized in the blood of Louis XVI" (2).

Unfortunately, during the Terror, the po—
The plurality of Anacharsis Cloots was demolished by Robespierre, who distrusted, he said, a non—
trousers with an income of one hundred thousand pounds. Having he blurted out these words: "my disciple Robespierre forgets the lessons of his professor. "seur," he drew the following rebuke: "Cloots You spend your life with agents and spies. "_foreign powers." Already Brissot, after

(1) T. ne Wyzewa: Eccentrics and adventurers, p. 165.

(2) Riomrem: Cloots. This cutag, issued in Berlin, has not Not yet translated.

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to have been his friend, he had written in Le Patriote French: A lot of wickedness, a mar—
che variable, an unknown goal, here is Cloots (1).

dance vis-à-vis
posing the proposal to reserve all the
public charges only in francs
masons (2). |

Cloots claims to have fought at the diplomatic committee
matic "against the English faction which pre-
dominated." Nevertheless, he was arrested as
Pitt's accomplice, along with Hébert, Ronsin, Chabot,
Fabre d'Eglantine, Momoro, Chaumette and Go-
bel (3). They were planning, it was claimed, to give
the dictatorship of the mayor of Paris, Pache.

The seals were placed at Cloots's house, the pa-
The suspects were separated; the trials-
The verbal descriptions list her entire wardrobe: twelve
pairs of slippers, a shaving dish, seven bou-
clothing tones, a pair of sleeve buttons,
etc. (4). Not a word of his correspondence with
Prussia and England. Yet that would be
interesting !

Cloots was condemned and guillotined.

(1) National Archives, AD XVIII I 17.

(2) F. Caussy: Choderlos de Laclos, p. 158.

(3) L. Mapeuin: The French Revolution.

(4) National Archives, F. 7, 2507, and F. 7, 4649.

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A few other Prussians played in the
During the revolutionary period, he played a more subdued role.
Pastor Bitaubé, born in Königsberg, was a bed-
A talented translator. His translation of Homer,
some poems and various works, did so
to arrive at the Berlin Academy. Méhul put in
music, his poem by Joseph.

== We wonder why Bitaubé is located at
Paris, at the beginning of the Revolution, member of the
Jacobin club, living in the middle of
Cerutti and Ximénes, often offering dinner
to Robespierre.

Thursday evening with Chamfort and Helene Williams
English enthusiast of the Revolution.

While French writers are pro-crits (1), it is proposed to the Convention to vote a boarding house in Bitaubé. Kéralio writes to him: "He Brissot, Carra, all your friends, you need have at the Convention, raise your voice for this act of justice" (2).

(1) Louis Blanc having attributed to the Revolution the glory

Having founded the Institute, it is worth recalling the creation of five academies established by Louis XIV: the French Academy, the Academy of Inscriptions and Belles-Lettres, the Academy of sciences, the Academy of Painting and Sculpture, and Academy of Architecture. They were all removed by the law of August 8, 1793, which Michelet and L. Blanc pass silenced. Almost all the academics were banished. See BrRé: Revolutionary Legends.

(2) National Archives, F. 7, 4601.

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Arrested during the Reign of Terror, Bitaubé was handed over He was freed on 9 Thermidor. His political role is Little known, he must undoubtedly have collaborated with His Jacobin friends. A mysterious letter.
– shipped from London via Frankfurt, May 24 1793, seems to relate to revolutionary activities tionaires and expresses the hope that Bitaubé will include abbreviations. The other documents Information concerning him has disappeared from the archives.

Bitaubé became, in year VI, president of the Institut. |

The Baroness of Aelders, daughter of an innkeeper of Groningen, was a secret agent of the government-Prussian nement. In the last years of the During the reign of Louis XVI, she founded a club in Paris of revolutionary women, "the friends of the "Truth." Protected by Condorcet, Madame d'Aelders was of the last good with Basire, deputy from Dijon. This Jacobin was quite humane: he protests against the September massacres and delays the trial of the Girondins

"Refusing nothing to women" (1), it is probable that it was Mrs. d'Aelders who pushed him to attack-quer the king, the court, Lafayette, etc.

Arrested after the Champ de Mars riot,

(1) Great Encyclopedia. Article by Mr. Avrarp on Basire,

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Mrs. d'Aelders was soon released, thanks to high influences. She was of new-calf imprisoned on 5 Messidor, year II, and the Seals were placed on the mezzanine where she lived. 11, rue Favart. The General Safety Committee gave the order to extract from his papers the cor-suspicious responses; the commissioners de- declare that they have placed the said papers "in a chair cover that we have secured, and we have affixed our committee's stamp to the two ends and had everything carried to our committee » (1). |

Unfortunately, these documents have disappeared. like all those of foreign agents.

G. Forster, son of a pastor from Danzig, accompanied Cook around the world, was a tour alchemist in turn, professor at the university of Vilna, and librarian at the University of Mainz. Rosicrucian Freemason, member of the Jacobin club of Mainz after the conquest of this city, a passionate admirer of the Revo-French translation, Forster was in correspondence dance followed with Lebrun-Tondu and some-one of our politicians. He announced, the June 5, 1792, the next overthrow of the royalty. In 1793, it was fixed at 4 Paris, taking the Word 4, the Convention, dines with Merlin of

(1) National Archives, F. 7, 4659.

de Canteleu, Rewbell, Lecointre, etc. |

He is appointed commissioner of the executive council. cutif in June 1793, and the Ministry of Foreign Affairs foreign powers entrusted him with two missions, in Flanders and in Franche-Comté (1).

A friend of Thomas Paine and Miss Williams, He became a counter-revolutionary after the Terreur, like his compatriot Adam Lux: here, after having embarked on the Jacobin movement – well, he defended Charlotte Corday and was For this reason, he was sentenced to death.

Schlabrendorf, born in Silesia, was so absorbed by the Revolution which he forgot, for several-several years, to give leave of the house that he had rented in London before settling in Paris. Very wealthy, he held positions during the period revolutionary period a modest dwelling where He received a large number of friends.

He continued to conspire under the Consulate without to generate a lot of buzz about him.

Doctor J. Eric Bolmann (Hanoverian) he settled in Paris at the home of an uncle, an English subject. He says he was pushed against his will, by blows from pikes, in the midst of the insurrection of August 10. Disgusted with Paris, he left, saving

(1) Cauquer: History Studies, 1st series, p. 234.

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Narbonne thanks to an English passport, on the Madame de Staël's prayer (1).

Let us also mention Trenck, who sacrificed his fortune for "the satisfaction of living on the land of freedom" (2), the tailor Nestch who was part of a plot to assassinate Lafayette, the rabbin Hourwitz, friend of Fauchet and Clavière, Aelsner, Campe, Huber, Ancillon, Archenholz, Goy, Eschim Portaek, member of the Club des

In summary, Prussia's role is primarily important at the beginning of the Revolution. After the overthrow of the French monarchy, the Berlin's cabinet hands over power to the government English comment.

It also seems that these two powers had joined forces against Louis XVI. During the change of ministry on July 12th 1789, the English ambassador to France, after immediately sending a letter to his government, hastened to send one another with the King of Prussia. Immediately upon arrival From this letter, "an extraordinary committee has was convened; Prince Henry was not invited... The Court would like the troubles in France

(1) Lapy BLENNERHASSET: Mme de Staël and her time, t. II, p. 158 et seq.

(2) Avenez: Anarcharsis Cloots, p. 182 et seq.

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were more serious and of an eternal durée » (1). |

The reason for Prince Henry's exclusion from Prussia was his sympathy for France, signed-linked by all those who came near him.
= When it came to putting the Duke of Brunswick on the throne of France, the governor-The British government did not oppose it; it did not did not believe in the success of the Duke's candidacy of York. Brunswick, brother-in-law of the King of England-The earth was under its influence. As early as 1876, Mercy Argenteau informed Kaunitz of the subsidies paid. in Brunswick by the London office, and in In 1789, Moustiers asserted that the king's entourage Prussia was sold to England.

But our statesmen have never taken take seriously the secret actions of governments foreign institutions in Paris. We have one. An example too recent to be forgotten: we know with what skepticism was the reception in 1914 of

It seems that the French Revolution was prepared with the same skill as the invasion recent barbarians from beyond the Rhine.

(1) Foreign Affairs Archives. Correspondence: from Berlin, July 1789.

CHAPTER IX

THE ENGLISH AGENTS

Among the foreigners who invade the France in 1589 and working towards the Revolution The English are by far the most numerous breux; but, apart from a few exceptions, they they conceal themselves more skillfully than others.

Here are the main ones:

Amidst the cosmopolitan revolutionaries a rather sympathetic character was noted that, a charitable philosopher devoted to his friends, Thomas Paine (or Payne); who had the courage to speak at the Convention against the Death of Louis XVI.

Paine, an employee of the English customs service, had He was dismissed; he established himself as a tobacconist. then a corset maker, then a grocer. No Seeing no fortune coming his way, he embarked on `America and was appointed aide-de-camp to the general-Ral Greene. Tasked with negotiating a loan to In Paris, he received important gifts on this occasion. rewards from the American government. He

2

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he then increased his fortune by building bridges. Suddenly he discovered his calling literary and began to write pamphlets.

Having arrived in Paris in 1787, Paine was to leave again

to contribute all my power to the Revolution
The French woman made me postpone my return... The plan
that I proposed for the major work is
still in Barère's hands (1) ». Thus in
In 1788, Paine knew that the Revolution was coming
burst.

Nl is the author of the Declaration of the Rights of
the Man, as well as the address assigned to the
Colonel du Châtelet concluding with the suppression
of the monarchy. This declaration, of which our
Democrats are so proud, therefore, is the work of
England.

Paine founded, along with Pétion, Lafayette and Buzot,
a club that meets at Condorcet's house and tra-
vailla to the revolutionary movement.

In July 1791, Paine returned to London.
because Lafayette, not having to employ
In Paris, he was tasked with delivering the key to Franklin.
of the Bastille (2). But he is poorly received by his
fellow citizens because of their republican opinions
that he professes, and returns to settle permanently-

(1) National Archives, F. 7, 2775.

(2) Letter from Gower to Grenville.

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He was in Paris. A triumphant entry had
was prepared for its disembarkation at Calais.
soldiers formed a line in his path; the
The officers embraced him and led him to the hotel.
of Vile, where he is still embraced by the Muni-
disciplinary. |

Paine is part of the Committee responsible for pre-
to prepare the new constitution. Appointed mem-
the Convention was established by three departments,
the Oise, the Puy-de-Dôme and the Pas-de-Calais, it
inspires Brissot's articles. MTM Roland
signaled to Bancal the formation of a Society
Republican, led by Paine. "It's him,"
she wrote in 1791, which provided the materials
from the leaflet displayed this morning of all
sides » (1). |

Paris and condemned, had an urgent reason and mysterious to return for a few days in England; Paine obtained safe passage for him, by agreeing to take Wilkes's place in his prison. He returned and was lucky to escape the guillotine.

M^{re} Roland compared Paine's figure to A blackberry sprinkled with flour. As he did not He didn't know French, his friends read his speeches. lectures at the Convention while Paine fai-

(1) Correspondence from Mrs. Roland.

res NAAR sate ae

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knows the gestures. We can see that the sessions of the terrible assembly did not lack a a certain cheerfulness.

Paine lived in a veritable den of conspirators English brothers, the White Hotel, Passage des Little Fathers. Stone, Smyth, E. were there. Fitz-Gerald, Yorke, Captain Monroe, etc. He drank so much of it that the brave Paine became alcoholic.

After the massacres, which he disapproved of, 'he advised putting Louis XVI on trial; per- Convinced that the king was about to be assassinated, he imagined himself He would save him that way. He wanted the overthrow. of the French Monarchy, but the cruelty of the Jews repugnant. By taking the Convention In defense of the sovereign, Thomas Paine explained that we should show compassion, because one cannot see in this monarch "that a man ill-mannered like all his similar.

It is likely that the poor education of Louis XVI prevented him from thanking his defender sister.

After opposing the death penalty, Paine

that. |

From then on, Robespierre declared him suspect. Paine had also made an enemy of Marat in

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denouncing to the Jacobin Club his plans
dictatorship. He therefore did not escape the proscribers
tions. Paine initially hid under the protection
of Samson, the executioner of high deeds, but
We eventually discover this ingenious hiding place.
The police officers tasked with arresting him say that
their research having gnawed at their stomachs, they
began with lunch; then, having discovered
green, the inventor of the Declaration of Rights
of man, "we could not," they say,
to make us understand that he is American;
why we prayed to the main tenant
from said house to be willing to serve us
of interpreter... Not wanting to leave any shady
of the conduct we have maintained..., we
we requested the opening of all the coats of arms
res » (1). | |

But, after a scrupulous examination, the pa-
Paine's stones appeared to contain nothing suspicious.
pect; which did not prevent him from being put to the
Luxembourg prison. He owed his life to a heu-
a strange coincidence, unless that coincidence had been
aided by the Anglo-Prussian Syndicate – because it
It is worth noting that the foreigners were always going out-
days more easily in prison than the French
sais. Every day, the jailer of Luxembourg
marked the cells of the prisoners with chalk

(1) National Archives, F. 7, 2775.

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were to be executed the next day. Paine was
included in a list of 160 convicts, but
his cell door was open because he

on the inside face of the door. In the evening, the
With the cell closed, the cross was not found
more visible from the outside (1). We did not count the
The next morning, 159 people were sentenced instead
of 160. Paine was therefore probably replaced at
by chance, by the first person who comes along.

Perhaps unaware of the danger to which
He had escaped, the prisoner wrote in
all directions in order to protest against his
detention. "Robespierre," he declared to the Con-
vention, was my inveterate enemy, as he
it was of all men of virtue and humanity
nity." Finally, after eight months, Paine was
released thanks to several interventions
tions (13 Brumaire, year III). |

After this alert, he seems to have played a role
more withdrawn. He stopped going to the Convention.
But according to Bourdon, "he is intrigued with a
Louis, a former foreign affairs agent
Otto." No further trace of him can be found.
relations with the British Government.

Under the Directory, Paine did not speak

(1) Fomriozts: An Englishman who was a member of the Convention,
Weekly review, 1914.

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of him. In 1802, he left for America, en-
in front of the wife of a journalist friend of his. He
He died an alcoholic at 180g.

His fellow citizen WA Miles, Pitt's agent,
exerted a certain influence on our mini-
very, as this letter from Lebrun- proves
Tondu: "I'm short," he said, "eight louis for
the payment of a bill of exchange. Not for-
Wouldn't you like to join all the topics of gra-
"I owe you this new blessing, P."

The Reverend Ch. Miles, in publishing the correspondence
His grandfather's influence was astonished by the disappearance of...
Version of W.A. Miles' letters to Pitt from 1790

interesting." Isn't that precisely because that they were too interesting for the gou- The English government did not want to let them in the hands of his agent's heirs?

Miles said he was sent to Paris in secret for the same reason as his friend Hugh Elliot.

Holland Rose, in Pitt's story, explains that their mission was intended "to act - on French democrats."

At the time Pétion introduced Miles to: Jacobin Club, he lived at 113, Faubourg Saint-Honoré; he was in frequent contact with her with Barnave, Mirabeau, Lafayette, Frochot,

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etc. Unfortunately, Miles' letters which contain nothing compromising, have only ones were published. I] announces to Pitt, as soon as the September 1790, that the monarchy will soon abolished in France. However, at that time, it there is not a single member of parliament who is not a monarchist And not a single Frenchman calls himself a republican.

Miles' correspondence proves that he has a poor idea from his Jacobin friends: "Nothing Nothing good can be expected from such an assembly of thieves, murderers, etc." (January 5, 1791). "If you attribute the Revolution to a feeling virtuous or courageous effort, you "Deceive." (March 18, 1791). Miles complains to this period, whether his correspondence is inter- accepted, so his letters become more - banal (1).

In the 20th century, several great-grandsons of Miles became French; the most famous is Mr. Waddington, Ambassador.

Hugh Elliot, a collaborator of Miles, was Lord Auckland's brother-in-law. Former condis-

specifically tasked with exercising control over the famous

(1) Miles served as an intermediary between Danton and the English ministry, particularly during the trial of Louis XVI.

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orator a favorable influence on the Angle-earth (1).

Hugh Elliot wrote to Pitt on the 26th 1790: "I cannot commit to paper the story of my secret conversations with various people political swimming. But I have every reason to believe that, more than anyone else, I am. mai-"to be events" (2).

There are hints that Mirabeau and Others did not refuse English money, But Holland Rose adds: "Our two envoys were discreet enough to give few details in their letters. »

Dracke, an English spy, attended the sessions secrets of the Committee of Public Safety and made them an exact account to Lord Grenville. On September 2nd In 1792, he announced to her that in the evening we designated 2250 suspects for arrest. It was decided the death of Marie Antoinette and the Brissotins, and 500,000 francs were given to Pache for fomenting a riot in the first few days of September (3).

Mr. Aulard expresses the opinion that Dracke has trans-only the information concerning

(1) PazLarN: Talleyrand's mission to London, p. 284.

(2) HozzanD Rose: William Pitt, p. 581. This work has not yet been translated into French.

(3) Historical manuscripts commission (Appendix 1). Tea manuscripts of JB Fortescue, t. II, p. 457.

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foreign policy. But if the secrets of
Our diplomacy was entrusted to him, why
Were internal affairs kept from him?
Billaud Varennes and Hérault de Séchelles
are mutually accused of this treason.
They could both be right, because
Hérault de Séchelles took the di- files
plomatics to communicate them to the son of
Austrian minister Kaunitz; and Billaud Varen-
nes secretly sent to Venice and Spain
the accounts of what was happening in
the government milieu. Their names were
still spoken during the capture of Toulon;
We seize correspondence from a traitor who
could only be one of the members of the
Committee of Public Safety (1).

Dracke does not appear to have been worried in
his profession throughout the revolutionary period-
naire; he was only prosecuted at the time
of Georges Cadoudal's plot, because he was
of the number of his assistants.

The Girondins met on Sunday
evening in the living room of Hélène Williams, a friend of
Ms. Roland. She wielded considerable influence
on Bancal, Brissot, Achille du Châtelet, Mi-
randa, Lasource, Sillery, Girey-Dupré, Rabaut
Saint-Etienne. Mr. Roland wanted to marry her to

(1) Maruiez: Secret History of the Committee of Public Safety

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Wobbly, but the young Englishwoman preferred his
fellow citizen Stone who followed her everywhere. Pushed-
Do they extend the revolutionary spirit to the point of union?
free, or did Helene Williams not allow Stone
that a platonic love, we could not
to discover. She never bore his name; one
wondered if they were secretly married.
But a police report to the Revolutionary Committee

£60,000 fortune (more than 1,500,000 francs) (1). It is therefore probable that Stone neglected his wife to follow Helen Williams, but did not divorce.

Arrested in October 1793, then handed over in Freedom, Helene Williams took refuge in Switzerland until 9 Thermidor. Back in Paris with Stone, she probably continued to do the political, since she was arrested again in 1802, following a search conducted by the police in his papers.

Stone, one of the victors of the Bastille, was very linked with Brissot, Pétion, M. and M^m of Genread. Upon her departure abroad, she entrusted his papers to Stone who gave them to Helen Williams. Learning that a search was going to be conducted... after returning home, the young Englishwoman burned the M^m papers from Genlis.

~ (1) National Archives, F. 7, 4778.

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To justify his presence in Paris, Stone He founded a printing press. When he was suspected of conspiring, he claimed to be completely absorbed by his business. He managed to make himself to appoint president of the "Friends of" club human rights," and to acquire a certain influence.

Lord Stanhope wrote to Grenville: "Mr. Stone is an Englishman who knows many very important and influential men in France... I] will be able to convince you of their good dispositions. » |

Stone hosted dinners with Milnes and R. Smith, Pitt's agents. In one of their orgies, An Englishman, after copious libations, gives a punch to Paine's face, then He flees in terror of his crime. But as soon as the next day they were reconciled (1).

Stone testifies in favor of Miranda. Arrested twice released, he took refuge in

He returns with her after the 9th of Thermidor.

William Stone, brother of the former, prosecuted for conspiracy in England, then acquitted, had settled in Villeneuve-Saint-Georges in 1789, at the home of a fellow countryman, Parker. The Stone brothers claim to have paid to help Sil-

(1) National Archives, F. 7, 4778.

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Lery, 12,000 francs that M[™] de Genlis refused to reimburse them.

Stone's correspondence arrived from Angle-land under the protection of Auguste Rose. This one took part in the main riots; in the volume from Algiers on the role of the English in the French Revolution (1), Rose is noted as one of the ten "overseers" of the Convention (one of the ten ushers, etc.). Charged at Thermidor led Robespierre and his supporters in the Committee of Public Safety. Rose is arrested by order of the Commune; he jostles his guards and escapes. He then tries to go unnoticed.

David Williams, who was not related to Hé-
lene Williams collaborated with Roland and with
Brissot, who translated his work on freedom.
Having become a French citizen, he declared in November
1792 that he "renders to the vows of his new
homeland and will contribute to the building of happiness
and prosperity that the Convention must raise
"worm" (2). Yet, Williams only tasted
half of his revolutionary friends, because he wrote
Regarding the Convention members: "The dazed cry,
Carelessness and dirt do not make a
A commendable legislator.

(1) Englishmen in the French revolution (Algiers).

(2) Foreign Office Archives, London, v. 588.

The letters from Mr. Roland™ prove that the Girondins' campaign in favor of freedom
The press was dictated by Williams and the day-
English journalist R. Pigott.

The Society of the Friends of Blacks aimed to
apparent emancipation of the blacks, and for
hidden object of the universal Republic. One of
Its principal founder is Robert Pigott,
English Quaker, friend of Roland and Lanthenas.
Next to him is Clarkson, a collaborator
of Mirabeau, and the very French names of Wil-
Berforce, Paine, Williams, Daer, son of the Earl
of Selkirk, Sharp and Grenville (1). Bribed
by England, the Society of the Friends of Blacks
published by L'Observateur, a newspaper run by Faydel,
friend of Laclos (2). Pigott is the inventor of the
red cap. On February 1, 1790, the Assembly
national voted for the printing of one of its dis-
course.

Two other Pigotts also work at
the Revolution: one is a magistrate from Shrop-
shire; the other, a pamphleteer, John Pigott,
sometimes referred to as Jean Picotte,
was arrested in 1793 and released the following year
next.

(1) We must add to this the banker Kornmann, a member of
The Commune is famous for its misfortunes.

(2) Dard: Choderlos de Laclos.

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Why did Benjamin Vaughan live in
Passy under the name Jean Martin? Why?
did he frequently visit Robespierre?
secret (1) > Son of a wealthy English merchant,
he had married Miss Manning, from the family of
cardinal, he must therefore have had a pretty good
situation in London where he claimed to be experiencing
trouble because of his political opinions.
After delivering a series of pronouncements in Nantes

The Society of Friends of the Revolution. Furthermore of Robespierre, only four or five people they know Vaughan's identity (Bishop Gregory, Hamilton Rowan, etc.). Arrested in 1794, the fake Jean Martin nearly to be put on death row as Pitt's agent. But after after a month of detention, he obtained from the Committee Hello Public, a passport to Switzerland.

The poet Barlow was, in Savoy principally—revolutionary propaganda, pen—while Alfieri was singing about the storming of the Bastille, and that Klopstock glorified the French Revolution cashier. o | |

During the winter of 1792, an English ship belonging to Martin Milleth docks at the port

(1) Mr. Marnrez (Revolutionary Annals of February 1917) denies Vaughan's close relationship with Robespierre; but Elie is affirmed by Barère.

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from Boulogne. The next day the captain and everything The crew have disappeared (1). The police are doing searches and finds nothing. Nobody knew what had become of them, except for Pitt who had obviously distributed to each of them their task.

Watt, son of the famous inventor, and his friend The druggist Th. Cooper is the organizer. of a demonstration in honor of the soldiers rebels of Châteauneuf. Friends of Marat, they They approve the August decree, and give 1,300 francs. for the families of the patriots wounded during the insurrection, but they allow themselves to blame the massacres. Robespierre took advantage of this to... denounced as Pitt's agents. Watt escapes. in Italy and Cooper in America.

J. Oswald, pamphleteer and poet, friend of Brissot is one of the founders of the Chronicle of the month. In March 1792, he put up placards in the Faubourg Saint-Antoine to demand the distribution of spikes to all citizens and the abolition of standing armies.

Tasked with organizing a regiment of federates, Oswald was sent to the Vendée and killed in the first... first battle, probably by his troops because he had made himself intolerable and his soldiers hated it.

(1) National Archives, D. XXIX.

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La Luzerne, ambassador in London, reports an agent of Pitt in Paris in the entourage of Duke of Orléans: a man named Forth, who makes frequent trips between France and England land (1). Three members of the Commune of Paris corresponds with Choderlos de Laclos. Philippe Egalité's trusted man, by the intermediary of Forth. He rendered faithful- Pitt is fully aware of the Duke's actions and words of Orléans. His collaborators included Smith, Clarke and Shee.

Mathews, a government secret agent English, changes his name when he is suspected in Paris. He corresponds frequently with our politicians. The Committee of Public Safety The public pays fifteen thousand pounds a day. by Mathews to his hotelier (2), In the state where French finances were located there, this liber- Reality seems quite extraordinary!

On September 7, 1793, Mathews asked Danton a security passport because he is not not at ease. He was right, because his arrest- The decision had been made the day before. Otto had run He had warned him, but had missed. Mathews was - so they arrested him and the police sealed off a important correspondence with Danton, Hé-

(1) Foreign Office Archives, London, v. 588. -

(2) Archives of Foreign Affairs, France, c. 1408.

rault de Séchelles, etc. A letter dated September 19th
The minister is reminded by the tembre: "You pro-
mites that I would be released imminently.
We do not know if the minister kept his promise.

This is largely due to the influence of Mathews
who brought the German Reinhardt into our
Ministry of Foreign Affairs; there he became
Moreover, he was a skilled diplomat.

Bankers Boyd and Kerr had made the
knowledge of the Genevan revolutionaries, at
the moment when the refugees of 1782 received a
million from the English government. Installed in
Paris in 1789, rue d'Amboise, then rue de
Grammont, they embark on a political career and
are in business dealings with Philippe Ega-
They act as intermediaries for paying
some leaders of the French Revolution;
They are part of the Valois Club.

Seals having been placed on the bank of
On rue de Grammont, Boyd had to pay 200,000
books to make them rise; then he judged it prudent-
the desire to sell and seek refuge in England.
He was then tasked by Pitt with several missions.
secret missions. - |

After the death of Louis XVI, Boyd and Kerr
join Jean de Batz's plot, and to
On this ground, they were condemned on 29 Prairial, year II.
The reports of the Committee of Public Safety affirm-

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lies that Boyd and Kerr are direct agents of
Pitt (1).

The Freys and Chabots endeavored to make
remove the seals placed on their papers. Robes-
Pierre opposed it, but Batz succeeded by the en-
Luillier's sluice gate, and made everything disappear

relative of the English Member of Parliament who
It bore his name.

We have already pointed out that the Committee
revolutionary of the Commune was almost
entirely composed of foreigners: the Swiss
Pache, the Italians Pio and Dufourny, the Spaniard
Guzman, the Englishman Arthur (2), etc. J.-J. Arthur
is mentioned in Robespierre's notebooks
among the fairly skilled patriots. I] must have
` a fine financial situation, because he was pro-
owner of the house located opposite the pavilion
of Hanover, as evidenced by a trial which he
supported against the Richelieu family.

J.-J. Arthur was linked with Pache, Marat, and the
Proly, Gusman, Frey, etc. band. President of
the Section of Pikes, he is preparing the riot of
Champ de Mars. Member of the Central Committee
of the Paris Commune, he often takes the

(1) National Archives, W. 389, no. 904.

(2) Arthur was born in Paris to an English father (V. Marais,
The Revolution and Foreigners).

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speech at the Jacobin Club; he testifies con-
Danton and Clavière, at Robes-
Pierre; he is part of the Committee appointed for
to support the Incorruptible against the Convention.
We know that Robespierre never ceased to denounce the
foreign faction. Now, its Committee included
five foreigners out of eight members, and this detail
could cast doubt on Robes' independence
rock.

Arthur was guillotined on 12 Thermidor.

Dobsent (or Dobsen), President of the Court
revolutionary, was also of English origin.
He was the one who had organized the insurrection of
May 31. Friend of Lazowski and Desfieux, Dob-
sent frequented the gang of Proly and Pereyra.
The fall of the Girondins was prepared for their
meetings at Café Corazza (1). Stopped first
with the Hébertists, and again after

to the Jacobin plots of 1799 and succeeded in all-
days to get out of trouble. He is appointed judge under
the Empire, although its file bears the inscription: "Talens
mediocre, below the functions it should have
would have to be exercised, etc." (2).

Count Charles Stanhope, a member of the

(1) A. ScaminT: Paris during the Revolution, according to
the reports of the secret police, p. 149 et seq.

(2) National Archives, F. 7, 6504.

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House of Peers of England, was beautiful-
Pitt's brother from his first marriage and son-in-law
of Grenville through his second marriage. After having.
spent his youth in Geneva where he became acquainted with
Swiss revolutionaries, Stanhope became one
leaders of English Freemasonry. In this capacity
He must have been interested in the French Revolution, -
And indeed he played an important role in the lodge.
Friends United, who prepared the fall of the
Monarchy (1). |

Stanhope had frequent interviews with
Philippe Egalité and he was rocking him, without a doubt
the hope of a change of dynasty. A
Once the throne was overthrown, Stanhope lost interest
of France and resumed his work on the sciences
these. He invented machines to make the addi-
tions and subtractions, and left a volume
on electricity.

Another English scholar contributed his con-
course to the 1789 conspiracy: Priestley, born in
Yorkshire, was a physics professor and
chemistry; after making a wealthy marriage, he
he became a pastor in Birmingham.

On August 26, 1792, based on a report by Guadet,
a decree granted French citizenship to a
a number of foreigners, due to ser-

(1) An ancestor had played an important part in the ban-Law's route.

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vices rendered to the revolutionary cause, between others at Priestley, Paine, J. Bentham, Wilberstrength, Th. Clarkson, Mackintosh, David Williams, Madison, etc.

Appointed a member of the Convention by two _ departments, Priestley did not want to sit; but his influence was considerable, since Burges wrote to Lord Auckland: "Priestley is considered the principal advisor to the Ministry. We take its opinion into account in all the occasions » (1).

Having wanted to celebrate July 14th with his friends In Birmingham, he had an unpleasant surprise to see his house looted by the Indian mob He expressed his revolutionary opinions: He judged therefore it is more prudent to leave permanently England, and after another stay in From France, Priestley settled in America.

A Presbyterian, Priestley embraced religion of Arminius, then became Arian, then Socinian; He always remained an enemy of Catholicism.

Priestley left behind numerous scholarly works. works. He is credited with the discovery of nitrogen (1).

Alongside these illustrious men, a a veritable army of English conspirators.

(1) Papers of Lord Auckland, September 4, 1792.

(1) Eulogy of Priestley at the Institute, delivered by Cuvier.

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Thus Thomas Christie, from a university family sitaires, became a close friend of Danton and of Clouts.

Paul Waiworth is employed directly by the King of England (1).

Sheare, one of Théroigne's lovers
Méricour, like his brother, is a close friend of Roland and Brissot.

S. Perry, a journalist, dines with Danton.
Condorcet, Brissot and Santerre; he testifies in favor of Marat.

Pastor Goodwin abandoned his career to take care of the Revolution. Linked with Paine, He left behind works that were quite widely read in England; MH Roussin has just dedicated a volume. Goodwin lived more in London than Paris, while his wife lived more in Paris than in London; he had married Mary Wollstonecraft, qualified professor in various documentaries comments.

Ms. Wollstonecraft-Goodwin violently attacks Marie Antoinette, even after her death; She is so fervent in her revolutionary ideas-Horace Walpole called her a "hyena"
"In skirts": One of her friends, Hamilton Rowan, Irish agitator, friend of Robespierre, leaves

(1) Foreign Office Archives, London, v. 577.

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Paris immediately after the arrest of the Incorruptible tible.

Lord Palmerston openly frequented revolutionary circles, while Lord Camelsford, a relative of Pitt and Grenville, concealed with a passport under a fake name.

The adventurer Newton is appointed colonel of the first division of the National Guard.

Kerly, an agent at Herries bank, was very diligent. at the Jacobin Club, is denounced as spy.

to save the queen; we don't know if he began, like his compatriots, by conspiring against The Monarchy.

The Earl of Devonshire is commander of the Recollects district.

Wendling (or Wendlen) is a member of the Insurrectionary Committee of May 31 (1).

Among the regulars at the M^m Con- lounge Dorcet, Lord Stormon and Lord Stanhope were mentioned, Lord Dear, Jefferson, Bache, Franklin, etc., not to mention Anacharsis Cloots who was in love- the mistress of the house's room (2).

(1) Acts of the Commune, t. VII, p. 492.

(2) Mromerer: The women of the Revolution.
A. Guritors: The Marquise de Condorcet.

A. Guicrois: The salon of Mr. Helvétius.

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The Scotsman Swinton, who founded with Brissot the newspaper Le Patriote Français, exercised, according to Louis Blanc, the bizarre profession of "speculator-
"tor in debauchery" (1).

An English merchant, Marshall, founded in 1789 the revolutionary newspaper L'Union. Black- Wood, arrested during the Reign of Terror as an agent from abroad, is saved by Chabot; one suspects-
conne that his Guineas had not been without in-
influence on Chabot's benevolence (2). 1

H.-R. Yorke boasted of having at twenty-two years participated in the three American revolutions, of Holland and France (3). But he had to to rejuvenate, because if he was twenty-two years old in 1789, He was only eight when he was sentenced-
born in prison in 1775, and twelve when he married his gedlier's daughter in 1779. Connected with Paine, he was part of the Friends of Human Rights club
The man attended the sessions of the Convention

His real name was Readhead. Denounced to the Convention at the end of 1793 as agent 'of The foreigner fled to Switzerland. We know of He gave him a book entitled Letters from France; this

- (1) Lovrs Brano: History of the French Revolution.
- (2) Vte pe Bonatp: F. Chabot, p. 138.
- (3) L. Fortioris: An Englishman who was a member of the Convention.

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are paintings of French life and customs crates under the Consulate (1).

Holcroft, successively stable boy, shoemaker-denier, schoolteacher, journalist, actor, author dramatic, he enters politics after the death of his three wives. He translated into English the works of Mirabeau. Holcroft was a friend of Danton and allied with his family (2).

Smith is a judge at the Revolutionary Tribunal of the Finistère; O'Brien is judge 4 Saint-Malo. The es-Ducket is Léonard Bourdon's secretary.

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Rutledge (or Rutledge) belonged to a Excellent Irish family. He comes, under Louis XV, enjoying himself in Paris, then began in the a literary career through a tragedy in French. Under Louis XVI, he wrote in the "Quinzaine An-clay." and staged comedies that had little success. Ruined by an unscrupulous notary, he cannot to obtain justice; perhaps this evil-the hour that throws him into the revolutionary party. As the author of seditious pamphlets, he is being prosecuted. at the end of 1789 for hoarding grain and crime of treason. Imprisoned in the Châtelet, Ru-Tlidge is then described as a cavalry captain, although it seems never to have belonged to the army.

- (1) T. pp Wyzewa: Eccentrics and adventurers.
- (2) His daughter married Mergès, Danton's nephew.

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Released the following year, he pronounced Socialist speeches at the Cordeliers. Rutledge was part, in what capacity, of the administration of the subsistences of Paris (1). Prosecuted in-core for having caused the high price of grain, he was arrested at the same time as Proly and Desfieux. He is believed to have died in prison in 1796 (2). The A very long list of his works has been published by A. Franklin in "Life of Paris under Louis XVI.

Two wealthy Englishmen staying at the Vauban Hotel rue Richelieu, under the name of Milord d'Arck and of Chevalier d'Arck, give sumptuous dinners killers and mysterious figures that Robes-Pierre, Pétion, Buzot, Prieur, Antoine, Rewbell and Brissot.

Pitt's agent, Stanley, is a member of the section Mucius Scevola (3). MA Mathiez sup- posits that the same character, under the name of Staley served as an intermediary between Perregaux and the Foreign Office (4). |

Faeding, an agent of the English government at Calais is a close friend of Euloge Schneider.

The Irish shoemaker Kavanagh can be found at the

- (1) Acts of the Paris Commune, vol. III.
- (2) Private life of yesteryear (FRANKLIN).
- (3) P. Canon: Paris during the Terror:
- (4) Revolutionary Annals, August 1916.

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head of the arms looters on July 13, 1789; he takes part in all the riots and massacres of September. "Cowardly in the face of danger, he assassinated- sine when he can do so safely" (x). Mackintosh, physician and lawyer, having written

legislative agreement regarding the title of French citizen. After contributing to the Revolution-
tion, he continues to conspire in the sequel; in
In 1803, he was prosecuted for inciting murder.
The First Consul's office.

Denis de Vitré, son of a Canadian and a
Englishwoman, ran a factory belonging to
nant to Philippe Egalité. Member of the revolutionary clubs
lutionaries of Paris, Rouen and Montargis, he is
denounced to the Jacobins on December 16, 1793
like a Pitt agent.

Ch. Macdonald is executed as an An- spy
Glas.

W.-B. James, professor of English, is one
of the victors of the Bastille; he is appointed se-
founder of the Jacobin Club. A moment guarded
Louis XVI's dien at the Temple, he seizes the
the king's armchair to prevent him from reading comfortably

tablement. |

They were still counted among the vanquished

(1) Acer: Englishmen in the French revolution, p. 200.

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quarrymen of the Bastille Th. Blackwell, close friend
of Danton, and W. Playfair, author of a plan of
manufacturing counterfeit assignats to ruin the creditor
said of the Republic.

Hoffmann, Volfmann and Cook appear to be
a single individual appearing in the state
Dutch people receiving pensions from England.

Our Ministry of Foreign Affairs is in
frequent correspondence with Archibald Mit-
Chell, strongly suspected of being a spy for
Pitt.

Lord G. Gordon writes in favor of Cagliostro
after the necklace affair, articles where he in-

Sion, he was sentenced to five years in prison for insults against English magistrates. This misadventure prevented him from coming in 1789 to collaborate on Paris with his fellow citizens. Gordon left the protestantism to embrace the Jewish religion (1). The case is rare enough to warrant mentioning.

Baron d'Auerweck is denounced as agent of both England and Austria. A Hungarian officer, he became an engineer in France; he often came to Paris under the name of Scheltheim.

We were unable to verify what his attitude was.

(1) Burge: Reflections on the French Revolution,

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in 1789. But later, he worked with M[™] Atkins helped the prisoners escape from the Temple and demonstrated devotion to the family: royal (1). |

It is also difficult to appreciate Lady's role Kerry. Twice widowed, remarried a third time Sometimes, she would give performances in her salons in Paris. The day before June 20th, the Princess of Lamballe, Messrs. de Lage and de Ginestous departed from at home, having lost even their last sou (2).

Richard Ferris is invited by the Executive Committee to come to France and to extend his stay for an operation useful to the service of the Republic-republic (August 21, 1793).

Captain Frazer, Walsh, Kerny and Mahew are denounced by the reports of our agents diplomatic agents as agents of England.

Among those who regularly attended the Jacobin sessions, one remarked J. Stanley of Alderley, Wendham, . R. Watt, Wilson Huskisson, Pelham, the future Lord Chichester, etc.

Among the revolutionaries' collaborators,
let us also cite G. Lupton, P. Wentworth, S.
Deane, Thomas, Muir, Melville, O'Drusse,

- (1) F. BARBEY: Mrs. Atkins and the Temple prison.
- (2) R. Arnaup: The Princess of Lamballe.

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Ghym, Samson Pegnet, newspaper editor
patriot, etc. (1). |

Can we seriously claim that such
a number of English people gathered in Paris by the ef-
using chance to work towards reversal
of the monarchy? Alongside the adventurers dear-
chant to take advantage of the chaos to loot and steal,
there were officers, writers, and an-
former English officials having nothing to gain
personally agree to a change of re-
Gime in France.

Isn't it more likely to believe in a
organized plan and to conclude with Robespierre:
"these foreigners who strive to appear more
Republicans, unlike others, are not in reality
than the agents of the powers" (2).

Alongside the English agents worked a
a large number of French politicians,
suspected of being in the pay of England.
No doubt it may have been convenient to get rid of-
to use an adversary by denouncing him as
Pitt's agent, and Robespierre abused this pro-
government concession; but too often its
The accusations appear to be well-founded.

(1) National Archives, F. 7, 6468.
Foreign Office Archives, London, v. 587.
Conway: Paine.

Horan Rose: W. Pitt.

- (2) Session of the Convention, October 9, 1789.

Chabot claimed that Heébert's wife was an agent of Pitt (1). We read in the memoirs of Louvet (page 9) that Chaumette was with Marat one of the main foreign agents.

When Soulavie was appointed chargé d'affaires in Genève, he gathered information on England's agents a number of pieces of information, including the following The summary: Marat received his instructions in Londres...

Claviere was employed to destroy the monarch-shits while paying in the Faubourg Saint-Antoine on the 20th June and the people of Marseille and others on August 10th... The disturbances in Lyon were paid for by the Angleland... Santerre was the distributor of the gratifications. »

According to the secretary of the general safety committee-General (2), Santerre is responsible for distributing the sums given by Pitt. They found at his home English letters announcing the arrival of plusieurs million.

Dubois Crancé is an accomplice of Dufourny (3). Lucile Desmoulins is expected to receive largesums from the English government. While Hébert denounces Camille Desmoulins as a sellout

(1) Revolutionary Annals, January 1914.

(2) Sénar's Memoirs, p. 10. This accusation is confirmed by the diplomatic correspondence of Soulavie.

@) Buouzs and Roux: Parliamentary History, vol. XXXIII, p. 169.

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In Pitt, the Hébertists were condemned, it was specified. almost all the revolutionaries hurl the same accusation at each other and one is led to think of the proverb:

Other characters, without being bribed by England, are under its influence, perhaps unconsciously. What mysterious negotiation—The serious demand requires that Pétion make the trip to London with Sillery in order to confer with Pitt (1)? Condorcet and Fox, Brissot and Sheridan are in Ongoing correspondence. Brissot, in love with M^{me} Macaulay (Catherine Sanbridge), translates his works in which she praises our Revolution.

Lanthenas' speeches are inspired by Pigott and David Williams (2). Frequently wobbly the Quakers and the English who collaborated in no—Third Revolution (3). Roland, Bancal and Lanthenas are so closely linked with Pigott that they plan to insist to work with him on a vast confiscated estate to the clergy (4).

Roland, Jean-Bon-Saint-André and Barère do part of the "Society for Constitutional Information" tions » (5).

(1) Buoxez and Roux, t. XXVI, p. 271.

(2) Correspondence of M^{me} Roland, p. 699.

(3) Correspondence of M^{me} Roland, p. 743.

(4) Correspondence of Mrs. Roland, p. 679.

(5) HozzanD Rose: W. Pitt.

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Mourgues, Minister of the Interior after the de-Roland's part, wrote in 1792: "My father has I was raised in England; I finished my education there. tion. I led my brothers and sister to the surroundings rons of Bath where their education is overseen by the part of my family that took refuge in this country during the revocation of the edict of Nantes" (1).

_ We publish documents in Chapter XI which lead people to believe in Danton's guilt. He—he even stated in a report published recently—as stated by Mr. Albert Mathiez: "It is quite apparently rent and proved that the London and offices Vienna may have contributed to overthrowing the Brissotins » (2).

- (1) Foreign Office Archives, London, v. 583.
(2) Revolutionary Annals, April 1916.

CHAPTER X

WHERE DOES THE MONEY COME FROM?

"Denying the influence of foreigners on the Revolution-
"French tion, that would be to deny the obvious,"
writes Mr. Hamel (1). One could affirm with
as many certainties as possible: denying pecuniary sacrifices
foreign aid workers in support of the revolutions
To deny the obvious would be to ignore the obvious.

Speaking of spontaneous anarchy, Taine seems-
completely wrong: most of
contemporaries of the Revolution mention
that the rioters have money full of it
ches. |

We read in Mirabeau's correspondence:
"Foullon's death cost one hundred thousand pounds;
that of the baker Francois a few thousand li-
"vres." Bailly shares his opinion.

Danton said at Lavaux (2): Howl with us,

- (1) History of Robespierre, vol. III, p. 88.
(2) Syse: History of Europe, t. I, p. 96.

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You will earn a lot of money and you will be free
then choose your party (1).

During the October Days of 1789, Théroï-
Méricour's group distributed money to the troops
dates and to the populace.

1790: "Work with the same zeal; the money
"That's not what's stopping me." A little further on, he
he added: "We pay the regulars of the tribes-
nes (of the National Assembly); we are making ourselves-
sounds applauded by about a hundred bargain hunters that
we decorate with the name of people" (2).

According to Moore, the public in the stands, themselves-
carefully recruited and disciplined, earned
four cents, four pounds per session. The chiefs.
received from ten to fifty pounds (3).

That's why the most violent orators
were covered in applause, and the mo-
deputies were met with boos. The MPs fear-
those who were determined or undecided let themselves be swayed by the opiate-
public meeting, unaware that it was rigged.

"We don't know all of this," said Mr. de Bonald.
that it cost in violence, intrigue and ar-

(1) The same sentence is related in other words by
Chateaubriand, *Memoirs from Beyond the Grave*.

(2) National Library, L. b. 39, 9040.

(3) Moore: *Views of the French Revolution*, t. I, p. 426.

The French Revolution,

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"gent to incite the people to unrest" (1).
A report by Sergeant Marceau to the Assembly
National admitted that the Champ de
Mars "was organized by factious people, foreigners
"gers, paid to sow disorder" (2).
In 1789, the rioters were lured to Paris
"by an almost invisible hand that pays the
disorder and pays dearly for it" (3). At the time
Seven million days in October, they say,
are sent from abroad.

The distribution of money to the rioters is
affirmed by Marmontel, Bezenval, Montjoie,

temporary. The only disagreement is on the rate. wages, estimated by Lafayette at 4 twelve francs per day, while others speak of six francs. Prices probably varied depending on the days; the disagreement is therefore only apparent. Met-Tra, a secret agent of our Ministry of Foreign Affairs foreigners, wrote: "It is obvious that the sur-France's face is covered with agitators crets. By having my passport stamped on my way out From Paris, I saw a man pull out of his pocket two assignats of five pounds each, held together.

(1) De Bonazp: Considerations on the French Revolution çaise, p. 22.

(2) R. Arnaup: Fréron's son. (Minutes of the National Assembly.)

(3) G. Borb: The storming of the Bastille.

WHERE DOES THE MONEY COME FROM AT > such

People seemed astonished by this wealth of an evil-happy, ragged man. "That's it," he replied, "that that were distributed yesterday to the victors of the Bastille » (x).

These testimonies are confirmed by the diplomats foreigners: Thus the bailiff of Virieu, half-Minister of Parma in Paris, writing on May 3, 1789 (2): "We arrested some ragged men who "Their pockets were full of gold." The rioters The wounded all had between twelve and thirty-six francs. on them. Must we, one of them groaned, be treated So, for a measly twelve francs!

Baron de Staël Holstein recounts that a depute having made efforts to bring back to the motion denunciation a group of roused protesters, a A man stepped forward and said, showing him twelve francs that he held in his hand: what What you say is quite true, but your reasons don't go... slow not these (3).

The following year, Staël Holstein reported lar- . detention in Paris of a bookseller from Berlin accused _ for having distributed money to raise the

(1) Archives of Foreign Affairs, Berlin, supplement, No. 9.

(2) Groucey and Gutzkow: The French Revolution as told by a foreigner.

(3) Diplomatic correspondence of Baron de Stael Holstein.

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Chabroud's report to the National Assembly on the October days, speaks of a faction "assured of the delivery of fifteen thousand lions per month. The enemies of France... Forty-five thousand books have been distributed to the Flanders regiment; fifty "Glaziers were bound to a louis d'or."

As for the September Massacres, their salary was one louis per day, payable to the committee of the Four Nations. The documents establishing this fact exist in the papers of Count Garnier (1).

Several historians have claimed that one of the

The cause of the Revolution was the famine of 1789. "What was the language of the revolutionaries who accused the king of not coming to the aid of the poor of his subjects? "Of all means of stirring the people, said Alexandre Lameth, it is not more powerful than presenting him with the image of the famine. With two hundred thousand louis, one could—would be in Paris, making extraordinary purchases, produce alarms whose consequences would be incalculable" (2).

This phrase can be compared to the instructions... items seized from an English agent in 1793:

(1)— Mortimer Ternaux: History of the Terror, vol. III, pp. 275, 521 et seq. — According to Dr. Lebon, some The mass murderers were paid twenty-four pounds a day.

(2) G. Bon: The revolutionary conspiracy of 1789, p. 117. |

"Maintain high prices and keep traders monopolize all the essential items site » (x).

"Where Fabre d'Eglantine, poor before September 2nd—In December, he drew on his 12,000 pounds of income. that he admitted to possessing? Where does he get his sustenance? to maintain his hotel, his car, his people and his daughters? And Lacroix, who did not respond to the indictment of Guadet, relating to this negotiation of lions that the Court had charged him to begin with Pétion? And Panis, and so many others whose for—"Sudden tune, September date!" (2).

Where did Heron's money come from, which, without any fortune in 1789, was the victim of a robbery in 1793 eight hundred thousand francs worth of securities? Nevertheless, he remains comfortable enough to offer Sénar a annuity of six thousand francs and a sum of three one thousand six hundred francs in cash, on condition that he get rid of his wife by registering her on a list of suspects.

How is Fournier the American doing? owner of the Château de Basancourt in Seine-et-Oise?

Hébert left, according to Mallet du Pan, more a fortune of two million.

(1) National Archives, A. D' 108.

(2) Portrait of the Dantonists, by Brissot (Annales révolutionnaires, June 1917).

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Duprat's debts, amounting to 460 a thousand francs, are paid all at once in 1793. In exchange, he is supposed to foment to start an Anglo-Prussian counter-revolution (1).

Fabre d'Eglantine confessed to Marat twelve thousand books of annuities acquired in one year (2). Chau-

large sums allocated – to the generosity of Pitt (3). Many others are accused by Barba-
redhead; one could have replied that he himself
was unable to name the parent
who had just bequeathed him eighty thousand
franes.

Gonchon, the orator of the Faubourg Saint-Anne
toine, finding himself in prison with the Countess of
Bohm confessed to him that every riot was
paid thirty to forty thousand pounds (4).

According to Sybel, the money needed for maintenance
gangs of rioters were supplied "by
speculators like the Frey brothers, and by the
Duke of Orléans." But the Freys were people
too practical to distribute their own ar-
They could only have been intermediaries.

(1) Bvornz and Roux: Parliamentary History, vol. XXVI,
p. 300.

(2) National Archives, A. F" 45, register 855.

(8) Buonez and Roux: Parliamentary History, vol. XXXII.

(4) The Countess for Boum: The prisons in 1798.

G. Borp: The revolutionary Coni pirano of 1789, p. 117.

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acting either on behalf of the Freemason-
nothing, whether on behalf of a foreigner.

The International Masonic Fund possesses-
dated in 1789 approximately ten million depending on which-
some authors, twenty million following others.
These figures are probably greatly exaggerated.
but the sect's resources were certain-
considerable. His grand master, the duke
d'Orléans had a magnificent fortune, but
The opinion of his contemporaries was that the
The significant sums paid by him do not enter
that for a very small part in the expenses
his conspiracy.

A revolution in France played into everyone's hands the governments. We have outlined the poli-Prussian policy and its expansion plans lying in Germany.

The Franco-Austrian agreement was a cause for concern. House of Savoy. As for Russia, it was preparing-would like Prussia the partition of Poland; and the French monarchy opposed it. Catherine Elizabeth II, better informed than Louis XVI, was informing the Freemasons of their projects and hastened to proscribe it in his states; on the contrary, the preparation for the Revolution The idea of living in France could not displease her, and she did One day, the following confession: "I'm racking my brains to boost the courts of Vienna and Berlin

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meddling in French affairs to have my "Free rein."

But the age-old enemy of the monarchy French was England. No other power had as much interest in favoring the Riots and civil war in France. Our old rivalry with England had been exacerbated-brought about by the American war, and the government-The British were looking for an opportunity to take to get his revenge.

Pitt, who had just come to power, had been raised by his father in hatred of France (1). Auckland admitted that "the Great-Brittany is about reducing France to a real "political void." Chatham believed that his country "would never achieve supremacy" of the seas and of trade, as long as the dynasty "of the Bourbons will exist." Moreover, Lord Mansfield had dared to declare to Parliament that "Par-money spent to foment an in-"resurrection, would be money well spent" (2).

England could spread gold in France without seriously jeopardizing its budget, while that a war involved risks and could be ruinous. On the other hand, if the finances Bri-

- (1) Vrpazn: William Pitt. |
(2) Soret: Europe and the French Revolution, vol. IT,
p. 462. |

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tannics were in a better situation
than ours, the French navy was superior.
rieure 4 the English navy.

Thus, in summary, the disturbances were sub-
funded by an invisible union; England
had a great interest in destroying the monarchy
French. Isn't this a case of recalling the old
axiom of Roman law: "Is fecit cui prodest. »

It was, moreover, common knowledge that
all the upheavals were fomented and
paid by the British government; in
the classes, in the lounges, in the clubs, we ac-
cused Pitt of being the instigator of the unrest. The diplomats
foreign colleagues agreed on this point
with our agents. Why then do historians
Did they deny it? No doubt to save their reputation.
tion of the great men of the Revolution. That
do indeed become these heroes if by chance the
Lafayette's statement is true: "Money An-
English is used to buy Danton, Pétion, Barère, Tal-
Link, Merlin of Douai, Robespierre, Sieyès,
etc." (1).

Only in such cases is the proof very difficult-
easy to establish: the politicians who
Sellers rarely sign a receipt. A letter
very curious, seized on an English agent, tale-

- (1) Memoirs of Lafayette, t. IV, p. 188.
Maruiez: The days of October 5th and 6th.

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The following words were uttered: "My Lord (we had just...")
(talking about Pitt) wants you not to think about
send or keep any account. [M even desires
that all the minutes are destroyed, since if
they were found, they could be dan-

This letter, addressed to the chairman of the committee English from Lille and Saint-Omer, recommended twice demonstrated a lack of care in spending money.

According to Granier de Cassagnac (2), a certain A number of receipts existed; they were burned by Savary on the orders of Napoleon I." But it seems that it mainly concerned sums paid by the Duke of Orléans. In the absence of receipts, one should have find correspondence incriminating the guilty. But it should be noted that each arrest report, from 1792 to 1794, mentions the affixing of seals to the documents of the accused. Often, names are mentioned. numerous letters in English. Only, the arch-national archives have not preserved these letters; in On the other hand, we have meticulously preserved accounts of laundresses and tailors: Without No doubt Savary or others must have made an attempt to ration.

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(1) National Archives, A. D' 108.

(2) ATTIC OF Cassacgnac: Causes of the Revolution France, p. 146 and following.

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Danton, formally accused by Lafayette, has had very ardent supporters who defended his honesty. Unfortunately, there is something against him a terrible abundance of testimonies; Garat, Brissot, Mirabeau, Roederer, Bertrand de Molle-city, Robespierre, Madame Roland, Levasseur, Louis Blanc, Thiers, Mignet, etc., affirm his Venality. Also ML Madelin, in a volume recently, he arrives at this conclusion: "Danton has received money from the court and perhaps from what-than others" (1).

Could these others be the English?
Rumors circulated about it in 1793. It should not be attached.
too much importance on a diplomatic document

that at the same time he is called English; Mr. de la Luzerne, ambassador to London, wrote to M. de Montmorin, November 26, 1790: "Il y a | In Paris, two Englishmen, one named Danton, the other... Tre Paré, whom some people suspect to be the most particular agents of the government English nement". Opposite Danton's name, In the margin of the letter are the words: "President of the Cordeliers district." But this the note is in pencil and in a different handwriting from that of the ambassador (2).

(1) L. Mapenin: The last year of Danton (1914).

(2) Foreign Office Archives, London, v. 571.

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Nevertheless, in the opinion of Mr. Albert Mathiez (1), it is indeed the famous tribune that he It concerns: Paré was, he said, the principal clerk of Danton. If the latter was in possession of the letter that we quote on page 231, is that he was from number of England's agents. If Mr. de la Luzerne believes Danton is English, that's because his half-brother lived in London and corresponded with him in English. Both of them, in fact, par- They spoke this language admirably.

As for Robespierre, we haven't found – serious documents confirming the accusation de Lafayette. But a letter from Charles Lameth clearly establishes that Robespierre was not as independent as his apologists have claimed – gists, and seemed to obey the instructions of the pou- see occult: "Friend Robespierre invectives, Slander is the way to never reach the end of Nothing. When will I be rid of this? Idiot? He just has a modicum of common sense. necessary to follow the instructions correctly that he is given, and with that he always wants We have to put in the effort. We're truly to be pitied when Fortune forces you to employ such things. people. » His letter having been interrupted, he specified- Lameth

(1) Danton and Vor Anglais. Revolutionary Annals April 1916.

resumes in these terms: "The people do not trust us—
is not born, it is even in our dearest interest
that he never knows us, otherwise watch out!
the lantern... Work with the same zeal. You
You know that money isn't what stops me, and
Moreover, what reward is "pro-
setting » (1). .

The money so generously distributed by
Lameth could have come from two sources,
England and the Duke of Orléans.

There is almost unanimity in the memoranda
res of time to attribute to Philippe Egalité
the first disturbances of 1789 (2). The only point
The controversial question is this: Did he distribute it alone?
He was lying about his money, or was he also distributing money?
from England. According to the memoirs of Mrs.
Campan, the ambition of the Duke of Orléans, and gold
"English are the two causes of the Revolution.

Vaudreuil wrote to the Count of Artois in
1790: "Soon the royal family will be in!"
power of a rebel prince supported by the ar-
gent and the forces of England" (3).

"The sums that are spread among the people

(1) Letter to Godad, July 3, 1790, National Library,
Lb 39, 904.

(2) The correspondence of M^{re} of Lostanges recently

The published report confirms these testimonies once again.
(Letter of July 3, 1789.)

(8) Correspondence from Vaudreuil, June 17, 1790.

even of the Duke of Orléans" (1), said Mr. de Staël Holstein. It was not enough, in fact, to pay for the initial riots; it was necessary to pay—to manage the leaders of the movement since 1789 until—than in 1794.

Rivarol reported the rumor that "the distributed gold" by the Duke of Orléans was in the hands of the English... It is necessary to wait, before making a decision on this, until Mr. Pitt explained himself regarding the twenty-four thousand lions of secret spending that he talked about in the lower chamber" (2).

We read in the unpublished memoirs of the conventional J.-P. Picqué: "Pitt founded his project and almost the entire revolutionary system on the Duke of Orléans" (3).

A. Geffroy's opinion (4) is that the "fac—The Duke of Orléans's bribe was carried out by the An—England.

Baron de Staël-Holstein wrote on the 29th August 1789, to his government: "One suspects—conne with a high degree of probability I' Angle—land to foment and maintain unrest.

(1) Diplomatic correspondence of Baron de Staël Holstein, p. 142.

(2) Rivarol's Memoirs.

(3) See *Revue historique de la Révolution Française*, December 1915, p. 271.

(4) *Gustav III and the Court of France*, vol. II, p. 95.

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It seems to me that the Duke of Orléans "is in agreement with this power." He added, October 22: "The first party that must call itself—

Duke of Orléans as leader and England for engine » (1).

According to Mr. Dard, "England, according to all appearance, conceals its action behind the Orleanist party" (2). -

It seems possible that the Duke of Orléans has ignored the subsidies provided by England to his supporters. Mrs. Elliot (Grace Dalrymple), who was on the best of terms with Philippe Egalité, recounts that "the Orléans faction did not consult- didn't even keep quiet about his operations and helped himself using his name to commit horrors" (3).

This opinion explains the amusing hypothesis of Camille Desmoulins: "Philippe Egalité does not- may not know, part of the Gold faction- "Leans".

Moreover, it was not the Prince who directed- he was the Grand Master of Freemasonry master; he could have already made that admission

(1) Diplomatic correspondence of Baron de Staël Holstein, p. 142.

(2) Darn: Choderlos de Laclos, p. 226.

(3) Memoirs of Mrs. Dalrymple-Elliot, p. 37.

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from an operetta general: "I have to "Follow them, since I am their leader."

Probably Bezenval (like many others) others) was right in speaking in his memoirs of brigands "bribed by the duke from Orléans and via England." But it would be It is rash to claim that the Prince received from England's money. It is true that Jeffer- his voice expresses the opinion that "the duke is being used" of Orléans as if it were an instrument... the prince is in league with the court of London. He has no doubt that the ministry will provide him with

civil war" (1).

Jefferson gives no evidence of: his
assertion; Ms. Elliot was more aware than
him of the actions and words of the Duke of Orléans, and the
The "Orléans faction" could be paid by the
London office without the Prince's knowledge. Mr. Made-
Lin announces a biography of Philippe
Equality by Mr. Britsch; let us hope that she will be elected-
This historical point will be addressed when it is published.

But lacking funds, the London office
lavished promises on the Duke of Orléans,
as this sentence in a letter proves

-From the Prince: Learning of the King of An-'s illness

(1) Jerramson: Complete Works, t. III.

en ee a 0e a Le, RS, wi ee, eee, Ne. ees ee, eee

WHERE DOES THE MONEY COME FROM? 225

England, he wrote: "If Georges falls completely into
You know what Fox and Grenville did to me
promised; everything would be fine then" (1).

King George had neither sympathy nor esteem
for Philippe Egalité, but his ministers...

They were the Prince of hope for change
_ of dynasty.

We read in the unpublished memoirs of I.-P. Pic-
qué, deputy for the Hautes-Pyrénées at the Convention-
tion: "Pitt was truly the invisible leader
or visible to a leading party of the movements
and a change opposed to the government
ly...

"England had its con-
Fidens and his bankers, widespread agents
stylish, with the price of insurrec-
tions... » (2).

In his report on the Committee of Public Safety

Pitt will receive five million pounds for spending its secrets, I'm no longer surprised that we sow with this money unrest throughout the entire due to the Republic.

In 1793, Barère denounced the arrival of spies and English agitators in all our departments

(1) Letter to Choderlos de Laclos, March 10, 1790. See Descamrs: Secret Societies, vol. II, p. 149.

(2) Historical Review of the French Revolution, pages 271 to 275.

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ments. Dubois-Crancé reported the sending of three million by William Pitt to the insurgents of Lyon (1).

Barère's explanatory memorandum reads (2): "Petitval had bought 4 the wife of Monciel, for a very considerable sum, 25,000 pounds I think, the list of former convention members and members of both Councils who received subsidies from England.

William Pitt's methods have also continued to be put into practice by the diplomats English matter: Thus, in 1830, Lieutenant La Roche, tasked with removing the barricade of the Boulevard de la Madeleine, saw English people dis- to pay money to the rioters (3).

It's not only in France that gold English made politicians act. Pen- while Fersen declared, 4 regarding our troubles: "I believe in the arguments of British gold- nique" (4). Our diplomats were writing from Bern- Lin: "All people who have access to

(2) Historical Review, May 1918. (Article by Doney La-Chambaudie.)

(8) Memoirs of a gendarmerie officer, published by The Viscount of Courson.

See the article in the Echo de Paris of August 1, 1914, by Mr. Félicien Pascal.

(4). Lany BLENNERHASSET: Madame de Staël and her time, p. 26.

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The King of Prussia's possessions are sold to England... The Countess of Bruhl, wife of the governor of the Crown Prince, is English and fanatical in the dual feeling of love for his country and hatred for France... The doctor of the court, a man of great wit, is English » (1).

Eighteen months later, the Marquis of Mous-third said: "Bischoffswerder is bribed, he said-on, by England" (2).

Bacher, Commissioner for External Relations res in Basel, wrote on 19 Thermidor year II (3): "The Pillnitz Convention and all the arrangements-subsequent ments are due to the time of the Angle-earth ".

Finally, our diplomatic agents asserted that Thugut was sold to the English (4).

Thus, British influence is found everywhere: in secret societies as well as in our national assemblies, in clubs and at Committee of Public Safety, as in the mini-territories of all countries.

(1) Archives of Foreign Affairs, Berlin, year 1789, Letter from Mr. d'Esterno.

(2) Foreign Affairs Archives, Berlin, February 10 1791.

(4) Confidences of Pöteratz. Letter from Wickham to Gren-
city.

CHAPTER XI ENGLAND AND THE REVOLUTION

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From all the foregoing, it follows, failing that
material evidence, serious presumptions
against | England.

But it's not just the public rumor-
that whoever accuses him of inciting unrest, it is not
are not only the correspondences and the
the memories of contemporaries, these are also the
diplomatic correspondence.

It will be objected that the ambassadors making themselves
the echo of circulating noises can induce
their governments were mistaken. But when
the same fact is asserted both in Vienna, in
London, Paris, Amsterdam, Basel and
In Berlin, there's a good chance that this is the case.
True. However, diplomatic correspondence
that we publish with the supporting documents,
page 276 can be summarized in this admission of
Lord Grenville to Earl Stadion: "To create

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useful alternatives, the British government
customarily maintains on French territory
internal disorders" (1).

Finally, the following letter, typed and translated
by order of the Convention, does indeed constitute a
Material evidence: she gives instructions
from Pitt to the agent leading the committee
English from Lille and Saint-Omer. She proves that
these committees, established in most of our large-
cities, had been functioning for quite some time-

parliament to an agent whose services deserve to be particularly rewarded.

"We need to bring down more
And no more assignats. Keep prices high.
and that the merchants monopolize all the arti-
essential keys...

"That Chester goes to Ardes from time to time"
and in Dunkirk. Once again, don't spare
Not the money...

"Send one hundred and fifty thousand francs to

r

Rouen and as much in Caen. May Mors... be recalled

(1) Manuscripts of JB Fortescue, t. II.

Dovumic: Is Freemasonry Jewish or English?

See also the Memoirs of Bartholomew, recently published
forgotten by Mr. de Dampierre.

(2) The letter is dated June 29, 1793.

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from Cambrai, that Whitmore go to Boulogne (1).

"Master should be in Paris, because he has
as a banker, the best knowledge
to support the funds and reduce the assi-

gnats. Milne's plans are approved by
Pitt...

"Let no money be spared. My Lord"
wishes that you would not think of sending nor
to disregard...

"...If you think Mitchell is far enough,
Use it to go to Paris and Dunkirk...
Tell Ness he can be sure of a town in the
first vacation, or in the next parliament-
ment... (2).

"We have forty thousand guineas (3) for
the committees under your direction.

"Don't let Morston stay with
you. I] It is prudent to have separate accommodations-
res... »

Attached to this letter was a list of issues
companies designated by initials with the sums
to be distributed in fourteen cities: Paris, Rouen,
Lille, Nantes, Dunkirk, Calais, Arras, Saint-

(1) The words Cambray and Boulogne are crossed out.
(2) Translator's note: that is to say, he will be a member
of Parliament.

(3) Translator's note: Nearly six million at the rate
current exchange rate.

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Omer, Saint-Malo, Boulogne, Douai, Orléans,
Blois, Tours (1).

It's hard not to see in this documentary
providing material evidence of guilt
of the British government.

According to Barère, documents lost by a
The English established the dispatch by the government
British group of agitators and arsonists
in all our departments.

Indeed, fires broke out A
Douai, at the port of Lorient, at Valenciennes, at the
Bayonne cartridge factory, at the artillery park

The Foreign Office acknowledged that the banker Prussian-Swiss Perrégaux "distributed in Paris, in 1793, large sums of money were given to various individuals... for the essential services they provided to us due » (3). |

Here is an official letter from the Foreign Office to the banker Perrégaux, all recently published by the Annales de la Révolutionnaires (4):

"We want you to continue your

(1) National Archives, A. D' 108, and Archives of the Affairs foreign resources, London, 587.

(2) A. Marwrez: The Revolution and the foreigners, p. 138.

(8) Lavissee: Contemporary France, vol. II, p. 151.

(4) April 1916, A. Marutez: Danton and Vor Anglais.

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efforts and that you advance 3,000 pounds to MCD, 12,000 at WT and 1,000 at M., for the services they rendered us by blowing the fire and bringing the Jacobins to the height of the fury...

"...Help C. discover the canals in the- what money can be distributed with the most of success... » |

By publishing this letter, Mr. Albert Mathiez concluded: "It is undeniable that England maintained agents at the Jacobins responsible for to push the club down the path of bidding wars demagogic. This document is part of papers seized at Danton's, Mr. Mathiez thinks the famous tribune was one of the agents paid by Perrégaux.

In short, if we accept the existence of the com-English or Anglo-Prussian plot, our Revolution-

rejecting this hypothesis.

Let's go back to the events from the prep school—
The Revolution's rationale: everything seems to fall into place.
with logic and our opponents' plan is
perfectly combined.

From the end of Louis XV's reign, Brittany
was being worked on by emissaries from England
land. Some disgruntled people offered the cover-
ronne to the Duke of Orléans, father of Philippe Ega-

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ity. An army paid by England was supposed to
to support the movement. The Duke of Orléans having
Having been refused, the conspirators decided to reject themselves
ter on his son; some of them have
probably belongs to the Breton club which
later gave rise to the Jacobin club.
Thus, the support provided by the British government
tannic to the ambitions of the junior branch
was well before the troubles. A long time ago
before the Revolution, the Count of Vergennes,
studying the English question with Louis XVI,
had become convinced that "England
worked to annihilate France by means of
troubles and discords" (1).

The philosophical movement that has so habitu-
deliberately prepared the fall of the monarchy, was
launched from abroad. "From Rousseau came
Robespierre," writes MA Dides (2). But
Rousseau undeniably suffered from lin-
English influence and imitated the works of Jac-
Thomson ques. |

The writings of the Englishman Lock have "served as
preface to the works of Voltaire and Rouss-
bucket" (3). It contains the theories of sovereignty

(1) Camparpon: The necklace trial.
Soulavie, v. VI, p. 289.

(2) A. Die: Protestantism and the French Revolution

caise, p. 11.

(8) J. Fasn: The Fathers of the Revolution.

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sovereignty of the people, of the separation of powers, and all the principles of 1789.

Mr. Doumic also pointed out that the philosophers drew weapons from England against everything they disliked about France, the government, religion, customs, the es-traditional take" (1).

If d'Holbach, Helvétius, Diderot, do not ask
They did not represent the republic, they had discredited
to undermine and weaken the monarchy, either by insulting it,
either by undermining Christianity (2).

Helvétius, born in Paris, was of German origin
Dutch-speaking. D'Holbach was from Baden.
It was in his hotel that the
libels and pamphlets against religion and the
royalty (3). They were distributed free of charge
in all provinces. D'Holbach is lin-
introducer of all the brand's foreigners,
arriving in Paris. Condorcet is his friend and his
disciple (4). Helvétius, condemned by the Sor-
good for his book On the Mind, received a
warm welcome in Berlin (5). It is in the

(1) Doumrc: The Discovery of England in the 18th Century
century.

(2) Auzard: Political History of the French Revolution
çaise, p. 11.

(3) J. pz Lannoy: The Revolution prepared by France-
masonry, p. 26.

(4) Grimm's Memoirs.

(5) A. Kem: Helvétius,

0000 nn naoa

Mrs. Necker's salon, which it was decided to raise a statue to Voltaire, whose sympathies were... His are well known.

The most spiritual people on earth are in at the same time, the one who most willingly submits foreign influence. Perhaps it is by virtue of from the proverb "No one is a prophet in their own land". The Italians had been fashionable at the time of the Renaissance; in the 18th century, it was the English. Louis XVI was trying to react against the Anglomania of the courtiers who impatiently awaited him. He was silent. One day when Lauzun was doing to him, according to his As usual, the king praised England to him. Clara suddenly: "When you love so much The English, we must go and settle among them and to serve them" (1).

England was patiently waiting for its moment while his agents spread the ideas new ones and were striving to create in France a revolutionary state of mind. It was a matter of same as Prussia.

Our monarchy was in the hands of a weak and indecisive sovereign, not knowing to take sides, and too good to oppose a vigorous resistance to the riots. From the year In 1776, Frederick III compared Louis XVI to a

(1) Marquis de Séaur: The Sunset of the Monarchy, t. II, p. 219.

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A young ewe surrounded by old wolves. He saw just, and the support he gave to the philosophers was good Prussian policy.

We have already said that Freemasonry French culture was influenced by England and from Germany. Was there a formal agreement? between the two governments of London and Berlin > It's possible, but it's impossible to provide proof. Our diplomats and more— Several historians claim that many

Secrets of the London cabinet. The King of England–Terre was the brother-in-law of the Duke of Brunswick, and the Berlin court was under British influence fuck.

It was long believed that the Illuminati were Only Germans. A recent study Mr. Gustave Bord made known their connections with the English government: "A coterie of Germans devoted to England had for accomplices of employees of various governments on the whole surface of the earth" (1).

At the end of Louis XVI's reign, a great a number of English and Germans began to to attend French Masonic lodges, among others Lord Stanhope, one of the leaders of

(1) G. Bord: The Illuminati of Bavaria (Revue des Bocié–secret territories). |

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English Freemasonry. In short, the coalition Anglo-Prussian forces possessed formidable strength The problem of secret societies and their leaders. The British cabinet had the great– as its ally master of French Freemasonry, the duke of Orléans. The royal palace teemed with es–pawns, and Philippe Egalité could do nothing without the English government being informed.

Ducher, a diplomatic agent, asserted, in 1793! "For ten years the British ministry–nique holds the sect of its pledges in France economists" (1). |

I] at the same time it was necessary to be able to rely on public opinion; this work was entrusted to clubs and newspapers. Undoubtedly the the need for reforms was urgent'; there were abuses to be eliminated and the philosophers had

revolutionary. But England's actions accentuated this state of mind throughout France. The constitutionalists, animated by excellent intentions, turned out to have played into the hands of international union by preparing, without the namely, the overthrow of the monarchy.

We explained that the Gene- group

(1) Foreign Office Archives, London, 587.

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see, if in view during the Revolution, was retired by the London office. The pro-French testers were also subject to the influence English.

The shift in public opinion in favor of freedom of the press was launched by David Williams; the Declaration of Human Rights is the work of Thomas Paine; the inventor of the Red cap is Robert Pigott.' The clubs imported into France from England, labor-were influencing public opinion alongside the secret societies. After the political club, founded In 1782, the American Club was created 1785 by the Duke of Orléans. Several other cer-They also began to discuss the issues political. They worried the government and They were all closed in 1787. The law of the 14th December 1789 gave them the right to reopen. but they hadn't waited for permission, since, from June onwards, and perhaps even in the following months... Previously, the famous Breton club used to meet at Versailles (1). We know that it later became the Jacobin club when he moved to the neck-

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(1) He already maintained correspondence with all the regiments to push them into desertion.

See Auranp: The Jacobin Society, vol. I. Introduction,

Wind on Rue Saint-Honoré (1). The police
'Did she ignore the Breton club sessions?' He is
It's likely she closed her eyes.

After the Breton club, a fairly large number of opportunities opened up.
a large number of circles where the game was neglected
for politics, for example the club of
foreigners, rue de Chartres; the settlers' club,
founded by Americans; the Lazowski company,
created later by the previous ones, etc.

The English element dominated in the club of
Friends of the Blacks, whose role was quite important
so much.

"As early as December 1790, the club of
The Jacobins counted among their members
notorious foreigners, many of whom were
not even domiciled" (2). At the Cordeliers, a
A large number of Swiss fraternized with
Marat, among others Virchaux, Niquille, Roul-
bind, d'Arbelay, Chaney (3). |

The Constitutional Society passed unnoticed-
cue. Burke, in his reflections on the Revolution-
French tion, is surprised that the recognition
of our compatriots only goes to the "Revo-
"lution society" and in no way to the Cons- society

(1) The entrance gate still exists, on Saint-Hyacin- Street
the, 4, behind the Saint-Honoré Market.

(2) Maruiez: The Revolution and the foreigners, p. 42.

(3) See page 291 for the list of foreigners who are part of the
Jacobin Club.

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permanent employee "who has been working for seven or eight
years in the same direction" (November 1, 1790).

Thus, this English association, which has passed under silence by historians, prepared the Revolution-tion since 1783.

The Society of Friends of the People was entirely-English ment, like the previous one (1). Lord Grey was one of its key members.

The Social circle, on the contrary, shone brightly Abbot Fauchet and Nicolas Bonneville, it seems French. But Anacharsis Cloots and Thomas Paine are editors of his newspaper, The Mouth of iron. The goal of the Social Circle is to centralize the Freemasons, by eliminating all the elements reactionary views. The Social Circle admits-women; Mrs. d'Aelders, government agent the Prussian government, was part of it with which-elegant women who startled the austere Jacobins (2). Also the proposal of Bonne- Was the city excluded when he wanted to merge? the Social circle with the Jacobin club (3). The Friends of Truth were an offshoot of the Social circle; Madame d'Aelders tried to rush at the same time the patriotic society of Friends of the truth.

(1) Peyrat: The French Revolution, p. 146.

(2) It was inaugurated in the circus of the Palais-Royal.

(3) A. Playing: The clubs.

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The Nomophiles club, on Saint-Antoine Street, also has members of both sexes; Théroiméricour's gne shines brightly there (1).

-- Many foreigners are regulars at the club of the Cordeliers, the most violent of all: Rutledge, Dufourny, Desfieux, Dubuisson, Proly, etc. 1

The English revolutionary club, presided over by Stone played a most active role in the Revolution French Revolution. The list of its members is Not found, but here are the names of the English who dined there on November 18, 1792: Thomas Paine, the banker R. Smith, Rayment, Frost, Sayer, Joyce, H. Redhead, Yorke and R. Merry, husband of actress Mile Brunton.

The English revolutionary club had been created by the society of the Revolution (Societal Revolution) whose headquarters were in London. The main leaders of the Revolution society were lords Stanhope, who can be found everywhere, and the doctor Mr. Price. This one, after the days of October, thanked God for having given him enough time to live to see these events. Burke recounts that this which excited the enthusiasm of society Revolution, that was the cry: "The bishops to the lantern."

The Revolution Society Correspondence

(1) Isambert: Life in Paris, 1791-1792.

The French Revolution. 16

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with French clubs forms a fairly large volume rare marked: "Strictly prohibited in England" (a work severely prohibited in England). It contains letters from a great number of Jacobin societies, thanking advice received; indeed, the English Society the Revolution has constantly inspired our assemblies wheat; she was corresponding not only with Paris, but with all our great cities that sent patriots to London with Lord Stanhope. From 1788 onwards, the Revolution Society had proclaimed the immortals principles that our revolutionaries claim to have invented, freedom of conscience, freedom of the press, sovereignty of the people, right to the insurrection, etc.

According to the Duchess of Brissac (1), the Society London Correspondence comprised six thousand people, at the head of whom was a secret committee composed of six members which she does not name.

Some political salons collaborated with the clubs, including that of M^r de Condorcet, frequented by the English and by Cloots, those of M^{me} Francoise Robert, of the banker Kornmann, etc. (2).

(1) Ducaesse pz Brissac: Dark Pages, p. 179.

(2) We should mention the foundation under the Directory of the Circle constitutional presided over by Benjamin Constant and intended to fight the Royalist Circle of Clichy.

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As soon as the Revolution began, the cons-
international conspiracy strove to monopolize the
press whose power was beginning to
to know. Thus the Englishman Rutledge publishes the
Fortnight. The Courier of Europe belongs
to his compatriot Swinton. The Society of
Friends of Blacks, bribed by England,
publishes the Observer. Thomas Paine inspires the
articles by Brissot and writes the Iron Mouth
with Anacharsis Cloots. The Union, inspired by
Robespierre, appears simultaneously in English and in
French. Oswald is one of the founders of the
Monthly column. At the same time the cor-
diplomatic response from Von der Goltz
mentions the sending of the Journal Natio- to Berlin
nal, subsidized by him in Paris (1). The Prus-
Camille Des-'s articles
mills; the Austrian Proly collaborates on
Cosmopolitan. The Milanese writer Gorani writes in
the Monitor. The Prussian Z. Hourwitz collaborates
to several newspapers. The Italians Pio and Ceruti
are editors at the Village Paper "and at
Mountain Journal. Prince Charles of Hesse
writes the Journal of Free Men. The Gene-
I see Dumont contributing to Le Républicain.
Fellow citizen Clavière publishes the Chronicle of
month and written in the Courier de Provence. The

(1) Archives of Foreign Affairs, Berlin, v. 212,

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Belgian F. Robert is an editor at Mercure and at
Revolutions of Paris. Need we mention La again?
Harp, Dr. Koerner, Cotta (of Stuttgart),
Dorsch (from Mainz), the Savoyard Dessaix, etc.
The newspaper Le Creuset was run by Rutledge;

Correspondence of Nations; Euloge Schneider edited the Argus in German. Some days-revolutionary English politicians appear at Paris, the Magazine of Paris, the Paris Mercury, etc. The Swiss Club publishes the Correspondence General Swiss dance. Rebmann does to appear in Paris: Die Schilwache, Die Geissel; he collaborates with the Prince of Hesse on the Journal of the Countryside and to the Friend of the Laws. Alongside the Prussian intrigues, the England's agents had for a long time-times spent trying to discredit Marie Antoinette in order to dissolve the Franco-Austrian agreement female dog. i

Ambassador Dorset, who had the... con-the queen's trust, he himself whispered the dis- rope at the Court of Versailles. After the affair of the necklace, Cagliostro is well received in London where he had not, however, left a good reputation. When later he is in prison for debts, he is still being paid off by an Englishman.

"At the signal for the convocation of the Estates-

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raux, secretly provoked by accomplices and the emissaries of his minister, England unfurled upon us the infernal plot that she had been plotted in the shadows and in silence. » (1). A swarm of English agents had gradually installed in France to lead the movement prepared. We quoted the letter establishing the existence of committees in fourteen cities. But, of course, it is mainly in Paris that... deploys their activity. Barère wrote in one from his reports: "The English have Dunker-that in Bayonne and from Bergues to Strasbourg corrupt secret agents and intelligence within the garrisons.

A few days after the storming of the Bastille, Dorset showed a singular eagerness to signa-to tell Mr. de Montmorin about a so-called conspiracy .aristocrats, proposing to hand Brest over to English. He couldn't name the authors.

did not exist. But it appeared, or was imagined to appear—
more sincere when he declined all responsibility
stability in our early troubles. Moreover,
the way the British government
She exonerated herself; wasn't she prone to awakening—
to reinforce our suspicions rather than dispel them: The

(1) Foreign Office Archives, England, supplement—
ment, v. 15. Report from Durban to the Directory.

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The King of England protests that he is not responsible.
in the disorder of Paris; Grenville repeats it
insistently (1). Ambassador Dorset, no
pleased to affirm this to Louis XVI, he wrote two
letters to the President of the National Assembly
to exonerate himself. It must be believed that the appa—
The evidence clearly condemned him. But this time,
the London cabinet understood that Dorset was examining
managed, and blamed him for having written to the president
of the Assembly.

The English historian Holland Rose discovered—
green proof of the sincerity of his Government
noment: it's that not one of the king's letters
Georges, to his ministers or ambassadors, did not
even alludes to the French Revolution.
He who tries too hard to prove proves nothing: to whom
will we be led to believe that an event of this magnitude?
Our lift went unnoticed in London?
diplomatic agents, on the contrary, assert the opposite.
that the King of England "never ceases to speak of
the Revolution." Can we assume that he did not
Doesn't he speak to his ministers and ambassadors?
However, British diplomacy being always—
days remained in the hands of men of the
career, its secrets have not been revealed by
demagogues and upstarts. An object—
tion can be made to the hypothesis of conspiracy

(1) Foreign Office Archives, London, v. 878.

See the evidence in the London archives.
A sentence from the Memorial of Saint Helena (1)
is found to answer this objection: "All
English political agents are in the case
to make two reports on the same object, one
public and false for ministerial archives,
the other confidential and true for the mini- only
very. "

Despite the discretion of the statesmen
In English, some confessions were able to be recorded.
very: Pitt once declared to Lord Stanhope:
"Whatever sum one must spend, it
No expense should be spared to ignite the war
civil in France" (2).

We have already quoted Lord Gren-'s admission
city. Lord Mansfield also dared to say to the Parliament-
the fact that the money spent to foment in
In France, an insurrection would be a lot of money.
employee (3). The Duke of Bedford later confesses
In the House of Lords (4): "Our efforts have
much contributed to establishing the regime of the
Terror in France, and our ministry had a

(1) V. IV, p. 262.

(2) Hamen: History of Saint-Just, p. 422.

(8) Sorez: Europe and the Revolution, vol. II, p. 462.

(4) January 27, 1795. |

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a large part to the misfortunes that have happened there (1).

Mr. de Montmorin wrote-with great...
common sense at the beginning of the Revolution: "The trou-
The issues that are causing unrest in the kingdom are attracting attention.
of all the powers, and most of them
They see them with a secret joy... Among
Among these powers, a distinction must be made between the Great-
Brittany... We know that the desire to weaken the
France is the primary motivation for his policy.

Montmorin admitted he could not find any proof-specific points, because, he said, as early as August 13th, "The police no longer exist. But what is there is What is certain is that the money was spread with the greater abundance among the soldiers as among the people" (2).

Mr. de La Luzerne replies to Montmorin that our initial troubles were very likely-were allegedly plotted by Dorset.

"The first sparks of our Revolution-tion," said Napoleon I, "all the horrific crimes" The wounds that followed are the work of Pitt... Posterity will recognize him... This man

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(1) It goes without saying that the actions of the ministers English people one hundred and thirty years ago could not reduce the debt of recognition contracted by France in 1914 - reverse the great nation that came to our aid to repel the invasion sion of the Barbarians beyond the Rhine.

(2) Foreign Office Archives, London, v. 570.

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The much-vaunted man of his time will one day be no more that the genius of evil" (1).

The October days have undeniably: were organized by the government an-English with the help of the Duke of Orléans. The correspondents Diplomatic correspondence also attests to this. than the testimonies of contemporaries. After During these days, Lafayette had the Duke of Or-Léans was sending on a mission to England. The idea was not

appeared to be conspiring with the help of that country; But above all, the court wanted to keep him away from Paris. Philippe-Egalité was instructed to search in London for the authors of the troubles – this research should not have been for him very difficult. – Lafayette pointed out to him: "You are more interested in it than others, because no one is as compromised by it as you" (2). Lafayette then gave to be heard to the Prince that if he refused to go to London he could well be arrested.

Our ambassador in London, Mr. de la Luzerne was tasked with monitoring the Duke of Orléans. The English ministers made the remark in his presence – that the Prince "was leaving France rather by necessity only by the effect of his own will."

(1) Memorial of Saint Helena, v. VII, p. 218.

(2) Louis Brano, t. III, p. 250.

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Mr. de La Luzerne protested against such a thing an idea expressed with the same confidence as the ministers English when they claimed to be foreigners to our troubles. It was a case of saying, as Beaumarchais: "Who are we fooling here?"

Luzerne wrote on November 30th: "I seeks to discover if, instead of talking about Dutch affairs to English ministers, the Duke of Orléans would not consult with them to stir up further unrest in France... But the king and Mr. Pitt have such a low opinion of They believe the Duke of Orléans to be so unsuitable. to be the leader of a party, which they will not involve their affairs with his. I cannot tell you to say how much the arrival of this Prince has given _ bad opinion of his paeenne to the English from all classes...

"The Duke of Orléans never speaks to me about his visits to English ministers whom I know to be strong frequent" (1).

A few months later, the Prince, bored In London, he asked to return to Paris, unless

the Place de La Luzerne. This insinuation has
No success.

For the anniversary of July 14th, the governor-

(1) Foreign Office Archives, London, v. 571 and
572.

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The English government anticipated serious unrest.
and the Prince of Wales earnestly petitioned the Duke
d'Orléans to return to Paris in order to sit there-
ter (1). |

Later, in denouncing the pro-
jets of the Duke of Orléans, Ribes, deputy of the Pyrenees-
Born in the East, claimed that the Prince had
concluded the following arrangement: He abandons-
would give our colonies to England in exchange for
the support of the British government which
was supposed to propel him to the throne (2). Ribes pointed out
the frequent trips of Talleyrand and Phi-
Lippe Equality in London, and the articles of the day-
fees paid by the Society of Friends of Blacks.
But the Duke of Orléans was defended by Robes-
Pierre, Danton, Marat and the Cordeliers (3). Some
malicious people assumed with sufficient intent
the likelihood that the support of these characters
was not selfless.

After the flight from Varennes, Fox declared the
the time has come to abolish the monarchy in France (4).
In September 1791, Mercy Argenteau
assured our ambassador that |' England

(1) Foreign Office Archives, London 573 and 574.

(2) Godfather: Talleyrand's Mission to London, p. 345 and
46.

(3) Memoirs of Bouillé. Memoirs of Louvet.

(4) E. Campion: The Spirit of the French Revolution,
p. 20).

had fomented our first disturbances and continued—
would harm to the point of total ruin (1). Worontzof
was irritated by Russia's blindness and
Spain, "who do not see the machinations of
England in France" (2). And our ambassador—

deur in London wrote: "England no longer —

There is nothing to fear from France and one can do so without fear.
to seize supremacy in both Mon—
of the ".

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Then we began to speak timidly.
Paris regarding the Duke of York's candidacy for the throne.

Second son of the King of England, the Duke of York
had married a Prussian princess, and this
marriage, said Mr. Aulard, "had made him sympath—
"thique to the patriots" (3). The secret committee of
Jacobins, on the proposal of Manuel and
Thuriot decided in 1792 to replace Louis XVI
either by the Duke of York, or by the Duke of Bruns—
wick, either by Philippe Egalité (4). The candidate—
The Duke of York's ture was then supported by Carra
at the Jacobins club (5).

The following year, General Wimpffen, de—

(1) Foreign Office Archives, London, 578.

(2) Ibid., v. 579. ' |

(3) Avrard: Political History of the French Revolution
çaise, p. 254.

(4) G. Borb: Around the Temple, vol. I, pp. 191 and 378.

(5) National Archives, A. F", 45, reg. 355.

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puté de Caen, proposed again to ask a king to England (1). A detachment of the Valenciennes garrison then spread the rumor that the Duke of York should be placed on the throne who alone can bring happiness to France. finds English money in the pockets of these soldiers.

Montgaillard claimed to have been charged by Robespierre in negotiations with the Duke of York. We read in Garat's memoirs: "The Jacobins, who seem to be leading France, are led by the Cordeliers; the Cordeliers themselves parent willing to shed rivers of blood to make to bring forth a new throne (the Duke of York).

A Christmas letter from our diplomatic agent - in London, came to calm the enthusiasm of the par-herbalists of the English Prince. "A few people, he wrote, seemed to me convinced: that one should sound- was seriously considering offering the crown to the duke of Brunswick. I am unaware of the intentions of the Assembly and the Council. But, if France I'm not disgusted by kings, I believe, from my I have a duty to tell you what I have learned about the Duke from York, of which you know only a few documents The French spoke in the same vein. Fierce even to the point of beating soldiers to death,

(1) Avtarp: Political History of the French Revolution çaise, p. 397.

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bloodthirsty, talentless, witless, drunk all the days, the horror and the contempt of the nation English, he never announced any inclination- honest or inhumane union, and poor health the Prince of Wales gives a terrifying glimpse

The supporters of the Duke of York were not long in coming to rally behind the candidacy of the Duke of Brunswick, whom the Orléans faction thwarted.

The poor harvest and famine were exploited by the leaders of the Revolution in order to incite the people to revolt. The government The English took advantage of this to do in France substantial purchases of wheat and flour: it This aggravated the situation (2).

Moreover, in his speech of 8 Thermidor, Robespierre declared to the Convention that "the famine resulted from the actions of the Angle-land" (3).

Cambon's report to the Committee of Salvation Public also accused foreigners of being the authors responsible for the crisis and attributed Pitt's actions led to a decrease in the number of assistants gnats. (4).

(1) Foreign Office Archives, London, v. 682.

(2) See on this subject the Memoirs of the flag bearer Orson, published by F. Cagranté.

(8) Speeches and reports of Robespierre, p. 420.

(4) Marmiz: The Revolution and the foreigners, p. 136.

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At the time of June 20th and 10th August, when armed groups formed, the agents from the British ministry are scattered there to excite them (1).

It is worth noting that from On August 4th, Lord Gower had announced in London the impending attack on the Tuileries. Lord Gren-

expressions of friendship and goodwill, but nothing "in writing." The London office obviously affected demented neutrality.

According to Mr. de Montmorin, almost all those who forced their way into the Tuileries on June 20 were foreigners.

Several English people send money to widows of the patriots killed on August 10 (2); others they address themselves to the rioters injured during the uprising.

The September massacres are not, writes Lindet, the result of a popular movement: "Everything was in order" (3). (It's a revolution—(a man who speaks, and not a reactionary.) Danton and Camille Desmoulins had announced the massacres before they even began.

During those awful days, two Englishmen

- (1) Brr&: Journal of a Parisian bourgeois.
- (2) Tuetey Collection, vol. IV, 2911 and 2950.
- (3) Mapeuin: The French Revolution, p. 260.

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in frock coats poured glasses of wine to assassins, telling them: "Take strength and good luck » (1).

The salary of the mass murderers was one louis. per day; some received twenty-four—three francs.

These massacres being a blunder in the same time, such cruelty, could only harm to the revolutionary cause. If, therefore, the union A foreigner was truly the instigator, The only plausible explanation seems to be the following: boasts: he will have wanted to discredit men which were beginning to become too powerful, and at the same time to provoke the moderates into revolt — between the Jacobins.

The King of England was obviously torn torn between two feelings: he wished for the downfall of

a host of revolutionary ideas. In any case,
He should not have wished for the death of Louis XVI.
But Pitt was ruthless: during the negotiations
Danton declared himself secretly involved with the Convention.
ready to save the king for a million
distribute skillfully to his colleagues; Théo-
Dore Lameth passed the proposal on to Pitt who

(3) Papers of the Marquis Garnier. Declaration of the citizen
Jourdan, former president of the Petits-Augustins district.
Memoirs of Montgaillard. Collection of memoirs on the
French Revolution.

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refused (1). The judgment was rendered before
the monarchists had time to procure
rer the requested sum elsewhere. It is impos-
It is impossible to know if William Pitt had held the pro-
secret location or if he had communicated it to
its sovereign.

Talon, former criminal lieutenant at the Château-
let, made the following statement to Charles Lameth-
vante (2): "Pitt wants the king of
France. Nothing I have been able to express has
neither moved nor shaken. Danton responds with the greeting of
Louis XVI if England wants to add two
millions of what the knight can have at his disposal
Ocariz (3)... Pitt wants the French equivalent of
Charles I."

Talon repeated this testimony before the court.
Consular court: Pitt and the foreign powers
The managers refused to make financial sacrifices.
requested by Danton to save the king.

Back when Talon was distributing funds
secrets of the monarchy, he had taken Danton to
his service; the famous tribune procured for him a
passport for emigration (4).

(1) Lord Acron: Lectures on the French Revolution.
Hozrann Rose: Pitt, p. 94.

(2) G. Rouxer: Danton and the death of Louis XVI (Annales révolutionnaires, January–February 1916).

(3) Minister of Spain.

(4) Marurez: Danton and the Death of the King. (Annales révolutionnaires, June 1922, pp. 285–236.

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The Irishman Thomas Whaley, who was travelling in France during the Revolution, recounts in His memoirs contain the following anecdote:

“On January 21st, some of my compatriots entered the café and, with a parout of self-satisfaction, they showed me their handkerchiefs that they had obtained permission to plunge into the king's blood.

The Duke of Orléans had formally promised to Ms. Dalrymple Elliot not to vote the death of Louis XVI (1). It is probable that he was there forced by Freemasonry; shame and the remorse he felt seems to have This was the cause of his resignation as Grand Master. By leaving the sect, Philippe Egalité lost all his influence was suppressed and he was sidelined pending — before being prosecuted and guillotined.

So this is the Bourbon monarchy... trout; England won the first part. Burke draws the following conclusion from the events: vante: "The French overthrew their monarchshit, their church, their nobility, their laws, their their army, their navy, their commerce... [they have does our business better than twenty Ramillies" (2).

After the fall of Louis XVI's throne, the government The English government did not remain inactive...The play

(1) Memoirs of Mrs. Dalrymple Elliot, p. 37.

(2) Sranmore: William Pitt.

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The following seizure by the French police is the
Proof: |

"The King of France is dead; let us
Does it matter? Our only intention is to shrink.
France, destroy it, so that it is not
plus a pendulum in the political balance...

"We need to build different parties, to lead them"

"All of them, organize anarchy, etc..." 7

But the death of Louis XVI signaled a
U-turn in the foreign union's plan.

The original goal of the Revolution had been achieved;
the fire started in Paris now threatened
to win over Europe. Already upon learning of the arrest-
Louis XVI's visit to Varennes, the King of Prussia
exclaimed: "What a terrible example!" (x).

In England, revolutionary clubs pre-
they were modeled on ours; he was imprudent
to encourage new ideas. Furthermore, the
armies of the Convention were showing themselves to be quite...
blows more formidable than Europe had anticipated
planned; and yet our chief generals
had been outlawed, Lafayette, Dillon, Dumou-
laugh, Custine, Biron, Montesquieu, Valence,
Houchard, Miaczinski, etc. |

Therefore, England's policy must tend-
to diminish the strength of the Republican party;
Consequently, the order is given to

(1) Archives of Foreign Affairs, Berlin, v. 212.

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no longer to favor Jacobin plots, but
royalist plots and insurrections
Chouans and Vendéans. Four million are
sent to Lyon for the same purpose by the firm |
from London.

According to Barbaroux, Pitt's plan is to res-
to destroy the monarchy in the North by leaving the
Southern France, a republic. He would then
helped the southern republic to fight the
northern monarchy (1).

Among the efforts to be encouraged were
obviously the Jean de Batz conspiracy.
The sums spent by this character
extraordinary things seem too important for
come solely from his personal fortune
and, at the time of Louis XVI's death, the treasury
The royalist camp wasn't very well-stocked. The bankers
English Boyd and Kerr being among the
agents of Jean de Batz, it is permissible to suppose-
to know that they were the intermediaries in the advances
consented to by the British government
to fight the Convention.

Here, according to the national archives (2), is the
list of the main agents of the famous conspiracy-
raver:

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(1) National Archives, A. E" 45.

(2) Ibid., F. 7, 4774, 67.

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Pereira.

Desfieux, wine merchant.

Dufourny de Villiers, administrator of the pou-
dres and saltpeter.

Gusman.

`Guyot Desherbiers, judge at the Civil Court.

Lullier, public prosecutor.

Christmas, Commissioner.

Varlet, Fournerot, Chapelle, Apaches.

Burlandeux, policeman.

Gauge, a stockbroker.

Benoist. |

Boyd.

Kerr.

Dulac,

Dossonville, police officers.

Marino,

Dangers,

Soulès,

Coldness, .

The Vienna cabinet seems to have exactly-
the same plan as Jean de Batz. The confi-
Hefflinger's dens and the correspondence of
Jeanneret, diplomatic agent, attest to this (1).

Once in power, the leaders of the Revolution

(1) See chapter X.

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The lutions seem surprised by their success and do
This immediately demonstrated a great deal of distress. Next
Joseph de Maistre's expression, they do not lead-
They don't sense the events; they are led by
them. "There is something passive and mechanical-
fuck in the characters in appearance the
more active of the Revolution. Men who-
dioceses like Robespierre, Collot d'Herbois
or Billaut Varennes were the most surprised to
their power" (1).

Isn't it always the invisible hand that
Did we report the action?

heading towards bankruptcy, the English ministers set up factories to produce counterfeit assignats to precipitate financial panic: This fact, reported by our diplomatic agents-tiques (2), was denounced by Sheridan to the Chamber of Commons (session of March 18, 1793).

Pitt's diplomacy had armed against the France and most of the powers of Europe in observing an apparent neutrality – it was to act skillfully. – But after the execution of Louis XVI, the British government did hand over his passports to our ambassador.

(1) J. ne Maistre: Considerations on France, p. 10.

(2) Foreign Office Archives, London, supplement-ment, v. 15. Report on the message from the British Cabinet.

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Convention initially hesitated to respond to this insult by a declaration of war. Then, if he We must believe Maret (the future Duke of Bassano), a number of high-ranking men having played down, caused a definitive break with England (1).

At the outbreak of hostilities, the English resided

while in France were preparing to leave, when the British ministry invited them to stay on the mainland, unless special permission is granted. They were too useful! The Conventions were so much in England's hands that they did not oppose it in the comments

against the English and against the members of the government bribed by them, that he became

It's difficult to close your eyes: October 19, 1793, –

The Convention voted for the arrest of all the foreigners whose governments were in war with France.

Robespierre nevertheless requested that there be

has

exceptions, because of "a certain number

among them who practiced with honor public functions" (2).

This decree made it much more difficult task of the Anglo-Prussian union. But what–

(1) Correspondence of WA Miles, p. 86.

(2) Hames: History of Robespierre, vol. III, p. 189.

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that good secret agents were able to continue to give gifts to politicians French.

Prussia's actions seem to have went unnoticed in Paris; moreover, Ephraim and Cloots had not been replaced. On the other hand–che, on several occasions, Barère and Camille Desmills denounce England: in his rap–Port of March 6, 1793, Barère repeats that Pitt has he bribed people to incite riots in France; he adds that he does not want to make any further revelations (1). This It was no secret to anyone, anyway. Therefore, Garnier proposed to the Convention decree that everyone had the right to assassinate to draw Pitt. But the Assembly was content to dis–to claim that Pitt was "the enemy of the species"

not to have been otherwise moved by it.

Before the proscription of foreigners, eight or ten Englishmen "collaborated with the Jacobins and led them" (3).

Was it a vote? Such a small number voters dared to go to the polls, that The votes were easy to change. The moderates

(1) See, among others: Brrarp: The Conventionals regicides, p. 143 et seq.

(2) Buomez and Roux: Parliamentary History, Volume XXXVIII. Moniteur of August 9, 1798.

(3) Papers of Lord Auckland, September 4, 1792.

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did not take part in the vote; thus, the proportion of abstentions in the election of the Council The general rate of the Paris Commune is 95%. The number of voters in the mayoral election of Paris is 7.5%. Under these conditions, the Votes are cheap to buy. As for the The public in the stands, representing the opinion of people, we gave the figures of his salary.

We were unable to discover what became of them, after the decree against foreigners, the eight or Ten Englishmen reported by Lord Auckland. the only one whose name has been admitted is Auguste Rose, noted as one of the "ten" Convention overseers" (1).

It is likely that Fox was in consensual relations alliances with the Jacobins. Thus, during the arrest-Mrs. Elliot's tation, Philippe Ega-'s friend the revolutionary tribunal reproached him to be in correspondence with Fox. "Mr. Fox, she replied, isn't he a friend of the committee of surveillance? (2).

In the indictment of the Hébertists

(1) Arar: Englishmen in the French Revolution, p. 195 and so on.

(2) Memoirs of Ms. Dalrymple Elliot, p. 127.
Duchess of Brissac: Dark Pages.

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reads: "The English government and the powers" the leaders of this conspiracy are allied (1).

A report by Barère states that "the English have, from Dunkirk 4 Bayonne and from Bergues in Strasbourg, secret corruptors and intelligence in the garrisons" (2).

Robespierre constantly fought against |' Angle-earth, denouncing Pitt's actions and wrongly and indiscriminately proscribing all citizens suspected of colluding with foreign powers. He became too powerful and too troublesome; the coalition Anglo-German forces tried to overthrow him and favored the reactionary movement of 9 Thermidor. It was the Englishman A. Rose who was in charge to bring Robespierre prisoner to the committee of Public Safety.

The hand of the foreigner can still be found in the disorders known as the Terror white. Undoubtedly, a number of Royalists wanted to avenge their parents and friends guillotined, but in many places The same individuals were reported among the rioters. revolutionaries who used to massacre the royalists in the name of the republic, and who mas- they now consecrate the republicans by saying

(1) Bucxex and Roux, t. XXXI, p. 364.

(2) Bucuez and Roux, t. XXXIII, p. 118.

Thermidorians (1). They undoubtedly had a motive for acting this way; is it not natural to assume that this motive was none other than the salary what is typical of rioters?

After the victories of the Republican armies, emigration had placed its hopes on the conspiracies hatched by agents whose "the most are paid handsomely from the funds English » (2).

When, upon the death of Louis XVII, the émigrés proclaimed the Count of Provence king (June 24 1795), William Pitt sent him an ambassador secret brother, Lord Macartney. He had the pretension to dictate to the Prince his future conduct vis-à-vis with regard to France; the support of the British cabinet which, it is said, had been offered in 1789 to the Duke of Orléans in exchange for our colonies; he was presented in 1795 to the Count of Provence, still in exchange for our colonies, and furthermore on the condition of a border rectification in the Netherlands Down. Louis XVIII was indignant and hastened to publish the Verona declaration to put an end to the Pitt's intrigues. His integrity deprived him of a powerful aid. Nevertheless, England, in struggle against the Convention, had an interest in favor-

(1) See Bucmez and Roux: Parliamentary History, t. XXXVI, p. 411.

(2) Bull Dancin: Royalists and republicans.

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to mock the counter-revolution; only, as well as Hyde de Neuville observed that the game of government- The British approach consisted of "maintaining the republic in failure, maintaining just resistance enough to prolong it, but not to rescue it effectively enough to make it victorious laughing" (x). | :

The agents of the London cabinet boast in 1795 to dispose of the anarchists, to organize

As they do not always agree with
the Princes' agents who thwart them and
sometimes they denounce them, the government
The English took their revenge in Brittany.

We read in the memoirs of an émigré (count
(from Coetlogon) recently published by the Review
weekly (3): "I clearly see that
England and the other kings of Europe did not
wanted to prolong the unrest of the
France and wait for the favorable moment when its
convulsions would have weakened her, so that she could
to dismember it more easily.

Throughout the Revolution, the
The emigrants were duped by England. "I

(1) Memoirs of Hyde de Neuville, p. 242.

(2) Sone, : Europe and the French Revolution, vol. IV,
p. 350.

(3) August 12, 1922, p. 225.

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had no trouble convincing, said Hoche,
Cormatin that the Chouans, the Vendéens and the
emigrants had been manipulated by the coalition and
particularly by England" (1).

Vaudreuil tried in vain to open his eyes
from the Count of Artois: "I see you," he wrote to
Prince, still taken in by Pitt's assurances,
And this grieves me. I cannot believe in the help of
the man most interested in our downfall and that
"I still believe the principal worker" (2).

The deplora- has been criticized with good reason
the Princes' inertia while their party-
without being killed in Brittany and Vendée.
But it must be acknowledged that it is above all the An-
England, which is responsible for it.

chement at the landing of the Count of Provence and the Count of Artois on the French coasts
Sometimes, he would find excuses to delay...
to manage the operation week by week. From
From time to time he assessed the life of the pretender
Too precious to display in Brittany. Then
after promising an army, he limited himself to
to send counterfeit assignats to Vendée.
© Here, moreover, is what the position was on this subject,
Napoleon I's opinion: "If politics

- (1) H. WersOXINGER: The Baron of Cormatin, p. 44.
- (2) Correspondence from Vaudreuil, July 3, 1790.

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English had allowed a French prince to
He was placed at the head of the Vendée, and that was the end of it.
Directory » (1).

Moreover, it stems from a confidence shared by
Napoleon to General d'Andigné (December 27)
1799), which in that case would have restored the
royalty: "if the Princes had been in the
Vendée, I would have worked for them" (2).

"My inactivity," wrote Count Pro-
Vence to the Duke of Harcourt, gives occasion to my
enemies are trying to slander me. She's even exposing me
to unfavorable judgments from those
who have remained faithful to me, judgments that I do not
then call them reckless, since those who
bearers are not instructed in the truth" (3).

~ Mr. Gautherot, in an interesting work
on the Vendée Epic, gives details pre-
cis on the duplicity of the English government
towards the French royalists. At certain times-
ments, it was forbidden, under penalty of death, to
pilots to drive the emigrants to France
joining the Vendéens.

For its part, Austria was equally committed to...

- (1) Memorial of Saint Helena. Hyde's Memoirs of
Neuville, p. 234.
- (2) H. WELSCHINGER: The Baron of Cormatin, p. 32.

(8) L. ScrouT: The Directory, vol. I, p. 332 and following.

See also the diplomatic correspondence that we publish.
at the end of this volume (Supporting documents, p. 276).

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to thwart the efforts of Louis XVIII:
when the pretender took command of the emi-
However, the Viennese court informed him that if he did not
He did not leave the army immediately; measures
measures would be taken to compel him to do so (1).

Lord Grenville confided to the Earl of Stadion
"We give all French parties
hopes that commit us to nothing, for
to maintain and foment internal unrest.

Under the Directory, the English agent Wickham
centralizes correspondence with the
royalists from all over France. He helps them in
their plots, expending much zeal and -
a lot of money to bring to the monarchist party
schism of the members of the government (3). But
Sometimes he thinks he has bought them and then he arrives
that suspicious intermediaries are pocketing the gold
English and do not reappear.

The Directory succeeded in having Wic- expelled
kham of Switzerland in 1797, but Talbot soon followed
not to replace it. A credit of 1,250,000
francs, opened by Wickham to the conspirators
Royalists, had not been affected, to the great
to England's astonishment. Talbot received the order
to keep one million at their disposal.

(1) E. Dauper: The Bourbons and Russia during the emi-
gation, p. 62.

(2) Lesson: England and Emigration, Preface, p. 25.

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However, Poteratz, a diplomatic agent in Basel,

England towards the emigrants "whom it has supported" held for as long as they seemed useful to her designs and that she sacrificed at Quiberon and in Germany" (1).

We have already drawn attention to the secret reports from England with our Diplomacy. After Duroveray, the spy Baldwin had officially joined the Ministry of Foreign Affairs foreign powers in 1794. The appointment of Reinhardt under the Directory proved again "the ascendancy of the London court over the direction of our diplomacy" (2). Reinhardt, son of a German pastor, was also a A talented man.

At the end of 1796, the government English advises the Vendéens and the Bretons to remain quiet because he is preparing to to vote in the French elections by buying the voters (3). But Brottier's plot being discovered, the English agents advise their The government is waiting to see what happens.

The changes made to the plans of

(1) Archives of Foreign Affairs, Vienna, v. 365.

(2) Journal of free men. o

Fr. Masson: The Department of Foreign Affairs pen- during the Revolution, p. 435.

(3) Lesson: England and emigration, p. 215.

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The London cabinet under the Directory did not prevent- do not cherish the English influence to be exercised at Paris with as much success as under the Convention tion. One day, W. Pitt is secretly informed that "Talleyrand will be able to satisfy the An- England if a sufficient sum is paid to Barras, Rewbell and their clique" (1). Another This time, it is Barras who is warned of the betrayal. from a member of the government. "The plans and instructions from the Directory are regularly communications to Pitt" (2). Thauvenay, agent and

that Lord Fitz-Gerald has with the Directory a criminal correspondence that passes through Hamtown. |

Despite the laws against foreigners, the agents English people continue to swarm in Paris. Thus, during Sidney Smith's famous escape in 1798, the false order to enlarge the ministry of the Navy is brought to the prison by the Ecos-I know Keith, from the Harris company, sponsored by Boyd (3): |

At the beginning of the Consulate, more than five thousand

(1) HozzanD Rose: William Pitt, p. 325.

(2) Memoirs of Barras, vol. II. (These memoirs being sup-

claimed by some authors to be apocryphal, we (We quote, subject to all reservations.)

(3) DesmarEts: Fifteen years of high policing.

The French Revolution. 18

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English people were in Paris; one could meet there Fox, Holland, Fitz-Gerald, Spencer, etc. HAS as Masonic lodges reopen, Little by little, the English hastened to free them. to settle. The Douai lodge alone accounts for about a hundred British subjects (1).

ML Madelin, in an interesting conference-reference on Fouché (2), recently pointed out a network of English agencies covering Europe entire at the beginning of the Empire. That of Bordeaux still lasted in 1814, and when the English of Wellington entered this city, Mr. Made-Lin tells us that they were there "as if at home" them ".

In summary, the goal of the foreign union was reached in France at the end of the Directory: anar-Chie seemed definitive, the Catholic religion

nisée, could no longer play a role in Europe.

But, with all his skill, the governor-
British forces were unable to prevent the tenth-
Eighth Brumaire. He hadn't understood that in
By sowing anarchy, he was preparing for dictatorship.

So, by getting rid of an opponent
peaceful, England contributed involuntarily-

(1) They were mostly prisoners of war
many of whom escaped thanks to the complicity of the Franks
French masons.

(2) See the Revue Française of June 14, 1914.

Batch

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to place his most ardent enemy on the throne
formidable. The French people, who had
rebellng against Louis's benign authority
XVI, happily accepted the tyranny of Napoleon-
Leo I". The demagogues became the dishes
courtiers of absolute power; and astonished Europe
born saw the French nation rise from its ruins
born to fly from victory to victory.

SUPPORTING DOCUMENTS

Diplomatic documents
relating to England's actions in France
'at the beginning of the Revolution

July 1, 1789. – Versailles:

"...It is said publicly that | England
bribes a considerable number of agents to
to incite unrest... »

July 2nd. – ... We persist in believing that this
It is the English alone who are stirring up the people...

July 3. – ... Suspicion always falls on the English to have secret agents here who spread—"tooth of silver..." (x).

August 13. – Versailles:

(Mr. de Montmorin to the French Minister at Berlin.) | |

"...The relations that exist between the Angle-

(1) Archives of Foreign Affairs, France, c. 1405.
(Bulletins relating the events that have occurred since the opening the meeting of the Estates General until July 15, and addressed by (the Ministry to its diplomatic agents).

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SUPPORTING DOCUMENTS

land and Prussia with respect to our affairs internal and the conference that was held at Potsdam reinforces our suspicions regarding these two powers...

We cannot regard them as slanderous deny what is being said about their secret activities...

The king particularly recommends that you do what depends on you to discover this what happened at the mysterious conference which you are reporting... We have reason to think that Holland is participating in the conspiracy London and Berlin courses... » (1).

June 80. – Berlin:

(Count d'Esterno to M. de Montmorin.)

"All people who have access _to the King of Prussia are sold to the Angle-land. The Countess of Bruhl, wife of the governor- The mother of the Prince Royal is English and a fanatic in the dual feeling of love for his country -and hatred for France... The doctor of

English... (2).

July 31. – London:

(Mr. de La Luzerne to the Minister.)

"The Duke of Leeds told me yesterday with a

(1) Archives of Foreign Affairs. Correspondence of
Berlin, year 1789.

(2) Ibid.

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With an affected air of sorrow, he seemed to have been deeply afflicted.
to read in a dispatch from Mr. the Duke of Dorset
that a member of the Estates General had done
to hear that a neighboring and rival nation appeared—
knows he has spread money among the people
During the recent unrest... I tried to
persuade the Duke of Leeds that we are
They were very reassured in that regard. But in reality,
we cannot be too attentive to the con-
English landslide which will certainly also
"Concealed rather than self-serving."

e

August 3. – Versailles:

(Mr. de Montmorin to Mr. de La Luzerne.)

"The English were strongly suspected"
to spread money among the people of
Paris, intending to raise it... I abstain—
I intend to accuse the English ministry because
I have no evidence against him and he is from—
all the more difficult to acquire than the police
no longer exists, but what is certain is
that the money was spread with the greatest
profusion among the soldiers as well as among the
People... I urge you to pay attention
on this object. Like many English people
return home to escape the turmoil, he
There may be indiscreet people who could...
"less provide clues."

August. – Versailles:

"I cannot recommend the greater vigilance on the more or less active that the English could take from us internal troubles" (1).

August 14. – London:
(Mr. de La Luzerne to Mr. de Montmorin.)

The beginning of the letter expresses the conviction that
The unrest in Paris was fomented by the Duke
from Dorset: |

... "I have no way of knowing for sure
if indeed he used so many ar-
people think he's in Paris to poach men
the troops and to win over the people. But this
What I can assure you is that as soon as the
troops received orders to approach Paris,
and many years before their arrival, Dorset assured
to his court that these troops would declare themselves for
the people in preference to the King. This pro-
Phetics made it seem as if he had data
extremely positive and it is difficult to imagine-
giner how he could have acquired them if he were not
not himself having entered this infernal intriguing

"gue" (2):

(1) The end of the letter recommends monitoring rap-
French ports & London with the English Ministry.

(2) London correspondence, v. 570.

September 27, 1789. – London:

... "The King of England hates France and wants-
It would seem that our disagreements avenge him for the war
from America... »

November 23. – London:

(Mr. de La Luzerne to Mr. de Montimorin.)

"I am trying to find out if instead of par-
First, Dutch affairs to the ministers
English, the Duke of Orléans would not consult
not with them to stir up new troubles
in France..., but I don't believe that the king nor
Mr. Pitt supports a Prince of the Blood against
The King. They have such a low opinion of the Duke.
of Orléans, they believe him so ill-suited to be
leader of a party, which they will certainly not involve
Their affairs should not be mixed with his. I cannot
to tell you how much the arrival of this Prince has given
poor opinion of him by the English
from all classes...

I forward Laclos. He writes almost all of the
day and receives many letters from
France...

Calonne secretly meets with the Duke of Orléans
and Mr. Duroveray...

November 26. – ... The house is suspected
Drumond to pass money to the w:ai- –
his Hopp of Amsterdam to distribute

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money in Paris. "There are two Englishmen in Paris,
one named Danton (1) and the other Pare, that
some people suspect that they are the
more specific agents of the government
English...

Mile Boulard, lady-in-waiting to the Queen,
_ is the Duke's spy.

The three people most attached to the duke
are Pitra, Paris, and Abbé Fauchet. He also has
great confidence in a man named Forth who has

English. This Forth often sees Mr. Pitt" (2).

A letter dated December 18th signals the departure de Forth, "probably for Paris".

January 1, 1790. – ...“The Duke of Orléans being at M^m de Buffon all day, is Invisible all day. When he comes to He talks to me about general matters and never of his visits to the English minister, which I know "be very frequent"...

January 3. – ...“Forth returned very unrecognized–

"trying to fulfill its mission."

(1) Opposite Danton's name, in the margin of the letter, are found the words: "President of the Corde– district liers". But this pencil note is in a different handwriting. difference from those of M. de La Luzerne and M. de Mont–Morin. Doubting its authenticity, we quote it for memory.

(2) London correspondence, c. 871 (ciphered dispatch).

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July 16. – The English were expecting serious disturbances on July 14th... "The Duke is strongly urged by the Prince of Wales return to Paris on that date... » (1).

January 5, 1791. – A letter from Barthélemy signals England's fervent wishes for that internal difficulties worsen in France.

April 5. – Mr. de La Luzerne, following a Conversation with the King of England, summarizes his impression: "As long as we are in a situation in which we cannot interfere in affairs res of Europe and especially not to compete with the trade with England, we were not worried–

will regain strength and vigor, we can assuming there are no intrigues, no means open or diverted that these people do not use to delay our progress and plunge us back into if they can in the abyss we are in now (2).

September 2. – Barthélemy to M. de Montmorin:

"On the day of his departure, Mr. de Mercy told me..." said: "I have always been of the opinion that the Angle-

(1) London Correspondence, v. 574.

(2) London Correspondence, v. 577.

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earth had a hand in all the unfortunate- its divisions of your homeland. I'm leaving here more convinced that I would never accept this sad truth, and that, against the interests of all the other powers sessions that would like to see France resume with its usual strength, England will continue to try to undermine it surreptitiously in order to operate its total ruin...

Mr. de Mercy admits that there have been communes negotiations between the major powers of Europe on our affairs; a concert is impossible to do, especially because of the Secret views of England...

A foreign minister having asked Lord Dover, captain of the king's guards, what system- he thought England would follow suit France's perspective: "From the time of our wars" "Civilian," he replied, "did France support" "In our country, the royalist party P" (1)...

December 2. – M. de Worontzof is irritated by the blindness of Russia and Spain, which do not see England's machinations in France:

"It is fitting for England that a long

lying in France. If she prevented the Landgrave

(1) London Correspondence, v. 579.

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of Hesse to give troops to the "Princes"
French people, it's so that their party doesn't take
securely the top; but on the other hand she
This greatly excites them to enter France with weapons
by hand... »

December 30. – ...“The King of England

protests against the accusations of bad people

intentional ones who presume to attribute our
| | » *,

troubles in England. Lord Granville repeats

the same things... Pitt had the address to

to act only in a muted and secretive manner
his plots against us... (1). ON

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Report from Saint-Just to the Committee of Public Safety

public. – 25th day of the 17th month of year H:
... "The English seemed to think that the best-
their means of waging war on a Republic

`– nascent was rather to corrupt her than to |

to fight... » (2).

Pluviôse, year II (without signature):

He was in Paris, assassinated patriots and counterfeited natural currency... » (3).

/

March 22, 1793. – ...“There can be no doubt

that there are a large number of spies in Paris |

(1) London Correspondence, v. 579.

(2) London Correspondence, v. 588.

(8) Ibid.

E

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English: 1° Almost all correspondents London newspapers... 2. These characters that we see appear and disappear all the alternating weeks in Paris and London. The most remarkable is Captain Frazer. Scots... 3. The three Irish superiors Walsh, Keruy and Mahew... 4° We encounter in the cafes a large number of English people including The statements suggest, if not a formal conspiracy against the system of freedom and its at least a burning desire to see it destroyed...

May 1793. – Ducher to the Minister of the foreign:

... "For ten years the British ministry economists in France are committed to their pledges, this a sect so highly recommended by English bankers, Dutch and Genevans, who are getting rich from effects of his doctrine... » (1).

17 Floréal, year H. – Buchot to the Minister:

Amsterdam – ...: "The Committees must em-
deploy all their vigilance to prevent the com-
plots directed from London against themselves and

dam against that, his gold...

19 Thermidor, year II. – Bucher, commissioner
External relations in Basel, to the minister:

(1) London Correspondence, v. 587.

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"The Pillnitz Convention and all the
subsequent arrangements are due to the gold of
England... (1).

g Vendémiaire, year III. – Druy, secret agent,
to the minister:

London. – ...u Make Pitt disappear or

to have his head fall off, that must be the desire of
all good French people. I will not hire you
not to take even the smallest steps to de-
destroy Georges's, since he won't have one soon
more...

"Pitt's top agents are in
Paris... "

Year IV (unsigned). – Report on the message
from the British Cabinet:

.. "The uprisings of Lyon, Toulon and
Marseille, the civil wars, the raids...
the daily lives of emigrants on our shores, everything is
Pitt's work... To fuel this war
internal, didn't he have the audacity to establish a
Counterfeit assignats are manufactured here. I'll show you some.
the evidence right in front of us... » (2).

December 15, 1795. – Poteratz to the minister:
Basel. – ... "Remember the conduct exé-
The English government's claw towards us

- (1) Berlin Correspondence, v. 218.
- (2) Corr. of London, supplement, c. 15.

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since the beginning of the Revolution.
-fomenting with intrigue and money
problems in all areas of your home
towards the emigrants she encouraged and supported
kept for as long as they seemed useful to him
to her designs, which she has since sacrificed, that is to
Quiberon, either in Germany, and that she will end up
by abandoning them as soon as they cease to be for him
necessary to harm us...; with the
Chouans and the Vendée to which it does not provide
deliberately making grand promises and half-
help... » (1).

The condemnation of Louis XVI by Freemasonry

Several historians claim that the Revolution-
French tion and the death of Louis XVI had
were decided in Germany at Masonic convents-
niques of Ingolstadt and Frankfurt.

Barruel's opinion on this point is confirmed
mée by Cadet de Gassicourt, former Freemason
lesson (2). Several members of the sect have done

- (1) Vienna Correspondence, v. 362.

- (2) The tomb of Jacques Molai.

See also: DescxamPs: Secret Societies, Vol. II,
p. 134 and following.

es: History of the Constituent Assembly,
Chapter II.

De Lannoy: The Revolution Prepared by the Freemasons
nerie, p. 99 et seq., etc.

other MM. of Raymond, of Bouligny and Jean

Debry. They were thought to have left at that time.
Freemasonry on occasion.

A recent controversy involving the intermediary
Researchers and curious individuals have questioned these
assertions, based on the following fact:
MM. by Raymond, de Bouligny and Jean Debry
would have remained Freemasons; therefore they did not
not left with indignation the Secret Society
who decided on the death of the King of Sweden and the King of
France. We conclude that all their stories
would be suspicious.

To that, it is easy to reply that the fate of
Mr. de Wal was able to give them something to think about:
Mr. de Wal let himself divulge the projects
Masonic groups, whose violence he condemned. He dis-
appeared shortly afterwards and his body was found in-
He was holed up in the Fontainebleau forest.
Therefore, it would be very unwise to break off the relationship openly.
with Freemasonry. That's why Messrs.
Raymond and Bouligny only spoke to
their deathbed.

Could they not also have assumed that in
remaining members of the sect, they could
to steer him towards more moderate ideas and oppose
to pose a threat to violent decisions. Upon leaving her,
On the contrary, they lost all means of action

SUPPORTING DOCUMENTS 289

and remained ignorant of the events
which were being prepared in the shadows.

Count Costa de Beauregard recounts that the
Count de Virieu had withdrawn from Freemasonry.
nerie when he realized that the sect was pursuing-
had three goals: "The ruin of religion, the
"The dishonor of the queen and the death of the king."
Mr. Gustave Bord objects that it is "probable-
"ly" according to Barruel's assertion that

Why would this be according to Bar-'s assertion?
Ruel? The Virieu and Costa families of Beau-
Their gaze was intertwined, and they inhabited the
same country. What's so surprising about the
Costa had received Mr. de's confidences
Virieu! Barruel was also suspected.
exaggeration, but not a lie.

Another argument is the admission that the Father
Abel received this from his grandfather
he declared that he regretted his regicidal vote
at the Convent which decided in Germany the death
of Louis XVI. It is objected that it is a witness-
verbal grievance brought by a four-year-old man
Twenty years. Since when do we no longer accept
verbal testimonies of the men of four-
Twenty years? We let them run a state, don't we?
and unleash war. If Mr. Abel had been in
childhood, would his family have revealed his

The French Revolution. | . _ 19

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Testimony? She was by no means proud of the
role played by him. Besides, if one does not believe
to the words of an old man, his testimony
Would writing it down have more value?

It therefore seems to us that the question remains
open, and we would like to see the continue
discussions of the Researchers' Intermediary
and curious onlookers.

As for Haugwitz's report, it did not
has been refuted again, we believe. And here we are talking about
from an official document issued by a former
Freemason, confidant of the King of Prussia, and
affirming the condemnation of Louis XVI in
1784. As for Gustav III, the architects
Berlin judicial records contain (according to
MM. E. Faligant and Deschamps) the proof of its
condemnation by the Illuminati. The Count of
Haugwitz, after withdrawing from Freemasonry-
nerie, stated that Louis XVI had also been
condemned four or five years before the Revolution
French tion. This testimony from Mr. de Haug-

Prussia, in a report on secret societies, he written (1): "The French Revolution, the regime-
cide, were resolved by the Freemason-
laugh» (2). |

(1) Dorrows Danksehriften, c. IV, p. 211 to 221.

(2) It is worth recalling how the con-

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Foreigners appearing on the membership list
~ of the Jacobin Club in 1790
Alexander (English).

Abbéma (Dutch).
Bidermann (Switzerland).
Bitaubé (Prussian).
Cabarrus (Spanish).
Cavalcanti (Italian).
Claviere (Switzerland).
Cloots (Prussian),
Doppet (Italian).
Desfieux (Belgian).
Dufourny (Italian).
Erdmann (..... Nar
Fergusson (English).
Fitz Gerald (English).
Fockedeý (English).

Fougolis (.....).
Gorani (Italian).
Halem (.....).

From Hesse (German).
Keith (English).

The damnation of Louis XVI was appreciated by a man
Ernest, illustrious figure to whom the Republic has erected statues,
Renan: "The murder of January 21st is the act of the material-
the most hideous, the most shameful profession one has
never made of ingratitude and baseness, of vile commoner-
denial and forgetting of the past." (The Constitutional Monarchy)
In France.)

THE FRENCH REVOLUTION

e

Klispich (.....).
The Harp (Switzerland).
Loen (.....).

Miles (English).

Oelsner (German).

Pio (Italian).
Schlabrendorf (Prussian).
Schsvatv (.....).

Van den Yver (Dutch).
Van Praet (Belgian).

Arthur Young (English).

Presumed foreigners:

Bacon.
Bolts.
Charke.
Coitam.
Hanker.
Hovelt.
Kauffmann.
Knapen.
Mendosa.
Mermilliod.
Oelsner.
Pulcherberg.
Raek.
Schluter.
Schnutz.

Signi.
Stourm. |
Walwein, etc.

PHILALETHS CONGRESS (1785–1787)

The Lodge of United Friends (Philalethes), presiding
designed by Savalette de Lange, took part
Important 4: The preparation for the Revolution
French. It was located at 37, rue de la Sourdrière.

The Philalethes convened in 1785, at
Paris, a Congress under the pretext of discussing
"On Masonic science." The accounts
reports published by Le Monde maçonnique not-
of course, the discussions are being kept quiet
policies, and strive to prove that pen-:
For eighteen months the Philalethes have been bordering
born to exchange banal thoughts (1). The
The only interesting pages are the discussions
with Cagliostro, who was then presiding over the East
of Lyon, the mother lodge of the Egyptian rite, and
proclaimed himself far superior to the other Franks-
masons. After being begged to accept
the invitation of the Philalethes, Cagliostro, in order to
to prove his power to them, he promised to...

(1) The Masonic World, v. XIV and XV.

f

~

294 THE FRENCH REVOLUTION

to show God "and the intermediate spirits"
between God and men." Only, in
In exchange for this miracle, Cagliostro demanded the
destruction of the Philalethes archives (we
(we were unable to discover for what purpose).

that they were attached to their archives, and some
Some of them wondered if Cagliostro hadn't
He might be an imposter. Nevertheless,
a list of Convent members was sent
to Cagliostro so that he might choose those whom he
would deem it appropriate to initiate him into the Egyptian rite; he
was asked to designate foreigners in preference.

In the end everything worked out: the Philalethes did not
did not burn their archives, Cagliostro did not evoke—
neither God nor angels in the street premises
of the Sourdière. But the mother lodge of the Egyptian rite—
tien wrote that "the great unknown master of
True Freemasonry has cast its eyes on the
Philalethes. He agrees to carry a ray of
"Light in the darkness of their Temple."
The reports are silent on this section of
light. The masons to whom the acts of
Convent were communicated, were to moreover—
their commitment on their honor and in writing to gar—
to keep it an absolute secret.

The second year of the Congress, Doctor
Stark wrote from Darmstadt that the next

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Convent would be more dangerous than useful, and con—
seilla to the Philalethes to give all their
confidence in Saint-Martin and Willermoz. This
The letter contradicts the accounts.
officials, because if the Philalethes did not speak
that of Masonic science, he could not
It was dangerous to gather, and there was no

there is no reason to give full powers to two

of them. Saint-Martin and Willermoz were—
They are the official representatives of Freemasonry
foreign, or was Doctor Stark emitting a
In my personal opinion, it's difficult to discover.
In any case, Congress adjourned on June 8th
1787, and his mysterious works were continued
designated by the Secret Committee (Willermoz, Mira—
beautiful, Court de Gébelin, Bonneville and Chappe
of the Heuzière).

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PREFACE

The following pages were not intended
first of all, to be published as soon as possible.
Part of a larger work,

they were only supposed to appear with the book itself-

even in a distant past. But as they

are filled with things that are quite current, it
It seemed to me that their early publication would

Perhaps useful. Later these pages would not offer
Probably not the same interest. Failing anything else, |
They will have the merit of being in the news, which will make them
I hope to be received with indulgence by the public.

My interpretations may be contested.
generally refers to the Apocalypse and the chapters
very 1x and x in particular. All the better because
the explanations and the evidence do not have a

equally convincing evidence in a summary ra-

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- || -

pide, and that, in addition, they lose a lot of
their strength through their separation from the whole of
the work and the reservations that this separation
requires it. But at least reading this fragment
will make indisputable the fact that, at the present time

sente, the Jewish association which calls itself "LA

FREEMASONRY: "is the most feared enemy-

the ble of the Catholic Church and the greatest of dangers to society. Therefore, there is a use to the to uncover as much as possible on all points. The sacred liturgy proclaims that "the Virgin Mary single-handedly destroyed all the heresies in the the whole world." It is still through Her, the Immaculate One Mother of God, let us have firm confidence that the The earth will be delivered from this monstrous heresy

of the sixth age.

On the feast of Our Lady of the Holy Rosary, October 3, 1880.

CC OF SAINT-ANDRÉ.

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FREEMASONS AND JEWS

OR
SIXTH CHURCH AGE

FRAGMENT FROM A STUDY ON THE APOCALYPSE

INTRODUCTION

SUMMARY OF THE MAIN POINTS OF THE STUDY ON
PREVIOUS PARTS OF THE APOCALYPSE

This work on the sixth age would not offer very certain-

I will not reveal to my readers his affair and his reports with the other ages of the Church and with the whole of the Apocalypse. So I must summarize in a few pages my previous studies and my ideas on this mysterious book.

By just two or three points more
Of great importance, I will give developments
comments and evidence to make my thesis more
clearer and stronger.

2 FREEMASONS AND JEWS.

oo

The Apocalypse is not 'an absolutely
Incomprehensible. The very name given to it
The Holy Spirit explicitly states: Apocalypse-
sis, that is to say revelation, unveiling of the ave-
nir. Surely, the Spirit of God did not want
to mock men: therefore he did not
proposed unsolvable puzzles. But it's a
book whose explanation is perfect, so obvious
'undeniable, will perhaps remain so for a long time'
very difficult to find. It's no wonder that
the interpretations of his numerous commentaries
producers have not yet been entirely satisfied
making. However, one should not say that they
are completely useless, and that we are not
no more advanced in the nineteenth century than the
Church Fathers and ecclesiastical writers of the centuries
previous. On one point or another, the in-
Catholic priests gave some good
ideas and some new insights; they help,
each in their own way, to this entire explanation
and certain that the Church will one day possess it. Also,

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FREEMASONS AND JEWS. 3

The works of all these authors are commendable.
We must apply to them the words spoken to Daniel about
his prophecies of the end of the world: "Put the seal on
on the book of mysterious words up to the

Many will study carefully, and science will... will multiply" (xxx, 4). It is in this spirit- It is with regret that I have undertaken this work. May it really add something extra to our knowledge about the Apocalypse!

IT

The cause of this failure, it seems to me, lies in methods and rules of interpretation more or less defective than those used by these commentators.

Here are some of the principles that have told me- Rigé: |

1° We cannot deny the Apocalypse the pre- the first of the merits we demand of a book of man-made, namely, unity. We consider- Let us therefore consider the Apocalypse as a work having A rigorous unity from beginning to end, and as forming a continuous and linked whole of which

4 FREEMASONS AND JEWS.

Each part tends towards the same goal. This goal is the revelation of the history of the universal Church.

2 There is a chronological order in the Apocalypse very precise gic, marked by the number seven: the seven epistles, the seven seals, and the seven trumpets, which indicate the seven ages, or prophetic periods Church history. But we must recognize that certain visions are not presented to prophets according to their exact chronological place. Some are postponed, others brought forward, for Patterns that should be easily visible. are very few in number.

3. Special consideration must be given the interpretations given by the Church Fathers church. However, in this matter, their authority does not carry the same weight as when it comes to prodigmatic theories of the Old Testament. At

subject of the predictions of the Apocalypse and all:

scriptural prophecies about the end of the world, the
The sentiment of the Fathers cannot become law; it only has
its intrinsic value: because first of all the Fathers

are far from unanimously agreeing on all points –
their explanations; then, on this point, they are not.

plus the witnesses and channels of Tradition; for,
Unfortunately, there is no interpretation.
traditional of the Apocalypse and prophecies of

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FREEMASONS AND JEWS. 5

the end of times, if this month is two or three
specific points. Without a doubt, Saint John has
known the meaning of the visions of the Apocalypse;
he must have passed on some knowledge to
faithful of his time; but these explanations, like
those that the Thessalonians had received from the
The words of Saint Paul's mouth have been lost. Finally, at
As the centuries progress, events
Our past experiences put us in a better position than those of our ancestors.
to understand God's prophecy and plans
on his Church. That is why many com-
Commentators have abandoned literary explanations
historical and rals of the Fathers and the ancient inter-
ready on the seven epistles; they hear them in the
symbolic meaning of the seven ages or pro-
Church doctrines. We believe we have solid-
how established this feeling, in our Study com-
complete, for new and very strong reasons. The pre-
The abridged version does not include these developments.

4° The future of the Church is manifested in the A-
apocalypse, sometimes in the form of a symbol, tan-
early in its historical form.

No symbol should be admitted except when the history-
Truth, common sense, and faith are absolutely opposed.
in the literal sense.

6 FREEMASONS AND JEWS.

can only be interpreted reliably by the steps—similar or analogous sages from the Bible, or, in the absence of the Bible, through history, customs or the language of ancient peoples, on the front line of the Jewish people and other Eastern nations, then the Greek and Roman peoples.

The same symbols must be interpreted in the same way. the same way in any passage of the Apocalypse. Without this rule, we fall into the arbitrary and confusing.

The angels who appear in the apocalyptic visions lyptics cannot be considered as representing characters who will play in the future a more or less remarkable role; because, as Saint John says at the beginning of his book, the angels are the ministers of revelation—tion that Our Lord makes to him. They are therefore not not prophetic symbols.

5. The Book of Revelation is too short a book for that one can reasonably look for all the main facts of ecclesiastical history. The a—coming is presented to the prophet, so to speak, to Bird's-eye view. These are only the cul— events minants and characteristics of an entire period — which are shown to him, and that, consequently, the in—_interpretation must be found there.

FREEMASONS AND JEWS. 7

6° We should not be surprised that the vi—ions of recent ages, and especially of the era of the Antichrist, be longer and more nom—more than others; for, in these times of increasingly terrible for her, the Church will have da—Vantage needs warnings and lights.

7. It is essential that the interpreter has under the eyes, with the Vulgate, the original Greek text, if he wants to encounter the true meaning of the Apocalypse. By sticking to the Vulgate alone, he does not—Rivera will never achieve a satisfactory result, because

In many respects, it is inaccurate, obscure, or incomplete.
in several very important locations.

8° We must carefully take into account the va-
laughing by addition that are found in the texts
printed and Greek manuscripts. Very often a
a word completes, explains or changes the meaning of a
phrase. It is necessary to study all the pa-
roles of the Holy Spirit to know all his pen-
a va-
laughing by omission is certainly the work of a
Human distraction; a copyist will have, without realizing it
to catch a glimpse of, to let one or more words pass by.
But an addition can only be the result of one |
deliberate will. However, this fact, we cannot

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not, ordinarily, to assume it: firstly because
that, in general, the Christians of the first centuries
professed the greatest respect for the saint
Writing and they took the most meticulous care in the
to copy faithfully; and then because, in part-
corporally, copyists were aware of the threats ter-
The ribs of Saint John against those who would add
to his words (xx, 18).

9. Throughout the entire course of the Apocalypse, holy
John is the official representative of the Church. In
the person of his beloved abbess, Our-
The Lord intended to address the E-
universal church of all ages. No one-
ignores the titles of Saint John in this preference.
Therefore, we must pay attention to the words he says and
to the actions commanded of him during the
visions: they have a symbolic meaning that relates to-
door to the church.

III

The Book of Revelation is not a separate book and
as isolated in the Bible; it is linked to a
in a direct way to both Testaments. She
is 1° the explanation of some obscure words of

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FREEMASONS AND JEWS. 9

Our Lord in the Gospels and the justification-
tion of those of the apostles in several places of
their Epistles; 2° moreover, the Apocalypse forms the
complement and the crowning of all the pro-
scriptural phetias.

1° "It is a fact," says a contemporary writer-
porain, "to which one cannot deny an influence
real and considerable impact on training and development
development of the early Church, that is the at-
'tent of the Parusia', faith in the second coming
of the Liberator. Jesus did not fulfill all the
promises relating to his reign, that is true,
But didn't he promise to return to finish?
The work begun?... The expectation of the Parusia
exerted a power over Christian life
of which we can hardly form an idea,
today, the return of the triumphant Christ
seems postponed & an indefinite future... It's a
a noteworthy fact that the general belief
of the first Christians near the Pa-
Russia*, »

1 [zpoucix is the expression usually used by
sacred writers to designate the advent of Jesus Christ and
its manifestation at the end of times.

The Parusia, by Mr. Thomas, Vicar General of Verdun.
Analecta juris pontificii, January and February 1876,
A very remarkable article.

e 1.

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This hope was based on the words of Our-
Lord; the exhortations of the apostles, the maintenance-
were born, although they never made it a dogma
of faith in the prominence of this second coming.

scandal, when the first Christians saw the
Years passed, the apostles died, and a se-
Conde persecution will succeed the first, without
The Lord Jesus appeared in his glory. This divine
The Savior owed it to the faithfulness of his word, and to his
love for her children, to give their sweetheart-
reuse anxiety a peremptory and conso-
slow at the same time.

This answer is the Apocalypse.

Through this revelation, made to his Church in the
person of Saint John, Jesus Christ manifests the
her father's plans for her. He tells her that
his glorious return did not depend on his own
will, but also the contribution of his will to
herself; that she had to bring about this return by
her works; that, for seven successive ages, she
would work to amass a certain amount of money
determined rites, in numerous struggles and
various attacks against Satan. After which he would return
to triumph with her, as he had promised
mis.

ca cles a ET JUIFS, 11

These ideas emerge, according to our interpretation,
of the entire Book of Revelation, of some
of its pages in particular, and of several others
passages from the Holy Scriptures.

2. To prepare for the first coming of Jesus-
Christ in the infirmity of the flesh, the Wisdom of God
Vine directed the events of this world after
a special plan, which was revealed to the prophets and
that human genius has grasped and magnificently
presentation. It is logical to think that, in order to prepare
the second coming of Jesus Christ in the mani-
celebration of his power and glory, this
Wisdom herself also had to determine and for-
to follow a particular plan. And it is this plan that
the Savior made known to his Church in the
visions of the Apocalypse.

Beneath transparent symbols, and moreover ex-
explained by the Holy Spirit himself, they revealed them
The teachings of the Old Testament showed Daniel
four great kingdoms that were to succeed one another
over the course of centuries, and prepare a fifth

and which will be eternal.

The Fourth Empire subjected everything to its power.
. sance, when the prophet witnesses his downfall, who
It is presented to him in two forms: a small

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A stone comes down from a mountain and knocks over a statue
kills, all of whose elements are broken and reduced
into dust, and the small stone becomes itself
a mountain that fills the world; the qua-
The third beast is killed, its body perishes and is burned;
The Son of Man appears on the clouds; the saints
from the Most High they in turn receive the kingdom and the
power.

But Daniel did not see as a result of what events-
the small stone would overturn and break the
statue and would become mountain, nor how the
The fourth beast would perish. There is a huge gap.
in the prophecy of the Old Testament. The Apo-
Calypse fills this gap; it gives the story
the struggles of the small stone against the fourth
empire and its overthrow; it shows how-
This stone begins to become a monument
tagne, by an initial incomplete triumph; she
shows how the fourth beast perished
the first time, how she reappeared with her
little horn, was killed, burned and definitively de-
trout, and how finally the saints will have an em-
the worst eternal one that will fill the whole earth.

In general, in Holy Scripture, "the
"beast" symbolizes human power hostile to
God. He is most commonly depicted as

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FREEMASONS AND JEWS. 43

of animals of various kinds that it is represented
scent.

Since Cain, humanity has been divided into two large branches more or less intertwined or distinct, depending on the era. On the one hand, human-penitent and faithful union, hoping and waiting for the Messiah; that was the Church before Jesus Christ, the Society of the Children of God, the City of Good, at first peeling the patriarchal Church, then the Synagogue.

On the other hand, proud and rebellious humanity, relying only on herself, she became the toy of Satan. It was the society of his slaves, the city of evil, composed of idolatrous peoples. These two Humanities have always been at war: this one continually attacking that one, and striving to oppress him. Material power and force brutal of this city of evil found themselves concentrated, over the centuries, by the action of Divine Providence, in the hands of certain nations in particular. The Holy Spirit has revealed, in the form of four ferocious and monstrous beasts-true, the succession of four peoples and em-worst persecutors, who would possess at the highest to what degree in their time the material force in the human manitate, and would turn it, under the impulse of

14 FREEMASONS AND JEWS.

Satan, against the City of God. When Our Lord... Lord had bought back the world and founded his Church, This division of humanity did not cease. The human-faithful mantle, redeemed by the blood of the Lamb, became and was called the Catholic, apostolic Church Lique and Roman. With new forces and in the whole world, she engaged against the city of This terrible battle that has been going on for eighteen years is a terrible thing. centuries and is not yet finished.

Thus, at the beginning of this great struggle, we Let's look at the Catholic Church on one side, with Peter. and the bishops of Rome, its successive leaders, directing on the one hand, and inspired by the Holy Spirit; on the other, the em-worst Roman idolater with his Caesars, ruled and inspired by Satan. Jesus Christ, Son of God and constituted by his Father, king of humanity, attends From the heavens to battle. To whom will they belong? The earth and the world? To Satan and rebellious humanity, or to Jesus Christ and his Church? That is the This is a question that will be debated. It is clear that the

But Satan will make the greatest efforts to gar-
last of all here below, for as long as possible, a
empire whose cross dispossessed him in law and in
principle; and it will hold firm until the Church
Catholics amassed wealth in wars that...

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FREEMASONS AND JEWS. | 45

. will follow almost without respite, the sum of

merits fixed by divine Wisdom; for this infi-
Wisdom has decreed that, once the cause was established
without which there could be no redemption,
nor salvation for men, namely, the death of
the God-Man, humanity, and as an individual and
'as a race, cooperated in the redemption to ob-
to maintain the full application of its restorative effects,
The Catholic Church, a regenerated and faithful humanity:
has the dual mission of providing the individual with all the
ways to cooperate and save each other, and at the same time
time to procure, by the total sum of its
meritorious works, the complete redemption of the
Human race itself.

This is the great drama, with all its twists and turns.
and its glorious conclusion, which Our Lord
unfolds before the eyes of Saint John in the Apoca-
_lypse. In this line of thought, this book relates
to the other sacred books as a whole. It
shows us the crowning of God's works
'and of its relationship with man, of which Scripture
The admirable story unfolds across all its pages.

The Apocalypse is not just the last
book of the Bible, it is its peroration and con-
Conclusion.

IV

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The Apocalypse naturally divides into three parts |
major sections: the first includes vision |
of the seven epistles; the second, the visions of the seven
seals and the seven trumpets; the third, the –
vision of the new Jerusalem.

Our Lord predicts the future of the Church to |
three distinct points of view that are in fact one |
only story.

In the vision of the seven epistles, he consoles the E- ` primitive church; he proves to him that he does not have it |
abandoned; for, by showing himself to her "alive |
in the midst of the seven golden candlesticks and holding for-
"With the seven stars in hand," he recalls this *
that he had said to his apostles: "Behold, I am
with you every day until consumption
"tion of the century." And again: "My sheep in-
they raise my voice, and no one will be able to |
"to snatch it from my hand." This first vision
apocalyptic is, so to speak, the staging
of these Gospel texts. The words and the life-
sion express the same things and present the ,

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FREEMASONS AND JEWS. 47

same ideas: Jesus, remaining and living perpetually-
Currently, in the past, present, and future,
in the middle of his church, protecting with a ma-
denies any particular "her sheep," especially those
who are the mothers of others, and consequently
the priesthood, the teaching Church, which he holds for-
held in his hand, because he keeps it with a
in a special way and that he made it his instrument for
the fulfillment of his designs on the world.
He is with this Church every day until the
Consumption of the century. Each day forms
a period, and the seven days, or apo- periods
calyptic, make up the entirety of the days, that is-
that is to say, the mysterious week of struggles and
trials of the Catholic, Apostolic and
Roman, which must end with the triumph and

Each of the epistles summarizes in broad strokes the sum of the main merits or demerits members of the Church in every age. The name cities have a symbolic meaning that relates—shovels a distinctive feature of each era.

The ending of the epistles relates to the vision of the new Jerusalem and must be interlent out like her.

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V

The second part of the Book of Revelation begins with a grandiose vision that Saint John receives, no more on earth, like that of the epistles, but in the heights of heaven, that is to say in the upper part of our atmosphere. The sky where he rises, ascends, this is not the heaven of the well-happy, and the description he draws is not a picture, either real or symbolic, of paradise.

But it's a spectacle of unprecedented grandeur. which unfolds before her eyes. To form one to have the idea and to fully understand the meaning of this vision, it First, a topographical analysis must be carried out, if we can express ourselves in this way, then examine carefully considering its specific conditions and its relationships with other visions.

From the very first moment of her rapture, Saint John is placed under the great archway which he A door-shaped opening appeared in the sky: Zece ostium apertum in celo.

The scene, or painting, unfolds on a immense plane, probably slightly inclined to allow the prophet to see easily the whole and the details.

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At the very back of the stage, he glimpses a temple with its atrium, whose doors are closed.

In front of the temple and in the middle of the stage paraised a throne, surmounted by a seemingly rainbow blable to an emerald, and from which came forth flashes of lightning, voices, and thunder.

On the throne sat a person whose aspect resembled the brilliance of a jasper stone and of sardonyx; he had in his right hand a written book inside and out and sealed with seven seals.

To the right, to the left and from behind, forming a large semicircle around the throne, there were twenty-four seats, and on those seats, twenty-four old-lards, dressed in white garments and wearing on Their heads were adorned with golden crowns.

Immediately before the throne, seven spirits similar to burning lamps.

Further forward from the throne and opposite, a sort of a glassy sea like crystal.

Further forward and opposite the middle of the _ throne, placed in the semicircle formed by the old-lards, a golden altar.

On this altar stood a lamb like sacrificed, having seven horns and seven eyes.

A little behind this altar, placed opposite of the throne and completing the circular line of the old-

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Four different animals were arranged in the larders. having six wings and all covered with eyes.

Thousands and millions of angels surrounded all the characters in this scene.

From the arcade under which saint was placed Jean, up to the circle formed by the angels, he existed a certain distance, because the animals tell him to move forward to contemplate the different visions who followed one another in this space. Similarly, between the throne and the altar, there had to be an expanse considerable, since the prophet saw a crowd there such that no one could count it. One can to conclude from this that the proportions of this scene

Above stretched the vault of atmospheric heavens
ric, with the sun, the moon and the stars appearing-
health in its depths.

Below, under the seer's feet, at a small
Relatively speaking, the globe showed itself to be...
to be with its continents, its mountains and its seas.

The description of this wonderful painting is not
not presented all at once by Saint John: he
gives three times.

In an initial description, in chapter rv he
depicts the throne of the Divinity, the twenty-four
elders, the seven spirits, and the four animals.

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` In a second, in chapter v, he adds of
new details. He sees the book, Lamb and
the millions of angels who form a circle around
all these characters. Finally, in several others
passages from the Book of Revelation, complete Saint John
this description by indicating things that he
had omitted: the golden altar, the temple, the atmospheric heavens
spherical and sidereal, and the earth.

Secondly, to arrive at a proper understanding
the true meaning of this important vision, he
one must pay attention to its specific conditions and
to his relationships with others.

This vision is permanent: the prophet has it -
constantly before their eyes. The other visions,
by succeeding one another, they replace each other;
This one remains.

Furthermore, note that all the visions of
the Apocalypse, from chapter 6 to the last-
nth chapter inclusive, depend on this
permanent vision. It is from this vision that par-
They give the orders, let the angels come who will
they perform or explain them; that's where it happens
several symbolic actions, and that are held
discourses that are explanations of meaning by-
particular secondary visions.

The various characters in this perma- vision

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nente appear to be the official spectators of all the others. Often they mingle and act there—they frequently applaud and encourage; They rage; and their words contain enlightenments valuable insights into symbolic actions presented to Saint John. It seems they fill the role of the chorus in ancient tragedies in this a great drama in the prophetic history of the Church.

As for the meaning of this vision, it is very mysterious. It relates to the meaning of several other passages from the Book of Revelation, notably—the ending of the seven epistles, of the three visions of the sixth seal and of the vision of the new Old Jerusalem. All these places, and a few others from the Apocalypse have the same profound meaning | that we can neither expose nor prove in this quick summary. It is in the interpretation of this permanent vision and in that of the new Jerusalem is, in our opinion, the key to the Book of Revelation and a great number of prophecies from the Old Testament.

VI

The book written both inside and out that the Lamb unfurls, breaking successively the

FREEMASONS AND JEWS. 23

Seven seals, contain the future of the Church in two other points of view.

The visions of the seven seals are written outside from the book; they contain the predictions of trials that the Church will undergo from the outside, that is to say that is to say, by the battles that the pou— will wage against him see humans hostile to God {. |

It is the Lamb who opens the seals, because It is to him that the Lord has given the nations as an inheritance, and it is he who raises or overthrows the empires of the earth.

The first four seals offer the same
Symbol: a horse and rider. The horse is
the symbol of the Roman Empire, the fourth beast
of Daniel, who reappears here under a new guise
figure; the horseman represents the series of emperors
during each period. Horse and rider have
attributes that vary with each seal and that
symbolize the state of the empire and its attitude towards
with regard to the Church in its first four ages.

At the last seals the horse disappears; the sym-
The bowls are no longer the same and do not resemble each other.

3 "In a sense," said Bishop Manning, "the war against the Church
is always the same. The same weapons are constantly being used.
bent, although the motives and aims of those who use them
vary. These weapons have been, are, and always will be POWER
civil » (Caesarism and Ultramontanism, p. 6).

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Not at all. It's because the Roman Empire was destroyed.
in the fourth age and that, in the last three,
there is no longer any existing persecutory human power
both outside the Church and dominating the world.
Satan has changed tactics. It will be in heresy.
that the hostile powers of which he will be found
will be used to attack it. All the historical interest
of the prophecy has passed into the vision of the trumpets
small, where we will find the persecuted powers
tors, as well as heretics, designated by
Animals. The visions of the last three seals.
nevertheless still deal with human power
Maine hostile to the Church, but from a point of view
more generally.

The visions of the seven trumpets are written in
inside the book. They recount the struggles and the
internal trials of the Church caused by the
major schisms, and especially by the principal heresies-
principal heresies that were like mother heresies. One
This detail is reproduced in almost all your videos.
fire. Fire is the expressive symbol of
heresy.

The angels, by the sound of the trumpet, give
the signal of internal struggles and permission to
Satan is attacking. Since the cursed angels are

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FREEMASONS AND JEWS. 95

suitable that the ministry of the good angels
anronçôt and informed the Church.

To the first four trumpets, the symbols
elements of heresy are borrowed from inanimate objects;
In the last three, they are animals that
They include heretics and their errors. We will discuss them.
We have stated the reason above.

These two interpretations of the four horsemen,
as a symbol of the Roman Empire, and of fire,
as a symbol of heresy, they demand to be
explained and demonstrated.

VII

The first four seals present a sym-

_ similar bole: wn horse ridden by a rider.

The details that accompany each vary
at each viewing; but one is obliged to agree
that the symbol is essentially the same.

It is of major importance to specify well-
understand the meaning of this symbol before searching for-
expensive to apply. We will start from this principle
irrefutable that the symbols substantially
identical should be understood in the same
meaning, because they can only have one. We

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could not admit that the Holy Spirit had attached different meanings & symbols seem-
blables in the same prophetic vision; for the prophecy would be rendered incomprehensible, even after its completion. Such is not assured-
the thought of the Holy Spirit, which proclaims "Blessed is the one who reads and understands the prophecy." (of the Apocalypse), and who oversees its realization-
tion. »

Let's look for the elements, according to the rules.
the solution to this problem, first and foremost in the Holy Scriptures, since the best interpreter of Holy Scripture, it is Scripture itself.
In a literal sense, the Bible presents us with "the horse, » equus, primarily as an ani-
evil inherent in war. We know the admirable Job's description (xxxix, 19-25). Moses summarizes In short, the destruction of Pharaoh and his army at the crossing of the Red Sea: Equum et ascensorem dejecit in mare (xv, 1)'. Also
In a symbolic sense, the horse signifies "the war. Among the Greeks and Romans, it was dedicated to Mars, god of battles, and his sight was an omen of war*.

- 1 He hurled the horse and rider into the sea (Exodus).
- 2 Bouillet's Dictionary of Sciences, under the word Horse.

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FREEMASONS AND JEWS. 27

We find only two places in Scriptures that employ the symbolic "horse"
It is in the prophet Zechariah:

1. "I saw during the night; and behold a man mounted on a red horse... and after him some red, dappled and white horses.

These horses were ridden by riders,

as indicated in the following verses. According to the interpreters, the horsemen were the angels pro-
detectors of the various empires of the earth, or

horses would signify either empires or provinces over which the angels exercised their protection, that is, the vigilant and protective authority angels in this place.

2 "And I saw, and behold, four chariots were going out" between two mountains... The first were harnessed red horses; in the second, horses black veal; on the third, white horses, and in the fourth, speckled horses and strong*.

1 "Vidi per noctem, et ecce vir ascendens super equum rufum... et post eum equi rufi, varii et albi" (Zech. 1, 8).

2 "Et vidi, et ecce quartet quadrigæ egredientur de medio duorum montium... In quadriga prima equi rufi, et in quadriga | secunda equi nigri, et in quadriga tertia equi albi, et in quadriga quarta equi varii et forts" (Zach., vi, 1, 2, 8).

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The interpreters agree that these quadrigas, or these chariots harnessed to four Horses are the symbol of four empires and of their leaders'. They use the different color of these horses to arrive at designating each of These four empires differ from each other in that... to this designation; but common opinion sees in this symbol the four great empires of Chaldeans, Persians, Greeks and Romans*.

Among the ancients, "the horse" was looked at as the symbol of supreme power; hence the custom among the Arabs of bringing a horse from submission to those whose self-recognition they acknowledge rite °. |

Similarly, when the Lamb, who is ap-Pelé, who is truly "the Master of masters and the King of kings*, appears in the Book of Revelation for

1 These carts had drivers, as evidenced by the verse 7: "Qui autem erant robustissimi exierunt et quærebant ire et discurrere per omnem terram; and dixit: Ite, perambulate terram; and perambulaverunt terram, »

This figure of speech that compares an empire to a horse?

As an example, let us recall the verses of the poet Barbier:

Oh Corsica and flat hair, how beautiful your France was!
In the bright sunshine of Messidor!
It was an indomitable and rebellious escape,
Without steel brakes or golden reins...
3 Dict. des sciences de Bouillet, under the word Cheval.
* Apoc. XVII, 14.

FREEMASONS AND JEWS. 29

to exercise its sovereign power over humanity and ab-
Solu, he is depicted "mounted on a white horse"
and wearing many diadems on her head!

It follows from all this data that the horse,
used as a symbol, it must signify an em-
worst warrior, and that the rider would point out the
leaders of these empires, either physically, as
particular character, either morally, as
series of kings or emperors.

From this we must also conclude: 1° that there is nothing
of logic and regularity in these interpretations
which apply the sym- to four different objects
The rider and horse symbol. This repeated symbol
four times in a row the same person must designate a single
and the same object, one and the same empire. 2° Com-
The explanations are arbitrary and unfounded.
cations that hear the white horse and its
rider of Jesus Christ and his Church, and who
see in the other riders and horses, either
the great heresies, namely the invasions of the bar-
plagues, whether from plagues, famines, etc., etc. Where
Have we seen, in the Bible or elsewhere, that this symbol
the horse and rider's bowl ever, even
from afar, signified by plagues, famines, and especially
Heresies?...

1 Apoc., xix, 11, 12.

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As for the feelings of the many performers
who hear of Jesus Christ the rider of the pre-

from the passage in chapter xix, 11, quoted earlier, I will request, along with Father Drach, "the permit-
"If you have a contrary opinion."

First, for the reasons outlined above;
because, since the four symbols are substantial-
the same elements, it would also be necessary that the three
were the following horsemen still the figure of Jesus-
Christ. Now, how could one possibly hear
of Our Lord the second horseman, who makes "that
men kill each other," and the
The fourth, which is called "Death?"

Secondly, the passage from the nineteenth cha-
clown, where the Word appears mounted on a horse
white, proves nothing in favor of our opponents;
because every time in the Apocalypse it is
really a question of Jesus Christ, the Holy Spirit
takes great care to give us specific details
which are only suitable for his divine person. But
in the text of the first seal there is nothing that
applies exclusively to Jesus Christ. In

1 See the Holy Bible with commentaries. – Revelation
From Saint John, commented on by Abbot Draca, ch. vi, verse 2,
p. 86, – published by Lethielleux.

–FREEMASONS AND JEWS. 31

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only four places in the Book of Revelation it is
mentions the Savior: 1° in chapter 1°, in
the first vision of Saint John, the character
who appears to him between the seven golden candlesticks
is certainly Jesus Christ; the language he
This undoubtedly proves it: "I am the pre-
First and last; I am alive and I have been dead,
and behold, I live forever and ever;
"I hold the keys to death and hell." 2. To
Chapter V, the Lamb appears, standing as:
immolated on the golden altar and that one of the elders ap-
"The Lion of Judah," "the Root of David."
No doubt these details are only suitable for Jesus.
Christ. 3. In chapter 14, 14: "And I saw," says
Saint John, "and behold a white cloud, and upon this
cloud someone sitting like a man, having

"Scythe sharp." This character, it's surely
Our Lord, since he comes on a cloud; for
to be carried on a cloud, on clouds, that is the
proper to God, this is said only of God, and ja-
but angels or other characters, like
This is evidenced by all the pages of Scripture:
"Qui ponis nubem ascensum tuum" (Ps. ci, 3).
In Daniel's vision: "Et ecce in nw-
bibus cæli quasi filius hominis veniebat. » And here it is

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that on the clouds of the sky someone like a
man came (vi, 13). No one will deny that
This "like a man" is not the Messiah, Jesus-
Christ. Our Lord also said of himself in
the Gospel that he will one day return "on the clouds"
from heaven." 4° Finally, in chapter 19, verse already
city, where the white horse appears, the one who
The term "monte" is called "Verb of Dicu." No doubt about it.
possible identity of this rider with Jesus-
Christ.

But the passage in question is quite different from
first seal; nothing in this text that is necessary-
sacredly and exclusively applicable to Jesus-
Christ; on the contrary, there are details that
formally exclude it, as we will see.
see.

If this rider was mounted on a white horse,
like the Word in chapter xix, this does not prove
The only thing is that the white horse must be
the symbol of power, authority and
the empire, like the one who carries the Word.

Thirdly, in this passage under discussion, the Es-
prit-Saint employs a form with regard to the rider
of language: "Data est ei corona," which everywhere ail-
their names in the Apocalypse, without exception,
applies to characters who certainly do not

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are not Jesus Christ. Thus, at the second seal, he
is said of the second horseman, who takes away the peace of the
earth, and which causes men to kill each other:

seal, to the rider called "Death": "Data is illi potestas super quartet leaves earth: » au Fifth seal, to the souls of the martyrs: "Date sunt illis singulis stole albæ; "in chapter xiv, to the woman clothed with the sun, etc.: "Data sunt mulieri ale dus; » in chapter xv, to the beast: "Datum est illi os loquens magna et blasphemias; data est ei potestas," etc.

This expression, which is repeated several at other times, is always used to mark that a mission, a rescue, a leave is data & characters that undoubtedly are not Jesus Christ. From the moment she is also folded for the figure on the first seal, Shouldn't we conclude, by betting, that this rider It does not refer to Jesus Christ either? It is impossible to suppose that the Holy Spirit made an exception for this unique place, and even more so without nothing to put there that could make her suspect.

Fourth, in this chapter VI, Jesus Christ is shown to the prophet in the form of the Lamb performing the symbolic and prophetic action of holding

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the book and to open its seals. He therefore cannot not to be represented at the same time doing under Another symbol, a second symbolic action. This would be an anomaly in the vision of the seven seals, since it is he who throughout its duration there presides over and directs it by opening them successively. Therefore, it is natural, it is logical to distinguish each of the riders who appear.

We therefore believe that /the horse and its rider, In the vision of the seals, they symbolize the empire 'Roman and the series of its emperors'. And as This symbol appears four times in a row, we in Let us conclude that each time he refers to the Roman Empire main and the series of its leaders for a certain period, that is to say during each of the four different and successive periods which are the The first four ages of the Church. The attributes of the horse and rider, which vary with each vision, will symbolize, as we have said, the political state of the empire and the Caesars, and in at the same time their attitude and their actions towards

1 "By this rider," said Abbot Drach (same work, p. 86, (note), we do not think that it should be understood as 'te' or 'tel em-Roman emperors, Titus, Domitian, Trajan, etc., but in general all the infidel emperors and kings, persecutors, in the course of the ages, of the Church, and of Christians.

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This interpretation has the advantage of providing us with-
to establish a division of the Church ages in perfect
in accordance with the very divisions of the Apocalypse
and with the prophecy of Daniel, as we have-
We saw it above.

It also aligns very well with the facts.
general and specific aspects of history.

The first human power, hostile to God and |
persecutor, whom the Church encountered on its journey,
This is indeed the Roman Empire. This empire was
The ultimate warrior.

Among the Romans, the horse was the symbol
of authority and victorious power. He
It was customary for their victorious generals to mon-
they crowd into the Capitol on a chariot pulled by four
white horses. Their emperors were very fond of-
wind makes representation, in the middle of the public squares-
questions, on monuments and on coins, under
the image of a rider on horseback.

1 We know the famous equestrian statue of Marcus Aurelius in
middle of the Capitoline Hill, in Rome. Many others of the same type
kind perished.

Many Roman medals bear on the reverse side-
a rider on horseback. Jen owns a bronze one, found in
the surroundings of M., which on its face features a head of Iempes
the lord Domitian, very recognizable, with the very legible inscription
ble: CAESAR AVG. DOMITIANVS. COS V. On the reverse a
man on horseback, the same emperor, galloping to the left, hand

sin not that under these symbols are not also predicted, indirectly and by way of consequence of physical calamities and plagues; because, as history demonstrates, the persecuted princes—Church leaders have been scourges, not only for Christians, but also for everyone else men; they have brought upon their peoples all kinds of calamities. This assertion is superabundant—This is proven by the names and lives of Tiberius, Nero, Caligula, Domitian, Commodus, Caracalla Heliogabalus, Decius, etc.

VII

The visions of the trumpets, we have said, are the symbol of the attacks that the Church has had to endure from the heretics; they form history prophetic of her inner trials.

After the opening of the seventh seal and the six half an hour's exposure in the sky, that is to say

extended right in the attitude of command and holding in his left hand a spear or a scepter; then the two letters S, to the left of the horse, and C, to the right.

This medal is contemporary with Saint John and the Apo-

calypse.

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in the permanent vision (vi, 1, 2 and following), the
The prophet sees seven angels who receive seven trumpets.

instruments, another angel holding a censer comes before the golden altar and performs two symbolic actions. In the first, this angel, under the symbol bowl of incense, an offering to God in anticipation, the merits that the Church will acquire during the great struggle whose perils will be announced by the seven angels petty. |

The angel then takes fire from the altar, he fills his censer, and he throws this fire on the earth; and immediately there were thunders, voices, and Lightning and a major earthquake. All These events occur within the permanent vision. Saint John saw them happen before his eyes. What do they mean?

In Ezekiel we read an analogous vision (x, 2 and following). This prophet sees and hears the Lord to say from the top of his chariot of fire & a character dressed in a linen robe: "Go into the midst of the wheels that are under the cherubim; take full your two hands of the burning coals that are between the cherubim, and scatter them over the city." And this person carried out the Lord's order. (v. 7).

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Maldonat said in this place! : That this action to spread burning coals over the city was the prediction of the future burning of Jerusalem Salem. And because these coals had been taken under the chariot of the Lord and given according to his orders by one of the symbolic animals, that was, adds this author, proof that the fire of the The city would not arrive by chance, nor as a result of human resolutions, but by a disposition certain and a formal order from God.

From this prophetic example provided by the Ancient Testament, its interpretation and its completion By folding, we can rightly conclude that the act of spreading burning coals over a place is a symbolic prediction of the flax plague-eendie for this place. Therefore, the act of The angel who, in the Book of Revelation, throws down coals burning on the earth, will signify that the flax-Fire will strike the earth. And indeed, in almost

We find some play. First trumpet: hail,
blood and fire; second trumpet: a mountain
in fire; third trumpet: a blazing star-
like a torch of fire; fifth de-

1 Complete Course of Holy Scripture. Migne (Ezekiel, 10:2).

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ette: smoke that comes out of the shaft of the abyss, which
is the lake of sulfur and fire; sixth trumpet:
horses whose mouths vomit sulfur, smoke
and fire.

Because of this, should we listen to these visions?
literally, as being the announcement of

physical scourges in which fire would play a role

A leading role? I don't think so. The story and –

The sacred context seems to me to be formally opposed to

This interpretation is flawed: for where and when did we
see in past history 1° that it fell

a hail mixed with blood and fire, and which had burned

actually and exactly the third part of the

land, a third of the trees, and all the grass

green? 2° that a mass similar to a mountain

had fallen into the sea, and into which sea,

and turned just a third of her waters into blood, etc.?

3° that a star fell from the sky precisely

on the third part of the rivers and springs

waters and transformed into exact absinthe-

What about the third part? 4° that there was one day

and a night during which 'the third part

just sunlight, moonlight and

Has the stars failed?

Perhaps we could say that these loyal followers have

not yet having taken place, that they will occur in the

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The world's final days. But what then becomes-

They are the words of Our Lord announcing that

the events he predicted in the Book of Revelation

were going to arrive soon, shortly: Quæ

oportet fieri cito (1, 1), tempus enim prope est

(c. xxi and last, v. 10)? How can one believe, in

In light of these words, that, in this revelation

which only has twenty-two chapters, that is said

to complete? – i

Moreover, even if we were to concede that these physical plagues have not yet occurred, how could we understand, in the literal and precise, these quantities indicated, the third part of the earth, the sea, the rivers, the light?

How to interpret, literally, this star that falls right on the third part of the springs and rivers, which is called Absinthe and which transforms the third part of these into absinthe rivers and these springs? And that other star which falls to earth and is given a key and who opens the well of the abyss! What is the meaning literal of a star that takes a key and opens a well? And those two hundred million horses, with a lion's head, whose tail vomits sulfur, the smoke and fire, and kills the third part of the

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men, and who have tails shaped like serpents. They bite and they sting! Can we take all of that? In a literal sense?

If we claim that physical afflictions are predicted under the symbolic descriptions, we will answer that the Apocalypse, when it announces actually physical scourges, he describes them as plainly and in the literal sense, witness 1° what is as told in the fourth seal: "The two: personages (according to the Greek), Death and Hell, received the power to ravage the four parts of the world by the sword, by famine, by plague and by the teeth of ferocious beasts; 2° in the description of final punishments of divine wrath that prophesize the outpouring of the seven bowls, all the plagues. Most of the predictions relate to wounds. real and historical events with which God struck the Egyptians look, and have nothing in themselves that prevents them to be taken literally. Thus, the first Cut: a shameful and extremely painful wound. reuse; second and third cut: change the waters of the sea and rivers filled with blood; quatrième coupe: extraordinary heat; five-quième coupe: thick darkness, etc.

In the explanation of the visions of the seven trumpets

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literal. We should only see in it symbols an-
denouncing the scourges of the moral order.

Among these scourges, heresies occupy the pre-
first rank, and this symbol, /the game, by which the angel
prophesies these plagues in a general way and
which is found in almost all visions
specific, fits perfectly and applies
Very good at heresy. I prove it again with the Bible.
the second part of my proposal, the first
not needing proof.

Note that in the Sacred Letters the idea
fire, ignis, is used almost as often
in a bad way as well as in a good way.

In the book of Proverbs the Holy Spirit said:
Vir impius fodit malum et in labiis ejus ignis
exardescit (XXI, 27). "The ungodly man digs the
badly (that is, goes to a lot of trouble,
works hard to do evil, like

the man who digs the earth), and on his lips is –

a few ardent ones. » According to this text, the pain that
The impious man gives himself up to spread his impiety.
and the instrument he uses is his lips
who utter impious words, compared by
The Holy Spirit is a burning fire. Heresy being a
of the many forms of impiety, fire, as
symbol, therefore, represents it very well.

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Here is how it is explained in this text
A commentator on the Book of Proverbs:

"By the impious man, we mean the man ~

the field of Scriptures to ignite by its light-
towards the fire of religious divisions, or else the
fire of impurity; for almost always the here-
Ticks were shameless and champions
of incontinence. » |

2 In the New Testament, the holy apostle |
James says in his epistle:

Lingua modicum quidem membrum est, et magna
elation. Ecce quantus ignis quam magnam syi-
vam sets fire! And lingua ignis est, universitas
iniquitatis. Lingua constituitur in members
nostris, that maculat totum corpus, and inflam-
mat rotam nativitatis nostræ, infammata a
Gehenna (in, 5, 6).

"Thus language is undoubtedly a small memory-
br, but she boasts of great things. See

2 "Virus Belial (impium) virus apostatam et hæreticum in-
telligimus, which in agro Scripturarum plurimum laborat ut labiis
am ignem discordiarum succendat, sive ignem libidinis, ut fere
impudici semper fuerunt heretici et defenders intemperantiæ »
(Commentary on the Proverbs, by Rodolphe Bayne, Catholic)
English, a renowned professor of Hebrew at the University of Paris
sixteenth century, then bishop of Lichefield and Conventi in An-
England. – Complete Course of Holy Scripture.. Migne. Proverbs).

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How little fire! It sets a great forest ablaze!
Language too is a fire, a world of ini-
Language is placed among our memories.
It stains the whole body, and, inflamed
by hell, she sets the entire course of
our life.

Heresy does not reveal itself and does not become dangerous
use only through words. It's the shower, it's the
the language of man that spreads error; it sows
in words "inflamed by hell" the doctrines
heretics, who consume all supernatural life
in a man and lead him to the eternal flames
nelles. |

Heresy is therefore aptly named, a fire and very
well symbolized by fire.

This application is also made by a comment-
author of the Epistle of Saint James, who on this pas-
The wise man expressed himself in these terms:

"The tongue, too, is a fire. It is sem-
blabble to the fire that burns and destroys everything.
V. Bede notes that this is especially true of Za

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1 In this passage the Greek and Latin manuscripts are not
Okay; some read *quantus ignis*, others *parvus* or
modicus ignis. Essentially, the meaning is the same; for the word for word
Our current Vulgate would be this: "What a great fire is needed-
"He wants to set the greatest forest ablaze?" The given translation
above, and which reproduces the Greek, is that of Messrs. Glaire and
Drach combined,

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language of heretics and false doctors, at the oc-
casion of which Saint James extends so long-
lie in this place against sins and
tongue ailments. "Arius of Alexandria was a
"spark, but because it was not immediate
"Smothered, the fire ravaged the entire world," he said
Saint Jerome. Similar sparks were ignited by Luther
and Calvin, who, by starting a more widespread fire
and more durable than that of Arius, have made so many
harm to the Christian universe f. »

Thus, according to Bede, the passage from saint
Jacques would apply himself especially to heretics than -
the apostle would have had primarily in mind
dealing with their language of play. And following this
Father and of Saint Jerome, a learned commentator
look at heretics and their doctrines as
a fire that ignited the most per-
nice fires.

1 "And *lingua ignis est. Similis igni omnia incendens et popu-*
lans; quod, ut notat Beda, de lingua præsertim hæreticorum et
falsorum doctorum verum est, quorum occasione iam mala et vitia
linguæ sanctus Jacobus tam fuse hic excurrit, "Arius Alexan-
driæ a scintilla fut, sed quia non statim oppressa totum
"mundum populata est," ait sanctus Hieronymus. Tales scintillæ

Arius orbi christiano exitiales" (Comm. on the Epistle of Saint Jacques, by Fromond, Doctor of Theology, Professor at the University of Louvain, in the seventeenth century; eminent man in Sacred Sciences, Course by C. de Migne. Ep. of Saint James).

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Saint Augustine shares the same ideas, and he also applies the symbol of fire to heretics. In explaining the story of Samson, he says that the foxes carrying fire attached to their tails They are the very image of heretics!

Let us therefore conclude that this is justified and not arbitrary that we look at the visions of trumpets as the symbol of heresies principales that have grieved the Church throughout the ages.

If we now examine the two closely symbols that Ezekiel and Saint John described, there we will find the origin clearly explained plagues foretold by these prophets. We must take into account the difference in purpose in the two visions.

We said with Maldonat that "man dressed in linen," caught fire between the wheels of the chariot of God, at the feet of the cherubim, for my-to believe that the burning of Jerusalem was the work of the sole divine will. By this we shall also add-we were told the primary cause of terrible scourge. This symbolic apparatus, with which God had presented himself to the prophet Ezekiel, he recalled to the Jewish people that Jehovah was the creator of the

1 S. AUGUSTINI Opera, ed. Migne, t. V, pars altera. Sermones, sermo 364. From Samson, col. 1641. .

PRANGES-MAGONS AND JEWS. 4i

heaven and earth and the one true God. The action of to take fire under the throne of God, in the center of this device, and to throw it upon the guilty city

origin and its reason for being in the contempt that the Jews had made these two great truths.

Similarly, but in a different vein, since the vision did not have the same goal, the action What does the angel do when he takes burning coals? from the altar on which the Lamb stood as immolated, shows that the moral scourge of heresy would tackle the mystery of Redemption, and the- would have its starting point in negations successive and diverse versions of this fundamental dogma of religion. And in fact, all heresies, that is - directly, or indirectly, have tended to the destruction of this truth by errors which sometimes focused on the divine person of Christ. sometimes on the conditions of his humanity, sometimes on the restorative effects and on the means of ap- the shedding of his blood for men. Satan and his angels have had and have only one object in all their attacks against the Church: subtract as many men as possible, humanity without exception- tion, if they could, to the benefits of re- demption.

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When the angel had thrown the coals onto the earth Ardent ones taken from the altar, Saint John says that "he there were thunders, rumblings, and flashes of lightning, and a

great earthquake. These things also

their meaning.

In the Apocalypse, according to the best in-

terrors, thunder, lightning, voices or

sounds of nature, and earthquakes, employees in general, as in the cha- picre iv, v. 5, are emblems of the suve- divine queenship, or of his just anger which threatens The sinners. These are, said Father Drach, "the figures of God's power and punishments and punishes those who disobey his laws. Here these symbols are the prophetic announcement of

ment on humanity all these heresies, and primarily in the last three ages of the Church. These misfortunes will serve as trials for the good and will be a new source of trouble for the Church rites. But they will be at the same time for the heretics the punishment which, by permission God's providential intervention will result in a consequence of their disastrous doctrines. History bears witness to

1. The Holy Bihle with commentary. Revelation, p. 78, v. 5, note. |

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all the disastrous consequences, even to the point of physical view, which heresies have always possessed over the course of centuries.

IX

Apocalyptic periods embrace. #is-
future of the Church from three different points of view
"Rents and in broad strokes. In the epistles are
briefly listed the works and the me-
Church rites and their results; in the seals
attacks by human power are recounted
hostile to God; in the trumpets, the assaults of
heresy. It will therefore inevitably happen that we will-
we will note some difference in chronology
in the beginning and end of the epistle, of the
seal and trumpet from the same period.
But this cannot raise any serious objection; for,
when historians tell the story of the past
from various points of view, whether wars and
politics, whether of religion or of economics
whether in the sciences, arts, or literature, they
They, too, encounter each other in their chronologies.
compared, similar differences, and more
still large.

#0 PRANOS-MASONS AND JEWS.
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The seven pillars of the Church differ greatly
between them regarding the duration. It is the par-

determines the length. These divisions are the fact of the Holy Spirit. The interpreter only has to con-
starter.

First age: BEGINNINGS OF THE CHURCH.

The first epistle recounts the works of the Apostolic period. Prophecy of the defection of the Eastern Churches.

The first seal, by the white horse and the crowned knight carrying a bow, shows us ['o-origins and the beginnings of the Roman Empire, which, pen-
During this age, he only wages distant wars.
and is peaceful both within and towards the Church.

At the first trumpet blast, the amalgam of hail, of fire and blood, fallen from the sky, represents the here-Gnostic-Jewish traditions of this period, a mixture of pagan, Christian and Jewish ideas which seduced-mainly Christians of Jewish origin
daïque. These are the first internal struggles of the Church.

This age includes the years that have passed

Freemasons and Jews. 51

linked since the year 30, public life of Jesus Christ and the formation of the Church, up to the persecution of Nero, year 64, fifth of his reign. The sym-
The bole of the first seal goes back further in the past, in the year 30 BC, advent of Augustus. This is to indicate the link to the past in the present and in the future, and to show everything to both the origin of the two powers, the Church and Imperial Rome, the popes and the Caesars, who com-
begin their great battle of more than three centuries keys.

This first stage, along with a portion of the following one, contains what Our Lord commanded
Saint John wrote using these expressions: "Write... the things you have seen." Saint John was con-
contemporary with almost all of these events.

The second epistle announces the ten persecutions. She praises the faithful and exhorts them to support to face the ordeal with even more courage.

On the second seal, the red horse, with its ca-
A knight armed with a long sword, foretold the empire
Roman, bloodthirsty towards the Church, and blood-

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gleaned from numerous external wars and
intestines.

At the third trumpet blast, the mountain ignited-
mée symbolizes the Gnostic-Manichean heresy which
This double heresy occupies this entire period.
which quickly merged into one, a
originated in countries whose capital has
For centuries, it was the city of Babylon, ap-
long since peeled by the Holy Spirit "mon-

pestilential plague and flaming mountain" (Jé-

Remie, LI, 25).

The second age begins in year 64, the first
persecution, and it ended in the year 313, edict of Con-
Stanine in favor of Christianity. For the empire
Roman, it extends until 324, pacification of
Constantine, the sole emperor.

Third Age: Authority of Pontifical Rome
DOCTORS.

The first external manifestations of
The supreme authority of the popes is indicated in
the third epistle. The superior authority of the E-
Roman Catholic Church and the papacy appear with

brilliance during this period. It is also the age of the cone citizens and doctors. _ |

The third seal, with the black horse and the rider holding a balance in his hand, we represents the Roman Empire between Catholicism and Arianism. Its emperors arrogated to themselves the right to weigh and judge the Church's faith in the Word of God, who named his doctrine the bread of sky. Jls favor the Arian error more than the Catholic truth, and spread throughout the world much more darkness than light on this subject. The empire causes the Church great distress-countess, which makes one forget the joys of the conversion of Constantine. But by none of his emperors were neither examined nor /were the teachings of the Church on the sacraments.

The third trumpet foretells Arianism. Arius, priest, fallen star from the sky of the Church, empoi-its errors sound the sources and the channels who spread the waters of truth upon the earth, that is to say, the pastors. No heresy has counted in its ranks as many bishops and priests.

Etymologically, absinthe and arian have the same meaning. – This age ranges from 313 to 395, Death of Theodosius the Great.

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Fourth Age: Ruin and Punishment of the Fourth Age
DANIEL'S EMPIRE TRIEMR. – POWER OF THE CIN-
FIFTH EMPIRE, THE CATHOLIC CHURCH. – REIGN
FOR A THOUSAND YEARS.

The fourth epistle praises the works of the Church more numerous and larger than in previous years different eras. The Church witnesses the fall of the Roman Empire; it saves and preserves what is there found it good; she worked for long periods centuries to transform barbarian peoples into na-Christian teachings. Jesus Christ addresses re-close relatives and threats to the Greek Church which,

great concern of the papacy.

The fourth age extends from the fifth to the sixth. thirteenth century; in precise dates: from 395, death of Theodosius, until the pontificate of Julius II, 1503. It includes the thousand-year reign.

The millennial reign forms the largest part-tie of the fourth age. It begins with the sixth century and ends in the sixteenth. In precise dates, it will from 496, conversion of Clovis and the Franks, until-that in 1492, pontificate of Alexander VI.

This reign had its difficult beginnings,

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laborious developments, then its peak in the eleventh, twelfth and thirteenth centuries, and finally its decline. It was a militant reign.

This millennial reign must be understood as the reign spiritual of the saints of the first centuries and of Je-the Lord of Christ on Christian society in the Church and by the Church.

The prophetic announcement of this reign by the vi-The section of chapter xx is not in its chronological place. logic in the Apocalypse. It is a recu-linked by Our Lord for several reasons easy to discover.

1. First, Our Lord could not to present in a precise manner the prediction of this a thousand-year reign in the fourth epistle; for, In the epistles, his only aim is to do to know very briefly the merits acquired by the Church, and he remains silent on the means by which it acquires them. These means, oppress-the sion of human powers and heresies, are in-expressly stated in the visions of the seals and trumpets. But the thousand-year reign was a means of merit quite different from those- here; for, during this reign of the Church, the power and the material force was in the hands of its en-children who used it to protect her, and the-

Résie, throughout this entire period, could not to manage to disturb her in a general way as in the past. This means, which was the transformation of barbarian peoples into Christian nations yours, therefore, could not be included any more in these visions.

2. On the other hand, as can be seen from the text Anocalyptic, the thousand-year reign is intimately united with the chaining and unleashing of Satan. The vision of chapter xx presents three objects very closely linked and quite distinct: a sequence of devil, consequently reigning for a thousand years, then fall- The devil's birth. This painting offers us as a summary of world history after Jesus- Christ. This is a true recapitulation. His The appropriate place was therefore at the end of the Apocalypse.

We will have proven that this vision is indeed a recap and a summary, if we establish- its three objects exactly mean: en- chaining, reign, unleashing.

Satan's chains. Before the coming of Jesus Christ, Satan was master of the world, prince- cepts hujus mundi. Except for one people, the Jews, he had seduced all nations, and by the idolatry, he reigned over the universe. To chain him would be

therefore to take away his power over the peoples and the to escape its seductions. Now, in Saint John (xv, 31, 32), Our Lord said: "It is now the judgment of the world; now The prince of this world will be cast out; and I, When I am lifted up from the earth, I will draw everything - to me." In these verses it is foretold that Satan will be cast out of the world and that, in turn, Jesus His will draw everything to Him. But we know perti- through history, the sacrifice of the cross not immediately, and at the first attempt, nor - cast Satan out of the world, nor drawn to Jesus. nivers. Satan, stripped in law and in principle

knowledge that gradually, and as a result of struggles long and arduous. The light of the Gospel has him on earth, supported by the Church, but the te-
The shadows only gradually receded, to me-
sure that the victorious Church was extending its influence.

Therefore, Satan's chaining has
It was done in a single, sudden act; it
It was a hard and arduous task, which did not
It only ended after several centuries.

When was it completely finished?
Has Satan been completely decorated?

Satan has exerted his power of se-

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production, especially by means of the four major empires that succeeded one another before the coming of Jesus Christ. When the Savior appeared on the land, it was the fourth of these empires and the more considerable, the Roman Empire, which made the Satan's fortress and his great means of seduction-
tion. The demon seduces individuals through his ac-
invisible tion; he seduces the masses and the peoples by the apparatus and the splendor of material power and of sovereign power, now, this empire has been at-
struck by the "small stone that came down from the mountain-
"tagne," by the Church, and spiritually defeated and morally, after two and a half centuries of struggle, at the time of Constantine's conversion. But the Roman Empire always remained an instrument lying in Satan's hands; he remained standing with its traditions of idolatry, with its many proponents of paganism, with its thousands of temp-
places and statues of false gods. The demon left them. served for nearly another century to fight Jesus-
Christ, through the errors of polytheism and he-
Resia. However, it was written that clay, iron, the bronze, silver, and gold of the great statue would have been broken and reduced to powder and that he would not not even dust would remain (Daniel, 11, 35).
That moment came when the barbarians, sent from

God, they overthrew the Roman Empire. They did it completely disappear; they erased even his name, and at the same time they destroyed all the other kingdoms from which it had formed. Then alone—The power of Sa— was physically broken tan, then Satan was truly cast out of the world. because he no longer had a citadel in this world nor any external instrument to seduce the nations and be adored by them. Less than a century later, He tried hard to rebuild a fortress and a new means of action in the Mahometan empire—tan. But this empire was not idolatrous; the is—Lamism has as its fundamental dogma the existence of a single God. The power to seduce the na: tions by idolatry and to have them worshipped as

God had been taken away from the demon: Ut non sedu—

cat amplius gentes. On the other hand, the empire Muslim has never had the power to se— universal and undisputed production of the empire ro— hand. |

Satan's chaining was therefore complete. at the time of the total collapse of the Roman Empire, towards the end of the fifth century. If one wants a To a precise date, we can assign 493, when Theo—Doric became the sole ruler of Italy. At that time, the famous Western empire perished entirely and

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lost even its name: Rome was now nothing more than the capital of the Ostrogoth kingdom.

However, it is clear that this expression thus elucidated, "Satan's chaining" is the summary by a word of what the apocalyptic visions predict—Lyptics of the first four epistles, of the four first seals and the first four trumpets little ones, and what the story of the four tells us early ages of the Church.

A thousand-year reign. Now we find in history, from the end of the fifth century, a period of a thousand years during the- what the action of beliefs, affections and practices for which they lived and died the Christians of the first centuries, or became do- Mining and directing all things? The story answers: The Middle Ages, a period extending from sixth to sixteenth century exclusively, and pen- during which the influence of the Church, ever growing health in the West dominates and governs nations barbarians and in fact the Christian people. This ac- invisible tion, entirely moral and spiritual, by the- which, in the Middle Ages, Jesus Christ and the saints have inspired, guided and sustained the Church, has been such- powerful and evident in its wonderful results, that it is very accurate to say that "the

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saints reigned with Jesus Christ," although Their persons remained invisible. For, in In reality, the great reigns of the kings of the earth did not do not consist so much in what they do personally- lying and visibly by themselves, that in what they have others do it, in that they know how to inspire to encourage and develop important works aunts, of works worthy of recognition and the admiration of the people.

Under these expressions, "they reigned with the "Christ a thousand years," is therefore also found to be - me a whole period.

Satan's unleashing. The unleashing of The demon will have to follow a similar path to that of the chaining; for, since God has judged about only gradually reducing the devil to impotence, it is legitimate to think that it al- will follow its chain in the same way, successively gradually and little by little, and not all at once, in a single act.

`Now, the Book of Revelation explicitly tells us that Satan will be unleashed after a thousand years, and the thousand years ending, as we have just... see, with the fifteenth century, the beginning of the The unleashing will therefore have to take place in the sixteenth. therefore at the beginning of the fifth age.

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Moreover, in other places, the text of
The Book of Revelation provides us with indications that
support the preceding arguments
teeth.

The visions of the last three trumpets...
show demons 'that appear to one another'
after the others: one first, emerging from the well of
the abyss at the fifth trumpet; four others,
released from their chains in the sixth, and finally in the
seventh, Satan himself, the ancient dragon, re-
covering his full freedom. None of the visions of
Previous ages did not conjure up demons.
This detail, repeated in the last three trumpets, is
therefore very characteristic and expressive. The unleashed-
The demon's birth will therefore occur successively
during the fifth and sixth ages, for de-
come in full force to the seventh. These last three
Ages will be the time of the devil's unleashing,
as the first four were those of his

successive sequence. Therefore, these words,

"Satan's unleashing" is the summary of
the last three ages of the Church, like these others,
"Satan's chains" are among the four
first.

Perhaps we would be justified in saying here;
as an aside, that the complete unleashing

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FREEMASONS AND JEWS. 63

will take as many centuries and years as the en-
chain. At this rate, it would be the beginning-

would see Satan in complete freedom!

We therefore conclude from all the foregoing that, in the vision of chapter xx, Our-Sei- the professor wanted to give a summary and a recap- transmission of Church history and visions previous ones. He therefore had to place it at the end of the Apocalypse. From then on, the thousand-year reign, in- timement linked to the other two objects of vision and inseparable from both, not able- It wasn't going to be shown in another location.

3. Finally, in this place, the prophecy of the reign millennium sheds a great light on the Apocalypse in general and on several specific points of this Revelation, on which otherwise the pre- The first Christians would necessarily have done er- rer. |

We have just explained that the vision of the cha- pitre xx gave a clear and distinct division of The history of the Church in three main parts: first struggles, – first incomplete triumph, – final struggles and ultimate triumph.

1 The shading lasted approximately 460 years, from year 38 to 493.

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We can better see that, in the In the vision of chapter XVI, Our Lord employs a method similar to that of his prophecy on Jerusalem, and that, under the sole symbol of Babylon, he predicted at once the ruin of part- cultural of pagan Rome and the total ruin of the city of evil and rebellious humanity.

We see that Daniel's prophecy about the events following the ruin of the fourth em- worse will have a double accomplishment: one im- Perfect, after the destruction of pagan Rome, in the millennial reign; the other literal and perfect, after the ruin of the city of evil, in the reign social of Jesus Christ.

Without this recap, which includes the reign of a thousand years and which is placed after the ruin of Ba- bylone, after the appearance of the Word and the chastisement- special aspect of hostile human power

the Church would be oppressed and under the yoke of his enemies until the second coming of Jesus-Christ, and that the ruin of Rome would coincide with The end of the world. The previous paintings of the Apocalypse could not leave them another idea. They were able to understand that the ruin of Rome would not necessarily be accompanied by the

FREEMASONS AND JEWS. 65

ruin of the world and that, after the overthrow of this capital of idolatry, the Church would have a triumph of a thousand years

We understand more clearly than they do, all these things that events have clarified in the prophecy, by clearing away, for the Baby-The Roman city, as with the deicide city, which looked especially at the ruin of these two cities and what applies to the end times.

In the fourth seal, the pale horse announces the failure and agony of the Roman Empire, and in at the same time his inability to persecute or to protecting the Church: a dying man can do He himself was neither good nor bad in the world around him.

The rider "called Death" refers to this a double series of emperors in name and de facto leaders, some of whom were unable to stop the ruin of their empire, and of which the others, the barbarian chiefs, have actually governed this empire long before to deliver the final, fatal blow.

Hell followed Death, a more terrible symbol: It is Islam, which appeared half a century ago approximately after the last invasion, that of the Lombards.

The Muslims were worse than The barbarians. These, in the real and physical sense,

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were "death" for the Western Roman Empire
tooth. They themselves, in a moral sense, were
"dead" were in death; for all appeared
They adhered either to paganism or to heresy. But
from this death, by the power of God, they are
Venus and life. The barbarians, driven and by the
justice and by divine mercy, by going
to punish the Roman Empire, met with the Church
who converted them to Jesus Christ and subjected them
to its laws.

The peoples of Islam are rightly called
"Hell," because they are the direct product of rage
of Satan, who, seeing his ancient empire destroyed,
He, too, wanted to form a new people.
The Muslims, in turn, met with the
church; but the Church had no influence on them.
None of the peoples who successively em-
The brewing of Islamism could not be converted. Fruits of
hell, the Muslims all remained instructed
elements of hell, for which there is no re-
redemption. It is entirely reasonable to believe that the Turks, these
last arrivals from Islam, driven out one day from Eu-
'rope, will disappear as temporal power,
before being converted as a nation.

The Western Roman Empire was ravaged by
the barbarians from the north to the south, and the Roman Empire

FREEMASONS AND JEWS. 67

from the East, by the Muslims, from the south to the north.
The vision of the fourth seal includes since
the first Visigoth invasions in the East,
after the death of Theodosius (395) until the des-
complete destruction of the Eastern Roman Empire in 1453.
Fourth trumpet. The vision of this trumpet-
little predicts a dimming of the light on-
the natural light of the Church, the light of faith. This
darkening does not reach the light of
the Church itself, no more than the obscuring
operated by an eclipse does not reach the light of
the eclipsed star. These are only certain con-
land parcels that are deprived, according to the
proportion of the eclipse, of a corresponding quantity
The dante of rays of light. The Holy Spirit announces
that, at a certain period in the history of the Church, plu-
several great countries, previously enlightened by

They will be more than they are eclipsed for them.
These are the Asian countries, all of this territory
considerable area occupied by the Greek Church. Its de-
The infection caused by heresy and schism is formal here-
prophesied ment. As in physical eclipses
This obscuring happened gradually.
The major heresies of Pelagius and Nestorius,
of Eutyches and the Monothelites, suites of the aria-

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nism, and that of the iconoclasts, all of which took
originating in the East and developing there, have pre-
guarded the darkness for four centuries. The island-
misme les amera et les maintint dans la province
of Asia, which he conquered in the seventh and eighth
centuries, and in the ninth, Photius began the
schism and heresy which were consummated at the on-
thirteenth by Michael Cerularius. The Church had no
of greater pain during this period. Now-
but the East, imitating Israel in its revolt,
will follow the same fate. He will be like abandoned
given by Jesus Christ. The whole life of the Church
Catholic, along with all the interests of
History is concentrated in the West.

The vision of the fourth trumpet extends
since the beginning of the fifth century, which
sees the birth of the Pelagian and Nestorian heresies
(first author, Theodore of Mopsuestia, raised
at the headquarters of this city in Cilicia, Asia Minor,
in 381), up to the eleventh.

Fifth Age: First Unleashing of Satan. PROTESTANTISM.

From the very first words of the fifth epistle,
These pastors and lukewarm Christians are being reported.

'i FREEMASONS AND JEWS. 69

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and released from the beginning of the period which will soon form the body of Protestantism. Our Lord exhorts the Church to be vigilant and to saving the weak. Praise to energetic Christians. faithful and loyal, and to the nations of Europe who were fortunate enough to have completely preserved themselves from the venom of heresy.

The fifth seal shows the stripped Church of its external power, under the symbol of holy souls who reigned with Jesus Christ, and who, having been dethroned, are now refugees under the altar, demanding justice and vengeance. The di-Corporate governance will be increasingly removed to the Catholic Church. Human power hos- The tile to God will now be found in heresy. and the subsequent historical events will be revealed in the visions of the trumpets.

At the fifth trumpet, a star, a priest, falls from the sky. Like Arius, Luther is A priest and, moreover, an apostate monk. He opens the well from the abyss through his teachings and his rebellion, and spiritual and intellectual darkness caused through its erroneous principles emerges the swarm of leapfrogs real scorpions which symbolize errors and Protestant sects. The symbol also predicts the acc-tion and the progress of heresy, as well as its duration.

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The fifth age extends from the sixteenth century at the beginning of the eighteenth century.

Sixth dge: SECOND UNLEASHED BY SATAN.
FREEMASONRY. TRIUMPH OF TRUTH.
REST TIME FOR THE CHURCH BEFORE ITS DEATHS
NIERS COMBATS.

This brings us to the study I announced. I will modify the approach followed in the brief presentation of previous ages.

After saying a few words about the visions of In the sixth seal, I will address the main thesis in interpreting both visions of the

sixth trumpet, and I will finish with the exposition.

detailed account of the sixth epistle.

This age begins with the eighteenth century,
and its end lies in the secret of the future.

Sixth seal. The sixth seal contains
three visions. The first is that of signs
harbingers of the end of the world (vi, 12-17);
The second is that of counting the
children of Israel marked with the sign of God; the
third shows the prophet an immense crowd
carrying palm branches and singing before the throne of
the Divinity.

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FREEMASONS AND JEWS. 71

We will not study them in detail, because
I believe they are not looking directly
the sixth age. Without dwelling on presenting `
explanations and evidence will suffice for me to explain-
to be the general prophetic ideas that, to my
notice, they contain.

These three visions are placed out of place
chronologically, in advance. According to the order of
At the time, they should have appeared in the seventh
seal; for they are of the seventh age. ©

The first one, which should be at the opening

Human power hostile to the Church. It exposes, in the painting of the end of the world, the ruin in the complete and irremediable nature of this human power in Enemies of Jesus Christ and his bride. The two

1 I said above that the meaning of these three visions relates to to the interpretation of the permanent vision, of Jerusalem new, from some other places in the Apocalypse and name- numerous passages from the Old and New Testaments. This interpretation, which is personal to me, and which I have not found indicated nowhere, eliminates all the difficulties of the Holy Scripture and forms a magnificent prophetic whole from the beginning of the Bible to the end. But precisely because that I have not seen it in any authoritative work, I am inclined to challenge my own ideas, I feel the need to... examine them closely and support them with evidence as solid as It's possible. It's obvious they cannot be introduced. in this summary, a preparatory to the study of the sixth age. Perhaps Will I ever publish this long and difficult work?

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other visions develop that of Daniel (v1r, 1-28). They announce that the power passes here below, definitively "to the saints of the Most High," and they tell us who those are who will receive and exercise it.

However, it is important to give some reasons for this anticipation.

The Holy Spirit willed that the visions of the seals presented to the prophet without interruption the history a tale of human power as the enemy of the Church, in his dealings with her since his beginnings cements. The arrangement of these prophetic paintings ticks form an explanation and a complement the famous prophecies of Daniel. Thus the four The first seals told us the story of the fourth beast or of the fourth empire, on the- what the prophet of the Old Testament tells us

Not much.

The fourth seal describes the destruction

of this first hostile power that the Church has ren-
He encountered resistance along his path. He passed away in his fourth age.
during which the material power passes from one
incomplete way to the people of the saints.

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The Fifth Seal, the story of power |
of this world hostile to God continues under the '

new form it will take.

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FREEMASONS AND JEWS. ` 73

The offensive and victorious return of this power
The persecutor is indicated by the symbolic vision.
dethroned souls hidden beneath the altar. He does not
resides more in paganism, but in here-
sie; the Church will now be persecuted by its
rebellious children.

External power is taken away from him and passes
to those who will prepare the return of the fourth
beast and the reign of its little horn.

At the sixth seal, the first vision shows
indirectly, but obviously, that this power-
sance continues to be in the hands of the enemies of
the Church and of the Lamb, and in the sixth age and
in the seventh, that is to say, until the end. But
At the same time, she predicts clearly and energetically
that, as we have just said, that this
power will one day be totally destroyed.

The following two visions announce, with
Daniel, the conclusion of the battle: the empire of
the world will pass forever to the people of
saints, and moreover they say what this people will be like
and its conditions of existence under the social order
of Jesus Christ.

2. As a consequence of this meaning, these

to also be an immediate response to complaints

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of the souls of the fifth seal: when then, Sei-
Lord, will you pass judgment and avenge us?
You, that is to say, will you avenge the Church and its
saints, of those who inhabit the earth and have never-
But stopped persecuting them? The three visions
anticipated and brought closer to the following seal re-
respond without delay to these souls, and teach them-
nent, that is to say, teach children to
The Church is persecuted and besieged more than ever
in these three periods, the continuation of the designs of

God according to chronological order and events

whose realization they still have to wait for
before the arrival of this reign, far superior to that
which has been taken from them and which will be the complete reign
justice on earth.

3. Finally, these visions are a twofold indication
prophetic for the men who will live towards the
End of the sixth age.

By anticipating these tables and placing them in
sixth seal rather than seventh, the Holy Spirit
wanted to warn them that most of
those who would see and suffer the horrible events
Seventh-age men
of their time, men of that sixth age and
penultimate. | p

And as these visions of the seals look at the

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weaving is given especially to men who will be, to varying degrees, involved in the affairs of the end of the sixth age, or at least, which is—will be able to understand them, therefore who will all be grown men.

The Holy Spirit also indicates to us by this the duration approximate of the seventh age of the Church, the most terrible for her.

This age will be short. Many believe that it will only include the years of the great power and persecution of the Antichrist. We do not believe this sentiment is valid. Because the numerous and complicated visions of the The seventh trumpet necessarily requires, it It seems to us that this is a much more considerable amount of time. for their fulfillment. That is why we Let's assume that the seventh age will last longer than three and a half years, but it will hardly last that long. beyond sixty years; because we We are warned by the Holy Spirit that the last—new generation of men of the sixth age will see the major events of the seventh and the end of the world. But it takes about fifty or sixty years for men made of a period, that is to say, being at least twenty years old,

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all disappear and are replaced by a completely new generation t.

In conclusion, we will note that these anti—These actions explain to us the meaning of the silence which takes place in the sky, that is to say in the vision permanente, for half an hour, after the opening ture of the seventh seal (wine, 1).

When Acneau had broken this last seal and unfolded the seventh compartment of the book, he did not Nothing appeared to be written on the sheet of paper, because the facts prophetic messages had been written on the compartment The revelation of the sixth seal in advance. There is no had nothing to read, nor to show. We could to infer from this passage that each of the visions presented at Saint John's lasted about half an hour. hour.

no particular facts relating to di-

directly to the sixth age, although they are related.

perfectly to those of the other seals and that they
and continue the topic.

From a historical point of view, the whole point of interest lies

1 Here I would have to explain the main reason, which is at the same time
the clearest and most peremptory time. of the anticipation of
These three visions. But it relates to these personal ideas
which I mentioned in the previous note.

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focuses, we repeat, on the vision of the
The sixth trumpet and the sixth epistle. The facts
general and characteristic aspects of the sixth age are discussed there
find themselves closed off. These visions alone will therefore
the object of our study.

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CHAPTER ONE.

SIXTH CHURCH AGE. SIXTH TRUMPET. EXEGETICAL EXPLANATION OF THE FIRST VISION.

The visions of the later ages of the Church are dis-
distinguish the previous ones by points all around-
individuals.

At first glance at the symbols, one judges that
the struggles and trials of the Church will be
increasingly terrible and will take on new forms every day
more the character of universality; because
a symbol that recurs with every trumpet
It is that of an army led by the demon.
We saw at the fifth trumpet a
an enormous swarm of locust-scorpions, led by
swaddling clothes of the abyss; in the sixth, it is an army
of two hundred million riders and horses

mons; and in the seventh, an army also named
more abundant than the sands of the sea, gathered and filled
ordered by Satan himself.

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} VISION:
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_ FREEMASONS AND JEWS. 19

The need for the warning is understandable.
that Our Lord gives to his Church before the

"beginning of these dreadful times: "Mal-

Good fortune, misfortune, misfortune to the inhabitants of the
land!" (vmm, 13.) For it will be much more difficult to

So many temptations and obstacles.

Until now, Saint John had not had, after the
the sound of each trumpet, as after the opening
the nature of each seal, that only one vision, exposure
health, in its special aspect, the future of each

Church period. In the last two ages

The visions multiply and lengthen. The sixth
The seal has three; the sixth trumpet has two.
followed by a long narrative. In the midst of his last
In battles, the Church will need, more than ever,
another era, to have before one's eyes many
prophetic data, to support and con-
to sow.

The first misfortune has therefore passed: *Ve unum
abiit.*: Protestantism has produced its ravages
physical and moral issues in the world. The Church has
bravely endured the ordeal. Despite too much
With numerous defections, she took advantage of the struggle;
She has repaired and compensated in many places and...
points to the evils of heresy.

SO FREEMASONS AND JEWS.

The other two misfortunes will follow closely:

Et ecce veniunt adhuc duo væ post hee.

The second misfortune is thus symbolically recounted-

how by the prophet in the first vision

of the sixth trumpet:

SIXTH TRUMPET.

FIRST VISION. NEW AND TERRIBLE HERESY.
(Revelation 9:13-21)

43. And sextus angelus tuba
cecinit; et audivivocemunam
ex quatuor cornibus altaris
aurei, quod est ante oculos
God,

14. Dicentem sexto angelo
qui habebat tubam: Solve
quartet angelos qui alligati
sunt in flumine magno Eu-
phrate.

45. Et soluti sunt quatuor
angeli, qui parati erant in
horam et diem et mensem et
annum, ut occiderent ter-
tiam partem hominum.

16. And numerus equestris
exercitus vicies millies dena

13. The sixth angel sounded
of the trumpet, and I heard
a voice coming from the four
corners of the golden altar which is
before God.

14. She said to the sixth
angel who had the trumpet:
Untie the four angels who
are linked on the great river
of the Euphrates.

15. And immediately they were de-
linked the four angels who
were ready for the time being, the
day, month and year, in order to
to kill the third part
men.

46. And the number of this
the cavalry army was

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Millia. Et audivi numerum
eorum.

17. Et ita vidi equos in vi-
Sione; and who sit super
eos, habebant loricas igneas,
and hyacinthinas, and sulphur-
reas, et capita equorum erant
tanquam capita leonum; and
de ore eorum procedit ignis,
and fumus and sulphur.

18. Et ab his tribus plagis
occisa est tertia pars homi-
num de' igne et de fumo et
sulphure that proceed from
ore ipsorum.

19. Potestas enim equorum
in ore eorum est, and in caudis
eorum; nam caudæ eorum
similes serpentibus, habentes
capita; et in his nocent.

20. Et ceteri homines, qui
non sunt occisi in his plagis,
neque poenitentiam egerunt
de operibus manuum suarum,
ut non adorarent demonia, et
simulacra aurea, et argen-
tea, and area, and lapidea, and
linea, which does not need to be emptied

two hundred million: because I have
I heard the number.

{7. And the horses pa-
thus entered the vision;
and those who rode them,
clad in breastplates of fire, .
of hyacinth and sulfur; and
the horses' heads were
like lion heads and
from their mouths came

18. And by these three wounds,
fire, smoke, and sulfur
which came out of their mouths,
the third part of the hom-
My daughter was killed.

19. For the power of these
horses is in their mouth
and in their tails: for
Their tails are similar.
to snakes, having te-
yours, and by these heads they harm-
sent.

20. And the other men
who were not killed by these
wounds did not cause any pain-
tenence of the works of their
hands, by no longer worshipping the
demons, and the golden idols,
of silver, of bronze, of stone
and wood, which cannot

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sunt, neque audire, neque
ambulare.

21. And not egerunt peni-
tentiam ab homicidis suis,
neque a veneficiis suis, neque
` a fornicatione sua, neque a
furtis suis.

see, nor hear, nor walk-
Dear.

21. And they did not
penance for their murders,
nor their
nor their shamelessness
cities, nor their thefts.

poisoned-.

The interpreters are quite divided on the matter to hear this vision.

Some, interpreting it literally, see in it monstrous beings created by divine wrath to punish the criminal men of the last ages. But we know from the Holy Scriptures that, when God wants to physically punish humanity manipulated through the intermediary of animals, it does not do a new creation: it employs existing beings already existing (see Exodus, plagues of Egypt).

Others want this vision to be a symbol of physical ailments in general. This interpretation does not seem any more accurate to us. Because, during that the Apocalypse truly foretells plagues physically, she describes them simply and in the sense literal. We demonstrated this above. We let us nevertheless remind the reader of:

1. What is recounted in the fourth seal: the two characters, Death and Hell, receive the power-

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to see the four parts of the world ravaged by the phlegm, through famine, through plague, and through the teeth of ferocious beasts. History has taught us that - It was, in fact, by these plagues that he had been punished the Roman Empire; 2° an abridged description of the final punishments of divine wrath that prophesies, the outpouring of the seven bowls: all the plagues predicted largely relate to plagues real and historical ones with which God once struck the Egyptians, and have absolutely nothing in their description which prevents taking them at foot of the letter. Thus, first cut: wound horrible and extremely painful; second and third cut: changing of the waters of the sea and rivers of blood; fourth bowl: chaotic extraordinary; fifth bowl: darkness thick, etc.

Others argue that this painting is the prelude to the story of great and cruel wars that devastate - would discuss this period. Some go further in this sense; they claim that these fantastical animals - Tanks are war machines that will be invented by human genius, whether our current standards, or a

giving death on all sides.

These interpretations seem quite arbitrary to me.

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milked and well forced. They are in opposition with this truth, which a simple reading reveals bright light, namely: apocalyptic visions they only embrace the peaks of history; they include only the highlights and key features risks of Church life in each period. It cannot be otherwise. The Apocalypse is a book of too short a length to be worth reading reasonably seeks the details of the story ecclesiastical and even less so of pro- history fane. We must start from this principle to arrive at a serious and solid interpretation. Now, to all Throughout history, we find... physical afflictions of all kinds, and in particular wars, some more bloody than others. would wars and calamities become even more frequent more appalling because of the number of combatants and victims in their sixth age, that would not be always only details, pertaining to history- secular history rather than ecclesiastical history. Inventions of war machines have occupied throughout history the human spirit, which has almost constantly striving to perfect the means of destruction. If the Apocalypse had had to go into some details about the successes of our inventive genius, printing, steam and

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FREEMASONS AND JEWS. 85

Electricity deserved better, it seems to us.
the honor of a prediction that the powder, the ca-

The first of these inventions have undoubtedly had an impact on humanity has a completely different influence than these last ones nières.

We must therefore abandon all these interpretations-tions par trop J'antaisisles.

I believe that all the visions of the trumpets, without exception, are the symbolic prediction of scourges of the moral order, and especially of heresy. But as history testifies countless physical calamities that the heresies have always brought in their wake, nothing prevents fishing also means saying, in general, that the visions of the trumpets announce by way of As a consequence, the plagues and punishments that God punishes the impious and the wicked.

A symbolic trait almost constantly re-
It's fire! Every time I see the trumpets, it's like a fire!
or smoke.

We also find in this first vision of the sixth age this same characteristic indication Terristic: "From the mouths of the horses came fire, smoke, and sulfur" (verse 17 and (also verse 18).

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We are therefore faced with a new heresy that will be more terrible than Protestantism
ism.

But before offering an interpretation and to apply it according to history, it is useful to first present the simple commentary of text. |

One thing should strike us from the very beginning-our reading. After the signal sounded The scourge does not appear from the sixth trumpet. immediately before the eyes of the prophet, as in the other visions. In the five previous ones, The diaper rings, and immediately the symbol of appears Heresy. This time the signal is no longer enough. Saint Jean hears a voice giving orders. It is the the voice of the Lamb who is always on the altar at in the middle of permanent vision. It intervenes and

This detail should make us suspect that what—

something much more serious than in the fifth trumpet will come in the Church. Since Satan began to be unleashed during the period Previously, we are entitled to think that its The chain will be lengthened and he will receive it in this period a greater power to attack | the Church and to harm it. On the other hand, we have

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FREEMASONS AND JEWS. 87

understood that the Lamb successively opened the seals of visions that recount the actions human powers hostile to the Church, because He was given all power over the nations and that he alone founds empires and overthrows them. If, therefore, he intervenes at the sound of this trumpet, Wouldn't this be an indication that, by its permit-sovereign sion, or else this heresy will form like a kind of empire, or rather that of its governments will emerge that will deliver to The Church under terrible attack?

The voice, said the prophet, came "from the four corners of the altar.

The number "four" is often used in Writing to signify universality, totality, the whole,

In the prophets especially, the number four is used to designate the entire earth: the four corners of the earth, the four regions of the earth. "I have scattered you to the four winds of the heaven, said Zechariah, speaking to the Jews in the name of Lord (11:6). He (the Antichrist) "will seduce the nations that inhabit the four corners of the earth" (Rev. 20:7). He (Jesus Christ) will gather his chosen from the four winds of heaven (Matthew, 11:27). "I will send against Elam," says Jeremiah, "the four

winds from the four corners of the earth; that is to say all possible enemies that will come from all sides (xLix, 36). Saint Augustine said that the number twelve est sacramentum cujusdam universitatis, because it is made up of four multiplied by three (Ennar. in ps. Lxxxvi, n° 4, ed. Migne). You have to also recall the four elements, including the universality of visible creation, water, earth, light or fire, and air. And, although science having broken down these elements into several others, formerly regarded as simple substances, it Nevertheless, it remains true that for the eyes of Man, the whole of creation, is summed up in all-days in these four things: air, light, earth and water. | |

The voice coming "from the four corners of the altar" thus emerged as one voice, from its en-seems, by its mass.

She said:

"Untie the four angels who are bound, solve quartet angeli qui alligati sunt. » These angels

are obviously, in the strict and literal sense, angels

reprobates, demons, like the swaddling clothes of verses previous, "the angel of the abyss" called... "exter-minister. » There is too much resemblance between this passage from the Apocalypse and that from the Book of Tobit

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so that it is not explained in the same way:
"Tunc Raphael angelus apprehended dæmonium (Asmodæum) and religavit illud in deserto superioris Ægypti » (Tob., VIII, 3)'. Besides the good ones Angels can be neither bound nor unbound.

This number "four" indicates everything at once and all of these demons, that is to say this legion satanic, whose scope of action and power to harm were increased, and especially their four main leaders.

"On the great river of Euphrates, in flumine
Magno Euphrates.

Here is how Father Drach understands this en-
right :

"We believe this river is named here by
"allusion to passages in Isaiah and Jeremiah where
"Great calamities, terrible invasions"
"are announced as coming from the con-
"entrances of the Euphrates to descend upon the people
"The unbelieving Jew and his God. It is from these lands"
"that Shalmaneser and Sennacherib came, with
"their Assyrians, and Nebuchadnezzar with the
"peoples of Chaldea" (Revelation, p. 103, note).

I completely agree. The Euphrates is

'Then the angel Raphael seized the demon (Asmodeus) and...'
chaina in the desert of Upper Egypt.

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used here metonymically to designate the regions
that he waters and which were called Chaldea, Me-
Sopotamia, empire of the Assyrians and Persians.

We will conclude that the first origin and
the starting point of the great heresy of the sixth
Fice will have to be found in these regions.

"Then the four angels were released, and
soluti sunt quartet angeli. »

Previously, the actions of these four demons and of
their accomplices were restricted to irrigated countries
by the Euphrates. As soon as they were freed, they could-
rent to act throughout the earth.

"Who were ready for the hour and the day and the
month and year, which appear in horam and
"diem et mensem et annum."

"This enumeration, which proceeds by gradation,
"said Father Drach, its purpose is to show us
"how everything that happens in this world is
foreseen and decreed in the eternal council of the di-
"vine Providence" (Ap., p. 113, note).

Without a doubt. However, it cannot be
the sole purpose of the Holy Spirit who had indeed
other, less unusual ways of expressing oneself
to remind us of this great truth. This fa-
The act of speaking should warn us more than the act-
The ritual of the four evil angels will begin to

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Freemasons and Jews. 91

to practice at a very specific time. But for us
To provide this knowledge, it would have been enough to say:
They were ready for the day and the hour.
Why did the Holy Spirit create an accumulation-
tion of almost all words that in languages
Do human beings designate a portion of the duration? It
Only the week and the century are missing. Wouldn't it-
this step to teach us further that this ac-
a more extensive and effective tion of the demon does not
will only produce within a specific timeframe, and .
after particular events will have
prepared and brought about a state of affairs and circumstances
favorable factors for their success? The words an-
nus, mensis, and especially dies and hora, are em-
often used in this way in the Bible. Thus,
annus and mensis sometimes mark time
of life and the state of life (See Job and Ezekiel.)
Dies and hora signify a proper and com-
method for doing something (See Dict. of
sacred philology, ed. Migne, & these four words).

This merging of the four usual divisions
'of time can refer to all of these circumstances-
favorable attitudes. We can also see four of the
more important of these circumstances.

ut occiderent tertiam partem hominum. »

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This parenthetical clause depends on the verb "de-bind": Soluti sunt... ut occiderent, they were untied... in order to kill. We could also rap- to bring to the verb parati erant, they were ready... to kill. Some authors link it to words in horam and diem and mensem and annum, and They translate it thus: "Then the four angels who were ready for the hour and the "the day and the month and the year they were to kill the third part of men." According to this tra- incorrect translation, it should be said that the angels were ready to kill in a year, a month, a day and one hour, the third part of men.

This is not the meaning of the Greek text, nor of the Vulgate. This parenthetical phrase cannot mean gram- mathematically than this: the four angels ready for the hour, the day, the month, the year, that is to say for at a very precise moment, they were untied in order to kill; Or, alternatively: they were ready to kill.

_ "In order to kill, ut occiderent." The death that will Giving these angels is not physical death, the death of the body, but moral death, the death of the soul that heresy bestows. We have interpreted thus all analogous expressions of others trumpets: first trumpet: the third part of the trees were burned, etc. (vi, 7);

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FREEMASONS AND JEWS. 93

Second trumpet: the third part of the creations tures that had life in the sea died (wine, 9); Third trumpet: "And many men" "died because of the waters" (wine, 2).

No one is unaware that this meaning mo-

frequently in the Holy Scriptures: "If secundum carnem vixeritis moriemini" (Rom., VIII, 13)!. "Nam que (vidua) in deliciis est, vivens, mortua est" (Ad Tim., 1, 6)*. "And your quum essetis mortui delictis et peccatis vestris" (Eph., 11, 1), etc., etc. And in the Apocalypse itself: "Scio opera killed; quia nomen habes quod vivas et mortuus es » (11, 1)*. Wisdom said: "Os quod mentitur, occidit animam" (Sap., 1, 2)°. And our Lord in the Gospel: "Nolite timere eos qui occidunt corpus, animam autem non possunt occidere," etc. (Saint Matthew and Saint Luke).

"The third part, tertiam partem." This

1 If you live according to the flesh, you will die.

? (The widow) who is in delight, though alive, is dead.

3 And you, when you were dead in your sins and in your sins.

I know your works: you have a reputation for being alive, but You are dead.

5. A lying mouth kills the soul.

6 Do not be afraid of those who kill the body, but cannot point to kill the soul.

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expression often recurs in the visions of trumpets. It signifies an indefinite number.

We see from the Bible that the Jews loved to use the ternary number in the determination of their usual affairs. They hold account of the third day, of the third month, of The third year to do certain things. They divided their troops into three parts (II Reg., xvi, 3; IV Reg., x1, 6; II Parab., xxm, 5). Also the prophets, at God's command, make symbolic actions where this division lies in threes. For example, Ezekiel receives the order to to cut his hair and beard, to weigh exactly—take everything and divide it into three parts and

to employ each part in the manner that suits it.

is prescribed (Ezekiel 5:1-2). This was the prediction
plagues with which the Lord was to strike his
people and who are also indicated under the number
three. "Tertia leaves you peste morietur et fame
consumetur in medio tui; et tertia leaves you in
gladio cadet in circuitu tuo; tertiam vero par-
tem tuam in omnem ventum dispergam et gla-
dium evaginabo post eos" (Ezek., v, 12)'. Of
even in Zechariah: "Et erunt in omni terra, di-

1 A third of you will die of the plague and be consumed by the
hunger, in your midst; and a third of you will fall by the sword

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FREEMASONS AND JEWS. 95

cit Dominus, pars due in ea dispersegentur et defi-

cient, et tertia pars relinquetur in ed. And educam

tertiam partem per ignem" (Zach., xin, 8, 9).

From these quotes, we should understand that this
The expression tertia pars means an in-
determined. By using it in the Book of Revelation,
the Holy Spirit used a form of language in the-
which the Jews were very accustomed to. Perhaps
did he mean to allude to the passage quoted from Ezekiel?
Chiel, using it to count the victims
spiritual aspects of a moral scourge, in the same terms
who, in this prophet, indicate the number of Jews
who perished in the terrible physical scourge of the
ruin of Jerusalem.

And the number of this cavalry army was
Twenty thousand times ten thousand. And I hear the number.

The prophet did not say so, but the context leaves room for doubt.
It's easy to assume that the four demons, one
once freed, they assembled this formidable army -
of cavalry by means of which they killed

The predicted heresy will therefore be formed by its supporters.

, around you; and a third of you, I, the Gisperseral, to every wind, and

I will draw my sword after them.

1 And there will be in all the earth, says the Sagnet, two parts which will be scattered and which will fail, and the third part will be left there; and I will force the third part to pass through the fire.

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like a vast army. The previous heresy was presented under the symbol of a cloud of grasshoppers. The grasshoppers come and go, por- so much for their ravages, here and there, without order, without unity of action, in a capricious and irregular manner lière. That is indeed how the Protestant proceeded-ism. Its formation, its development, its attacks The attacks against the Church offered neither order nor unity. no fixed plan whatsoever.

The new heresy will be something else entirely. Elijah will act. like an army, and a cavalry army. It will not be led like a troop. of animals, as was led the flock of

grasshoppers by exterminating blanket, which

contented with exciting his supporters and presiding to their ravages, without inspiring in them the spirit of en- seems, and to impose unity of direction on them. By Consequently, this new heresy, as in every army will have a single leader, and under his orders from other leaders. There will be a battle plan, an impulse, a direction, an instruction that will be felt everywhere it establishes itself. And its action, similar to that of the cavalry, will be active, fast, formidable.

Twenty thousand times ten thousand, that is to say two hundred million. Through distraction, Father Drach tra-

duit (Apoc., p. 104) "Twenty million." The Greek im-
The prize is worth only one hundred million. But many
of the manuscripts have, like the Vulgate, two hundred
millions.

Is this frightening number real or symbolic?
Many authors explain it in the sym-
bolic, to designate an indeterminate number and
incalculable.

We believe that the Holy Spirit is giving here a
a very real number expressed in round figures.

In general, I see no reason to-
curious to take the numbers con- in a figurative sense
astounding things that are found in the Apocalypse.
The numbers of the first and second
The series of numbers, the units and the tens, are
symbolic, I understand. These numbers rap-
they pelt ideas that ultimately relate
analysis of the great truths of the faith, touching
the internal and external acts of the Divinity,
that is to say, to the dogmas of the unity of nature
divine, of the trinity of his persons, of the creation-
tion and Providence. But when these figures
amount to enormous quantities, of which can-
Are they the symbol? What ideas do they relate to?
They? At the thought, it is said, of a quantity that exceeds
our conceptions, and which is indeterminate for us,

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although very determined for God. This explanation-
cation offers a contradiction in thinking
as in words. It is not possible that the
number of an indeterminate quantity for us and
exceeding our conceptions, either symbolized by a
a very specific and easily understandable number;
because there is no connection between the two
just and true. The Holy Spirit could not have predicted for us-
to feel the power of symbols under such conditions,
since nothing prevented him from giving us one
Another very simple way is the idea of quantities in-
determined, or which exceed the understanding of
our mind. He used this ma- several times

Saint John sees a large group of people,
the quantity of which is assessed in these terms: "I
I saw a huge crowd that no one could

to count. » In several other places, for >

to render an indeterminate number, the Holy Spirit
uses these words that we have just explained,
third part And precisely in the passage which
This last vague expression is what concerns us.
used next to the precise quantity two hundred
millions.

These two hundred million would therefore designate in
round numbers, and in our opinion, the number of members

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rents that the new heresy will count, be & one
at any given time, or for the entire duration of the
sixth age, or even during the duration of his
existence; for this heresy could well pro-
to live longer into the next age.

After informing us of their number, the pro-
the phete will give us the description of these here-
ticks. |

The general symbol of the announced heresy is
a horse carrying a rider. Now, we have seen,
in the first four seals, that the horse
symbolized the empire, the governmental power
tale, and that the rider was pointing to the series of those
who had possessed this power. The same
symbols that must always be explained
In the same way, we will conclude that this here-
sie will be constituted in the form of a government, and
that it will have a series of leaders. Verse 18, by a
A different detail, we had already been provided with the same one.

In this equestrian army, the horsemen and also the horses, according to the Greek text, "had "Hyacinth and sulfur-colored breastplates," that is to say, breastplates the color of fire, of hyacinth and sulfur; therefore, breastplates red, blue, and yellow; for red is the color-

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their fire, the adjectives *bactylos* and *hyacinthinus* mean violet or bluish, and the flower called Hyacinth or hyacinth has many blue species; Sulfur is yellow.

But red, blue, and yellow are the colors which predominate in the coat of arms and on the drapery skins, standards and flags of civilized peoples 'ses of Europe, America and Asia'. No Could this be a symbolic indication that Heresy will have adherents in these three parts of the world, and, moreover, that it will exercise its dominion and will possess the government in several of these peoples?

The prophecy descends into greater depths. tails.

These horses are not ordinary horses:

Their heads "were like the heads of lion," and their tails "like snakes having heads.

These horrible beasts therefore had the head of a lion, the body of a horse, and the tail composed of snakes; the horsehair was replaced by snakes whose head was descending towards the earth.

All of these frightening and chaotic shapes

1 See Atlas of History and Geography, Bouillet, 1877.

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one of them in particular must provide us

members.

The lion in Scripture represents the proud, the ambitious, the violent, the strong, the powerful and the persecutors (See Dictionary of Sacred Philosophy)

– The horse is a domestic animal that man dominates and leads at will by the bridle and the brake:

"Nolite fieri sicut equus et mulus quibus non est intellectus; in camo and freno maxillas eorum constringe qui non approximant ad te" (Ps. xxxi, 9). Father Glaire translates and explains as follows

this verse: "Do not become like a horse

"and a mule that has no intelligence. Res–"

"tighten the mouth of those with the bit and the bridle."

"who do not approach you, that is to say, do not

"They do not obey you" (the Holy Bible according to the Vulgate) gate, vol. 11, p. 300). The horse will therefore be the symbol exact form of submission and dependence

servile. The serpent is the figure of hypo– men

critics, liars, envious people, and slanderers. He

also refers to people and things that are very harmful

simplistic and very pernicious (See same Dictionary)

(under the word Serpent).

From this, we can see how formidable they will be.

and heresy and its followers are detestable.

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"From the mouths" of these animals "came fire,

"Smoke and sulfur." – And by these three

"Wounds killed a third of the men,

"by the smoke, fire, and sulfur that came out"

"From their mouths." – "The power of these che–

"Worst is in their mouths."

It must not be without reason that the prophet

repeated the word "bou–" three times in two lines

"We must pay attention to this and infer from it"

that this heresy, more than any other of the past,

will have at his disposal "the power of the mouth,"

that is to say, speech, in all its forms and

with all its resources, to produce its effects

disastrous.

Fire, smoke, and sulfur signify the en–

teachings and poisonous speeches that will

the life of grace and faith. Fire is the symbol
bole, an indicator of heresy in all visions
previous ones. This heresy will appropriate all
the dogmatic errors of others. The smoke has the
same meaning as in the fifth trom-
pette: she points out social errors including the
Protestantism laid the foundations. Sulphur rap-
shovels the shameless cities buried beneath the
Rain of fire and sulfur. Here it is the symbol of

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PRANGS-MACONS AND JUIBS. 403

impurity. So that these heretics will vomit
from their mouths all sorts of dogmatic errors
social and moral issues.

But the power of these symbolic horses
it's not just in their mouths, it is
also in their "ser--- tails
cpents having heads; and by the heads they harm-
"sent." However, the action of this power of the
The tail is different from the mouth. By the
They kill by the mouth, they harm by the tail.
difference in expression indicates a difference
in the harm produced: by shower they kill mo-
Finally, they had the souls; by the tail they did not
will not cause moral harm, but physical harm;
they will harm the life of the body and the property of the
body; they will take away life and worldly possessions.
Compared to the loss of the soul, the loss of
life and the things of this world are but a sim-
What a shame: nocent.

The third group of men was killed by the
mouths of these horses. These words refer to the
Catholics who, without joining the ranks of the new
Heretical calves will lose their faith by letting themselves
to impress and seduce through the mistakes of all
so that they will teach.

In previous ages, the Holy Spirit did not

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showed Saint John that heresy and its victims.
In this age, he broadens the scope of vision.
He makes the prophet do something like a general review-
the whole city of evil; and before his very eyes pas-
sent two other categories of foreign men
and hostile to the Church.

"And the other men who were not killed"
They did not do penance for these wounds. And so on.
homines who are not occisi in their plagis. »

These are not men who would have
escaped these wounds while preserving the life of the
grace and faith, but of men who, already dead
to supernatural life by other causes, remaining-
They remain in this state and do not want to get out of it.
Penance. The prophet distinguishes them into two
classes by repeated expressions: Veque ege-
runt penitentiam and not egerunt penitentiam
These men are 1° the idolaters: "Ut non
adore dæmonia, and simulacra aurea and ar-
gentea, and ærea and lapides and lignea, que neque
videre possunt, neque audire, neque ambulare »
(v. 20). The last words of this verse relate-
too obviously in verses 4, 5, 6 and 7 of
psalm cx, Zn exitu Israel of Ægypto, for
that we don't have to listen to the whole thing
in the literal sense.

FREEMASONS AND JEWS, 105

% The Holy Spirit taught Saint John that, at
In the sixth age of the Church, there would still be in the
the world of idolaters of all kinds, even the worst
1. Species: formal worshippers of the devil; 2. the
© men who, not being idolaters, abandon themselves
lead to crimes, homicides, poisonings,
|. lewd acts and thefts, in which computer-
* naire all those who do not receive from the Church -
light and supernatural life.
From this, we must conclude that in the sixth age,
3 The Church will have many enemies. We
: let's find the number four in the enumeration-
the order and the classification made by the Holy Spirit:
1° The two hundred million heretics; 2° their
5 victims: tertia pars hominum; 3° idolaters,

The number four being the symbol of the universe
– salicity, it follows that in the sixth age the enemies
: members of the Church will surround him on all sides; they will be
both inside and outside of society
| Catholic, which will find itself the focal point of attack–
'that starting from almost all the countries of
the universe.
This general review of the enemies of the Church,
played on the sixth trumpet, it brings us even more,
As a result, valuable information was provided.

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The situation of humanity will differ greatly,
in this sixth age, from that of the preceding ages:
all regions of the universe must be in

relationship with each other. The Catholic Church– |

lique, through these universal attacks, will acquire a
universal notoriety as well. The persecution of–
will come at this age, and even more so at the next, the
more brilliant in all its notes.

Finally, since, according to past history, the he–
Resia, a moral scourge, has always been the direct cause
or occasional physical afflictions, it is logical–
than to think that the same will be true in the sixth
age, and that this era of the most abominable and
The more numerous the errors, the less they will suffer.
harsher punishments than others. One could perhaps–
can be deduced from the warlike aspect given to the symbol
bole and its designation as "equestrian army"
that terrible and bloody wars will be the
a particular scourge of the countries where this will take root
heresy.

Now, historically, what is this
What is this appalling heresy of this era?
whose prophetic figure we have just studied?
Does it belong to the past, is it of the present, has it?
Will he see her if he comes alone?

We say: we are in the midst of our sixth age,

and the heresy described in such detail by Saint Jean, that's FREEMASONRY.

We believe and affirm that the vision
The sixth trumpet is the prediction and the
symbolic description of this formidable society
secret, which is the great heresy of our time.

To demonstrate this assertion, it is absolutely necessary for me to...
It is necessary to explain to the reader the Franc-
Freemasonry in all its forms. This heresy,
which is the repository of all past errors
and modern, is not yet as widespread
known as Protestantism and other sects of
centuries past. My interpretations would appear
certainly arbitrary, or at least ris-

| qués, if I did not also make known com-
| as completely as possible the object of the prophecy.

I will hold this study on Freemasonry
within limits as narrow as permitted-

_ will determine the scope of the matter and its importance.

Here is the division of this work:

1° Definition of Freemasonry, its con-
damnation by the Church: sources and documents;
2. Origin of Freemasonry; 3. Its developments
loppements; 4° its organization in general;
5° some more important points of this orga-
nisation: oaths, secrets, ruling authority;

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6. Means of action of Freemasonry; 7. its
but final.

CHAPTER II.

OF FREEMASONRY.

What is Freemasonry?

Freemasonry, or more simply the
Freemasonry is a very secretive association.
Cienne, mother and director of all the others
occult societies of our time, widespread pre-
worldwide sentiment, which aims
ultimately the destruction of the Church and religion
Catholics, the overthrow of the entire social order
Christian, and the establishment, on these ruins, of the
universal domination of the Jewish people.

A relatively small number of years ago, we ren-
still confronted men who denied the existence
of Freemasonry, or at least its
dangerous nature; some, in good faith, by
Ignorance or thoughtlessness; the others, on the side
taken and hypocritical, because they belonged
to the sect. For a long time, Freemasonry has
tried to hide. But ever since she

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obtained citizenship in France, and that a decree
Imperial declared it a public utility company.
especially since 1879, its existence was
stated in the French Chamber, that of
At the top of the stands, without any protest,
but with the approach of satisfied laughter, the ma-
The joint committee of the national representation was signed
listed as being enrolled in its frameworks, and
that the highest magistrates of the Republic
are understood to be specifically designated as its
members!, we would be completely out of line to con-
to now test the flourishing existence of France
Masonry.

Can its dangerous nature do anything?
Doubt? No, for no one, except for those
who, during these last twenty years, would have
wanted to close their eyes and ears, and would have
stubbornly refusing to read a single page or line of
Catholic writers, religious newspapers, and
doctrinal letters of popes and bishops, and
works published by Freemasons themselves

The light is brilliant for anyone who wants

1 See L'Univers of July 19, 1879, report of the Cham-

Members of Parliament, session of July 8, speech by Mr. Baudry-
d'Asson.

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to take the slightest trouble to look. All
These writings, certainly, were not intended for a
harmless ghost. The authors and journalists
Catholics recorded the ancient facts and re-
hundreds; the popes and bishops warned of
danger to princes and peoples, and have con-
Damn that pernicious sect! The Freemasons!

(1) It will not be useless to give here some extracts from the
Papal bulls that denounced and condemned Freemasonry
nerie and secret societies, its branches.

1. Clement XII. 1738. Constitution In eminentt..... "We
we learned, through public rumor itself, of the extension, the
contagion and progress are accelerating every day in certain cases.
societies, assemblies or conventicles called of Liberi-Mura-
tori or Freemasons, or by some other name, according to the
variety of languages. In this: associations, men of all
religion and any sect, careful to affect an appearance
of natural honesty, bound together by such a close pact
that impenetrable, according to the laws and statutes they have
deeds, they commit themselves, by a rigorous oath sworn on the Bible
and under the most terrible penalties, to be kept hidden by a st-
inviolable silence regarding the secret practices of their society... If they
They did not do evil, they would not have this hatred of the
light... That is why, going over in our minds the evils
which usually result from these kinds of societies, not only
for the tranquility of states, but also for salvation
souls, considering how much these societies are in disabling
in accordance with civil and canon law..... of Our
With full apostolic power we have resolved to condemn and to
to defend these companies, assemblies, meetings, associations,
aggregations or conventicles called de Liberi-Muratori or

We condemn and defend them by our present
A constitution that will remain valid in perpetuity. That is why—
which We absolutely forbid and by virtue of the holy
obedience, to each and every one of the faithful of Jesus Christ, of

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They unmasked her through their works. He cannot
There is no longer any doubt. Freemasonry is

whatever state, grade, condition, rank, dignity and preeminence
whether they are lay or clerical, secular or regular, meritorious
even a specific mention and designation and indi-
visual, to have the audacity or presumption to enter, under
under whatever pretext or in whatever guise, in these-
said societies of Liberi-Muratori, or of Freemasons or
otherwise called, or to propagate them, to maintain them and to
to receive them in their homes or in their dwellings or elsewhere
their and to hide them, to be registered there, to be included or to reside there,
to provide them with the means or the facility to assemble somehow
on the one hand, to serve them in any way whatsoever, to help them in any way
advice, no help, no secret or public favor,
directly or indirectly, by oneself or by others,
as well as to engage, to bring about, to provoke, to decide the
others to register in these kinds of societies, to join them
to aggregate, to attend, to promote and to support them, of what kind-
in whatever way. And We command them to stand
completely foreign to these societies, assemblies, meetings, agreements
gations or conventicles, and this under pain of excommunication-
tion that all those who contravene the following prohibition will incur
to be worn, and-by that very fact and without further declaration,
excommunication by which no one, except Curtice
of death, will not be able to receive the benefit of absolution from whom
whether it be other than Ourselves or the Roman Pontiff then
existing. » |

2. Benedict XIV. 1751. Const. Providas. In this constitu-
tion, Benedict XIV inserted in its entirety, word for word, the constitution-
Clement XII's statement, saying: "We confirm it, corroborate it..."

Let us, and renew it with certain science and fullness.
of Our Apostolic Authority by the content of these presents
letters, in all and for all, as if it were published for the
first time, of Our own accord, of Our own authority and
in Our name, and We will and We decree that she has
strength and effectiveness forever." — I] then addresses the powerful
secular bodies so that they may enforce these constitutions

apostolic.

the worst heresy that ever attacked
the Church.

'in ancient times still happens, and especially in these days of af-

the conflict where we are, which seems to be lately
foretold for so many centuries by the apostles, where "will come
imposters, walking according to their desires on the path of
impiety" (Judah 18). Indeed, no one is unaware of what number
prodigious numbers of criminal men have, in these difficult times,
ficles, united as one man, against the Lord and
against his Christ, who, employing all their strength and tearing away
to the doctrine of the Church the faithful "deceived by a false
philosophy and by vain sophisms" (Colossians 11:8), have thus
turned their helpless efforts to shake and overthrow
the Church. To succeed more easily, most of them
formed secret societies, clandestine sects, hoping
by this means train a greater number
in their association of revolt and crimes. It has been a long time-

while the Holy See, having discovered these sects, raised.

Against them a strong and free voice, which he brought to light
the plans they were secretly hatching against Religion
and even against civil society. He has been doing this for a long time now.
excited everyone's diligence so that everyone would be attentive to them
to prevent them from attempting to carry out their unholy plots. But
We must lament that the zeal of the Holy Apostolic See has not
obtained the result he expected and from what these men cried
Minels did not abandon their undertaking, hence are
Finally, all the misfortunes we have seen resulted. Moreover,
These men, whose pride was constantly growing, dared
to form new secret societies, it is necessary to recall here a
recently formed company, which has made extensive and pro-
funds in Italy and other countries, which, although shared
in several branches and bearing different names according to their
diversity, however, is achieved through the community of feelings and
crimes, and by the pact that binds them, one in reality: it is the
a society most often referred to as the Carbonari.
affect a singular respect and a truly wonderful zeal for the
Catholic religion and for the person and doctrine of Jesus-
Christ our Savior, how sacrilegious they sometimes are!

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– By proposing that I study and study Franc-
Freemasonry and the other secret societies it has

speeches... are nothing more than traits of these men
treacherous men covered in sheepskins who, deep down, are
that rapacious wolves use to wound more surely
those who are not on their guard. This ter-
rible, by which, to the limitation of the ancient Priscillianists, they
undertake not to reveal at any time, under any circumstances
reproach to those who are not affiliated with their society, whatever
this concerns her, nor to communicate to the members who
are in the lower ranks whatever things re-
relations with higher ranks; and also these clandestine meetings-
time and illegitimate, from which they took their model from several heretics
ticks, and this promiscuity of men of all religions and of
any sect within their society, if there were no other evidence,
would clearly show that we should not have any confidence in these
discourse. But there is no need for conjecture or reasoning-
ments..... Their printed books, where the practices are described
used in their meetings, and especially in those of the ranks
superiors, their catechisms, their statutes and other documents
authentic and highly credible statements, and also the testimony
of those who, after having abandoned this society to which they
had previously joined forces, and revealed to the judges...
The errors and artifices, all of this obviously proves
that the Carbonari primarily aimed to give to each
cun, through the spread of indifference in matters of religion,
any license to create a religion according to one's fancy and following
his opinions, to profane and defile by some of
their criminal ceremonies the passion of Jesus Christ; of
to subject the sacraments of the Church to contempt... and even the
mysteries of the Catholic religion; to overthrow this See
apostolic against which... they are animated by a singular hatred
bind and plot the most terrible and disastrous attacks.
The moral precepts given by the Carbonari society,
as can be seen from the same documents, are no less hor-
ribles, although she boasts proudly of demanding of her secta-
brothers whom they love and practice charity and all kinds of
virtues and that they preserve themselves with extreme care from all vice.
Thus, she shamelessly promotes debauchery.

produced and which she governs, I will not the pre-attempt to place before the eyes of my readers

the ways of voluptuousness; it teaches that it is permissible to kill those who would live the oath to keep the secret of which we have mentioned above... to incite sedition in order to strip them of their may she have power over kings and all those who command, and may she dare, by a supreme insult, to call all indiscriminately by the name of tyrants. Such are, and others still, the dogmas and pre-principles of this society... Our predecessors... condemned and proscribed the societies of the Liberi-Murutori or the Freemasons, or called by any other name according to the diversity of countries or languages, a society of which that of the Carbonari is certainly an imitation, if not perhaps an offshoot of it. Consequently- quence, after having heard a congregation among our vener- esteemed brothers, the cardinals of the Holy Roman Church, and also of Our own movement and of Our certain science, and after Our mature deliberation and in the fullness of power apos- Tolique, We hereby decree and order that the aforementioned society of Carbonari, or whatever other name he is called, and his assemblies, meetings, colleges, aggregations and conventicles, must be condemned, proscribed, as We condemn them- We do not, and do not, by our present constitution, prohibit or de- "Mevera vuluble forever." - Follows the prohibition sentence and excommunication in the same terms as those of the Constitution of Clement XII. Pius VII adds: "Furthermore, We we want all to be held, under the same penalty of excommunication munication reserved for Us and the Roman Pontiffs Our successors ceasers, to denounce to the Bishops or others that the matter Look, all those who will know because they enlisted in this society or for having tainted themselves with someone's crimes that we reminded them. Finally, to more effectively rule out any danger of error, We condemn and Weproscribe all catechisms, as the Carbonari call them, and all the books where the Carbonari describe their usual practices in their assemblies, as well as their statutes, codes and all books written in their defense, whether printed or handwritten, and We forbid all the faithful, under pain of excommunication major, reserved as we have said, to read or to keep none of these books, and We command them to deliver them without

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will be in the writings of Catholic authors and

reserved for the ordinary people of the place or any others to whom it belongs the right to receive them.

4, Leo XII. 1825. Const. Quo graviora. In this constitution Leo XII reproduced word for word all those of his predecessors— sisters against the Freemasons and the Carbonari; then he adds:

"Those who then held power in their hands, may God have mercy on them." would have attached as much importance to these decrees as the demand— May the salvation of the Church and the State be upon them! May God have mercy on them! were persuaded that they should see in the Roman Pontiffs, successors of the blessed Peter, not only the pastors and the leaders of the universal Church, but also the defenders tireless guardians of their dignity, the most vigilant sentinels perils that threaten them! If only they had employed their power to destroy the sects including the Apostolic See had uncovered their poisonous designs! They would have then fully succeeded. But, either through the fraud of these silenced individuals who might have had the skill to conceal their maneuvers, either through the imprudent suggestions of some men, it is It turned out they saw it as nothing more than a matter that should be ignored. or at least which should have been treated very lightly, and of these old sects of Freemasons, whose lineage has never been cooled down. Several others came out even more... chants and more audacious. The Carbonari sect, which passed to be at the head of others in Italy and in a few others country, and which seemed to contain them all within its borders, divided in numerous branches under various names, undertook to combat the Catholic religion to the bitter end and in civil order the legitimate sovereignty... Pius VII, of happy memory, to whom We succeeded, condemned under the most severe penalties the Carbonari sect... It was only a short time since this constitution— The tution had been published by Pius VII, when We were raised on the supreme chair of Peter; and We have applied also— as soon as all our efforts to realize the state, the number and the power of secret societies. This investigation has... It is easy to recognize that their audacity had increased principally mainly by the new sects that have attached themselves to it. Among these, special mention must be made of the one that we

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Freemasons. Only I will apply myself to re— Sumer and to present with the utmost order and

education in several universities where young people are, by teachers who focus not on instructing them, but on pervertir, initiated into the mysteries of this society, which we can call very truly mysteries of iniquity, and formed in all the crimes. That's certainly why, so long after the The torches of the rebellion were lit for the first time. in Europe by secret societies and carried far and wide by their agents, after the resounding victories won by the most powerful princes of Europe, victories that gave us hope that these companies would be stifled, however their efforts abodespicable acts have not yet ceased. Even in the countries where the Ancient storms seemed to have subsided, what a point the apprehension of new disturbances and new seditions What these societies are constantly plotting! What terror of daggers! impious ones, whose victims they strike in the shadows, whom they have doomed to death!... From this also come these calamities cruel things which are devastating the Church almost everywhere, and which we do not We can recall without pain or bitterness. We attack with boundless audacity its most dogmas and precepts sacred; they strive to debase his majesty; and not only they disturbs the peace and happiness which it has a right to enjoy, but They are destroyed completely. And you shouldn't think that this is falsely and slanderously attributed to these companies All these evils, and others that we keep silent about, are hidden. The books that their affiliates were not afraid to publish on the religion and politics, and where they insult authority, blaspheme the majesty, repeat that Christ is a scandal or a folly, where they even often teach that there is no of God and that the human soul perishes with the body; their codes and their statutes where their designs and plans are revealed, all clearly proves what we have stated, that the attacks to overthrow legitimate sovereignties and to destroy The Church, down to its very foundations, comes from them. And it must to hold, for certain and demonstrated, that these sects, although diversifies of name, are united together by the unholy bond of more infamous schemes.

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Clarity is possible given the numerous historical data points. and the compelling evidence they provide-

"Given the circumstances, we believe it is our responsibility." tasked with condemning these secret societies again, of so that none of them can boast of not being included in our apostolic sentence and under this pretext to mislead men who are neither suspicious nor subtle. Thus, in the opinion of our venerable brothers the cardinals of

and from Our certain knowledge and after careful deliberation, We
Let us perpetually outlaw all secret societies, so
those that exist now and those that might emerge
in the following, and those, whatever their name may be, ap-
peeled, who would conceive against the Church and against the sovereigns-
civil entities, the projects we have just mentioned; We
proscribe under the same penalties decreed by the
letters from Our predecessors, letters which we have reproduced
in Our present constitution and which We confirm ex-
promptly. - The prohibition sentence follows in the same
terms than those of the Constitutions of Pius VII and Clement XII.
Like Pius VII, Leo XII added to these prohibitions that of
to hold no rank in any secret societies whatsoever
Let them be. It affects all its members, affiliates, authors, supporters,
advisors and approvers of the penalty of excommunication ma-

ejeure, reserved for the Pope. He imposes, under the same penalty, the obligation-
grants the right to denounce members of these companies and pronounces the
absolute nullity of the "completely impious and criminal oath"
"those who are affiliated with these sects are obliged not to re-
"to reveal to no one what concerns their association and to strike
"death to all their associates who would reveal it to superiors"
"priests, whether ecclesiastical or lay." The sovereign Pont-
Tife then appealed to the vigilance of the episcopate, and to piety
and to the prudence of princes... "The peril is so great at this hour
that it is not only for the defense of Religion
Catholic, you must suppress these sects, but also
for your own safety and for the salvation of the subjugated peoples
to your empire... Those who are attached to these sects are
also the enemies of Religion and of your power.
They attack each other, they exhaust themselves in their efforts

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sent. So that, by reading this work,
one can easily acquire knowledge

"to shake them both to their foundations..."
"But such is the cunning of these treacherous men, that it is
"mainly when they seem most applicable to
"development of your power, which on the contrary they have in
"View of overturning it."

Leo XII urged the faithful to flee from the affiliates of the societies of se-
 Cretans: "Flee completely from these men who call for light-
 "Darkness is light, and darkness is light... They are alike"
 "to those men to whom Saint John, in his second epistle,
 "He is reluctant to offer hospitality and does not want anyone to know-
 "read and which our fathers did not hesitate to call the pre-
 "Firstborn of the devil. Therefore, beware of their seductions and
 "the speeches they will use to persuade you to
 "to enroll them in the sects where they themselves are registered. Te-
 "I'm certain that no one can participate in these sects"
 "without being guilty of a very great crime; close your ears to
 "what they will tell you to persuade you to consent to
 "allowing admission into the lower ranks of their sects..."
 "This criminal oath which We have spoken of and which is required
 "Even for initiative at lower ranks, it is quite by
 "himself so that you may understand that it is impious to be-
 "To play a role even in these lower ranks and to remain there. En-
 "continued, although it is not customary to confide what there is to
 "more compromising and more criminal to those who are not
 "Having not reached the higher ranks, it is nevertheless very evident-
 "The strength and audacity of these pernicious societies"
 "increase due to the agreement and the number of those who
 "They enlist there. And so even those who have no
 "Those who have fallen below the ranks must be considered accomplices"
 "of these crimes."

5. Pius IX. 186%. Allowance. consistorial Multiplies,... «Among
 "the numerous machinations and means by which the
 "Enemies of the Christian name have dared to attack the Church of
 "God, and tried, though in vain, to bring him down and destroy him"
 "To destroy, one must, without a doubt, take into account this perverse society
 "of men, commonly called Masonic, which, contained
 "First in darkness and obscurity, it eventually became

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sufficiently complete session of the Freemason-
 nerie and all the other associations that in

"day then for the common ruin of religion and of the-
 "Human society." – Pius IX recalls the condemnations pronounced
 against Freemasonry and secret societies, by Clé-
 Leo XII, Benedict XIV, Pius VII and Leo XII. He deplores, as
 Leo XII, the inattention and laxity of governments towards
 of these sects. If they had listened to and followed the teachings
 apostolic: "Certainly, we would never have had, nor our fathers
 "Nor, to deplore so many seditious movements, so many
 "of inflammatory wars that plunged all of Europe into

"core the Church..." – "All these efforts of the Apostolic See did not achieve the success that should have been hoped for. The Masonic sect—the one we are talking about has been neither defeated nor vanquished; at the contrary, it has developed so much that in these very different days she shows herself everywhere with impunity, and raises her head more bolder than ever. We therefore deemed it necessary to return to this subject, given that, as a result of the ignorance where perhaps there are guilty designs at play in these clandestine meetings, one might falsely believe that the nature of this society is harmless, that this institution has no other aim than to rescue men and come to their aid. in aid in adversity; that finally, there is nothing to fear from it for the Church of God." Who, however, does not see how much a Does such an idea stray from the truth? What does this association claim? A group of men, of every religion and every belief? To what? Well, these clandestine meetings and this very rigorous oath demanded of initiates, who pledge never to reveal anything of What could this be related to? And why this frightening severity? of punishments to which initiates devote themselves, in the event that Would they break their oath? Certainly, she A society that thus flees the day must be impious and criminal. and light. How different from such an association pious societies of the faithful that flourish in the Catholic Church That! With them, nothing is hidden; no secrets, the rules that... they govern are under everyone's eyes; and everyone can see too charitable works practiced according to the doctrine of the Gospel gile. Thus, we have not seen without pain Catholic societies—

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have emerged in the past and in the present.
First, I must provide my readers with what—

liques of this kind, so beneficial, so well designed to excite the piety and helping the poor, being attacked and even de-trout in certain places, while on the contrary, they are encouraged, or at least the shadowy Masonic society is tolerated, so hostile to the Church and to God, so dangerous even to the security of kingdoms... If some think that Jes constitutes—apostolic pronouncements published under pain of anathema against the Occult sects and their followers and instigators have no power in countries where these sects are tolerated by civil authorities, They are certainly making a very big mistake. As well as As you know, Venerable Brothers, we have already condemned this false and evil doctrine, and today we re— We prove and condemn again... In this situation, for fear that imprudent men, and especially young people, might allows ourselves to be led astray, and so that Our silence does not give rise to per—

Brothers, to raise Our apostolic voice, and confirming here before you the constitutions of Our predecessors, of Our authority apostolic. We disapprove of and condemn this society Masonic and other societies of the same kind, which, while differing in appearance, they form every day in the same goal, and conspire, either openly or clandestinely—lies against the Church or legitimate powers; and We or

we give under the same penalties as those specified in the previous constitutions of Our predecessors, to all Christians of every condition, rank, and dignity and from every country, to consider these same societies as proscribed and rejected by Us. Now there remains nothing left to satisfy—to do in accordance with the wishes and solicitude of Our paternal heart, that to warn and exhort the faithful who may have associated themselves with sects of this kind, having to obey wiser inspirations and to abandon these disastrous secret meetings, so that they are not not drawn into the abyss of eternal ruin; as for all As for the other faithful, we strongly urge them to remain in 'beware of the perfidious speeches of sectarians, who, under a outwardly honest, they are inflamed with a burning hatred against the religion of Christ and legitimate authority, and which have only one

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details on these various sources of our study.

single-minded thinking, namely, to annihilate all divine and human rights hands... let them know that they must be included among those whose society and access the Apostle so vehemently forbade us, that he expressly forbade them to even say to them: Ave (greetings)... May God, restraining the fury of depraved men who, at with the help of the aforementioned companies, prepare documents impious and criminals, may the Church and human society may rest a little from so many and numerous ills "Inveterate!"

6. Leo XIII. 1878. Encycl. Quod apostolici muneris...

Leo XIII reports the new sects:

"As required by the office of Noge, apostolic ministry—From the very beginning of Our ministry, We have not not neglecting to point out this deadly scourge that insinuates itself through the members of human society and who put it on a grand scale peril... The evils we deplored then have so quickly... increased demands, that again We are forced to you

Brothers, we are speaking of the sect of these men who...
They call themselves by various names, and almost barbaric ones: Socialists, Communists and Nihilists, who, spread throughout the earth, and closely bound together by an unjust pact, do not ask—no longer helping the darkness of societies Cretans, but occurring openly and publicly in all confidence, strive to complete the plan they have formed of—and then for a long time to overturn the foundations of any society civil. » — The Pope then recalls the constitutions and allocutions of his predecessors, who condemned all different kinds of secret societies.

The writings of the bishops of our century, who condemned the Freemasonry and its pernicious character and actions were highlighted. heavens, not all of them are known to me. I quote: the circular letter of Mgr de Laval, Ason clergé, of December 10, 1865; — the instruction. pastoral letter of Bishop de Montpellier, Bishop of Liège, dated September 9 November 1871; — the pastoral instruction of Mgr de Ghent, September 10 December 1871; — the pastoral letter of Bishop Deschamps, archbishop Bishop of Mechelen, 1874; — the Lenten pastoral letter of

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These sources fall into two distinct categories.
trenches: 1° writings of Masonic origin and
2° works composed by Catholics for
to fight Freemasonry.

1° The first category includes writings
Officials and quasi-officials of the sect.

The official documents consist of: 1° disapproved Masonic statutes, rules, and regulations and voted on by general meetings or assemblies legislative elections of the Grand Orients;

2° Circulars, instructions, notices, programs
my letters, correspondence, bulletins, etc., published at different eras by the orders of the grand masters and their advice, or secretly addressed messages linked by the various leaders of secret societies.

These two types of writing usually concern
the government of the Masonic order and its
branches.

Among all of these, we must point out:

Firstly, for the eighteenth century, Zes

Monsignor Limberti, Archbishop of Florence, 1871; – the letter not-
Letter from Bishop Martin of Natchitoches, USA
1875; – the Study on Freemasonry by Bishop Dupanloup,
Bishop of Orléans, 1875; – the pastoral instruction of Bishop Bes-
son, bishop of Nimes, 1878; – the pastoral instruction of
Bishop Fava of Grenoble, 1879, from Bishop Turinaz's booklet,
Bishop of Tarentaise, entitled: The Great Peril of Our Time
or the Freemasonry, 1879, etc., etc...

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Original writings or documents on Illuminism.

These documents consist of letters and inquiries.

instructions that Weishaupt and the principal leaders of
Bavarian Illuminism wrote to each other or

_ addressed to their members. These fanatics, for
not being recognized, they gave themselves names of
War caught up in history. Weishaupt was becoming
to call Spartacus; the Bavarian Baron Knigge, the
Weishaupt's right-hand man was named Philon;
the others bore the names of Minos, Cato,
Ajax, Socrates, Marcus Aurelius, Bayard, etc.

These writings were discovered by the police at the home of
main supporters. The Bavarian government

had them legally published in Munich in 1786

and 1787, and deposit in the secret archives of this

city. The Grand Duke, sovereign of this country, ordered
expressly to make them available to

anyone who would like to consult them, and to communicate them
to screw the originals to all those for whom their au-
Authenticity would be somewhat doubtful.

Secondly, for the nineteenth century: the

Secret documents from the Italian high street. These

documents contain: 1° letters addressed

collectively through this high-level sales, advice and
supreme authority of Carbonarism, to the leaders of
secondary advice called central sales;

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2° letters written personally by the grand

director of high sales, & these same managers;

3° of the responses made by these agents to their su- |
exteriors. These rooms reveal the plans of

the high sale and the machinations of Italian Carbonarism
link from 1819 to 1846.

A limitation of the Jansenists and the Illuminati |
Bavarians, members of the high court and their cor- |
Respondents used pseudonyms to avoid being
not recognized if their letters were intercepted.

Some are marked with a simple
sign, for example of a set square: they emanate:
of the collective authority of the top sales force. The most-
parts are signed with the following nicknames: Nubius,
_Piccolo-Tiger, Volpe, Vindex, Felice, Beppo,
Gaetano, etc. Nubius was for a long time the supreme leader.
preme of the high sale. Among these men there are
a number of Jews. Piccolo-Tiger was
one of those Jews.

These papers were seized by the Pontic police.
fiscal. They are deposited in the Vatican archives.
can. One can resort to it (See Bishop de Ségur,
opusc. the Revolution, p. 26).

3. Masonic manuals!, tilers of

1. The manuals contain the rituals of the degrees, etc.; the
tilers reproduce passwords, touches and

"Em aae aay, =,

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all rites and all ranks, official notebooks
the skies of the ranks, special instructions for the
high degrees, etc., books which contain the Ri-
formal or ceremonial aspects of receiving degrees,
instructions and catechisms, sermons and obligations
the recipients' expressions, the signs and words of
pass, the dictionaries or vocabularies of words
used in Freemasonry, the songs or
hymns that are sung in the lodges.

These writings contain, so to speak, the liturgy-
Masonic gy. They are numerous. We indicate-
quons as the most famous and highly regarded
in the sect the manuals of the Freemasons Louis-
Guillaume de Saint-Victor t, Bazot?, Willaume °
and Teissier'.

In Masonic terms, "tuiler" means: to ascertain whether the person presenting themselves like he really is a Freemason, and what is his rank?

1 The Precious Collection of Adonhiramite Freemasonry, by Louis Guillemin de Saint-Victor, Knight of all Orders Masonic. 1787.

The Freemasons' Handbook and True Freemasonry adopted by the same author in 1787; also published in 1810.

2 Freemason's Manual, by E.*. F.-. Bazot, member of the Academic Society of Sciences of Paris, of the Grammatical Society maticale and several other learned and literary societies, 2nd edition, revised, corrected, considerably enlarged. Paris, Jourdan fils, 1812.

3 Masonic Manual or Tiler of all the Rites of Ma-nonsense practiced in France, by a veteran of Freemasonry nerie. Paris, 1220.

The General Manual of Freemasonry, containing the seven

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The F... Willaume manual is viewed by Freemasons as the most learned and the most complete with manuals or tilers.

As for that of F. Teissier, his authority is no less; for he teaches us in his preface stating that he is the Inspector General of Freemasonry, thirty-third degree, the former officer of the Grand Eastern France.

"This volume," he adds, "is the result of twenty
"Years of hard work in all ranks"
"since I possess them all, and the various offices"
"that I filled in enabled me to study them
"In all their minute details."

To these authors we can add the Protestant Ber- ©
nard Picard; for, in his great work C'érémocustoms and traditions of all peoples, "rituals
"of the French Freemasonry were inserted into
"entirely in volume IX, 1809 edition," the
F.-. Clavel in the preface to his Pitto- History
resque.

and the three degrees of Masonic initiation, followed by a form for banquet services, for memberships, for the installation of workshops and the inauguration of temples, for Masonic baptisms and funeral ceremonies, and from a dictionary of words used in Freemasonry, with the explanation of the cubic stone and the philosophical cross, adorned of planks by F. Teissier, manufacturer of masonry decorations-ques. Paris, 1856.

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This source is obviously the most direct and She provides the most irrefutable evidence.

The explanatory and interpretative works of doctrines and rites of Freemasonry and its branches form what we call the semi-official documents. They are also very numerous.

The following works are cited for the eighteenth century of the Freemasons... of the Third Order* and Enoch*. The Book of the

first is one of the oldest French books on Freemasonry.

It is especially important to mention the published works. on French and Bavarian Illuminism; the book of Villuminé Saint-Martin? and those of Adam Weishaupt*.

In the nineteenth century, they appeared brilliantly

1 History, obligations and statutes of the very venerable confraternity of Freemasons, draw from their archives and conforms with the most ancient traditions, approve of all the grand lodges and brought to light for the common use of the lodges spread across the surface of the earth. Frankfurt am Main, 1742.

3 The true Freemason who gives the origin and purpose of the Freemasonry, by F. Enoch, dignitary member of the Lodge of the True Freemasons. Liège, 1773.

3. Of Errors and Truth, or Men Recalled to universal principle of science, by an unknown philosopher 1773.

+ Picturesque description of the Order of the Illuminati. System The Illuminati, by Adam Weishaupt. Leipzig, 1788. – System

by the same token,

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in Freemasonry the works of the Brothers Bazot!,
Ragon?, Clavel? and Rédarès*. –

The historical and philosophical studies of
F.-. Rédarès were approved, praised and recommended
sent to all the brothers by thirty-four venerated
rables of the main lodges of France, including twelve
were members of the Grand Orient.

The picturesque history of F.-. Clavel has this of
in particular that the author was censored first, then
excluded from the order in 1844 by the Grand Orient of
France, because in this work he had di-
= revealed some of the secrets of Freemasonry-
nonsense. He later returned to favor and thus became
that his publisher, F.-. Pagnerre, officer of the Grand
Orient. |

But above all Masonic writers
rises the F.. Ragon. His works are self-
rite; he is the sacred author of Freemasonry.

a This is not only F.-. Louis Blanc

1. The historical, philosophical, and moral picture of the
Freemasonry in France, by Brother Bazot, 1836.

2 Philosophical and interpretative course on initiations an-
Ancient and modern. By Brother Ragon, 1840. – Orthodoxy
Masonic, by the same token.

3. A Picturesque History of Freemasonry and Societies
secret, by F.:. GZB Clavel, 1844.

* Historical and philosophical studies on the three degrees
of symbolic Freemasonry, followed by the moral influence of
Freemasonry on the spirit of nations, by Brother Rédarès, 1858.

|

"who gives it that name, but all of France—
"Freemasonry with him."

His Philosophical and Interpretive Course was approved and praised in the most complimentary terms by the Grand Orient of France in 1841; then in 1842, on the initiative of the chapter lodge of In Nancy, it was done for the whole of Freemasonry a special edition that this high lodge calls itself a "sacred edition," for the use of lodges and Freemasons only.

F.—. Ragon also republished the Rituals of all Masonic degrees. But, undoubtedly in agreement with his superiors at the In masonry, he took care to smooth and retouch. or to correct what in certain points gave a light that was too bright and too compromising on the character and aims of the sect. There is For about thirty years, Freemasonry has re— She hesitated to show herself in public. She covered herself... true masks that she no longer fears to reject "Today. Among the uninitiated," Brother Ragon was head of office at the Ministry of the Interior; Among Freemasons, he held the following ranks

1 The Freemasons and Secret Societies, by M. Alex. de Saint-Albin. Paris, 1862 and 1867. Preface, 2nd ed., pv

2 Freemasons call profane all those who are not point initiated into their society.

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the highest of the French and Scottish rites and it had founded the Zrinosophes lodge in the East of Paris.

To all these special works, one must add Masonic almanacs, newspapers and magazines ideas that publicize the movement of ideas in their society.

All these different writings will provide evidence obviously as strong as those we can ti—

are the permitted comments.

In the category of official and semi-official documents Masonry work must be supplemented by the following: forgotten by the Freemasons regarding the actions of the order.

These historical documents are extremely valuable, since they come from Freemasons, all high-ranking members of the sect, and who were 'witnesses or participants in the events they recount or that they appreciate.

We list the main ones in order of date:

1° The Celebration of the Duke of Brunswick to all the lodges and various sects of Freemasonry Nonsense, published in 1794.

The Prussian general Ferdinand of Brunswick had been appointed Grand Master of all Franc-

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Masonry in the great congress of Wilhelmsbad in 1781. He was initiated into the mysteries of the double he-French and Bavarian Luminism.

2° The memorandum addressed to the Minister of State an-Windham, by John Robison, and published in 1797 under the title of Proofs of Conspiracies against all religions and all governments of Europe, etc.! Robison was a Freemason of the high grades. This is after having visited and studied all the lodges of Lo to which he composed his memoir.

3° The Memoir on Secret Societies, presented at the Congress of Verona in 1822 by Count de Haugwitz, Prussian ambassador to the same congress. The author had entered the congress at a very young age. Freemasonry and he had long been a high-ranking member. master or general manager of a considerable number group of lodges in different countries.

4 The Secret Memoirs published by the Swede Jean Witt? These memoirs contain the stories,

the governments of Europe, plotted in the assemblies secret societies of the Illuminati, Freemasons and clerics ture, by Joho Robison AM, professor of physics and secretarial studies taire of the Royal Edinburgh Academy, 1797.

2 Fragments extracted from the story of my life and my era, or Secret Memoirs Relating to the State of the Revolution of Piedmont, and of the Spirit that reigns in Italy and of its

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Testimonies and actions of this famous Freemason conspirator. Jean Witt was the protégé of Mr. de Serres, under the ministry of the Freemason Duke Decaze, and the friend of the philosopher and Freemason Victor Cousin. J] was a carbonaro of the highest rank raised, prince-sovereign-patriarch, and he had been tasked with doing it himself and as an inspector the correspondence of high Freemasonry between Germany, France, Switzerland and Italy.

5. The General History of Freemasonry and the history of the three great lodges of Freemasonry cons, speaks F.-. Em. Rebold.

6° The constitution and organization of the carbonari!, a work written by Mr. de Saint-Edme who said of himself in his introduction:

"As a Freemason and Carbonaro, I was able to study the rap-ports that exist between these two societies", etc.

7. Finally, the International Labour Association theirs (Paris, 1872), by E. Fribourg, who was, for France, one of the first founders and propagers of this branch of Freemasonry-nonsense.

Secret Societies, by Jean Witt, translated from German, 1821: Also published in Paris in 1831, by A. Roullaud, bookseller, rue Saint-Honoré.

1 Constitution and organization of the Carbonari, or documents accurate in all matters concerning existence, origin and purpose of this secret society, by M. Saint-Edme. Paris, 1821.

II. Sources of the second category, that is to say—to mention the books written by Catholics against the Freemasonry, are at least as numerous as the Masonic writings. It would be impossible for me to... I'm only listing the most important ones.

Before anyone else, we must name the two authors of the eighteenth century, who were the first have unmasked the sect: Father Lefranc, who... He published his book in 1791! and was massacred at Carmelites in Paris, September 2, 1792, and the abbot Barruel, who published his work in London in 1796. This latter author reproduced all the important parts of the original writings on the Illuminism, as well as the Duke of Brunswick, without anyone ever having disputed it the truth and accuracy of his quotes.

Among the writers of the nineteenth century
The following should be specifically mentioned: the avo-
Saxon cat Eckert*, MM. Forgame', Crétineau-

1 The Veil lifted for the curious, or the secret of the Revolution of France, revealed with the help of Freemasonry. 1791.

2 Memoirs to serve as a history of Jacobinism, by
Father Augustin Barruel. London, 1796 and ann. next. 5 vol. in-8.

3 Freemasonry in its true meaning, or
Its organization, its purpose, its history, by Ed. Em. Eckert
Lawyer in Dresden, translated from German by Abbé Gyr. 1854. Liège.

+ On the influence of the philosophical spirit and that of
Secret societies of the eighteenth and nineteenth centuries,
by M. Forgame. 1858,

8

Joly t, Abbé Gyr', Alex. de Saint-Albin', Le Coul-
Cauteleu*, Armand Neut*, Gougenot des
Mousseaux ê, Oscar Testut", Claude Jeannet \$,

Challaye t', le Père Deschamps', etc., etc.

The Roman Catholic Church in the Face of the Revolution, by J. Crétien-Joly, Paris, 1858.

2 Freemasonry in itself and in its relations with other secret societies in Europe, notably with The Italian Carbonari, by Abbot Gyr. 1859. Liège.

8 The Freemasons and Secret Societies, by Alex. de Saint-Albin. 1862 and 1867. Paris. – The Freethinkers and the League of Education, by the same. 1868. Paris.

* Sects and political and religious secret societies; essay on their history from the earliest times to the French Revolution, by JHE Count Le Coultoux de Cauteleu. Paris, 1863.

Freemasonry subjected to the public eye cited, using authentic documents, by Armand Neut. Ghent and Bruges, 1866.

6 The Jew, Judaism and the Judaization of Christian peoples Here, by the knight Gougenot des Mousseaux. Paris, 1869.

1 The International Workingmen's Association, by Oscar Testut, lawyer at the court of Lyon. Lyon, 1871.

8 The International and the Social Question, by Claude Jeannet, Lawyer at the court of Ais. Lyon, 1871.

9 Freemasonry and the Revolution, by Father Fr. Gautrelet. Lyons, 1872.

10 Considerations on the International, by Father de Curci, translated from Italian by Count Gabriel de Cays de Saint-Amour. Paris, 1872.

11 Petition addressed to the National Constituent Assembly to demand the abolition of the Society of Freemasons and of other secret societies established in France, by Mr. Boudot-Challaye, honorary vice-president of the Montbrison court. Saint-Etienne, 1873.

12 Secret Societies and Society, or Philosophy of History

Re, gn

Mr. Eckert reproduced it in its entirety in his Address to the States of Saxony, the memorandum of the Count de Haugwitz on secret societies presented at the Congress of Verona.

Mr. Crétineau-Joly translated and delivered the first to the public's knowledge the secret papers of The high-end sale of Italian Carbonarism. These pieces important information was communicated to him by order of the Pope. The information found in the 'Life of Crétineau-Joly by Abbé Maynard', on the origin of these documents, now put them in Authenticity beyond doubt.

Mr. Le Coulteux claims that he composed his a work after ten years of research and in practice to the great benefit of an immense quantity of manuscripts and materials of all kinds, including col-
selection of the manuscripts and papers of the prince of Hesse, one of the first leaders of secret societies.

Reverend Father Gautrelet, of the Company

contemporary history, by Father Deschamps. Avignon, 1874 and 1876, 3 vols.

– On the occasion of the general elections of 1877, it appeared The Bloud and Barral bookstore (Paris) has a very interesting booklet. Title: Freemasonry; revelations of a Rosicrucian. Nou: we will quote him several times, the author seems very knowledgeable things and schemes of the Masonic sect.

1 Jacques Crétineau-Joly, his political, religious and literary life terary, by Abbot U. Maynard, canon of Poitiers. Paris, 1875. Ch. v, § 3, p. 399 et seq.

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of Jesus, demonstrates that Freemasonry and the Revolution, it's all one. Freemasonry is the laboratory, the most powerful instrument, and the the truest personification of the Revolution. She She preaches it, she fulfills it; she seems not to exist. that's all.

Finally, Reverend Father Deschamps, also from

'all his predecessors and several documents -

new, has made, in its three volumes, the requisition-
the most comprehensive account against Freemasonry
and secret societies. He demonstrates, in pieces
hand, which they extend through their principles, their
teachings and their actions, to the destruction-
of all religion and all morality, of all
civil and political authority, of every homeland and nation-
nationality, of the papacy, of Christian teaching
_yours, property, and family. For three
Father Deschamps has been in contact with the
famous Freemason Henri Misley, of whom 2' Uni-
verse of September 13, 1857 said that, "in its
long career as a cult leader in Italy, in
France, England, Spain and Switzerland,
he had known the most hidden secrets of the
Masonic sect. He had close ties
with Espartero, Kossuth, Fazy, Cavour, Victor-

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Emmanuel and especially Palmerston. The Father of-
Champs received information from Misley
numerous and valuable on Freemasonry and its
actions. (See Introduction to the book Zes
Secret Societies, etc., p. 21.) I will refer you to
wind in the course of this work to this esteemed
author !,

It is impossible to claim that the Freemason-
secret societies and societies are accused and condemned.
damned without witnesses and without evidence.

SECOND SECTION. - ORIGINS OF FREEMASONRY

Neither Catholic authors nor writers
Freemasons disagree about the origin
certain of the association called today
Freemasonry.

I will divide their diverse opinions into two
large classes. The first seeks in France-
Masonry of the sources to which the lap-

gives an origin that can be called "historical-
that. "

1 A second edition was published in 1880. Your
the quotes relate to the first one,
8.

I. FARULOUS ORIGINS.

These origins are only accepted by some.
Freemason brothers. Some trace the
Freemasonry to the very end; the others,
less ambitious, start from Adam; these ones con-
Some attempt to date it from Noah; others, from Solomon.
Others, more modest, see their origins |
in the secret mysteries of paganism; but they
do not agree on the place of birth;
because they place it either in the pagodas of India,
either among the druids in the forests of Gaul, |
either in the Egyptian temples of Memphis or?
4'Heéliopolis, or in the Eleusinian Mysteries in |
Greece, or in the worship of the Good Goddess among
the Romans. Others, finally, more enlightened, accepted- |
explore all these origins and compose their history
ancient and unbroken tradition of lasso- |
Masonic cation.
I have called these different origins "fabulous" |

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born, not solely because they have
no proof, but because it exists in them, this.
It seems to me, as in pagan fables, .
a certain kernel of truth. In this sense, all for-
would be true, and Freemasonry pl-

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* truly managed so far back into the mists of time

its ancient and diabolical roots. I will explain to
the appropriate place the considerations which bring-
try to give some credence to this idea.

There's no point in paying attention to this absurd opinion. and sacrilege which makes God himself the first & to-author of Freemasonry.

IT. HISTORICAL ORIGINS.

Historical origins are the only adopted tagged by all the Catholic writers to whom join the most esteemed Freemason authors my.

Some trace Freemasonry back to the heretics, namely Gnostics, Manicheans, and Albigensians, either Socinians; the others solely of the order of the Templars.

1° Heretical origins.

Those who support heretical origins rely on the many similarities that exist between the doctrines and practices of Freemasonry and those of these various heretics. The writings

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Vain Freemasons particularly insist on this resemblance. They strongly emphasize it. evidence of the perfect similarity that is found, of a on both sides, in the teachings, the rites, the symbols, the three degrees of initiation, the secret and the mysterious signs of recognition session, etc.

It will suffice to quote a few passages from the best-their authors.

1° Gnostics. "Only the enlightened ones," says Weis-"haupt in his speech of the initiator to the grade "of Scottish knight, are in possession of "Secrets of the true Freemason. It remains even for the "illuminated a large part of these secrets to un-"To cover. The new knight must devote himself to it." to his research. ZZ is specifically warned that it is through the study of the ancient Gnostics and the Manichean that he will be able to make great de-

F.-. Ragon (Philosophical Course, etc.) often also refers to the Gnostics and the Gnosis to complement or better highlight the meaning of Masonic rites and symbols.

Brother Clavel also traces his lineage back to the Gnostics.

AA

Year

1 Vith part of the Illuminated Code. Scottish Knight.

TT ee sa, A le RRRRRÉËÛ y

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on which he expresses himself thus: "From the year 58 of
"Our era, ideas borrowed from Zoroastrianism,
"to Platonic philosophy, to theogonies"
"and to the pneumatogonia of Egypt, of Chal-
a dée and of Greece, were professed in
the secret held by a host of sects, known
"under the generic name of Gnostics, because
"that they claimed to possess exclusively the
"true gnosis or science... The Gnostics ap-
"They generally peeled children of the light."
"The teaching of their doctrines was by-
"Tagged in several grades!"

F.-. Rédarès, also a supporter of the origin
The Gnostic speaks of these heretics in these terms:
The Gnostics were "all associated with the ancients"
"mysteries, all elite masons, also remarked-
"Blessed by science rather than talent... I
"I want to show the perfect analogy that exists"
"between belief, rites, and the customs of Gnos-
"Ticism and those of Freemasonry?"

Every Catholic knows that Gnosticism is
a monstrous and confused doctrine which, eman-
born from the sanctuaries of the East, attempted, from the beginning,
beginning of the second century, to infiltrate into

2 Historical and philosophical study, etc., pp. 72 and 254.

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Christianity, by associating the dogmas of

the religion of Jesus, the mysteries of magic

Chaldean, Jewish Kabbalah, theurgy
Egyptian and Alexandrian eclecticism. (Dic-
tionn. of Religions, ed. Migne, at the word Gnos-
ticism).

Here's what the Protestants say about it:

"Valentin's school, which Tertullian calls
"the most fanatical and the most numerous of the gnos-
"ticks, was at least the one who professed the most
"a great wealth of doctrines... He conveyed
v in his beliefs the ancient traditions
"theogonics of Egypt, and the spec-
"infinite tions of Zoroastrianism and Kabbalah"
€ JWC... »

Their contempt for all legislation was their motto.
"rail (the morality of the Carpocratians, another sect)"
"Gnostic"... (According to them) all souls are of the
"Same condition... Nature reveals two great
"principles, those of community and unity"
"of all things. Human laws contrary to
"These natural laws are culpable offenses"
"to the legitimate and divine order. To restore this
a order, 4 must establish the community of the land,
"Property and women. In general, the more one
"despises the laws of the Demiurge, that is to say all

To re Em

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"The more existing legislation we free ourselves from
"everything that the common people call religion, the more we
"The more one honors the Supreme Being, the more one becomes like-
"blabbed to God" (History of Gnosticism, vol. 1,

Mr. Matter, inspector and professor at the University Protestant of Strasbourg).

2. Manicheans. Manichaeism was born in three-sixth century. It was authored by Manichée, originally from Persia, or, according to Saint Ephrem, © from Chaldea. He was bought as a child as enslaved by a wealthy widow from Ctesiphon in Pe-Bylonie. This widow raised him as her son, the af-crossed and bequeathed his fortune to him.

In his religious system, Mani highlighted more clearly the absurd dogma of the two principles which are found at the bottom of all systems Gnostics and who had been formally taught to him appointed by the Magi of Persia. He called the pre-the first principle "Light" and the second "Darkness-Bretons." Manichaeism quickly absorbed all the sects of Gnosticism.

"The Manicheans honored the sun and the stars, not only as the symbol of the eternal light, but like the substance of God himself... They also condemned all

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"law and all magistracy, like the work of the A bad principle," say the centurions of Magdeburg... They even attacked and radicalized "They taught the right to property, and they taught, according to the testimony of Saint Epiphanius and Saint Augustine, whom one could not own outright, neither house, nor fields, nor any kind of wealth..." Mûsheim, another Protestant writer, goes so far as to "to argue that magic was not foreign to them-" _"manages, and that it was the natural consequence of the double principle. The centurions even say, According to Saint Augustine, Mani was immersed in it" All of them... They were also divided into three Grades: the listeners or believers, the elect and The perfect ones... Each of them was bound to the secret of - "His rank by the most inviolable oath: he swore, perjura, secretum prodere noli; swear, perjure and Do not reveal the secret," such was one of their principles. They recognized each other as Children of light, delivered from darkness, Saint Augustine and Saint Epi- also assure us" phane, with particular signs, words and speech"

"Saint Leo summed them up thus: they have no law
"that falsehood, for religion, that the Devil,
"for sacrifice only turpitudes" (Za Society)

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and Secret Societies, by Father Deschamps,
t. III, pages 591 et seq.).

The author I just quoted puts in complete
evidently the numerous sides through which res-
seem to be the errors and practices of the Mani-
cheism and Freemasonry. It shows the ori-
the origin of these words, all very particular to
Freemasons: "The widow's sons are mine!"

When a Freemason, in imminent danger,
physical or moral, wants to obtain help from his
brothers, he must push this point out loud or
replace it with certain equivalent actions. Everything
mason, in defiance of divine and human laws, to
at the very peril of his life, is obliged to answer this
appeal and to bring the help of the brother in distress to-
"Manés," said Father Deschamps, "should not-"
"Isn't everything due to the widow of Ctesiphon? And the mani-
"sheens and their sons the masons, by becoming his
"brothers, didn't they take the famous one for their mother?"
"Which? Didn't it become quite natural to call

eo

1 In August 1878, the newspaper L'Univers published an analysis
Analysis of secret documents concerning the assassination of the king of
Sweden, Gustav III, by the Freemasons, in 1792, published in
German newspapers, and especially in Germania
Berlin. Following these important communications, the magistrate-
The Protestant traitor, to whom they are owed, recounts a judicial event
which he witnessed and which proves the effectiveness of the appeal: "A
"Me, the widow's sons!" (Universe, August 13, 1878.)

9

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"of his brothers?" (Ibid., p. 588 et seq.)

The enlightened Weishaupt, the Brothers Ragon, Clavel and Redares, also put the Manicheans in the name—the ancestors of Freemasonry.

F... Ragon (Philosophical Course) states that one took the real Freemasons for Manicheans or Priscillianists. E

Brother Clavel appreciates Manichaeism in these terms:

"On the ruins of the ancient initiation of Magi, had risen in Persia, starting from the third–10th century, several mysterious associations, who had mixed the doctrines of Zoroaster some new dogmas borrowed for the most of them to Gnosticism. One of them, that of maskéiges, or supporters of Maskek, warded off the ruin of all religions, preached equality and universal freedom, the indifference of all human actions and the community of goods and Jemmes" (Picturesque History, p. 345).

The language of F.–. Redarés on the same subject needs no comment and is valuable to remember.

"Manes' disciples... spread his doctrine–Trine throughout the East. Gnostics, the Copts

ae TEN 4 mm; CP, a Mn 7

FREEMASONS AND JEWS. 147,

and other sects of Egypt and Assyria s'u–joined them and formed a single society religious. Persecuted, as one might imagine, by the Trinitarian consubstantialists, the dis–Mani's disciples had to hide and keep their a–seemed secret. It is to this time that we owe place the second historical era of the confra–Masonic eternity. To the dogma of the unity of God and to the principles of universal morality, they adapt–They concealed the method of initiation of the mages, similar roughly the same as that of the priests of Egypt. Three symbolic priestly degrees comprised the

a sign, a word, a touch that...
was peculiar. The allegorical language of the 44-
ballists, gnostics and ophites were confused
due to that of the mages and formed a set
perfect of figurative expressions, all of which had
a moral and philosophical sense. It was with these
wise precautions, these mysterious forms, these
secret customs that they were able to pursue the tra-
vail of regeneration, and preserve the rule and the
compasses with which Zes di- had been established
dimensions of the social structure. The Freemason brothers have
the justifiable claim to follow point by point the
early Christianity, which the Christians of the East

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(Gnostics and Manicheans) transmitted it to them.
Thus, Christ the Savior or Christ the Sun is not
something other than the sun Osiris, the sun Hiram, the
Adonai sun and other mystical suns that do not
were never, in the eyes of the wise, anything but true
symbols of the divinity or emanations of its
supreme essence" (Historical and Philosophical Studies)
sophics, pp. 262-271).

Brother Willaume also said: "It is through the
initiates of the East from whom we received the mys-
current times" (Masonic Manual, p. T).

3. Albigensian. All Catholic writers,
Protestants and Freemasons agree that the
Albigensians are the continuation and descendants of Ma-
nicheism. "Under this name, we gather at the seventeenth-
thirteenth century all the heretics of the south of the
France, most of whom were imbued with errors
"Manicheans" (Bouillet, Historical Dictionary)
that). |

In northern France they were called "Braban-
"Cons," in Italy, in Illyria, in Bosnia, they were
known as the "Patarins."

Bossuet, Bergier, and Pluquet demonstrate that
their doctrines and practices were fundamentally
the same as those of the Manicheans (History of the va-
rations, 1. IX. - Dict. of theology. - Dict. of

(Aeries). In particular, they denied the resurrection future of the flesh... they rejected baptism as useless, and the Eucharist with horror; they They did not practice confession or penance. Their customs were abominable. The women were common to them. [They taught that one owed no obedience to the authorities, either ecclesiastical, or secular, and that no one had no right to punish with corporal punishment some crime or other. They singularly hated—the Catholic priests, and never ceased to to denounce; they wanted to be prosecuted and to They exterminated them like wolves. Everywhere they They were the masters, they acted in this way, breaking, burning crosses, images, relics, looting, devastating churches and monasteries, not sparing—neither age nor sex, and carrying everywhere the devastation—tation, fire and death (ibidem):

Saint Bernard compares them to snakes. He says that these sectarians were not seeking to defeat, but to harm, and that they would slip under the grass to bite and communicate more securely venom.

The historian Michelet speaks of it in this way:

"This Judea of France, as it has been called" Languedoc, did not recall the other senle—

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"Lying by its asphalt and its olive trees: it had
"also Sodom and Morrrha. Now it was to be feared
"that the vengeance of the Church should not give him his
"The Dead Sea..." "According to Eastern beliefs,
"Persian dualism, Manichaeism and Gnos—
"that tictsme have penetrated the country, that is what
"will surprise no one. Every doctrine had
"taken. But Manichaeism, the most odious of
"all in the Christian world, makes one forget the
"Others." Further on, he says of the Brabantines:
"Their doctors taught Aristotle aloud,
"very quietly, the Arabs and the Jews, with the pan—
"Averrhoës' theism and the subtleties of the Ca—
"bale" (History of France, vol. II, p. 404 et seq.
— 409 and 472).

It is also held that Freemasons are descended from Albi region. It relies on the complete resemblance—white from their doctrines and practices; and He concludes "that all the upheaval which undermines For more than half a century the foundations of the European society is nothing other than the work of the Albigensians, passed down by them to their successors—sisters" (Fr. Hurter, History of Pope Innocent VII) and of his century, translated by Abbé Jager. Paris, 1840, p. 284).

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I deliberately lingered in these—interpretations of Gnostic doctrines and practices, —Manichean and Albigensian. Between them and the irreligious and immoral teachings of France Modern Freemasonry, its doctors, its af—relatives and friends, the rapprochement at this time is easy; because they are displayed every day with a cy—revolting nism in a thousand diverse writings of high and lower floor. The comparison is i aaa si—significant and instructive.

4. Socinians. "Abbot Lefranc," said Mr. Alex. de "Saint-Albin does not trace back so far lori—"The Freemasons' gin. Their hatred of Christ—"Tianism, with all its mysteries and all its "beliefs, he thought he recognized the heirs of to Lélío Socin and especially Fauste Socin" (Zes Freemasons and Secret Societies, p.42, 2nd ed.).

But Abbot Lefranc is the sole author of this opinion. It seems to me to be poorly founded. The resemblance—whiteness of doctrines and the history of the Socin can prove here that only one thing is that The Socin brothers and their followers have made themselves Freemasons and have contributed to the propagation of the Freemasonry: an ardor equal to their hatred of all religions. Freemasons existed. before the Socin brothers and their sect.

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2° Templar origin.

Abbot Barruel and Abbot Gyr, among the Catholics liques, and the Saxon doctor Eckert, among the pro—Testators argue that Freemasonry has

This religious and military order was founded in Jerusalem Salem in 1118, by nine French knights. Their first house was located near the emplacement of Solomon's temple; from whence came to them the name Templars.

For this opinion to be true and accepted, It is necessary that the Templars have been covered-attributable to the crimes that weigh on their memory. However, this guilt is now undeniable. New documents, attached to those that we possessed, they peremptorily establish.

It falls neither within the object nor the purpose of the present written instructions to conduct a full study on this pro-historical problem. However, I can hardly... to refrain from touching it at all. I content myself-I will refrain from citing the documents from the trial and from making rest-to address the resulting consequences.

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The Templars' Guilt.

Those who want to delve deeper into the question of Templars must study three kinds of documents, preferably to all written stories on this subject.

Firstly, the interrogations conducted in Paris in 1307, by the tribunal of the Inquisition, and the minutes of the seven commissioners of the Page, from August 1309 until May. 1311. These pieces were published in full by Mr. Michelet, in the Collection of innate documents sayings on the history of France (2 vols. in-4).

Some contain the confessions of one hundred and forty-Rante knights, examined by Brother Imbert, inquisitor. The others contain the confessions of the Grand Master Jacques de Molay and two hundred thirty-one knights t. |

Secondly, the original Acts of the pro-procedure carried out in England, which replicates the confessions of the English Templars °.

1 These latter documents were discovered in the Bibliothéque royale of Paris, towards the end of the last century, by a protesting from Germany, Moldenhawer.

3 They were found by the Danish Protestant Munter in the Vatican Library,
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Thirdly, Za Bubble for the removal of the Order of the Temple, Vox in excelso, which was able to buried on April 3, 1312, during the Ecumenical Council from Vienne (Dauphiné). This bubble makes known

the conduct of the entire procedure followed against the _

Templars t.

1 The text of this bubble, Vox in excelso, as well as the text complete with another bull of Clement V, dated May 6, 1312, Considerantes dudum (or otherwise Ad certitudinem), are remained unknown until 1865. The most highly regarded historians-mandables speak well of the bull abolishing the Templars; They provide a summary; but none of them produces the full text. All take the papal bull Ad Providam, published on May 2, 1312, for the abolition bubble; or even the bubble Considerantes dudum, of which we only possessed the beginning. However, the text The manuscript of these two bullae had been discovered & the end of the last century in the archives of the city of Ager, in Catalonia, by the Spanish writer Villanueva, who had it printed in 1806 in his great work Viage literario a las Iglesias de Espana (Madrid, 1806, t. V, in the appendix of documentos). But these two texts remained as unknown as before. because Villanueva's work became very rare. The famous The Benedictine monk Dom Gam, traveling in Spain in 1865, learned these details, was able to obtain a copy of the Spanish work, there He copied the two speech bubbles and sent them to Doctor Hefele, his friend, who published them in full in the Quarterly Review of Tubingue of that same year. August 18 of the following year The Civiltà cattolica of Rome published a work of the highest order

The Rome Correspondence summarized it; the Theological Archives
The Besançon authorities translated the two speech bubbles, and Le Monde,
in several issues* of September and October 1866, reproduced the
Summary of the Correspondence and translation of the Archives
theological. This reproduction has been inserted in its entirety.
in the edition of Rohrbacher's History, published by Bishop Fèvre
(1873) & the continuation of book 77*, under this title: Some Pieces
relating to the trial of the Templars.

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Finally, other authentic pieces, more ancient...
well known, concerning this procedure
and reproduced by Dupuy in his History of
the condemnation of the Templars.

These documents have probative value that
no one can dispute this, and in particular the
Bulle Vox in excelso, which possesses not only
the high moral authority of the sovereign Pontiff who
the public, but also that of an ecumenical council,
composed of more than three hundred bishops, representing
so much so that the entire Western world. One cannot
to have more comprehensive guarantees of veracity.

From all these pieces emerges the undeniable truth.
Table of the following facts:

1° The passion of avarice had nothing to do with
Philip the Fair's role in his pursuit of him
dent against order. Not only the letters
that he addressed to the Pope fully justifies it.
but the Vox im excelso Bull said in for-
Mels: "Our dearest son Philippe... pushed
"not out of a feeling of avarice (for he does not claim-
"did not claim or appropriate any
"of the Templars' property, since he has de-
"is established in his own kingdom, and has completed-
(with his hands slightly away), but by the zeal of
"the Orthodox faith...etc..." |

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And indeed, according to the prescriptions of the Pope and the
At the council, the Templars' possessions were given to
Knights of Saint John of Jerusalem, called
then Knights of Rhodes.

2° This is not out of weakness or fear of
King Philip, whom Clement V condemned the Templars
folds. The Vox Bull in Hercelso claims that the
The Pope initially refused to listen to
accusations that were sent to him from the very beginning
cement of his pontificate, although the king had
supported by his personal information, and
that he had insisted strongly and repeatedly
to the Pope to have these religious figures prosecuted.
When, tired of the resistance and slowness of
Clement V, Philip would have violently seized
all the Templars of his kingdom in one
day, and start against them, with the greatest
diligence, information from the royal court and
ecclesiastic, the Pope showed him a strong disapproval
contentment with this usurpation of his power.
Tl suspended and cancelled all proceedings between-
taken by the kingdom's inquisitor, the Dominican
Imbert, the king's confessor. "It was not," he added.
in the Bubble, only after having questioned himself
seventy-two knights, then the grand master and
several of the principal dignitaries, having heard their

consistent and repeated confessions, and those of a domes-
tick of his own palace, that he determined to
to conduct a solemn and universal inquiry, all at
both against order in general and against the
Templars in particular. The bishops of each |
diocese where Temple houses were located
were tasked with conducting the personal investigation, and
to then decide the fate of each of the knights
in a provincial council, with the power to deliver the
guilty parties to the secular arm, if necessary. Three
The cardinals were tasked with opening the investigation.
general against order.

3. All ecclesiastical inquiries, even that of the Inquisitor of France in 1307, were conducted with the utmost moderation, with remarkable prudence and gentleness. he employed neither torture nor procedural trickery. None. Every knight questioned was asked only to swear an oath on the Gospels of to tell the truth for or against the order, and to swear that they were neither solicited nor won over. Torture was only used initially by officers royals, and on a very small number of knights.

The papal commissioners invited many to...
The Templars repeatedly defended their order.
They received the defense presented by the great

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master, then seventy-four knights, and the examination was conducted carefully. The general investigation lasted four years. Also, Mr. Michelet, in publishing the travail of the three cardinals, commissioners of the Pope, Is he forced to admit that this "interrogation was "Drives slowly and with great care- "Mentions and gentleness."

For his part, the Protestant Wilcke, after having studied all the documents we possessed in 1835 on the trial of the Templars, "observes at many-several times that, if the particular courts and royal authorities employed the question, according to the jurisprudence- At the time, the Pope's commissioners did not... They did not bend, but proceeded gently.

circumspection and awareness. He notes in particular-

particular on the original documents found & Paris, that they show in a magnificent way the double heart and justice of the papal commissioners" (History of the Templars in German, 7 vols. in-18; the last one from 1835; volume 1", pages 291, 297 and 323 and 343, - cited by Rohrbacher, History of the Church, book 77°). - |

In France, the interrogations led to confessions. similar. According to the documents, seven to eight about a hundred knights were questioned, and more

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Six hundred confessed to the same crimes. If a greater number of confessions were obtained in France as in other countries, that's the point. France was the main center of the order, and ren- closed the largest conurbation of knights. A bishop, believed to be Guil- Laurent Durand, Bishop of Mende, declared in full council that more than two thousand witnesses had filed against the Templars t. The Bull Vox in excelso explicitly states, in various places, that a very large number of brothers have perpetrated horrific facts: that an almost infinite number – of members of the order, including the grand master, the visitor from France, and the principal commanders their brothers were convicted of heresy, errors and crimes, through their spontaneous confessions.

These confessions were not made only once times and as if in passing. They were reiterated and confirmed repeatedly. The same bubble, Vox in excelso, clearly states that the con- confessions and depositions of the grand master, of the visi- teur and commanders of Normandy, Aquitaine taine and of Poitou, and of the seventy-two knights Questions posed by the Pope were written in script

1 Raynaldi, Ann. eccles., an. 1313.

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public by four papal notaries, in pre- the presence of the accused and several witnesses tables, and that, after an interval of some days, they were given a reading and it was explained to them each in their own language:

"Persisting in their statements, they
"have expressly approved as they see-
"were born to be read."

all documents relating to these personal investigations—
These new and general decrees were handed over to the Pope, who
he personally examined some of them
concert with the cardinals, and who handed over the examination
men from others to a large commission
"of very zealous, prudent, faithful, fearful men"
"God, zealous and practiced Catholics,
"Both prelates and others." Then, that all
this procedure, both the first and the second, was
presented for examination by the ecumenical council, which
formed a special commission to deal thoroughly
and definitively this matter.

It would therefore be unfair to argue that
This trial was conducted with passion and haste.
tation.

6° Now, the confessed and recorded crimes, session
tenant, in the rooms we have just

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speaking, relate to five main chiefs.

Apostasy. Upon receiving it, or shortly thereafter, each
knight invited or excited by the one or those who
received them, and who were always pre—

First in command of the order, denied Christ,

sometimes as crucified, sometimes as Jesus or
Savior, sometimes like God, as well as the good—
Blessed Virgin and the saints. They would then say to her

that Christ was a false prophet, that he had

not suffered or been crucified for the redemption of
humankind, but for its crimes. This pra—
The tick was common and that of the majority.
Idolâtrie. In their general congregations
or large chapters, the Templars worshipped
idols. Some of these idols had heads with three
some had faces, others had only one face; others had
a human skull for a head; another had a
big beard, a terrible look, four feet;

According to these confessions, these idols were made "in figuram Bafometi, » or on them was « depicta figura Bafometi; » they were made or painted in figure of Bafomet. There were these idols in every province. These heads were encircled with cords or strips of fabric. They were made to touch cords, which the brothers then girded themselves

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on the flesh. In these major chapters, they would still have a cat or a dog, which would appear there-sometimes knows.

Sacrilege. The recipients were forced to at the moment of their reception, spitting on the cross, at to trample it underfoot. These sacrilegious outrages were also practiced by those who had already been admitted. It was the custom of some to meet Good Friday, or another day of the week holy, to trample the cross underfoot, to do on she of even more odious outrages, and to make of it to be done by others.

Luzure. When a brother was received into the order, the receiver and the recipient would sometimes kiss on the mouth, sometimes on the navel or the bare stomach, tan-early on the anus or the spine, sometimes more indecently still. The recipients told the re-suspects that they could commit crime among themselves infamous, that the thing was permitted, that they should mutually lend themselves to it, that they themselves practice it quaiant, as well as a large number of others.

Theft. It was considered permissible in the order to seize the property in his own interest of others by all means, through good and bad, and we swore to procure them, by all means ways, growth and benefits.

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All these things were generally done and

commonly throughout the order, beyond as

on this side of the seas. The grand master, the visitors,

. the tutors and other major leaders observe them-
They ordered them. These were observ-

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general movements, ancient customs, ordinances

, finances and statutes of the entire order.

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The defendants' confessions also contained the
The following specific features:
The receptions were completely secret and did not

The 8th only did so in the presence of the brothers. The new

The knight was forced to swear that he would never go out.

...but order.

The chapters that took place during the first

Sleep, or the first watch of the night,
-were so secret that all the
_ doors of the house and the church in which `

The knights were gathered. Access was
forbidden to all foreigners, and sentries ar-
The meters were placed directly on the roofs, so

hear.

The knights were ordered, under penalty of death or prison, to swear an oath not to do anything again- to verify their method of reception, to be faithful to this wish, and also to keep under the greatest

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everything that would happen in the congregations was kept secret. tions or major chapters. If someone were on- Caught making these revelations, he was killed, or for the least likely to be imprisoned. Those who, upon receiving them, or afterwards, refused to do what was required of them- ordered, were put to death, or imprisoned in per- pettiness.

The commander of Laon had frequently said in front of several knights that he possessed a pe- the book of the order's statutes, which he showed you- lontiers, but that there was another, more secret one that he would not want to show to the whole universe towards. The same had affirmed, in the presence of what- brothers, that in the order there was a point so singular and so secretive, that he would like to- They would rather have his head cut off than reveal it. added that, in the general chapter, there was another point of such an important secret, that, if unfortunately his closest friend, or the king himself- Even if he saw it, no one would stop the brothers as- they seemed to want to kill him if they could.

Some knights revealed that all these awful practices had been introduced by a grand master who, having fallen into the hands of the Sar- roots, bought his freedom by promising to make them observe in order. These sacrilegious and abominable

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customs had begun more than four-

confessed in 1307 that, forty-two years earlier—before, he had been received, also by denying the Christ. |

All of these documents together provide a such an overwhelming mass of evidence against the Templars that, after reading them, every man in good faith is forced to acknowledge guilt of the largest number of Knights Templar, otherwise of the order in its entirety.

The authors already cited, both hostile to the Church and the Popes, frankly agree of this guilt.

"Whatever opinion one adopts," said Michelet, on the rule of the Templars and primitive innocence In terms of order, it is not difficult to arrest a judge—He lies about the disorders of his later years. He sufficed it clear, during the interrogations that we Let us publish that the denials are almost all identical, as if they were dictated from an agreed-upon form; on the contrary, confessions are all different, varied by specific circumstances ciales, often very naive, which give them w
"A particular character of veracity" (Preface to the 2nd volume, 1851).

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The Protestant historian also acknowledges that "The order was guilty from the Church's point of view" Catholic; that the course of the affair was, not arbitrary, but in accordance with justice, the law, and to the Church of that time."

Wilcke's assessment is all the more "It's remarkable that he's showing himself," said Rohrbacher. "full of outdated prejudices against the Church" Roman, and that he is far from condemning the doctrine se—Templar crest; for he says that, seen from the good On the other hand, it was Protestantism in general and the rationalism in particular, and that Zemplerism he only succumbed because he had come too soon. Elsewhere, he says that, considered historically, It was a Mahomelan Gnosticism*.

Several Freemason writers do not do so They, too, have difficulty recognizing the truth

three others, F.-. Clavel:

"The mysteries of the Templars, long shrouded in mystery"
"public attendance, were, in 1307, the occasion and the
"The reason for the abolition of their order... We have
"attached, in the past century, & to exonerate the

1 Rohrbacher, History of the Church, Fèvre edition, book 77°,
p. 497.

2 Ibidem, p. 198.

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a memory of his order (by Jacques de Molay),
"and the truth of the accusations has been contested"
"of which he had been the subject during his
"trial; but recent discoveries have established-
"feels that most of the alleged facts were
"With the utmost accuracy. It has been demonstrated"
"today that the Templars were a branch-
"of Gnosticism and which they had adopted in
"most of the doctrines and allegories of
"The sect of the Ophites" (Picturesque History,
p. 354 et seq.). |

However, there are still minds for the-
at least a shadow of doubt hangs over
this guilt of the Templars. They think of these
brothers who were declared innocent; they hear
the retractions and protests of the Templars,
dead in prison, dead at the stake, in proclamation
lying about their innocence; and above all they see the
Grand Master, Jacques de Molay, attesting before
the final torture that neither he nor his order are
guilty, refusing to live rather than perse-
to verify in an abominable lie, and, from the middle-
place of the flames, shortly citing its two per-
seducers at the tribunal of the sovereign judge.

But the real story makes it disappear as
a smoke, these vain and romantic impressions.

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The innocence of some knights was recognized
naked, or at least accepted, by several councils.

There were about two hundred of them.

But even if we had absolute certainty—
read of the innocence of these knights, the greatest
many would nonetheless remain guilty.
The denial of some does not destroy the confessions.
from others. No one has ever claimed that
all members of the order, without exception
alone, were criminals. The Order of the Temple for—
He controls a vast secret society, as well as the
the depositions prove it. Therefore, there was, as
in all associations of this kind,
initiations of different degrees, which varied
based on rank and seniority. Good name—
a number of members might not yet be initiated
Third parties. Legal admissions indicate that some
knights were initially received in a way
irreproachable, and later initiated into the doctrines
and to occult practices. The superiors, in
Prudent men studied their subjects before
to open up to them.

But we are far from having uncon-
testable that all knights, declared innocent-
cents, were indeed so in reality; for the judgment

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relied solely on their repeated denials and
persistent. But what can the deniega-
tions of an initiate into mysteries so similar to
Those of the Gnostics and the Manicheans? The leaders
members of the sect must have foreseen the possibility of
legal proceedings and inquiries, at
less so for specific cases, and, in this pre-

vision, to teach their men the way to

To answer. That is the thought of the historian Michelet.
He noticed during the interrogations that he could-
blie "that the denials are almost all
identical, as if they were dictated from
an agreed form.

The number of truly innocent people should
so it can be reduced by a lot.

tested to the best of their ability, right down to the last sigh, that neither the order, nor themselves, were guilty of the crimes they were accused of. Without No doubt, these knights had not yet were initiated, and they were among the small number of the ingenuine nucents.

Seventy knights in all were condemned to death and burned, namely: fifty-nine who were judged in 1310 by the council

provincial of Sens, and nine, in the same year,
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by that of Reims; then the Grand Master and his companion, Guy, the brother of the Dauphin of Auvergne, which were executed on March 11, 1314, by The king's order. All these knights retracted their confessions, and proclaimed their innocence with a great fortitude in the face of death and in the midst of tortures. This caused great astonishment and made a vivid impression on the minds of all assistants, say contemporary historians. These are the facts.

First, we must remove from real history the dramatic circumstances, invented after the fact by writers without judgment, or enemies of popes.

The Grand Master did not postpone Clé- and Philip the Fair to appear, one has forty days, the other a year apart at God's tribunal. That's a pure invention of the incredulous Mézeray, a seventeenth-century writer century t. None of the contemporary historians of it said not a word. They only relate the- astonishment and the impression of the people when he- forced the tortured to recant and proclaim their innocence.

1 History of France, 3 vols. folio, 1643.

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The Pope's death occurred on April 20th, and that of Philip the Fair on November 29, 1314. This is the coincidence that may have lent credence to the fable of the day of which, once again, not one author Time has not spoken.

The same applies to a speech in which Jacques de Molay is said to have proclaimed his innocence. retracted his confession and renounced life in the in the most pompous terms. It's Paul-Emile, an Italian author of the sixteenth century, who places him in the mouth of the great master.' Assuredly, this The historian must have heard this harangue at the Quintus Curtius far better than his contemporaries rains who remain completely silent about it.

Therefore, only the pure and simple fact remains true. a wave of retractions and protests.

No one would want to argue that these retractions are delayed. dives of seventy people refute the repeated and persistent confessions of more than six hundreds more; and indeed, one must say nearly thirty to forty thousand knights whose order composed. For, when they had undergone some canonical penances and a very short time of prison, all the Templars, without exception, were

1 History of France, in Latin. See Rohrbacher, book 77°.

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set completely free, not only in France, but in all other parts of Europe. Couldn't they, when their alleged persecutors were dead, attempting to justify their order, retract, explain their confessions, affirm- to lose their innocence and at least try to dispel it.

almost all parties, the people's participation
countries to which they belonged by birth
sance, they certainly wouldn't have missed it.

But they all remained silent; none of them...
neither protested nor demanded. Isn't that because, in
their own consciences, as in the op-
contemporary public union, there was no
doubt about the reality of their crimes and the justice of
The conviction?

These reasons have an obvious intrinsic strength.
However, we want to get to the heart of the matter.
difficulty and make even the shadow of a disappear
doubt by showing the reasons for these retractions
of the last hour.

To understand it properly, and to dispel any
This kind of hesitation and remaining interest was created.
. which focuses on the torture of the Templars, he was born-
necessary to keep this dou- in mind
a clear and undeniable truth: the Order of the Temple for-

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has long been a master of a secret society and
perfectly organized, and the seventy cava-
The members of the liers delivered to the flames were the
the most guilty, and consequently, the insiders
the most advanced and hardened. The first
part of our claim has been proven by all
the above.

That these knights were criminals,
their condemnation in the province of Sens and
Their surrender to the secular arm surely indicates this.
They belonged to the ecclesiastical territory of
Meaning, since they are judged by the Council of this
province. Now, this was the region of France where
found the Templars to be the most guilty; for
It was through this province that the commissioners
Papal authorities had to begin their investigation, and
that's where they first went in per-
ring to make the quotes.

Such was the express order of the Pope, who certain-
ment did not command this measure without
The serious reason, and this obvious reason, is that the
the evil was greater than anywhere else, and that it was necessary

The remedy must be applied as soon as possible. It is undoubtedly necessary to...

The same could be said of the province of Reims, which was bordering.

The fifty-nine Templars tried by the con-
10.

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the city of Sens, and the nine judged by the city of Reims, are the only ones in the entire order who have been handed over to the secular arm by the bishops. Therefore, they were found to be the most criminal of all. -prelates of the councils of Sens and Reims could not- had no other reason to be more se- worse than their colleagues. What crimes in Were these knights, in particular, convinced? It is unknown: the acts of these councils are lost. probably for crimes similar to those confessed to by their brothers, but in a more proportionate large and numerous and enormous.

As for the grand master and the first dignitaries- They confessed, not once, but five times. or six times in front of different investigators, during seven years, without retracting, but in demand- praying with tears for penance and absolution (Vox bubble in excelso). And it's only when a final sentence condemns them to prison perpetual that the grand master and one of the principals High-ranking officials retract their confessions and offer themselves They and their order claim to be innocent.

This way of acting by both sides is strange and suspicious; it doesn't bear the seal. of true innocence.

As well as we are, we must pay attention to it-

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tion, in the presence of the oldest initiates, the most

One of the most hypocritical and hardened of Templars. The Grand Master is forty-two years old. initiation. The other sixty-nine had none. Perhaps not much less. It was the core of the sect. Let us not forget, therefore, that not all of these men are Christians in appearance and name, they were penetrated and defiled to the bone by the detestable doctrine of Manichaeism, and of a long practice of his infamous morality. To avoid the suffering-France and death, they had confessed everything, they had feigned repentance and asked for absolution, hoping that, unlike others, they would not have to suffer that a canonical penance, not very daunting, and a short detention. But when they saw that Their hypocrisy led, contrary to their expectations, to a death sentence, or a life sentence perpetual which they considered worse for them than the dead, they ceased to feign and showed the big day their true feelings, their feelings-sectarian sentiments. They wanted, like all the neo-Manicheans of the Middle Ages, like beautiful-a villainous act by the secret societies of our days, "to die in their faith" t. They retract

2 See Goschler's Encyclopedia Dictionary, art. Fanatic

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their confessions, affirm their innocence, not in the Catholic sense, as repentant Christians of having lied before appearing before the sovereign Rain Judge, avenger of perjury, but like... fanatical heretics who, having nothing left & mis-swim, proclaim themselves righteous, pure, free from They and their sect, who commit crimes, present themselves as martyrs. and boast of their beliefs and their works. Such, in our opinion, are the meaning and the cause genuine retractions and protests of these seventy victims. The French of the e- They interpreted the words of the great master. and his knights, according to their habitual point of view tuel and Christian, and they were singularly so impressed. But we who hear the descendants and successors of the Templars attempt to plead their doctrines and their way of life, and in Consequently, watching and teaching as good as possible which, for us Catholics, is wrong, and as What we consider good, we must

and the Roman Catholic Church in the face of the Revolution, vol. II, p. 87, 3rd edition: "Convicted of murder and conspiracy, Targhini and Montanari were expected to atone for a sullied existence through their death. ... On November 23, 1825, mounted on the scaffold, Targhini went cried: "People, I die innocent, Freemason, Carbonaro and im-
"Penitent!" Montanari had the same audacity. He kissed the head of the tortured man... » See also The Jew of Verona, by Bresciani, te Ier, pe 75 et suir,

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better understand the feelings and words of their ancestors, and we would not know how to appreciate them- nor be affected by it in the same way as our forefathers of the fourteenth century.

Jacques de Molay and the knights of his gold dre, for the vast majority, were therefore What a bunch of hypocritical sectarians and vile criminals. The Church treated them with gentleness and in- maternal tenderness, which they were not worthy of. Those among them whom secular justice has punished their final torment received only what they deserved were.

Templar lineage of Freemasonry.

The Templars' guilt being historical-
The lineage that Catholic authors-
religious and Masonic ties are established between this order
religious and Freemasonry becomes entirely
plausible.

After its condemnation and canonical dissolution niques, they say, the Order of the Temple has no- abandoned, neither its organization nor its documents trines, nor his designs. He did nothing but hide more carefully. A number of che-
the most guilty and hardened valiant,

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among those who had been released,
otherwise, they all gathered for the preservation of

deeper, more terrible oaths, and the
the most fervent wish to take revenge on kings
and pontiffs who had struck their order, and
of the religion that condemned their dogmas and
their practices.

"To better conceal the fact of their existence"

With everyone's eyes on them, they entered the corridors
Freemason porations, widespread everywhere
then in Europe. This society, or brotherhood of archers
architects and workers who, for several centuries,
had formed for the construction of the large
cathedrals and castles of the Middle Ages, carried
the name Freemasons, because its members
were exempt from taxes and other charges
usual activities of citizens.

Freemason writers specify
more on the facts. They say that in the
twelfth century, the Freemasons' guilds
English were protected and administered by
the Order of the Temple (F.-. Clavel, History of Painters-
than). Nothing could be more plausible than the Tem-
folds had a great impact, not only
in England, but everywhere else, on a cor-

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a technique they frequently had to use
for the construction and maintenance of their establishments
so numerous and so extensive. It was therefore very
It's easy for them to get admitted into the ranks.
of their protégés, especially in certain countries better
disposed in their favor. The same writers af-
They assert that it was mainly in Scotland that

The Templars found the safest refuge there, and that

From there they worked tirelessly to extend lor-
to restore it to its original splendor and to
to avenge the death of the grand master. In fact, the rite
the oldest in Freemasonry is the
Scottish rite, and at the beginnings of the great

of the eighteenth century, it was from England that the Freemasonry is spreading across the continent and

_ in America; and it is the Grand Lodge of London

which, as mother lodge, establishes and inspires all Masonic lodges.

This likelihood is raised to the point of certainty. study by the evidence they give of their opinion the authors who support the Templar origin of the Freemasonry. Not only the authorities

1 F.°. Rebold , General History of Freemasonry, p. 116. -F. Wedekind, Manuscript for the Brothers (Report) between the Pythagorean order and the Freemasons).

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Masonic, not just similarities surprising differences between the two orders, but also some Substantial historical data support this feeling.

l. F.-. Willaume, in his Manual already The quoted text expresses itself in these terms:

"The knights known as Tem- folds, or their Freemason successors, apparently- feel they are the authors of most of the de- the steps of initiation. We would think they had were conceived by the Templars in the time of their splendor, to isolate themselves from the crowd of initiates, if we did not notice that these new de- almost all of the initiation sandstones have the motif of the state of order after its fall. We do not- There is no doubt, as we can see, that the Tem- The pliers were initiates, even from the moment they were established. We still believe that Europe belongs to them Freemasonry must know these practices, and these are the practices. secrets that served as a pretext for the accusation irreligion and atheism that led them to a Such a tragic end. Everything confirms this opinion. The misfortunes of these knights, the persecutions of the- which they succumbed to, forced them & sought a final refuge in these same mysteries, at the-

They found comfort and help there...

The Templars disappeared into civil society, but they left successors in Freemasonry

"Nonsense, and their institutions have outlived them."

(Manual of Tiler, p. 10).

F.-. Ragon also said:

"It is natural to think that the crusaders, ar- but to conquer the Holy Land, having found the mysteries preserved in this part of Asia by the few Christians who were there (gnos- ticks and Manicheans), would have adopted them... Thus the knights... better known as Tem- folds, received initiation in Asia, with the for- mules and the Jewish veil. Initiated from the institution of the Temple, they spread in Europe the Masonic mysteries, and undoubtedly the practice the secret of these mysteries will have served as a foundation to the accusation of atheism and irreligion which caused their tragic end... »

"The crusaders, during their stay in the East, have studied all the variants that characterized the Christian sects. They will have attached themselves to the documents trines of the Gnostics and the Manicheans who appeared less altered than those of the priests of Rome. The Templars renounced following the The religion of Saint Peter. There was a secret schism,

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182 Freemasons BT Jews.

And according to some authors who report these facts, it is this schism, combined with the mysteries gathered in Orient and preserved by them, which was one of the causes of their condemnation by the Court of Rome" (Philosophical and interpretative course, etc., p. 31, 32 and 33).

F.-. Rédarès states in his *Æ'édwes* that there is no a between the Templars and the Freemasons that a physiological difference; but they leave one another

have the same symbols, the same emblems, the same documents philosophical trines, theories, initiatives, ideas ticks.

Brother de Branville, former officer of the Grand Orient de France, is even more precise and more clear in a speech he gave on April 8 1837 before the Brothers of the lodge Les Amis de La Believe and that the newspaper magan- reports in full Screw Ze Globe. The editor appreciates it in ees terms: The speaker € perfectly traced the origin of the Masonic Association.

"I hope to demonstrate in a few words," said the F. de Branville, that the Masonic order is a an offshoot of the Order of the Temple, and it cannot "It could reasonably be something else."

"I dare say that the Masonic order was established

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in the fourteenth century by members of the Order of the Temple, under the authority of the Grand Priory of Scotland, and that this fine institution shone with this point and spread easily into the con-European frontiers, then covered with our pre-outlawed cessators. It would be easy for me to accumulate numerous pieces of evidence, drawn from comparison rituals in use in both orders, and one would be surprised at first to notice a system there identical reception, proceeding by way of e-Physical and moral evidence. We wouldn't be less struck by this singular analogy in the two orders of the same mode of initiation, of a certain series of grades, among which one sometimes finds such a resemblance to the che-Valerie Templière, which she can rightfully pass on for a perfect similarity. » (See 'Franc-Freemasonry Exposed, by Armend Neut, t. I°, p. 38 et seq.)

There's no need to multiply the quotes. It's quite certain for a large number of the most famous and most estimated in the order that this Templar lineage

In addition to their testimonies, there is the authority of rituals.

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The rituals of the order are no less assertive motives. The formulas and speeches that accompany the conferral of the knighthoods of Saint Andrew, Knight Kadosh, Prince of royal secret and unknown philosopher-judge, no leave no room for doubt. In these last three especially in terms of ranks, the statement is categorical.

"Who do you know?" the receptacle is asked. Kadosh's descendant. Answer: Two abominable ones. D. Name them. R. Philip the Fair and Bertrand of Goth » (Clément YV).

According to this ritual, the duty of the Kadosh is to to avenge the unjust condemnation of Jacques de Molay, "either figuratively on the authors of his torture, implicitly upon whomever is entitled, » that is to say, on the Pope and on the King.

When the knight Kadosh appears for to receive the higher rank of prince of the royal | secret, in the ritual of reception the great com- The man asks him: "Who are you?" J1 re- pond: "My name is Kadosh, offspring of an order unjustly outlawed for five centuries and more. The speech that the Grand Commander delivers then expressly attaches to the recipient the Freemasonry to the Templars.

In the rank of unknown philosopher-judge, the

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speeches and explanations of symbols are even clearer, if possible. They explain clearly that Freemasonry has been a mask adopted by the Templars to hide and to avenge himself more surely for Jac-'s death ques Molay and the destruction of their order, in working tirelessly towards the annihilation of popes and kings. (See Masonic Orthodoxy)

Saint-Albin, p. 47 et seq. and p. 169 et seq., and Society and secret societies, by Father Desfields, vol. III, p. 190 et seq., and 227 et seq.)

2. It is difficult to explain in a satisfactory, other than through a common origin-gine, the points of similarity that exist between The Templars and the Freemasons.

In higher or occult Freemasonry, one encounters at every moment names which obviously relate to the Order of the Templars. The lodges are called chapters, chapters- lodges. It's about ranks that are reminiscent of The Order of the Temple and its sojourn in the East: "Che-Knight of the Temple, Grand Master, sovereign commander commander of the Temple, commander of the East, she-Knight of the East, Knight of Palestine, Prince of Jerusalem, Prince of Lebanon. These ranks appear-

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they adhere to several rites, but primarily and in greater numbers to the Scottish Rite, which is the the oldest form of Freemasonry,

A large number of practices are all similar blasphemous. On both sides lies the law of secret, the oath to keep it under penalty of death, the precautions for stealing knowledge of it & all profane. The assemblies are at night; of Sentries are posted at the meeting place. At the ou-The Venerable Master of each Masonic lodge meeting The lodge leader invariably asks if The lodge is covered, and the Warden replies: "The temple is covered," or: it is raining, according to that the lodge is guarded and hidden from all foreign eyes to be, or is not. Among Freemasons as with the Templars there exists the abominable the practice of denying Jesus Christ, which makes the essential point of the Rosicrucian grade, a grade where One begins to truly become a Freemason. say the rituals and the Masonic authors.

3. Thirdly, several historical data Risks shed a brilliant light on this issue.

A. In their depositions, some knights Temple officials revealed this previously reported fact: a

bought his freedom by promising to observe

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in all order the practices that led to more late, its destruction.

By comparing this data with what we contemporary historians of the order learn of the Temple, we will undoubtedly touch upon the first starting point of his lamentable apostasy, and we will find details reproducing both Freemasonry and its temporary origins. Pler alone can explain them.

In their accounts, William of Tyre (twelfth century), Matthieu Paris and Jacques de Vitri (thirteenth – thirtieth century), claim that the Templars maintain close and intimate relationships were formed with the Assassins, a branch of the Muslim sect of Ismailis: |

These sectarians formed a kind of religious order religious and military. They settled towards the end of the eleventh century (1090) in the mountains of the Persia. Their growth was rapid. They seized – resulting from a large number of fortresses and foundations run several establishments, including two principals main ones; one in northern Persia, the other in Syria, 'in the Anti-Lebanon mountains, between Antioche and Damascus. It was with this last one established –

1 V. Bouillet's historical dictionary, under the word Assassins.

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the fact that the Templars found themselves in relaxation

tion. The leader of the Assassins was called "the Old Man" of the mountain," that is to say, the lord of the mountain, because of the fortress's position or where he resided. Historians note with surprisingly, while the other sovereigns were forced to pay tribute to the Assassins, the Templars received two thousand of them each year gold coins. Matthew Paris reports that Frederick II, The German emperor said of the Templars: "I know from a reliable source that several sultans with

pump in order, and that the Templars themselves—these same things allowed them to celebrate their superstations with invocation of Muhammad and pump secular!» There is every reason to believe that «these su-
"tans" were none other than the leaders of the Assassins, The Old Men of the Mountain.

F.—. Clavel supports these facts in these terms:

“Eastern historians,” he said, “show us—thirty at different times the order of the Templars maintaining intimate relations with that of Assassins. They insist on the kinship that existed

1 Historia major Angliae. V. Rohrbacher, book 77°.

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between the two associations. They note that they had adopted the same colors, white and red; that they had the same organization, the same hierarchy of grades, the degrees of Fédayi, of Æefik and Dai of the one, corresponding to the degrees of novices, of professed men, of knights on the other; that Both were conjuring up the ruin of religions that they professed in public and that all Both owned numerous castles, the first in Asia, the second in Europe. It is at least certain that they were linked through clandestine transactions and that they meet reciprocally offered all sorts of good deeds fices f. » |

However, the Ismaili sect, outwardly Muslim—mane, was a secret society which, in its mysterious hidden rooms, kept absolutely nothing of Islamism.

"She was no less political than she was philosophical; for religion for her was merely a pretext to have the means to raise in a favorable opportunity for the people against the sovereigns. That is indeed what happened several times. » The Ismailis did not reveal their documents

1 Picturesque History, p. 354 et seq.

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trines that little by little. They had up to nine de-
Initiation steps. "The condition common to all
was blind obedience to the sect leader and
to his delegates, and a sincere willingness to dedicate-
to create all its natural and financial faculties
to the success of his ventures and the execution of his
wills, » In the first three degrees, len-
The teaching remained purely Muslim, but
in the Shiite sense and with the nuance specific to
Ismailis. In the following three degrees, the initiate
learned to despise Islamism and all its practices:
ticks, and in general all religions and laws
positive. He was given some knowledge
philosophical opinions, the nature of the elements
ments, the virtue of numbers and some principles
principles of geometry. Very few Ismailis penetrate-
dealt beyond this sixth degree. It was there that
The largest number of affiliates stopped there, who
However, they believed themselves to be initiated into all the secrets of
the sect. In the last three grades, the teacher-
ghement reproduced the fundamental ideas of
the ancient religion of the Persians, the dualism of
with that of Mani and the belief in
genies, emanations of the Divinity and charged with
. the administration of the universe, therefore the
cabalism, and finally, as a last term, the materia-

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lism. The practical consequences of such doctrines
The trines can be easily guessed!

From this historical data result two con-
certain sequences.

The first is a new demonstration
of the Templars' guilt. We understand
easily than these knights, proud of their
power and their renown, "raised in the de-
the lices of the barons of the Orient, » were promptly-
relics of austerity and essential purity
related to religious life, and that their corruption and

the Assassins' chain of commanding them led them to do so initiate.

The second is the Templar lineage of the Masonry.

The points of similarity that exist between the the sect of the Assassins and that of the Freemasons of Our days are numerous and striking. Thus the Freemasons have long insisted on They passed for Christians: but they only had the ap- the parentage of Christianity, and in their mysteries They keep absolutely no secrets.

Freemasonry is a secret society

1 V. Dictionary of all religions, ed. Migne, at Ismaili word.

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which is as much political as it is philosophical, and which uses religion, philosophy, and policy to incite the people against the sub- verains. The Freemasons do not reveal their doc- a trine that little by little. They have, like the Ismailis, numerous degrees of initiation, and the condition common to all their initiates is obedience blind to the sect leader and his delegates, and a sincere willingness to dedicate all his faculties intellectual and its resources to the advantage and to success of Masonic enterprises.

In the past, to be received as a Freemason, one had to to profess Christianity, but, from the first degrees of initiation, one learned, as today, to despise Christianity and all its practices, and in general all religions and all positive laws. The speeches that the Masonic rituals put into the mouths of Venerable ones, during the ceremonies of the reception- tion of the first grades, reproduce the background of the teachings that the Ismailis gave to their initiates of the first degrees.

Few masons reach the higher ranks; and yet they all believe they possess the entirety of the secrets of the sect.

Finally, in its rites and higher ranks, the

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Freemasonry teaches, as we will see—
rons, dualism, cabalism, materialism and
the most detestable morality.

However, this striking resemblance between the practices
the practices and doctrines of current Freemasons
and those of the Ismaili sect of the fourteenth
century long since extinct, cannot be explained
that otherwise than through the reports that the
Templars with some and others, with these
from whom they received initiation, and with those to the—
which they transmitted it and who are their descendants.

B. Numerous epigraphic documents
confirm this Templar origin of
Freemasons.

We read in the confessions made by several che-
valiers that they had described thus one of their
idols: she was in the form of Baphomet or Ba-
fomet; and again: on it was painted a figure
of Baphomet. What was this figure? What
What form did this idol take and where did it come from?

Some claim that the word Baphomet
is a simple alteration of the word Mahomet which we
Bahoumid is also written. This feeling seems
unlikely. Others, with more reason, dear-
elsewhere the meaning and origin of this expression
sion and say that it comes from the Greek Bagn Myttog or

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Mnzeos and means baptism of Métis or Mété. Métis
means in Greek: prudence, wisdom. The Greeks
and the Romans had made her a goddess, daughter of
Oceanus and Tethys. The ophites placed it in the name of—
They brought forth their Aeons and called him Mete. He was the
even Aeon, who, among other Gnostic sects,
bore the name of Sophia, Achamoth, etc. The ophites
they transformed this Aeon into an androgynous deity
and attributed to him, as the Cypriots did to their
Venus, a long beard. The ophites were a

was eternal; the evil principle washed organised and the multitude of Aeons administered it. They worshipped the serpent, in Greek oph; hence their name. Their morals were execrable. Perone was not admitted to their mysteries without having previously denied and cursed Jesus Christ. For them, Mété's baptism meant the baptism of hisbaptism or spiritual baptism, that is to say, purification of the mind by the light of wisdom that gives initiates knowledge of the mysteries. It's the same as the baptism of fire of ancient Gnostics who also meant by this the illumination of the mind. The ophites explained this illumination and purification of the mind in an infamous manner through charcopulation

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number

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+ of a cup or goblet that was fixed to the base of a

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nelle. This symbolic baptism was carried out by means of

: mysterious figure. It was filled with fire, then

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We received initiation.
As a result of their affiliation with the secret doc:

: trines of the Eastern Gnostics, the Templars

- . accepted and worshipped, not only the Aeon or
- . the androgynous deity Mete, but also the figure

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representing the baptism of wisdom or fire of which
They made a second idol under the name of Baphomet:

An Austrian orientalist scholar, Mr. de Hammer,
found carved on a large number of monuments
Templar-owned buildings, castles,
churches and tombs, both in the East and in the West
tooth, a multitude of figures of Mete and Bapho-

. met. I] reproduced them in the *Afines de l'Orient*,
as well as a host of hieroglyphs and symbols

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relating to the dark mysteries of the Templars.
The idol Mete is represented, in accordance

- . to the ideas of the ophites, in human form

combining the attributes of both sexes, with a

: a long beard, a woman's breasts, and horns on the head. It is accompanied by the cross in

. form of Thau and the serpent so famous in all Mythologies. The Baphomets are represented

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in pretty much the same way: they wear snakes at the waist, as a symbol of the so-Domie. -They have the cut and the representation of the Fire baptism. Furthermore, a characteristic detail and

Importantly, these various figures are surrounded by:

all the Masonic symbols that are displayed in the lodges, such as the sun, the moon, the blazing star-boyante, the apron, the chain or serrated tassel, the seven-branched candelabra, etc., etc. These idols, these hieroglyphs and symbols are found on the monuments built by the Templars in 'Europe as in Asia'.

1 See the works of Mr. de Hammer and Dictionary of all religions, under the words Mete, Baphomet and Templars.- Mr. de Hammer has published several memoirs relating to doctrines secrets of the Templars. I] maintains, as we have explained above, that these religious figures were affiliated with the Ishmae sect-

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links, whose doctrine and practices they had embraced, and

that the Ismailis were themselves only one of the sects of the Gnosis, originating from the Ophiuchus, the explanations of this scholar were opposed in its time (around 1810-20) by other scholars of France and Germany gave different explanations to the figures engraved on the Templar monuments. But in 1852,

Mr. de Hammer's thesis and victoriously established it in his

Monograph of Mr. de Blacas's box, or proofs of the ma- |

The niche-based approach of the Knights Templar. We possess several of these. caskets that were part of the treasure of the Temple houses. One was found in France (Côte-d'Or), another in Tuscany, in the site of former Templar houses. On the walls These boxes are engraved with vile representations of ma- Nestled in the Middle Ages, Cathars, Waldensians, Albigensians. We savons that Manichaeism had absorbed all Gnostic sects.

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Two further developments emerge from this discovery: obvious things: the guilt of the Templars, which were truly Gnostic sectarians, and Yori-Templar lineage of Freemasonry. Because one does not could not explain the simultaneous existence differently a whole lot of identical symbols on the monuments Templars dating from the thirteenth century at the latest, and in the Masonic lodges of the nineteenth century.

C. Finally, a historical piece of the highest order interest will complete the demonstration.

This document is a circular letter written in Latin. dated Cologne, June 24, 1535, and addressed to all members of its lodges through an association which calls itself the "Order of Saint John or Freemasons. A copy was found in 1637 in a Masonic lodge in The Hague. It was the Freemasons themselves who published this document which has been called "the charter of Cologne, and for two centuries they held it unanimously for authentic. In these last At some point, some Brothers, finding the confessions of this charter is too clear and too significant in addition to... several points, have striven to shake the authentic. They were unable to produce it for any reason. than these two miserable quibbles: the charter puts renerandus where there should be venerabilis,

and two letters are missing (c and h) in the signature Melancthon's ture! "But," said Mr. de Saint-Albin, these efforts were unsuccessful, even in The lodges. Freemasonry remained deaf to the pleas. to these insinuations of caution. She retained, She adopted the Charter of Cologne as her own charter. as the "most orthodox monument and the more classical of royal art" (F.'. Rédarès, Studies, etc., p. 182; M. de Saint-Albin, the Freemasons, p. 68).

From the date of this document, the fie Masonry is definitively entering the field of history.

The Cologne Charter includes a preliminary section bubble followed by thirteen articles.

It begins with these words:

"We, the elected masters, members of society venerable consecrated to John or of the order of Freemasons, directors of the L.'. (lodges) cons- titled in the cities of London, Edinburgh, Vienna, Amsterdam, Paris, Lyon, Frankfurt Hamburg, Antwerp, Rotterdam, Madrid, Venice, « Ghent, Kenigsbere, Brussels, Danzig, Middel- "burg, Bremen and Cologne, united in chapter" "in the said city of Cologne, on the days, months and "as stated below, and under the chairmanship of

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- "Master of the lodge founded in this same city,

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"our F.*. P.-. Vén.:., very learned and very pru- -

- "tooth, unanimously chosen by us for this purpose,

"knowledge we share with all members of the order"

"both current and future, through the means of the pre-
_sentences which will be sent to all the lodges"

a supradites... »

The elected masters then complain about the accusations
accusations that are brought against them:

"Considering that, in these unfortunate times,
where discord and dissension among citizens
They attribute trouble and calamities everywhere
to our society and to all of us FF.*. admitted in
the order of John or the Freemasons, of the princes
tips, opinions and machinations so much
secret as well as public, also co-owners in our sense-
timeñts than to the character, the purpose and the doctrine
of our society; that the members are also accused of
the order's blows (in order to attract contempt for us)
piofanés and to dedicate ourselves in a more
sure to public execration, and because we
we are all bound by a pact and invisibly mysterious circumstances.
Labels religiously guarded and observed by us
all) of being guilty of the crime, wanting to restore you
the order of the Templars; that we be designated publicly
that as such; and that, consequently, as st

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We were affiliated with this order, we would be united
and conspired to recover the property and estates
which belonged to them, cf. to avenge the death of
last great master on the descendants of
princes and kings who were guilty of this act
and which caused the extinction of the said order; that to that
In effect, we would seek to introduce the schism into
V'E'qlise, unrest and sedition in the em-
worse and in temporal dominations; that the
Hatred and envy would drive us against the pontiff.
supreme, the emperor and all sovereigns; that,
obeying no power in the world and submissive
only to the elected superiors in our association-

and their clandestine orders through trade in secret letters and by agents charged with express missions; which we would not give access to our mysteries is granted to those who, having examined and suffering from bodily torment, would have bound and consecrated to our assemblies by an oath "Horrible and detestable..."

The master masons reject these accusations and to exonerate themselves and their brothers,

"They announce and publish:

Article 1°. That the Society or the Order of Brothers admitted F.°. M.-., dedicated to Saint John, does not derive

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neither the Knights Templar, nor any other order of ecclesiastical or secular knights; that he is not a separate part of it, that it is not joined neither to one nor to several of them, and that finally he has no connection with them, directly or indirectly, by any connection whatsoever, none at all, not even the slightest relationship... » |

The negation is formal and absolute: the F... dedicated to John, or Freemasons, do not come. in no way were they Templars, and they have not no kind of link or relationship with them.

However, a negation, however pronounced that it That being said, it is not proof. It is easy to deny. This is the most convenient and the most... shorter to hide the truth and get rid of compromising and unpleasant accusations. But the existence of these accusations, which the masters elected officials themselves reveal, we learn more long, all alone, on their Templar origins that they cannot hide it by their inte- negation reamed.

For spirits that are not satisfied with words, who look at things closely and reflect, will tell the elected masters of 1535:

Your own words condemn you. If the accusations that you reject had not

whatever the basis, they would not have been united-

formulated in a way. If we hadn't recognized in your actions and words, in your speeches and your trends, at least some ideas and practices of the ancient Templars, we would not have told you point "publicly designated as such." If your action in "the dis- rope and the dissensions of these troubled times and of calamities, » one would not have imputed to your society "of principles, opinions, and machines" both secret and public nations" also con- damnable. If you had had a true conscience- In a peaceful manner, you would have dropped these The slanderous remarks have since dissipated. of themselves in the face of your innocence which had become evident- tooth; or rather you would have done as the Church Catholic, also accused, but of crimes imaginary. She hid from the persecution- tion, but as soon as his enemies had ceased to To oppress him, she opened the doors wide. of its sanctuaries; she has publicly shown its mysteries, its dogmas, its cult, its leaders and his administration; and it turned out that all this that she had once hidden from the eyes of the im- pious and violent, it was truth, purity and charity. Why, you too, in the sixteenth century, at the time

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of free thought, while no one... persecuted and couldn't even think about it, didn't you not revealed all your practices, all your rituals, All your mysteries, all your doctrines? Far from it. From there, you do the opposite. In the document where You say: "We are not those who believes, this is what we are; we mop- "open trunks," you loudly assert, without you having to deal with the contradiction, that you are and that you remain a secret society: "Our The order is very ancient and secret; » « we We are all bound by a pact and mysteries. inviolable, religiously guarded and observed by all of us." And, in fact, you maintain your signs, your words, your rites and your mysteries

Supreme leader and his principal assessors. You
So you always have something to hide and you
force us to think that this is precisely the
something you are criticized for. If you weren't real-
ly, as you still claim in the same
piece, that "doctors and masters practicing the
mathematics, astronomy, or other sciences
between which a "reciprocal trade" is established
"Do doctrines and lights;" if you were only
humble "Brothers of John," or fellow members

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Freemasons, solely occupied with building

hospices to heal the poor who were attacked

of the darts of inflammation, known as Saint-'s disease
Antoine, or any other illness, how could one not

Don't stop these atrocious calumnies by:

stripping away as quickly as possible all mystery and se-
cret? In such a case, the interest of good, of truth,
charity, imperiously requests to pass
before humility. The truth, once exposed to
On that great day, humility will prevail. But
you are careful not to act with this frankness
who is not afraid of the full light; for you
persist in your occult practices. Article IX
and XII of your charter expressly preserve them-
ly. "The secrets and mysteries that hide

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our works*. (works), says article IX, do not serve |

that for the sole purpose of letting us spread our

benefits without ostentation, and to drive without trouble
to its perfection the work that we

Reputed Brother of the Society of John or Free-Freemason, only he who, legitimately initiated into our mysteries by a chosen master, aided by less than seven brothers, is capable of giving the proof of its reception through signs and words which the other Brothers use.

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FREEMASONS AND JEWS. 205

So you are giving everyone the right to de-
to conduct and to legitimately believe this triple con-
Conclusion: the work to the perfection of which you
working so secretly is something quite different from:
charity towards the poor and the infirm
my; you only hide your work so well by
fear of being disturbed and stopped in their execution;
Therefore, despite your self-serving denials
Sées, you leave all the accusations standing
of public opinion in the sixteenth century: you are
Templars, successors of this order per-
towards; you have the spirit, the practices, and you
pursue their criminal designs.

But the second article of the Cologne Charter
offers even more obvious proof of this
final conclusion.

Article II. (We announce and publish) "that
our association still consists of today
as in the past, of these three symbolic grades
called apprentice, journeyman, and master; and beyond
of mastery, of elected masters and of supremes

elected officials. That any association or confra-
. ternity thus called, which admits other denominators
nations and subdivisions, or which claims another

. origin, which tends to meddle in political affairs

or ecclesiastics, who devote themselves to hatred and to

envy against anyone, whoever they may be, and whatever be those who emphasize their power such gatherings of men, although they arrogate to themselves the title of F.. M.. (Freemasons), of F.°. ad- placed at the command of John, or any other sort- blable, do not belong to our order, but that they are rejected and expelled as schismatics ques. »

This article is full of interesting revelations. According to its content, at the beginning of the sixteenth century, there was in "the venerable society con- sacred to John" or the order of Freemasons, a number of members who claimed another origin (than that given in Article I) by the chosen masters and from which we will (soon to speak), which tended to be busy with business politicians and ecclesiastical figures, who devoted themselves to hatred and envy towards other men. They were most certainly part of the order, then- that the elected masters expelled them in 1539 and they declare them schismatic; for obviously one cannot be rejected from a society if one does not have not previously included. However, the report given here by these men perfectly corresponds to accusations publicly levelled against the order of John. These excommunicated members claimed

SEE at "+:

therefore to be the successors of the Templars and in con- to maintain order and projects. These men were not not a few isolated individuals; they were quite many to form an association or fraternity ternity, or meeting which was supported by powerful protectors. They too claimed this power. the title of Freemasons and of "Brothers admitted to the order of John," and they "admitted" into their company with other names and subdivisions, that is to say, other grades beyond the five degrees listed by the elected masters. But the latter

matics. Nineteen lodges adhere to this condemnation. How much the schismatics had of it—What about them? We don't know. Only it is certain—that, in this year 1535, the order of John is split into two parts: one, quite benign, as far as it was concerned said, who only deals with art, science, mathematics, construction and care of the poor the sick and the sick; the other, ardent and active, true descendants of the Templars, who want to continue their work.

From which of the two do the Freemasons descend? current? Assuming that this kind of excommunication was serious and that it produced The true split within the order of John, the Fratic-

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The current masonry surely descends from the second part and very likely both.

One might believe that the benign order of the F.-. of Jean has passed away; for neither he nor the name nor trace; while, in the eighteenth century, arrive from England, as we will see—rons, and they proliferate on the continent, and especially in Germany, Masonic lodges including members clearly declare themselves descendants and successors of the Templars. On the other hand, towards the At the end of that same century, the merger took place between

all Masonic rites and systems which

have now formed a single society. Therefore, if the The Society of Saint John had preserved itself until then, It must be said that current Freemasonry draws its origin from both parties, since it is very certainly the continuation of the unique society formed at the end of the previous century.

But in truth, the excommunication was only a mask and schism than a fiction. The first pages of the Cologne charter have already given us the measure of the sincerity of the elected masters of the Freemasonry.

Concerned by such specific and serious accusations that public opinion was rising up against on all sides

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to give the impression. There were still too many christianism among the masses, even Protestants, so that the sons of the Templars might reveal themselves Fully exposed. Feeling, however, more assured amidst the difficult circumstances that were then crossing the Church and the Catholic powers

The Templar association dared to appear, in dis-

simulating, however, as much as possible, his her appearance and her face. Gathered in congress in Cologne, She took a mask and borrowed clothes. She shouted loudly, and wanted all her mem-Bres repeat everywhere: This is what we sums, in order to better conceal what she was. And to satisfy the public, to confuse its To silence his suspicions and silence his complaints, she rejected his of Templar origin, and apparently repelled from its heart all its most ardent members and the more enterprising ones who jeopardized its existence tence. Let them maintain their meetings, let them continue to act as before, the order Jean or Freemasonry doesn't care; she is perfectly innocent; they do not belong They are more to the true Freemasonry: they are schismatic. For her, it remains, as before, a society completely harmless, which only deals with works of intelligence and charity.

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Success through Freemasonry. Secretly united heart and direction to active companies, their providing their leaders and their occult cadres, She benefited from their success, without being affected. by their downsides. This age-old hypocrisy has made its strength and its duration.

This is the true meaning and purpose of the cat from Cologne. His text logically emerges the Templar origin of Freemasonry.

We should stop our study and our citations at 14. tions of this important piece. It seems to us It is useful, however, before concluding, to examine the origin and the new name that the elected masters, and also to put before the eyes of readers the articles of the charter that concern the organization of Freemasonry in the sixteenth century.

After having assured that the company or the order of the Brothers admitted F.:. M.-°, dedicated to Saint Jean, "does not derive from the Knights Templar, hi of no other order of knights ecclesias-"ticks or secularists," the elected masters affirm that their order

x Is older than any order of chivalry of this kind, and that it already existed so much in Palestine that in Greece and dats both parties of

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FREEMASONS AND JEWS. ai

Roman Empire, before the holy wars and the time when the aforementioned knights departed for the Judea; as demonstrated to us by various documents elements of a well-established antiquity, that the origin

* of our association goes back to the earliest

time, when, fleeing the disputes of the different sects of Christianity, a few followers, imbued through a wise interpretation of true principles, secrets of moral philosophy, separated of the multitude. It was during this period that...

which were not tainted by any of the errors of the paganism, believing it sees religion altered and corrupted, spreading schisms and horrors of war, instead of peace, tolerance and charity, united and bound themselves by oath

_ sacred, in order to preserve them and make them firmer and purer

the principles of morality of this religion, principles engraved in the hearts of men; they are there devoted themselves, so that the light, shining brighter than ever, might shine forth. in addition to the heart of darkness, could manage to chase-

to eradicate superstition and to establish, through the worship of all

human virtues, peace and happiness among mortals. Under these auspicious circumstances, the authors members of our association were appointed consecrated Brothers created for John, following the example of John-

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Baptiste, precursor of the light that was going to... priest and of whom he was the first apostle and the first martyr. » |

A simple reading of this pathos shows that the Sixteenth-century Templar-Masons gave themselves for ancestors the Gnostics. In "these men learned and enlightened (yiüsvs, ywstinot), true Christians links, imbued with the secrets of moral philosophy, followers who, in the early days, separated of the multitude, are bound by a sacred oath, which would not recognize the first Gnostics, their their pretensions and their appearance?

Here the elected masters do not tell the whole story. truth about their origins; they confess them in convoluted terms, the least compromising part-aunt to them at that time; for, in fact, the Freemasonry dates back to Gnosticism. They They remain silent about the other person, whom they have an interest in hiding.

It's not clear how, "under the happy "under the auspices" of this Gnosticism, the authors of the association-

Brothers consecrated to John. We know perfectly well—where the term Freemason comes from; but What is the source of this other one, Brothers of John? or from Saint-Jean? We haven't proven anything. on this point.

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This name may have been taken from the boss which would have been adopted in the past by the corporations of the former Freemason workers of Angleland or Scotland. Among the rites of France—In modern Freemasonry, one finds the rite of the Ancients. Free and Accepted Masons of England, who divided into Royal Arch Masonry and into Jacobin—Saint John's folly; or when the knights Germans from Saint John of Jerusalem, called by the following knights of Rhodes and Malta, embraced If they embraced Protestantism, did they allow themselves to be invaded? by the Templars, like the guilds of old. medieval workers, or did they spontaneously—newly fraternized with them in their lodges, in bringing and retaining their original name? It's possible. Or perhaps the Templars were... affiliated with and in connection with a religious sect Jewish-Gnostic tradition of the East that survives still and who are called Christians of Saint—John the Baptist or Johannites? There would be nothing astonishing, and one could almost infer from the origin claimed by the elected masters of Cologne. |

Regarding these Christians of Saint John the Baptist, we have that the data is inaccurate, or at least not very accurate consistent. The sentiment expressed by Mr. Jacques

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Matter, in his History of Gnosticism already The one cited seems the most likely.

According to this author, many Jews, looking Saint John the Baptist as a man of God, a zealous prophet of ancient Mosaic law, a

doctrine and his way of life. But through the revolutions that shook the eastern lands, They made an incoherent amalgamation of Gnostic ideas! tics and Christian rites which made up their teligion. They proved to be open opponents of the Christianity and Jesus Christ, to which they attribute they follow the words and actions of their boss Jean-Baptist. Driven out of Judea by the Muslims, then dispersed for some time in {a Chaldea, Mesopotamia, and Persia, they succeeded most of them died on the banks of the Tigris and the Euphrates, first submitted to the authority spiritual of the Nestorian patriarch of Babylon, then shook off this addiction to take a religious leader of their sect. According to Mr. Matter, they would still be widespread among these today two rivers, at whose confluence the would live more educated than their society.

In any case, let's note once again
This remarkable fact: from whatever side one

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seeks the origin of Freemasonry, something no matter what authority one questions, one is always met- sent as a last resort, doctrinally Gnosti- cism and the religious mysteries of the East, and geographically in the regions watered by the Euphrates.

To conclude this long study, let's listen again.
the elected masters of Cologne, who are going to make us
Now, let's learn about the organization of their company:

Article TII. "Among the doctors and masters of this order practicing mathematics, astro- in the fields of economics or other sciences, it is established, after that they were scattered across the earth, a trade reciprocal of doctrine and of Enlightenment, that from there is The custom arose of choosing from among these elected masters. One of them, more perfect than the others- very, and who, revered as the elected grand master or patriarch, and known only to the chosen masters, visible and invisible at the same time, must be considered as the prince and head of the entire association;

Although stupid, very few brothers still exist really today.

"And these principles, drawn from the most ancient manuscripts and charters of the order, compared with care, by the authority of the patriarch, with documents

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sacred ments entrusted to the president and his successors—sisters, having been determined, we, equipped with the authority of Our aforementioned illustrious patriarch, we have decreed and established the following articles as precepts: »

Article IV. "The system of our society, the
The manner and means by which the rays of
The fiery light reaches the enlightened Brothers and
extend into the profane world, are in the power—
the power of the supreme elected masters; it is up to them to
to watch and see that nothing is being plotted against the
true principles of our society or the state of none
of its members; these are also the masters who—
premen of the order who are responsible for de—
to split, to preserve and to protect the rights and
the freedoms of his state, and to maintain them, the case
arriving, at the risk of their fortune and at the peril of
their lives, in whatever place and at whatever time
it may be, against all those who would want to
to harm.

Article VI. "Although in granting our goods—
In fact, we had absolutely nothing to worry about.
neither religion nor homeland, it seemed to us however
necessary and prudent not to receive until pre—
feels within our order that those who, in the world
lay or unenlightened, profess the Christian religion.
yours.

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Article X. "We celebrate every year the
commemoration of Saint John, forerunner of Christ and
"leader of our community,"

– very similar ceremonies, when they have place, whether in reality, in discourse, or in any In another way, in the meetings of the Freemasons, they did not However, no rapping with the rites of the E- ": church."

Article XII. "The following is not considered a brother of the company

: of John or Freemason that only he who,

– legitimately initiated into our mysteries by a master
– elected, assisted by at least seven FF.*, is capable of

: to provide proof of its receipt by the – and
: words used by the other FF.'

"Among these signs and words are

Also admitted are those which are in use in the lodge from Edinburgh, as well as from Hamburg, from Rotterdam, Middelburg and Venice, which

– are affiliated with him, and whose occupations and trav.*., although regulated according to the Scottish manner–

"I know, yet they do not deviate from ours in this

– which concerns the origin, the purpose, and the institution.

Article XIII. "Our society being governed

+ by a single, universal leader, and the different magistères which compose it by several gr.'.

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master..., according to the position and needs of the countries and of diverse kingdoms, nothing more is needed that perfect uniformity among all those who, spread across the earth's surface, form like separate members of a single body; nothing is no longer useful than a correspondence of deputies and letters, conforming everywhere to it– even and to his own doctrine; and, to that end the these letters, attesting to the nature and

each and every one of the colleges of our order ac-
potentially existing.

The document concludes by stating that nineteen exem-
original, entirely similar designs have been
bearing the signature of the elected masters.

The original found in The Hague bears twenty and
signatures. Some are reminiscent of
Well-known names that give food for thought. Philippus
Melanthon: he is undoubtedly the famous friend of
Luther; De Colligni: was he of the fa-
A thousand Colignys? It is followed by a French name
Also: Virieux; Doria: did the signatory belong
to the Doria of Genoa? Johan Schroder: perhaps
the author of the Masonic rite that bears this name;
Falck: could he be an ancestor of the Prussian minister?
executor of the Kulturkampf?... |

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The Cologne Charter thus informs us
with complete historical certainty of its existence,
at the beginning of the sixteenth century, of a so-
a perfectly organized occult society, which calls itself
She herself is a "Member of the Order of Freemasons."
composed of members divided into five grades or
degrees of initiation. It is led by a chief
unique, unknown to the mass of affiliates, known
of a very small number of superior initiates and
chosen. It comprises two rites, one the rite
Scottish, which seems the least extensive, the other, -
best known, practiced by a large number of
followers.

At that time, a considerable schism appeared
to have occurred within this society.

Despite their denials, the members of this
Masonic associations demonstrate through their pro-
pres to say that they are the direct descendants and
the successors of the Templars. That their schism
of the sixteenth century, whether real or apparent, that
whether it lasted or ended shortly, the
Modern Freemasonry is nothing else.

She admits it; she claims it. Besides, the perfect resemblance of the two societies forces to say that this one is the daughter of that one.

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The Templar origin of the Freemasons is therefore Undeniable.

Nowadays there is a secret society which takes the name of the Order of the Temple, and which has the claim of being the exclusive descendant and direct from the proscribed Templars. This order does not want to recognize Freemasonry for his daughter, but nevertheless he does not disown her not.

"The different orders of Freemasonry," said the Manual of the Knights of the Order of the Temple (edition of 1825), "are undoubtedly only continuations of the traditions of the Order of the Temple, which will have had place in the different countries where the first knights had withdrawn." With these words, Mr. de Saint-Albin makes this very accurate observation: "Counterfeits of the Order of the Temple made by Knights Templar are something more than just simple counterfeits. The hatred of The Church is equal in both orders, which are equally careful to keep this hatred secret to better ensure his triumph and the ruin of The Church!" For their part, the Freemasons, all taking care to distinguish itself from the order of Temple acknowledges that he fraternizes with them.

1 The Freemasons, p. 51.

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_and that he visits them "under the title of masons of the Eastern order, but without having any ma-rite connic" (Willaume, Manuel).

The Protestant Wilcke does justice to these childish things. hypocritical lies and demonstrates that this order, born in eighteenth century, has only the name and something something about the costume of the ancient Templars, and that at Instead of going back to Jacques de Molay, it is not that an outgrowth of modern Freemasonry
nerie f.

The fact remains that current Freemasonry
It is actually and directly derived from the Templars.

3. Summary and agreement of the various opinions on the origins of Freemasonry.

Now what should we think of these various |
opinions that we have just presented on the origin
of this secret society?

In our opinion, they all have a certain underlying principle.
of truth, and the total truth would be in their reunification
union in the following manner.

The outlawed order of the Templars provided the body
and trained the cadres of Freemasonry ac-
tuelle.

1 Work already cited, book HI, pp. 399-466. Rorhbach, book 77e.

222 Freemasons BT Jews.

This order survived its canonical dissolution
by hiding like all those sects that have
perpetuated under the Christian society of the Middle Ages
age. Either remnants of Gnostic heresies, manifest-
Chéan and Albigensian sects, that is, cabalistic sects,
Jewish, Muslim, these associations tene-
breuses had between them and the followers of
Temple, a community of origin in their ini-
initiation into the pagan and heretical mysteries of the 0-
laugh. There was for all the same point of dis-
part. But, strangers to each other in
their own lives and their actions, they were

infected more or less certain regions in
in particular without having a dissolving action gé-
general.

When the opportune times arrived,

a special impulse pushed the putrid waters
of all these cesspools within Freemasonry
Templar, which became the great sewer collector of
These hidden rots. That's the thought being expressed
in this way by Pius IX: "All societies
"secrets carried their waters into the marshes"
"of Freemasonry." The merger was easy.
and prompt: they recognized the same origin, the
1 Speech of May 29, 1876.

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same goal and, with a few variations, the same
doctrines, the same initiation rites and the same
practices. The immense army of evil thus found
its frameworks and was formed.

But since the source of the Templar errors,
Albigensian, Manichean, Gnostic and Kabbalistic-
tiques must be taken in the Orient and that they pl-
writers trace their roots to paganism
Freemasons are right when,
establishing their genealogy, they go directly
to the Templars, pass through the Albigensians, the ma-
Nichaeans and Gnostics, and arrive at the mys-
pagan lands, whether from Rome, Gaul, or
From Egypt, or from India. They are right again.
when, from this mysterious idolatry of the sanc-
ancient texts, they go back to Solomon,
the most famous of the idolaters, initiated into all the
secrets of Memphis, Heliopolis and the Orient by
his Egyptian, Moabite, and Ammonite wives,
Sidonian and Hethean (Book III of Kings, Chapter 11).

But the beginning and source of all this
The worship of idols and Satan, that's Babylon, that's
the Tower of Babel, where the first temple was erected
pagan, which reminds us of Baal, Sabianism, the cult

Dualism. From there to the flood and Noah, there is only one

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No. If they put it in the nomenclature of their Ham, the cursed son of the patriarch, the malleons would be in the truth. That one is one of them; Noah never belonged to them. From Ham to Cain, Adam's eldest son, the journey is long; the Wéphi- The dims, or giants of Genesis, have been forgotten. However- whose lineage is logical, and, by excluding Adam, the first sinful man, but also the first penitents, we will readily admit that Cain was a bricklayer, and a good bricklayer all his life for his Oh dear. We are now very close to the origin. Angelique. And by the way, I agree with several Fellow Freemasons, we will not hesitate to re- to know in fallen language the primitive ancestor of Freemasonry.

In discussing their origins, the writers ma- conical, like the Protestants, apparently- They are very concerned about establishing a tradition. We think they're doing well and they say vral.

In reality, and by their own admission, its belong to the city of evil, to the society of children of Satan, who have their tradition and their point from the start, just like the city of good and the Church of Jesus Christ. Now, in this city and society of error and crime, the Freemasons form

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FREEMASONS AND JEWS. 925

the devout part; they are the religious and the de- votes of the devil; and the exposition of their origins is not that the true and continuous history of the sata- devotion naught. Indeed, Cain, the Nephilim, Ham, the worshippers of Baal, the stars, and the spirits of stars, the Kabbalists, Solomon, the initiates of

the Chéens and Albigensians, the Templars, and finally the Freemasons of all rites and their societies
Have not crests of all shapes been and not
Aren't they still among the other children?
from the city of evil, the most devoted to the works, to
limitation and devil worship?

Historically and philosophically, such is our
appears to be the most well-founded origin of Franco-
Masonry.

THIRD SECTION. – DEVELOPMENT OF FRANCO- MAGONNERIE.

From its merger with the brotherhood of
Freemasons, the occult order only progresses
slowly.

King Bruce of Scotland is cited as accepting, for

| 45.

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for himself and for his successors, the great mat-
order, towards the end of the first half
of the fourteenth century. It is said that, in the middle of the
fifteenth, Henry VI of England entered the
Freemasonry and involved part of its
nobility. We have just seen the developments
that the company had acquired at the beginning of the
Protestantism.

From then until the eighteenth century, we
we no longer know anything rigorously authentic-
A tick on Templar Freemasonry. Everything points to
to believe that she will have taken an active part, according to the
to the extent of its strength, in the affairs of the Reformation,
especially in Germany and the Netherlands, and
still in the religious wars of England
and from Scotland. A writer of great authority in
this matter' assures that Cromwell, confused
within the army ranks and long unknown,
but a high-ranking initiate into Masonic mysteries,
used it to organize his vast conspiracy
and come to power.

The eighteenth century opens up for the

major developments and successes.

1. Count Lecoulteux. Sects and Secret Societies,
p. 105.

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I. Eighteenth century.

Horror and desolation, such would have been the impression produced in the soul of the faithful to whom God, to beginnings of this century, would have revealed the future and my- the formidable struggle that was about to begin against the Catholic Church.

Four kinds of enemies fought against she openly declared: Protestantism, the gal- Likanism, Jansenism, and philosophism. The The oldest, Protestantism, was in its pe- period of decline and death; dangerous enemy reux, less by its action than by the elements numerous and easy that its decomposition held all ready for new combinations of the er- , The fear and the crime. Gallicanism and Jansenism were at their strongest. Philosophism was born in England. The last to arrive, he was due to strike the most terrible blows against the Church and the Religion.

Even more formidable were the ca- enemies
The times were approaching for rapid progress and major developments for Freemasonry
nerie. The two main centers of this movement-

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Masonic principles will be present during this century.
France and Germany.

What had become of the lodges in Paris and Lyon?
from Frankfurt and other cities whose existence
is noted in the sixteenth century by the charter of

The development of French Freemasonry had to be quite restricted under religious rule and energetic Louis XIV. Under the Regency and pen- During the reign of Louis XV, everything, on the contrary, went favor it.

Writers who have dealt with Freemasonry
nerie unanimously acknowledge the existence of
Masonic lodges in England and Scotland from
the early years of the eighteenth century.

The official historian of Freemasonry, Brother Cla-
vel, informs us that lodges were founded
in France by the English in Dunkirk, as early as 1721,
in Paris in 1725, in Bordeaux in 1732, in Valen-
ciennes in 1733. It was only in 1735 that it was established at
Paris, the first central lodge, which took the name of
Grand English Lodge of France. The diploma of au-
thorization was granted to him by the Grand Lodge of An-
England a few years later. The two pre-
The first grand masters were two Englishmen, Lord
Dervent-Waters and Lord of Harnouster, to whom

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They were succeeded by the Duke of Antin in 1738, and the Count
of Clermont, prince of the blood, in 1743. The con-
currents of the latter were the Prince of Conti
and Marshal de Saxe.

In Germany, numerous lodges were founded
dated and always by Englishmen. One was studied-
blie in 1716 in Cologne, according to the Freemason
Robison, and another in Hamburg, according to the
F.:. Prestan, in 1733. In this latter city,
In 1740, the Grand Lodge of England founded
the Absalon lodge itself, which brings together all the
others.

In the year 1737, this grand English lodge
had appointed Prince Henry William, Mare-
hereditary chal of Thuringia, to the dignity of
grand provincial master for Upper Saxony, and
the first lodges that were established under his aus-
pieces had their headquarters in Altenburg and Nu-
remberg. |

The following year, 1738, Freemasonry allied itself with the British monarchy and made an acquisition of the highest importance rebuke. Still a royal prince, Frederick, known as the Great, was received in Brunswick. Under his reign, began in 1740, the progress of Templar Freemasonry knew no bounds. "All these lodges," said Lecoulteux, they were called Za Stricte Obser-

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advancement and the successors and the res- Templar bullfighters. All demanded initiates blind obedience, and for a moment their power was immense in Germany and prepared the "Beware of the fanatics!"

Masonry was established in Spain around the same period. It was in 1726, says F.-. Clavel, that a lodge dependent on the Grand Lodge of England. In 1727, another one formed in Madrid, also falling under the same jurisdiction. But, in 1779, the Madrid lodge separated of this obedience, constituted itself as grand lodge and founded workshops in Cadiz, in Barcelona and in other cities.

They were delegates from Parisian lodges. who introduced Freemasonry into Portugal, by founding several lodges there as early as 1727. The Grand Lodge of England, from 1735, founded directly herself several lodges in Lisbon and in the provinces.

Italy did not escape this propaganda. several lodges of freemen existed in Rome in 1742 Freemasons. A lodge was founded there around 1768 or 1769. The Sincere Friends, which was affiliated with other lodges

1 Sects and Secret Societies, pp. 115, 117, 118.

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from Paris, from Lyon, from Liège, from Warsaw, from |
Malta, Milan and Naples.

In the Kingdom of Naples, the Masonic lodges—
niques formed a grand national lodge in 1756
national in correspondence with Germany.

The Masonic Templar society pushed its
action as far as Russia. There were lodges of
F.:. M.:. in Moscow and Saint Petersburg.

America itself received the initiation.

No obstacle could stop this development.
frighteningly calm, and quite the opposite seemed
conjured up to maintain and increase it.

In Germany, Protestantism provided
to Masonic associations their contingent
more influential and the most numerous.

In France, the nobility, bewildered by novelties
and of pleasures, he would throw himself blindly into the boxes,
without foreseeing that she was preparing her own downfall.
with your own hands.

Gallicanism paralyzed the results that...
should have produced the condemnations of the sovereigns
The pontiffs and the decrees of the princes. A great
number of Gallican magistrates in the parliaments
had entered the lodges, and their collusion

1 Clavel, Hist. pittor., p. 108, 118, 127, 128, 129, 216, etc.

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"Schools where proselytizers were made for the maxims"
with Freemasonry rendered the golds illusory
royal donations against her.

secret society in Bourg-Fontaine since 1644, accordingly he gave his eager support to Freemasonry, introduced it to Austria and, with his help, worked-milk to destroy the faith in this Catholic country f. The philosophers, without exception, became the the most fervent and accomplished Freemasons, all Masonic authors tell us and documents from that period. Helvétius, Voltaire, J.-J. Rousseau, Diderot, d'Alembert, Condorcet, Laharpe, Franklin, Lacépède, Cabanis, Dupuy, Lamettrie, etc., etc., were in the first rank in the various Masonic lodges?

"We must not believe that this system" (the Freemasonry), said Robison, "has succeeded in-bite to this dangerous state; but it is certainly-" "that before 1743, 17 had become universal, and "that the Freemason lodges were

1 See Secret Societies and Society, by Father Des-fields, vol. III, p. 18, note and page 22 note, and p. 40. – And the Jew, by Gougenot du Mousseaux, p. 374 et seq.

See Henrion, Hist. ecclés., vol. X, pp. 274 and 275. – Ragon, Course, p. 58. – Bazot, Historical Table, p. 10. – Clavel, Hist. pittor., p. 168–172. Secret Societies, etc., passim.

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"The strangest and most criminal. The
"The lodges were found to be populated by lawyers at the par-
a lement, of abbots without benefices and of so-di-
"sant philosophers who discussed everything there"
"Matters of religion and politics."
Freemasonry therefore found itself having ac-
quis, from the middle of the eighteenth century, a
considerable secret influence. She wanted to try
its forces outside. The first blows were
directed against the Society of Jesus.

Aided by the complicity of the Jansenists and the Gallicans, the Freemasons succeeded in raising almost all European governments against the Jesuits. They had them expelled from... everything. Finally, urged on by the conspirators, the princes Europeans exerted so much pressure, through threats of schism, on the determinations of the royal court maine that Clement XIV found himself obliged, to ev-

suppression of the Society of Jesus*.

1 Robison, Evidence of Conspiracy, etc., pp. 49-50.

2 See Secret Societies and Society, by Father Deschamps, Vol. III, pp. 40-78.

– At the beginning of Satan's unleashing (sixteenth century), God raised up the Jesuit order to establish in the defense of the City of Good and its Church, as a kind of...

advanced labor. That is why these religious people always suffer and everywhere the first assaults of his enemies.

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'This was the first triumph and the first victory—
The legacy of Templar Freemasonry. Many others
were to follow. Before long, the kings and the nobles,
His inept and blind accomplices were going to pay
dear their cowardice, their violence and their betrayals
sounds towards the Church.

It would have been little for Freemasonry in Mul-
tiplier its followers and lodges and to already count
successes. The important thing was to connect all
these forces, isolated until then, by a center of
direction and action. In this regard, the year 1772
became a memorable date in the history of the

Masonic sect. It raised to the rank of Grand Master

for France the Duke of Chartres, so sadly
famous since during the Revolution under the name
of Philippe-Égalité. The new grand master
had nothing more at heart than establishing unity in
French Freemasonry. He abolished the irremovable—
the authority of the venerable masters, heads of each lodge, and the council
established a central and regular direction under the
Grand Orient name. "There," said Brother Louis.
White, "was the central point of the correspondence
"General assembly of the lodges. There they met and reconsidered"
"the deputies from the cities that the movement is hiding"
"embraced; from there came the instructions which
"a special number or an enigmatic language"

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"did not allow enemy eyes to pe-
"To make sense of it!" "It was, in a way,
"said Father Deschamps after Barruel, the parliament
"Masonic, having its four chambers, of which
"The meeting formed the grand lodge of the council,
"where everything related to the interests of
"The order was decided as a last resort."
Then, it would appear, they were included
in this Masonic movement of an infernal
activity all the scattered remains in Europe of the so-
Manichean and Albigensian societies of the Middle Ages.
Similarly, no doubt, in Germany...
merged with Freemasonry, the occult society
of the Rosicrucian brothers, founded in the fourteenth century
thirtieth century by a German named Rosen-
Creutz. This character, after having indulged in the
magic, after traveling to the Orient, where he in-
built within the Cabal, upon returning to Europe, to-
would have attempted to establish a secret association under the
the name of the Rosicrucians. It was a sect of illu-
cabalistic miners who claimed to be in contact
with the most powerful demons and spirits and
to be obeyed. They openly proclaimed that the
The pope was the Antichrist and one day they overthrew him.

t History of the French Revolution, vol. II, p. 75 et seq.
2 Secret Societies and Society, vol. II, p. 266.

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would have his triple crown. Some writers have
claimed, without providing strong evidence of their
the feeling that this sect had never existed,
and that all that was believed and said about it had no
foundation that in a satirical pamphlet by An-
dreæ, a Lutheran pastor and German writer of the
Seventeenth century. Which is unlikely.
The Rosicrucian brothers left traces of their
existence in the high rank of Freemasonry

But in the second half of the century emerged—

new information is available in France and Germany

secret societies which, through their merger with the Freemasonry brought him new developments and elements of a power irresistible.

A certain Martinez Paschalis, a Portuguese Jew established in 1754 a cabalistic society of elect whom he called "cozens" (in Hebrew, priests). He preached his system in Paris, in Marseille, in Toulouse, to Bordeaux. A number of of followers. It was in this last city that he initiated Saint-Martin into his theurgic mysteries, who was his principal disciple, whose renown eclipsed that of the master and who gave his name to the sect.

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Several Templar Masonic lodges adopted— suppress the doctrines and rites of this kind of Kabbalistic illuminism. But the center and the The Lodge of the Knights was the leading force of Martinism. benefactors in Lyon. "He trained himself," said Robison, in several French cities, lodges which "They joined it. Those of Paris, Strasbourg, Lille "and Toulouse added to this title that of phila—"Lethes. They then took the name of Reunited Friends—"

. "extended his correspondence to Germany and

"in all other foreign countries, and there are—"
"saw regulations and systems according to
"which all their lodges directed their operations"
"rations." In 1773, the book *Des erreurs* was published.
and of the truth, etc., by an unknown philosopher.
Saint-Martin was the author. In it, he explains his
doctrine. This nebulous work caused much...
noise and increased the number of followers of the martyr
Lism.

Around this same time, a
famous adventurer in the rest of the eighteenth
century. He was the famous Count of Cagliostro, whose
His real name was Balsamo Joseph. He had
He visited Greece, Egypt, Arabia, and Persia.

1 Work already cited, p. 53 et seq. P. Deschamps, t. I^o", p. 451,

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there is every reason to believe that he was initiated into the mys-
theurgic traditions of the East, because, following
During these travels, he established himself as the founder of a new...
old cabalistic-magical sect. Its sign-
Cagliostro mixed elements of magic and cabal
alchemy, medicine, magnetism and fan-
tasmagoria. Its success was immense in France and
in the rest of Europe. The craze became
general and indescribable. "People flocked towards him,
"mingled with common people and simple ou-
"clerics, princes, scholars, nobles of the robe and no-

"wounds of the sword... His disciples called him only |

"beloved father, august master, and they placed at his disposal
"To obey with fervent eagerness. One
"wanted to have his portrait on medallions,"
"on fans, and, carved in marble, cast in
"Bronze, his bust was placed in palaces with"
"This inscription: the divine Cagliostro!"

The Tinists quickly fraternized with the lodges founded by Cagliostro, under the name of Maconne-Egyptian or Misraïm rite.

Cagliostro began to travel throughout Europe. He visited Germany, southern Italy, Spain and England. From there he went to Venice, crossed

1 History of the Revolution, L. Blanc, t. II, ch. im.

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Germany again to go to Russia, from where he came to Strasbourg on September 9, 1780, preceded by an extraordinary reputation. From Alsace He went down to Lyon, where he was received with great honors, and from there to Bordeaux. Everywhere he founded lodges of his rite, or Masonic lodges affiliated with them. Finally, he reappeared in Paris for the second time. He was welcomed with boundless enthusiasm. But, compromised in the Necklace affair, He was imprisoned in the Bastille, from where he was released to pass in England. He founded a lodge of the rite in London Egyptian. Pursued by his creditors, he re-fled to Basel, where he established the mother lodge of the Masonic Swiss nonsense. From Basel he went to found new lodges in Turin, Rovereto, Trento, and Verona, and finally came to Rome again, where he created a final lodge in union with those of France and England. But his correspondence

- with the French revolutionaries having been seized

by the papal government, he was translated from before Roman justice. Condemned to death in 1791, he saw his sentence commuted by Pius VI to a life imprisonment, and died two years later. His confessions before the Inquisition, although mixed with

The lies were quite complete. He declared:

"That Egyptian Freemasonry is divided in

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"several sects, but there are two more

"particularly valued compared to others; that

"The first is that of the followers; that of the initiates"

"had sworn to destroy religion"

"a Catholic and all the sovereigns; that they had

"This oath was written and signed in their blood; that

"This sect had decided to carry its pre-

"First blows to France; that after the fall of

"This monarchy, it was supposed to strike Italy and
Rome in particular... etc.!

During this same period, things were born and developed...

paid in Germany with extreme speed a

another sect, which was going to have an influence on Freemasonry

Templar influence even more powerful and

more decisive.

In 1776, Adam Weishaupt, professor of law

in Ingolstadt, Bavaria, founded the sect of the Z//w-

mined. This sectarian considered all religions to be a

Lies. He especially hated the Christian religion.

yours and above all the Catholic faith. Whatever one

if he cannot provide conclusive proof, he

It seems quite plausible that he was initiated into Freemasonry.

Templar nymph.

Here is how he defines the purpose of his so-

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1 Bernard Picard, Religious Ceremonies and Customs of
all peoples, vol. IX, p. 392.

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"To bring together, with a view to a high interest and by a lasting link, educated men from all backgrounds parts of the globe, of all classes and of all religions, despite the diversity of their opinions and their passions; to make them love this interest and this link, to the point that, together or apart, they act all as a single individual; that in de- Despite their different social positions, they treat each other as equals and that they do, spontaneously and out of conviction, what one could not be carried out under any circumstances public since the world and men

exist. » – |

"The sect's statutes required its members an absolute abandonment, a complete sacrifice- using all his strength, all his faculties, of his freedom, his honor, his property, his life, of his church, of his homeland; they were asking at the same time as an inviolable silence was promised and the strictest and most blind obedience to all-powerful superiors of the order having the right of life and death over all partners, and in ou- to have the right to compel them, in the interest of order, to the most immoral and unjust actions, In some cases, they even imposed a confession-

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oral sion and the obligation to discover even the secrets of others and the affairs of their own family thousand. A crucial obligation was also to pro- to find new partners, to recruit cons- especially the staff, taken from all ranks, in all classes, all states, that the conditions, even among the workers, etc... f. »

To better succeed in this last point, Weis- Haupt had established insinuating or enlisting brothers theirs, to whom he gives instructions and advice of diabolical skill.

This secret society began with three members. But she quickly gained a multitude of followers in Germany, mainly in the south in Bavaria, and even in Sweden and in Spain. The Hanoverian Baron Knigge, a Freemason...

He recruited numerous new members to Illuminism. He undertook to... to merge into Freemasonry, and to make of This was the instrument of the enlightened. He succeeded in in effect to introduce the doctrines and practices of Illuminism in a considerable number of German lodges. From then on, a completely new element The Jewish element entered into Templar Freemasonry.

¹See Feller's dictionary, supplement, under the word Weishaupt, and Goschler's encyclopedic dictionary, under the word Illuminated.

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Until Weishaupt, not a single Jew had crossed the threshold of the Templar lodges in the States of Germany. Article 7 of the Charter of Cologne had been perfectly observed. The masons Templars only admitted Christians among their ranks. Well. But the Enlightenment system posed in

principle, a completely opposite practice: he gave

initiation into the lives of men of all religions indistinctly. The Masonic lodges which are affiliated affiliated with Illuminism were therefore opened by the fact to the already enlightened Jews, and had to open themselves open now in accordance with the doctrine of action accepted to any Jew who wished to present himself at the initiative Templar Masonic association.

In law, the Templar lodges, by receiving the Jews, did not go against the Charter of Cologne, because it explicitly stated: It seemed to us necessary and prudent not to receive until now in our order that those who... profess the re-Christian religion. Prudence, still necessary In the sixteenth century, it no longer had any reason to exist.

The Enlightenment, article 6 of their charter, the Freemasons-
The Templars therefore did not stray from his mind.
However, there were opponents and protesters.
tions. Nevertheless, in fact, a number of Jews

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were admitted into most German lodges.
We have this as an indication, if not as proof-
two testimonies. The first is that of the
Duke of Brunswick, Grand Master of Freemasonry,
in his major circular of 1794, by which he
denounces Illuminism as having perverted the
Freemasonry which he claims to dissolve for this reason.
He complains that they were recruited to introduce them
in the lodges, "companions of all ranks and
of omnipotence. » I] concludes by affirming, se-
according to Article 6 of the Charter of Cologne, that the division
The unity of Christianity was the first basis of the
The doctrine of Freemasonry and its purpose. All
This obviously only applies to the intro-
the induction of Jews into lodges by Illuminism, '
since in Germany there was then no
made up of members of different religions than
Jews, who have always been very numerous in Germany,
and Christians, Protestant or Catholic. The se-
The second testimony is that of the Count of Haug-
witz: "Freemasonry," he said, in his Memoir
"at the Congress of Verona, it was then (after 1777)
"divided into two parties in its secret work."
"The first one placed the explanation in these emblems-

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"tion of the philosopher's stone; deism and |

"Even atheism was the religion of these sects-

"res... It was not the same for the other one"
"party of which Prince F. of Brunswick was the
"apparent leader. An open struggle between them, the
"Two parties joined hands to achieve
"To world domination... etc..." This struggle
was the one she later complained about so bitterly
this same Duke of Brunswick, and she was wearing, said the
P. Deschamps, on accessories of the Ritual;
one retained certain forms of Protestant worship
"as long as the other rejected, by opening her breast
"To the Jews themselves." This was the consequence of
Illuminism, and this was for Freemasonry
generally the first origin of a unit which
His strength was multiplied a hundredfold.

Now let us mentally turn towards
the year 1780, and let's take a look at the state of
Freemasonry at that time. We see that the
societies of Freemasons and Templars, more or
less modified, but certainly fortified by
the introduction of new rites and systems,
have spread across the entire surface of the world
known. They invaded all of northern Europe;
They are proliferating in all forms in England.
land, in Germany, France and Switzerland; they
have crept silently into Italy and Spain
gne; they penetrated into Poland and Russia

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and as far as the borders of Asia; in America
In the North, Freemasonry had become a kind of
of religion. Masonic statistics por-
the number of initiates was three million and in
accounted for one million for France alone.

But divided and subdivided ad infinitum, like
the Protestant sects and, as in the past, the
Gnostics and Manicheans, subjected to di-
vergent and conflicting actions among themselves
multiple rivalries, the Templar societies did not-
what they had in common, fundamentally, was hatred of
the Catholic religion and the impatience of all-
legitimate authority; for the sake of form, that the three gra-
apprentice, journeyman and master or
of the chosen one, which they had received from the Manicheans and

principle, good and bad, of which all the temp-
Masonic symbols offered from that time the symbol
bole in both columns Boozet Jakin (F.-. Cla-
vel).

Despite the proliferation of its lodges, the Franc-
Masonry had only a limited scope and
isolated. She was gradually erasing the spirit of
faith and subordination of the hearts of peoples, but
without producing a general and decisive effect.

The idea was launched of a convent or uni-

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the Masonic order, in which one is formed-
, would form a single body from all these scattered members.
Where did this idea come from? It is said to have originated from...
their excessive ambition, their hatred more
ardent of those against the established order of things
bli, etc., etc. But these are only sources
secondary, it seems to us. Ordinarily, and the history-
The story itself is proof of this, all the ambitious and vindictive-
Hairs, even those of the highest rank, have always been limited
the object of their ambition and their revenge
First, in the country they lived in. At that time,
the only country in Europe where the ambitious and the ar-
teeth could hope to give themselves a career, it was
France. But for France, unity of leadership
'in every respect existed in Freemasonry
French, and she had enough strength there to
to be in the hands of ambition or hatred
a weapon capable of achieving all their goals.
Several hundred lodges were operating regularly
legally; and all, as well as a great many
others in foreign countries, Savoy, Switzerland,
Brabant, Germany, Poland, Russia and America-
that, reported to and received orders from the Great
the East of Paris, of which Philippe d'Orléans was the
grand master.
In our opinion, the originators of this idea of u-

The universal union was the Jews. She would have left, either Martinist lodges of France, or lo- . German groups affiliated with Bavarian Tluminism. More than anyone else, the Jews, who have been formed since the hundreds of years in a universal secret society, must have had this idea; and better than anyone they had to know the advantages and be ca- | capable of putting it into practice, since, in de- Apart from divine intervention, this was the main human resources that had supported them and their had allowed the peoples to cross over without disappearing and centuries.

In any case, the idea was accepted and propagated managed primarily by the Martinist lodges of France, whose founder was a Jew. It was realized in 1782 at the Willemsbad convent!

No Masonic meeting had equaled and | this convention was not equaled, either by the number of deputies | tés, either for the variety and quantity of sects: that they represented.

The agents of the secret societies were accustomed to Russians from all parts of Europe, from the depths of America and the far reaches of Asia. The union general-

1. Locality located near Hanau, capital of the province.

This name, and a short distance from Frankfurt am Main. Station of thermal waters.

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ral of all the rites or systems of Freemasonry Stupidity was decided and established there, firstly, based on this fundamental principle:

The three grades of apprentice, journeyman and master would be the absolute and universal basis Freemasonry's saddle. All the rites, all the systems, all the secret societies, founded or to found, in order to truly belong to France Freemasonry should rely on these three constituent degrees. Every initiate of these three degrees would be recognized as legitimate brother in all the lodges, of whatever class he made. Besides, and in whatever system or rite he might have been initiated into.

this base, or to retain therein, the ranks which are would have been judged the most suitable to achieve the goal supreme and to complete each system.

It was settled secondly that in France
* Ordinary masonry, which would consist of these only three grades, it would never be done
no mention of high ranks or unknown leaders;
that any direct dispatch to Masonic superiors—
that would be forbidden to the brothers of Freemasonry ordinary, and that consequently they could not
to address only their immediate superiors, the venerable—
ble and the officers of their lodges.

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Thirdly, that each lodge would have the

choice of its leaders, that is to say, of its venerable and of its officers and also of its ruling lodge, that is to say, the main lodge, or grand lodge, to which she would submit and on which she depends would immediately t.

At this meeting, the Freemason deputies took knowledge of Bavarian Illuminism to which they They all initiated it with enthusiasm. There was conceived the idea of bringing all the lodges into Templar doctrines, rites and practices of the Enlightenment. This idea was partially realized. from that moment on, for most of the lodges of Alle-Magne, Austria, Italy, and the Netherlands. She was adopted in principle at a second convention which was held in Paris in 1785; but it was not complicated in the lodges of the Grand Orient of France that after a trip and a secret mission of Mirabeau in Berlin in 1786. Mauvillon, professor at the Carolin school in this city, and a student of Knigge initiated the pardoned man and the envoy of the unfortunate man Louis XVI and the most secret mysteries of the Enlightenment nism. The year after 1787, three commissioners

1 See Original Writings on Illuminism, vol. II, report of Philon (Baron Knigge), January 1783.

Enlightened ones came to Paris and carried out the fusion

, completed in this way:

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It was decided to retain the old form of the lodges. Templars, and will unite them with Illuminism, without their to make known the very name of the sect which brought its mysteries.

From this time onwards, Freemasonry was established across the entire surface of the globe in a complete unity of intention and action. His power had become formidable. It was a immense army. It was about to march on the assault of religion, of the monarchy, of society: It tended towards universal revolution.

So we could see, in the boxes of Paris and of France, all the men who, a few years later, played a more or less significant role

glant in the French Revolution:

Philippe d'Orléans, Talleyrand-Périgord, the

* Prince de Broglie, Mirabeau, Sieyès, Brissot, Du-

puy, Robespierre, Marat, Danton, Péthion, Bar-Nave, Fouquier-Tinville, Saint-Just, Hébert,

Camille Desmoulins, Collot-d'Herbois, Couthon,

Carrier, Napoleon Bonaparte, Lafayette, Grégoire, Billaud-Varenne, Fouché, Santerre, etc., etc... !, |

For all these names, see Louis Blanc, Hist. de la Révol.,

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Those were the leaders. But for the execution of their dreadful plans required "strong arms— They were devoted, driven by a blind will. They were found in the working class. They were admitted to the initiation and the small mysteries. It was a beginning of equality fraternal. We could count on these thousands new brothers, especially since we had gathered a crowd of people without confession and capable of everything*.

This is not the place to recount the days of the triumph of Freemasonry, which were the terrible days of the French Revolution: — What infamies, what crimes and atrocities! The historian would have to trace every kind of history here! If his Plume doesn't refuse it, said an expert.

t. II, ch. 111, et passim; Alexandre Dumas, Mémoires de Gari-Baldi, the series, p. 3; Barruel, Memoirs, vol. IV, ch. 11 and 11,

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and all the Freemason and Catholic authors who wrote |

on Freemasonry, and particularly Father Des-fields which summarize them: t. I°, p. 260, 267, 460, 546–48 and 563, and t. II, p. 266 and 267.

— "All the Jacobins, a large number of Cordeliers, were masons under the grand master Philippe-Égalité, say Alexandre Dumas and Louis Blanc, as well as Barruel; the clubs of The Jacobins themselves were nothing but Masonic lodges in

red cap, the color of their god" (P. Deschamps, vol. 1, p– 267).

1 Abbé Blanc, Course in Ecclesiastical History, 2nd ed., vol. II,

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. deep within secret societies, which he traces the
multitude and enormity, but may he never lose—
but from the point of view of the sect that gives birth to them; that he of
follow the march; the actors may vary,
The conspiring legislators succeeded one another, all emerging—
will come from the same dens, where his followers will have for—
their plots. The story will have gone through
Different hands, it will always be the same.
Equality and liberty will always be the principle.
cipe, the consequences will continue
against kings and society, as well as against God
and religion. In the revolution of this equality
and from this freedom crimes become intertwined; it is
today against Christ and his priesthood, and
Tomorrow, it will be against the monarch and the nobility.
the day after tomorrow against the rich and the merchants,
to resume against the altar and against
the throne, against the landowners and merchants.

"But all the advice, all the plans, all the
Even the means of execution originate from these hideouts.
lodges, clubs or sales, where we saw the
followers gather under the name of Freemasons,
Bavarian or Martinist zealots, Scotsmen,
of Misraïmites, Cordeliers, Jacobins, and more
late, of federates, liberals, or carbonari"
(P. Deschamps, vol. I", pages 561–62).

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The infernal sect succeeded beyond its expectations.
rancid. |

She became mistress of all of France, which she turned everything upside down. The outfits and the work in secret and closed lodges was no longer needed: clubs opened in their place. The general meetings or conventions became the Convention composed solely of brothers and High initiates. The doctrines, the rites, the symbols Masonic workshops came to light and were put into practice. But the Freemasons cons, less men than wild beasts, reveal themselves. They soon grew tired of each other. Weariness and the Disgust came to the survivors who, in the interest even from the sect, thought it wise to let themselves be tamed to be disciplined by one of them, the general Buonaparte, Italian by birth. Moreover, the great The work was accomplished in France, the throne and the altar had disappeared; it was necessary to make it triumph in the the rest of Europe the principles of Freemasonry-nerie. The martial genius of F.*. Buonaparte would fulfill this mission. Under the dictatorship of Bonaparte, then under the empire of Napoleon I", the F.:.M.-. He returned to his lodges and resumed his secret work.

1 On this Masonic role and mission of Napoleon Bonaparte, voy. le R, P. Deschamps, ouvrage cit, t. II, p. 322 to 340.

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However, according to the FF .:. Bazot, Clavel and Jean Witt, lawyer Eckert, and Alexandre Dubut, this era, which begins with the tenth-ninth century, was the most brilliant of France-Freemasonry. The Emperor had taken it under his control. protection. All the greatest figures of the government officials were part of it. Military lodges regiments were formed, and there were few regiments to which a masonry workshop was not attached. That. It was a way to spread Freemasonry in invaded or conquered countries. The Floris- sect is also known in the rest of Europe.

It is primarily during this period,

that Freemasonry endeavored to do or—
She forgets her criminal works of the Revolution.
took on the task of affecting the appearance of a society
devoted solely to charity and philosophy
Isophy, with its grand speeches and elegant suppers.
She readily agreed to pass before the eyes of
greater numbers for a harmless association—
sive, made even more ridiculous by its strange ceremonies
that useful to men, outside the circle of its
members. The rule was strictly observed.
from the Wilhelmsbad convent: it was by no means
question of neither high ranks nor unidentified superiors

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naked. Since the sixteenth century the sect had no
He lost his sense of skillful hypocrisy. As long as
In his eyes, the Emperor of the French was only
the executor of her designs in Europe, she
supported and promoted his policy of his in-
all-powerful influence. Outwardly, it pa-
he would do nothing but drink from his
honor and to sing his praises. But as soon as he
It was shown to him that Napoleon was looking for...
all the interests of his ambition and his dynasty-
tie, from one end of Europe to the other the sect a-
Napoleon
fell.

God laughs at his enemies and their schemes.

Freemasonry had believed it could destroy the Church
and the Catholic religion in France: she wanted
to make them disappear from the entire universe. A frank-
Freemason, high initiate, in agreement with his brothers, re-
established both of them in the French empire which he
founded, with the firm intention of enslaving them,
to distort them and use them for domination

1 See. P. Deschamps, t. II, p. 338, 39, 40, 41. — “The order
(Masonic), said Eckert, considered Emperor Napoleon I”
as an instrument intended to overthrow all nationalities
European: after this gigantic excavation, he hoped to achieve
more easily his plan for a universal republic” (The
Freemasonry in itself, p. 322),

The universal vision dreamed of by the sect. The sectarian-
The crowned one passes away, and he leaves behind him this same:
_ Church, freed everywhere from age-old constraints,
and which, growing daily in strength and in
Courage, the only opponent standing will be found
facing the powerful Freemasonry and the only power-
to see the world capable of resisting him and of
to back down.

Napoleon was succeeded, despite all efforts
of Freemasonry!, the legitimate prince,
Louis XVIII. True to his hypocritical habits, the
The Masonic Society protests its loyalty and its
obedience. She asks for his protection from the new-
new government, which had the blind impre-
clairvoyance to grant it to him.

But at this point begins, for France-
Masonry, a new phase that we will
to study.

1 See. P. Deschamps, t. II, p. 344, 345.

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` CONTEMPORARY PERIOD

During the eighteenth century, Freemasonry
Stupidity had hidden its existence and concealed
her plans as best she could; but she had
conspired and fought under his own flag and
at its own risk, as a sect. Nowadays
she adopted a different, less dan-
She's a good manager for herself, but more treacherous for society.

She carefully maintains herself in the role and
the attitude she adopted under the Empire. The Ma-
ordinary stupidity, that is to say, of the first three
degrees, asserts itself as being the whole of Freemasonry-
nonsense and the only true Freemasonry; it wants to be
that an association of honest and esteemed men
bles that exclude politics and religion from their
works; they desire only the good of humanity

to the best of their ability. The sect even managed to be recognized as a public utility company republic. It was, admittedly, under the government of the Freemason and Carbonaro Napoleon III.

Such is the appearance, such is the mask.

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In reality, Freemasonry is still the perverse and formidable society of the eighteenth century century, nurturing and pursuing the same projects in its back rooms and its high ranks. Hidden and safe behind the Masonry and the dine and ridicule of the three symbolic grades, the Masons from the back lodges form, under other names and with different initiations and even without initiation, new societies more or less secretive, which are the active instruments of their plans. If they succeed, these high-ranking officials The Freemasons reap the benefits of the victory. If their members are discovered and fall under the wrath of governments, the Freemason-Nerie declares that she has nothing to do with such companies and disavows these scoundrels. And safe Behind her were the senior initiates and the chiefs Masonic high-degree ceremonies will resume. in one form or another, their actions underground until they reach the full success. Freemasonry is like a man-hazel tree with a vigorous trunk that constantly extends on society and its poisonous branches. If one is broken, others grow in its place. To destroy evil, the axe would have to strike and cut the tree down at the root.

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In the nineteenth century, Freemasonry superior and occult has successively organized two kinds of secret or patent associations. Some of them deal specifically with the issues political and social issues, the others, moral and of religion. We cannot study them

main ones and especially to prove their origin
Masonic. | |

Among the earliest was Carbonarism.
the International and Fenianism, and among the se-
condes, the Universal Alliance, Solidarity and the
League of Education. |

1° Carbonarism. It is undeniable that the Car-
Bonarism is a branch of Freemasonry.
Nonsense. The most authoritative testimonies and the
More formal sources confirm it; its history demonstrates it.

The sovereign Pontiffs, who have always over-
closely monitored the actions and developments
Secret societies claim that not all are
that one and the same company, and that, in particular-
To link, Freemasons and Carbonari are one and the same. I have
quoted above their words.

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The Swede Witt, whose self-

: rarity in these matters, carbonaro of the highest grade,

mason of all rites and the most eminent degrees
vés, Inspector General of Masonry and of
Carbonarism, explicitly states: "The Carbonari
"They derive their true origin from Freemasonry!"

This statement is joined by that of Mr. de
Saint-Edme: "Macon and Carbonaro, I was able to study-
"To examine the relationships that exist between these two societies"
"companies, and I found the same statutes there, the
"same uses, especially in the last grade of
"Carbonara?"

Moreover, in the current Masonic liturgy,

published with the approval of senior leaders by

the sacred author of Freemasonry, are included the
particular rituals of the Carbonari and its
branches, |

To find the first origin of Carbonarism, or of the Carbonari, we must go back to the Empire.

This secret society originated in this month.

1 Fragments of secret memoirs, etc., p. 17.

3 Constitution and organization of carbonari, introduction.

3. F. Ragon includes under this title: Ritual of the Ma-

forestry, the initiation ceremonies to the Charbonnerie, at the Fenderie, etc., and he includes an analysis of fourteen

secret political associations stemming from these two former

Masonic institutions.

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where, says Eckert, "the (Masonic) order acquired "the conviction that it was not the Emperor who

"had been his supple instrument, but that the

"Freemasonry had only been a means by which..."
"Served Napoleon."

From 1807 onwards, high Freemasonry, beginning to be disillusioned with Napoleon I," she said was in Germany the occult society called Tungendbund, which, shortly afterwards, under the same direction, was transformed into the German Association order. The political goal of this society was, with opposition to the Emperor of the French, the formation of the unity of Germany.

Around the same time, in France, the upper masons were organizing another secret society at republican aspirations. Besançon was the place where they took place.

. habits of Freemasonry, the conspirators hide-
operate under the name and practices ex-
interiors of a very old workers' guild
which existed in this country, and bore the name of Char-
good cousins?

1 Freemasonry in itself, etc., vol. II, p. 155 et seq.

2 This maneuver, which worked so well for the Templars, is
passed on, in principle, to Freemasonry. Here is what we
Links in the secret papers of the Italian high street:
"Given the impossibility for our brothers and friends to say

FREEMASONS AND JEWS. 263

In the Middle Ages, Franche-Comté was covered
of forests inhabited by a population
numerous men solely occupied with killing
the trees, to split them, to saw them and to con-

Having given them the final word, it was deemed good and useful to spread the word.
light everywhere and to set in motion all that aspires
to stir things up. It is for this purpose that we keep reminding you-
command to affiliate with all sorts of congregations, such
which, provided that mystery prevails, all kinds of people.
Italy is covered in religious brotherhoods and penitents.
of various colors. Don't be afraid to slip in a few.
of our own in the midst of these herds guided by a devo-
stupid tion; that they carefully study the staff of these con-
brothers, and they will see that little by little there is no shortage of
harvests to be gathered. Under the most trivial pretext, but never
political or religious, create them yourselves, or, better yet,
Have others create associations involved in commerce.
industry, music, and fine arts as subjects. Bring together
in one place or another, even in the sacristies or
in the chapels, your still ignorant tribes; put them under
the guidance of a virtuous, well-regarded, but gullible and easy-going priest
to deceive; inject the venom into chosen hearts; infiltrate it
in small doses and as if by chance; then, on reflection, you
"You yourself will be amazed at your success" (Letter from the Jew Pic-
Colo-Tigre, January 18, 1822. The Roman Church, etc., vol. II,
p. 104). p

Freemasonry has always put this rule into practice.
of hypocrisy. We know what happened recently in Bré-
sil. We read in L'Univers of August 23, 1878: "The awakening of
"Freemasonry in Brazil dates back to 1872. It was par-
"coming under the guise of religion to infiltrate
"seminars, chapters, convents and religious confraternities,

"a favorable tooth for throwing off his mask and attacking the public"
"lying what she had always fought against in mystery"
(Read the articles entitled: Bishop d'Olanda and Freemasonry)
s nerie in Brazil, same newspaper, same year, See also Uni-
(around November 10 and December 31, 1879.)

_ BA FREEMASONS AND JEWS.

To turn to charcoal. Afflicted by religious ignorance and the rudeness of all these workers that their daily tasks completely isolated them from ordinary society, a few holy priests, of in concert with pious laypeople, undertook to to remedy this situation. They had the pen- the idea of uniting these men with each other through other bonds that those of their work and to give them the ins- religious and moral instruction, which they lacked. Under the influence of this Christian idea was established the guild of woodcutters, sawyers, woodcutters and charcoal burners. Days were set from the sale of coal, the meetings of piety and Catechesis of the confraternity. Hence these assemblies. took the name Vente. And to mark the pa- spiritual return formed by the bond of the association among all these men, strangers by nature, their wise and zealous teachers prescribed them to look at each other and treat each other as close friends rents, as cousins, and in their ha- customary to call themselves cousins. From there, their name. Later, reputable people, priests, gentlemen, wealthy bourgeois and merchants, were admitted as protectors- members, or as honorary members in this confraternity, which always remained very Catholic

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FRENCH MASONS AND JEWS. 265

and highly esteemed until the nineteenth century t.

To better evade the watchful eye of the police -

lice, the republican masons, opponents of Em-

mules of the pious Charcoal Burners' Association good cousins. They called themselves #açons charbon-
_ niers, and also philadelphic masons, and among themselves They, too, called themselves good cousins. "The
"General Oudet was their leader," said Witt; the most-
"A portion of the members were military personnel. These
"spread the order in Piedmont and in the
"Northern States of Italy," during the
wars of the following years.

...€ In 1809, the first
vendita (sale), which was, at the same time, the prin-
cipale" (alta vendita, high sale, supreme con-
(seil governing body of the Carbonari). i

In 1812, this high sale was related
with the Grand Orient of Paris and was
solemnly admitted and recognized by the Mason-
official and external nonsense. We have some for
Proof of this is the assertion of the same Carbonaro writer
who became aware of the following decree, issued by
the Grand Orient and sent to the followers: "The as-
"Society of Adelphe and Philadelphes is

'See Dictionary of Religions, under the word Good cousins.

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"incorporated into the order. Each brother or phila-

"Delphi will receive, immediately admitted, if it was not |

"already a Freemason, the three symbolic degrees..."
"Given under the Equator, on the 22nd of the seventh month"
"Lunar 5812." At that time, the company founded
Besançon had not yet lost its second
the name of the Philadelphic Masons. This was not
that after 1815, according to the same author, that she
"settled in the south of the peninsula, where, favored by
the former government (that of Murat), she re-
pandit quickly.

This is because, around that time, the association ma-
çonique des charbonniers philadelphes avaic ren-
encountered along the way by another occult association
like her, but which, originally, had come out

In order to protect the throne and religion against the invasions of the French Revolution Queen Maria Carolina, wife of Ferdinand I", King of Naples, had created, in 1799, concert with Cardinal Fabrice Ruffo, in the Calabria and Sicily, "an association that has grown" and was strengthened by the very mystery in which people delighted to surround it." It was called the Society of Carbonari (charcoal burners), or perhaps another A name we are not familiar with.

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FREEMASONS AND JEWS. 267

She rendered undeniable service to her founder. vices during the time of the invasion and the domination of the French. But as soon as the government—the overthrow of the usurper (1815), the carbonari displayed a completely different spirit from their primitive institution. "Hardly," said Crétineau-Joly, has demagoguery lost its power? "that they pass under his flag and that they "They adopt all the errors." Society does not

had more members than Republicans.

This transformation can only be explained by through the relationships that were established between the association charcoal burners of French origin and the carbo-Calabrian and Sicilian Freemasons. The Freemasons philadelphes, skilled and long-practiced in this kind of success, breaking into society royalists gradually changed its spirit.

"So sudden (in appearance), so unexpected that it "was, this transformation, continuing the same to—"Theorist, should have worried statesmen... Alone, "the government of the Holy See had the press—"The science of danger."

"Through Cardinal Consalvi, the Pope "Pius VII reported it to foreign courts... and, the "January 4, 1818, Consalvi sent a letter to the Prince of "Metternich:

"Things aren't going well anywhere, and I

"I find, dear Prince, that we believe ourselves |

"far too many are exempt from the simplest pre-

"Caution. Here, I maintain the embassies every day-

"Europe's future dangers that the

"Secret societies prepare for the order barely re-

"constituted, and I realize that I am being answered by

"The most beautiful of all indifferences. We are i-

"I imagine that the Holy See is too quick to

"To be frightened... The elements that make up

"secret societies, especially those that serve to

"forming the core of Carbonarism, are still

"scattered, poorly melted, or in ovo; but we

"We live in a time so prone to conspiracies"

"and so rebellious to the sense of duty, that the circum-

"The most vulgar constancy can very easily make

"a formidable aggregation of these secret meetings"

"Scattered."

The Holy See was right. I] had had the in-

tuition of the underground work that took place between

French and Italian charcoal burners.

And, indeed, in 1819, the high sale wrote

to all his followers a circular letter, in the-

what are the plans of Carbonarism and

the steps she prescribed to achieve them:

"Since we have been established as a body

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"action and for order to begin to reign at the bottom"

"from the most remote sale as well as within that

"the closest to the center, it is a thought

"those who aspire to universal regeneration:"
"It is the liberation of Italy, from where it must –
"to release on a specific day the liberation of
"the whole world, the fraternal republic and the har–
"the memory of humanity. This thought has not–
"core was seized by our brothers from beyond the
"The Alps... etc!"

From this it follows that in 1819, the elements which
were supposed to form Carbonarism were all at
made them melt together, and that "the event
more vulgar, that is to say, the chance encounter
of some members, French charcoal burners and
Italian Carbonari, had brought, in a few

years, "a formidable aggregation of all these _

scattered secret meetings" previously, and foreigners
to each other.

From this moment on, Carbonarism is
firmly established and its followers from all countries
they are now only called carbonari or charcoal burners.
They have become so numerous that in rap–
port of historical authorities, cited by Alexander

1 The Roman Church facing the Revolution, vol. II, pp. 67–79.

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Dumas, in his Memoirs of Garibaldi (1st series,

(p. 2 and 5), they were counted in the kingdom of the Two– –

Sicily alone has more than eight hundred thousand followers.

Revolutionary movements were im–
minors. The head of high-level sales notes this
in his circular and fears them. He complains that one
things are moving too fast, let the fools lead the wise astray and
that they will bring about an armed intervention
Austria. In 1820, the Carbonari-Masonic revolt

from Spain to the American continent, where by-
All of this she suddenly brought about, creating republics.
In 1821, Austrian forces occupied
Naples. | |

So, F.-Witt tells us, the high sale
thought about changing residences: "In the summer of
"In 1821, the eleven leaders gathered in Capua;
"They resolved to send two initiates abroad"
"dieds charged with reaching an agreement with the leaders of the Grand
"Firmament (Grand Orient of Paris), and to see
"if it was not appropriate to move the seat of the di-
"The Carbonari rectorate. They were inclined to believe
"that it would be good to transport it to Paris. This
_ "The capital is the one with the most communications
"with the rest of Europe. Hille was inhabited by
"the most influential members of society, and

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FREEMASONS AND JEWS. 271

"possessed the most abundant financial resources"
"dants." Witt informs us of the names of
two delegates and we learn that everything was
prepared to melt together the Alta vendita and the.
Great Firmament; "and that, for him, he was prayed,
"at that point, to accept the position of inspector"
a general of the Carbonari of Switzerland and Germany, »
whose patent had been brought from Germany by
'the delegates'. Now, the delegates arrived in Paris
in the following circumstances:
"It existed in Paris at that time," said the Freemason historian.
"L. Blanc," an association, a veritable club, has emerged
"of Freemasonry, and whose childishness"
"of the Grand Orient served only to mask the ac-
"political tion. Founded by four clerks of the administration"
"Ministry of Excise, Messrs. Bazard, Flottard,
"Buche and Joubert, this club, under the name of the
"The lodge of the Friends of Truth had initially re-
"cruted in law schools, medical schools, of
"pharmacy; then, on Bazard's suggestion,
he had called upon a large number of young people
"Men dedicated to learning about commerce."
"The lodge of the Friends of Truth was thus par-
* "which came to be created among Parisian youth"

2 History of Die Ans, vol. 1, p. 82 et seq.,

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"a powerful influence, and she was able"
"to command the agitation t."

According to the confidential documents of the high-end auction,
It is certain that the idea of
its displacement and its merger with the Great
Eastern France. The high-ranking Freemasons of Paris do not
They did not approve of this plan. But from their deliberations-
tions with the Carbonari delegates, he produced an au-
three projects. It was decided that the lodge of the Friends of the
C rit  would be affiliated with the Italian Carbonari.
Two of its members were sent to Naples and
reported back, in that same year 1821, the
statutes of Carbonarism. These statutes preserved
in their initiation ceremonies some appa-
necessary aspects of Christianity in the midst of a
countries of faith like Italy. They were modified and
appropriate to the French state of mind by the
FF. Buchez, Bazard and Flottard, members of
administrative committee of the lodge of the Friends of the Ve-
The Italian organization was maintained, but
the high sale initially consisted only of
seven members: the three Freemasons, appointed
higher up, and the FF. -, Dugied, Carriol, Joubert and
Limperani. The famous Lafayette, from Corcelles and
A few other deputies entered shortly afterwards.

1 Louis Blanc, Histoire de dix ans, t. Ie", p. 82 et seq.

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FREEMASONS AND JEWS. 273

Driven by this high sale, the Char-

in Paris and the rest of France'.

I'm not sure. Here, the story is told and...
complete of Italian and French Carbonarism. I cons-
Just know that this secret society is very

certainly a product of Freemasonry and

that it has always been run by Freemasonry
occult of the high ranks.

However skillfully organized the sales
French and Italian supremes, they did not know
The point is to avoid internal divisions...

Even before 1830, the French high auction had to
to dissolve as a result of the rivalry of its members
bres. | oo

The high Italian sales held up well longer.
time, but, around 1845 or 1846, it deteriorated, it
also, amidst its internal discord, it disappeared.

And yet the work of both does not
he did not perish with them, as he infallibly would have
arrived, if they had only been iso- companies
unrelated and without common origin. Under other names-
nominations they persisted and continued ar-
demented their first goal. And that's because they
had as their supreme center and rallying point-

1 Louis Blanc, Histoire de dix ans, t. It", p. 82 et seq.

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Freemasonry, whose supreme leaders
the laughing group immediately reorganized under a
another form of what discord had jeopardized.
This is how the French Carbonari became
successively the Family Society, then, after
1830, the Society of the Seasons, which prepared 1848*.

The Italian Carbonari, in turn, called itself

Italy, etc. Under the direction of Mazzini, and deburdened by him with mysterious initiations, she for its part, prepared the European revolution of that same year.

The papers from the high sale tell us that this famous agitator, Joseph Mazzini, was carbonaro and that, in 1836, he requested, we do not know nor how, nor by whom, the honor of being part of the supreme sale. But the chiefs did not judge him not capable of this task. They silenced his his claims, threatening him with a dagger. Pride The conspirator's offended state later became one of the causes of the discord into which the high sales. As early as 1834, Mazzini had begun to organize a portion of militant Carbonarism in this form of Young Europe, divided into Young

1 Louis Blanc, History of Ten Years. – The Freemasons, by Saint-Albin, pp. 451, 452,

TI D cum. Meee 2,

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Italy, Young France, Young Switzerland, Young Poland Young Spain, Young Germany, etc. The leader of The high-level salesman, Nubius, let him do it, holding little account of his work. About ten years-born later, the management of the Carbonari escaped Nubius, unrecognized, neglected, half poisoned, and she passed into Mazzini's hands whom high Freemasonry recognized as leader Carbonarism!

Despite all these divisions, the charcoal burners had made immense progress in Europe.

– One of the members of the Italian high-level sales force, Piccolo-Tigre, writing to Nubius, January 5th In 1846, he noted it in these terms:

"The trip I have just completed in Europe
"has been as happy and as productive as we
"We had hoped for it. – The fall of thrones does not make
"No more doubt for me, having just studied in

France, Switzerland, Germany and as far as

Russia, the work of our societies. The assault which,
within a few years, and perhaps even in

In a few months, he will be delivered to the princes of the earth
will bury them under the wreckage of their armies
powerless and of their defunct monarchies.

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1 The Roman Catholic Church in the Face of the Revolution, vol. II, p. 125
and so on.

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And, indeed, two years later this [event] erupted

storm which, in a few months, overturned the
thrones of the kings of Europe and replaced them with
republics.

A noteworthy occurrence that happens again
eighteen years apart! the movements re-
revolutionaries prepared before 1830 by the carbo-
nari only succeed in France; and in that country,
They immediately became Freemasons.
find themselves at the head of affairs. The FF.°. M... Laf-
Fitte, Dupont de l'Eure, Gérard, Maison, Dupin
The eldest son, F.-. Odilon Barrot, become ministers,
Prefect of the Seine, and F.°. La Fayette, franc-
mason and carbonaro all at once, is named
commander general of the French National Guard
French. At the top of power stands F.*. M...
Louis-Philippe, son of Philippe-Égalité, acclaimed
Citizen-king, not to say Freemason-king. The F...
Lafayette, fully expecting this royalty
would be a Masonic royalty, he had called it
"The best of republics!"

Similarly, in 1848, and this time throughout
Europe, the mine loaded by the Carbonari Nu-
bius, Piccolo-Tigre, Mazzini and others, burst out,

1 See P. Deschamps, Secret Societies, vol. 31, appendix,
and Louis Blanc, A Ten-Year Story.

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Freemasons and Jews. 277

and everywhere the leaders of the new powers who
Those who appear are Freemasons. We are con-
let's try to provide evidence for France
only.

Members of the provisional government:
Dupont de l'Eure, the man of 1830, Lamartine,
the Jew Crémieux, Ledru-Rollin, Louis Blanc, the historian
Torian, Marrast and Marie were all Freemasons
Cons. F.*. Cavaignac was appointed governor
from Algeria, F. Garnier-Pagès, mayor of
Paris, the F.-. Caussidière, police prefect!

No one will admit that the Carbonari were
found to have worked everywhere and at the same time |
for the benefit of Freemasonry solely by
the effect of chance.

The Italian charcoal burners had their moment
of particular triumph in Rome, in 1849, during
the triumvirate of Mazzini and his two acolytes.
This success was short-lived. The republic
Mazzin's regime was overthrown by the French republic
French, who reinstated the Pope. But in those days
Italian Carbonarism was also achieving success
of greater consequence than the previous one. The car-

. Bonaro Louis-Napoléon Bonaparte, pushed and supported-

held by all the forces of Freemasonry

1 See Eckert and Gyr, and Father Deschamps, vol. II, p. 252 et seq.
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and the French Carbonari, also supported

became president of the Republic, soon after emperor.

More politically astute than Mazzini, he calculated his time to execute opportunely, by means the power placed in his hands, the project more expensive than Carbonarism, the unity of Italy and the abolition of the temporal power of the papacy. The great leader of the Italian Carbonari to him Orsini's bomb reminded him that he had to hurry to fulfill his oaths. Obedient to this injunction—brutal execution of the master, the emperor inaugurated the following year, 1859, the foreign policy which realized in a few years three of the principal plans—Masonic lodges: this unity of Italy,

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the destruction of the papal principality and the unity of —

Germany.

Then the role of Carbonarism came to an end. | to undertake the execution of his other plan, the social revolution and the universal republic, the Freemasonry needed a new institute. tool.

The cursed tree grew a new branch,
The International.

1 See Eckert and Gyr, and Father Deschamps, vol. II, p. 352 et seq.

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II. International. — Socialism.— Nihilism.

"After a few years of gestation," said the
"P. Deschamps emerged... fully armed from the flanks"

"for the terror of the world and the destruction of
"Society. It was Saint-Simon, it was Fourier,"
"It was Robert Owen, with the immense lever of
"the Masonic organization, but, without secrets,
"His masks and his hypocrisy. We believed the o-
"public assembly prepared enough to be able to
"To do without it and march with doctrines deployed!"

Socialist and communist ideas? are emerging,
Indeed, directly from dogmas and morality
Masonic principles, including materialism and natura-
Freemasonry forms the basis. Furthermore, Freemasonry
has always had the ambition to remake society

Volume 1, p. 280.

2. Under the general heading of Socialism are included
various systems that claim to remake and renew society
entire. As for how to execute this project, the sys-
Themes are divided into two main classes: one aims specifically-
how to transform property and family through association
of which the State would be the regulator: that is socialism proper.
said; the other wants to abolish all private property and put
all common property, outside of official action
The state: that's communism.

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its image. We will see the development later.
and the proof of these assertions.

It was also Freemasons who, first in
France, in the eighteenth and nineteenth centuries,
brought socialist ideas to light and attempted
to organize communism.

The Freemason philosopher J.-J. Rousseau,
in his two works, Origin of Inequality
conditions among men and the social contract,
overturns the foundations of society, proclaims the so-
the truth of the people and the legitimacy of suffrage
universal.

After him, the Constituent Assembly, composed of
majority of Freemasons and philosophers, con-
consecrated these utopias and introduced them, so to speak
officially in the French nation by the ce-
the famous Declaration of the Rights of Man." Because,

Proudhon: "Equality of rights necessarily implies"
"How can equality of conditions be achieved?"

Five years later, the conventional and frank-Freemason Babeuf, in his newspaper the Tribune of people, openly preached communism, the

- 1 Let us add: And by his decree of confiscation of property of the clergy and the nobility,
- 2 See the famous brochure "Property is theft".

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shared happiness, as he put it. He wanted to-
river by the abolition of property, the sharing
lands and riches. Not content with writing, he
tried to apply his theories. In concert with
the Florentine Freemason Buonarotti, who was at
century following one of the first organizers of the
Italian Carbonarism, he founded a secret society |
whose members reached the number of ten-
seven thousand. The conspirators were to overthrow the Di-
rectorate and form a government that would achieve
Communism in France. The plot was uncovered.
green: Buonarotti and Babeuf were seized and tra-
brought before the High Court of Justice, which con-
The first was condemned to deportation and the second to
The scaffold (1797).

Babeuf made the mistake of trying to practice too soon -
The Masonic principles are largely defined. The minds
were not yet ready. The sect leaders
they made him pay for his excessive zeal and his lack
discipline.

The beginnings of the nineteenth century
saw the same ideas presented in a new way
manner.

four movements that made little noise. In this book and in several others that appeared in 1822

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and in 1829, he claimed to achieve perfect happiness on the earth, by placing it as the pivot of the organization social satisfaction of all passions, even the most disgusting. He wanted work to become a pleasure, that all men gathered in one immense society, which he called Phalanstery, there found satisfaction for all their needs and of all material appetites. After the revolution In 1830, he managed to gather a few followers who were called Fourierists and Phalansterians.

The most famous was Victor Considérant. The essays of

The phalanstery made the sect a laughingstock.

At the same time as Fourier, a gentleman of the old French society, the Count of Saint-Simon, a great supporter of the 1789 revolution, and a Freemason like all the noble revolutionaries—of that era, succeeded, after many failures, to form, around 1823, another sect which also had the ambition to reshape society, the

Property, religion, and family. There was that—

of particular in the system of Saint-Simon that he made science and industry one of the main means of improving the lot of 'humanity and especially the poor classes, and that he preached the association and organization of workers. So much that the Saint-Simonians were content to de—

to develop the master's doctrines on economics socially, they achieved some success; but from that they tried to put his other theories into practice on property, inheritance, marriage, family, religion, widespread contempt, and condemnations. The justice system put an end to the sect, which had to disband. to solve in 1833. The most famous disciples of Saint-Simon were Bazard, Enfantin and Pierre Le-Redhead. Bazard was recognized for some time by the Saint-Simonians as their leader, after – the death of Saint-Simon, which occurred in 1825. France – A bricklayer and Carbonaro, Bazard had been one of the founders of the lodge of the Friends of Truth, in 1821, and one of the authors of French Carbonarism. Enfantin, who called himself "Father," was the last leader of the sect. Pierre Leroux was elected deputy in 1848, in the elections. additional members of the National Constitutional Assembly killer.

Shortly after the failed attempts of the Saint-Simonians and Fourierists, an Englishman, Robert Owen founded a communist sect around 1840 which grew rapidly. It was known as the name of New-Harmony (New Harmony). Owen had given him the following lyrics as part of his program: the following ideas

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and the goal: "The real Satan is religion, Marriage and property.

I was unable to find conclusive proof that Owen and Fourier belonged to the Ma- order conical. But what is beyond doubt is that Freemasonry officially accepted, on the one hand. In general, in 1840, subversive theories sives of all socialists and pushed the francs-

asons to carry them out. Brother Ragon, the interpreter.

authorized and the sacred writer of Freemasonry, we
He stated it formally in these terms:

"It is to Freemasonry alone that we owe the af-
"lineage of all classes of society. ..."
Every generous reform, every social benefit
comes from her, and if they survive, it's because the
Freemasonry lends them its support. The past...
belongs to him, and the future cannot escape him. By
its immense lever of association, it is alone
capable of achieving, in a general communion
rale, this large and beautiful social unit, designed
by the Saint-Simons, the Owens and the Fouriers.
May the Freemasons will it, and the generous
"the conceptions of these philanthropic thinkers will cease
"to be vain utopias." And he adds in a footnote:
"The social movement, moreover, has long-
"time occupied by Freemasonry in general"

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"Ral and the Grand Orient of France especially!"

The Freemasons wanted it vigorously
and persistently. The failure of the Fourierists and
The Saint-Simonians did not prevent the Franks-
French masons Cabet, Louis Blanc and Proudhon
to teach the same doctrines, but under other conditions
very different forms and with new names. The words
socialism and communism were born
around this time (from 1835 to 1848).

Cabet professed pure communism. Louis Blanc
he addressed himself mainly to the workers: he put all
their woes on the account of the unjust constitution
of society. He seduced them primarily through his
Utopias on the organization of work. Proudhon
summarized Masonic and socialist doctrine in these
two blasphemous aphorisms: "Property,
"It's theft" and "God is evil."

The revolution of 1848, carried out by their brothers of Freemasonry and Carbonarism, gave hope to the socialists the realization of their ideas. Louis Blanc was a member of the provisional government. The creation of the national workshops, which was his work, placed an army under the control of active leaders of more than one hundred thousand fighters. Socialism mounted for the first time in a violent manner

1 Philosophical Course, etc., pp. 46 and 47.

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slow to assault society. He was defeated. The France repelled this with horror and by force.
_ criminal and senseless undertaking (June 1848).

So, in England, the German Jew, Karl Marx, a Freemason, originally from Prussia, doc-Professor of Philosophy from the universities of Bonn and Berlin, in concert with a certain Engels, protested So much religion and perhaps also Jewish race, organized a secret society in London, having with the aim of creating practical communism and which was aimed particularly at workers of all nation. |The party called itself communist, to which he later added the epithet democra-social association. As early as 1850, the sect formed an association international association. Its organization was complete: she had communes and a fund power plant funded by contributions from various members. The program, printed in 1851, por-The title read: "Workers of all countries, unite-"Get into it!" [J] contained exactly the principles faux traits of the International's program of today.

The "international" festival organized in London, in 1861, in the Crystal Palace, in honor of five thousand French choral singers, for the most part part workers, put in contact with them the mem-

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The beginnings of Marx's communist society. The year following, by the Universal Exhibition which took place in that same city, they found themselves in

different civilized nations. In these two circles—
Constances on exchange of ideas and views.
Frequent correspondence was subsequently established
between Marx's International and the associations.
female workers from all major European centers.

In Italy, Freemasonry did not remain any more in-
active only in England and France. In the year—
Born in 1863, Mazzini convened a congress in Palermo
Italian workers. He presented a plan for a union there.
of all the workers' corporations in Italy, including
He had drafted the statutes, which were adopted.

Under the same influence, the same grand ideas
were saying and were taking on more and more substance in
the spirit of Parisian workers. In the beginning
From 1864, they set forth their thoughts in two
manifestos addressed successively, one to
> voters of Paris, the other to all the workers of
Europe. ee

Towards the end of that same year, Mazzini issued
the project and made the usefulness of a meeting clear
general assembly to which the delegates would be summoned
workers from all corners of the globe.

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On September 28, 1864, a meeting was held in London.
Saint Martin's Hall, this meeting, now historic
toric, from which dates the great International act-
tuel. At that moment, she was born of the Franc-Ma-
stupidity which, after having prepared it for a long time,
the form of the various pre-existing elements in An-
England, in France and in Italy. For these were the
Carbonaro-Mason Mazzini and the Freemason of
high rank, Ledru-Rollin, who presented to
congress the act of alliance between the associations of
workers from various parts of the world.

They requested that, by means of a pact
of union to which full and sincere ad-
hesion, all workers' associations, all
any groups of workers from all
the countries were formed into an association
unique, and as if in a single, immense network.
To facilitate the operation of this company
universal, they proposed to group the associations
citations of the same region around a committee

works of an all-powerful general council that would sit in London.

These proposals were unanimously accepted.

A provisional supreme council was elected which accepted the task of drafting the statutes. He was conceived

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it was decided that a congress would take place starting in 1866 each year; that at the 1866 congress he would be appointed the regular and definitive general council, and that, in the meantime, the provisional council would govern. veraiment l'association.

From that day forward, the International Association was founded. union of workers, or more simply the International. |

From the first month of the following year, January 1865, a central committee was established in Paris which entered into correspondence with the grand council of London. We find there, among the main members, Messrs. Fribourg, Tolain and the Jew Jules Simon.

GERMAN SOCIALISM. It was towards this only then did the International invade Germany. However, Freemasonry was not there. remained idle.

As early as 1812, the famous Freemason Krause could not forget his ideas about the organization of society. He had even proposed replacing the Freemasonry and its mysteries by the institution of a universal society which he called the Alliance of humankind'. His theories then had little impact. of success. Socialist systems did not take hold.

1 F.°, Ragon, Philosophical Course, etc., p. 344.

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seen in Germany only after 1848, under the efforts persevering members of the Jewish Freemason Ferdinand Lassalle.

While, in England, the Jew Marx founded dait his international, another jutf was working also to organize socialism in the countries al-Lemands. This coincidence is remarkable and instructive.

Since 1848, it had been formed in Germany Magne a large number of workers' societies of very innocent looks and tendencies at the origin Lassalle applied himself with all his might and throughout his life he preached socialism these associations. His key phrase was this: "You are disinherited; you are nothing and "You must be everything." This Jew was acting ostentatiously- blement, writing numerous pamphlets and provoking meetings in all Germanic countries. In At the same time as his socialist ideas, he advocated Universal suffrage and centralization. "When "All the hungry will vote together," he said. reform will be implemented.

Mr. Bismarck protected Lassalle because he worked with no less fervor towards unification Prussian unification of Germany. This unification having been one of the most expensive projects in France

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Leipzig a central society of al- workers
Lemands, and in the same year in Solingen, ten thousand
votes elected him president of the socialist league.
was killed in a duel the following year in Geneva, by
a Romanian, his rival for the affections of a prostitute.

German socialism developed under the
under the direction of Lassalle's successors, Becker!, the
baron de Schweitzer, Bebel and Liebknecht, in con-
serving its autonomy until 1868. In this
that year, the German association joined the Interna-
national and it sent delegates to the congress of
Basel in 1869, and in 1870, united with Stuttgart, it
merged entirely with the Internationale to
to be nothing more than one of its branches. Since that moment-
lying, and especially since the religious persecution
From the Kultuicampf, socialism is propagated in
Germany with terrible zeal and does it.
Every day the most frightening progress.

The brief history we have just outlined
would be more than enough on its own to prove the origin
gine and Masonic training of the International-
final. We can add other facts that increase-
will lie in the conviction.

1 Becker later established the International in Austria.

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In all the congresses of the International which
have taken place since 1866, alongside the first
adherents, the Marxes, the Engels, the Tolains, etc., to
Among the newcomers were the Russian Jew Outline, the
famous Bakunin, another Russian, founder of
Nihilism, we constantly see it represented by what-
some of the leading figures of Freemasonry, such
that the old mason Garibaldi, honorary grand master-
raire detoutesleslogesitaliennes, les haut masons,
Félix Pyat, Blanqui, Edgar Quinet, etc., etc...

And to better show where it comes from, the Inter-
national wants its most prominent members
enter Freemasonry, if they do not app-
They're not leaving yet.

Thus Jules Simon, senator and minister, inter-
nationalist since 1865, registered under the

to send and be admitted into the lodge the Awakening ma-
conical, East of Boulogne-sur-Mer, July 3
let 1870 t. M. Tolain, one of the first members
from the central committee in Paris, since becoming a member of parliament,
received as a Freemason by the Supreme Council
of the Scottish Rite in the lodge La Prévoyance, Orient
from Paris, in August 1875. Questioned by the

1 Masonic World, July 1870, p. 147. Report cited
by [Universe of September 7, 1872.

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Venerable Mr. Emmanuel Arago, who asked him-
He explained why he wanted to be a Freemason, he replied-
essentially said: Having entered political life,
concerned about social issues and eager to arrive
Quickly, I hadn't thought, I confess, of Franc-
Freemasonry. I must even say, I believed it
an outdated institution, and, while respecting it,
I neglected it, believing I would find some on my way
more precise weapons. I recognize today that
I was wrong, that Freemasonry can still make
immense services, and I come to her. »

The internationalist had until then ignored and
He didn't know his mother. She was introduced to him: he became
eager to throw himself into her arms.

But more than these private matters, there was a public fact,
brilliant, demonstrated with the latest evidence
that Freemasonry and the International do not
They are all one and the same thing: the tree and its branches.

The Commune of March 18, 1871 was uncontested
The International has been working towards its goal.
openly sided with the Commune in
an act published almost immediately after his defeat,
in June 1871. The Higher Council of the International-
nale had it printed in London and sent to everyone
the members of the association, living in Europe and

1 Universe, August 11, 1875.

the United States, an address whose essential purpose is— it is important to explain and justify the actions of the Com— Paris municipality. This document contains about thirty signatures, including that of Karl Marx, among others which show that all nationalities are re— presented to the association's council; all— at times the German element appears to dominate.

However, on April 29, 1871, fifty-five lodges and ten to eleven thousand Freemasons, both men and women, led by their dignitaries, they proceeded solemnly— how to plant their banners on the ramparts of Paris next to the red flag of the Commune. All members of the Communard government accompanied them. One of them, Citizen Char— The Beslay family said at the demonstration: "I have de— asked to come and meet you as dean of the Paris Commune and also of Freemasonry —French nonsense which I have the honor of making gone for fifty-six years.

The Freemasons swore, if the government— The Versailles court did not accept their media— tion, to declare war on him to the death and to com— to beat relentlessly in the ranks of the communists.

At the same time the Freemasons were launching in the departments an appeal to their brothers of France and the whole world. "This manifesto," says

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born.

Z'Univers, was annexed to the Com- program
Paris commune, which was then dispatched and distributed to
"Abundance throughout France." It read as follows:

"When Paris is the target of terrifying attacks-
tables and fratricides, the Freemasons and the com-
companions emerge from their sanctuaries.
mysterious tunics, held in the left hand
the olive branch, a symbol of peace, and of the
Right hand, I wield the sword of reclamation... At-
tense that the efforts of the Freemasons have been
rejected three times by those who have the pretension
to represent order, and that their long patience
is exhausted, all the Freemasons and the Compa-
The thugs must take up the weapon of vengeance and shout:
Brothers, stand up! Let the traitors and hypocrites
Let them be punished! Hostilities having resumed
with indescribable hatred by those who dare
Bombing Paris..., Freemasons and
Brothers, companions, we no longer have to take
other resolutions than that of fighting and of...
Let us unfurl our sacred aegis on the right side. Let us arm ourselves
We for the defense! Let's save Paris! Brothers and
companions, you will not want to allow that
Brute force prevails; you would not tolerate
not that we would go back; and that's
what would happen if you weren't with your

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Brothers from Paris, who are calling on you for help...
Long live the federated communes of France with
The one in Paris!

All the Parisian lodges adhered to this

call.

Freemasonry tried to disavow the

Commune after her defeat. But she could not
to succeed in clearing herself. She is too accustomed to
these hypocritical and deceitful protests, when
his children failed in one of the o-
virtues that she secretly inspired and fostered.

The International in its early days

sandstone and complete emancipation from the class or-
"It was just a mask. There again the

1 Universe, August 5, 1877. – Among the names of the signatory lodges-
In this document, we find that of Clement Friendship.

A certain notoriety has been acquired by this lodge. Mr. Littré, of
the French Academy, was admitted there with great pomp in
the year 1877. Mr. Gambetta, president of the Chamber of Deputies-
putés, Mr. Jules Ferry, Minister of Public Instruction, in
are part of it. One of the principal engineers of the railway of
In the North, Mr. Cousin boasted and publicly congratulated himself on being
dignitary of this lodge, such a fervent protector of the Commune.

– Another document, published by the newspapers, "proves,
after so many others, that Freemasonry was at heart and
"of body with the Commune." It's an invitation, sent by
the Scottish Rite lodge, the Union of Peoples, to all its members
Bres, on June 18, 1871, to summon them to the civil funeral
of one of their brothers, Jean-Pierre Budot, who died "as a result of injuries-
safe havens received at the outposts while defending communal rights
"nals."

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Masonry added its particular hypo-
Crisis: the mother dressed her daughter just like herself.
young. But in the congresses that took place at
From 1866 onwards, the growing International...
increasingly revealed. Its pro-
grams have become anti-religious, anti-political
que and antisocial.

Today in religion, the Internationale is
arriving at formal atheism: she expressed herself-
She has declared herself an atheist. She wants the abolition of all religions.
religion and all forms of worship; she wants "the substitution-
tion of science to faith, of human justice to
Divine justice.

In particular, it shows a deep NC
of the Catholic religion and Church, of which she
seeks to bring about the complete destruction by all
means at its disposal.

In politics, his ideal is a united republic.
universal and absolute freedom. All self- states
rituals must be overthrown and all national-
nurtures disappear.

In social economy, the International continues the abolition of all private property and of all inheritance rights. She requests the unions li- bres, divorce, "political legalization, economic-
"The social and economic dynamics of classes and individuals"

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"two sexes, so that, in the future, enjoyment
"is equal to each person's production." She wants "for all children of both sexes, from their birth into life, equality of means of development, that is to say maintenance, education tion and instruction at all levels of science, of industry and the arts." This education and This education must be secular and free. and mandatory for everyone.

It demands qualities and Jes from its members
The following provisions: "The revolutionary does not must have nothing personal, neither personal, nor sentimental Neither ment, nor interests; everything in him belongs to the Re- Evolution. Ruthless enemy of the civilized world, It must exist only to destroy it. Everything, this whoever supports the Revolution is moral and honest; "Everything that hinders it is immoral and criminal."

Internationalists, without exception, mar-
They agree to continue and achieve the ideal social, which we have just summarized above, by all the forces at their disposal and by all the paths that the circumstances will open for them

1 This teaching is given in the Revolutionary Catechism- naire, written by Bakunin, and which Karl Marx had printed and distribute thousands of copies, Bakunin also published a brochure entitled: Passive, Absolute Obedience to revolutionary towards his leaders.

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trances. But a split occurred between them profound as to the way in which they will function- to function this society of their dreams, after their

current.

Some, retaining the ideas of pro- socialism
As previously stated, they accept the omnipotent theory.
state authority, and want to organize the commun-
nism through its actions and under its authority.
The new society would be regulated and managed, as
that of today, by a central government
reader first and foremost, who would hold in his hand
absolutely all of its resources and all of its res-
sorts. State administrators, appointed by
universal suffrage would only be the delegates
fords of collective power, that is to say of the people.
Governments everywhere, in republican form,
Caine, would be united among themselves by a pact
of alliance, and would support each other for
'to establish and maintain order throughout the world
new social order. These internationalists are called-
authoritarian, centralist, or simply social
lists.

During its early years, the International
had no other doctrine, nor any other objective.
The Jew Karl Marx, a staunch supporter of this system

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and appointed from the outset as a member of the general council
The London governor, held her back on this path by her
high influence.

The others present themselves as resolute antagonists of
the State and any bour- political constitution
State geoise. They do not want power
centralizing. They claim to organize society
from below, taking as a starting point the
common, that is to say, groups of workers,
the associations, whether agricultural or industrial.
Each municipality, or workers' association,
would be autonomous. It would have sole ownership of
all the soil, all the tools of the trade and
of all local movable wealth, in kind
as in capital, property which could not be
used only by her and for her. That would be the tra-
compulsory work. Delegates, chosen by the suff-
universal rage, would direct the administration.

would make the immense international state of labor-theirs. These internationalists are called anti-authoritarians or anarchists.

These ideas were introduced into the International-final by the Russian Bakunin.

This famous revolutionary, after having participated-tie of the League for Peace and Freedom, founded

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by Freemasonry, in 1866, withdrew from it in 1868 at the congress of this league in Bern, because he had been unable to get his system adopted by bourgeois Freemasons of France, of Germany and from Switzerland, who were mostly there. With a few Frenchmen and all the Russians in the league, he formed, under the name of the Democratic Alliance socialist, another society, including Geneva-then came the center, and who accepted the ex-program placed higher up. It was Bakunin's, his chief. The new association asked to join. in the International, Marx, fearing the ideas and the influence of Bakunin, which opposed it, but without success. With a few more concessions apparent as well as real, the International opened its ranks in the Alliance of Socialist Democracy (1868).

At the annual congress of the International, which in 1869 was held in Basel, Bakunin clearly expounded his theories.

He demanded the abolition of all power central, posala commune as pivot of the gov-revolutionary ment and spoke of operating "the liquidation social dation. » « I vote, » he said, « for the-"soil activity in particular, and in general of "all social wealth, in the sense of liquidity-social liquidation. By social liquidation I mean

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"the expropriation by law of all property owners"
"current issues through the abolition of the political state"
"and legal, which is the sanction and the only
"guarantee of current ownership and all that

"In fact, everywhere and as much as it is possible to position"
"as quickly as possible, by the
"The very force of events and things."

"When these words were spoken," he said
Mr. Oscar Havard, editor of Le Monde, Europe
paid only distracted attention to it. One did not
there was little doubt that Bakunin was formulating there the
program of the future revolution. It was with
the same indifference with which she learned that this pro-
The gram had been voted on by 53 votes against 4.
And, oddly enough, the opposition was not represented
than by the French element! The Tolain delegates,
Langlois, now members of parliament, Murat and Tartaret,
were indeed the only ones who spoke out against
a system whose first application was to
to be tempted, alas! in our unfortunate
country t.

Bakunin's views made an impression on
many internationalists. His program,
"Boldly innovative" and free "from all

1 Monde, September 18, 1872.

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bourgeois prejudice and of all theo-
"logically," he rallied many zealous supporters to his cause.
gans. , |
Therefore, it is primarily to him that we must turn.
to go back to the initial idea of the Commune of
Paris (March 1871).

Bakunin personally took part in the uprising
from Lyon. After the fight he managed to escape.

Socialism failed again in this second
violent attack against society. But the theo-
the ries of the Russian internationalist did not cease
to gain ground. Marx tried to stop this
progress. He maneuvered in such a way as to exclude
of the International, its formidable antagonist,
who, in fact, was expelled at the congress of the
The Hague in 1872. Karl Marx himself tells us this-
even in a letter addressed to the Corsair:
"Bakunin's expulsion... was motivated by
the creation within our association of a
secret society, 2nd Alliance of Social Democracy

national towards goals contrary to its principles
pes \$. »

Bakunin died shortly afterwards.

Neither this death, nor the measure of the congress of

1 Cited by L'Univers on September 5, 1872.

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The Hague, did not bring the dissidents back to
Marx's ideas. At the annual congress in Ghent, in
In 1877, the split became more pronounced than
never within the fold of the International. The newspaper
of the sect, Ze Mot d'ordre, was forced to agree
at that time "that an agreement is not possible"
between the two very distinct groups of the party
socialist, between the so-called anarchist group and
the group of federalists or centralists!
But the members of this congress, like those of the
In the following years, they declared that they would march
in perfect agreement to overthrow society and
seize all its resources, and that they ver-
would then have to agree amongst themselves on the allocation-
tion of goods and the operation of the new
order of things.
It should be mentioned that Karl Marx was appointed,
at this congress in Ghent, president of the grand council
and that, today, he is the head of the movement
European socialist. J
Nevertheless, it is to be assumed that the pro- | assault
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chain, prepared by the International against the so-
society, will be directed in the direction and under the action of the
anarchist or anti-authoritarian party.

We will therefore be dealing with the Commune and

1 Cited by L'Univers on September 18, 1877.

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its battalions, which are reinforced daily by their veterans brought back from exile*. They will to receive new strength and greater audacity through the introduction in France of a company Nihilism, a secret society whose members will have to be viewed by the internationalist-anarchists as doubly their brothers, since they have the same father as them.

RUSSIAN NIHILISM. In the army of societies secretive, Nihilism is the youngest body, the latest arrival. Its earliest origins date back to 1860. |

This year the students of Saint-Petersburg and Moscow organized among themselves scientific and literary meetings or circles. The example set by the capital cities was followed by the provinces, and in a short time almost all the capitals governments of Russia had their cer-student keys.

Soon under the occult influence of the Freemason-

1 Later, after terrible struggles, in which the monster of socialism will once again, we must hope, defeated and silenced, at least for a time, the Jewish ideas of The first founders of the International will regain the upper hand. Then we will prepare for a future, perhaps less distant than we think. I don't think, this appalling tyranny of an almost universal state salt, organized according to socialist principles, and governed by a dictator, emperor or president, who will be the Antichrist.

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rie, who likes to found associations everywhere and who is skilled at penetrating those that she has not formed, all these circles, with few exceptions, became more or less revolutionary, and

Friends of the people, Friends of truth and goodness of the people, etc. Finally, as always happens, a more ardent party formed among them and the most violent one, which triggered all the others.

At that moment two men appeared who entered into intimate relationships with the students Russians and who were the true founders of the Nihilism, the Jew Herten! and Mikhail Bakunin. They pushed Masonic and social principles further. lists, even those with the most extreme consequences. The doctrine can be summarized as follows: nothing that exists of present-day civilized society is not worthy of being preserved in Russia and throughout the world, nor religion of any kind, nor any morality whatsoever, nor social organization, governments, administrations tions, cults, clergy, magistracies, armies, pro-Priesthood, family, rights, education, morals, customs, etc., etc.; everything, absolutely everything, must be ren-poured out and utterly destroyed; it must not

1 I have not yet found absolutely certain proof of Herten's Jewish nationality,

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NOTHING remains of the past; everything must start again. on earth as on the first day of the race human. This doctrine is aptly named of Nihilism, that is to say the annihilation of everything that exists.

To spread these savage teachings, Herten founded and directed the underground newspaper Ja Bell, which appeared in London, and which, despite the efforts of the imperial police, were widespread and read throughout Russia. It was A princi-pal of the sect.

Bakunin, for his part, multiplied his speeches and brochures of all kinds.' After the dead d'Herten, he wrote Za Cloche for a while.

Mikhail Bakunin, Russian gentleman and officer of artillery, was a distinguished conspirator and a revolutionary in every sense of the word. abandoned his military career to devote himself Body and soul devoted to demagoguery. He was the friend and the dis- Cliché of the socialist Freemason Proudhon. His height colossal and with its enormous bust, made Bakunin a complete type of Mongol or "Barbarian" "Russian," as he liked to call himself.

1. The Catechism of the Revolution, the Epistle to the Officers Russians, Political Murder, Religion and Revolution social, passive obedience, etc., etc.

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The spread of Nihilism in Russia was not enough to its all-consuming activity. We have just done the account of his entry and actions in the International. It was in 1861, in London, that he began for the first time in relation to the social-Western lists. For a reason that is not still fully explained, he opposed everything his life stubbornly devoted to the introduction of the International in Russia, which led to accusations of treason the socialist cause and belonging to the Mossi police COVID. The most likely motive is that he wants to-milk remain the sole master and director of the movement revolutionary of his country. And, in fact, his influence has always been considerable and preponderant-weight on Russian youth. Through his words and through In his writings, he was the true prophet of Nihilism. In one of his pamphlets, he outlined to nihilists, a campaign plan they follow faithfully. "Municipal democracy," he said, will reign in Russia with the Tsar first, if he accepts and favors her; against the Tsar and without him, if he the fight. » After his death, his disciple Chernichetsky brought all the youth associations that had remained there foreign until then. He organized a huge propaganda which, from 1874 onwards, spread rapidly

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: quickly over most of Russia.

Since that time, following the injunction that Bakunin had made the czar, the nihilists, by the _ the most violent means, through fires and Repeated attacks force the autocrat to walk with them: they demand a constitution and a A parliamentary government for Russia. under this condition, they say, they will leave it in Rest. Alexander has not yet given in.

If during the life of its first leader the Nihilism had no unity within Russia, nor relations with the International, outside, by With its centers of operation located abroad, it has forged relationships with this company.

In 1871, Nihilism had a center and a newspaper in London, whose editor was a Mr. Serebrenicoff. This nihilist leader addressed in that same year, to the members of the Commune, a certain number of copies of his journal , in each of which was inserted a ballot, originally written in rnsse probably, and translated

in very poor French. This play was entitled:

FRENCH BULLETIN OF THE SOCIALIST ORGAN

RUSSIAN AT THE Commune. OUR PROGRAMME;

then the epigraph: The fundamental principle, lega-

First and foremost.

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In a series of articles, this bulletin presents the practical organization of Bakunin's system.

After his victory; that is to say, as soon as the party active socialists will have overthrown the governments and all current public authorities, he will have to pro- to claim, without any delay, national property All individual possessions and wealth. Immediately following this decree, the following will be organized

agricultural and industrial activities, or partisan groups workers, who will have to make up each common. A specific period of time will be accorded to the Citizens to gain admission and inscribe in one of these sections or partial groups to bind, which he will choose at his own discretion, according to his abilities and its strengths. That is the meaning of the first three articles. The fourth one deserves to be quoted in fullment. I'm slightly modifying the style which, in the original is not French.

"All those who remain isolated and do not enter in none of the sections of the commune work - use, without serious and excusable causes, will be deprived of the right to receive anything from the national property. Z/s will not be admitted to any public establishments that will contain the supplies intended to meet the needs

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members of the Commune. For them, rooms at eating, sleeping, communication routes, posts and telegraphs, etc., etc., everything will be forbidden and closed. They will remain completely deprived of everything means of subsistence and will only have to decide "To work or starve to death."

Thus everything that constitutes physical life and social life for each individual will be in the possession of the commune, and whoever does not appear will not hold to one of the workers' or in- sections industrials that will make it up, who won't be there introduced, registered, recognized as a member, of-

'Neither material nor moral, possible!'

And all these utopians claim to their followers that their beautiful social organization is based on Liberty! What scoundrels!... and what dupes!...

1 Suppose socialism triumphant, having organized society according to its principles, even if only for a time, with the State or

= Ja commune for center, do they not become very

The verses of chapter x111 are understandable and very applicable. of the Apocalypse?

16. "And it (the second beast) will cause all the little ones and the great and rich and poor and free men and slaves have the sign of the beast in their right hand or on their front" (according to the Greek: receive characters, signs) on, etc).

17. "And that no one may buy or sell except whoever has the sign, or the name of the beast, or the number of his name.

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At present, Nihilism has two centers main areas of operation outside of Russia.

One, in Geneva, is headed by Mr. Michel Dragomanoff, former professor at the University of Kijeff, leader of Nihilism for Little Russia or Ruthenia. Its organ is a Russian newspaper. At this center is attached /a Revolutionary Social Society-list or Jacobin Society. It also has its private journal. Dragomanoff writes these two newspapers, and, in addition, a third one intended for Ruthenians. He is the one who sends agents to Galicia, in Vienna and throughout the Slavic provinces from Austria and Hungary.

The second nihilistic center interests us further-
tage. It is based in Paris. Its supreme director
is Mr. Pierre Lavroff, main coordinator of
Bakunin and leader of Nihilism for the great
Russia. J] employs thirteen secretaries and his newspaper
In Russian, it appears in London under a title which
means: Zn before! From this large center, the most
One important of the two, another depends directly on
company bearing the name 'Association for the delivery-
liberation of the homeland. It is also called the Section
of the action; which clearly indicates the role
that she plays. Her leader is the Russian Skatcheff,
and as its organ a Russian newspaper, the Tocsin.

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The two leaders of Nihilism, Lavroff and Drago-
Manoff, work perfectly well. I] there is
the difference between them lies in the means
employed by both to achieve the
common goal. The names of these two gentlemen
are known in the French press by the
letters they write about nihi- affairs
lists.

In addition to these two centers, the primary driving forces
and all-powerful, Nihilism possesses an orga-
Complete nization in almost all capital cities
of Europe. Everywhere the orders of its leaders are
executed with precision and, above all, speed
truly astonishing statements. We can cite as proof
Two very remarkable facts. First, what happened
believed to be the assassin of General Mesentzoff.
Three anonymous letters were received by the police
Russian. They threatened to avenge the condemned man.
Kovalsky (a nihilist) if the court's sentence
The Odessa order was carried out. "Head for head,"
it was stated in each of these three letters. The
The police ignored these threats. Ko-
Valsky was executed on August 14, 1878, in Odessa. However,
"the day after next, two thousand kilometers from
distance (500 leagues), to Saint Petersburg, in
In broad daylight, in the middle of the street, the leader of the gen-

weapons of the empire, struck dead by a hand remained unknown!

The second fact is more recent. Mr. Nicolas Mourawief, Advocate General at the Court of Appeal of Saint Petersburg, is sent to Paris regarding the Hartmann case. His mission, purely legal-dique, had been kept absolutely secret in Saint-Petersburg. He arrived in Paris on March 2, 1880. The

The next day, two strangers showed up at the hotel.

where Mr. Mourawief got off. They told him that they are members of the revolutionary committee Russian sitting in Paris, whom they know in detail the object of his infamous mission. They threaten him with death if he persists in filling it, and, upon withdrawing, They inform him that he will soon receive the ruling from his conviction. The Russian Attorney General has confirmed this account, adding that already

a few days before his departure he had received his |

printed death sentence ©.

We must acknowledge the organization and the universal leadership of the Judaico-Masonic sect-fuck.

Nihilistic propaganda no longer stops at

1 Universe, August 23, 1878. Correspondence from Saint Petersburg-town, August 17.

2 V. the newspaper Le Figaro, cited by [Univers of March 7, 1880.

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Only Russians; it is now also gaining followers among the French.

A society of French nihilists has emerged. recently established in Paris. The statutes of this companies have been frankly accepted by several of our most important radicals.

On the other hand, the Universe teaches us that it has received the program "of the French nihilists," in which these interesting people make known "that they declare a war, without mercy or truce, to the execrable brigandage, decorated by anti-phrase from the name of social organization, and of which Even more than men, they are the victims times?

One thing that cannot be doubted is the existence- tence and the current distribution in France of a nihilistic press.

"Among the signs of the times," said the Po/ybiblian, "we must classify the appearance in France of the

_ "Nihilist press; it is still only at its de-

"goals, but rest assured that before long she will "will produce, certain of impunity, with an au-

, "ever-increasing dace. Meanwhile, various +

"Booksellers announce: Alexandra, letters from a

1 The Tablets of a Spectator, cited by the Universe of March 7, 1880.

2 Universe, March 10, 1880.

"nihilistic, with the author's portrait; the Reli-
"Gion and the Social Revolution, by Michel Bakou-
"nine, annotated by Arthur Arnold (member of the
"Commune); he is an amnestied man, Mr. Elisée Reclus,
"whose ultra-radical opinions are well-
"nudes, which is responsible for reviewing and classifying the
writings of the Russian socialist... The theories of
"Bakunin, which will be spread in France"
"on all sides, while waiting (something perfectly
"certain) that they will be put into practice, is reduced-
"senses the annihilation of all that remains of
"Today's society; it pushes to its ultimate limits-"
"This is the thesis that our radicals do not yet admit"
"Only partly!"

From this entire study on Nihilism, it
It is clear that this socialist system is deviating
from the same sources as the International, which previously
he feels he is completely attached to it and that it is of-
The most advanced and violent part has arrived.
Recent facts support this conclusion
demonstrate that Freemasonry, International
And Nihilism, it's all one thing.

The nihilistic Jew Hartmann, or Meyer, author of
the Moscow assassination attempt (December 1, 1879), is
arrested by French police in Paris on February 16

1 Cited by L'Univers on May 10, 1880.

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1880. Immediately, our radical deputies became agitated.
to secure his release; the presidents of
three left-wing groups are taking action
with the ministry for this purpose. For its part,
The Russian ambassador is requesting extradition.
The French government is hesitating between these two options.
commands. All internationalists and free-
Freemasons are passionate about the assassin's cause.

as one defends a brother: "If Hartmann is delivered, France is dishonored, they do not support—"The ministry will no longer be involved, etc." Their newspapers they speak the same language; they circulate and recommend a petition to the Houses for prevent the extradition of the nihilist. In short, the go-Masonic government which leads France, not able to bring himself to hand a brother over to his death, and especially a Jew, at the risk of bringing the most serious external complications, refuses extradition and had Hartmann driven to England. The secret high chiefs of Freemasonry have expected from Catholics and conservatives their strong resistance to their anti-laws religious and antisocial. In order to defeat it, they prepare, according to their old and usual method, through the introduction and protection of Nihilism in 18.

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France, a more terrible instrument of destruction even more radical than the International itself—same. We can judge this by the way the Nihilists appreciate the Communards.

A new clandestine newspaper appears in Russia. Its Russian name means Awakening. Here what she says about the Paris Commune in her second issue (April 1879).

... "Above all, don't plagiarize: don't Don't be inspired by doctrines, actions, or gestures. "Western revolutionaries... These examples" "are poor and unworthy of attention. See "1871. What did these people who erected themselves do?" "modestly, as reformers, as benefactors" "of humanity? Didn't they imagine..." "to remake the old world, because, on a single "A tiny point on the globe, they were able to burn a few "houses, demolish some neighborhoods, shoot "A few individuals! They thought they were doing something" "Thing by overthrowing a government... They have I forgot that behind governments are... Ja company... that behind the company was found—"was the family... that behind the family..." "found unity, the individual, as he is present—" "... All of this must be swept away, mowed down, "Washed thoroughly, in torrents, as nature does"

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"When she starts erasing something. Before"
To build, the land must be cleared. One does not build
"not on ruins, on mud, on de-
"Broken, on dung; the building is erected on a
"flat, leveled, cleaned surface, on new-
"Sound foundations. And what have they done?"
"These people from 1871? We had to strike, to strike down"
the world, to dazzle and terrify it; and they have
"Amused, these reformers, to invent new
"uniforms... to play at government, to mimic
"
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ministers... to appoint ambassadors...

They were dwarves, and, being dwarves, they could not
"What to do about their size?"

When the Communards and other internationalists
lists, reinforced by nihilists, will have been put in place by
These at their level, 'judge the terrifying days-
tables that France and Europe will see.

From all the previous work must be drawn the
The following general conclusion is: |

The International was merely a simple transformation
the establishment of Carbonarism, carried out under the direction
occult practices of high-ranking Freemasons; this so-
society has successively absorbed, or become attached to,
all the other militant secret sects*, but

1 Universe, April 26, 1879.

3 Such as Fenianism, which we will discuss, Marianne, the Universal Republican Alliance, etc., etc.

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secondary, formed on different sides by the Freemasonry! Today, under the name general of international association or simple- As a form of Socialism, it constitutes the active army of the Masonic order.

One remarkable thing that cannot be This has been passed over in silence; it is the intrusion of the element Jewish in training, leadership, and gestures of the International, of Socialism and of the Nihilism *.

3. Fenianism. Fenianism emerged, it also, -of Freemasonry, but of a maelless direct than Carbonarism and International. It developed solely in England and America. Here is his lineage:

The documents that were used to compose this paragraph
The graphs were taken: 1° for the International and Socialism German, in the following works: [International and the social question, by Mr. Claude Jeannet, lawyer at the court of Aix. Paris, June 1871; [International Workingmen's Association, by Oscar Testut, lawyer at the court of Lyon. Lyon, 1871; the History of the International, by Fribourg. Paris, 1272; in the newspapers: Le Monde, June 20 and July 16, 1871, September 8 and 15 November and December 5, 1872 and September 7, 1873; the Universe, June 12 and July 4, 1871, September 4 and 15, 1872, August 5, September 18 September and October 15, 1877, July 19 and 13, 1878, February 15 and May 1, 1879, February 22, May 3 and 16, 1880.

2° For Nihilism, in the newspapers: Le Monde, July 13 let 1871, April 8, 1876; l'Univers, December 18, 1877, August 23, 1878, March 18, April 26 and December 18, 1879, and February 21 and 22, 1, 2, March 7, 10, 19, 21, 24, 26, April 4 and 19, May 3 and 20, 1880.

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Before the 1848 revolution, in the time of the greater excitement of the Carbonari French, transformed into the Society of the Seasons, a Irish conspirator Colonel O'Mayony, constrained to request asylum from France, s'engaged in the Carbonari, there made a new ap- The conspiracy theory was introduced, and imported into Ireland the organization of this secret society.

"The company he founded, with the aim of making Ireland, to Ireland, first received from him the name of the Emmet Monument Association, or EMA This is in memory of the Irishman Robert Emmet. that Lord Clare had condemned to the torture of gallows, and who, at the moment of dying, had prized the wish that his fellow citizens not raise a monument to his memory which after having delivered Ireland, under the yoke of the Saxon race. Little by little, The conspiracy grew stronger and more widespread; it took hold. cinema in Canada; it developed powerfully- ment in the United States, where she had her council su- first, where she was represented hierarchically in each of the States of the Union...

"In the United States, affiliates, having no In danger of running, they naturally found themselves dis- thoughts of resorting to mystery. Not having the name of fenians, from a word which, in the Irish language,

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means Phoenicians, and which thus seemed to link the Ireland's hopes in the memory of its pre- First colonizers, they marched with their heads held high, and Their number increased remarkably. The pou- seeing action in the light of day is refused by the the very nature of things to the Fenians of Canada, and even more so to those in Ireland. A government- provisional ment, composed of four members, re- _ presenting the four provinces of Ireland; to- Below these four leaders were twenty chosen colonels. by each of them and called in turn to choose a set number of captains, who, of For their part, they have to recruit soldiers from among those whose patriotism they had the opportunity to experience:

met is known only to the colonels designated by him, the colonel, only captains, the captain who soldiers, and the soldier that of those whose contact with him is essential: that's what May of this year (1865), New York Herald declared that it constituted the mechanism of the Fenian society, in Ireland.

The American newspaper reported the number of

Fenians at 80,000 in the United States, without

including Canada, and 65,000 in Ireland. These details demonstrate that Fenianism has taken hold.

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its organization of the Society of the Seasons, and that, Therefore, he is a son of the Carbonari French and grandson of Freemasonry. (See a London correspondence published by the French newspaper Le Temps, and reproduced by the World, September 24, 1865.)

It would be useless and tedious for the reader. it seems to me that the author is extending this work by making it without passing before his eyes the genesis and history of all these other political secret societies lesser importance than those produced and that pro-Freemasonry is constantly and everywhere being produced. The names and forms vary; essentially, it's the

* Same thing. The great conspirator Mazzini says so

formally:

"Secret sorceries give an irresistible to the party that can invoke them. Do not fear-
"Don't be surprised to see them divide: the more they
"The more they divide, the better. They all go to the same place."
"But by a different route t."

Masonic actions that attack religion and the morality. They multiply every day, modify-trusting, like the previous ones, their names

1 Manifesto of 1846 cited by Count Edouard Lubinski.
War and revolution in Italy in 1848 and 1849, pp. 44-49.

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and according to their gait, according to the need and the sides that they want to hit. He is not a single one of essential points of Christian morality and social bases that are not currently the subject of their assaults. We will say a few words about those of these Masonic societies which seem to us-sent the most important and are the most damanagers.

4. The Universal Religious Alliance. The Freemason-nerie is fond of these universal alliance companies saddle. We were just referring to the poli- society tick the Universal Republican Alliance. We let us now study several other kinds of universal alliance, whose objective is the mo-Rage and religion. The first one that comes to mind In chronological order, it is the United Religious Alliance-Verselle, founded in 1854 by the Freemason Henri Carle, venerable "in 1873, of the lodge Le Libre Exam, Orient of Paris!

This association takes on, from 1865 onwards, a significant expansion. It was founded at this time, to serve as its organ, a weekly newspaper-daïre, which she calls Za Free Conscience; Henri Carle is the editor-in-chief. His main

In 1867, the collaborators were Freemasons.

1 V. Univers, September 15, 1879.

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well-known figures, such as Brother Henri Martin, the F.:. Victor Hugo, Br°. Edward of Pompery, Brother Vidal, Brother Charles Fauvetty, Venerable The R.-. L.-. Renaissance by its emulators of Hiram, etc.

This religious association is appealing to everyone those who want to erase the supernatural from their beliefs. – "It is," said M. de Saint-Albin, a temple open to all enemies of Christia- nism. It establishes only one between men "Link, hatred of Catholic truth?"

Here's what its founder says about it:

"The Universal Religious Alliance is working on triumph of rational and progressive religion, founded on the light of reason... The great question for us, and our concern cons- aunt, therefore, is to lead minds to consider the religion as human, in the sense that it derives of our faculties, without any miraculous intervention- use of God.

"We want to bring intellectual men to agency and goodwill, whatever their

starting point, to banish from their minds all `

1 V. Les Libres Penseuses, by M. de Saint-Albin, p. 97 et seq. and the League of Education.

2 Ibidem, p. 109.

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the idea of supernatural revelation, any belief in God's miraculous intervention in things of religion... Our first concern must be to-eliminate the priestly element that is attached to the idea of the supernatural and is a logical product of it.

"The Alliance and its newspaper, La Libre Cons- science, vigorously combat the priestly authority dowry, and demand that the clergy be abandoned by all those who have lost their faith. In short, we want the complete secularization of religion; which leads to the secularization of institutions of charity, that of the hospital offices of charity, military ambulances; in short, fraternal drinks of all kinds; the elimination- tion of the mysteries and sacraments, in the sense that the Church of Rome attaches to these two words; the abolition of the distinction between the ecclesiastic and of the secular; The civil celebration of the birth, of the wedding and the funeral*.

How can one not believe that the religious alliance universal, whether directly from France- Freemasonry? Ever since they came to power in In France, Freemasons are carrying out This whole program. They eliminate as much as they can- They are going away with the priestly element. They are secularizing everything; they

1 The Freethinkers, etc., pp. 101 and 102.

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They secularize everything, they come, through a recent lay, to eliminate the priest from hospital administrations charitable and charitable work; they seek to distance themselves from to leave the beds of the sick and dying; they want to chase him out of schools.

One of the coreligionists of the Universal Alliance- The saddle will complete the process of making her known to us:

"Our religion," he said, "is religion itself- It is the same. It has no name and cannot have one. It is, whether we know it or not, the religion of everyone, including temporary religions local and regional issues that their errors, and satisfactory

Those who practice the principles will confess them; those who practice them will confess will the teachings deserve to be called religious men. Those who misunderstand them will adhere to the principles or those who, in their conduct, will... will violate the teachings, will be men Irreligious. That's all. But it doesn't matter anyway—whether they call themselves Jews, Catholics, Protestants so many, Muslims, Buddhists, that we believe ourselves Deists, pantheists, or even atheists!

This claim by the Universal Alliance to be religion, calling to itself all forms of worship,

. 1 La Solidarité, journal des principes, 1^{er} December 1867.

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is in all similar to that of the F Sane acor: Nonsense. She too claims that she is religion: "Predating religions, it is the principle of all religions!; » « universal religion, it embraces all the others and connects them together by what they have in common'; » she is the universal temple in which the men of all faiths and all religions °.

New evidence of the Masonic origin of the Al-alliance: the daughter has the same aspirations as her mother.

Suppose these fine principles, supposedly religious, widespread to some extent in the world, what difficulty, do you think, will it find? The Antichrist, to be worshipped?

What is the organization and what are the means of action of the Universal Religious Alliance saddle? Let's listen to the founder again: |

(For the present... 1867). "...Our means of actions are very limited, but that's not our fault. Above all, we have a great strength which

is our union... Our newspaper and examples

that each of us takes on the task of giving to

1 Philosophical course, etc., by Ragon, sacred edition, p. 128, note.

2 History of the three great lodges of Freemasons, by F.:. Em. Rebold, p. 310.

3. Ritual of Masonic Protectorate. Masonic Documents ques, pp. 501, 502.

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Outside will do the rest. However, I consider our small family circles like the beginnings of the future religious society.

"The Alliance includes within its ranks fa-
whole thousand, from the grandfather to the little one-
fant; the women themselves appear there in very
large number. When circumstances allow it-
births and marriages are part of the
part of the members the subject of religious demonstrations
gious women of a very high character. For death,
We're sticking to a secular funeral. From time to time
At times, two or three families gather to
discuss various moral issues
or religious philosophy... Once or twice
per year, the members of the most rap- groups
relatives gather for a fraternal banquet.
It's Freemasonry, minus the shadow. 3l
the mystery...

"While a pre- direction
prepares for the future, specific groups, complete-
independently of each other, continue
to train. New ones are being established every day.
calves. I'm not just talking about Paris; at
Paris, unsurprisingly, but also
the provinces and abroad. Go to Lyon, to Bor-
deaux, in Rouen, go to Aix-en-0the, which is not

that a very small town in the department of
Dawn; everywhere there, you will encounter groups
uniformly constituted. Belgium, Germany—
do they and our colony in Africa provide—
even a large number of members. Provisional—
Each of these small family circles...
It manages itself as it sees fit and lives its own life.
No foreign influence interferes in their
determinations. All are isolated, and all nevertheless
and are united in a common goal of liberation

"Moral oath and religious renewal!, etc."

The reader will have easily noticed the contra-
dictions that are found in these lines. Com-
ment: "these particular groups," if they were
in reality "completely independent of each other"
of others," and if "no foreign influence"
If they did not intervene at their home, could they be by-
all "uniformly constituted?" Who gave them—
This uniformity would therefore exist, if not for "this
experienced leadership that is preparing for the future," and
which connects them to each other by giving them
the same impulse? "Provisionally, each

1 V., in the Saint-Simonian newspaper L'Opinion nationale du
November 17 and October 8, 1867, the articles published by Mr. Léon
Richer on this subject, articles of which Mr. Carlea himself provided the
elements to which he gives his full approval in the
Libre Conscience, no. 21 September 1867, p. 79. See also Les
Free thinkers, p. 94 et seq.

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FREEMASONS AND JEWS. 331

"It can be administered as it sees fit," but later?...
We encounter there, said Mr. de Saint-
Albin', "the ancient and ever-new practice—
"The new Freemasonry, the organization of
"Servitude under the name of liberty." The great
The sect's skill is "to take people
"by words whose sound delights them, to en-

"this multitude in hand" for a future
that we are preparing.

The Universal Religious Alliance did not have,
So far at least, a very bright life.
Since 1865, it has received little attention. Is-
Is she dead? We don't believe it: there are au-
Today there are too many elements of life for such things.
works. She progressed, no doubt, in silence.
all the more dangerous because it makes less noise.

However, in the year 1879, the Freemason-
nerie felt the need to push another re-
a token of roughly the same type. We are told the
foundation of an association called Society
of secular faith, and of a newspaper bearing the same
name, to spread and support the principles of
the association. The goal is the annihilation of
all religious faith; the means, the propagation of

1 The Freethinkers, etc., p. 107.

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Civil faith. The Civil Faith Association is a
A secular church which, according to the proposed program,
must have "nature as its Bible, and the Gospel as its Gospel"
Conscience, for God, truth. She has two
founders: Mr. Victor Meunier, editor of
Reminder, and Edmond Lepelletier, editor of Za
The Marseillaise, both Freemasons! That's it.
obviously a new branch of the tree
cursed by Freemasonry.

We learned very recently from the newspaper
The motto that the association, without modifying
her program, changed its name; she ap-
It will now be called: "Free Thought Group."
It was one of the founders, F.-. Lepelletier, who
introduced this other name in
a public lecture in Paris. He gives for
The reason for this change is that the word "Faith"
despite the adjective "civil" that accompanies it, con-
still carried a certain air of disheartening clericalism
agreeable to free thinkers. Under this second
The name, the "grouping" will have as its object-

"Three major periods of life: birth,

1 V. Le Courrier de la Vienne, February 26, 1879, and L'Univers of December 9, 1879, which summarizes the motto. The F.:. Lepelletier, editor of La Marseillaise, is included on the list of Freemasons given by [Univers of September 15, 1879.

FRANUS MAGONS AND JEWS. 333

"There is marriage and death." Secular ceremonies

~ impressive events will be organized for these three

_ circumstances. The speaker made a warm appeal-
reux to the Freemasons, his listeners, so that
Their dedication will ensure the success of the company.

These "civilian" sectarians realized that the soul
of man, naturally religious, "natural-
"Christian," instinctively repelled
the secularization of the three greatest acts of our |
earthly existence. Freemasonry is...
then pressed to establish "civil worship," "worship
of free thought." But that's not enough. The
F.-Lepelletier warns us that "the group of the
"Free thought" still wants, like the Catholics,
laws that are building on the hill of Montmartre
a church dedicated to the Sacred Heart, erected on the hill
of Ménilmontant "a temple to law, to justice-
"Tice, to brotherhood."

From all this, we can conclude that [Alliance
Universal religious and the Free Pen- Group
both of them having left Freemasonry,
soon will no longer form, or perhaps even, to

"this hour, form only one and the same
association. |

9. The Universal Israelite Alliance. Another
universal alliance, which has much more to retain-

| 19.

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The weaving of the previous one is 7 Alliance universal Israelite. It was founded around 1858 or 59 by Jews'. F.*. Crémieux, a Jew from race, one of its founders perhaps, was named President. Mr. Crémieux is one of the examples of Judaism and Freemasonry. He was elected in 1869 sovereign grand master of the eco-rite I know, the highest dignity of the Masonic order In France? Here's how he himself explains it Purpose of the association:

"The Universal Israelite Alliance comments on pain, and already its beneficial influence is felt-long-range shooting... It doesn't stop at our worship On its own, it addresses all faiths. It wants to pe-to be found in all religions, as it penetrates-to be in all countries?... Well then! Gentlemen, Let us continue our glorious mission. May the men-My enlightened ones, without distinction of religion, unite in this universal Israeli association, of which The goal is so noble, so broadly civilizing...

1 The founder appears to be the Jewish Mr. Cahen, director of

Israelite archives, which established it "to strengthen the bond" "Fraternal to the Israelism of the whole world." And the thing to him seems urgent; "for," he said, "Freemasonry has lost "much of its ancient vigor." See [Universe of the 11th Jan-1859.

2 V. Jewish Archives, p. 187. 1869. Mr. Crémieux died February 11, 1874.

3 Ibidem, XXV, p. 514. 1861.

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born into a religion other than our own, we
extend their fraternal hand, recognizing that
all religions, whose foundation is morality,
of which God is the summit, must be friends between
them; thus breaking down the barriers that separate
what must come together one day; there you have it, gentlemen, the –
beautiful, the great mission of our Israeli Alliance – |
universal lite... I'm calling on our association
our brothers of all faiths; let them come to
with what eagerness we will go to them...
The time has come to build on an in-
'Destructible, an immortal association.'

It seems to us that these abbreviated principles of
The Universal Israelite Alliance bears a singular resemblance to
linked to those of the Universal Religious Alliance
saddle and Freemasonry, with a cer-
There is a slight nuance, however. These last two
associations recruit believers under their banner
and unbelievers, even atheists. The other fact
appeal only to those who believe in God and to
God-dependent morality: The real purpose of
one and the other is absolutely the same: as-
to associate under one pretext or another, under
Under one flag or another, the more men there are.

1 Israelite Archives, RXV, p. 514; 520. 1861.

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possible to put them in the hands of France
Masonry.

But F.°. Crémieux further indicates in
his presentation had a practical and very specific purpose of
the Israelite Alliance: |

"The great mission of our Israelite Alliance
universal, it is to relate to the
authorities of all countries these Jewish populations
so neglected, when they are not treated in
enemies; at the first news of an attack
against a cult, with violence incited by hatred
religious, we rise as one and
to demand everyone's support, to make our voices heard
in ministerial offices and up to

is misunderstood, persecuted, attacked '... »

So far, it does not appear that the Alliance Universal Israelite community took care to protect of another faith and religion than religion Jewish and the Jews. She allowed herself to be persecuted by everyone. In a way, without saying a word since 1861, the Catholics— from Italy, Russia, Spain, Switzerland and of Germany. And today, the entire press from Austria, Germany and Belgium, which is largely in the hands of the Jews, on

1 Archives israélites, XXV, 514, 520. 1861.

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FREEMASONS AND JEWS. 337

_: the order of the Universal Israelite Alliance \$, defends Minister Ferry applauded his persecution laws. trices. And in 1861, the president of the Israelite Alliance— | Lite solemnly affirmed that it would protect All religions? With the exception of the Catholic faith, Probably.

On the other hand, it has covered and still covers with the great brilliance of its all-powerful protection Jews from all countries, and especially those from Romania mania. F.*. Crémieux made his voice heard. within the offices of ministers and up to the "ears of princes," by obtaining an audience with Emperor Napoleon III in 1866, writing to Prince Charles, sovereign of Romania, in 1867, and to Mr. Bismarck in 1868. And all these authorities respond with great deference to the pre-President of the Universal Israelite Alliance, high dignitary of Freemasonry, whom they will take care of to grant its requests in favor of its pro-Tégés*. Later, in 1878, the Israelite Alliance universal, through its illustrious president, and through his delegates, used all his influence on the French representative at Congress of Berlin, in order to obtain for the Jews

1 Universe, August 12, 1879.

Romania, perfect equality of civil rights and

policies. Article 41 of the congress establishes, in effect, thanks to the French plenipotentiary, this principle general for all inhabitants of Rumania, whatever they may be. Since then, Mr. Waddington, urged on by the president of the Alliance, he has not ceased to put pressure on the Romanian government so that it put this article of the congress into practice, and that he deleted article 7 of its constitution, by: that Jews are excluded from this equality.

All of Romania is protesting against this pressure and strongly rejects all civil rights and politics to the Jew. The national representation agrees with the country. It's a matter of life or death for the Romanian people. Because, de- Then, for several years, Romania underwent a period of intense activity. veritable invasion of Jews "which amounts to several-hundreds of thousands of individuals," and who do not It doesn't stop. They are "men without a country." "determined, without any nationality other than their "quality of Israelites," who seek "their means" "of existence, not in the work which contributes" "dedicated to the development of production and the

1 Universe, October 22 and November 15, 1878. Mr. Waddington protects the Israelite Alliance and the Jews as far as the East. V. Uni- around June 18, 1879, an article signed by Abbé Joseph Lémann.

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. FREEMASONS AND JUDS. 339

"Wealth of a country, made in trafficking and usury"

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which ruin him.

"By these means, and under the very protection of Romanian laws, the Israelites surrendered masters of a significant portion of the capital of countries and mortgaged them on buildings. In Moldova especially, a large part of the rural property is involved between their hands.

These Jews "remained strangers in the midst of the nation, not only by their religion, but through language, costume, customs and as-

pirations, in short, by everything that constitutes

the distinctive character of a man in the so-society. »..... « Supported by the action of /'Al-Universal Israelite Alliance... they knew how to to form a separate community, having a almost absolute autonomy, not only in from a religious point of view, but still to the point from an administrative and financial point of view; they found same means, through the assistance of the 2nd Alliance to establish itself as a strong Israelite association political, with its agents throughout the country, and receiving the impulse and direction from a center to be established outside of Romania.

Therefore, if there is perfect equality of civil rights and

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Policies were granted to the Jews, soon all lakes territorial property would pass into their hands | and they would quickly become the masters of ~ all of Romania from a political point of view and ' governmental.

This is the summary of the Memorandum addressed to the authorities. European sessions, in July of this year, by | Mr. Campineano, Romanian Minister of Foreign Affairs | external (Universe, July 22, 1879)!

What purpose does the entire-
A powerful universal Israelite alliance? One goal;
which goes far beyond a simple work of philosophy
Lanthropy: The Jews want to make this little
country a new Palestine, while waiting for them
so that they can resume the old one, the object of all their
DOUBT. |

From this we see that the Universal Alliance is not,
purely religious and philanthropic, like |
She wants to get some fresh air. From which we can conclude
Furthermore, Freemasonry has many tender moments.
for the eggs.

The following lines from Florence's Journal
will help us understand these things, and con-'

1 V. also on this question: The Israelites in Romania,
by Emmanuel Crezzulesco, former diplomatic agent of Rou-
mania in Paris (Dentu). The author claims that the Jews are more
four hundred thousand in Romania. V. Univers of November 5, 1879.

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FREEMASONS AND JEWS. 341

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to be born even more /'Universal Alliance'

Israelite. | ;
"However unfathomable the mysteries of

Freemasonry, there are manifestations

which bear the unmistakable marks of the sect

that no sensible man can deny-
their origin. We see the powerful em-
Father (Alexander of Russia) to give a warm welcome to
London to a delegation from the Universal Alliance,

plomates intended for him. This is an unheard-of fact in the history of diplomacy, which an initiating sovereign-holding a congress without consulting those who should to send their representatives there, and who summons him based solely on the request of some association.

What is this universal Alliance that sees
To bow down before it, a power of the earth?
The Universal Alliance is the elite of Freemasonry.
laughter of the entire universe, a kind of Masonic senate-
nique, above all parliaments, and which has
the aim of asserting that, since Freemasonry
dominates in all the courts of Europe, there is none |
There is no longer any need for war. War
was commendable as long as the sect was not in power
see; its chances and alternatives could him
to open the doors; but as soon as she entered,

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His only concern should be to maintain his position there:
...and therefore no more wars. The whole program and
The goal of the Universal Alliance can be summarized as follows.
How to explain the Tsar's adherence to this pro-
gram, without admitting that all his hesitations
have ended and he has just entered with a determined step
in the lodges to beat the path of the world
Modern? That's how Tsar Nicholas put it.
is being realized to the letter: Europe no longer has
gendarmes: the responsibility for maintaining the offer is con-
trusted by men of disorder, that is to say, by
men who have worked for a long time at everything
a new building about which nothing else is known,
except that it is entirely contrary to the established edict
by Christ" (Univers, May 29, 1874).

It is reasonable to believe that we owe this approach to...
the Universal Alliance's failure to see,
In 1875, Bismarck launched yet another |' Germany
against France.

But is it really certain that "the entire program
and the goal of the Universal Alliance can be summarized as follows:
Love of peace and peaceful mediation? This
Isn't a universal alliance the same obvious-
dementia that "Universal Israelite Alliance, if
powerful in the eyes of princes and their ministers,
composed mainly of Jews and chaired by

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FREEMASONS: FET JEWS. 343

"A Jew, one of the leading figures of the Masonic order?

There is therefore a great deal of intimacy between the Ma-

. stupidity and the Jews.

6. Solidarism. Solidarism is an association of
an association whose members commit themselves through service

both in person and in writing:

1° To repel from their deathbed the presence

. from any minister of any religion whatsoever, to refuse

all religious assistance and to demand the absence of their
funerals of all kinds of religious ceremonies
that it be; 2° to procure according to their power
to their fellow members the means of empil en en-
to third their commitments.

The idea for this infernal association had been
proposed for the first time and presented by a
Freemason, in 1843, at the Brussels lodge,
Work. A commission was appointed to examine-
to pose the question, to communicate it to the other lodges
from Brussels and consider the means of execution!

| It was only in 1862 that the association was definitively

founded and, under the active patronage of the
Freemasonry, was spreading in Belgium, in
France and the rest of Europe, "in the middle
of a horrified Christian society.

Free thinkers, pp. 19 and 20.

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This abominable idea is truly all
Masonic; for we see it exposed and developed
Loppée in several other associations outings!
of Freemasonry. The Universal Religious Alliance!
and the International, with Socialism and the Nihi-
lism, extend to all acts of life, and in -
particularly to the most important, birth, ma-
riage and burial, this absolute rejection of all reli-
gion. |

7. The League of Education. This is its name
a Masonic society whose every effort tends to
tooth: 1° to place under the control of the State the teaching-
public education at all levels; 2° to elevate it

_ to absolutely undermine the supernatural and religious idea
from primary education inclusive up-
than to higher education; 3° - to be removed from
all citizens, by legal prescriptions, the;
The right and the possibility of giving and having others give?
to their children or to the children of others an en- |
different teaching and outside that of -
the State.

It is obvious that Freemasonry, what else:
almost everywhere the state is absorbed and holds the government >
government, wants to seize control of future generations
to train them as he sees fit.

This satanic and antisocial project had been attempted.

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...also by the ancestors of Freemasonry.
The Albigensians strove, in the thirteenth century,
g monopolize women's education in the
countries they infested. They began to give themselves-
same, free education for young girls
to attract them more reliably to their schools.
In the eighteenth century, the fathers of Freemasonry

* Illuminati members were trying to infiltrate the schools and even in seminars. Philosophers in- were saying that it was necessary to wrest it from the hands of the E- i church the instruction and education of childhood and of | youth, to make them common and uniform for "I put them all in their main elements and put them in the hands of the State. The Masonic revolution- nique of 93, in France, realized these ideas, des- which later, under the dictatorship of the high-ranking Freemason 4 Napoleon I", the University* was released. The Carbona- Irism had worked in Italy with the same goal. Shortly after its formation and consolidation- 1 tion (1819), the high Italian sale formed /a Li- | that academic whose goal was to corrupt the "Youth in schools. Leo XII, by his bull Quo

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ie 1 V, Secret Societies, etc., te III, ch. vin. The Societies

Secrets and Teaching, sect. iv. Masonic Teaching- nique under the Empire, p. 163 et seq.

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born

Graviera (1825) made it known to the world in these terms: | | "Among the number (of secret societies), we We must especially point out the one called "academic, because it has established its headquarters and "his home in most universities" "schools, and that its aim is to give to the "youth of the masters who apply themselves, not to | "to instruct them, but to corrupt them, by initiating them" "to these mysteries which we must call in all | the truth of the mysteries of iniquity and in the AD

In 1842, in Belgium, in this lodge of
 Brussels, the Work, where Solidarity had already been born
 Islam, a Freemason brother! made "a proposal which
 "contained, as the kernel contains the tree, everything"
 "The League of Education, minus the name." This-
 Meanwhile, as with Solidarism, this does not...
 It was only about twenty years later that the
 The League could be founded. The lodge of Work and the
 Freemason brothers, authors of these two projects, were,
 as they say in Freemasonry, ex advances on
 the century. But "what a long way we've come since then."
 "Twenty-one years!" Le Monde rightly stated.
 Masonic in September 1867 (p. 316).
 | Natural Religion, February 12, 1843, pp. 282, 233. |
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On February 16, 1865, the League was founded
 'for Belgium. France was close behind. The
 -, December 14, 1866, the first bulletin of the League
 "The French education system said: 'It is the
 ; "It was on November 15th that the challenge was launched-
 "Initiative in favor of settling in France"
 "of a league of education, in imitation of
 "The one that has existed in Belgium for two years."
 - Le Monde maçonnique (May 1867, pp. 57 and 58)
 , introduces us to the author of the fran- association
 French: "The initial idea belongs to Brother Jean
 "Macé; he was the one who conceived it, exhibited it the first-
 At "mier," which brought together the first members, launched
 4. The first calls. Done at your own risk.
 "The initial expenses."
 We have just seen that "the initial idea"
 did not come from the brain of F.:. Jean Macé;
 It existed before him in Freemasonry. He has
 : France was the chosen and promoted instrument
 ; by his Masonic superiors.
 F According to Article 4 of its statutes, the League of the En-
 + teaching "is not the work of any party; it does not
 ., "will concern itself neither with politics nor religion." A
 At present we know perfectly well that this
 This article is simply a mask that de-
 shows the provenance of the work. The Franc-Ma-

crisis.

In that same year, 1867, the newspaper ma-
conical noted the eagerness of all the

_ lodges to adhere to the book of Brother Macé:

"We are pleased to see that Za
The F.-Macé Education League and the statue
Brother Voltaire is encountered in all our lodges
the deepest sympathies. It was impossible to unite two
subscriptions more in harmony. Voltaire, that is to say-
to speak of the destruction of prejudices and superstitions
tions; the League of Education, that is to say, the publishing
formation of a new company, solely based
on science and education. All our brothers
thus include" (the Masonic World,
April 1867, p. 730).

"The influence of Freemasonry on the

success of the work founded by F... Macé will be >

certainly one of the happiest and perhaps most decisive
sive. The means of propagation, including the workshops
have, thanks to their special organization, se-
will provide powerful assistance, and, on the other hand, the
principles of our association, the same as those
which have just been expressed (those of the League of
teaching), make it a duty for Freemasons

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to register as a member of the League of the En- |

FREEMASONS AND JEWS. 349

_ teaching, and to show themselves in the forefront of the
"Tireless propagators and devoted soldiers"

between age-old darkness and accidental ignorance such or systematic" (Masonic World, May 1867, pp. 59 and 60).

Three years later, Freemasonry proclaimed masters its principles in teaching. The as-general assembly of the Grand Orient of France, the June 11, 1870, voted in favor of gratuitous, compulsory and secular, that is to say without religion, "Religion, without the supernatural, without God." She declared to join the efforts made in our country to make it such an instruction. In his circular in dated July 4, 1870, Grand Master Babaud-Laribière consequently wrote to all the French lodges: "We agree on the principle of free, compulsory and secular, so warmly acclaimed by the last-last assembly" (Masonic World, June 1870, p. 106, and July 1870, p. 13.— See also 2' Union around May 1879).

Here we observe one of the hypomaneuvers criteria and usual practices of Freemasonry, when she wants to attack the polite order from some angle tick, or the moral and religious order.

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3a0 FREEMASONS AND JEWS.

Through the intermediary of F., masons of a certain rank High up, the great unknown chefs make proposals their projects and plans in a private lodge—the area where they have a better chance of being adopted. adopts the facts as his own and, in order to put them into action, Depending on the case, it produces either a new secret society, or a registered association. If the as—The association fails, the Grand Orients disavow it the company. Times and people not being When the matter is ripe, we bury it for the time being in the deepest silence. If, on the contrary, she succeeds—sit, Freemasonry brings her before its general assemblies and officially adopts it.

The League of Education had succeeded. The The newspaper Le Monde thus indicated, in 1873, its efforts and successes:

"A campaign, undertaken for some time now"

religious education given in schools
primary schools have been pushed in recent times
with an ardor and an obviously ins-
driven by the certainty of victory. A vast
league composed of Jews, Protestants, free people
thinkers and radicals, swore to remove the en-
resistance to all religious teachings, and to make
primary education, not just secular education,

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FREEMASONS AND JEWS. 351

as they say, the word doesn't quite express their
Thoughtful, but impious, atheist, materialistic... prevent
to regenerate France by coercing childhood
to attend schools where Christ and God are-
"will be banished" (July 11, 1873).

Returning to this subject in 1875, the same newspaper
he said:

"Under the pretext of disseminating the instruction-
tion in the countryside, the founders of the Li-
gue, all tainted by democracy, have, from the beginning-
gine, combined their efforts to wrest childhood and
adolescence to religious action, by instituting
libraries and by equipping them with books where the
Science was everything, and faith was nothing... At-
Today, according to the news we are receiving
On all sides, the League is busy organizing itself
more solidly than ever. She always keeps
his mask, but under this transparent mask
"pierces the most dangerous radicalism..."
(January 22, 1875).

and its propaganda! And it obtained the greatest successes; for his mother and protector, the Ma- stupidity, has become "the sovereign of the Re-

1 V. the daily newspapers l'Univers, le Monde, l'Union, etc.;
in particular the Universe of January 22, April 22 and August 16-17, 1879.

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French public. The government itself-
"It's just a branch of the lodges."

Taking advantage of a situation so favorable to his desires-
breasts, Freemasonry immediately put itself in
remains to accomplish the work of the League and the
wishes of its assemblies. A ministry, pres-
that entirely composed of Freemasons, pro-
poses the sanction of the legislative power, in the name
of the government and through the organ of F.:. Ferry,
Minister of Public Instruction, and of F.:. Paul
Bert, a member of parliament, proposed tyrannical bills which
destroy the freedom of fathers and put
education entirely in the hands of the state
of childhood and youth.

As expected, the League congratulates the minister*;

The lodges applaud and promise support to his |

laws? : "F.:. Jules Ferry, known as the Chain of u-
nion, who had the distinct honor of being initiated into our
mysteries, along with the illustrious Littré,

is currently fulfilling the program he has!

himself drawn... But, if the #.:. Jules Ferry
continues a work ESSENTIALLY MASONIC-
THAT, it is up to us, as masons, to
to support in the accomplishment of its mission;

! Universe, March 20, May 5, 15 and 16 He 1879.
> Universe, May 4 and September 22, 1879.

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and he needs to know that, if he has in front of him
a band of clerical reactionaries who are trying
to make a lot of noise with the petition,
He also has behind him a reserve army which,
to be calmer because she feels more
strong, but no less ready to support him in

at the peril of his life" (the Chain of Union, newspaper of

Universal Freemasonry, May 1879.

We have already said that all the foreign press-
Jewish management brought its contingent of approvals
tion and encouragement of Masonic laws of
F.-. Ferry.

It is not only in France that the Ma-
stupidity undertakes the absolute ruin of teaching
Christian education in schools. The conspiracy
is active worldwide. "Each
"knows what role this question of godless schools plays"
"played a role in the last presidential election"
"from the United States, in what concern she
"held the politicians of Great Britain-
"Tagne and several other states 2," and com-
it has just been resolved in Belgium according to
the vows of Freemasonry*.

4 V. in addition to the Universe of September 22, 1879.

2 Universe, November 6, 1878.

3 V. on the League of Education, the complete book and
excellent work by Mr. Jean de Oussac, entitled the Ligve de l'Ensei-

In this matter of such crucial importance—
tate, Catholics will not submit to
despicable descendants of the Manicheans, of the Al-
Bigeois and Templars. Supported by their rights
sacred, supported by the teachings and the—
With the courage of the Church, they fight everywhere and
will fight to the bitter end.

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We now know the Freemason—
nonsense with its numerous developments. This
detestable tares, perhaps the last of heresies—
being, extends now more than ever over
the field of the family man.

To summarize what we have just read and in order to
to give us a clearer idea of the devastation
to combat this cancer in today's society, we must
to establish figures.

1° Current geographical and digital extent of
Freemasonry proper.

In this work, we will only deal with
Freemasonry proper and of the International-
nale. |

government, history, doctrines, works, results and projects.
Paris, 1880.

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In the first, we will understand the personnel of the Universal Religious and Israelite Alliance, of Solidarity and of the League of Education. These associations undoubtedly have many members. a Freemason coup, but they must certainly- nement also contain a good number of mem- foreign brothers to the lodges. However, we we will neglect, being unable to know at what figure it amounts to. Similarly, we will include in the International, whose leaders are well distinct from those of the Masonry, the Carbona- Felism, Socialism, Nihilism, and all the popular associations dependent on Freemasonry, such as, in France, the Ma- rianne, the Brothers of the Republic, of Lyon and from Marseille, etc., and others of different denominations, which are proliferating in foreign countries, Germany, Switzerland, England and the United States. TL It is undeniable that, today, all the mem- branches of these associations, which form the arms of Freemasonry, are incorporated into the sections of |' International.

In 1832, F.-. LJ d'Asfeld, in a written on Freemasonry, it says that "the Masonic order- The Temple's order is divided into three classes, » and that the third class, or political faction, is

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established as far as China, under the name of the Society of Three united or of the Trinity, which she possesses there of numerous affiliates and that it extends throughout the other parts of the world under different names nations. (Quoted by Armand Neut, Ja Franc-Ma-

Another general testimony of this extent
The geographical location of Freemasonry is provided to us.
by a recent decree from the Bishop of Grenoble:

"Those who were then (around 1845) traveling through
lands and seas, he said, often had at heart
both the spread of secret societies and the
success of their own businesses. A few years-
born after we met them, these companies
which penetrate wherever a ship can land:
at the tip of Africa, in the islands of Madagascar,
in Zanzibar and in the various countries that we have
evangelized. They are flourishing in our colonies
denies that they contribute to dividing and ruining.
We saw them and caught them in the act in the
religious associations of a diocese in the Antilles
which was entrusted to us: they had slipped in per-
faithfully among the pious people who com-
They were asking. Where are they not? In the West
They are at the head of the movement; in the East their
Progress is rapid too. They planted their

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these: – eee, EEE of a

FREEMASONS AND JEWS. 357

tents in the desert. We saw them in the

Capital of Islamism: Let's tell the whole truth

with pain in our hearts: we have ren-
countries as far as Jerusalem. They are searching for
Catholic children to raise them; but they
lead to the Holy Sepulchre, for their education
to laugh at our religious ceremonies. We
To put it simply, let us call upon the testimony of the Fathers.
guardians of the tomb of Jesus Christ. So
that secret societies cover the world and him
offer poisoned fruit everywhere" (Mande-
From Bishop Fava. Lent 1879. V. Universe
of February 24 and 26, 1879).

The Venerable Master, head of a lodge, said to the applicant who is applying to be received as an apprentice mason:

"Sir, any layman who is received by ma-

"THAT... belongs to an order that is widespread"

"over the entire surface of the globe" (Ritual of the apprentice. See the rituals published by the F.-... Ra-gon). |

A Masonic circular published by Le Monde (July 21, 1875) indicates that, in 1873, France Freemasonry of the French rite possessed Grand Masters Orients in Belgium, Germany, Spain, France Great Britain, Greece, Hungary, Italy, Luxembourg

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burgh, Netherlands, Portugal, Switzerland, Egypt, United States United States of America, Brazil and Mexico.

Therefore, in all these countries, the Franc-Freemasonry of the French rite possessed of name-numerous lodges, not to mention those of the other systems themes. |

By combining data from four different Masonic documents that we have under the eyes, 1° of the Masonic Calendar of Berlin, of 1863 (cited by 7' Unirers, January 1863); 2° 2' State Masonic lodges in 1873, published by Ze Di-ritto cattolico of Modena (cited by Ze Monde, 20 and January 21, 1873); 3° of 7 Almanacco del libero Muratore (of the Freemason) for 1874, published in Milan by the Ragione lodge (Reason) (cited by (National Assembly, January 30, 1874); £ the Se-Masonic Maine, published every eight days by the newspaper /'#event (cited by Le Monde, May 27, 1874), we arrive at the following figures as for the number of Masonic lodges in The old world and the new world.

This information is incomplete in several points; this will be easily noticeable.

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See, 4.
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NAMES OF COUNTRIES

France

(Scottish Rite.)

Prussia. 3 grand lodges and
263 lodges... 3 grand lodges and
Holland. 1 grand lodge and 329 lodges. 332 –
68 lodges... (1 grand lodge and
71 lodges. . '\ 100
More in the colonies
Sweden . . 1 grand lodge and nies: 28 lodges. .
24 lodges. – 1 grand lodge and
States of Germany: 5 Grand Lodges and 28 Lodges... to –
(minus Prussia.) 74 lodges... 5 grand lodges and
Luxembourg. 1 large lodge and 2 lodges.
lodges... 1 grand lodge and 2
Denmark. ^ . 1 large lodge and 7 lodges.. . . . =
lodges... 1 grand lodge and 5
United States . . 38 Grand Lodges . . . =
And? 38 Grand Lodges and
Brazil. . 1 grand lodge and 65 6,068 lodges . . 6,068 –
oges. e . . . l Grand Orient and
122 lodges; plus
68 chapters and
– 50 advanced workshops
Canada 1 grand lodge and laughers. 221 –
| 130 lodges. . . .131 –
Venezuela. . sl prance lodge and 17
Oges + + to ? 18 –
Peru. 1 grand lodge and ? i ? j ee
New Granada. 1 Grand Lodge and ? ? 1
Republic of Argentina
tine. 1 grand lodge and? ? –_
Haiti... 1 Grand Lodge and? ? T=
British Isles. 3 Grand Lodges and |
| © 1,620 lodges...? 1,623 –
Belgium. . 1 Grand Lodge and
60 lodges...? 61 –
Switzerland, . . 1 grand lodge and ? ? Lee

Portugal... the grand lodge and? Teas
Sicily... the grand lodge and...? eo
Austria. R? ? 1 grand lodge and
8 boxes.
To be reported. 9,061 log.

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YEARS 1873 AND 1874

YEAR 1863

TOTALS

. 1 Grand Orient etl] Grand Orient and

172 lodges . .) 514 lodges . .
1 Supreme Council)1 Supreme Gal 366 log.
and 50 lodges. . and 50 lodges. . ./

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NAMES OF COUNTRIES YEAR 1863 YEARS 1873 AND 1874 TOTALS. 4

Report. 9,061 log.

Hungary...? 1 Grand Orient and
60 lodges. . ; 6l - `

Italy...? 1 Grand Orient
3 consistories, |
8 conclaves, {
20 chapters and
171 lodges, to-
tal: 203; plus
about a hundred
lodges approximately,
other rites
maconiques.

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300 -

W nr.:

Thus, in 1874, Freemasonry counted [in the world at least nine thousand four hundred Twenty-two lodges. This number is most certainly... inaccurate, since the previous table does not offer at a single piece of data in the year 1874 for twelve countries, in which Freemasonry had to do great progress during this ten-year period years.

A German work, published in Freiburg-en-Brisgau, in the year 1875, and cited by the publisher Secret Societies of Father Deschamps, gives a complete statistic of Freemasonry for 1874. According to this statistic, the number The number of grand lodges rose to 110, and the lodges in 1. At Herder's, octavo edition,

ey, a ar, a mt" |

FREEMASONS AND JEWS. 361

in bn

dependents exceeded eleven thousand. The total of lodges of all kinds would therefore be at the end of 1874 of more than eleven thousand one hundred and ten lodges. The author of the work we have just cited points out that these figures do not include the Popular associations affiliated with Freemasonry which are very widespread, especially in Germany in Switzerland, England and the United States.

We are provided with a more recent statistic by a German newspaper which cites, without naming it-Mer, J'Univers of October 3, 1878. | |

what is currently (end of 1879) in the
"world fifteen thousand Masonic lodges, with
"approximately five million members."

France has 297 lodges. Report: 1,612 lodges.
Germany... 342 -

Switzerland... 33 - Africa... 27 -
Hungary . . . 44 - The Cape Colony. 61 --
Romania... II - India... 134 -
The Servie. . . . 1 - China 13 -
Ireland. . . . 330 - Ledapon. . . . 4 -
Malta 4 - Australia . . . 226 -
Gibraltar 5 - North America 9,894 -
Sweden... 18 - Canada... 535 -
Spain . . . 330 - Cuba 30 -
Portugal. . . 22 - Haiti... . . 32 -
Italy, 110 - Mexico . . . 13 -
Greece 11 - Brazil . . . 256 -
Turkey . . . 26 - The rest of America
Egypt 2 - South Egypt. . 179 -

To be carried over. 1,612 boxes. Total, . . 13,016 boxes.
21

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As reported by the newspaper 7 Univers, this
The document contains several obvious errors due to
to the distractions of copyists or composers
printing. First eight very rich countries
In the lodges, the following were omitted: England, Scotland,
Prussia, Austria, Luxembourg, Denmark-
Mark, Holland, and Belgium. Then the
figures given for France, Italy and the
Sweden is necessarily at fault; for it is im-
It is possible that the number of lodges is smaller
in these two countries in 1879 as in 1874. The
proof that there is an error of detail by omission and
printing errors in the reproduction of this
The important document is that the total gene-
The number of lodges indicated is
15,000, while the sum of the partial figures
culiers only rises to about 13,000. These errors
corrected and explained, it appears from this statistic-
the tick that, for the past five years, Freemasonry
_ has expanded considerably in its scope

is now also active in Greece, in the

Türkiye, Egypt, Africa (European colonies)

European), in the Cape Colony, in India,
in China, Japan, and Australia.
It is not, therefore, a corner of the world

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where it is not established and which escapes its action.

As for the number of members belonging to
lodges, here is the information provided by the
Freemasons: |

F. Fabre says in his book, published in
1867: |
"A (Masonic) work entitled the Z'toile"
a flamboyant event raised the name to ten million-
"Break of the currently existing Freemasons!"

In January 1873, Ze Rappel, a revolutionary newspaper-
a Freemason and Freemason, published the following note
that the Universe was relating around January 21st of the
same year:

"As of January 1, 1865, Freemasonry
"had nearly thirteen million members"
"Worldwide. The latest statistic from
"January 1, 1872 gives a total of sixteen million"
nine hundred and thirty-two thousand Freemasons.
"Within the space of seven years, the mason family-
a nique has, therefore, increased by three
"Nine hundred and thirty-two thousand members."

It should be noted that, in these figures, are without
No doubt understood. Zes, the women and children affiliated.
"The Freemasons and who form a contingent"

1 Masonic Documents, Introduction. Historical Essay and
philosophical, p. XXII. |

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considerable, especially in Protestant regions and especially in America. This explains the differences that are found between the four figures .nis by Freemason authors and those who They present the Catholic writers. Thus the Ze Français newspaper (cited by L'Univers on September 15th) (December 1879) counts only three million five one hundred thousand Freemasons in the world; the German newspaper—mand, which we have just mentioned, bears this number to five million. These journalists and other writers Catholics and Protestants alike only give in vain

the total number of men belonging to the lodges, .

while Freemason authors list all members "of the Masonic family," men, women and children.

Even if we were to admit that these totals Masonic practices are exaggerated for pleasure for a specific purpose interested, one can believe, without fear of being mistaken—For many, it seems to us, that today, in July 1880, after more than eight years, and What years! Freemasonry itself includes worldwide, in men, affiliated women and children, about twenty thousand lions of sectarians.

This figure may seem to have no proportion with the much smaller quantity of

_ FREEMASONS AND JEWS. 363

lodges. To resolve this apparent difficulty, he _ You should refer to what we say below. (pp. 392 and 393).

Under the generic name of "lodge" are included taken several separate meetings of francs—Masons, which are called "workshops." A single lodge. can have up to three workshops, each of which closes a staff of completely different men and often very numerous, and in addition another per—considerable number of female Freemasons and children.

international.

Mr. Oscar Testut noted in 1871 that there existed numerous directly affiliated workers' sections international relations in France, Switzerland, and elsewhere. Belgium, Spain, Italy, England, in Germany, the Netherlands and the United States!

In that same year, after the uprising of the Commune, a Times correspondent wrote In June: "I have before me a report a of this society (the International) which does not count "no less than – according to this report – two mil-

1 The International Workingmen's Association. Lyon, 1871.

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"Lions five hundred thousand members, and still in this
"Many do not include all companies"
"who are affiliated with her and whom she helps in their
"political and revolutionary enterprises, such
"than those of the Fenians, Marianne, the Brothers
"of the Republic of Lyon and Marseille, the
"numerous secret societies in Russia and
"Poland, and the Carbonari who are widespread"
"All over Europe."

Father de Curci asserted, in 1872, in his fort remarkable work on the International, that "this
"The sect has become so powerful, according to the testimony-
"a collection of trustworthy writers, which it includes
"today {only three million members
"In France, and ten in the rest of Europe."

It is evident that, in his calculations, the P. of Curci includes the various companies affiliated with the International, which the correspondent did not count dant du Zimes.

We can consider it certain that in this moment like all militant Masonic societies, Carbonarism, Fenianism, Socialism, Nihilism, Marianne and other popular associations of names and various forms, are melted into a single, immense company.

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FREEMASONS AND JEWS. 367

Total number of followers of all secret societies,

3. If we now add up the forces
digital tools of Freemasonry and the Inter-
national information provided by the cited documents
higher, sixteen million nine hundred and thirty-two
a thousand on one hand and thirteen million on the other, we
let's get the really frightening number of twenty-
nine million nine hundred and thirty-two thousand, almost
thirty million, in 1872 and 1874. And
since these past years we have just gone through,
so favorable to Freemasonry and to societies
-i crests, to what total can their combined forces rise-
denied worldwide? About forty
Millions perhaps? Let's take into account the exaggerations-
voluntary and self-interested actions, and let us stop
to the figure of {rent millions. What an army!!!

FOURTH SECTION. - ORGANIZATION OF THE FRENCH MASONRY

Our knowledge of Freemasonry is-
would be incomplete if, after having studied its origin
and its development, we neglected to carry
our perspective on its internal organization.

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In this section, we will examine the organization
general information; we will refer you for more details
clarity in the following section some partial details-
members of this organization.

We have to take care of the organization
1° of Freemasonry proper; 2° of its
main branches.

I. MASONRY PROPER.

Freemasonry proper forms two
major classes: Freemasonry for men and the
Women's masonry.

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]° MASONRY OF MEN.

Male Freemasonry is divided into names

numerous rites or initiation systems. This number
exceeds sixty'. According to the historian of the Mason-
nerie, the F.-. Clavel, eighteen systems are the most
What are the practices generally used?

Let's say a few words about the main ones alone-
ment.

1 F. Ragon, Masonic Orthodoxy. — The Freemasons
Saint-Aubin, p. 76.

2 Picturesque History. See Dictionary of Religions, ed.,
Migne, under the word Freemason.

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has —

FREEMASONS AND JEWS. 369

Masonic wings.

The rite of the ancient Free and Accepted Masons

the system is a remnant of the old corporations of medieval stonemasons.

2° The rite of Strict Observance, also called Rectified regime. This rite appears to be the continuation of the Templar rite of the elected masters of Cologne. He was reformed at the Congress of Wilhelmsbad, hence its Corrected regime name. It was followed especially in the last half of the eighteenth century in Germany. The lodges called themselves from the Strict Observance and the continuators called themselves the restorers and restorers of the Templars. But their lewd and infamous mysteries were revealed by a brother in a writing entitled *La Pierre d'achon*—either scandal or scandal. They then began to dissolve and, among their members, some entered into different systems, and the others, The small number continued to attach themselves to the grand lodge of the Three Globes of Berlin, which still exists today and forms a rite to part, continuation of the rite of Strict Observance.

21.

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The brothers claim to still be the descendants Templar knights!

3° The Ancient Scottish Rite, also called the Rite of Hé-redemption or perfection. This rite must be that which the Cologne Charter mentions and which was accepted by the chosen masters. Frederick the Great, king of Prussia modified it. This reform gave birth to a new rite called:

4th Ancient and Accepted Scottish Rite. The Great Orient de France has annexed this rite.

Further modifications produced the rituals following:

5° The primitive Scottish rite;

6° The philosophical Scottish rule, and

7° The French or modern rite, which is a simplification of Scottish rites;

9° The rite or order of the Temple;

10° The rite known as the Order of the Philosopher Judges in-
KNOWN;

These last two rites are entirely temporary.
folds.

11° The Rite of Misraim in Egypt. The authors
Masonic texts tell us that this rite has as its origin-
gine and based on the system of Cagliostro. This

1 Lecoulteux, Sects and Secret Societies, p. 118.

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The system has always been maintained. Around 1805, in
In Italy, it was combined with the Scottish system and
several others. Put into its current form and
Brought back to France in 1814, it spread there, thus
than in Belgium, Ireland and Switzerland. The F.-.
William brought it from the East. Cagliostro, in
Indeed, he traveled to the Orient and had to be initiated there into the
cabalistic and pagan mysteries of the Asian lands
ticks. Brother Ragon calls it a "Jewish rite,"
because the Jews dominate there. According to the
F.-. Clavel, "the leaders of this rite claimed to
privilege of directing indiscriminately all the
branches of Freemasonry, including Misraïm, according
"They were the common stock." This rite was
annexed, in 1816, to the Grand Orient of France.
12. The Swedish rite; 13. The Haitian rite; 14. the
rite or system of Svedenborg; 15° the rite or
Zinnendorf's system; 16° the Adonhira rite-
mite; 17th rite or system of Fessler or of the
Grand Royal Lodge of York to the Friendship of Berlin,
etc., etc. | |

Division within Freemasonry: these are the

- 1 Masonic Manual.
- 2 Philosophical Course and Orthodoxy ma.
- 3 Picturesque history.

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different regiments of the same army. The au-
Freemasons are unanimous in recognizing
this principle enshrined in the constitutions ma-
conical. Thus the sacred author of the Freemason-
F.-Ragon, in his own words, expressed himself thus:

"

"Freemasonry belongs to no country: it is not
neither French, nor Scottish, nor American; she is not
Cannot be Swedish in Stockholm, Prussian
In Berlin, Turkish in Constantinople... She is a
and universal. It has several centers of action,
but it only has one unit center, which is the most
a great benefit of ancient philosophy. If it
lost this character of unity and universality,
"It would cease to be Freemasonry!"

"The brotherhood that binds all Freemasons,
F.-. Favre, in turn, said, this implies solidarity-
the rite of all the Easts; for, if it is true that it
There may be several mason administrations.
niques, there is and can only be one
Freemasonry throughout the world, like
"Can there only be one humanity?"

In 1871, the Italian lodges affirmed this

N. ry, erer
Masonic doctrine in an energetic manner
in a remarkable circumstance.

Philosophical Course, p. 40.

It was after the Franco-Prussian War of 1870, Lodge 7' An-clay, from Bordeaux, took, on June 27, 1871, a decision according to which it had resolved: 1° of

to expel from its midst all the Germans who, pre-

viously, were part of his workshop; 2° of henceforth refuse entry to the lodge to any Freemason German; 3° to no longer receive any at initiation man of German nationality.

These resolutions were entirely French. Even before that date, this question of future relations of the lodges of France with the The Freemasons of Germany had risen up in the council of the order in Paris. He had declared himself incompetent to solve it and had abandoned it. The decision was given to the general assembly. In August 1871, the Grand Master of the Grand Orient of

'France posed the question to all of Freemasonry'

French in a circular where he gave knowledge decision-making of the English Lodge of Bordeaux. The Italian Freemasons, assembled in a large meeting of several lodges, expressed. They expressed their deep regret and blame for the arrangements. tions and decisions of the French lodges, because that they were "in flagrant contradiction with the principles of universal Freemasonry. They decided to send to the Grand Orient of France

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a response to fight them and bring about change of feelings and resolutions to the Freemasons French. In this piece, we find what follows:

"We will remain in the mys- chain

"the ring, and we will give ourselves (the masons)"
"Germans and us) the triple kiss of the con-
"rope of peace and brotherhood.

"Freemasonry is one, like the har-
"The universe is one; the pyramid of our

"symbols are based on the surface of the globe and for.

"scmmet the highest ideas of humanity.
"All branches, whatever they may be"
"French, Italian or German, were attached to it-
"sing and merge into one. Just like our ins-
"The institution is one, and so is our love."
"This love forms the fundamental basis of this
"great edifice of the progressive civilization of
"Peoples and nations."

The unity of Freemasonry is energetically
asserted, as we see, in this play, but
to the detriment of the national spirit and Pamour of
the homeland. Freemasonry, it is true, has as its principal-

1 Correspondence from the New Vienna Press, October 80
bre 1871, cited by Le Monde on December 14, 1871,

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D.

Madam, TO BE USED,

Soe

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'FREEMASONS AND JEWS. 375

the idea of rejecting and destroying these two noble senses
times. | |

explicit:

The statutes and general regulations of the order
Freemasonry in France, of the French or modern rite
[year of the V.-. L.+ 5826 (1826)], bear:

Article V. "The masons may follow in
to their trav.-. different rites, but the pui in
"It's always the same."

The general regulations of Eco- Masonry
seizure for France and its dependencies, O.°. of
Paris, 1846, also say:

Article I. "The Masonic order is divided

"in various recognized and approved rites which,

HAS

Although diverse, they all came from the same source.
"They both originate from and tend towards the same goal."
Article II. "Of whatever recognized rite may be
a mason, he is F.-. of all the masons of the
"globe."

Article X. "Out of respect for the principles of
to Freemasonry which he maintained and maintained
"will hold, the Ancient and Accepted Scottish Rite admits"
the existence of other legally established rites and
x recognized, and working Somme to accomplish-
"The Great Work."

"has

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The order's sacred books, rituals, manuals and
tilers confirm this unity by listing all
the various rites and their numerous ranks.

Moreover, by studying all the masonry,

at the bottom of their strange variety of sys- w

themes, grades, symbols and formulas, a
one single doctrine, and one single goal.
Father Deschamps demonstrates, in his three
volumes, in a clear and irrefutable manner,
this perfect unity of doctrine and purpose of all
Masonic rites.

However, we would be inclined to think that he must
there must be a certain hierarchy between these various rites
chie, established by the supreme leaders of Freemasonry-
nothing and known only to them.

F.*. Ragon therefore formulated the ndame law:
tale of Freemasonry when he said: "Za
Freemasonry is one and its starting point is
A'. "

All rites, whatever they may be, re
in turn two major divisions: Freemasonry
exterior and interior masonry or oculus,
who are always | one and the same Freemason-
nonsense.

1 Masonic Orthodoxy, p. 4.

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Exterior masonry.

The first is also called Sym- Masonry
ballistics and Blue Masonry.

This symbolic term is applied by the
ritual to the master's degree, which he calls "the three-
sixth symbolic grade. » This is the origin of
the expression "Symbolic Freemasonry." The call-
The term "Masonry" (d/ewe) comes from the fact that the lodge
is draped in blue for the reception of the apprentices
and companions.

The exterior masonry comprises only three
grades or degrees of initiation: apprentice, companion-
gnon and master, who make up the staff of the lodges
ordinary. It forms the basis of all the
Freemasonry. All rites, all degrees
raised, whatever names are given to them
given, in all countries, are built on this foundation
dement, without which, according to all writers
the most authorized Masonic, no system and
No rank can be regular. That's the rule.
posed by the Wilhelmsbad congress and rigorous-
observation since then.

But this Freemasonry, as we have
As already stated, this is not true Freemasonry.

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It's just a mask with which she disguises herself.
Guise, it's a house with an innocuous appearance.
and honest, in which occult Freemasonry
He hides with all the skill of a criminal.
"Grown old in crime."

The Jew, a member of the Italian upper echelons of commerce,
Piccolo-Tigre perfectly exposes the nature of the
role that symbolic Freemasonry plays:

"...This vanity of the city dweller or the bourgeois to
Becoming subservient to Freemasonry has something to do with
of something so banal and so universal, that I am always
in awe of human stupidity... The
the prestige of the unknown exerts a powerful influence on men
such power, that one prepares oneself with trembling
ment to the phantasmagorical trials of initiation-
tion and the fraternal banquet. To be a member
from a box, to feel, apart from his wife and
of his children, called upon to keep a secret that one cannot

voluptuousness and ambition... We dine too much at the
T... C.. and T... R.°. F.°. of all the Orients;
but it's a storage place, a kind of stud farm,
a center that must be passed through before arriving
to us. The lodges only make a relative mess...

1 The Freemasons. Saint-Albin, p. 92.

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but this is a goal that must be encouraged without
ceases. By teaching him to carry a weapon with his
glass, thus we seize the will, the intellect-
Liability and human freedom. We have it at our disposal,
We examine it, we study it. We discern its inclinations,
_ his affections and tendencies; when he is mature
For us, he is being directed towards the secret society.
of which Freemasonry can no longer be anything but
The anteroom is rather poorly lit! It's on the
|, lodges that we count to double our ranks;
They unknowingly form our preparatory novitiate-
They discourse endlessly on the dangers of
fanaticism, on the happiness of social equality and
on the fundamental principles of religious freedom. They
between feasts, they hurl scathing anathemas.
against intolerance and persecution. It's more
* that it doesn't take much to gain followers. One
A man imbued with these beautiful things is not far away
of us; 47 all that remains is to enlist it. The
The law of social progress is here and entirely here; do not take
"No need to look for it elsewhere" (Papers)
(to secrets, letter of January 18, 1822).
Today the lodges discourse and feast
just as much as in the past, but perhaps act
to be more. Times have changed and many
precautions have ceased to be necessary.

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However, most of the lodge members
Symbols are nothing but dupes.

Occult Freemasonry.

The occult Freemasonry, which the Freemasons
they call it "Chapter-based, philosophical Freemasonry,
"Superior" and "Red Freemasonry!", is formed
by all Masonic degrees above
that of the master.

These ranks are called "chapter ranks,"
"philosophical degrees," "higher degrees,"
"High degrees." The masons who possess them
are called "high masons", "superior masons",
etc.

The higher ranks are extremely nom-
breux in Freemasonry. The F.:. Ragon
in account' more than 1,400. A large part, it is
True, it now only has purely historical value.
This number varies greatly, depending on the different
rites. We will only mention a few of the principles
main ones: | |

The rite of Za Strict Observance has five parts in total

1This name is given to it because in the lini- ceremonies

The lodge, with its various high degrees, must be hung with
red. ;

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ranks; only two higher ranks: master
Scottish and Knight of Charity or of the
Holy City. We have seen that the charter of Co-
Logne does not recognize any more: elected master
and supreme elected master; above him, the grand master
or patriarch, head of the entire order.

The French or modern rite has seven degrees,
four superiors: elected, Scottish, Knight of the East
and Rosicrucian. The Scottish Rite and the Egyptian Rite
They count many more. The philosophical Scotsman
a twelve grades, nine superior; the Scottish an-
Cien or Heredom has twenty-five, twenty-two
superiors; primitive Scots and Old Scots
and accepted, they have thirty-three, thirty superiors; the
Misraïm, or Egyptian, surpasses them all: he has four-
twenty-ten ranks, eighty-seven higher ones!

These grades are often repeated in the different

rents rites, under the same names or under names

equivalents. We will only mention a few-
one of the most important and highest which
they are found in almost all rites: "great
Scottish elected official, » « Knight of the Sun or great Scottish-
Saint Andrew's knight, "knight of the East or of
the Sword, » « rose-cross knight or sovereign prince
Rosicrucian, » or simply Rosicrucian, » « horse-
"to link the great chosen one Kadosh, or simply Kadosh,"

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"Prince of the Royal Secret," "Grand Inspector"
general, etc., etc. |

Note that, in the order of the Philosopher Judges
unknowns, there are no more than two grades in total,
but which can only be conferred on free men
Freemasons of the thirtieth degree of the Scottish Rite, that is-
that is to say, Knights Kadosh.

In the Schroeder Rite, the higher degrees have
Its foundation lies in magic, theosophy, and alchemy.
is the same in the rite or system of Svedenborg.

As for the Misraim or Egyptian rite, the brother Ragon tells us that this rite, welcomed by the The Grand Orient of France in 1816, is part of the Masonry practiced in our country. Here is what what he said about his last four ranks:

"Passwords, sacred words and signs" the 87th, 88th, 89th and 90th degrees of this rite, indicate especially its purpose, its sublimation, its dogmas and its morality. We know almost all of Masonic science—nique, when one has delved deeper into the developments—elements of the emblems and allegories that were related to "They fall at these four degrees."

He speaks of the 89th degree in these terms:

"89th degree. In this grade, one is given..." can call the last of the Freemasonry of the rite Misraïm, a detailed explanation of the rap—

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ports of man with the Divinity, through the mediation of celestial spirits. This grade, the most astonishing and the most sublime of all, demands the greatest strength of spirit, the utmost purity of morals (Masonic?!) and the most absolute faith (!) The slightest indiscretion on the part of insiders is a crime whose consequences can be the more terrible. The sacred word is Jehovah. The password is Uriel, fire of God, name of a the leaders of the celestial Zegios who communicate more easily to men. The sign, which is a shovel of intrepidity, is done by touching each other reciprocally The heart. The command is: my "heart does not tremble" (Philosophical Course, p. 239) and 347).

This all sounds exactly like the cabal and to spiritualism.

The study of these multiple degrees of initiation demonstrates that these various rites and ranks are derived for most of the Scottish system. Which we It brings us back to the Templar origins of Freemasonry. In principle, the Order of the Temple, like the

- the three fundamental degrees and a small number

of higher ranks. The numerous high ranks were added, more or less recently, by

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the supreme leaders of Freemasonry, for better to conceal the plans and the goal from the uninitiated the sect's final stage, to develop successively and more firmly the spirit, the trends and the Masonic ideas among initiates, and finally for to give Freemasonry a particular direction recognized as suitable for each country. Also these grades are often just a duplication, or even a simple repetition, of each other. Upon closer examination, one can see that almost all derive from the ranks of elected and supreme master elected master of the Cologne charter, and the rest, of the systems of French and Bavarian Tluminism. The masons holding high degrees compose the questions of the meetings which are called in Freemasonry: "Chapter lodges," or "chapters," "conclaves" and "consistories," etc. Laypeople call them "back rooms." These "backrooms" and their high ranks make the true Freemasonry that is hidden and acts safely behind symbolic Freemasonry. Freemasons strive in every way to conceal the existence of this occult Freemasonry to the uninitiated. In principle, according to the article from the Wilhelmsbad congress, meme enthusiasts Those of symbolic Freemasonry were supposed to ignore it.

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The need to recruit prevented the Mason-superior nonsense to maintain this rule. Since

is the constant ambition of master masons.

But the Freemasons seek through their parables and through their writings to give the impression of laypeople and to dissuade them from believing in the back-
lodges. i

They will say with F.°. Ragon that the high degrees "are not Masonic," that they are "schisms" (Orthod. magon., p. 11).

After him they will ensure, with F.:. Soibert ', that they are "a wart," an "outgrowth that developed within the Masonic institution at a relatively modern era," that the disappearance of these "so-called superior workshops" is desirable.

All these statements sound like those of the masters. elected in 1535. They are hypocritical and liars.

The very constitutions of Freemasonry, as well as the facts, demonstrate the existence and the real superiority of the back boxes and the upper levels grades throughout Freemasonry as a whole.

We must first remember that lexis-

1 V. the Masonic newspaper L'Événement, cited by Le Monde of May 27, 1874.

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tence and the authority of high ranks in general are attested by the Cologne Charter and the conferences de Wilhemsbad.

Furthermore, it is expressly stated in Zes statutes and general regulations of the Masonic order in France, French rite, already mentioned:

Article 356. "The series of grades comprising each of the rites admitted by the G.:. O.°. is gen-
Primarily divided into classes, and each class is culminating in the most important of these grades:

and the specific ceremonies and each ritual. The Only intermediate grades can be awarded through communication.

Article 357. "The following are considered as ranks: more important and not likely to be conferred by communication, the first and the third grade symb.'. , those of Gr... E.-. Ec.:., of Chev.... R.°. +.°, from Chev.'. Gr.*. E.. K.. St, from P.. D... R.+ S.°:, and of Gr.*. J.°. G.*. »

It's impossible to deny it; these two articles of the the constitution of French Freemasonry affirms formally the existence and superiority of – high ranks, and on this point in particular, as with the main point and the substance, all the the constitutions of the other rites resemble those–

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These high ranks, clearly distinguished from the ranks symbolic, are distributed into classes, and the grade who finishes each class, being the most important– so much, cannot be conferred by simple communion cation, muis must be given with the entire pump ordinary. Among these high ranks, the most important– many are named:

1° That of the great Scottish chosen one or of Truth, which is the twenty-ninth of the Primitive Scottish Rite and the pinnacle of initiation in this system, the four others being purely administrative grades tratives; 2° that of a rose-cross knight, which is the . seventh and final degree of the French rite; 3° that of knight, grand elected Kadosh, sublime or remembered rain, which is the thirtieth and final degree of initiation The three the following being merely administrative ranks; 4th degree of Prince of the Royal Secret, the last degree of the rite ad' Hérédóm and the penultimate of the ancient Scottish Rite and accepted; 5° finally that of Grand Inspector General– general, which is the last degree of the preceding rite and the seventy-seventh of the Misraim rite.

The manuals and tilers published by several Masonic authors, and in particular by the

approved by all lower Freemasonry and

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superior, contain all the rituals of the col-
The awarding of all these degrees. These rituals, as well as
These high degrees are consecrated by the article cited
of the French Masonic constitution.
So, when Freemason writers deny the
high ranks, when Brother Ragon dares to write in
his Mac. Orthodoxy: "The higher degrees... are
False. And dangerous, since they give rise to
schisms, enmities, lawsuits, libels
excusable Barruel and others, and to the persecutors-
"actions of authority," they all knowingly lie
They lie; they intend to deceive; they have
no other purpose than to hide from the uninitiated and from the other-
the truth about the existence of the true Mac.:., of the Mason-
inner and occult thievery of the chapter ranks.

And the reason for these self-serving and men- denials

We have thought about it, we get it from the same F.+ Ragon:
"It is the high ranks who, in these last
"Time has drawn attention to Freemasonry and
"Sometimes the persecutions of the authority and the
"hatred of secular writers" (Philosophy course)
pique, etc., p. 44).

The good apostles! They would like to be treated...
in innocent lambs, to better keep the
freedom to act like wolves!

In fact, the higher degrees and the chapter lodges

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exist –and exercise authority within Freemasonry– nonsense.

Mr. Alex. de Saint-Albin quotes in the preface to his book a (circular) plate strong. curious of a chapter house, or back house, existing at Nancy, dated August 1, 1842 and signed by seven Freemason brothers, three of whom add to their name the Rosicrucian title. It is addressed to all the Freemasonry "of both hemispheres," for to announce and recommend to all the F.°. "a a reprint entirely masonic*, called sacred edition, at "the use of the LL.*. and masons only, of the "Philosophical and interpretative course of the initia- "ancient and modern tions of F. Ragon, "thirty-third degree, Venerable, founder of has three workshops of the Trinosophists at Gold.:. from Paris. »

The R.:. back-box was completely unmoved insults directed at dignitaries and lodges chapters by Brother Ragon, a high-ranking officer, however himself (thirty-third degree). She con- The intentions and the goal were perfectly clear.

1 This high lodge is called: the chapter lodge of Saint John From Jerusalem, Or... from Nancy. – L'Univers, September 15, 1879 rous learns that Mr. Edmond About, editor-in-chief of the 19th century, belongs to this lodge since March 1860. We com- now better understands his hatred of the Catholic religion and of the clergy. Ed. About is a high-ranking Freemason.

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Gr. Or... of Paris, supreme authority of the Mac'. French, did not object to this act of power wielded by these so-called schismatics and intruders. In the examination and approval of books From F.*. Ragon, he only made a reservation that specified- lies about his attacks against the higher ranks (The Freemasons, preface).

A few years ago, the same man recounts–

believing oneself to be in possession of complete Freemasonry and perfect, since it is mattve, dared to resume the senior conservatives, provisionally in charge of the Freemasonry government! His His recklessness earned him this reply: "That's being good young enough to speak with great authority about interests of our institution against men the youngest of whom has over twenty years of experience as a bricklayer—nothing, and all of them, while Mr. Fauvety does not possess

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1 "We announced," said Le Siècle, "a few days ago that Freemasonry of the Grand Orient obedience of France was to be governed until next May by a five-member commission. This commission was, said Time, instituted by Prince Murat... upon leaving power (Grand Master). The five members of the commission... grand officers of the order..., will take the title of Grand Conservator—and will possess both executive and administrative powers administrative and leading" (Siècle, November 8, 1861. Quoted by the World, November 9, 1861).

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that the rank of master, possess the ranks higher in the order."

There's no need to multiply the proofs. It is certain that external and symbolic Freemasonry, that we readily make known and of which only we proclaim its existence, is simply a mask and a veil. It is certain that behind her There is the inner and occult Freemasonry which is the real one. "The boxes hide the back boxes, The symbolic ranks conceal the higher ranks. The avowed doctrine conceals the mysterious doctrine. The grotesque rites and ceremonies conceal the hidden agendas, the public company hides the company Secret?

Lodges.

The word "lodge" has two meanings:

1° 11 refers first to the Masonic society or particular subdivision, to which belong Freemason initiates.

All the rites or systems of Freemasonry have their lodges or restricted associations, which are

1 Letter from the leading conservatives to Mr. Havin, political director of the Century. V. the Freemasons, p. 91. The F... F.°. Fau-Vety is currently the editor-in-chief of La Religion laïque.

2 The Freemasons, p. 72.

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more or less numerous and which include more or less followers.

We have already seen that, depending on which ones they meet ferment of the masons of the three lower degrees or brothers belonging to the higher ranks, the lodges distinguished themselves in symbolic or computer- lodges naires and in chapter or superior lodges, appealed by us, the uninitiated, backstage.

Each lodge has a particular name, including the |

choice is dictated by circumstances or by the The founders' intentions. We have named some of them several during the course of this work: the lodges "Absalom, the Beneficent Knights, the Friends"

of truth, the Masonic Awakening, Foresight, ©

The Future, Work, the Trinosophists, etc., etc. The chapter lodges also have their own names, which we conceals as much as possible from the knowledge of laypeople.

The latter word has a less broad meaning:
The lodge may comprise several workshops. Thus
the famous lodge of the "Trinosophers," founded by the
The famous F.-Ragon owns three workshops: one
symbolic workshop, that is to say the ordinary lodge,

1 V. in the Universe of August 5, 1877 the names of about twenty
of Parisian lodges.

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and two higher workshops: namely, a chapter
or chapter lodge of the Rosicrucians, whose members
are all R.:. + .*, and a council, or other lodge
superior, also called areopagite, of Kadosh,
of which all members must have received the train-
The twelfth degree of initiation into the Scottish Rite. It is
why does Gr.:. O.-. qualify F.-. Ragon as

"founder of the three workshops of the Trinosophists at
Y0.-. from Paris. »

f It therefore happens that, most of the time, at
"The lodge" is staffed by a very large number of people.
breux. In his Philosophical Course, the V.+ of

| the lodge of Trinosophists taught us that its

The symbolic workshop brought together nearly four hundred
brothers, among them the F.-. Dupin the elder, Dupin

-young, Dupont de l'Eure, Odilon Barrot, etc., etc.
He does not tell us how much it contains-
members of its two superior workshops
laughing.

Thus, we see that, in the enumeration
lodges of the Freemasons* that we have carried
"at approximately twelve thousand for the whole world, he

'It is only a question of symbolic lodges.' In

_ the past, the masonic documents give little or

_ information point on the chapter lodges.

It is possible that, at the present time when the pre-

Cautions are hardly DISEMEE, we're talking more
- openly.

In their meetings, Freemasons are
wearing common insignia; such as the apron of
white skin and white gloves, and insignia by-
individuals, who indicate their functions and their;
ranks: these are the mallet, the cords and the ru-
belts of different colors, usually worn
the decorations and the color of the apron
and {jewelry. This name "jewelry" is given in
general to all symbolic movable objects {
in use in Freemasonry. There are bi-
The elements of order, which are the square, the level, and Ca
perpendicular; the jewels of the grades, which vary
according to the grades and rites, and which are the most
usually set squares, triangles, etc.
compasses, crosses, phalluses, daggers,
etc., hanging from cords or ribbons; bi- |
lodge games, which are sometimes the distinctive signs,
lodges, sometimes rewards granted to,
brothers who deserved them.
= Many of these symbolic furniture objects
are painted on canvases displayed for all to see!
brothers during meetings. It should be noted |
among other things: the figure of the sun and the moon, Ut
globe, the blazing star, the stone

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~ rough, the cubic stone with a point, the base of which is
cubic and pyramidal apex, Za trowel, the e-
"War, the compass, the level, the plumb line,
' the twenty-four-inch ruler, the serrated A,
The candelabra, etc.
'Masonic writers give: to the insignia,
'to jewelry and all other symbolic objects
| _ interpretations that shed a great deal of light on the
"doctrines and tendencies of Freemasonry!"
+ In these meetings, the masons employ a

* more like a kind of slang they only speak among themselves.
i, Thus: the true light, the royal art, means the
* Freemasonry; to receive the light is to be
* received Freemason; son of the widow, children of the
| widow, designates members of the Freemason-
"Frankness; we know the origin of this call-
lation; cub, wolf cub or lowton is the name
'given to the child of a Freemason, and mopse
` means his wife; to ask for, to receive an aug-
'payment, or wage, or salary,
; means to ask for a promotion, to receive a
At a higher grade, etc., etc.
* Masonic meetings are called lodges;
* The speeches delivered there are called plays

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See especially the Course of F.:. Ragon and P. Deschamps.

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or architectural drawings, plans. A letter,
any kind of writing is still called a plank, e

Furthermore, column, baluster: send a plank
It's like sending a letter; engraving a column, bu
To viner un balustre is to write a letter. Brigue:
means coin; large brick, trap: of |
five francs, etc., etc.

Following certain ceremonies, the Franks-
masons give themselves hearty meals which they call-
Table boxes. Here is the slang used by-
them to designate the various utensils with which one salts
serves. The table and eating is called: scaffold; the bread,
stone and rough stone; wine, strong gunpowder, fire;
water, a weak powder; plates, tiles; bou-
bottles, glasses; drinking glasses, cannons, lamps;
to load the cannon, to fill the lamp, means to re-
bend the glass; blow one's lamp, drink; the dishes |

union, to form a chain, is to get up, to come together in a circle around the table, each holding his neighbor by the end of his napkin. The brothers pray always raise eyebrows at "this majestic ceremony" 4 at the end of each banquet and their solemnities,

1 The Freemasons also have their style, but it is not French. This will be easily noticed upon reading the many quotations unique that we are forced to do.

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The two main festivals of the order are the day of Saint John the Evangelist, December 27, and of Saint John the Baptist, June 24. They are called

— "Solstitial festivals." During these days, there is a gathering

solemn and grand banquet of obligation for all Freemasons. Masonic liturgy made of These two saints are a single character who has nothing to do with common neither with the apostle, nor with the forerunner.

These two festivals and their names were a`
— numerous masks of Freemasonry, when

She needed to hide. Because, for her, Saint John, or John, is Janus, the Janus of pagans. The Venerable Master, head of the lodge, took good care to explain it, according to the ritual, to the companion he receives the rank of master.

Freemasons call each other brothers. To recognize each other, they use certain words, signs and specific touches. The words vary according to rank; they communicate the sacred word, the word of order and the Word or password. Signs and symbols These changes also occur at each degree. the tilers who, along with the vocabulary, provide the words, signs and touches of all

Just as they have their own way of speaking,

| 23

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Similarly, masons have a way of writing certain words. They remove the last syllables. that they replace with three dots '.', or even they they simply put the initial letter of the word followed by

these three points. Thus they write the formula which

is placed at the beginning of all their boards: At the glory of the great architect of the universe, in this form: At the G1.-. of the Gr.-. Arch.*. of the Un.-. -Lodge written: L.:.; lodges: LL.-.; brother: F.-.; brothers: FF.:.; mason: Mac.:.; freemason: Fr.°. Mac.:.; Freemasonry: Fr.:. Mason.'.; light: Light.:; East: W.°. or Or.:.; Grand Orient: G.-. O.°. Or Gr.*. Or.*.; workshop: At.:.; works: Trav.*.; very Dear brothers and most reverend brothers: TT.-. CC... FF.., TT... RR.. FF.:.; venerable: Ven.... ; plate, column: Pl.:. Col.*., etc., etc.

This way of writing is very old in Freemasonry, because we see it employed in The Cologne Charter.

2° The word loge still means the room in which the Freemasons hold their meetings. In this sense, they also call it a temple. Their ritual comes from the Sanskrit word Zoga, which means the world, because Freemasonry must embrace the universe (Companion's Ritual, p. 3).

Here, according to F. Clavel, is the description

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of a symbolic lodge, its decoration and its personnel! :

"What is called a lodge is a large room"

long. The four sides are named after the points
cardinals. The most remote part where the
The Venerable Master (head and president of the lodge) is called
The East, and faces the entrance gate. She
consists of a raised platform with three steps at the-
above the floor of the room and bordered by a balustrade.
The altar, or desk placed in front of the Venerable's throne
rable, door onto a second high platform of
four steps: which makes seven steps for
arriving from the churchyard to the altar. A colored canopy
Sky blue, sprinkled with silver stars, surmounts the
The Venerable's throne. Deep within the canopy, in the
the upper part, is a radiating delta, or
glory, in the center of which one reads, in he- characters
Braic symbols, the name of Jehovah. To the left of the canopy
is the disk of the sun, to the right, the crescent
of the moon... »

"To the west, on both sides of the gate of-
At the entrance, two bronze columns rise, whose
The capitals are decorated with pomegranate seeds.

+ Picturesque History and Dictionary of Religions, published by Migne, at
Freemason word.

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ajar. The left column is drawn
the letter J; on the other, we see the letter B... The
the temple is adorned around its perimeter with ten others
-columns, bringing the total number to twelve.
In the frieze or architrave which rests on the co-
lonnes, a cord reigns which forms twelve knots
or lakes of love. Both ends terminate
by a tuft, called a serrated tuft, and
lead to columns J and B. The ceiling
describes a curve; it is painted sky blue and
studded with stars. From the east, three rays emanate.
which depict the sunrise... »

... "Near column J stands the first
supervising, and near column B, the second super-
watching. These two officers have before them a
triangular altar adorned with Masonic emblems
niques. They are the assistants and substitutes of the
Venerable, and, like him, they are attached to the
hand a mallet, as a sign of their self-
ritual... »

"The Bible, a compass, a square, a sword"
with a twisted blade, called a flaming sword, are placed
on the altar of the Venerable, and three great flames
Beautiful ones topped with a long candle are distributed
in the lodge: one to the east, at the bottom of the steps of
the East; the second to the west, near the first

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overseeing, and the last one to the south. On both sides
Several rows of benches preside over the box.
where the non-civil servant brothers take their place.
This is what is referred to as a column
"North and South columns."

a. Regardless of the Venerable and the overseers—
lants, which are figuratively called the three lights,
there are a number of others in the lodge
_officers who, like the first three, are
elected by ballot every year, on Saint John's Day
of winter. Such are the orator, the secretary, the treasurer—
sorier, the hospitaller, the expert, the master of cere—
monies, the Keeper of the Seals, the archivist, Varchi—
tecte, the master of banquets and the roofer or
temple guard. Most of these officers occupied—
each occupies a designated place in the lodge, and each
One of them has a desk in front of him: they are also dis—
distinguished by special insignia. In the
other countries (besides France) and in lodges
Tell me, Misraimites, there are officials, in
a greater or lesser number... »

"It's always in the evening that the brothers meet—
nissent. The temple, which has no windows, is
illuminated by a specific number of lights
of stars. This number is nine, twelve, twenty and
one, twenty-seven, thirty-six, eighty-one, sui- |

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given the size of the room and the importance of the solemnity, »

Next to each box there are rooms or apartments used for initiation ceremonies tie-up.

When the Venerable wants to open the proceedings, he strikes the altar several times with his mallet. All the brothers take their places. The F.. cou-

the mayor makes sure that "the temple is covered," that is to say meaning that nobody was outside, neither in the street, nor from neighboring houses, cannot see or hear what will happen in the lodge. The FF.:. surveil- the members go around the assembly to be certain certain things that no outsider has ever entered. To their approaching, each brother must make the Masonic sign- nique, so that no Cauter only notices the supervisor.

With everything in order, the Venerable declares the his lodge was open, and he cried out: To me, my brothers! The assistants, turned towards him, follow his example. the sign and the apprentice's battery, with the acclamation Houzzé prayer in Scottish lodges,

1. The drum kit is a form of applause with its own rules and... The number of shots varies according to rank. The battery is always accompanied accompanied by acclamation. The mourning drum is an applause- ointment on the arm followed by this invitation: let us moan! (See the Freemasons, vocabulary.)

v

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vivat in the French lodges, and of a/leluia, sui- before the Misraïmite rite. Then the Venerable said that The work has begun. It is supposed to begin. always at noon, which is the time of full moon the sun's light, symbol of the 'full and true' light that Freemasonry, say the masons, procure to the entire universe. The F.-. secretary reads the drawing of previous works, that is to say

has no observations to make on this piece of architecture, the northern and southern columns manifest- they show their approval by raising both hands and letting them fall noisily back onto their apron. That's when the visitors are brought in. if there are any, that is to say the foreign brothers who They come to visit the works; they are received following a specific rite and receive honors neurs according to the rank they hold.

It is following these preliminaries that...
apprentice, journeyman or
master, when necessary.

For initiation into these first two degrees, the
The lodge retains the same decoration as we just saw.
to describe. For the awarding of the Master's degree,
It changes completely. Its curtains are black,
strewn with funereal emblems, heads and bones of the dead,

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skeletons, etc. The lodge takes the name of chamber
in the middle. It is only lit by a single
Yellow wax candle placed in Lorient. In the middle
A mattress covered with a sheet was placed in the box.
funerary urn above which a branch is placed
of acacia. The brothers, besides their aprons and their cor-
official gifts, wear a wide ribbon around their neck
moiré blue on which the sun and moon are embroidered
and seven stars. The Venerable is given the title of
very respectable. It is in this initiation that the
"very respectable," said the chairman of the meeting, ra-
tells the famous legend of Hiram or Adonhiram,
this architect of Solomon's temple, traitor-
he was murdered by three companions to whom he had
refused to speak the master's word, and who, by
The sequel is found lost and must be recovered.
The recipient is notified, after listening to this
It's a long story, and it's purely symbolic.
The following ranks, if he is deemed worthy to receive them
seeing will make the new master understand that
this symbol hides something quite different from the "revo-
annual revolution of the sun and the seasons.

For the chapter lodges, the room is arranged
in the same way as for symbolic lodges,
at least in its main lines. Some apartments
Various elements, some more numerous than others, are added to it.

But the decorations are very different and vary according to rank. There are other initiation ceremonies, other symbolic objects, other batteries, other legends and mysterious meanings laughing, recounted by a president who receives various honorary titles, according to the dignity of the lodge and the elevation of the conferred grades.

We'll skip all those details. What we
We have said that this is sufficient for our purpose.

ADMINISTRATION — GREATER EAST.

All lodges, symbolic or chapter-based, fall under the jurisdiction of a supreme lodge which bears different names, according to the different rites, and which directs all Freemasonry within the same country. In the French rite— This ruling lodge is called the Grand Orient; In the Scottish Rite, Supreme Council; in the rite of Misraïm, Supreme Power; in the others rites, Grand Lodge.

Brother Clavel, master of all degrees and a officers of the Grand Orient of France, made us know its organization.

"The Grand Orient is formed from the venerable men of the lodges proper and presidents of the di-

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towards workshops that practice the high degrees of French, Ancient and Accepted Scottish Rites; and to de-
Lacking their presidents, these various bodies are represented by special deputies, elected by them annually by a majority vote. The Grand
The East attributes to itself supreme dogmatic power legal, legislative, judicial and administrative
all the workshops, of all the rites and of all the

France.

The Grand Orient is subdivided into five branches main ones: 1° the correspondence room and of finance, constituting the administration; 2° the symbolic room, which takes care of everything that relates to the workshops of the first three grades; 3° the supreme council of rites, which decides on all which relates to the workshops of the higher grades; 4. The chamber of the appeals council, which gives its opinions on all matters of interest to existence workshops and who makes the final decision in the disputes that arise between the workshops or between the brothers; 5° finally the committee central or electoral body, which deals with the same ma-closed-door sessions. Regardless of these five chambers, the Grand Orient contains in its within the great college of rites, which confers the

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high degrees, a finance committee and a committee inspection of the secretariat t.

At the top of this organization is located, as executive power, the grand master. This constitution of the Grand Orient of France date of the end of the eighteenth century.

The organization of the Grand Orients, of the Su-First Councils, Supreme Powers and Grand Lodges of all systems and all The country is, more or less, the same everywhere.

Here we cannot hold back a thought.

These Freemasons of all rites and all

shout in their speeches, in their newspapers and in their books against despotism and intolerance dogmatic bias of the Church; they accuse him of—nearly all governments are a state in the state.

Don't these criticisms apply much more precisely to Freemasonry than to the Church Catholic?

The Grand Orients, the Grand Lodges, etc.; of different countries are not strangers to each other They are not independent of each other. All maintain accredited ambassadors to

1 Picturesque History, pp. 26, 27.

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of all the Masonic societies of the two worlds. |

The governments were led to believe, for the to reassure, that these sovereign steering committees of Freemasonry acted in complete interdependence, such as states themselves. It's one of the thousand deceptions of the Masonic sect. They act first, very certaining, in concert: what is common practice easily through their ambassadors. Furthermore, they all depend on a superior authority. laughter at their own. We will have to search What is this authority?

WOMEN'S FREEMASONRY.

The enemies of the Church and the Catholic religion—liques have always understood that they would not come never tired of destroying both of them, so much that they would not have entangled the woman in their ranks. They have applied themselves to it in all eras. The Freemasons could not fail to... to pursue this goal. From the early years of the ten—In the eighth century, they established in France the Women's masonry.

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that the Freemasonry of women was instituted.
It is unknown who invented it, but she made her
First appearance in France... The forms of
However, this masonry has not been definitively fixed.
tively only after 1760, and it was not recognized
and sanctioned by the administrative body of the
Freemasonry (the Grand Orient) only in 1774!

"The Freemasonry of women, called Mason-
adoption agency, takes its name, according to the F...
Teissier?, from what the masons adopt in their
special tasks... for the ladies to whom they
reveal the mysteries that make up the
base of this Masonry, which is quite particular-
Lierre and which has no connection to Freemasonry-

the folly of men, but which has a purpose and principles

moral principles which tend only to the purification of
customs and feelings.

This women's Freemasonry was a di- product
The right of Templar Freemasonry. Illuminism
Bavarian, which merged with it after 1786,
reveals to us the main purpose of this institution

- and the advantage that Freemasonry has in at-

Here are the ideas of the first leaders of]'Jllumi-

1 Picturesque History, p. 111.

2 Masonry Manual, p. 243.

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nism on the projected establishment of a ma- order
women's conic:

"This project deserves the most serious consideration"
tion... Women exert too much influence
influence on men, so that we can
reforming the world, if we do not reform women-
"My..." "But they need something that
directs and stimulates them: an order, a reception
tion, mysteries, etc. This should be adapted
to the point and appealing... We would need five or six
grades... This order will have two classes, forming
each with their own company, each even having their own
That's a secret. The first will be composed of female-
my virtuous ones (!), that is to say philosophers and well
above their sex in matters of religion, according
the idea of the provincial and brother regent Minos'. The
The second group will be composed of fickle, frivolous women.
voluptuous. Both must
to ignore that they are run by men.
The two superiors will be led to believe that he is at-
above them a mother lodges of the same sex, their
transmitting orders which, in essence, will
given by men. The brothers, in charge of
directing them will send them their lessons without

1 Baron Dittfurth, Councillor of the Imperial Chamber of
Wetzlar.

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- to make themselves known. They will lead the first

by reading good books(!), and others, by reading them

| training them in the art of secretly satisfying their

Passions. The advantage one can promise oneself from
*This order would be to procure the true order

_ first all the money that the sisters would start
by paying, and then, screw the one they promise-

were trying to pay for the secrets that one would have to

to teach them. This establishment would serve as more
To satisfy those of the brothers who have an inclination

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"For pleasure." Who could deny that these...

< enlightened ones did not offer themselves in the Mac.:. fé-
* Minimize the purification of morals and feelings?

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Brother Ragon, with his usual hypocrisy,
gives a completely different cause to the establishment of

.,, Ladies' Freemasonry: "This amiable insti-

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tution, he said, was established with the aim of exonerating

pushing women out of their meetings, like the former initiates who made a virtue of Chastity? For a very long time, the Freemasons

+ have ceased to uphold this virtue. Freemasonry < feminine and what happens in the lodges proves it-

1. Original writings or documents on Illuminism, notebooks, 2nd collection, quote from Armand Neut's Freemasonry, t. I, p. 336 and 337.

2 Complete Manual of Adoption Masonry, p. 96.

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wind in abundance. "For," said Clavel, "the Ma- The stupidity of adoption, like the other, has its trials.

its ranks, its secrets, its insignia, but this sound

the pretexts for the meetings: the beef, it's the ban- | quet which they are always accompanied by and eq

ball which is inseparable from it!; and what follows eS

ball, which no one talks about.

In principle, these Masonic meetings men and women were called the entertainers mysterious things. This name was by Too transparent for the uninitiated. On's Giga? to put a mask on the thing that was named Adoption masonry.

The Freemasonry of women was all the rage at the time. eighteenth century, especially after Cagliostro had founded a mother lodge for the adoption of high society | Egyptian Freemasonry. "The rites of adoption have "spread from France to most of the "other countries in Europe and even in America.

"The masons welcomed them everywhere with em-!" a hurry*.

Under the Empire and under the Restoration, according to The same author, the enthusiasm was the same.

1 Picturesque History, p. 33.

2 Picturesque History, etc., p. 112 et seq.

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F.-Ragon tells us. He recounts that, "in 1852, the lodge Friends of Peace, wishing to celebrate a adoption celebration, requested permission from G.. O.: The speaker holding the symbolic chamber demands the agenda: Adoption Freemasonry not being a Freemason, having never been admitted by the G.:. O.-. This heresy of an orator who ignores the history of the body in whose name he speaks, was raised up, as she should be, by more educated members, jealous of the honor of the order. They proved that this adopted daughter of the G.. O.". , from which its name comes, had, since seventy-six years, rendered distinguished service to the Masonic institution, by propagating a effectively implements its civilizing principles. symbolic room, sufficiently lit, ac- corda granted the authorization and appointed, to represent at this celebration, the Grand Orient, the Brothers who had "Victoriously fought the order of the day."

The Masonic World newspaper notes, in 1866, which the male Freemasonry surrounds at this hour, more than ever, of tenderness and care his adopted daughter: "To claim the rights of the "woman, proclaim her legal from man and da to involve my family in acts of charity

1 The Freemasons, etc., pp. 204 and 205.

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"conical, such seems to be the preoccupation of a

"a number of masons at the moment" (May 1866). Then he lists the lodges and the brothers who are involved in Women's Freemasonry*.

The great liturgist of Freemasonry, the F.-. Ragon, made sure to include in the publication of its rituals, that of Freemasonry feminine. Brother Teissier did the same in his General Manual of 1856. These two authors reproduced, almost exactly, the Manual of Freemasons or the true Freemasonry of adoption, by F.:. Guillemin de Saint-Victor, printed in 1787. There is therefore no difference between the Eighteenth-century women's Freemasonry and that of the nineteenth. The only reservation to make, that is because, in the eighteenth century, the Freemasons perhaps applied more to training debauched women, while today they

They also strive to make them free thinkers.

Like the Freemasonry of men, that of Women's rites include many different ones. In some, women alone form the lodges: However, the brothers are allowed to visit the sisters. and to take part in their work: In the au-very men and women in equal numbers

1 The Freemasons, p. 205. |

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| compose each lodge. The name An-
© drogyne to this last female Freemasonry.
Thus there is the rite of Cagliostro, the rite of Scottish Ladies of Mount Tabor Hill,
: the Order of the Palladium or Sovereign Council of the Wisdom, the order of Perseverance, the order of to the Phileides ladies, etc., etc. For the andro- rites among the gynes we find the order of Felicity, the order of Knights and Knightesses of the Anchor, the order of © Woodcutters and Woodcutters, Knights and | Philochoreite ladies, or lovers of pleasure, etc.
"The organization of the rites of Freemasonry of a-
; the option is modeled on that of Freemasonry
"masculine,
The three fundamental levels of apprentice, of companion and mistress, form the Macon-

The president of the lodge is called "Grand Master-braid. The first two officers are named sister inspector and sister custodian, etc. In the androgynous lodges, female dignitaries are accompanied by male dignitaries of the same grade, etc.

* Behind these lodges and the first degrees exist T° also of the artery-lodges and high ranks, of the _ chapter lodges and chapter degrees. This

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Superior female masonry possesses mat-T: perfect braids, chosen ones, Scottish ones, § > Dove signet rings, sublime eco-seizures, sublime Scottish sovereigns, of | « Rosicrucians or Knights of Benevolence, of the { " princesses of the Crown or sovereigns ma-\\ connes, princesses of Constance, etc... He A would have a few hundred ranks according to the F.-. Ragon. Father Deschamps claims that today This Freemasonry would have ten degrees, the last of which is She is Princess of Constance. She was even carried

up to fifteen degrees.

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Freemasons have their honorific titles their badges, their cords, their ribbons and their jewelry, like the Freemasons, according to the ranks. Usually the local or lodge in which the men assemble also serves to The masons' "outfits". In these meetings the rites of reception into grades and the "works" are; consist, as in the male lodges, of | speeches, trials and grotesque ceremonies | and, moreover, immoral.

Children's Freemasonry. Masonic Baptism.

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` FREEMASONS AND JEWS. 417

it seizes men and women; it extends

"+ also the children.

* The sect, says M. de Saint-Albin, "the re-

"...cries, as the Church demands the new-

"Born of the faithful: she parodies Christian baptism"

; "in an adoption ceremony that takes place,

1, "in the lodges, through a symbolic purification."

"She tells these children she adopts: That the

| Masonic light shines in your eyes, as

Later we will make it shine in your mind!

"Just as the baptized child becomes a Christian, the child

adopted becomes wolf cub, or wolf cub and she-

- gives; for even little girls cannot escape it-

* do not take. As the Christian child receives at baptism-

1. Even with the name of a saint, the wolf cub receives a name

new, and it's one of those vague words that affect-

They discuss deism and atheism. The wolf cub, at

: instead of being called Pierre or Louis, will henceforth be

+ called in the lodge Benevolence or Philanthropy-

pie, or Independence or Progress... As in the

At baptism, the child has a godfather who answers for

him. "

It appears that, in the ancient mysteries of Isis,

+ each initiate wore, even in public, a mask

| that golden, in the shape of a jackal's or wolf's head,

1 The Freemasons, pp. 808 and 209.

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'and from there it received the name of wolf or jackal;

Consequently, their children were called /ouveteauz. + d

This would be the likely origin of this given name!

also to the child of someone initiated into the mysteries of the | !

Masonry!

The adoption ceremony must take place in the lodge.

symbolic. The brothers are especially yt

summoned for this celebration. The lodge is decorated with;

Foliage and flowers. Small casseroles are placed there.

to burn incense. After opening the computer-

nable by his father and the two brothers supervised-
lants who are the born godfathers of all the she-wolves
lodge members' rates.

The Venerable asks who this child is and
What name do we want to give it? The godparents having
replied the Venerable, accompanying each with
his actions of explanatory speech, successful touch-
gently caress the child's eyelids and ears,
puts honey on his lips and plunges his hand into his mouth
right into a basin filled with water; then, extending
With his hand on his head, he addresses a message to heaven for him
long prayer.

All of this is a clear parody of the ceremonies- -
denies of Christian baptism.

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1 Clavel, Picturesque History, etc., p. 40.-

FREEMASONS AND JEWS. 419

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Following this prayer, the Venerable, having put
of incense in the censers, pronounces the ser-
the apprentice's training, which the godfathers repeat to
; name of the wolf cub, and, girding him with an apron
'white, he establishes him and proclaims him an adopted child'
From the lodge, he applauded this adoption by the
.} usual battery. The entire lodge is engaged-
~ ged by this adoption. All contracted members-

thus implies the obligation to oversee education
* of the child. A detailed report of the

The ceremony, signed by all the brothers of the lodge, is
.\ handed over to his father. This piece dispenses the she-wolf-
...to undergo the trials when he reaches the age

required to be able to participate in the work of the
_ Freemasonry. We will then limit ourselves to making him re-
,;, renew his oath!

To complete his sacrilegious imitations, the
Freemasonry has instituted another ceremony
_ by which she claims to replace marriage
* Christian and which she calls Conjugal Recognition
~ gale. This ceremony is still performed in a symbolic lodge.
\$ bolic. It imitates the rites of the Church and the Venerable-

1 V, Dictionary of Religions, under the word Franc-Magon, Lou-
calf. - See the Franks-Magons, p. 208 et seq. - F.°. Ragon
Ritual for the adoption of young wolf cubs.

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Rable acts as priest. In the presence of the brothers
assembled, the V.° questions the mason and the
masons, who first presented themselves in front
the registrar; he has them renew
their mutual consent; before him, and on his
In order, they give and pass the finger back and forth
They present a ring or wedding band; they bow
and the V., after throwing incense into
a casserole dish, he says, extending his hands
over their heads, the words of the consecration con-
Masonic jugal. To conclude the ceremony,
The Venerable and the Senior Warden are listening
a dialogue between the two spouses about legitimacy
of divorce!

Finally, like the ceremonies of burial
Christian Freemasonry imagined what it
in his jargon he calls the mason's funeral pump
Nonsense. Today it's just a charade and

Everything happens inside the lodge, because

that it is not yet permitted for masons to
seize the mortal remains of their F.-.
But tomorrow this charade could become, by the
law, a true funeral ceremony. All
the solidarity, then, instead of being carried in
civil burials will take place on earth, according to Masonic tradition.
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FREEMASONS AND JEWS. 421

Freemasonry wants to organize society.
HIS IMAGE.

The foregoing demonstrates that, while saying,
to better deceive the uninitiated: "We do not
Let us concern ourselves neither with politics nor religion, France-
Freemasonry is organized like a religious sect:
geriatric woman with her inner cult and her signs
sacramentals.

Moreover, she views herself as a religion.
and even as the only true religion. To be clear about it
To convince, one simply needs to open up one's rituals and writings.
the most authorized ones. We remind you of the steps-
sages already mentioned:

"Each temple brings together the faithful of its community"
"Communion, here (in the lodge, in Freemasonry)"
"Men of all religions gather there,
"of all sects t. "Thus Freemasonry would be the
universal temple of humanity.

"Predating religions, it is the principle
"of all religions®." "Universal religion, it
"embraces all the others and connects them all"
"between them by what they have in common; she

1 Ritual of the Masonic protectorate (Scottish rite), p. 501.
V. The Freemasons, p. 261.
Philosophical course, etc., sacred edition, p. 128, note.

"does not need priests, since each
"one of his disciples understands without difficulty(?), without
"Mystery (?), this religion as simple as
"Sublime," etc., etc.

Freemasonry therefore claims to be the
religion of religions, the religion par excellence.

Come now for her a day of
A universal triumph, she will impose her religion on
the universe. France has already seen this in operation.
religion in all its splendor in 1793.

This is not only from a religious standpoint
It is difficult for Freemasonry to display the pretension
to impose its ideas and organization, but under
all the others indiscriminately, political, administrative
administrative and social. "She wants to re- sensitize-
"gently or violently, depending on the inspiration"
"that she will receive in time and circumstances,
"Civil society in its own image." "The Freemason-
"Nonsense must be the matrix of modern society."

These are not empty words. When she
is mistress, Freemasonry acts according to its

claims. We have proof of this for the

_ 1 History of the three great lodges of Freemasons, by the
F.*. Rebold, p. 310.

2 The Freemasons, p. 337 et seq.

in F. Louis Redon, Masonic World, November 1866,
p. 406.

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"France, to whom it has inflicted, with its three republics-

bliques, not only the motto of its lodges,
but also its own external organization.

F.-. Ragon explains and demonstrates very well
how our departments are organized,
of our justices of the peace, the national guard and its
regulations, the form of our elections, partial elections
and general matters, the conduct and customs of assemblies
parliamentarians, everything is borrowed from France
Masonry. It can also, he adds, "return-
to display the three colors: the symbolic ranks
"What provided the d/ew, color of the cord of
"Master; the chapter degrees, the red, color"
"of the Rosicrucian cord; and the philosophical degrees"
"sophists, the lance, the color of the scarf of the
"Senior Inspector, 33rd degree?"

The sacred author failed to mention that the republic |
Masonic law of 1793 borrowed from Freemasonry
the cult of Reason or Nature, which is its re-
religion, in the guise of a prostitute, and, moreover,
his supreme jewel, as a means of preaching
persuasive, this steel triangle that he invented and bap-
named after him, F.-. Guillotin!

1 Liberty, Equality, Fraternity, motto of the Mag.', according to
all the Mac.* authors, in particular according to the testimony
Brothers Brémont, Bertrand, Crémieux and Louis Blanc, etc.

2 Philosophical Course, p. 1, 9, 377 et seq.

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The Mag.'s claims to "redo insens-
"Easily or violently," depending on the circumstances
society in its image, assert themselves, and unfortunately-
fortunately they impose themselves, in a way that is all too obvious
to be able to be denied, especially in France
the current time.

II, MAIN BRANCHES OF FREEMASON-
NERIE.

1. Carbonarism. We can say that the Carbonarism had two rites, the Italian and the French.

The Italian rite was organized in the same way as the Freemason: He had a supreme governing center called high sale, which catered to mothers lodges or Grand Orients of Freemasonry. Under its management acted on sales called central offices; These women managed sales specifically called paricul- lières, which were the meetings of the initiated correspondents corresponding to the symbolic lodges of the Freemasons.

Italian Carbonarism had three grades
fundamentals of all Freemasonry which called

at home: apprentice, master, and chosen one. Beyond-
Above them were four other ranks: apostle,

great light, sublime perfect master, prince

sovereign patriarch.
Initiation rites are more or less cal-

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based on those of Freemasonry. The Carbonari
They called each other "dons cousins".

In 1834, Mazzini made a reform in the Carbonarism. He removed all symbols and all the sails, as well as all the ranks. All of this
The external form was reduced to practical statutes that the initiates pledged by oath to execute- cut and have it executed. The company remained se-
crete, as in the past, but the reformer himself. imposed a new name, Young Europe. She
composed of particular associations bearing the names of the countries where they were established. There were
First, Young Italy, then Young Germany
Magne, La Jeune France, etc.

This new rite quickly recruited many people. many supporters and operated alongside the former for about ten years, until the fall of the high sale, around 1846. The members of the Italian Carbonari grouped themselves under the di-Mazzini's leadership, who became the active head of everything Carbonarism.

The French Carbonari is older than Mazzini's reform. We have seen that in 1821 the Freemasons of the Parisian lodge Les Amis de la truth had affiliated themselves with Italian Carbonarism and

had adopted its statutes, after having
24.

On the side of FREEMASONS AND JEWS.

makes the necessary changes in France.
F.-. L. Blanc explains the organization in these terms:
tion of the French Carbonari:

"It was agreed that around an association mother called high sale, we would form, under the central sales names, other associations at-beneath which private sales would operate res. The number of members was fixed at twenty for to escape the Penal Code. The high sale was ori-formally composed of the seven founders of the Carbonari: it recruited itself. For

to train central sales, the following method was adopted: |

before: two members of the senior sales team joined-were ignoring a third party without confiding in them their quality, they appointed him president of sales

future, by taking one of them the title of
The deputy, the other that of censor. The mission of the MP being to correspond with the association superior, and that of the censor to control the secondary association walk, high sale it thus became like the cradle of cha-one of the sales she created, while remaining vis-in their eyes, she was mistress of her secret and her actions. Private sales were only a subdivision-

complication that the progress of the Carbonari

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| could bring about relations between the upper
– sales and central sales representatives. Furthermore,

just as these originated from the company

| mother, likewise the inferior societies. proceeded
secondary companies. There were in this
The combination had admirable elasticity. We had
* well anticipated the impossibility of completely thwarting
police efforts: to reduce the limit-

| weight, it was agreed that sales would act in
common, without however knowing each other

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the others and in such a way that the police do not pit

`that by entering the high sale seize everything

the entire organization. I] was consequently prohibited to any charcoal burner belonging to a selling by trying to gain entry into another. This prohibition was punishable by the penalty of death.

"The founders of the Carbonari had relied on the support of the troops. From there the organization- The double tion given to the Carbonari. Each The sale was subject to a military hierarchy. parallel to the civilian hierarchy. Alongside the Char-

_. hosiery, high-end sales, central sales,

has

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"private sales, there was the Zégion, the

cohorts, centuries, maniples. When the Charbonnerie acted civilly, the hierarchy

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On the contrary, the hierarchy acted militarily. Civilian life was disappearing. Regardless of the force which resulted from the interplay of these two powers and of their alternative government, there were in the | double denominations that they required a | way to make the police lose track of 1 the conspiracy t.

This skillful and learned organization is admitted | rightly so, according to the Masonic historian. The French Carbonari having become disorganized | due to divisions and mutual distrust, of its leaders, it was reconstituted by the Freemason- § | higher rite in new forms. It first named it the Family Society; but soon | changing its name, in 1830 it took the name of So- society of seasons, with an organization always j modeled on that of the Carbonari. It was no longer * | question of supreme sale, of central sale, nor of particular sale, but of weeks, of months, |: and seasons. Six initiates, under the direction of a The seventh day, called Sunday, formed a week; (four weeks led by a leader called July formed one month; three months, under the leadership of a spring, formed a season, and four

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1 History of Die Ans, vol. V, p. 99 et seq.

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seasons, under the command of a revolutionary agent
^ a nameless, unnamed, lutionary

! army. Mr. de Saint-Albin rightly says that this
"It is these Julys, born in 1830, who made the
February of 18481.

2. Fenianism. In recounting its origin,
We have presented its organization in Ireland.
It is reminiscent of the Charbonnerie des saisons.

3. The International. Quite different from its counterparts.
_ grénères the other Masonic societies, the Inter-
The national event was organized in the open air. The times
They had marched and the men were making progress.
We could say without hesitation what until then he had
It was necessary to hide under the emblems of
Multiple theorems. Common sense had declined

everywhere with the Christian faith.

The organization of the International was indicated
in the account of its origin and development
! ments. A supreme council, called the general council,
'the central director of the entire association, resides at
"London and has a branch in America.
5 central councils, in communication with the con-
The supreme leader and those under his authority, direct the

* numerous workers' sections in each country.
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1 The Freemasons, p. 452.

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At the head of these various meetings are | tr
chiefs who bear the same names as in: g
public administrations: president, secretary-
to silence, treasurer, delegate, etc. | you
Each section is usually subdivided into plu-f e
several groups. Monthly contributions are} p
imposed on each member. They put between, p:
the hands of the central councils and the general council-
ral of considerable resources. S
The organization of the International, under the name / n
of Socialism in Germany and of Nihilism in E ca
Russia is pretty much the same.
The specific statutes of Nihilism, elaborated there
by Bakunin, have recently been brought to light. § C
Here they are: l

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Organization of the Brothers' Alliance
international.

Three grades:

1° International Brothers.

2° National Brothers.

3. Brothers of the semi-public organization of the
international democracy.

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ESEE

Emma,

International brothers' settlement.

1. The brothers do not know any other pa-

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March

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x trie than the general revolution, no other foreign-
2 ger and other enemy than the reaction.

+ § 2. The brothers reject any conciliation or

no compromise. Every move is watched by

They are considered reactionary, as long as he hasn't
x not for direct or indirect purpose the triumph of
revolutionary principles.

x. § 3. The brothers can never among themselves

to attack or resort to the courts. They do not con-

a different tribunal than the jury of honor is born
: chosen equally by both parties. This jury
, sovereignly statue.

#8 4, Each brother must be sacred to the other.

Each brother has the right to count on help and

the assistance of the brothers who are required to do everything
for him, up to the limit of what was possible.

§ 5. Only international brothers can be
those who accept the revolutionary program
in all its theoretical and practical consequences
ques, and who have the intelligence, the energy, the honor-
rehabilitation and the desired firmness.

§ 6. The service of the revolution must be re-
kept by each brother as the first and the
2. The holiest of duties and interests.

§7. The brother always has the right to refuse the

x services required by the central committee or the comi-

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local authorities. But if these refusals seemed to be consistent-

Therefore, he can be suspended from his rights as a brother.

§ 8. No brother may manage a function
public, without special authorization from the co-
local community. He cannot take part in any ma-
hostile demonstration against our cause. Every time he
There is a meeting of more than two of our brothers,
They are required to deal with public affairs.

§ 9. All international brothers must
- to know each other, and they must have no connection whatsoever
political secret. They will not be able to belong to any-

to reveal to the central committee all the secrets of |
the other company, which may be of direct interest
or indirectly the international community'.

4. The organization of other companies, daughters of
Freemasonry, Universal Alliance, Solidarity,
The teaching league offers nothing in particular.

These associations operate openly.

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FIFTH SECTION. – ON SOME IM- PARTICULARITIES
IMPORTANT IN THE ORGANIZATION OF FREEMASONRY
NERIE.

We have three points to address in this section.

See the Reichsbote in Berlin, the Vaterland in Vienna and
The Universe of March 25, 1880.

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of considerable interest in Freemasonry:

1. Oaths, 2. Secrets, 3. Real authority
and truly a leader.

I. THE MASONIC OATHS.

In each of the grades of all the ma- rites

conical men and women, the one or the one

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who presents themselves for initiation is obliged to pronounce |
cer a solemn oath, or vow, which varies for
the form, according to the various grades, but which at
The background reproduces the same ideas and the same elements.
commitments.

This requirement of the oath dates back a long way in Freemasonry; because Article VII of the Charter of Cologne mentions it. He speaks of "duties" prescribed, the practice of which must be sworn to by a solemn oath.

By this act of vow or oath, the Freemason-
nerie intends to fully engage the freedom of
the initiate and claims to oblige him towards her and towards his
leaders to complete devotion and obedience
absolute. The initiators do not allow this to be ignored
this extent of their wishes to the recipients.

The words of the rituals are formal and very clear.

on this point.

We know that the French rite has seven

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degrees, the Scottish Rite of Heredom or of perfection,
twenty-five, the primitive Scottish rite and the rite
Ancient and Accepted Scottish Rite, thirty-three, and the rite
From Misraïm or Egypt, ninety. One
can judge what number of oaths, or vows,
must have done to Freemasonry the mason who
received all the ranks of his rite.

Obviously we cannot reproduce
in full the oaths of each of the ma- degrees
conical. A volume would be needed, the reading of which would be
would quickly become tiring. We
we propose to bring back only a few of them,
and in particular those of the rites practiced in France.
By reading them carefully, one will know the
meaning of all the others, and one will acquire knowledge of the mind
and the trends of Freemasonry more than
light that could not be given by long and
eloquent considerations.

We will first mention two of the required oaths
before the great Revolution in the lodges of
Bavarian and French Illuminism. This reading
will be useful. Because it is important not to lose sight of the fact that at

penetrated and transformed by the Illuminism of Weis- .

Haupt and Saint-Martin, and that they accepted it.
and retained the spirit, the doctrines, and the means.

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1. Oath of the first degree in Freemasonry
of Weishaupt.

This first grade is that of novice. The initiation-
the author begins by introducing him to the article
fundamental of Illuminism:

"Our society demands the sacrifice of its members-"
sacrifice of their freedom, not over all things,
but absolutely on everything that can be a
means of achieving its objective; however, the presumption
for the goodness of the prescribed means is always in
accordance with orders given by superiors; they
are more insightful on this matter; they con-
sider themselves born better, and that is the only reason they are
superior beings; they are made for you
to lead through the labyrinth of errors, of darkness
and there, obedience is not only a
duty, it is an object and a reason for recognition
and birth." What hypocritical villainy in this
start!

The initiator then asks the applicant for a name-

numerous questions, among which are the

following:

2° "Have you carefully considered that you hate-

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Unknown commitments?

6° "If you were to discover in order something bad or unfair to do, Which side would you take?

3° "Do you want to and can you watch Ze of our order, just like yours?

11° "Do you give more to our order or Society: the right to life and death?

12° "Are you willing to give at all times "Casion gives preference to members of our order" "over all other men?"

20° "Do you commit to absolute obedience— Read without reservation? And do you know the power of this commitment? |

22° "Do you want, in the event that we need to— "care, working to spread order, "to assist him with your advice, your money and of "Your resources?"

The recipient must answer affirmatively
Answer all these questions in writing and sign them. The re-
Answers to questions #6 and #20 must be accompanied by a clause meaning with regard to the meaning that: "Things commanded by order" cease to be unjust as soon as they become a means of achieving happiness and attaining the goal

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general; the end justifies the means." After these explanations The novice takes the oath in these terms:

..... € I vow eternal silence, fidelity and inviolable obedience to all superiors and statutes of the order. In what is the object of this same order, I fully renounce my own views and in my own judgment.

"I pledge to look after the interests of the order." like mine, as long as I am a member.

"Good." | |

"If ever, through imprudence, passion, or mis-
"By chance, I act against the laws, or against good
of the most serene order, I submit to all that it
"He will see fit to order my punishment."

"I promise again to help the order, of my
better and more consciously, of my advice and actions
without regard for my personal interest, as
also to see my friends and my enemies in those
of order and to follow the conduct towards them
that the order will have laid out for me. I am also dis-
I was ready to work with all my strength and all
my means for propagation and growth
of order.

"In these promises, I renounce all restrictions-
secret tion and I undertake to fulfill them all, following

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before the true meaning that the words nt and
according to the one that society attaches to it by prescribing me-
writing this oath!

2° Oath of the last degree of the Martinist lodges.

This oath was taken after a terrible ordeal
preceded by a severe fast. The initiate remained
twenty-four hours in silence in a huge
A gloomily decorated room, an invisible character
possible made the oath formula heard that
The initiate had to repeat: |

... "I break the carnal ties that may
to remain attached to my father, mother, brothers, sisters,
husbands, parents, friends, mistresses, kings, chiefs,
benefactors, to any man whatsoever to whom I have
"Promised faith, obedience, gratitude, or service."
"I swear to reveal to the new leader that I re-
I know, everything I have seen, done, read, heard,
learned or guessed, and even to search and spy
which would not be visible to me.

"I swear to honor the agua tofana as a
a safe, quick and necessary way to purge the earth

t Weishaupt, the True Illuminati, general statutes, no. 11 and 12. Initiat., p. 51 et seq., Écrits ariginauæ, t. II, sect. 15.

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they are trying to debase the truth or to tear it from our hands."

No sooner had this oath been uttered than the
The same voice announced to the initiate that, from that moment on,
He is free from all the sins he has committed up to that point.
to the fatherland and the laws. "Flee," she added, "the
temptation to reveal what you have heard;
for thunder is no swifter than a knife
that will reach you, wherever you are."

Here are some formulas for the services
elements of modern Freemasonry. In the French rite—
These oaths for each grade were remarked
denied, its form has been greatly softened; but
Does the underlying principle remain the same as in other rites?

1. Apprentice's Oath. Before being admitted to
to take the first oath to Freemasonry, the pos-
Tulant had to endure several trials and hear
several speeches by the Venerable Master of the lodge who
well and duly warned in these terms:

"Think carefully about the approach you are taking—
Yours. You are going to face terrible trials.....

I will inform you of the conditions under which

p. 19. – The Veil Lifted, p. 75 et seq. – Barruel, Memoirs,
Vol. IV. – Knight of the Phoenix, p. 265,

2 V. le P, Deschamps, t. I^o”, p. 149, note, and p. 409–418.

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if you are admitted among us, if however
you emerge victorious from the trials that you
what remains to be done: the first duty you are required to perform.
You will be required to remain silent.
absolute knowledge of the secrets of Freemasonry...
Your third duty will be to comply
to the general statutes of Freemasonry,
"to the particular laws of the lodge, and to execute"
"everything that will be prescribed to you in the name of the majority–
"the dignity of this respectable assembly."

"The company you want to be in"
"Admitted may require you to pay for
"She will do it until the last drop of your blood..."

"Sir, any layman who is received
"A mason ceases to belong to himself; he no longer belongs to himself."
"but it belongs to a widespread order"
"Across the entire surface of the globe."

Finally, the applicant takes the following oath:

"I swear, in the name of the supreme architect of
all worlds, never to reveal the secrets, the
signs, touching, words, documents
trines and the customs of Freemasons and of gar–
Then, eternal silence.

"I promise and swear to God that I will never

1 See all the Mac.* manuals and Dictionary, of Religions, at
Freemason word.

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betray nothing, neither by the pen, nor by signs, nor by
neither words, nor gestures; never to do anything about it
to write, but not to lithograph, engrave, or print,
never to publish what was entrusted to me until

I commit myself and submit to the following penalty if
I break my word: Gwon burns my lips
with a red-hot iron, cut off my hand, let them
They tear out my tongue, they slit my throat,
that my corpse be hung in a box during
the work of admitting a new brother, for
to be the stain of my infidelity and the terror of
others; that it then be burned and that the
Ashes to the winds, so that nothing remains
a trace of the memory of my betrayal.'

This oath formula is in use, said the abbot.
Gyr, in England, in Scotland, in Germany and ex
France in the lodges which follow the Scottish Rite*.

This oath is the same for the rank of com-
pagnon.

In other rites, it is sometimes shorter,

sometimes longer, but always the same for .
the bottom.

1 V. all the manuals and Eckert, Freemasonry, summer.,
t Iv, p. 35.
3 Ibid.

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Since the Rituals of the Grand Orient of
France's oaths were modified in 1856.
The initiation into the symbolic degrees thus concludes.
in the French rite:

"I consent, if I become perjured, to having the
throat cut, entrails and heart torn out, the
My body was burned, reduced to ashes, my ashes were scattered.
to the wind, and may my memory be in execration at
"All the masons."

Lately, we have made disappear

knows a positive Christianity; and instead of swearing
On the holy Gospels, one swears on the statutes.
generals of the order, and on the sword, symbol of

honor. It's another mask than Franc-

Freemasonry has rejected it nowadays because it
doesn't need it anymore.

2. Oath of the elected official. The first degree of the
Red or occult Freemasonry, that is the one of e/w,
called the school of vengeance in the eco- rite
I know. This rank is divided into three: the chosen one of the nine,
The elected representative from Pérignan and the elected representative from the fifteen.
The French rite has brought them together and made them into one:
the elected official.

1 Bernard-Acarry senior, Freemasonry of the Grand
Orient of France, p. 15.

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Here is the oath that is required:

"I promise, on my word as an honest man and before
this august assembly, at the feet of the most
high power of Freemasonry, never
reveal to no man who has not done what I have
In fact, the secrets that are passed on and give the title
sublime, by a chosen master. I promise to fill it with
scrupulously fulfilling my obligations at the risk of my
blood, in whatever encounter it may be, of
sacrifice to the spirits of Adonhiram the perjurers who
could reveal some of our secrets to
laypeople. I will keep my promises, or else
the most dreadful death be the expiation of my
perjury. After my eyes have been deprived of
the light by the red-hot iron, that my body may become
the vulture's prey, may my memory be in exec-
creation to the widow's children throughout the earth."

3. The oath of the elected representative of the fifteen is conceived in
these terms:

"I, N.*., undertake not to declare, nor con-
proud where I was received, nor who attended my reception
tion, nor to receive anyone who might be, unless
that I have not received express authorization to do so. In case
Out of indiscretion, I consent to having my body opened, the

1 V, the manuals. Valuable collection of Freemasonry, etc.

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severed head, so that it would be represented at the Rest-
Who received me?

4. The Scottish oath. In the French rite
this grade is yet another summary of several others
of Scottish Rite Christianity.

The Notebooks of the Grand Orient of France have
We modified and softened the form of the oath. We don-
not the formula for the apogee of the grade, according to the
Scottish rite, that is to say, of the Scottish master or
Superintendent of Tabernacles. It is not necessary
forget that this rite is united with the Grand Orient of
Paris and practiced in France, and that moreover the
Masonry is one.

The "Most Powerful" who presides over the High Lodge
said to the recipient: "My brother, although you
have passed through all the previous ranks, however-
but you haven't quite reached perfection...
We need a different kind of commitment than all those
that you took. They happened in 7'obs-
security; this must take place in complete freedom; »
Then the recipient pronounces his wish:

"On all the freedom that I profess in
all the five natural senses, on the existence of my
reason and of my mind, which I declare to be no-
mentally subjugated, on the intelligence that sustains me

1 Ibid., Secret Societies, Volume 1*, p. 133,

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holds, guides me, and enlightens me; yes, I pro-
I swear and vow to keep this inviolably
all the secrets, signs and mysteries that have been revealed to me
things revealed so far, and things that will be revealed to me
in the future, in the first five grades of the par-
masonry facts and of perfect Freemasonry, to-
which I am initiated into, approving at a high and intellectual level.
gentle voice and without fear, now that my
My sight is clear and my mind untroubled, that I
I have no regrets about having committed myself, although in
the darkness of our lodges, declaring it from the heart, and
holding them inviolable; allowing, if I
reveals that my body suffers all the pains and
rigors that engage me: that they open the
veins of the temples and throat, and exposed naked

: on the highest pyramid, I am exposed to suffering

To fry, on this hemisphere, the whims of the winds,

the heat of the sun and the coolness of the nights; that
my blood flows slowly from my veins, until
the extinction of the spirit that animates substance, the
bodily matter; and that to increase further
the sufferings of body and mind, I am

; forced to take pro-food every day
. portioned and sufficient to prolong and preserve-
towards a ravenous and cruel hunger, having nothing there

Too harsh for a perjurer. May the laws

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May Freemasonry be my guides to it
to guarantee and that the great Architect of the universe me
"Be helpful! Ament."

What fanaticism and what stupidity!

5° Oath of the Knight of the East or of the Sword.
This rank is also called Knight of the Eagle and
Freemason knight.

He is the sixth of the French rite, the fifteenth
of the Ancient and Accepted Scottish Rite, the seventeenth
of the primitive Scottish Rite, and the forty-first
of Misraïm. He is therefore involved in all the rites practiced.
in France and the most widespread in Europe:

"Yes, I promise, under the same commitments"
that I contracted in the various grades of
Freemasonry, never to reveal the secret of
knight of the sword or free mason, to no
member of a lower or lay rank, under the
the risk of remaining in the harshest captivity:
that my chains may never be broken; that
my body exposed to the mercy of ferocious beasts;
that my senses be deprived of smell and hearing;
May lightning reduce me to dust to serve

1 Valuable Collection of Freemasonry, etc., Phila- edition
Delphie, 1787, volume II, p. 51 et seq., and Avignon edition, 1820,
Volume II, p. 80 et seq. – Secret Societies, etc., Volume 1,
p. 148 et seq.

2 Valuable collection, etc. – Villaume's Manual, etc., etc.
– Secret Societies, tome 1^{re}, p. 475 et seq.

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"An example to all the indiscreet. So be it?!"

6. The Rosicrucian Oath. This degree is the |
The last of the French rite. It is found in all the
other rites.

Here is the formula of the Rosicrucian oath as follows:
The Cahiers du Grand Orient de France provide it:

"I promise, on my word of honor, on the same
obligations that I undertook in the preceding ranks
teeth, never revealing the secrets of horse-

brother of lower rank, nor to any profane person, except
the pain of being forever deprived of speech, of being
perpetually in darkness; like a stream
Blood flows constantly from my body; I suffer
the harshest anguish of the soul; that the thorns
more pungent ones serve as my bedside table; than gall and
Vinegar serves as my drink; may the torture
The cross finally ends my fate, if ever I
I will violate the laws that will be prescribed to me.
I also promise never to reveal the location nor
by whom I was received. May the great Architect of
"May the universe help me!"

The Oath of the Great Scotsman of Saint Andrew

of Scotland.

1 Quarto Notebooks of the Grand Orient of France: The Regulator
Rose-Croix Knights, p. 67. – Secret Societies
Volume I, p. 413.

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This degree is the twenty-ninth of the Scottish Rite
It is an old and accepted practice in France. It is found
also in the primitive Scottish Rite and of Misraim:

"I, N..., solemnly promise and swear
and freely to God, creator of the world, opposite
from you, masters in this high Scottish lodge,
and in the presence of the Scottish brothers, to preserve
the secrets were hidden in the most rigorous manner
which I am now getting to, as well as my opinion-
personal association on their account; I swear and pro-
I made sure never to reveal the slightest thing about it to
no one, not even the master of the entire order, from
that I will not see him recognized in a high place:
Scottish lodge, or that my leaders of this lodge do not
They wouldn't have recognized it as such. I
promises to remain loyal to the order and its statutes,
to publish nothing of it, neither in writing, nor by sign, nor
by image, without having been authorized by my superiors-
laughing, and without having any further guarantee against
the betrayal; never to speak of it, unless that
don't be with a sincere and discreet brother, and after
I have taken every precaution; I pro-
dishes more than ever entering another

Thank this permission to remain so faithful
the order, which I will never reveal, nor its secrets,

has

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neither the symbols, nor the customs, and that I do not
I will never use them to the advantage of others.
If I am unfaithful, it is my duty, if I harm
never knowingly following orders, I want everyone
the evils to which I have devoted myself fall upon
Me."

These evils to which he previously devoted himself,
the great Scotsman, are the same as in the pre-
the first oath he took, the apprentice's oath.
That is why we do not repeat them verbatim.
ement. These are things like having your lips burned with a
Red Jer, the severed hand, the torn-off die, the
throat slit, etc.

8th Oath of the Grand Elect, but the Coal-
Italian nerie: |

"I, a free citizen of Ausonia (the word varies)"
(depending on the country), gathered under the same government
and the same popular laws to which I dedicate myself
to establish, even if it costs me all my blood, I swear,
in the presence of the grand master of the universe and the
great chosen one, good cousin, to employ all the
moments of my life spent making the triumph
principles of liberty, equality, hatred of tyranny

1 General Manual of Freemasonry, etc., p. 215 et seq. – The
Freemasons, etc., p. 389 et seq. – Secret Societies, etc.
Volume I, p. 189 et seq.

denies, which are the soul of all secret actions
and public figures of the respectable Carbonara... I pro-
puts an end to spreading the love of equality in all
the souls over which it will be possible for me to exert
that some ascendant. I promise, if it is not
it is possible to restore the regime of freedom without
To fight, to do it until death, I consent.
if I have the misfortune to become perjured to my sisters
ments, to be immolated by my good cousins the
elected officials in the most painful way.
I dedicate myself to being crucified within a
vendita, from a cave, or from a chamber of han-
Naked, crowned with thorns. I consent to nplus to
that my open belly while I was alive, that
May my heart and my entrails be torn out and berú-
injured, may my limbs be cut off and scattered, and
My body, denied burial!

9 Oath of the initiate in the Carbonari
seasons.

"In the name of the Republic, I swear hatred"
eternal to all kings, to all aristocracies,
to all oppressors of humanity. I swear to-
absolute devotion to the people, brotherhood to all
men, except the aristocrats. I swear to punish the

1. Constitution and organization of the Carbonari, by Saint
Edme. – Secret Societies, Volume I, p. 415.

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traitors: I promise to give my life, to my-
to the scaffold, if this sacrifice is necessary for
to bring about the reign of popular sovereignty and
of equality. May I be punished with the death of cowards,
that I may be pierced by this dagger, if I violate my
oath! » |

10th Oath of the perfect mistress, in the
Women's Freemasonry:

"I swear, I promise to faithfully keep in
my heart the secrets of the Freemasons and of the
Freemasonry; I commit to it under penalty of being

nator*.

We'll stop here. Longer quotes.

would be useless. It is absolutely certain that all the masons, both men and women, from all the rites and of all ranks swear never to reveal, no more to their FF.-. and to their SS.:. of the secrets beyond the profane, beyond the realm of the Freemasonry, and they utter against them—even the most appalling imprecations if they The various branches are failing to uphold these oaths.

1 The Franks-Magon, p. 452.

2 V. Correspondence from Rome, no. 181, February 1862, which quotes La veru Buona Novella from Florence. – The Franks-Ma-lessons, p. 382. – Secret Societies, Volume II, p. 95.

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of Freemasonry, organized into secret societies, make them swear similar oaths, at least As for the substance, to all their initiates.

From now on, the reader must be sufficiently enlightened on the nature of the Masonic association-naught. Obviously a society that imposes on its members the obligation to repeat until thirteen times, or at least up to seven times, such abominable oaths, he wants to hide and to do anything other than acts of charity session or philosophy dissertations. Which of itself is good and pure, that which is innocent or harmless-Defensible, not afraid of the light. There is no need and there's no point in hiding it from the eyes of others by the sacrilegious commitments of so many and so execrable wishes. We point out new-calf that the formulas of these commitments and of These imprecations belong to Masonic rites. niques pratiques à leur présent en France, in the rest of Europe and in America.

Reading these oaths inspires more than one A sad thought. A few scoundrels gather. The first Illuminati of Bavaria were three. To satisfy their passion of pride and hatred, Driven by ambition, lust, and avarice, they conceive

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rale, society. They want to become numerous to
They are powerful, and they succeed! Their resources
are simple: they surround themselves with mystery, they pi-
When curiosity is piqued, they use grand words. Then
they dare to propose to grown men that they become bound to
them, to alienate their will and their freedom by
terrible oaths, and they find men who
consent to be seduced, dominated, moral-
to lie and physically garrote, without knowing what to
What are they committing to?! Weishaupt was absolutely right.
to be amused by human credulity and foolishness
Maines!

And these same men, slaves and prisoners,
They claim to be superior to others! They look-
they considered it beneath them to accept the revelation
Christian tradition, to submit to the teachings
ments and to the leadership of the Church which exposes to
big day for advertising and reason, its doc-
trines and his commandments! As soon as they begin-
tempt outside of the faith and conduct of the E-
Catholic Church, men, in the nineteenth
century, just as in the eighteenth, did not become-
soon they will be nothing more than a herd of fools and
of brutes. Blindness and diabolical vengeance,
Abandonment and mockery of God!

1 Original writings, II. Letter from Weishaupt to Zwach.

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He. THE SECRETS OF FREEMASONRY.

Freemasonry has secrets; it admits it.
The oaths we have just read attest
the existence of these secrets that are sworn to in a certain way

What are these things so hidden that the
Freemasonry only communicates with its members through
So many precautions?

In his circular, the Duke of Brunswick will...
to learn it: "A single chain encompasses the whole
a network that is now so extensive, encompassing all ranks
secrets and of all the systems in the universe. All
meet at the central point of all
science; there is only one order. Its goal is
its first secret, its existence and its means,
his second.

This is true today as it was in 1794.
The great secrets of Freemasonry consist of
Therefore: 1° in its existence and organization;
2° in its means of action, and 3° in its purpose
final.

Freemasonry has existed for a long time
can no longer be kept secret, any more than its
organization, which we will finish unveiling

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in the next section. We will then talk
of its means of action, and then of its goal, which is
well, still his first one now, that is to say
his main secret. After that, the reader will have
There is nothing more to learn about Masonic secrets.
He will know much more than three-quarters of it.
and beyond, Freemasons of all ranks.

Therefore, this paragraph will not be discussed...
the secrets of Freemasonry; we want
only to show how much this society is mo-
than its initiates, and that all Freemasons,
Ultimately, they are nothing but a gathering of fools.
The sect makes them take a multitude of oaths.
and oaths, to keep, without betraying him, a se-
believe that she never delivers to them.

Because it is certain that the number of
Freemasons who know the true secret of the order are
extremely limited.

1. Ordinary masons know nothing of the secret
true, |

In the Ritual of Initiation of a Great Eco-
From Saint-André, we read: "Our F.:. ne for-
"only one community; all are ini-
"They were privy to the same secrets." This is absolutely
False. This is one of the many lies of Ma-
bullshit.

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The official actions and statements of the sect
They deny this assertion.

If the secrets were the same for everyone
members of the Masonic order, why these de-
Why such diverse and numerous initiation rites?
What about these oaths never to reveal secrets?
degrees, not only to the uninitiated, but also to-
core to the masons of the lower ranks? The ma-
Therefore, not all cons have the same secrets to keep-
der?

The supreme directors of Freemasonry have
always had an inflexible rule in the past
as in the present, to keep the initiate in
complete ignorance of what is happening above
from him:

Weishaupt said in his secret instructions
to his superior followers:

"In every city of any size,
the secret chapters (the back rooms) will establish
Masonic lodges of the three ordinary degrees.
They will receive men in these lodges from
good morals, enjoying the esteem of public
republic, and of easy fortune. These men
Freemasons must be sought out and received.
even though they shouldn't be useful to
"Tluminism for our exterior work."

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In another instruction, the founder of
The Enlightenment gives us the reason for this measure

"Leave me here (in the lower ranks) sle
brutes, rude people, fools... He is this-
during a kind of foolishness, to whom it is not necessary
not to say it, because we can gain some advantage-
their stupidity. Without having any wit, they have.
at least some money. They are good people.
These are the people, and we need a lot of them. They do
number and fill the coffers. So get on with it!
at work; these gentlemen have to bite.
to the hook. But let's be careful not to tell them
our secrets. These kinds of people must always
to be convinced that the rank they have is the
last!. "

The rule is the same in our century. We li-
sounds, in the instruction addressed to the companion of
The Grand Lodge of the Three Globes: "The Freemason no-
vice must never forget that almost every
The symbol of order has a dual meaning,
One moral, the other mystical... We don't give to
the apprentice of insinuations, never an explanation

1 Original writings, third instruction of the knight illu-
minated or Scottish, Nos. 1, 9, 12, 13, and first letters to Ajax
and to Cato.

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complete cation, because the smallest point does not
could "be fully explained and understood"
without grasping the whole picture.

And in this other passage of the instruction
addressed to the journeyman raised to the rank of master:
"No known rank teaches or reveals the
"Truth; only he thins the veil."

Thus the known ranks, the ranks of the Ma-
External stupidity teaches nothing to the follower:
He was made a mason, but not initiated! The master
received, the Ritual says, "the complement of the Ma-

external and symbolic, yes, but he doesn't know
the first word of the secrets of true Freemasonry,
of occult Freemasonry.

The Jewish carbonaro Piccolo-Tigre looks great
this situation of the mason in relation to secrets:

"To find oneself a member of a lodge, to feel..."
"called upon to keep a secret that is not confided in you"
"Never, for some natures, is a delight."
"And an ambition."

% Kings, princes, great lords
are part of Freemasonry; they must

1 Ritual of the Mother Lodge of the Three Globes. Leipzig, Lauffer,
1825. – The Freemasons, p. 385.

Ritual of the Master Mason degree, p. 34. – The Freemasons,
p. 74.

has

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know the secrets better than the mere brothers
Masons? » [They know no more than they do, Ce
Masonic authorities are saying this:

The enlightened Masonic chiefs, in their circu-
The situation that followed the Wilhelmsbad congress, ex-
The following take precedence:

"We lured the princes into the boxes, and a
A large multitude of eight followed these ghosts. Undoubtedly,
the princes (the Duke of Brunswick and others) who
convened the convent of Wilhelmsbad were
Animated by good intentions... But a very small
A number of masons were willing to accept
their law. They were not, moreover, capable of
give a clear and satisfactory explanation of
Masonic hieroglyphs that they did not know
Not themselves!

F.:. Venturini (under the pseudonym Jeder)
said the same woman in her History of the
Freemasonry (p. 149):

"The entry of sovereigns into the order is to a very good omen, although they cannot contribute to the construction of the Masonic temple. What—that we must endure the spectacle of the brilliant badges attached to their buttonholes, they are very valuable to the order, either because of their

1 The Freemasons, etc., p. 421.

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wealth, either because of their immense influence. However free they may seem, the secret societies are still too dependent dantes of the provisions of the higher class; they can only develop in sunlight "Sunshine, in the middle of a cloudless sky."

"Where the prince sulks, there is ill grace" wanting to rise too high; while one can sail at full sails, as soon as a favorable breeze arises at the court. May our august guests always be exempted from working by the sweat of their brows, and continue to remain silent and inactive like the Martin's doll. Their presence produces quite a lot happy effects on those especially to whom it It already costs a lot to do something u— Tile in the shadows and the silence. Where they disappear, The building is threatened like a beehive without a queen.

The Italian Carbonarism had the same ideas about princes and great lords:

"High-end sales," said Piccolo-Tigre, "desire that, under one pretext or another, one might introduce in Masonic lodges the most princes and of the rich that we can. The princes of houses sovereign and who do not have legitimate hope to be kings by the grace of God, they all want to be so by the grace of a revolution... He did not

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There is no shortage in Italy and elsewhere of those who aspire

symbolic trowels. Others are disinherited and
Outlaws. Flatter all these popularity-hungry people;
seize them for Freemasonry: the high
After the sale, she'll see what she can do with it.
tile to the cause of progress. A prince who did not
waiting for the kingdom is a blessing in disguise.
us. There are many in that situation. Do some
Freemasons. The lodge will lead them to the Car-
Bonarism. A day will come when high sales
Perhaps he will deign to affiliate them. In the meantime, they
will serve as glue for fools and schemers,
to the city dwellers and the needy. These poor princes
These will suit our purposes, believing we are not working
than theirs... Once a man, a prince
Above all, it will have begun to be corrupted, be
convinced that he will hardly stop on the slope.

Mazzini, in turn, wrote: "In the great
country, it is through the people that we must go to the re-
generation; in ours, it is through the princes; it
We absolutely have to get them involved...
A great lord can be held back by in-
material interests, but we can take it from the
vanity; let him have the leading role as long as he wants to-

1 Secret Papers, letter from 1822.
26.

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I will walk with you. There are few who want to.
to go all the way. The essential thing is that the term of
The great revolution is unknown to them. Let us not allow
"Never see that the first step to take is f."

F.:. L. Blanc, in his History of the Revolution
The solution is also formal for the past, and shows the
practical conclusion of the entry of the princes and of
Lords in Freemasonry:

"Thanks to the institution's skillful mechanism, the
Freemasonry found its place among the princes and the
Nobles? Fewer enemies than protectors. JI
more and sovereigns, to Frederick the Great, of
Take the trowel and put on your apron. To-
What, no? The existence of high ranks being
carefully stolen, they only knew of the
Freemasonry: what could be shown of it

held in lower ranks,
where the core of the doctrine is only perceived in confusion
sowing through allegory, and where many do not
they saw it as an opportunity for entertainment, that
joyous banquets... than a comedy of equality.
But in these matters, comedy touches on the

1 Mazzini Manifesto. 1846, V. War and Revolution
from Italy in 1848 and 1849, by Count Edouard Lubinski, p. 44
2 During the eighteenth century.

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drama; and it happened, by a just and remarkable
| dispensation of Providence, what greater pride- -
, these despisers of the people were led to co-
to be named after them, to blindly serve their
influence latent businesses directed against
themselves" (Vol. II, pp. 82 and 83).
As contempt and irony pierce through the
Words from these Carbonari and Freemasons! What
In this case, they create great lords and revelers.
Rains! Such writings should be disgusting, to
never, princes, whoever they may be, of
to give their name to Freemasonry, and their
inspire, in turn, such contempt and hatred
for this disastrous institution, which they employ
now all their influence and all their power-
to destroy it. But unfortunately, the kings
"and the powerful always make a lamentable
illusion: they imagine they hold and dominate France
Masonry upon entering. It is they, at the con-
'traire, who are dominated, held, and duped. The Ma-
Stupidity uses them as instruments; and that's
all the results achieved by the great lords
and the princes. Events have proven it a hundredfold.
times, because of the plans and schemes of the hidden leaders
Freemasonry and secret societies are not
not things that are in the air and that one can disdain.

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Not to mention the last century, contemporary history-
poraine is there to show that these men were born;
The splendors have put and continue to put into practice these
that they write. Louis-Philippe, king "by the

matters of order; Louis-Napoleon, "prince
outlaw, » became a carbonaro, member of the high
sale, senior mason, and, by this way, em-
Father of the French, carried out one of the principal plans /
principals of Freemasonry; both believed
to maintain it and direct it to their own benefit; they were
harshly disillusioned: when the sect no longer had
She had nothing to gain from them, she "threw them both away"
down." Such was the situation of Victor-Em-
manual during his life; such is that of Humbert.
of Alfonso XII and others: members of
lodges and kings from among the lodges, they are nothing but
instruments of the lodges, and will be sent back as
servants by them, when they can no longer
to be useful to them. Ht nunc, reges, intelligite! Do-«
You Freemasons and protectors of Freemasonry!
3. But the visible leaders of Freemasonry, its
external authorities, the Grand Orients, the su-
first councils, the supreme powers, the
Grand masters of the order, know without a doubt
doubt at least something about the real and

er

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the principal secrets of Freemasonry which they direct-
t gent? Apparently not.

5 It is Brother Ragon who tells us this:

"Freemasonry, which is an opposing light"

: to the darkness of ignorance to stop the

disastrous effects, if it had been more studied, would have
constantly and without hindrance makes his followers enjoy

:, your good deeds that it bestows. But IGNORANCE

OF ITS PRINCIPAL LEADERS caused all the tribes-
"These accusations still weigh heavily on him."

Another author, highly accredited in the Ma-

_ connerie wrote, this no less clear statement
, and even less respectful:
: "As for the solstice festivals, what we
'We said for the Grand Orient, it applies very
: a good thing to the supreme council; for neither of them
- a know neither the origin, nor the purpose, nor the sipin
. «fication*.

These are the highest Masonic principles,
outright, explicitly, and publicly taxed
of ignorance, on one of the most important points
of Freemasonry, on the meaning and purpose of
their obligatory holidays! And what's better,

2 Masonic Orthodoxy, p. 4.

2 F.°. Rebold, History of the three great togas of francs
.nagçons, p. 489 note,

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that is because neither the Grand Orient, nor the supreme con-
seil, did not dare to protest against such a weak assertion |;
flattering. It was too true.

Therefore, Mr. de Saint-Albin has perfectly-
in turn, it is reasonable to assert that "these names
pompous of the Grand Orient, of the supreme council,
etc., are nothing but pompous lies invented
designed to inspire a false sense of security in society
profane, and to deceive the Freemasons themselves-
same. The Freemasons, for the greatest
In number, they are all similar to the uninitiated by
their ignorance of Masonic matters. The su-
my councils and the Grand Orientes are composed of
"These Freemasons are [expletive]!"

But there are the great masters, "the great
masters of the entire order." These, it seems,
They must know everything.

They don't know much more than the others,
That is to say, nothing or almost nothing. They are always
The Freemasons themselves assure us of this.
We just heard the oath of
Great Scotsman of Saint Andrew:

"I swear and promise to reveal (se-
(crets) never give the slightest thing to anyone, not

1 The Freemasons, p. 424. |

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I wouldn't see him recognized in a high-ranking eco- lodge.
_“seize.” The master of all order is the

grand master.
The high-ranking Freemasons want to make it clear

to their higher initiates that this title of great

i]

The master's role is only to impress the uninitiated and

"to the grand master himself."

That is why Freemasonry does not hesitate to

“to put at his head, or to accept from the hand of

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governments, any people
for grand master. They know nothing and we don't

t' . ,

They learn nothing about the important things of lor-

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'dre:

"Prince Murat," the newspaper said in 1852

the Freemason, the new grand master of
'the Masonic order (of January 9, 1852), pew expé-

'remented again in the occult dogmas of this

, a charitable and relief institution, arrives there fran-

| " chement with the improvement projects that we must
"hope and with the intelligent appreciation of the

'a noble and great task that has been entrusted to him!'
Prince Murat's successor was the
Magnan.

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He knew no more about the order than his

: predecessor.
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1 Issue of February-March 1852, p. 107.

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"He told me, laughing," recounts the grand master.
of the Scottish Rite, which he didn't know by the first word
Masonic matters, which he had resisted more
of one month at the emperor's will, that he §

of Freemasonry, and that in the evening i/ would be installed
grand matire'. »

Therefore, it is not even among the authorities
external and official ones that we find the full -
knowledge of important secrets of the order.
High Freemasonry will give to its grand masters
very, to their officers and their councils, of
ranks, titles and countless jewels;
but she will not give them the real and final
Initiation. True initiates know this well, and if they
They were always cautious; they wouldn't say so.
and they would not have allowed the F.-L. Blanc and a
others speak so clearly in their writings.
But the glory of having duped so many people, and of
such illustrious dupes, it was too sweet for them to
They were able to keep their secret*.

4 To know the custodians of the true se-

1. Reply (from F.*. Viennet, Grand Commander, Grand Master-
(of the Scottish Rite) to the circular of His Excellency the Marshal
Magnan, Grand Master of the Grand Orient of France. The
Freemasons, p. 423.

2 The Freemasons, p. 425.

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crets of Freemasonry, to arrive at those who
have received full initiation into what she wants and the
to achieve the goal she is pursuing, it is necessary to penetrate the ar-
île- . But let us not believe that the mem-
that all members of occult Freemasonry are equal
He was well aware of Masonic matters, and that
They all possess all the secrets.
We would be mistaken. It's a very small number.
of brothers, only a few, who know everything.

The multiplicity of high ranks is proof
It's obvious that secrets are only given to initiates.
that successively and in small portions.

The Freemasons are warned in the lodges that
The order only reveals its secrets little by little, even
in the higher degrees. The words of the Ritual
are formal in this regard.

In the Ritual of the Great Scotsman of Saint Andrew
As already mentioned, the recipient is told: "By this
"A thick wall rises between us and the
"laymen, and even among several of us.

"...You must firmly believe that what
What you have learned up to this day is nothing in
"comparison of the secrets that will be certain to you-
"The revelations were made in the wake."

And yet the rank of Grand Scotsman is the
twenty-ninth of the Ancient and Accepted Scottish Rite.

21

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And what was revealed to him, after his twenty-nine initiations-
tions and his twenty-nine oaths, is nothing in
comparison of what he still has to ap-
to take, and that he will be informed, if, all-
times, adds the Ritual, "you are chosen and if you
Don't make yourself unworthy of it.

Even though high Freemasonry confers
her initiate the ranks which she calls the rank of
the highest architect, the epitome of perfection,
of the ultimate in Freemasonry, it does not
So he doesn't tell her everything and doesn't always open up.
entirely his. The authorized writers, the real ones.
Those in the know clearly agree: "There is such a
mason, says Brother Draeske, who will not succeed
never to know our secret, not even by the
lodges notwithstanding all its ranks: it is only one
profane, he said, sitting to the east of the Temple, and were he
'wearing the insignia of Grand Master'.

F.:. Marwitz is no less explicit
"At the top of the order," he said, "are the
perverse men who covet only wealth,
domination and power, and for whom all the
The means are good as long as they serve to achieve the
But further down are those who imagine they have

1. Speech delivered at the Bremen Lodge. 1849. V. Revelation of a Rosicrucian, p. 39.

mo At 99 minutes ES

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reached the highest rank, while they won't even treading the first step of the Temple which theirs is unknown. First, there are the enthusiasts. who want to spread the reign of reason, costs that it costs; then come the narrow-minded, who contrive to contribute their scholarships to the work common. Each of these categories believes in benevolence—that it is the keystone of the whole order; a venerable member of the ornate society would not be a little surprised to learn that above him are the enthusiastic; and the latter would accuse you of imposture, if you were to claim that they are not themselves—"Same as the plaything of schemers!"

These words are particularly worthy of being noticed.

For the present, as for the past, the F.—. of Brunswick told the truth on the point which concerns us in his circular of 1794: "Your Teachers should have told you... just as our fathers did" "We had learned that the secrets of the lasso—" "Citation cannot be known except by a few" "MASTERS; for what would become of secrets which "Would they be known by too many people?"

From all these testimonies we therefore have the

1 Revelation of a Rosicrucian, p. 40.

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right to draw conclusions with several writers—

following sections:

"While a comparatively small number

sanctuary inaccessible to all others, thousands of brothers, fascinated by descriptions of obs-
Cures and deceptive practices are merely instruments blind people, which are used to destroy, either di-
directly, or indirectly, to collect
large sums of money, to find protection in
their influence, or to hide behind their name,
finally, to act on third parties including
The position can be advantageously exploited.
for the benefit of the sect" (The Protestant Eckert, Za
Frane-Magonnerie, t. I, p. 11 and 12).

a The number of dupes among the initiates is at
almost incalculable... The ignorance to which is
condemned the crowd of masons surpasses all that
one can imagine; the only thing one tries
to make the narrow-minded class understand
Enthusiastic people are enthusiastic because there are social reforms.
The thing to do is for the brothers to shake everything up.
religious prejudice (Riv. d'un Trose-croix, p. 39)
and 47). – "There are a lot of dupes in the
lodges" (Mandate of Mgr Deschamps, archev.
(from Mechelen, January 1874).

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Before we finish, we add another
a conclusion that escapes our pen.

All these testimonies from fanatics, from carbon-
nari, masons, Protestants, showed us
1a Freemasonry in a rather unflattering light. It
now gives us the impression of a rogue who, for
to put on a show, shouts louder than the others:
"Thief!" he exclaimed, pointing at his neighbor.
Doesn't she claim, this liar, that she doesn't do-
She won't say, hypocrite, against the Catholic Church-
lique, regarding quests, collections, and fundraising
descriptions, casual fees, Saint Peter's penny,
etc...! What cries against his supposed love of
Money: it's the religion of money, it doesn't want
Money is all she needs; you can get everything from her with money.
etc...! Hey! But, the "sacrosanct Freemasonry,"
the "pure and true light" does not disdain
She wants money too! She wants it, and lots of it!
She's asking for it, and in quantity.

milk churns, a whole flock of brothers who have
no other merit in her eyes, and they receive nothing from her
the "true light," which is what they need to open their purses for him
and let him draw from it with his bare hands. And these are
the TT.-. CC.:. and TT.:. RR.-. brothers who ap-
They take that. We don't go into the lodges.

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Isn't "royal art" truly the art of
to deceive his neighbor, to extract money from him without him
know where they go, and mock him by-
above the market? We're not lying, are we?
We are speaking from the perspective of the Freemasons themselves.
If the Catholic Church asks for money, it
She does so without deceiving; she appeals to charity.
and to the generosity of his children, for charitable works
public, for obvious needs that they may-
wind control. She then does not fail to re-
Thank you sincerely to those who donate to him.

II]. THE REAL AND DIRECTING AUTHORITY IN THE
FREEMASONRY.

An extremely interesting question to revisit.
The solution now is this: where does the self-
supreme and truly ruling rite in the
Freemasonry?

I. She cannot be in the Grand Orients,
supreme councils or supreme powers, nor
in the grand masters of Freemasonry exté-
both formal and official, since, as we have just
Neither of them knows how to see him.
secrets of true Freemasonry, of Freemasonry
occult. It is essential to know both.

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the principal secrets of Freemasonry, that is to say "its goal" and "its means of action," in order to be able to to guide and direct it. Also, in reality, all its authorities, and in particular the grand masters who seem to be at the pinnacle of power, are not point the truly governing authorities.

The Duke of Brunswick, Grand Master of all order, one of the first to realize it was once.

"From the very beginning of the French Revolution, a Ominous unrest manifested itself beyond of the Rhine. The governments understood the whole The gravity of the danger. But they could not strike the sectarians, being themselves affiliated. They had appeal to the Duke of Brunswick. The Duke addressed a manifest to those of whom he was the leader, who had its aim is the closure of lodges subject to its obedience. This illustrious narrow-minded man... had taken seriously his role as grand master. Also his astonishment He knew no bounds when he realized that ~ the flock of which he believed himself to be the shepherd consisted exclusively of wolves. He found nothing better to explain the metamorphosis which had just taken place before his eyes, what a lot of going-to fight the intervention of Illuminism in affairs of his order. Yes, no doubt, the Illuminati had they inspired their spirit to the eclectic Freemasons, but

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without the Duke of Brunswick's knowledge: which proves that this high-ranking figure was a stranger to the government. the sect's member, although he was decorated with the title of a grand master (Revelations of a Rosicrucian, p. 51).

Mr. de Saint-Albin cites similar facts and asserts that "the authority of the grand masters is not that it's a lure, and they are the first ones to be fooled... that the masons constituted in dignity, decorated with nominal authority, are powerless to direct the lodges, and docile to the impulse they receive of them... »

"...We can no longer," he adds, "allow ourselves to

France, of the Grand Orient of Belgium, of the Grand Eastern Italy, etc. Freemasonry is a and universal. A single direction must con- to achieve this great goal... that the Grand Orients They hardly know. If the Grand Orients allow themselves to be led docilely towards this goal in- known... they won't see the lodges revolt against them. But if they were to take at Serious about their comedic authority, the boxes their would soon learn... that they are not established to command, that they are established to obey the unknown will which manifests itself through the lodges.

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And if the Grand Orients were still resisting, they would make them disappear, as they do- know how to disappear here in France, a few years, a great master who thought he was everything- powerful !. "

Thus, in all these external authorities, he did not

You have to see that these are just showy authorities. The big shots

Masters, the Grand Orients, the supreme councils and the supreme powers, etc., are sem-masks of chiefs and authorities, which They hide the leaders and the true authority. They have of real action than as executive power and administrative structure of Freemasonry. These are the the first cogs in this infernal machine; they They do not function on their own: they obey to the hand holding the crank.

Everything demonstrates that this supreme authority and True leadership rests on the heads of a few only people, who remain and must always remain absolutely unknown to the universe versatility of Freemasons of all rites and of all the ranks. This is a fundamental principle of The Masonic order. The writings of the Freemason-

nothing will provide us with further proof of this
affirmation.

1 The Freemasons, pp. 379 and 380 and 363 and 364.
27.

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First, let us recall, by summarizing them, those
which have already been mentioned:

The Cologne Charter expressly states that
Freemasonry is governed by a leader
unique and universal, "known to very few brothers,
only chosen masters, visible and invisible
at the same time, which she calls the "great
elected master or patriarch." It was decided, at
Congress of Wilhelmsbad, in 1782, that, in the
Ordinary Freemasonry, it would never be done
No mention was made of high ranks or unknown leaders.

In the conferral of the first degree of the order
The president told the unknown philosopher judges to
the initiate who must be a Knight Kadosh, a Freemason
of the thirtieth degree: "Are you quite convinced,
my brother, that the Masonic order professes the
Scottish rite, or in the possession of the sovereign prince-
the epitome of the royal art and which he alone knows best
The great secret of Freemasonry?..... We do not-
we have the sublime knowledge that we teach-
Let us hope that thanks to the benevolence of our leaders, illus-
"Very unknown people who govern us."

In the next and final grade of this rite, which
He dominates all of Freemasonry; the initiate must pronounce
a seven-point oath, the fifth of which bears
this :

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"You swear and promise to do,
to speak and to write at any time, in any place and to
at any hour, whatever is prescribed for you by the or-
dres of a legitimate power, to which you
swear obedience, may it be to you until...
unknown scent and that she can still see for
a long time '. "

One of the most important and most active members
tifs of militant Carbonarism wrote in 1835 to a
another carbonara:

'We form an association of brothers on
all points of the globe; we have wishes
and common interests... We all tend &
the liberation of humanity; we want
to break every kind of yoke, and there is one that we
doesn't see, that one can barely feel, and that weighs on
us. Where does he come from? Where is he? Nobody knows.
no one knows, or at least no one says so.

"The association is secret, even from us, the
veterans of secret societies. It is demanded by-
sometimes things happen to us that are sometimes...
to make the hair stand on end... I won't-
"Do not call for my obedience, etc."

- 1 Masonic Orthodoxy, p. 173 et seq.
2. Letter from Melegari of London to Doctor Breidenstein.
Crétineau-Joly, the Roman Church, etc., vol. II, p. 124.

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The French Carbonari was run by the
in the same way. "The duties of the charcoal burner are
to have a rifle and fifty cartridges, to be
ready to dedicate himself, to blindly obey orders
of unknown leaders" (F.-L. Blanc, Hist. of
ten years, p. 98). |

The famous and high-ranking Freemason Henry Misley, who,
in his long career as a cult leader, had
known the most hidden secrets of Freemasonry,
wrote to Father Deschamps in 1855: "I
I know the world a little, and I know that, in everything
this great future that is being prepared, there is only
four or five holding the cards; one more

pent! ».

Among these "four or five" who lead the
in the world, there must necessarily be one who
presides, and whose vote is decisive in the event of
sharing, commanding the will of others. By
Consequently, based on this contemporary testimony
and irrefutable, we have proof that, today-
today, as in the sixteenth century, the Freemason-
nerie, with all its branches, is headed by "a
patriarch, » « sole and universal leader, » « vi-
both visible and invisible at the same time," known to a few

2 V.le P. Deschamps, Secret Societies, vol. III, p. 503, note.

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has

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elected masters, in very small FOR his helpers and
his advisors.

This supreme and real authority of France
Universal Freemasonry is absolute throughout the
strength of the term.

Freemasonry has always demanded of all
its members complete obedience to the superiors
ri-, and ultimately to the latter su-
an unknown superior who holds the entire order in his
Let's gather the testimonies cited here and there.
in this study.

We read that the English Templar lodges-
its establishments in the eighteenth century in Germany
demanded blind obedience from their followers.
The general statutes of Illuminism demand-
also said to all the initiates "The sacrifice of their
freedom, not over all things, but absolute freedom.
ly on everything that could be a daring means-
giver to the sect's goal. They added this re-
boldly hypocritical inflection: What about that
"Obedience was not only a duty,

"sance!" because the superiors of the order con-
better than anyone else, his interests and
its goal.

We repeat that the Enlightenment has penetrated from

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his spirit the Templar Freemasonry and made it the
Modern Freemasonry, which imposes on the brothers the
same submission as in the previous century.

In the reception of the apprentice, the Venerable does not
He doesn't fail to tell him: "Sir, all pro-
"A fan who becomes a Freemason ceases to be a-
"to hold; it no longer belongs to him; but it belongs to
"an order that is spread across the entire surface of the
"globe."

In one of the instructions: the third of-
to see (from fr.*. mac.*) is... "to execute all this
This is prescribed, in the name of the majority of this
respectable assembly" (on behalf of the lodge).
Another speech warned the apprentice that the so-
society, of which he wishes to become a member, will require
maybe he'll pour his money out for her until the very end
not a single drop of his blood.

We just saw that, for the
the highest rite of the Scottish Mag.:, on exi-
the initiate's oath to obey the power
superior, although it was unknown to him.
indeed, one of the duties imposed on the charcoal burner
The French were expected to blindly obey the orders of
unknown leaders.

When Italian Freemasonry was established
its unity, after Cavour's death in 1861,

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at the important congress on December 26th
On January 1, 1862, it was well established, according to the principles...
constant principles of Freemasonry, which each ma-
con would be bound to absolute obedience; that
They would all remain silent, not only on
what would be said or done in the lodges, but

lodge members. And as Freemasonry likes
Many people wear masks, when they are useful to them.

It was recommended to use only with a

extreme reserve, in public speeches, of ex-
Masonic pressures, and he was especially de-
split to appear with the insignia of the Mason-
nonsense at a brother's funeral. So the sect
still needed these precautions in
Italy t. |

This prescription of obedience and submission-
absolute sion is placed with the greatest care under

The eyes of the Freemasons, as interpreted by authorized interpreters

of the order. Brother Ragon, in particular, of-
commands obedience in explicit terms: "Let one
"Obey the leader... May man in his summer
"He knows how to work, obey, and respond."

This maxim, he adds in a footnote, reminds us

1 V, Neut, Freemasonry, vol. II, p. 306 et seq., and the
P. Deschamps, vol. II, p. 554.

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that of the adopted Freemason: "to work, to obey"
and to remain silent, recommended to the sisters! »

The initiation rituals recall and prescribe
continuously either in formal terms, or in
symbols, complete devotion and obedience
entirely devoted to the order and its leaders: thus, to quote
For example, in the rank of Grand Scotsman one places
a hide on the recipient's cow; one of the si-
The grade's symbol is that of a severed belly; the sacrilege-
Abraham's figure serves as an allegory: clear symbols
and energetic in their devotion and submission

than to the sacrifice of his own life and the lives of others.

And the wretches who bind themselves by oaths

Such appalling things, things that must be kept secret
that they do not yet know, which promise a
such absolute obedience to commands that they
ignore, who make such a complete sacrifice of their vo-
long and their freedom to completely
unknown people have the audacity to rise up against the
vows of our religious orders, against fanaticism
of the Jesuit, against the respect and submission that
demands the Catholic Church. Before pronouncing
their vows, religious men and women of all

1 Ragon, Cours, etc., p. 373, and P. Deschamps, t. Ier, p. 39u.

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~ sort of know perfectly well what they are committing to,

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to what extent they commit themselves and to whom they submit,

- within a strictly defined limit, their obedience-

their freedom and liberty; and all of us, devoted sons
of the Church, we know in advance, and the uni-

towards us, the person, or at least the

in the name of our supreme leader and our other leaders,

– and anything else they might order from us.

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Are the bricklayers entitled to say the same?

Which of them, or of us, are fana–

Ticks and slaves?

Let us conclude with Mr. de Saint-Albin:

"Freemasonry is an immense army"
where the jobs are diverse, but where all have ceased

'to belong to oneself in order to belong only to the
| same cause they serve under the leadership of
: same leader... The distance separating the Mason-
> symbolic or external Freemasonry

High ranks do not preclude the existence of...
They have close ties, because "Freemasonry
is a, » bonds of slaves to masters, chain
iron that is easier to shake than
break..... »

"Registered here or there (in the Franc-Mag.-. or
(in its branches), man also ceased

; to belong to himself; it belongs to the ar–

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He belongs to the war. He has no
Hatred, he knows of no enemies... Eh!

to be exercised, or a desire to be satisfied. The recruits of Freemasonry belong to their unknown leader, they belong to the so-secret societies, they belong to the war against Christian society... »

To that unknown leader who hides in the shadows... to this mysterious and terrible leader... all the Freemasons of all rites and all ranks are linked, without even knowing his name, by an oath of blind obedience... »

"The Freemason is a slave who doesn't know the name, and who we must never see the face of his master."

A high-ranking Freemason, well-versed in maconical, the revealing Rosicrucian, already mentioned several- Several times, confirms and summarizes these assessments:

To believe without proof, to obey blindly, to compromising if necessary, by making oneself the insepassive ment of the mysterious power that the directs, such is the humiliating role that the peat maconical is condemned to play*.

- 1 The Freemasons, pp. 380, 92, 429, 181.
- 2 Revelation of a Rosicrucian, p. 6.

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On this question of "real and direct authority" "Giant" in Freemasonry, a point of

"nationality belong to 'these strangers' who
* possess this formidable power, these "qua-
itre or cing » which are the first engines and the
: directors of affairs, not only European-
Not unique, but universal?

Were they English when Lord Palmerston

seemed to hold all the strings of politics? Didn't he-

Were they not Italians in Mazzini's time?

and of Cavour, or rather of the French, when

Napoleon III believed himself to be the arbiter of Europe? No

Are they not Germans now that the prince

Bismarck's actions made all states tremble with the
Afraid of its cannons? All these pen- characters

: know how to "hold the cards," as Mises says, and

They were in reality merely more sophisticated instruments

; or less brilliant in the hands of "unknowns"

who made them move like brilliant ma-

- rionettes, but which have not been and are not English,

Neither French, nor Italians, nor Germans.

These harmful men belong to the race
of Abraham, they are Jewish. They are the principal
of the Jewish nation, the most intelligent and the most
rich, who from century to century, since the dispersal

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Zion, were the leaders and princes of Judah and
watched over his destiny.

To support this claim, we have
General reasons, testimonies, and facts.

IV. THE JEWS, LEADERS AND DIRECTORS OF THE
FREEMASONRY.

I. That the leadership of Freemasonry and its branches either in the hands of the Jew, a priori, This proposal is very plausible. Because the the Jewish nation has formed itself over centuries, | a huge secret society. She had in her – within all the necessary numbers of skilled, active men, persistent and discreet in training managers stronger than any kind of company occult. Its dispersion and its situation in the middle other peoples inevitably led him to give himself up | this organization. A providential action, í proclaimed miraculous by the Synagogue as Í by the Church, did not allow Jews to become mer- to deal with the nations among which they lived, but it did not prevent them from doing to weigh upon them the full weight of an unreconciled hatred- (liable and of immeasurable contempt. It took them 7

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therefore, in order to provide for their defense and their interests, to the preservation of their faith and their hopes, to form a compact society 'and perfectly disciplined under the strict law of secrecy. In fact, for eighteen centuries, the Jews have always maintained among themselves, on the one hand from one world to another, of religious relations, business and nationality. Power and extent- due almost universal to their trade, the activity- "the speed and discretion of their agents, gave 'to the nation's leaders safe and name- i breux to correspond with each other to at any distance, to consult and to- 'gir with a perfect ensemble on all points -of the world at once. | | "So then," said Mr. Gougenot des Mousseaux, 'from among the peoples who abhorred him, Israel, – groaning at the apparent weakness caused by – its dispersion covered the entire face of the globe : from a family of brothers, of a sacred affiliation, "each member of which is a servant of every other *member, drew its strength from the common trunk.' 'With this organization, "born in a way 'of itself,' Israel traversed the centuries, under the

with a watchful and astute eye every incident likely to serve their instincts for profit and domination, and "any event likely to occur in the long run, the in-
"The tiresome waiting of their race*."

The attention of these leaders was necessarily and singularly excited by the great comm-
tions caused by Protestantism, and which shakes- |
Christian society in the sixteenth century, and especially by the practical consequences that arise from it-
flowed from a political, social and religious point of view
These results manifested themselves with more
of brilliance and strength at the beginning of the tenth

Eighth. Their age-old hatred of Christ. And the

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direction of his superiors, who never stopped spying
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his Church , and undoubtedly also the inspiration of
cursed swaddling clothes, their father, must have suggested to
Jewish leaders to take advantage of this new situation
new and favorable in the direction of their appetites and
of their hopes. It was then that, coming out of
its immobility for so many centuries and its life ex-:
clusively and rigorously thalmudic, |
the most restless and intelligent part of
Judah, at the instigation of its princes, began
to act upon Christian peoples through the means of

1 V. the Jew, etc., p. 338.

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. occult societies, either falling into those that exist-

were already there and by gradually taking possession of it, either
by creating new ones.

On the other hand, it cannot be denied that, in
In fact, the Jews, from time immemorial and more or
less, had a hand in all the societies of the oc-
cults. Because, according to the unanimous testimonies of

by authors, both Freemasons and Catholics, whom we have cited

, at the origins of Freemasonry, all the
Gnostic, Manichean, Templar sects and

all the other secret societies of the Middle Ages
and of the last century, were related to the
Jewish Kabbalah. They practiced it, and consequently-
that they had as members and as doctors
Jewish Kabbalists. That this action was pen-

long-lasting, local, and very res-

Thirty, we agree; but only one
It would suffice to explain how the Jews,
at a favorable time, were able to penetrate easily

and in large numbers in all societies.

existing cults, seize them, unite them into one
beam and become their sole directors.
We have outlined the indications above.
historical facts suggest that the Jews
became active members in Freemasonry

Templar order towards the second half of the eighteenth century

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century. It is understandable that in such matters it is
It is impossible to present precise dates and
to report, using irrefutable evidence, the pre-
The first action of the Jew against the Christian nations
through secret societies. But one can
to state, without fear of error, which eighteenth
The century was the era of the first attempts at
Jews in this sense. This century prepared and witnessed the birth
their power over Freemasonry and over the
other occult associations; the nineteenth has
led this power to its zenith.

general, but from another point of view,
We will arrive at the same conclusion.

It suffices to lend to contemporary events
the most ordinary attention to be struck by
the universality and unity of the persecution that
suffered at the hands of the Catholic Church.

It is under attack throughout the entire universe; there is no
country is an exception; it is per-
secuted in a very large number of countries; and
Everywhere, attack and persecution follow.
same method, strike at the same points, and
employ similar means.

Bishop Martin also exclaimed with equal fervor
Elocution, but truth:

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"In the face of this persecution of a uni-
precedented versatility, of the simultaneity of its
actions, the similarity of the means it employs,
we are inevitably led to conclude the existence-
tenancy of a given direction, of a set plan-
ble, a strong organization that executes, a
A fixed goal towards which everything tends. Yes, it exists.
this organization with its goal, its plan, and the
hidden direction to which it submits; society
compact despite its dispersal across the globe;
a company mixed up with all companies without being subject to
of none; a company of a power above
all power, except that of God; society
terrible, which is for religious society, as
for civil societies, for the civilization of
world, not just a danger, but the
the most formidable of dangers; society so many times
Anathematized, and a thousand times deserving of it. Confession-
the one who doesn't see it, and woe to us because of that
many who could and should have seen, or did not
They didn't see it, or they saw it too late. The generic name
that this execrable sect has borrowed is on all
the lips: Freemasonry; the name she holds
"Of its nature and its author, it is destruction!"

1 Pastoral letter from Bishop Martin of Natchitoches,

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But who gives this society this "strong"
organization that "executes" the "plan" everywhere
"As a whole?" Who makes it "compact"
despite its spread across the globe?

It is obvious that interests, desires,
the passions and ideas of these hundreds of peoples,
those who inhabit both hemispheres are not
identical. Moreover, they are governed by
authorities and different dynasties that have neither
neither the same trends, nor the same ambitions. If
this immense occult society was composed
than individuals belonging to these various countries,
the unity, method, and strength of its action at-
would have been promptly and for a long time com-
promised, disrupted and diminished by the availability
divergent situations of these numerous nations.
This society, or rather this army, to remain-
to understand what she is and to act accordingly, must
to have managers recruited from outside these nations,
habitat and can act everywhere and having
ideas and a goal of their own. It is through these frameworks that she
is maintained in its strong and persevering unity.
However, only the Jews offer these conditions. They are
therefore the officers of the immense army of Macon-
nothing; they hold it and direct it. It will be said:
Satan's influence produces this unity of action.

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Without a doubt, the spirit of darkness is the first
engine and the first leader; but to act on the _
men, to gather and form into a single ar-
the system, organized as it is today, all
the elements of evil that exist in this world,
heretics, impious, ambitious, libertines, declas-
sesame seeds of all kinds and from all countries, he needs
instruments.

These instruments, Satan can only find them
among the peoples who belong to it: the idol-
three, the Muslims and the Jews. Now the two priests-
The first ones lack an essential condition, they do not

The whole world, like the Jews. Until the time marked, the Jews will be the nation and the instruction-Satan's favorite thing. Since their dei-cide, they are his property, more or less the same The title that humanity after Adam's sin: the The crime of the Jews was like a second original sin. g'inel for this unfortunate race t. From On that day, they were, as has been said twice Our Lord in the Apocalypse, and in particular for the time period in question, the synagogue of Satan, "synagoga Satanæ," the Church of the Devil. (Apoc., c. 1, 9, and c. n, 9).

1 Sanguis ejus super nos and super filios nostros!

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IT. Individual testimonies abound in
In support of our thesis: we are not alone
in our opinion.

1° We find a first trace of the action
Jews on Freemasonry in his books
authentic and sacred.

First, there is the ancient, terrible form and
"entirely Jewish in its oath by which the initi-
"I ask, in case he betrays some of them"
"signs and mysteries of order, which we Jews
"Tear out his tongue, let his entrails be burned,
"Let them be reduced to ashes!" We have
quoted in full this oath of the apprentice mason.

Next, dialogue is part of the
initiation ceremonies into the Rosicrucian rank and
which can only come from the Jews: "Very wise," he said
The first warden, here is a worthy knight
from the East who presents himself to the sovereign chapter
to obtain the favor of being admitted to the sublime
Rosicrucian rank.

The very wise one: Worthy knight, who are you?

The recipient: I was born to noble parents
of the tribe of Judah.

The very wise one: What country are you in?

_ 1 Goschler's encyclopedic dictionary, vol. IX, art. Freemasonry, p. 139,

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The recipient: Judea.

The very wise one: What art do you profess!

The recipient: Freemasonry.

And a little further on, this second dialogue:

Q. Where are you from? A. From Judea. Q. By what route? Have you passed through? A. By Nazareth. D. Who are you led? R. Raphael. D. What tribe are you from? You? A. From the tribe of Judah.

Let us also remember that the sacred author of Freemasonry, Brother Ragon, names the Mis-rite Raim, a Jewish rite, because, he said, the Jews They dominate there. Now, Brother Clavel, a Masonic writer—that considerable, too, he has already told us that "the leaders of the Misraïm rite claimed to privilege of directing indiscriminately all the branches of Freemasonry, including Misraïm, according They were the common ancestor.

2° The secret papers of the Italian high-level sale The link provides us with a second indication very clear of the presence and action of the Jew in secret societies and Freemasonry.

Mr. Crétineau-Joly specifically points out the member of the high street, nicknamed Piccolo-Tiger: "This Jew," he said, "whose activity is infatigable, and who never stops running around the world for to stir up enemies at Calvary, plays, at this time—

98.

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that of 1822, a role in Carbonarism. He is sometimes in Paris, sometimes in London, occasionally in Vienna, often in Berlin. Everywhere he leaves behind Traces of his passage, everywhere he affiliates himself with the societies

on which impiety can rely. In the eyes
governments and the police, it's a mar-
gold and silver candle; one of these bankers cos-
mopolites, living only by business and not occupied-
exclusively from its trade. Seen from
Closely examined in light of his correspondence,
this man will be one of the most skilled agents of
The prepared destruction. It's the invisible link.
bringing together in the same community of storylines
all the secondary corruptions that work
to the overthrow of the Church.'

But this Jew is not the only one in the Carbona-
rism, the papers of the high sale show us
the Jew Jacobi, the Prussian Jews Klauss and Op-
Penheim, central sales managers, and others
eggs from Siberia, Portugal and Hungary, which
are in active correspondence with Piccolo-Tigre
and Nubius, and which procure for the supreme sale the
funds necessary for its businesses °.

1 The Roman Church facing the Revolution, vol. II, p. 108.

2 Ibid., pp. 114 and 115. – This Oppenheim is probably

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3. The other documents we have cited
in the course of this study we have shown
plus the German Jews: Marx, Lassalle, Outine
and the French Jew Jules Simon, founders or
active members of International and of the Social-
lism; then the French Jews Cahen and Crémieux,
founders of the Universal Israelite Alliance; we
we noted the presence of Jews in the League
of education.

More recent testimonies still make us
to know some Jewish individuals acting
as leaders, or as zealous followers, in the
Freemasonry and its branches. It is a
French Jew, Lévy, former Communard of 1871
who, in Rome, in 1876, spoke and acted more in revo-

another French Jew, Gustave Dalsace, who, member of the G.'s O.' of France in 1877, "glorifies the Jewish name by the way in which it directs the work of Freemasonry®. He is a German Jew, Simon Deutsch, that one of the count's reports d'Arnim, the Prussian ambassador in Paris, reports

the same one that the Prussian newspaper tells us about later Gasette de la Croix, or at least from the same family.

1 Universe, May 11, 1876.

2 Universe, April 9, 1878. – Speech by the Chief Rabbi of France.

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as having been, since the time of the empire, a agent intermediary between the German press and the French demagogic press, and at the same time, like a completely devoted financial backer of the party | radical. "In Paris," said the ambassador, "he was..."

"some of the most active members of the International, "municipal councillor and financial alter ego" "The finance delegates." The report adds that, expelled from France by the police at the fall of the Commune, he returned shortly afterwards, thanks at the intervention of MP Laurier, a close friend From the high-ranking Freemason Gambetta!

I am convinced that my pen would have to trace an endless series of names of Frankish Jews–Freemasons, internationalists, Communards, socialists–yours, etc., if I had more extensive relationships, or more documents at hand.

Nihilism could not escape action Jewish. Even though one of its first founders, Herten, if he were not an Israelite, the Jews would not be... They would not be found in the sect: they are its soul and the arm. The Jews are extremely numerous in the Russian Empire. "Russia," said L. Veuillot, contains the largest lake of Jews on

_ 1 Report by Mr. d'Arnim on the French radical press and German. 1872. Univers, December 13, 1873.

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"The earth." From that point on, they dabbled in Nihilism.
– it is not surprising that this branch of the Ma-

Stupidity should make the Tsar's government tremble.

Lately, a German Jew,
named Deutsch, which has nothing in common, that the
race, with the one we just mentioned, was
the leader of the entire nihilist movement in Russia...

* He had organized an extraordinary amount of activity,
. almost by himself, six communes and nineteen villages
> lages, in the Kiew government, in a vast

a secret society called the "secret cohort."
The conspirators' goal was to massacre and plunder
on the orders and instructions of their leader.
Deutsch was killed in February of this year by the
Russian police in a house in Saint Petersburg
town, where the official newspaper of the co-
central nihilistic mite *?.

The perpetrators of the abominable crimes
For some years now in Russia, they have been for the
most Jewish nihilists. The famous Hartmann,
mastermind and director of the Moscow attack,
is Jewish; the student Mladetzki, who shot a
a pistol shot at General Loris-Melikoff, is

1 Universe, November 28, 1878.

2 Universe, July 18, 1879. – Correspondence from Saint-Pé-
tershourg. – Same journal, February 22 and 26 and April 4, 1880.

®

is Jewish, etc.!

Also, "We are beginning to believe," we read in a correspondence from Krakow, which CSS nihilists do not are merely instruments in the hands of a richer and more enlightened party, which tends all sim- "This is in addition to a political revolution."

"This richer and more enlightened party," the day-: Russians know him today and the They name it. "Jewishness," says the New World from Saint Petersburg, works in a way that- destructive from above through its plutocracy, and by down below by its revolutionary propaganda... The - Jews play a leading role in our revolution. witness the Hartmanns, Deutsch, Mladetzki, Gol- Denberg and others.

In light of these facts, General Loris-Melikoff, who received full powers from the emperor to ex- | to draw Nihilism, cited before him the ancients |

from the Jewish community of Saint Petersburg, members of the Alliance Israélite Universelle. The The general asked them for an explanation of the pre-

1 Universe, March 5, April 4 and August 18, 1880. Letters from Saint- Petersburg. Information. |

2 Universe, March 24, 1850. Letters from Poland and Russia.

3 Universe, May 3, 1880, quoted from Novoje Wremja (New World) World). |

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the presence of so many Jews among the nihilists. The an-
* The ciens found no other reasons to give
that the lack of religious education among young people
'Modern Israelite'. This explanation is very satisfactory
The general was a little bit. Some time later, all the
"=. Foreigners of the Jewish faith received the order to
leave Saint Petersburg within six
hours? This measure, accompanied by a few...
Others, no less energetic, would have brought, pa-
'Rait, a certain calm in the nihilistic agitation.
"i? Let the Tsar and his general not rely on it too much and
4! Let them not forget that they are dealing with Jews.

complaints from a Protestant Freemason in Berlin devoted to his religion and his king, William, HE, today Emperor of Germany. In these _ pages the author denounces, as the most dangerous the imminent threat to the throne and religion, "the power- r "sance that the Jews were able to acquire by means of &E "of Freemasonry, a power which would have w "has reached its zenith today." aši "There exists (in Germany)," he continues, "a kt secret society with Masonic forms which is subjected to unknown leaders. The members of

p 3 Universe, April 4, 1880. Letters from Saint Petersburg. of 2 Universes, May 4, 1880.

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sa A a ae ty
'This association is mostly made up of Israelites |
Their ranks and systems have no rites |
and Christian symbols that are merely for form, i
and thus serve all the better to cover their
action... "

"This is by no means a matter of ridiculous calumnies"
culs... No; and criminals no longer stay in
the shadow; they occur, appear as if they '
were our brothers, and boast of the protection, 7
"of the very alliance of the German princes..."

"Lately the Jews have been ex.
enclosed by a certain number of lodges; but many-
and they are universally accepted in all.
The lodges of the world. In Berlin, the Jews are =

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came, since the death of the pious King Frederick William
Laume IV, ase, sneak into the boxes through the doors
from behind. To do this, they got themselves admitted
elsewhere, and they were then granted entry here. Main-
holding that not a single lodge is inaccessible to them
It is possible that other lodges exist, composed exclusively of (
Jewish population, in which non-Jews have no
No access. In London, where is it located, as one might expect?
knows, the heart of the revolution, under the great May.
In Palmerston, there are two Jewish lodges, which do not

the one where all the threads of all the elements come together;

has

FREEMASONS AND JEWS. 505

revolutionaries who are brooding in the Christian lodges
LUCNNES... » | 1

"In Rome, another lodge, entirely composed
of Jews, where all the threads of the plots converge
revolutionaries plotted in Christian lodges-
nes, is the supreme tribunal of the Revolution.
From there the other lodges are directed as if by
secret leaders, so that most of the revolutions
Christian leaders are nothing but puppets
blind people set in motion by Jews, at
The means of mystery! In Leipzig, on the occasion of the
fair which brings to this city a part of the
high-ranking Jewish and Christian merchants of Europe
the entire secret Jewish lodge is each time perma-
nente, and no Christian mason is ever received there; that's it.
which makes more than one of us open our eyes...
In the Jewish lodges of Hamburg and Frankfurt
Only emissaries have access... Deign

'May the Almighty soften the trials that are melting

on the powerful as a result of their carelessness, and
to make them understand what the work requires
of Freemasonry to revolutionize and republic-

"To canize the people in the interest of Judaism!"

These words can do without comment-

1 Historical and political pages of Munich, article ree
produced in the world on November 5, 1862.

silences. The source from which they emanate leaves no room for doubt. no doubt about their veracity and their impartiality. |

9' A few years after these complaints from the F.'.-M.*. of Berlin, a friend of Sir Gougenot of Mousseaux, a Protestant, a statesman in the service of the great Germanic power, he wrote to him December:

"For the present time, I believe the Jews very assets that undermine the foundations of our society and to prepare for revolutions. They belong to a A wonderfully gifted breed, which produces geniuses in all fields and in all trends; I mean original men of high intelligence and great power action session... »

"Since the revolutionary resurgence of In 1848, I came into contact with a Jew who, out of vanity, betrayed the secret of the societies secret activities with which he had become involved, and which led me to... greened eight or ten days in advance of all the revolutions that were about to erupt on a point which-conquest of Europe. I owe him the unshakeable conviction that all these major movements of oppressed peoples, etc., etc., are combined by a half a dozen individuals giving their orders

FREEMASONS AND JEWS. 907

to the secret societies of all of Europe!
The ground is completely mined beneath our feet, and the Jews
"Do they provide a large contingent to these miners?"

6. These lodges, composed solely of Jews, about which the Protestant Freemason from Prussia spoke to us, They don't only exist in Europe; there are others: established also in America, where, as we have seen Higher up, the Masonic order is very extensive. We read in the Archives israélites (vol. XX, pp. 885-86, 1866) the following:

"There has been frequent discussion about the order" Israelite of the Beni-Berith, that is, of the Sons of the Alliance, which was created in the United States. Like

And since it is very little known, it seems useful to us.
to analyze, according to the American sheets, the
Last message from the Grand Master, MBF
Peixolto: "The Order of the Beni-Berith sent to
Jewish victims of cholera in the East, near
five thousand dollars (25,000 francs). The great
The master visits the lodges as often as possible.
affiliated. This year he visited those of eleven vil-
the considerable ones. He opened conferences there and

1 This testimony must be added to those we have
data given above regarding the number of genuine and real directors
of Freemasonry.

2 Cited in The Jew, etc., pp. 368 and 569.

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delivered speeches to instruct them on
their duties as sons of the Covenant, to strengthen-
proud in them of the feeling and love of objects
superiors pursued by the order, namely: the advance-
moral and intellectual foundation of the Israeli family
and the most perfect union between its members."

There is no reason to doubt that the Jewish brothers
of the Beni-Berith order take care of "objects
superiors whom he pursues" in the manner and in the
same views as the Jewish brothers of the Euro- lodges
pagans about which their brother complains so bitterly
too naive, the Prussian Protestant Fr.'.-Mac.'.

Let's not forget the fundamental principle of order.
Masonic: "Freemasonry is one and universal"
saddle.

7° In 1870 the newspaper Ze Monde provided a
further proof of our thesis. One of his collaborators-
Camille's mother, Ms. Rateurs, wrote to him from Bologna:

"I believe it is my strict duty to bring a
new testimony to the truth that he claims

letter inserted in the issue of Le Monde of March 23.

"I am currently on a tour in

i V. the Jew, pp. 363 and 369. – The English word covenant means First alliance.

RS, me, M

FREEMASONS AND JEWS. 509

Italy, which I visited fifteen years ago, and I come to meet there, a few weeks ago, one of my former acquaintances. This man, I I knew at the time I was actively involved in the affairs of the Masonic order and occupying an elitist position born in a lodge in northern Italy. I come from To see him again as I had known him, not sharing not my Catholic beliefs, but having faith in the divinity of Jesus Christ and in the holy books created, differing from me in this essential point that I I believe in the Pope's infallibility, while he rejects it. to Peter's successors, to claim it for himself, reading and interpreting the Bible and the Gospel as he saw fit, and even giving it contradictory meanings, without ever suspecting that he could be wrong.

"I asked this man where he stood with his Masonic order and here is his response:

"I have left my lodge and the order permanently,"
"because I have become deeply convinced that
We were merely the instrument of the Jews who...
they were pushing for the total destruction of Christia-
"nism. You will see the Masonic order strive-
"to one day rebuild Jerusalem to make
"To lie about the prediction of Jesus Christ. That's it."
"that the crowd of followers, who don't see much in it –

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"This thing is threatened by the Jews who control everything."

I believe I must withhold this man's name for reasons of...
considerations that everyone will understand. It is pos-
It's possible that he might one day decide to publish the reasons

of his departure from the order; and in that case he will say

Perhaps more on this sad subject. What I
then guarantee in the meantime, that's the eractitude of this
as I mentioned above. Yours sincerely, etc.

Following this letter, Le Monde draws this
Conclusion: "This testimony, combined with so many others"
very, would therefore allow & think that the great
an anti-Christian conspiracy that envelops us
is led by the old enemies of Christ
and by the descendants of those who put it to
dead. What's so surprising about that? And isn't it
It is perfectly natural that war against Christ should be...
whether it is led by those who bear the res-
responsibility for his blood once shed, and who
are the most interested in the destruction of his
artwork ! ? "

8. Finally, let us conclude these overly long extracts by
the testimony of two highly competent men
on the subject at hand, the first, Mr. Cré-
Tineau-Joly, who was able to study the secret documents
1 Ze Monde, April 2, 1870.

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FREEMASONS AND JEWS, 511

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Masonic societies, Carbonarism in
In particular, the court of Rome had put 4 sa
disposition, and the second, Mr. the Knight Gouge-
not des Mousseaux, who, to demonstrate the thesis -
that we support, wrote a book, The Jew, etc.,
from which we have borrowed extensively.

In his work, the Roman Catholic Church in the Face of

and their relations with secret societies, ex-
premium thus:

"History will not find it difficult to surprise"
to draw the hand and the gold of certain Jews, Germans or
Italians, inciting revolts and facilitating all
a career with anarchic passions. It's a re-
vanche of nineteen centuries that the deicides com-
They plot against Calvary. These eternal outcasts
They infiltrated the secret societies.
They were supplied during times of scarcity; they
have incessantly provided their leaders with subsidies
to satisfy their thirst for mate- pleasures
rielles... Through patience and generosity,
They locked up the secret societies. in the circle
of Popilius. Once they arrived there, they applied to them-
how the old policy followed in Japan against
Christians, and do not allow them to leave this
circle that after having seen their apprentices of tene-

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to trample underfoot the cross that redeemed the
world... They have at their disposal a people of ins-
its flying ses to conquer all the crimes that one
"Can commit such a cowardly act!"

For his part, Mr. des Mousseaux brings to our
evidence of the weight of his personal claims
and reiterated, undoubtedly based on the revelations-
specific details he received from a franc-
a bricklayer, Jewish by birth, with whom he became
found in relation'. |

"Those who claim," he said in 1869, "that the
universal and supreme, but secret, council of the
Freemasonry, composed of nine members, must hold
in reserve, for the representatives of the nation
Jewish, a minimum of five seats, because so
as the Masonic constitution dictates, we affirm-
what the simple laws of common sense have
declared it must be*.

In 1872, in the newspaper Ze Monde, he told us-
sure again that "Zes juifs must, without their knowledge
even most of the high-ranking officials of the gold
to form, in majority, the real and supreme council

and 334.

2 The Jew, etc., p. 342. See also Le Monde, March 22, 1870.
Letter from Mr. des Mousseaux.

3 The Jew, p. 539.

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'FREEMASONS AND JEWS. 913

of Freemasonry." And furthermore, "despite the heresies and schisms that tear apart the heart of occultism itself, this powerful and mysterious- The Church extends its terrible and sovereign jurisdiction Dictionary on the entire world of secret societies. And, a crucial revelation! The sovereign council which - the ruling body, the conclave of her cardinals which composed of nine individuals, to which are attached through the most secret links all the great con- the seals of order, is not legitimate and in accordance with the E great Masonic constitution only on the condition it is essential to reserve at least five seats for brothers of Jewish nationality.

He adds in a footnote: "A mason of the most initiated- tiés, but converted, recently published de Genève, in a third letter, that he possessed and was preparing to reveal the great secret of Freemasonry- nerie, its constitution and its Jewish government- that, but that a book by the Knight of Mousseaux, the Jew and the Judaization of Christian peoples, which had just fallen into his lap, he revealed, and the dispensed with revealing this secret, which until then had been kept secret. 'known!' | |

According to all these testimonies, the action and the do-

1 Monde, May 10 and 11, 1872. Miscellany: About the flag.
29;

DIA FREEMASONS AND JEWS.

The Jew's influence on France and societies
The secrets are therefore indisputable.

ITT. The facts come in third place to give a
absolute certainty to our thesis by corroborating the
various testimonies that we have just reported.

Two sets of events occurred in the nineteenth
sixth century, which can only be explained by
the domination of Jews in secret societies.

Firstly, it is undeniable that the
Freemasonry in our century inspires and
directs all policy, and that major events-
contemporary aspects related to it are the
result of his action.

First, let's see: what are the ideas and the
political plans that she has long had naked
designed and matured.

Towards the beginning of this century, a
secret society dependent on lodges, named after
Tugendbund, transforms "under the high di-
Masonic assembly" in German association
which soon absorbed the first. The purpose of this
association, according to the authentic report on

the secret societies of Germany, by Manns-

Dorf, one of the members of the high lodges, was from
to dethrone all the German princes, except
of the King of Prussia, to award him the cou-

Comes. he

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imperial crown of Germany, and to give to
The state has a democratic constitution. If one
Mannsdorf believes (p. 133), after having repressed the
France within its former borders, we wanted
"To equip Germany with a social republic." That is
from the Saxon Protestant Eckert that we hold this
Information!

On May 12, 1849, the newspaper Ze (Globe, or-
Freemasonry in England and journal
from his grand master, the famous Lord Palmerston,
published an article where we find the same
ideas:

"It is to be feared that the events of the year-
born the previous year (1848) were only the first
scene of a drama with far-reaching consequences
and less peaceful... »

"The plan he (Palmerston) has formed is that
of a new configuration of Europe, the erec-
tion of a vigorous German kingdom, which can
to be a dividing wall between France and the
Russia, the creation of a Polish-Ma- kingdom
gryare, intended to complete the work against the giant
from the North, finally a kingdom of Upper Italy,
dependent on the House of Savoy ©. »

1 Read Freemasonry, t. II, p. 162, 172.
Freemasonry, report by Eckert. 1854.

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In 1832, Mazzini stated in the statutes of the
Young Italy: ... "The Pope will enter the path
reforms born of necessity; the King of Piedmont,
through the idea of the crown of Italy.

"Article 1. The company is established for the
indispensable destruction of all governments
sections of the peninsula and to form a single
State encompassing all of Italy, under the republican regime.

"Article IT. Having recognized the horrible"
evils of absolute power and those greater in-
at the heart of constitutional monarchies, we de-
we will work to found a united and independent republic

This same Mazzini addressed, in 1851, to the committee

Central Revolutionary London, a report in which he reviewed the situation of various European countries, from the point of view of interests The roots of the revolution. He lays out his ideas and his plans. He hopes in the revolutionaries of France; he notes "progress" in Spain and in Portugal. "He mainly counts," he said, "27 counts with certainty on the enlightened government who is based in Turin." Getting to the point where he spoke of the Al-Lemagne, Mazzini expresses himself in these terms: "A an eloquent voice spoke, regarding Austria, A word that says it all. You know this word:

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FREEMASONS AND JEWS. 917

Austria must be destroyed!....» «We cannot be quite active in London, Paris, and even, if we can, in Berlin, create obstacles to the Au-cheating... "I have strong reasons to believe..." "I have strong reasons to believe that the skillful efforts of those who, unwittingly, serve our interests from this point of view, obtain- They had some successes in Berlin. The delenda is Austria is the first and last word of this action against this power.... »

"Prussia must be seized by incitement- tion of his military honor and his susceptibili- ty; Austria must be seized by exciting and by pushing the different ones against each other "national rents of which it is composed!"

But contemporary history is full of the exe- cutting these ideas and plans of France- Masonry.

In 1848, the Young Italy program...

Rome and in almost all the states of Europe.
But the people were not yet ready.
The hasty success was short-lived. The plan is repeated
in another form, and ten years later we

1 Report inserted in the Journal des Débats of May 16, 1851
and reproduced in a few quotes in Le Monde on June 28

DAR FREEMASONS AND JEWS.

let's see the Carbonaro Napoleon III wearing the pre- +

first blows to Austria and prepare for unification
of Italy under this "enlightened government established at
Turin, » on which Mazzini was counting «with certainty-
titude. » The work was completed in 1870 by a
another Carbonaro, Victor Emmanuel, and almost at
At the same time, the plan of the Masonic association-
German nique and Fr.*.-M.. Palmerston s-
Austria, struck a second time, also complied.
once in Sadowa in 1866, cannot prevent the u-
unity of Germany under the supreme leadership of
Prussia. The imperial crown is placed at Pa-
laughter on the forehead of his king.

The assassination attempts on the person of
Emperor William and on that of his successor
of Victor Emmanuel, in the year 1878, prove
that the Masonic sect wants to achieve the accum-
complete implementation of its program, and constitute
the republic in Germany and Italy.

As for Austria, its history spans more than
twenty years, apart from the two world wars
with France and with Prussia, can be summarized in
the internal difficulties and difficulties that he had
caused and still cause him his various nationalities
nurturities by their rivalries and their demands.

Moreover, in all these revolutions and changes

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political movements so numerous in our century,
we see the Freemasons preparing the agitation and movement and enjoy the success.

`By the admission of F.-.-Mac.°. Louis Blanc in his

Ten years ago, it was the Freemasons who,
through betrayal and lies, they have repaid to the Restoration government in
1830, and placed the Freemason Louis-Philippe on
the constitutional throne which they proclaim the best-
the source of republics t.

And, according to their custom, all these FF.-. are not lacking

No sharing of power and lucrative jobs?

The 1848 revolution, which was European, has

the same cause. Freemasonry prepared it
and brought to a successful conclusion with the help of secret societies,
her daughters. This time she proclaims the republic, and
all members of the provisional government
are Freemasons. In the rest of Europe

They are also Freemasons and Carbonari
who overthrow monarchical governments,
proclaim the republic and take up residence in the government.
see ê. The coup d'état of 1852 led to the empire

1 The Freemasons, by Saint-Albin, p. 359, and the Societies
Secrets, by Father Deschamps, vol. III, appendix. – See also
above p. 276 and 277.

3 Ibidem.

3 Saint-Albin, p. 362, and P. Deschamps, t. II, p. 252 et seq.

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"a cherished infant of the lodges," a carbonaro
which fulfills one of the dearest designs of the
Freemasonry and Italian sales, the
destruction of the papal principality. Then, when,
abandoned like his uncle before him, Napo-
Leo III fell before the arms of Prussia, this
are still Freemasons who, in September

France is rising up amidst catastrophes that they have brought about and are aggravating. In 1871, egad-driven by its intrigues, the most monarchical Assembly the fool we've seen so far is easily fooled by a Freemason, Brother Thiers, and entrusts him the destinies of the nation. Its actions and those other Freemasons, more or less well-known, put-France is attempting a third time to become a republic. and deliver her bound hand and foot to the Freemasons Stupidity and internationalism. At this hour, at seen and known to all, the French government is in the hands of the Freemasons (September 1880)!

All these events, as well as their causes, are indisputable. In this brief historical summary-risk we only dealt with the

1 V. Universe, April 19, 2, 3, June 13, 1879, April 25 and June 6 1880, summer, etc.

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France in particular. That we do the same work-valid for the other European powers and For America, the action will be recognized everywhere triumphant of Freemasonry and its branches, and we must conclude that, since the at the beginning of the century, this detestable association-tion has, politically and socially, led the two worlds t. -

But another order of facts, no less certain occurs in our time at the same time as the

masters in Europe and the rest of the world.

This proposal is clearly for anyone who has followed closely and attentively the movement of political, social, and commercial things commercial and industrial for about sixty years.

My statement alone would not suffice on this point; There's no doubt about it. Let's listen to the authorized roles of my witnesses: I list them at the date on which they were uttered.

In 1844, Mr. Disraeli, a Jew by origin, the first the English minister, wrote this well-markable: s

"Following struggles repeated a thousand times... the

1 V. the three volumes of P. Deschamps.

is eit PR A FREEMASONS AND JEWS.

swims that do not count those who do not vote |
What's happening behind the scenes... |

"As I speak to you, musical Europe- '
The whole hold, that's us! Is it in
any capital city, a troupe of virtuosos,
a theatre, an orchestra, where the en-
children of the Jew under the false names they adopt
they come to escape the vile hatred of which your
Our descendants will soon be ashamed of us
Have you overwhelmed them? You would hardly name a single com-
an eminent composer, hardly a learned musician, a
ravishing throat, an angelic voice that no one desires
One of our tribes! The list would be too long.
to unfold it... Will it be enough to name the
three great creative geniuses before whom au-
Today every nation bows down: Rossini, Meyer-
beer, Mendelssohn. And I doubt that in your country...
The muscadins of Paris and the dandies of London soup- i
know, when they swoon to the melodious
accents of Pasta or Grisi, which their hom-
mages fall at the feet of the enchantresses of Is-

Raël T.

1 Coningsby, p. 148 et seq. Paris, 1844, octavo. In this book at Mr. Disraeli set out to highlight the value of the Jew in every respect. – Mr. Disraeli, who became Lord Beaconsfield, has was formerly Prime Minister of England. He was replaced this year by Mr. Gladstone, who is, like his predecessors Deceaseds, an instrument of the Jews.

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FREEMASONS AND JEWS. 525

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°# There's no need to dwell at length on the strength of This page is for our thesis. In 1844, the minis– the most important territories of the largest countries # Europe was run by Jews! The great 7 German revolution, that is to say the unity of Germany <+ imperial lemagne which was accomplished in 1870, se + was being prepared as early as 1844 under the influence of the Jews! It is a .: the Prime Minister of England who confirms this to us = expressly. We will not accept that he should > Learn more about this topic.

This quote alone would suffice; the others,
"No less interesting, will shed further light"
1. more vivid. | |

A strongly anti-Catholic writer, Mr. Toussenel,
He published, in 1847, a book entitled: Zes Juifs, rois
: of the time, precisely to make people touch
x finger this sovereign power that the Jew exercises in
Our century on two worlds. One should mention
The entire work. We will take two passages alone–
: ment, among many others, one general,
The other one is looking more specifically at our country.
"Workers who become exhausted and die"
struggling across three-quarters of the area of
globe, work to enrich a few thousand
. of lazy nabobs from Judah, Amsterdam and
London. (Preface, pv.)

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"The king may well appoint to the functions of–"
The clerk and judge have positions whose holders

a thousand francs; but for high-ranking and well-creative figures of France, even those of the magistrature, are at the appointment of the Jews. It is The Jew which distributes general revenues to its stakes servants and dismisses the receivers general who the genent. The Jew, exclusive possessor of the ad-Ministry of Transport throughout the kingdom will soon have more employees on its own than FE-tat...

"I challenge the king and the House to make a treaty customs alliance, a cotton treaty, a coal treaty, iron that the Jews don't want! Anzin has did not want the union of Belgium with France, and this meeting did not take place... Before the The law would have granted the railways to the Jews, all The traveler could move freely on the main road. road, on the king's pavement. Since every lane communication routes, railways, canals, rivers are No one can pass by the Jew without paying him tribute... Who holds the banking monopoly and that of transport, the two arms of commerce? The Jew. Who has the monopoly on gold and mercury. The Jew. Who will soon have a monopoly on the

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Coal, salt, and tobacco? The Jew. Who has the Monopoly on advertising? The Saint-Simonian, valet of the Jew... If air could be seized and sold, there would be a Jew to seize it and buy it ter'... »

Another writer, this one of Israelite descent, brought to light, in the same year, a completely new thought similar in different terms, in a work
Title: The Jews.

"The Jews fill, in proportion, and thanks to their persistence, more jobs than the others

Three Catholic and Protestant communions. Their

disastrous influence is felt especially in the matters that weigh most heavily on the country's wealth: there is no business in the west where Jews do not have their large share, no public borrowing that they do not monopolize, no disasters that they have not foreseen. They are well-equipped but do not benefit from it. Therefore, they are in a bad position. Having come to complain, as they always do, those who have all the favors and who do all the Benefits? » – |

From another point of view and in relation to AI-Lemagne in particular, the evidence showed, in 1849, the following assertions on the lips of the first

1 Toussenel, The Jews, Kings of the Era, vol. 1, pp. 10-19, 20, summer,
2 Cerfberr of Medelsheim, the Jews, p. 9. Paris, 1847.

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Minister of Austria. Prince Metternich has said: Austrian policy was established over forty years and he was fully aware of the affairs of the whole of Europe.

"There are elements within the German Empire revolutionaries who have not yet served, and who are formidable; the Jewish element, for example; it is, I believe, harmless in your country. In Germany, It's completely different: the Jews occupy the first role and are revolutionaries: of the first order. They have writers, philosophers, poets, speakers, publicists, bankers, and on the head and in the heart all the weight of the old Disgrace! They will have a terrible day for Germany, probably followed by a tomorrow "Dreadful for them?!"

In 1861, we find an almost exactly the same in the Encyclopedic Dictionary German, translated by Father J. Goschler, a Jew from... origin. |

"In Germany, it says in the article on Jews. following the secularization of property and ecclesiastical principalities, financial difficulties creditors of the nobility and of loans contracted

Mr. Louis Veuillot.

Words quoted in the newspaper L'Univers on June 26, 1859.
V.eUnirers des le et 17 octobre 1879, lettres de Berlin.

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with the governments, the Jews of the nineteenth
Century have become a power before which
The greatest statesmen bow down, and who,
From time to time, it even reached the thrones. This
influence, acquired by force of circumstance, by the
efforts of the school of philosophical publicists who,
Since the middle of the eighteenth century, they have
used all levers to overthrow the reli- |
Christian society and the Christian community have made emancipation
the cipation of the Jews, that is to say, the equality of the
civil and political rights of Jews and Christians,
a truly vital question of European policy
"Pean". » |

Also Father Ratisbonne, who was Jewish by birth,
Could he have written, in 1868, these words which look-
tooth, no longer just Germany and Europe
rope, but both hemispheres:

"Naturally skilled, ingenious, and possess-
FROM THE INSTINCT OF DOMINATION, the Jews have
gradually invaded all the avenues that con-
they lead to wealth, dignity, and power.
Their spirit gradually infiltrated civilization.
modern sation. They control the stock market, the press,
theatre, literature, administration, the
major communication routes on land and on

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sea; and by the ascendancy of their fortune and their genius, THEY HOLD TIGHT, at the hour he is, as in a network, ALL OF CHRISTIAN SOCIETY- HERE! D

Since that date, things have not changed. and the publicists of the present day continue to to recognize and point out this power of the Jew constantly increasing at all latitudes.

The Austrian correspondent of the newspaper /e Monde contained, in 1874, on this same subject, the following assessment:

"We are forced to recognize that this people (the Jewish people) have a rare intelligence in all matters of commerce or trade. It He sucks, so to speak, all the money out of the empire... He He makes it flourish in a thousand ways. He knows how to put very skillfully putting his hand in all the inter-shots, but he also puts an undeniable sa- see... Industrious, active and persevering, he enriched himself- He almost always shits, sometimes becomes a millionaire. never ventures into his operas haphazardly tions; and if a financial Arach strikes him in one of its members, the all-powerful synagogue do not abandon the victim in this misfortune. can rightly say that, among the Jewish emi-

1 Juire Question, p. Q. Paris, 1868.

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the massive influx of the Austro-Hungarian Empire, the
The monarchy might be ruined for fifty
years. In politics, Israel does not govern the state.
That's true, but it gives it a certain direction.
For his spirit is everywhere, invisible like his
powerful, but very influential, because he holds in
his hands all the liberal press and the fortune of
country. Its dominance cannot be explained otherwise.
nation, nor the disastrous complacency of certain

statesmen for the Jews, or even for foreigners

these aberrations of the public mind, perverted by the

Israeli newspapers. Let Austria therefore take part.

guards as well as Hungary! The empire...

Judaize imperceptibly through the deplorable fact of

its dechristianization. In a quarter of a century
perhaps, if liberal or constitutional centralism
tional still flourishes on both sides of the Leitha.
and that a political regeneration has not destroyed
this sham system of government, a new
The kingdom of the Jews will exist on the Danube, and the
The Catholic Habsburg monarchy will not be
"More than just a vast temple of Pharisees!"

The Universe, on July 1, 1875, contained an ar-
article from which we quote this passage:

1 Special correspondence from Le Monde. Vienna, October 19
1874. World, October 24, 1874.

"After noting that, out of 642 bankers Prussians, there are 550 Jews and 92 Christians, the Gazette de la Croix explains why we like it to characterize financial and economic policy _ German policy of Jewishness. But let's leave it at that Speaking to the Gazette de la Croix: "If politics financial and economic of the German empire gives the impression of a policy of Jewishness (Juden politik), that is to say, of a policy and legislation Inspired by Jews, that's because its author Mr. de Bleichroeder is nothing more than an intellectual. that a Jew, and that the Christian minority of the bank is forced to follow the policy of the ma- dignity. Moreover, it is a proven fact that our po- financial litigation is exclusively directed and inspired by our fellow citizens of the Mo- faith Saique. Add to this that our fellow citizens of race Semitic and Mosaic faiths have emerged equipped with the intellectual direction of the legislature- tion in our representative bodies. Messrs. Lasker, Bamberger and Oppenheim, the true leaders of the the so-called national-liberal majority of the Reichstag and of the Prussian Diet, they are other than Jews.

Le Monde, of November 19, 1875, gives this excerpt from an unnamed German newspaper:

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"A Jewish writer, Gutzkow, said, some time ago two years, in the Allgemeine Zeitung of Augsburg, that the Jews were the true founders of German Cempire; and it was the Jews who gave- They set the tone in the press, in diplomacy, in politics.

This Jew spoke in exactly the same way in 1873 to that of Disraeli in 18-44.

The same newspaper, Le Monde, puts before its eyes from its readers the complaints that are voiced, in 1876, against the encroaching power of the Jews, the Railway Gazette, a very German newspaper liberal and somewhat socialist.

The French newspaper precedes its extracts and his analysis of the German article of reflections

iron "speaks against the invasion of the Jews in
With full knowledge of the facts. There are many Jews.
fewer in France than in Germany; on
sees them less, and the progress of their domination
do not strike the eye so much; whereas, in Al-
Lemagne, in Austria and in some parts of
In the East, the word "invasion" is not an exaggeration.
to express both their number and their audacity
and their soon irresistible power." We quote

Now, the Berlin newspaper:
30.

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"...A Jew's greed (for wealth) is
ten times larger than that of a Christian... The
complaints from Christians who are being robbed by the
Jews is universal... We have driven out the Je-
sequels because we wanted to remain German,
and we keep the Jews who reduce us to the
begging... The entire press is a pro-
Jewish privacy... They even own the newspapers
official and unofficial sources. Press agents, that
the imperial chancery makes available to
our ambassadors abroad are almost ex-
clusively Jewish. First in Paris, Bamberger, and
since Lindauer. Since the Jew Abel is-
The Times correspondents, who had come to Berlin,
densities, which were marked by an extrava-
gant harbored enmity against Prince Bismarck.
They receive their color at the chancery. Thanks to
their dominance in the press, the Jews dismiss
any hostile measure against them... The Jewish question
has become a matter of life or death.

As for France, what they were saying with so much
In truth, Messrs. Toussenel and Cerfbeer, there is a thirty-
ten years, is at least as true at the time
here.

Two publicists, who live and write in

1 Monde, April 5, 1876.

anit

Messrs. Veuillot and Sarcey, diametrically opposed to each other, agreed in 1875 that the Jews were true—the “kings of the time*.” And, two years ago, In 1878, a distinguished economist proved the same something in these terms:

"The sovereign master, the sovereign lord"

: de lor must therefore become the sovereign of the earth;

And who will be this sovereign if not the Israelite?
Doesn't he already have almost a monopoly on
Banks, railways, and commerce? No
Doesn't he thus have a multitude of places available?
many of which are paid magnificently
How? Thanks to his gold, doesn't he give a
instruction of a higher order than his children °;
And, in this way, is he not on the verge of making them
occupy the leading positions in the arts, the letters

Hey, science and public service? Also,

In our country, what are they, at the Sorbonne, at the College?
From France, the eminent professors? From the Israelis?
lites; in the theatre, the authors in vogue? of the Is-
Raelians; among the philosophers and publicists,
Those who are most renowned? Of the Israelites. [I]
It is not even famous musicians who, the most
often, they don't have the same origin... »

1 V. Universe of May 21, 1875.

2 V. Universe of November 26, 1879.

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"Let's approach power from another angle
current count of the sons of Jacob. They are in the number of...
about sixty thousand in France, and do not constitute
ultimately, that six-hundredth part of the population-
tion. Well, instead of just composing the six-
one hundredth part of the members of the Court of Cassation

The legislative body, of the Institute, as of all the learned bodies, their number in these high positions is eighty to one hundred times more considerable than their numerical situation compared to The Catholic one should not include it... »

"So many functions, so many honors, so many contributions, what privileges there are, therefore, in our century, the property of Israel'.

1 History of the political economy of ancient peoples, by Du Mesnil-Marigny, 3rd edition, t. II, p. 277, 278 and 279. Paris, 1878.
– What Mr. Duménil says here in general, a thousand particular facts The liars demonstrate this. Let us cite just one among these thousand. Mr. Tousseaux asserted in 1847 (vol. II, p. 6 et seq.), and M. des Mousseaux repeated after him, in 1869 (The Jew, p. 364 et seq.), that During the reign of Louis-Philippe, the Journal des Débats was the owned by very wealthy Jews (the Rothschilds) and formed in the State, a power whose influence carried a great deal of weight weight on business and government direction since. things have not changed, for under all the regimes which Following this, many editors of the Jewish newspaper enjoyed the favors of power. Now that Freemasonry, instructed– The Jewish community holds all the authority, the staff of the Debates has entered almost entirely into the highest political positions ques (V. Univers, April 23 and May 28, 1880). The Jews support–

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Finally, what Mr. Disraeli observed with his own eyes, in 1844, thirty-six years ago, namely, that the the most important ministries of the principal governments of Europe were in the hands Jews, Mr. Gougenot des Mousseaux told us– sure for the time being, present on the authority of an ou– German vrage. It was printed, he tells us, in 1872, in Stuttgart, a book "which shows us the power leaders EVERYWHERE occupied by

Jews, whose Jewish origin is most familiar to us

* often unknown. » Kt he adds: «We there–

unsurprisingly, the extreme care that bonuses

Jews again, eager to follow and seize the power

see, have taken, from the very beginning of our revolutions, of
to gain the favor of the princes of the
"Orléans branch."

Without extensive research, and without the help of the book
German, my readers have already remembered: Ze

> Jewish Crémieux, who twice gave himself the su–

veraine authority in France, by becoming a member

nent and nurture their creatures. – Let us note, remembering
especially 1870 and 1871, those plutocrats of the Jewish community, what
Whatever our revolutions, and even our invasions, may not lose
They never get anything and always find something to gain: consequences of the
protection with which the great Masonic leaders cover their
brothers of the same race.

1 Monde, May 10 and 11, 1872. Miscellany. Regarding the flag,
– This brochure is entitled: Judaism in France.

ee ee ee eT a provisional government of 1848 and member
of the Government of National Defence in 1870;
the Jewish Jules Simon, Swiss, or rather Schwitz, of
Swiss, deputy, senator, minister, etc.; the Jews
Naquet and Lisbonne, of the Chamber of Deputies, Bé-
Darrides, high magistrate, Hendlé, Cohn, Schnerb,
prefects, etc., etc.; Ze Jude Castelar, of the Republic
Spanish; the half-Jewish Gambetta, who im-
presented to the French in 1870 as a dictator
First and commander-in-chief, and who, a second time,
has been governing us effectively for three years without a title
and without liability, etc. '

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Messrs. Gambetta and Castelar, "the two main representatives of French radicalism and Spanish republicanism," are of Jewish origin (V. Monde, October 2, 1873).

The brochure "Judaism in France" confirms this assertion as far as Mr. Gambetta is concerned. She recounts this:

"At the beginning of this century, at the height of the famous system-continental territory that deprived Europe of colonial products, a certain Gamberlé, a German Jew, born in Augsburg, in-He sold a surplus of coffee. Gamberlé went to Genoa, where, Thanks to his invention, he did quite well in business. Some Some time later, having married, he changed, at the urging of his woman, the baroque name of Gamberlé into that of Gambetta, no Less baroque, but much more Italian. This Gambetta-Gamberlé is the grandfather of the French politician of the same name." (Quoted by L'Univers, September 29, 1878.) It is known that the son of this German Genoese Jew who came to France and settled grocer in Cahors, where he married a Miss Massabie, from a French Catholic family. The president of the Chamber The MP is therefore the grandson of a Jew.

We read in the Courrier de la Vienne, 13 scientific 1878:

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1 The Examiner, an English newspaper, explicitly states that |

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Of all these testimonies, which came from different From these perspectives, absolute certainty arises from this fact. that the Jews inspire and direct everything in the two worlds, especially in Europe: politics, finance, commerce, industry, economics, philosophy philosophy, science and the arts; that they are in a word "the

UK. Kings of the time.

But, on the other hand, we have just...
: to defeat Freemasonry in a moment
zz inspires and directs everything, she too, in the world
"entirely and mainly in Europe."

The direction and the power truly belong to the management and the power

a» sance? We are therefore in the presence of this di-
*** Lemma: or it was Freemasonry that seized the Jew

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and who uses it and pushes it forward; or else,

“...it was the Jew who seized control of Freemasonry and
who made it into a stepping stone and an instrument

use of his designs.

No one will hesitate to speak out in favor of this
second alternative. Because it is undeniable that the

"Mr. Jules Simon is marrying off his eldest son, Doctor Gustave"
i?

T° Simon, with the daughter of an Jewish banker, Miss Sour-

Say. Through this marriage, Mr. Gustave Simon enters the upper class

The Jewish society: he becomes the brother-in-law of Messrs. Raphael and Va-
“lentin, by Mr. Cohn, son of the rabbi of that name, currently prefect”

_ of Loir-et-Cher. (See all newspapers from December 1878.)
at

ot) FREEMASONS AND JEWS.

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The Jew is the master of gold: he possesses the greatest
part of the wealth of both hemispheres. Now par-
everything and always, and especially in our time, that
which has the power of gold also holds in:

A Jew who, through his gold as much as through his genius,
seized supreme power in Freemasonry
secret societies. He was therefore the one who inspired them.
and who rules them sovereignly.

In conclusion, let us refer to the ar-
Article IV of the great Masonic charter of 16%.
to this "patriarch" or "grand elected master,
invisible and unknown leader of all Freemasonry

1 "The era that is beginning has undeniably endowed gold with the sus-
reality, of omnipotence. Isn't gold today the arse-
The weapon of peace and war? Isn't it this metal that
gives expansion to ideas, which puts at the feet of its posses
over all the forces of the world? In the centuries that preceded
The great French revolution, gold undoubtedly had an extreme
power, – but he found a rivalry in the aristocracy of
the era, which was often right about it; – but public opinion
the politics of the time, much more moral than it is today
was doing justice to its holders, when the source to which ik
They had drawn it and it was impure. How times have changed! Lt

–has almost attained the status of a deity; everywhere he commands, pr

We love everything about it; and what Euripides said about it was never more
True: O dear gold!... with what love you inflame mortals!...
the whole earth, the seas, the god of war who subdues you.
They follow and obey you*. The sovereign master, the sovereign
The lord of gold must therefore become the sovereign of the earth.
(History of the economy of ancient peoples, by Du Mesil:)
Marigny, 3^e ed., t. H, p. 275–277.

* Euripides, tragedy Bellerophon.

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nerie, and to those supreme elected masters who "have in
their power the regime of Masonic society;"
"Let us remember those unknown leaders" of whom he is
question at the convent of Wilhelmsbad; "these illus-
"very unknown people who govern," to whom promises
obedience the initiate to the rank of philosopher- judge
known; "a half-dozen individuals who don-

` give their orders to the secret societies of Europe

entire; » this supreme council of Freemasonry
composed of nine members of which "five at

less must be Jewish;" finally these "four or

five" who hold the cards and lead the
world, and let's say: These characters are
Jews t.

` 1 For some years now, in Germany, a powerful reaction-
The health sector has organized itself against the Jews. This manifests itself in the...
moment in the form of a petition whose author is unknown and
which is being signed from all sides. This petition "characterizes the
danger with which Judaism threatens German society, not only-

element from an economic point of view, but also in relation to

civilization and religion." It calls for "that it be carried
remedy to this deleterious influence in every respect by the
legislation, by suppressing Jewish immigration into the country.
Furthermore, strict control of Jewish operations is being demanded.
matters in the stock market, banking and newspaper industries,
the prohibition of Jews entering most professions
ions, etc." (V. Univers, May 13 and August 22, 1880. Letters from
banks of the Rhine.) "This petition, which is a slap in the face
Bismarck, adds the newspaper correspondent, will not pass
Maybe not.

That's quite plausible. Bismarck is one of his great friends and a
instruments of choice for the Jews. There would only be one

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SIXTH SECTION. - MEANS OF ACTION OF THE FRANCO-
MASONRY.

The means of action of Freemasonry

evils: 1° lying and hypocrisy; 2° violence
ences of all kinds; 3° teaching and the
dissemination of error and corruption in all its forms
the forms and in all ways.

1. Lies and Backs

Freemasonry has always taught
and practiced these heinous vices.

The most common and most frequent prescription
Greetings from the fathers of Freemasonry to their followers
It was this: to lie and to conceal.

No one is unaware of the favorite maxims of
eighteenth-century philosophers, all initiates

a means of "remedying this deleterious influence" of the Jews,
It would mean subjugating them and their secret societies everywhere.
to the graduated methods of smothering that they are currently applying
to turn to the Catholic Church. But the evil is so great that no
no human power exists today that can even...
think. Divine Providence, sooner or later, will deliver Christendom.
to contain this scourge, at least for a time, by more
violent and faster: we will see this later in this
work,

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the most advanced and fervent Freemasons—
nonsense.

Brother Voltaire wrote to Brother Thiriot and to all

a vice that only occurs when it does harm: it's a very great virtue when it does good; therefore be more virtuous than ever. I] must lie like a devil, not timidly, not for a Time, but boldly and always... Lie. "Lie, my friends" (General Correspondence, vol. IT, Jettre 36).

Father Diderot said: "Lying is so not essentially reprehensible in itself and by its very nature, it would become a virtue if it could—"would be useful" (Social System, part 1, ch. 2).

"It is natural to treat the truth as the virtue, said Brother Laméthrie in turn, these are beings who are only worth as much as they are useful to those who own them.

And F.—. Bazot, nowadays secretary of the Grand Orient de France, assures us without hesitation that the The lights of these Freemason-philosophers added the greater splendor in the Masonic light! They have certainly not added to this day a love shining bright for the truth.

The founder of Illuminism, Weishaupt, did not

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yields on this subject to his colleagues in Macon-eighteenth century nonsense.

In his secret instructions, in his letters, in venal statutes, in reform statutes—He formally teaches the rules and abridged versions of the order. that dissimulation, hypocrisy, espionage and Lying is a duty for the enlightened one.

"You will regard it as a constant principle" among us that frankness is only a virtue to—near superiors... Apply yourself to art to counterfeit you, to hide you, to mask you—quer, by observing others to penetrate into their interior {statutes of the order, no. 20, etc.).

In his fourth letter to Cato (nom de guerre) (from one of the main zealots), "I want," he said, I want to make followers of spies, one of them others and everyone else.

It goes so far as to indicate to initiates the best a way to spy successfully. Then he adds:
"This espionage, a constant and assiduous duty of The illuminated lout will have two advantages: one general for the order and superiors, and the other for the adept. Each month he will make two readings of his observations; he will transmit them all to his superiors; and the order will be instructed by this which are, in every city or town,

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the men from whom they must hope for protection or fear public opinion. He will know all the means to "To win for some or to eliminate others!"

The patriarch of the Illuminati had therefore chosen as an essential means of action for his order espionage, hypocrisy, and lies.

The founder of one of the rites of Freemasonry, Misraïm, Cagliostro, had done the same.

Also in his History of the French Revolution The historian and Freemason Louis Blanc, while pretending that the first had pursued "the triumph of the "pne of truth" and that the second had served the "cause of the Revolution," one cannot help but... to blame them both severely, this one, because that he had associated this holy cause "with countless lies," and that one, because he had he put "a ruse among his chances of success, and hypocrisy, slander, and lies many of its main resources.

The righteous indignation of this moral mason The list has forgotten two things here, the first is

1. Original writings. Reform of the statutes, art. 9, 13, etc. See Secret Societies, vol. I, pp. 360 and 361. – It is through these dishonest methods are used to ensure the success of an election. any. They are part, without a doubt, of those many means by which so much success is achieved nowadays

in this genre. Our French-Macrons are indeed the true sons of the illuminated.

that the Misraim rite is one of the important rites of present-day Freemasonry, adopted by the Grand Orient of France, and preserving this that there was something main in the ways of doing of Cagliostro, and the second that Illuminism has penetrated, imbued with his spirit and trained in his actions—sows the seeds of the entire Freemasonry.

Nineteenth-century Freemasonry does not differ point in his teachings of Freemasonry of eighteenth.

Drawing conclusions from these maxims of the fathers of Freemasonry, one of the most influential Freemasons of our century, the apostate Talleyrand, put in axiom that speech was not given to man than to disguise his thoughts.

In its secret instructions, the high-sales Italian surpasses or at least equals Voltaire and Weishaupt: |

"The priests are confident, show them soup-cunning and treacherous. The multitude had everything time an extreme propensity towards the opposite truths; deceive-/a. She likes to be deceived. (The Ancona correspondent at the high-level auction).....

"There's little that can be done with old cardinals and prelates whose character is well defined—

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"We must draw on our stores of popularity" or unpopularity, the weapons that will render useless or ridiculous the power in their hands. One word that we invent skillfully and that we have the art of spreading—dre in certain honest families chosen for that from there he would go down to the cafes, and from the cafes

man. If a prelate arrives from Rome to exercise
some public function deep in the provinces...
Surround him with every trap you can.
tender beneath his feet; create for him one of those reputa-
actions that frighten small children and old women
women; portray him as cruel and bloodthirsty; tell his story
a few traces of cruelty that could be etched in memory
easily in the people's memory. When the
Foreign newspapers will collect these accounts through us.
which they will in turn embellish (inevitably by
respect for the truth), show or, rather, make
to show by some respectable fool these
sheets in which the names and excesses are recorded
Arranged characters. Like France
And England and Italy will never lack these
pens that know how to carve themselves from lies
useful for a good cause..... »

"Crush the enemy, whoever he may be; crush the
powerful through slander or calumny;

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But above all, crush it in the egg. It's a game-
It is she whom one must go to; it is she whom one must seduce.
she whom we must train without her getting involved
No doubt, under the banner of secret societies. For
to advance with measured but sure steps along this path
In this perilous situation, two things are absolutely necessary.
necessity. You must appear simple
like doves, but you will be careful
like the serpent. Your fathers, your children, your
Women themselves must always ignore the
The secret you carry within you, and, if you
it was pleasing, to better deceive the inquisitorial eye,
going to confession often, you are, like
right, authorized to maintain absolute silence on
these things...

"To make it (the cause) bear fruit at the threshold of
each family, to grant you the right to asylum at
domestic household, you must present yourself with
all the appearances of a serious and moral man.
Once... you have gained their trust... few
Little by little you bring your disciples to the degree of cooking
wanted. When... this everyday work will have

will appreciate the wisdom of the advice we
Let's take the initiative!

1 Secret Papers of Italian High Sales: Instruction

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Thus, says Father Deschamps, "from one end to
The other aspect of the Masonic league is dissimulation.
and lying, hypocrisy, and slander are
on the agenda t. »

And these teachings did not remain just a letter.
dead.

We know the sacrilegious hypocrisies of Vol-
to be silent. Italian Carbonarism required, in certain-
In certain cases, his followers imitate them.

A Carbonaro wrote this to another initiate, in
1835: "Things are demanded of us which, whatever-
Sometimes, they are enough to make your hair stand on end.
head. Would you believe that I am being summoned from Rome
that two of our own, well known for their
hatred of fanaticism, were forced, by order
of the supreme leader, to kneel and to commune
To deny it at last Easter? I'm not reasoning.
my obedience, but I confess that I would like
It is important to know where such ca- will lead us
"Pucinades*."

Anyone who studies Freemasonry even a little
stupidity, quickly convinces herself that she is the

of the supreme sale dated 1819. – The Roman Catholic Church in
face of the Revolution, t. 1I, p. 75 et seq.

1 Secret Societies, etc., vol. 1°, p. 364.

2 Secret Papers, etc. Letter from Malegari written from London
to Doctor Breidenstein. – V. The Roman Church, etc., vol. II,
p. 124.

31.

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organized lies and hypocrisy passed on to |
the state of institution.

Freemasonry lies perpetually to its
to followers and to the uninitiated.

First, we catch her red-handed in |
lies, even in his sacred books, in his
rituals.

During the ceremony for admission to the rank
of apprentice, the Venerable who presides over it reads at the new-
vel initiated this solemn affirmation: "We
"We do not admit women into our mysteries."
(Ritual of the Apprentice, p. 56). And yet those
who composed this ritual, the one who revised it
with the approval of the entire order, the illustrious
F.:. Ragon, and all the venerable members who preside
The ceremonies, they know very well that the
Women's Freemasonry exists and is part of the
Freemasonry, and more than once, in the
Perhaps even the same lodge where they receive the apprentice, í
They all "helped their sisters in
their work. » . |

What is hidden from the first-degree initiate by
A lie will be revealed to the companion. To;
On the day of his reception, the Venerable* will inform him that he |
is now "five years old," and that "this age makes him
able to visit the adoption lodges for ladies

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where everything is counted by fives" (Ritual of the Greek of
companion, p. 31). But when the companion passes
master, he will be deceived again by a new
lie, written twice in the ritual, and twice
repeated during the ceremony. "The rank
"Which will occupy us," said the Venerable to his companion.
who presents himself to be received as a master, is called
"Rightly so, the crowning achievement of Freemasonry."

"It is the complement of Freemasonry" (Ritual of the master's degree, pp. 6 and 27). Now, at the time where he utters these words, the Venerable* is not unaware the existence of the high degrees he received in total—perhaps, and which are the object of covetousness of all the master masons.

In the rituals of the higher degrees, ceg
The lies are repeated almost at every step.
When he receives some new rank, one announce to the recipient. that he has finally "arrived" to the highest rank of architect, at the pinnacle of Freemasonry. And yet the Wise One, or T.: Respectable, etc., who presides and receives the initiate knows perfectly well that he is still above many other grades.

Moreover, in Masonic rites and their various degrees, says Father Deschamps, who has them all

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thoroughly studied, "the contradictions, the ambiguities, the allegories and their explanations clash with every step!

This is so obvious that one of the most before masons, the F.: Delaunay, is forced to even to admit it:

"From all these rites, it follows that the conceptions—the most monstrous tales, the most absurd, the most opposed to the truth of V'his-Loire, the most extravagant systems, have been generally advanced, trained and employed the most often to dazzle the novice, and make him suspect great mysteries, to put to contributing to the weak man by giving him hope wonderful results, or for some other such a dishonorable motive, and rarely, one might say never, to bring forth a useful truth, to to disseminate an important discovery... Except the first three grades, everything else is just A pipe dream, an extravagance, futility, a lie?

This testimony, wrested from us by the force of truth,

2 Tiler of the thirty-third degree of Scottish Rite Freemasonry, by the F.-, Delaunay, pp. 254 and 255; "book accepted by the Grand "Orient de France, sold at the hotel concierge's." (P. Deschamps, 7b., p. 365, note). See Freemasonry of the Grand Orient of France, Bernard Acary, pp. 30 and 31.

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is very valuable. Here is a most learned mason. on matters within his domain, forced to admit that Freemasonry has established and maintains systems and official rites to deceive initiates, to to tap into the purse strings of fools and

extract as much money as possible from them through charlatanism

Calculated tanism. This mason is obviously a resolute opponent of the high ranks and of the Ma- superior stupidity. He harshly condemns them; but he is no less obliged to recognize that they exist and they have never produced anything Okay. Which is absolutely true. But the exception he makes in favor of the Freemason woman- Symbolic order is entirely unfounded. For we we have just seen that Masonic dissimulation He also reigns in the first three grades; and he You only need to read about its rituals to find the ex- distractions, chimeras, futility, falsehoods historical facts and the lies attributed to them higher ranks.

We have previously observed through the te- unsuspecting testimonies from the Freemasons themselves same as, for its members, the princes and the

sovereigns, whether they were dignitaries or simple

For initiates, Freemasonry was a hypocrisy and a perpetual deception, just as much in its di-

and FREEMASONS AND JEWS.

direction than in the initiation to its secrets and its aim.

Through all these official lies, Freemasonry stupidity has proposed to hold its followers

as long as possible in suspense, hoping-

these and waiting, in order to better control them and to to deceive them more completely. In fact, we know it-
vons, almost all of the masons are not all
Their lives are nothing but fools.

With regard to non-members, Freemasonry maintains the same attitude. She presents the Freemason-
laughter of the first three grades as the only true
Freemasonry, as such a strange institution-
manages to be more political than religious and is devoted to the principal-
primarily to the practice of charity.
from time to time, to deflect accusations
too well-founded and rising up on all sides, the
Grand Orients and Supreme Councils put
on the date of the statutes and declarations of principles
pes, where these same af- are solemnly repeated
firmations. Nevertheless, in these recent pieces,
as in the old official writings, the half-
Words and subtext say more than what is assumed.
The Masonic authorities would not want that.
All these factums resemble the Co- charter

logne: these are masks and new hypo-.

ee: cf. Matias atte ~- i eee, ms A EE. mc geen, ooo,

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crises. We cannot allow ourselves to be taken in by them. Dr. Because we have learned perfectly well that the Mag.:. of the symbolic lodges is only the vestibule and the veil of true Freemasonry, that of the back rooms, and that this one, thus hidden, would continually cuts into politics and never stops to work towards the overthrow of religion.

As for charity, the statutes and rules—the tenets of the Masonic order clearly indicate that "the order The Freemasons' purpose is the exercise of... charity; authoritative writers say also in all its tones that Freemasonry is a philanthropic institution in which the masons help and rescue each other like brothers. But these are just phrases. hypocrites addressing the uninitiated. During For a long time, and even today, many have were misled by these false assertions manage and view Freemasonry as a genuine charitable and relief society mutuels. However, the works of charity Masonic connections hardly appear. Among them...

The brothers know how to tell the truth.

In a famous circular (October 10, 1861), the Freemason of Persigny, then Minister of

t
. the interior, said of Freemasonry that it

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had not ceased "to maintain his reputation" of charity" and to accomplish "with zeal his charitable mission. » One of the great dignified Brother A. Genevay, of the Scottish Rite, thirty-third degree, member of the supreme council seil, rejected the assessments of the overly benevolent minister: "Our fathers, there are for many centuries, they gathered under ancient rules.

to seek the true light... Your Excellency, I am
I'm sure, won't reproach us for
to pursue such a plan; but ultimately there is a long way
From there to a charitable society. Charity is
the consequence of our doctrines, and not the goal of
our meetings. That's a difference I'd like to point out.
"Minister, to your attention!"

The Grand Master of Freemasonry (French)
Caise, at that time, Prince Lucien Murat,
also speaks in the same vein: "Societies of
charitable organizations are numerous; the statutes of cha-
One of them is different... Freemasonry, all
by performing acts of charity, requires of its
members of greater merit, more serious
guarantees; because a mason is not only

1 Letter of October 29, 1860. – V. Masonic documents.
p- 318, published by F. Francois Favre.

ee A) U a — i ee aaa toa RER. many ee, mn "+

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And

member of his lodge, or even of Freemasonry
all of France; but it belongs to 4 the
– large family and has as brothers all the masons of
the universe! » |

In a speech delivered in a lodge in 1867,
a bricklayer was saying to the applause of everyone
the assembly: "Freemasonry is the school of truth-
a truly civilized civilization... Hille cannot let himself
lower to the rank of a simple mutual aid society
tuels*. »

In turn, F.-. Louis Redon affirmed that
even that "charity is not the goal, but
only one of the Characters, and one of the least essential-
"lies, of Freemasonry*."

All these masons were just repeating the
doctrines of illustrious predecessors, oracles of gold-
Dr. .

indigent Freemason:

"The beggar mason is constantly at your house,
on your heels, in your lodges; it is an evil genius-
doing something that obsesses you everywhere and at all times.

1 Masonic documents, pp. 304 and 305.

2? Speech delivered in the lodge of Hippo by Brother Hac-
quarter, civil engineer, and reported by Le Monde maçonnique,
Feb. 1867, pp. 604 and 605.

3 Masonic World, April 1867, p. 729.

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Nothing can protect you from his importunity, and
His insolence knows neither limits nor obstacles.
He is there when you get up, when you go about your business, at
your meal, upon your departure. His parchment is the arch-
Death sentence for your humanity. Better would
to meet his hand armed with a dagger; you
you could at least oppose courage to the sword
assassin. Armed only with his title of Freemason,
He tells you, "I am a mason, give me money; for I
follow your brother, and your law commands you to do
charity. Give, or I will publish everywhere that
You are a wicked and evil brother. Give,
masons, but prepare yourselves to give without respite-
"Because the ambush is constant!"

The canonical writer of the order, Brother Ragon,
is even less gentle for affiliates of the outlets
with misery. In his sacred book in the eyes of
"All of Freemasonry," he said:

"Let us remember above all, my brothers, that the
Freemasonry did not constitute a body of individuals.
living at each other's expense. These men-
devout, who join forces to cause misery, dare-
Would they confess their purpose in doing this?
receive? They boldly come to im-
to lay bare their distress and the weight of their vices without

1 Revelations of a Rosicrucian, pp. 37 and 38.

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to have been useful to the order through no talent, by no virtue. This hideous leprosy of the Maconne-laughter in France demonstrates culpable negligence lodges, especially those in Paris.

The true theoretical and practical spirit of the Freemasonry regarding the practice of charity is perfectly summarized, in the form of a precept, in these words of a mason:

"Never present in order anything but men-

those who can present you with a hand and not

"You hand it to me?"

These explanations, these complaints and these recommendations

Masonic donations are further proof

that the dignitary masons, even the thirty-three-sixth degrees, know almost nothing about the purpose of order and do not enter into anything. in its direction.

they engage in secret activities, especially within the lodges
French receptions for men without fortune,
because they need hands for their plans
political. These docile arms, ready to do anything,
are found mainly among the destitute.
told them that Freemasonry is "an institution

1 Philosophical Course, etc., p. 368.

2 Letter from F.-. Beurnouville to F.:. Roëttiers de Montaleau.
Revelation of a Rosicrucian, p. 38.

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philanthropic, progressive, whose members
live as brothers, below the level of a gentle equality
"The Freemason is a citizen of the unity..." That "the Freemason is a citizen of the unity
towards, that there is no place where he does not encounter-
three brothers, eager to welcome him, without
that he needs to be recommended to them by another-
"Only by its title, etc." They are warming up their
imagination through the seductive perspectives of
socialism that is made to shine in their eyes for a
next future. We thus win in the cause of
men whom nothing will stop, who will carry out everything
what will be ordered of them. But until we
uses their arms and they receive their share in
Social liquidation, these men have nothing to do with it.
to live; they need help: hence begging
Masonic. But the victims of these troublemakers
The petitioners are not the leaders of the sect.
These, remaining unknown to almost all-
_ the masonry, escape both at once and the in-
conveniences and dangers of their undertakings.
It's yet another deception, and a double one at that: the di-
The gendarmes and the wealthy masons suffer, what-
grumbling about the obligation to help subsist
the beggar masons, while waiting for these evil-
happy ones go to risk their freedom or their lives at

1 Picturesque History of Freemasonry, Clavel, p. 1.

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profit, whether from ambition or any other step-
sion of these ignored leaders.

It would be impossible to list in detail the
lies, deceptions and hypocrisies of the
Masonic society. To summarize. The Mason-
nery, in his writings, speeches, and actions,
which we can call official, affects to have participated
particularly in esteem and honor virtue and
morality, to exalt patriotism and to encourage
love of country, respect for power and
the authorities, to whom she generously offers toasts,
the cheers and the songs, with the variations
dictated by circumstances, to be the cham-
pion of all religious and political freedoms
and social, and to take charge, always and
Everywhere, the defense of its initiates. It takes good care,
in the country where it does not dominate, to do
displays its motto, "liberty, equality, fraternity,"
and to loudly demand it for herself and for her
members benefit from and apply. But it is ab-
solutely certain that, from behind, when she didn't have
Nothing to fear, Freemasonry gives to its members
Your teachings are destructive of all virtue.
of all morals, of all nationalities, of all
authority, of any religion, of any freedom, of
every society, and that, in fact, history just-

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numerous and monstrous acts are attributed to him.
trueux, in accordance with his secret doctrines and who
should return it, if the truth were to come out
day, the execration of humankind. The work
The evidence from RP Deschamps is abundant.

Didn't we see her, not even ten years ago?
years, launching one of its companies on French society
army corps, the Internationale, make a noise-

common cause with her, when her triumph- ;
Phe seemed assured, then, when defeat is \$:
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Inevitably, a break with the defeated Commune, and
in a backdated and pre-prepared plate
at every event, treat the Communards as
"Criminals," foreign to Freemasonry!?

1 V, Univers of June 12, 1871, and a series of articles entitled:
Freemasonry and the Commune, by the same author,
Mr. Al. de Saint-Albin, in Univers of September 1877.

It's incredible how the Freemasons' maneuvers...
Things resemble each other in all eras: further proof of
the unity of its supreme leadership, the hypocrisy of its leaders, and
also the imbecility of its members. In 1831, the Carbonari
Extremists in Italy attempted a movement that was not approved
Nubius and who failed, as he had predicted (see above, |
p. 370). There were a great number of exiles, Now, the following year |
vante, writing to Vindex, director of central sales at Cas- {
Tellamare, Nubius acknowledges that this expedition, which he had,
blamed, it had nevertheless had an advantageous side, that of throwing #
in exile "a crowd of idiotic fanatics who complicit us-
"They promised." He adds: "But before a few months have passed, we..."
We will use them. We will profit from the true tears of
their families' and the presumed pains of exile for fabric-

. to demand a popular weapon of amnesty. We will always ask-

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Hypocrisy and lies did not deceive then
than those who wished to be. Today the
Mag.', triumphant, recalled her children from exile
and she tries to make them understand that they
were abandoned only with great sorrow and
out of necessity. For the sake of the sublime cause,
of the sacrosanct cause of the Revolution, i? must
always and above all to save Freemasonry'.

days of amnesty, and we will be very happy not to obtain it as late as possible, but we will always continue to demand amnesty aloud." (See Secret Papers. Quote.) from Civiltà cattolica, December 18, 1875. – World, December 28 (1875.) The great Jewish leaders had secretly urged & this movement of 1831; they thought they could take advantage, according to their views, of failure as well as success. Nubius, a secondary leader, did not come. He didn't grasp it at first. Later, he understood, or learned, the designs. secrets from his superiors: strive for success, or get rid of him. shaving off troublesome limbs for the moment, and having under the ` a more powerful motive for unrest. The Commune, & qua- Fifty years later, he reproduced the same tactic.

1A recent Masonic document clearly proves three things: 1° That Freemasonry and the Republic are one and the same; 2 that the International and the League of Education are two products of Freemasonry; 3° that the articles the statutes and constitutions of Freemasonry, as well as the The official statements of the Freemasons are odious lies and hypocritical masks, when they assure that Freemasonry connerie is solely a charitable organization, not never concerning themselves with politics or religion.

"General Assembly of the Gr.*. Or... of France for the year
"5879. Report published by the Paris Union Chain,
"Journal of Universal Freemasonry, October issue"
"1879.

"Meeting of September 8, morning: Brother Ernest Rousselle"
"proposes that the Gr." Or.'. join the subscriptions formed
"In favor of those granted amnesty. After various explanations, it remains

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At the same time, to us laypeople, Catholics and conservatives, her shortsighted enemies, she is about to prove once again, in bail- giving by decrees and by unjust laws

"established that Gr.*. Or.-. had previously paid his offering"
"fraternal to the subscription for the amnestied; which
"will not stop the Cons.*. of the Order from joining the new-
"New subscriptions. Moreover, the LL.*. and the M.°. have all
"The ability for them to subscribe; which has already happened."
"Meeting of September 10th... The F.*. of Saint-Jean (president)"
"of the Bar Council) announces that the Bar Council
"allocates 500 francs for the subscription to those granted amnesty. (Applau-

« from the F.:. Francolin, Or... of Gr.-. Gold.*. (municipal candidate
"in the 19th arrondissement):

"Your votes for the victims of the Chatenois fire and for the
"Those granted amnesty have proven that we are all driven by the same spirit, and that...'
"if we always have a vanguard and a rear-
"Guard, we are all one army, united."
"by the same sentiments, the doctrines, the sufferings"
"past. Your hands have opened 3 times for the exiles,

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The first ones, at the cost of their lives, shouted: Long live the Republic!
... For a long time, Freemasonry had been breathing in its
temple the air of justice and liberty. But it is the pre-
"For the first time in many years, she was able to hold her
"seated in the midst of a secular world that was almost free and pres-
"that is just, in the face of this beloved image of a living republic.
"(For the session of the 10th, the statue of the Republic had been
"placed in the lodge, to the east, at the unanimous request of
"the assembly.")

"Long called for by our wishes, this image, which an agreement
"unanimous spontaneously introduced among us, had its

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"His advent, and who will remain his guide and defender..."
"Freemasonry will become the essential director of education"
"Secular and republican cation, and everywhere there is an en-
"Fant, wherever there is a school, you will find the hand of the

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whose cry of return is: Long live France! and which formerly =

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"place in the middle of our Masonic republic. which has PREPARY."

all religious freedom, which is indeed the most hypocrite, the most deceitful and the most deceitful of All associations!

"Freemason, so that the celebrated word may become a truth:"

'Freemasonry and education are one and the same thing,'
"and always, facing the Black International, which wants the
"Darkness and submission, one will find, vigilant and devoted,
"[Blue International of the sons of Hiram, who want the light,
"Justice, liberty!" (Quoted by the Frenchman and reproduced)
(by [Universe of October 16, 1879.])

1 No one is unaware of the hypo- statements and distinctions
criteria by which the high-ranking Freemason Gambetta, and all his daily-
Those who followed him have asserted that his famous formula "the clerical-
"Ism, that's the enemy" was not aimed at Catholicism. In the
Lodges, Freemasonry... feel like a family and often drop the mask.
the mouth of the orator of the L.*. North Star, Gold... of Lille,
F.*. Courdavaux, professor at the Faculty of Letters in Douai,
She clearly stated her position on this point. The speaker
it began in this way: "I am going to address before you, my
"Fr.-., a question I would not dare to address in any other
"Place;.....before you, I can say everything. The subject I am going to
"treating is the very essence of all the questions on the agenda of the
"day. The distinction between Catholicism and clericalism"
"is purely official, subtle, for the needs of the tri-
"bune; but, here, in the lodge, LET US SAY IT LOUDLY FOR THE V-
"RITE, CATHOLICISM AND CLERICALISM ARE ONE;
"And, in conclusion, let us add: ONE CANNOT BE BOTH"
"CATHOLIC AND REPUBLICAN; IT'S IMPOSSIBLE." (The Chain)
d'union, journal of Universal Freemasonry, July 1880, and the
(Letter from Vienna, August 14 and 29, 1880.) Nothing can be said
clearer and also truer. Since, according to the document
From the previous note, Republican, it's the same thing as
A Freemason, a Catholic cannot be any more than one
than the other: it's impossible. - In a speech at a fair,
Another high-ranking Freemason, the deputy Paul Bert, has just in-
to promote a new formula of the same ilk, to summarize without
doubt the course of action that the government intended to take
with regard to the clergy. He said: "Peace to the priests and war to the
monks." (Speech delivered at the Coulanges agricultural fair)

The same judgment is made about the Maconnerie and other secret societies, its branches, by all the writers who have studied them. The comparison used by one of them is therefore perfectly accurate: "winding serpents," he said, Speaking of the Carbonari, they slipped into the middle of the world, in order to poison the last of the beliefs and to exploit for their own benefit all the tears. » And elsewhere: « Carbonarism marked It was a place where steps were measured in its winding paths. Like that serpent, of which Tertullian speaks, "47 se "hid as much as he could, he tightened his grip on "himself, through a thousand detours, his malicious prudence—"Cious. J] withdrew to the deep places. He "feared nothing so much as appearing. When he "showed its head, hid its tail; it did not re—"never fully molted, but it developed" by tortuous folds; beast ever enemy of "Day and light."

Remarkably, Freemasonry itself

has

on-Yonne. — Univers, August 20, 1880.) It is just as hypo- wrote that Gambetta's phrase. The exact translation of this In French, Macon says: after the monks' tour, will come the The priests' tour. — Every true Freemason, every Mason of high destinies must have been cast in the mold of the mendream and hypocrisy.

1 The Roman Catholic Church in the Face of the Revolution, vol. II, p. 80 and 95. |

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We do not shy away from this comparison.
we have already heard from the head of supreme sales
of Carbonarism to employ the words of Our-
Lord, and, by a false and sacri-
light, to make it the rule of conduct for initiates in
their works of seduction and deception: be
Cautious as snakes.

The same idea is found in the ritual of the high
Masonic rank of unknown philosopher-judge.
read in the explanation of the alphabet for this grade:
"The square, letter Q, quadriformis, means: take-
"to draw all figures, to employ all means"

"To succeed... The oblique line S, snake, animal-"

"a soft, flexible material that bends and folds under the turf,
"which in the sun changes color like the cameo-
"Leon. He outwits the shepherd who is chasing him, he..."
"He gets up, darts forward, and disappears under the foliage.
a This is how philosopher-judges should be
"UNKNOWN*."

The Albigensians, one of the sources of Freemasonry,
are compared to the snake in almost the same way
terms by Saint Bernard. This saint said that
"These sectarians would hide under the grass to
"To bite and more reliably transmit their venom."

1 Masonic Orthodoxy: Ritual of the Order of Judges phi-
Unknown philosophers. Alphabet of the grade.

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Furthermore, Freemasonry cannot
to have a greater horror of snakes than his ancestors.
The good goddess Cybele, with a serpent beneath her feet,
presided over the secret mysteries of the pagans; the sect
The onostic of the ophites worshipped the serpent; the ba-
The Templars' phomets carried snakes on their

quickly in current Masonic emblems.
It shows a snake encircling a globe, a serpent embracing a thau, a three-headed serpent.
And in the middle of the seal of the order, rite of Misraim,
There is a snake biting its own tail.

The first of all the deceitful, the father of the mendacious and the doctor of hypocrisy, to perpetrate
His first deception on earth took the form
of a snake.

2. Violence of all kinds.

That one of the main means of action of the
Freemasonry, that is, violence in all its forms
forms, as his books clearly prove
sacred and official documents, and what of
countless facts establish with no less
of brilliance.

I. From the day of his first initiation, the adept

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must understand that he belongs to a society of
He was told he had a violent and bloodthirsty character. He was clearly-
ment: "If you intend to deceive us..."

"Don't expect to succeed... The certainty that

"We would have found your perfidy fatal to you,

and you would have to give up ever seeing the

"Daylight." After several trials and

During the ceremonies, he is made to swear an oath, that he

will have to repeat at least in terms of meaning to all the

other ranks, by which he devotes himself to torture

the most dreadful, if he breaks his word; and pen-

During this time, the Freemason brother, master of ceremonies-

The lodge denies him holding the point of a compass on

the left breast, and around it all the others

The brothers are standing with their swords drawn.

When, after this oath, the ban-

water that covered his eyes, the apprentice mason

he sees all those naked swords pointed at his chest,

And he hears all the brothers cry out: God

"Fear nothing, my brother, from the swords that
"are turned towards you. They are not threatening"
"only for perjurers. If you are faithful to the
"Franc-Mag.^o. ... these swords will always be
"ready to defend you; but if, on the contrary,

– "You would never betray her, no place in the

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"Earth would not offer you shelter against these weapons"
"Avenging*."

These words reproduce the same threat as in—
after his oath, the initiate was extended to the last
degree of the Freemasonry of Saint-Martin,
In the eighteenth century: "Flee the temptation of
reveal what you have heard; for the thunder
is no quicker than the knife that attacks you
will hold you somewhere you are.

In most high ranks, the ceremonial—
The initiation rituals are a true school of as—
assassination.

Reception of an elected official. This rank is subdivided into
several degrees in the Scottish and Egyptian rites
Here. The French rite has united them into one, which
is the fourth degree and the first of the grades
superiors.

The box is decorated with a black drapery, strewn with...
a sea of red tears. In the middle is an altar
red, bordered in black, on which is painted
a dagger throwing nine black flames in ma—
1st of rays. All members of the lodge
wear the white apron edged in black, in the middle

1 Ritual of the apprentice mason. See Dict. of Religions, ed.
Migne, art. Freemasons.

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depicted is a dagger, spewing flames
red, ray-shaped; they wear them across the body
a black cord from the bottom of which hangs a small weight
gnard, with a gold handle and a silver blade. All
They have a dagger in their hand. Next to the altar is
placed a painting depicting three heads, positioned,
each one, on a stake, and another, in transpa-
rent, representing an arm holding a dagger,
with this word written: Vengeance.

In the Scottish Rite, the three heads are rem-
placed by three skeletons. The aspirant is led
in a dark room that serves as a
cave. He has a blindfold over his eyes and hands
covered in bloodied gloves. The lending ser-
lying, right knee on the ground, while the
Venerable of the lodge places his dagger on him
front, and that the close brother puts a naked sword on him, and that the intimate brother
on his back. After the oath and a few moments
silence, on an order given to him, the reci-
The assistant removes his headband, takes the u-
a lamp that illuminates this sort of den and, of
The other, a dagger he finds next to the lamp,
then he rushes to the back of the chamber or cavern
to strike a character who appears.
It's a mannequin, prepared in advance, whose
His neck is surrounded by blood-filled intestines;

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cuts off her head, grabs her by the hair and must
bring it, all bloody, into the lodge. Then the
Venerable... congratulates him on his firmness and courage;
He receives him as elected master, passing the ribbon over him
around his neck and handing him a dagger.
The words for the rank and password are: Vékar, nékam,
which mean vengeance. The signs of this rank
are: the first: to draw his dagger and raise it

closed hand to the forehead; the second: to perform the simulation—the pain of striking the brother in the heart with the dagger by saying: Vékam; the response is to wear the right hand to the heart. During the meal that follows the ceremony and which is called "the table box," the Freemason brothers engage in various maneuvers which all evoke ideas of revenge and murder. They must, on several occasions, seize all the necessary resources. their daggers seemed to plunge him into their glasses, saying: Vékam; then lift it, carry it forward as if to strike and repeat: V—Ham! Nekam! |

Reception of a tall Scotsman from Saint-André. This is the twenty-ninth degree of the Scottish Rite. The lodge is draped in red. The Venerable: and the brothers are dressed in red robes and wear a scarlet scarf to which are attached

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They hung a set square and a dagger. The F.—. Ter—

Ribe holds a flaming sword in his hand, all the

The brothers also have swords in their hands. In the lodge, one

placed a chopping block and an axe in front of the Venerable.

'a table covered with a red carpet, which means, The Ritual says, blood and fire. The word of the grade is néhamah, superlative of the word nékam and which means to say perfect revenge or supreme revenge.

Reception of a Knight Kadosh. This rank,

which is the quintessence of the Masonic spirit,

said Father Deschamps, is found in all the

rites under different names and to varying degrees.

sixty-fifth of the Misraïm rite. It is included under the name of é/w in the French rite.

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The fourth apartment, that is to say the lodge – where the actual reception takes place, is tense in red. It shows an eagle holding in its talons a dagger and a flag on which is written: conquer or die, and a three-headed serpent whose The first one wears a crown, the second one a 'tiara and the third a sword. A dagger at The white handle and black blade are handed to the recipient.

'Official interpreter Ragon claims vipini

Thus, this last symbol: "The snake designates the

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bad principle; its three heads are the emblem abuses or harm, which has crept into the three upper classes of society. The head of the serpent who wears a crown indicates the sovereigns; she who wears a tiara or a key indicates the popes; she who carries a sword, the army." The Knight Kadosh, he adds, must to ensure the repression of these abuses. The dagger means, according to the same interpreter, that the great chosen knights Kadosh must continue absolutely work to fight and destroy through moral means, prejudices, Cignorancidity and superstition, represented by these three heads.

The three sacred passwords to enter the council of the Kadosh, all three begin in this grade by the word nekam, vengeance. And The sign of rank consists of grasping the dagger that the Kadosh wears on the scarf, to raise it

at shoulder height as if to strike

gneur!

In the ritual published by F.-. Ragon, the ceremonies of receiving a Kadosh are greatly softened and their significance diminished, as much as possible, through explanations of the in-

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year

These corrections are the result of the
'Masonic prudence; but this modified ritual'
My point is the true ritual of the Knight Kadosh.
"A Belgian journal from 1828, cited by Eckert,"
helps us get to know him better:
"When the Knight Kadosh pronounced his
: oath, they put the dagger in his hand and they
x places a crucifix at his feet, then the Very

If it's a superstition, break it. If he doesn't, in order to
To give nothing away, we applaud, and the Very
Grand addressed him on his piety. He
x receives without revealing the big secrets. But if he
crushes the crucifix, so they bring it closer to
: the altar, where there are three representations, three cada-
"Ves, if one can obtain them. Full bladders"
There is blood at the spot where he is being yelled at to hit.
"[He carries out the order and the blood splatters on him, and
grabbing the severed heads by the hair, he
: cries: Vekam, revenge is done! Then the
n Te . G.-. speaks to him thus: "By your constancy and
'Your loyalty, you have earned the right to learn Zes se-
"crets of the true masons. These three men that you
They have just struck: superstition, the king, and the
"Pope. These three idols of the people are nothing but..."
: tyrants in the eyes of the wise. It is in the name of the

a -E- = = "o -ml T = ee Wee

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superstition that the king and the pope commit all
"The most imaginable crimes!"

An even more competent authority would tell us-
will reveal the fraud of F.-. Ragon. Around 1857, the
F.-. Laffon de Ladébat published, in the Nouvelle-
Orléans, the ancient and true Ritual of the Maçon-
nerie. For the reception of the Knight Kadosh, he
In the lodge there are three heads, one surmounted by a
tiara, the other crowned with laurel, the third
wears a royal crown. The Venerable* tells the can-
didat Kadosch: "Until now you have not seen in al
Freemasonry is nothing but emblems. One must see it.
Now, let's talk about the realities. Are you determined to tread the path?
feet the prejudices to which you have been enslaved and to
obey without reservation everything that is prescribed to you
"For the happiness of humanity?" The candidate
promises and takes the oath. The Venerable then says to him:
Rise and imitate me. Then, seizing a dagger,
He strikes her head, which is surmounted by a tiara, saying:
Hate the imposture! Death to crime! The candidate
stabs him, too, in the head, repeating the same 1
words. They then prostrate themselves one after the other 1
before the laurel-crowned head, and the Venerable...
said: Eternal glory to the martyr of virtue!

1 Belgian Conservator, vol. XIX, pp. 258-259.— Eckert, the Franc-Masonry, vol. I", p. 333.

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Let his suffering serve as a lesson to us! Let us unite!
to crush tyranny and imposture! They re-
they raise and arrive in front of the third head which carries
a royal crown; the Venerable: the striking of his
dagger, saying: Hatred to tyranny! Death to
Crime! The candidate imitates him again and repeats his
words f.

Brother Ragon himself provides us with proof.
that its new, revised and corrected ritual does not reproduce
Produced by the true Masonic ritual of the Kadosh:
"We had thought," he said, "that we could reproduce here
"rituals practiced before 89; but the role that
"The jewel played a part in preventing us from doing so."

But the Kadosh's jewel is the dagger, and the
the role it plays in the ceremonies of true rituals,
This is the revenge we just witnessed. Ragon
He also acknowledges that in the eighteenth century "a
Knight Kadosh was an executor of the order,
and that "we find, in very old manuscripts-
` has written by English Masonry, that the Kadosch
"He is called Killer, assassin 3."

We will recall here that the English Masonic
is the mother of all the lodges in the world, and that

1. Ritual of the Fy. Laffon de Ladébat. See the Freemasons,
p. 176 et seq.

2 New ritual of the Kadosh, p. 2.

3 Ibidem., p. 7.

The ritual of F.-. Laffon is not a book "from before" 89, » but from 1857.

What is even more odious: the order exercises and prepares women themselves for this role of violence and bloodshed.

In the reception of the perfect mistress, pre- the first high degree of women's Freemasonry, the Venerable*, who presides, after having him sworn the ser- He lies, and says to her: "My dear... a task arduous, but sublime, is now imposed upon you. Your first obligation will be to embitter the the people against kings and against priests; at cafes, theaters, parties, work in this sacrosanct intention. I have nothing left. that I have a secret to reveal to you and we will talk about it at in a low voice, for the time has not yet come to manifesting it to the secular world. Monarchical authority- the chic that we pretend to be so fond of must a day will fall under our blows, and that day is not distant. Meanwhile, we stroke her to arri- ver, without hindrance, to the final complement of our sacred mission, gut is the annihilation of all monarchy*.

The Tiler of Scottish Rite Freemasonry (who is probably

1 La Vera buona Novella of Florence. Correspondence of Rome, No. 181, February 1, 1862.

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(F. Ragon) bears this (p. 218): "In the chosen one, The recipient, a new Judith, must, armed with a dagger, bring a head to the altar, in appa- recently separated from her body.

In the higher rank of sublime sovereign Scottish, according to the Manual, or Tiler of all the rites of Brother Willaume, the most complete, ensure Ragon, the sister in question, represents Judith. The sign of this rank consists of raising the hand left side of the head, to grasp it by the hair, and of the right hand makes a mock cut-off of its throat.

at the bottom of a Scottish cord, moiré scarlet, worn diagonally from right to left.

These female ranks obviously relate to that of the elected official and to its various degrees in the Mac. of men.

It must be admitted that these few passages from Masonic rituals, these ceremonies and these discourse, these signs and these jewels, have absolutely-absolutely no connection with "the practice of the ien-" "I am skilled in the arts and in all virtues," with "the happiness of humanity and its pro- emancipation aggressive and peaceful t, » occupation wniue and alone

1 Declaration of principles of the general Masonic convention of the rite Scottish in Lausanne in 1875. V. Monde, October 2, 1875.

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the goal of Freemasonry, according to all the cons-
The statutes and declarations of the masons. – The conclusion that one cannot avoid drawing from it summarized in these words from the author of The Veil Lifted:
"If we wanted to train assassins, how would we go about it-"
"We'll do it another way to accustom them to the horrors"
"of death, and to make them stifle the remorse of a
"Conscience that might be alarmed?"

Freemasonry does not regard as...
simple ceremonies without consequences, that's what she practice in her dressing rooms. She has always taken and still takes the awful oaths seriously and the bloody rites of his initiations. The play
The following is evidence of this for the eighteenth century. It's a circular, sent in June or July 1788 by the regulatory committee of the Grand Orient of Paris to all the Venerable Masters* of the lodges of his obedience. Abbot Barruel, who quotes her, knew her personally-several of those who received it at that era:

"As soon as you receive the enclosed package"
You will acknowledge receipt of this. You will attach the oath to execute faithfully and punctually all orders that come to you under the same form, without you having to worry about knowing

which hand they leave, nor how they arrive at you
wind. If you refuse this oath, or if you
If you miss, you will be considered to have violated
the one you did upon entering the order
brothers. Remember the aqua tofana. Sou-
Do you come from the daggers that await the traffickers?
very f. »

Despite the correction of French rituals by
Ragon, Freemasonry has not softened.
in the nineteenth century. The rituals of other rites
have not been changed. The speeches and the teachings
the sounds she makes in her dressing rooms and
Outside the lodges, this does not prove that she has given up.
to employ violence as a means of action.
Just a few quotes:

In a lodge in Prussian Saxony, in 1845,
An orator said: "If humanity is to progress-
to serve, according to the will of the grand master, it is necessary that

1 The regulatory committee that shipped for all of France
this abominable piece, was then composed of Condorcet, Mira-
handsome the eldest, Sieyès, Brissot, Cara, the Duke of La Rochefoucauld,
Clavière, Pelletier de Saint-Fargeau, Valadi, La Fayette and what-
ques a itres. (V. Barruel, Mémoires, etc., t. II, p. 337, 343 and
344, and vol. IV, p. 206.) – Father Deschamps follows this circumc-
The culmination of these very accurate reflections is: "So many events, that
of victories, of annexations, of conquests, of revolutions
tions explained by these oaths! » (Vol. I, p. 420.) Let us add:
and also, by these execrable means of action employed by the
Masonry.

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the old scaffolding collapses, even though
even all the world's powers strive-
would save them from ruin. It is through the vio-
lence that they are then overturned. That if this
destruction is a crime in the eyes of human law.
Maine, it is nonetheless in accordance with the law
eternal (?!), which alone has strength for humanity.

F... orator, that's Freemasonry.

Another lodge, in Belgium, was listening to a brother
The mason stated in his speech: "We have
the right and the duty to address the issue
nun from the convents, to attack her head-on, from
dissect it, and the whole country will have to
_ eventually bring about justice, even if he had to employ
the strength to cure oneself of this leprosy*.

Here is one of the speeches of Garibaldi, the great
honorary master of all Masonic lodges
from Italy:

"If Italy does not have the place it should occupy
in the world, it owes it to the black race*; let's go
so in Rome to flush out this brood of vipers; he

1 F.. Heimbürger in the Sondherausen lodge, V. the
Secret Societies, etc., t. It, p. 392 and 393.

2. Outline of the works for the great national Solestiale festival.
1854.

8 The Catholic clergy.

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It needs a wash, a strong detergent, it needs
erase this black race, more deadly than cholera-
morbus. Every man, every woman, who feels
the weight of shame that weighs on the queen of the world,
must run from the nail to the knife, from the knife to
cannon. Any weapon in the hand of a Roman s-
He would turn to kill a tyrant or a henchman. However, rap-
Peel yourself that the closer the decisive work approaches, the more
One must take precautions to hide the
project. In the middle of the night and in the silence and the
"It's a mystery; let everyone make sure their iron is ready!"

The Freemason girls look like
entirely to their mother at this point.

At the seventh degree of Italian Carbonarism,
sovereign prince, patriarch, the initiates "swear
the ruin of all religion and all government

They were told that "all means for
"The execution of their projects is permitted: the death-
"Treatment, poison, false oaths, everything is in their hands."
" arrangement *. "

The secret and ongoing investigation of the sale
supreme (1821) gave this warning to its

1. Garibaldi to the Romans. See Secret Societies, vol. III.
pp. 385 and 386.
Jean Witt, Secret Memories, p. 21.

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followers: "You know that the slightest revelation,
"that the smallest clue escaped the court of
"Penance, or elsewhere, can lead to great-
"calamities, and that this is his death warrant"
"that thus signs the voluntary or invo-
"Lontaire."

The reformer of the Italian Carbonari,
Mazzini has not changed his methods of operation.
Here are some articles from the organization of the
Young Italy: |

Article 30. "Those who do not obey the
orders from the secret society or which would reveal them
The mysteries will be stabbed without mercy.
The same punishment for traitors.

Article 31. "The secret tribunal shall pronounce the
sentence and will designate one or two affiliates for its
Immediate execution.

Article 32. "Anyone who refuses to execute
the judgment will be deemed perjured, and, as such, issued on the-
field. "

Article 33. a If the guilty party escapes, he will
pursued relentlessly, everywhere, and he will have to

to be struck by an invisible hand, even if he were on the |

in his mother's womb or in the tabernacle of Christ.
Article 34. "Each secret tribunal shall be com-
petent not only to judge the cut-

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pable, but to put to death any per-
"It sounds like he will have struck it with anathema."

Article 39. "The officers shall carry a dagger"
of ancient design, the non-commissioned officers and soldiers
will have rifles and bayonets, plus a dagger of one
foot long, attached to the belt and on which they
will take the oath.

What an abominable program! Isn't it a
A true code of assassins!

The International transcends this violence.

In its third congress since its founding,
that of Brussels, its speakers made themselves heard
these cries of blood and death:

"No tolerance... The day we will be
Masters, we must use our strength
to found the Republic. If it is necessary to
guillotine, we will not back down... If the pro-
The priesthood resisted the revolution; it was necessary to use decrees.
of the people to annihilate property. If the bourgeoisie
Resist, we must kill the bourgeoisie... I blame
the capitalist, aristocratic, banking bourgeoisie,
The one who makes the laws and our misery. That one must
perish. » ys

Another exclaimed: "I am a worker and it is at the
name of the workers whose names I am asking to speak. We have

1 The Franks-Magon, etc., pp. 454 and 455.
33.

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overcome the obstacles. If a hundred thousand heads obstruct
"Tack, let them fall. Yes!"

At the following congress in Bern, one of the members
He concluded his speech thus: "My conclusion is
that we must put an end to everything that exists, to everyone,
with this bourgeoisie that has nothing in its head,
nothing in the heart and which can no longer stand, and
it was only on their smoking ruins that...
The republic will die, not in their blood, there is
It's been a long time since they've had it in their veins.
but it is in their accumulated refuse that we
"We will plant the flag of the social revolution."

Everywhere the International holds the same line-
pledge.

Nihilism, a branch of the International in
Orient, the Russian peasants told his followers:
"There is only one thing left for us to do, which is..."
To strangle our masters like dogs! No
neighborhood! They all have to go.
We must burn their cities down! Our country must
Be purified by fire! What good are these cities?

1st Congress of Brussels (1868). Speeches by the Internationalists
Brismée and Pellerin. See the newspapers of the time and the Societies.
secrets, etc., vol. III, p. 295.

2nd Congress of Bern. Speech by the internationalist Jaclard.
See Secret Societies, etc., vol. 1, p. 258,

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They only serve to create servitude... » .

For its part, the Western International, vain-
The head of the Parisian army said to his soldiers: "The struggle
The shooting is over; but the fire...
remains. Let all the castles, let all the monuments
buildings collapse in the flames, and our children
enemies learn from this that we are the
true sons of the Jacques and of the men who, in '94,
avenged their defeats and their miseries by in-
setting the provinces ablaze. Fire is terror.

To us, then, belongs the fire that will avenge our brothers and help to complement our work.'

One might think that, on both sides, these are the cries of rage from a few lunatics alone—reduced to impotence. No, it's the documentation. the sect's trine, in accordance with the principles of the

Freemasonry, its mother, a doctrine whose conse—

The consequences were deduced in cold blood.

In a trial of nihilists, judged and condemned born in 1871 by the Russian courts, a piece appeared in the file, bearing this title: Znséruciion for the revolutionaries on the reports of the as—association with the people. It reads: "The revolution—

1 Fribourg. L'Internationale, p. 184. Paris-Journal. Gazette from the South, April 2, 1871.

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The only thing that can save the people will be the one that will uproot all social order and destroy all the traditions of the order and castes of Russia. Therefore, the association's goal is not to obtain the granting of a favorable social organization able to the people. The organization will emerge without au—no doubt about the movement and life of the people. But that's a matter for future generations; the nô—tre is a terrible, complete, multi—destruction plain, merciless. ... Let us therefore meet at world of brigands, to the true and only revolutionaries tionaries in Russia. To make that world a invincible power by destroying everything, that's no—our organization, our conspiracy, our ta—chief. "

In London, on July 13, 1871, the central committee—tral, after the defeat of the Commune, langait la The following circular was addressed to all committees of The Internationale: "Considering that they have slaughtered without pity and put to death without grace or mercy, they—chandeliers, leaders of the French socialist movement which, fortunately, are already being replaced by others

The cause of the proletariat demands it, we order
all our members from all countries to stoke the fire

1 V, the Universe, August 15, 1871, and the World, August 17, 1871.

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of hatred and revenge that we have ignited
against religion, authority, the rich and the
bourgeois. We are taking this opportunity to
to tell you that appeasement is neither in the
hearts, in our minds, and that our ideas
Social skills are becoming more appreciated every day.
by the proletariat of the whole world. Soon we
will resort to violent explosions and ter-
ribles that will be responsible for running the system.
existing social order, by demolishing it, if necessary with an axe
and the rifle, everything that is standing today in
civil and religious order.

But, you will say, since the amnesty, the Interna-
Hasn't the national system entered into force, at least in France?
in a path of "appeasement?" The congress or-
book held in Paris last July gives
the answer to this question.

The doctrines and programs of the communes
Nards and other internationalists performed there
very similar to the doctrines and programs
of the past. Bakunin's theories have been exposed-
strong and sustained, and perhaps more pronounced
than at any other congress. It is always the re-
a thorough and comprehensive understanding of current society;

1 Monde, July 28, 1871. See also the newspapers La Liberté, la
Gazette du Languedoc, etc.

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and to achieve this result the means advocated and
accepted by almost all the delegates, a
It was, as before, Ja violence. One of the members
clearly rejected the use of force, and pro-
He tested against this idea by withdrawing. His way
His protest and the public's reaction were strongly condemned.
by the vast majority of the meeting. Another,

He wanted reasoning to be used first.
 He was alone in his opinion. "Force is a necessity,"
 one of the delegates exclaimed, to applause
 repeated from the audience. Several speakers did
 They launched scathing attacks against the bourgeoisie.
 were the most listened to and acclaimed. The bour-
 geoisie exploited the proletariat, which is a real es-
 Slavery. The workers gained nothing from the great
 Revolution. The bourgeoisie replaced the
 nobility. Universal suffrage was an immense
 a deception from which only the bourgeoisie benefited. What is-
 What does the proletariat have today? Nothing. What does it owe?
 To be? Everything. The proletarians must replace the
 bourgeois. The future revolution must come before
 a whole social revolution. » Z} the pro-
 The Létaire employs the same tactics against the bourgeoisie.
 the means that it employed against the nobility.
 "Only force can impose collectivism"

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which is the reign of justice." – In the reso-
 resolutions that were voted on in accordance with these resolutions
 During the course, the congress formulated, among other things, the de-
 ~ following statement: IV. "While using the
 "By legal means, the proletariat will not be able to achieve
 to his emancipation through peaceful means, AND
 .€ SOCIAL REVOLUTION BY FORCE remains the
 "The only possible definitive solution t."
 TI. It was impossible for such teachings to
 "These efforts do not bear fruit. Facts"
 Countless upheavals, revolutions, pillaging
 'ages and killings among the people, thefts, attacks and
 . specific assassinations of all kinds, demon-
 "those doctrines and initiations of the Ma-
 _stupidity did not remain a dead letter.
 "We cannot go into all the details;
 'A quick summary is sufficient for our purpose.
 ~ Today it is observed and beyond doubt that
 The great French Revolution and its upheavals
 'which were the continuation of this among European nations-
 "are not the result of the Masonic conspiracy of the

"Eighteenth century. The overthrow of antiquity"

1 4 V, the Universe from July 22nd until the first days of August, and especially issues no. 23 and 27 of July and 1 of August 1880, 'Speeches by Messrs. Deynaud, Hardouin, Hervé and Paularet.' For a summary of Bakunin's doctrines, see above. pages 297 et seq., at page 310,

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French monarchy, the establishment of the Republic-
_ blique, the substitution of the territorial division e

administrative of Freemasonry to the old
provinces of France, the massacres and the incentives
dies, the reign of terror, foreign wars]
res and the civil war, all these upheavals,
violent and all these crimes were planned and perpetrated
influenced by Freemasonry. Father Deschamps
provides irrefutable evidence in its
work that we have frequently cited 1. Lesf
Freemason writers themselves agree on this
and boast of it*? The same work (the Socié-
secret information and the company) establishes on evidence that
the advent of the consulate and the Corsican empire
Freemason Bonaparte, his military successes and
his conquests were brought about by support, and sou-:
Wind through betrayal, Freemasons of France |
and of Europe. "The Masonic order considered

"Emperor Napoleon as an instrument"

"intended to overthrow all European nationalities"

1 Eee ER D 4

1 On the active and principal role of Masonic lodges in |
the destruction of all kinds perpetrated by the Revolution
from 1789, one must also read the posthumous work of ML Reve- |
lière, member of the Chamber of Deputies under Louis XVIII and
Charles X, titled: The Ruins of the French Monarchy.
Philosophical and critical course on modern history. 3 vols.
Paris.

3 V. in particular Louis Blanc and Ragon.

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"European; after this gigantic excavation, he hoped-
"would make it easier to carry out his plan of a re-
"universal public." The high-ranking Freemason and car-
Bonaro of all ranks, Jean Witt, did the same
statement.

In the nineteenth century, "the comedy of fifteen
years, » the revolution of 1830, that of 1848, are
This is yet another work of Freemasonry. It is through
she, that the Carbonaro Louis-Napoleon, arrives at the
presidency, then to the empire, by violating all the
rights and all laws, and by flooding with blood
Paris and France. Instruments of the lodges, Victor-
Emmanuel, aided by Napoleon III, plunders the
Italian princes and the Pope. The internal conflicts...
laughers from Spain and Portugal are also the
result of Masonic action, to which no
Even the New World had not escaped. From
1822, everywhere and without transition, they established themselves there
violently of republics. "The republic fe-
"deral and popular, say the Mexican notables-
"Cains, already proclaimed in December 1822, in
a military riot in Vera-Cruz, was the source
of all our ills, the cause of our ruin...
The establishment of divided Masonic lodges
in the Scottish Rite and the York Rite, these clubs, tené-
"Breux, decided THROUGH THEIR CONSPIRACIES,

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"BY POISON, BY DAGGER, the fate of the country
"and the lives of citizens."

It was Freemasonry that brought about the unity of
Germany, and which, in payment for its assistance, has
obtained and maintains the persecution of the Kulturkampf.
It was she who, in France, abandoned the nephew

as she had abandoned her uncle, did so in 1870.

a revolution in the face of the enemy and proclaimed the
Third Republic. It's in collusion with
she, and according to her principles, that the International,
His daughter massacred the hostages and set fire to Paris.

Read in Father Deschamps' work lex-
plication with supporting testimonies for all these
events, and you will be convinced of the action
violent than for almost a century Freemasonry
stupidity exerts on the world*.

I would certainly have too much to do if I undertook
to recount, even in summary, all the attacks of
Freemasonry against property. That's
It's enough to simply recall the looting of property in general.
ecclesiastical and secular practices constantly

1 Report made by order of the Assembly of Notables of Mexico
and inserted in the Moniteur français of September 15, 1863.

2 V, Secret Societies and Society, vol. I*, ch. 111. The So-
secret societies and civil and political authority, §§ 7 and 8, vol. II,
Chapter VI. Secret Societies and the Fatherland or Nationality,

8§ 4, 5, 6 and 7, and the Appendix at the beginning of volume III.
T. I, ch. vus. Secret Societies and the Papacy, §§ 3, 4 and 5.

I fe, a) SE TE, y RES ERE ps.) 'ne

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THE
born

"a 6t on a large scale by the Freemasons of every country in all the revolutions of the eighteenth-thirtieth and nineteenth centuries; then legal theft

i.e., of all Church property by means of ~ @'inique and sacrilegious decrees, work of governor-

- Masonic elements.

As for crimes against individuals, they are `innumerable.

Let us first mention the main assassinations.
= committed or attempted by Freemasons against
: their brothers.

<- In the eighteenth century, the knight of Zescure, A Freemason of the Martinist rite, he was poisoned. , by the agua tofana, as soon as he had manifested the intention- | tion to leave the sect. We know that all the free- i: Freemasons of the Revolution, Girondins and Jacobins, 8 were successively sent to the scaffold, some _ the others.

In the nineteenth century, Vast and Stromayer, two of the first founders of modern lodges

J i ._ dela Jeune Lurope en Allemagne, perrent par ordre | To the heads of society. Similarly, the Swiss Lessing,

; from Zurich, was assassinated in Munich; Kotzebue was

> daggers by Ch. L. Sand; the fr.-. mag.-. count

Rossi was killed by a knife.

- "emissary of Italian sales. The carbonaro re-

esr
macaw

1

Italian fugitive A'miliani, already struck down once times, despite the condemnation of his assassin by The French courts, he was put to death in 1823 in Rodez, in broad daylight, with a stab wound in the chest, by a second assassin of Maz- |

Freemason from Rochester, being about to publish a book to reveal the secret of the Freemasonry, is thrown into Lake Ontario and drowned by order of the grand master of his lodge. Around (1846, the famous Vubius, from the high Italian sale-
lienne, is poisoned, like so many others, by |

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Din A

agua tofana. Mr. Prévost-Paradol, Freemason, ambassador to America under the Second Empire, died in the same way. In 1874, Brother Zudo-Vico Frappoli, one of the most prominent Freemasons of Florence, grand master in 1865, disappears completely. He's been killed. They say he's locked up in a mental institution. deTurin, to the great astonishment of his friends who had not- They had never suspected his madness. A thousand different noises circulate: they cease as if by magic on an order from the Grand Orient of Rome which prescribes to remain silent about the former grand master and to put his no one in complete oblivion. In Russia, in the an-Born in 1879 and 1880, the nihilists stabbed three of their own, Tcherkassky, Scharkow, and Polosow, con-

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damned by their leaders for the crime of treason. The Freemason kings are not immune to violence. sect's laws. Louis-Philippe suffered seventeen or eighteen ten-

. assassination attempts by his F.-. and few

loyal subjects. One of the members of the supreme The sale of Italy, Napoleon VI, was nearly crushed by the explosion of Orsini's bomb, his colleague in Carbonarism... |

No one has forgotten the repeated attacks. in the year 1878, and against Emperor Wilhelm,

by the socialists Haedel and Nobiling, and against the King of Spain by Fr.-.-M.:. Moncasi, and against the high mason king of Italy, Humbert I", by the in-Transnationalist Passanente. At the end of 1879 Alfonso XII was once again the subject of a ten-attempted assassination by another affiliate of lodges, Gonzales Otero. For fourteen years the tsar. Alexander is the focus of the rage of nihilists who, in order to kill him, employ increasingly violent and terrifying means tables. In daring cupboards they have an-declared that, without fearing any repression, they would start again until perfect success was achieved. Pres-that every day, during these last three years-

sides in Russia t.

The Freemasons did not strike with less
The men who were their adversaries were filled with rage.

1. Tsar Alexander has been a Freemason since 1874 (see more (top, page 342). Before belonging to Freemasonry The emperor survived two assassination attempts: on April 16, 1866, from the nihilistic student Karakosoff, and on June 16, 1867, in Paris, in the Bois de Boulogne, from the Polish nihilist Berezowsky. The title of Freemason did not protect 3 for long the Tsar against the attacks of his new and T.°. CC.-. FF...

In the space of two years, from May 1878 to April In 1880, there were nine assassination attempts against the sovereigns, including four-attacks directed against Emperor Alexander, all perpetrated by followers of Freemasonry or secret societies. We have just listed five: two against William I* of Germany, on May 11 and June 2, 1878; two against Alfonso XII of Spain, on October 25, 1878 and December 30, 1879; one against Humbert I of Italy, November 17, 1878. The other four against the Tsar followed in this order: on April 15, 1879, at Saint Petersburg, by Solawief; December 1, 1879, by Hartmann: a dynamite mine explodes under one of the lines iron ore near Moscow; on February 17, 1880, a similar mine exploded beneath the dining room of the Winter Palace in Saint-Petersburg; in April 1880, an attempted poisoning in the same city.

All these sovereigns are Freemasons, except perhaps the king. of Spain; and furthermore, in the absence of direct evidence, it is It is quite reasonable to think that, if he were not affiliated with Freemasonry, He would not have been placed on the throne by the Spanish liberals.

rent,

The Mag.°. shows little mercy to its royal members. Napoleon ill William, it seems, survived seven assassination attempts. counts five, and Alexander, so far, six. By an effect of divine justice, the enemies and persecutors of the Church Catholics have always ended up destroying each other.

3

598 R aa ERAN MACON cect ET JUIFS.
Once born, newspapers had to record the stories.
terrible fires that they start everywhere

Freemasons and Jews. 599 ©

declared, or which they regarded as obstacles
keys to their doctrines and projects.

Joseph II, Emperor of Germany, for a long time
protector of Freemasons, enlightened too late on
their sinister designs, ended his reign by
a premature death, as soon as he had shown his
resolution to close the lodges in its states. It is
It seems highly likely he perished from poison. Zeopold LT,
his brother and successor, died of the same
in a way, on March 1, 1792, poisoned by cooks
Italian leaders of the sect. Fifteen days later, his
Gustave I, an ally against the French Revolution,
King of Sweden, was assassinated with a dagger
by the orders of the Freemason Count Ankars-
trom. The unpublished official documents, published in
Germany in 1878 and analyzed by the newspaper |
The Universe, put this fact beyond doubt.

The death of King Louis XVI of France had
was resolved, at the same time as that of Gus-
Table III, in the general assembly of the lodges
Masonic meeting held in Frankfurt in 1785, as
This is proven by the unsuspecting testimonies that
gives the same sheet. This second regicide was
executed by the French Convention, which was not
something other than a Freemasons' convention.

Later, the Duke of Berry was assassinated by

Louvel, instrument of the lodges; Ferdinand JJ, king of Naples, is struck by the carbonaro Agesilaus Milan; the great Swiss Catholic Joseph Leu falls under the blows of other Carbonari. The director-head of the Modena police, the police prefect of Naples, the legate of Ravenna, the generals of Latour, Auerswald, Lemberg, Lignowski, and Many others, less well-known, are condemned. to death in Italian sales and stabbed by their emissaries. Emperor Nicholas of Russia He too succumbed to the effects of the poison. conical.

On September 18, 1860, in Castelfidardo, at the moment where he charged at the head of his column against the Piedmontese, General Pimodan is wounded at killed by a bullet fired by one of his soldiers. At point-blank range, a rifle shot him in the back. This A soldier, a Carbonaro named Biambilla, had enlisted in the Papal army on the orders of his superior masons with the mission to kill the general. This fact is affirmed by the Freemason Carletti, secretary to Grand Master Cavour.

In America, in the year 1875, the president of the Republic of Ecuador, Garcia Moreno, tomb pierced by the dagger of a Freemason. The assassin, to whom their life is offered if he wishes

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revealing the names of his associates, he replies: "My life _of little value; if you spared it, my comrades-Rades, for their part, would not spare him. I prefer "To be shot rather than combed."

The energetic men that the Emperor of Russia takes action to defend itself against the at-The nihilists' own scaffolding has fallen. first under the blows of these formidable sectaires. General Mesentzoff was stabbed in broad daylight day, in the middle of a street in Saint Petersburg, on the 16th August 1879. On February 24 of the following year, the Prince Krapotkin was killed in the evening by a gunshot. revolver in the streets of Kharkow, of which he was the governor; and on March 3, 1880, in Saint Petersburg-In the town, General Loris-Melikoff barely escaped

Finally, a fact that, in June of the year 1879, caused the most painful [event] throughout Europe. The death of the Prince Imperial caused great emotion among the

1. See for all these assassination cases: 10. the works on contemporary history; 2° in particular, Father Deschamps, *Secret Societies*, vol. I, pp. 394, 395, 396, 418, 419, 420 and 485, and vol. II, pages 351 and 372. – Crétineau-Joly, *l'Eglise ro-Maine*, etc., vol. II, passim; 3° see also the newspapers: *Ro-Sier de Marie*, June 24, 1871. – *Monde*, December 15, 1874 and October 8, 1875 – *Univers*, December 13, 1875, January 17 and 29, August 13-14, 15 and 23, 1878; March 4, 11 and 29, April 19, July 18, December 4, 5 and 6, 1879; February 19 to 27, March 5, April 4 and 17, May 5 and June 22, 1880.

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Zulus at the tip of Africa, raises a terrible, but not rash, suspicion in the mind from anyone familiar with Freemasonry.... No Could it not be by the orders of his superiors? leaders that Napoleon III's son was allegedly exposed and abandoned on the excursion where he perished so miserably?... The Freemasons are named breux in England and in the English army. The Prince of Wales, the heir presumptive to the crown Ronne is their grand master. Now, nothing is more simpler than addressing generals and officers ciers belonging to the sect a recommendation in the style of David's letter to Joab: Send—to the danger, and "abandon him, so that, struck down, "He perishes" (II Reg., 11, 15). With a young a man known to be ardent, reckless, and eager to make a name for oneself, success more or less promptness was almost certain. The details don-Born from this sad event, the letters of several English officers, as published in newspapers, are far from making this supposition implausible t.

Not only the French Republic, but European Freemasonry had the greatest interest in making this young prince disappear. Raised by a deeply religious mother, he was

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sincerely attached to religion and the Church Catholics. The few intimate lines written by Documents published after his death proved that he did not had not wanted to join Freemasonry, and that he was a determined opponent of secret societies. Powerful reasons why Masonic leaders, who were certainly aware of these provisions of the prince, would have been in great haste to get rid of him As soon as possible. Because one thing is very certain, that is, the son of Napoleon III would have replaced the Republic when, at a not-too- distant deadline "Gnée, all the French will be tired of it. The high Freemasons are not incapable of anticipating these reversals. which France is accustomed to. However, it is much more in the interests and according to the practice already in the past of their hypocritical and cunning sect to hold in re- Served and all ready for this psychological moment. man who, whether Orléans or Bonaparte, appeared to him with heart and mind. With him they will be able to, without interruption and with no less audacity and . of activity, to pursue and perfect their projects con- between the Church and Christian society.

Captain Carrey, having returned to England, has was found not guilty. We are not surprised; and this decision changes our suspicion into The judgment was well-founded. The murderer Passanente was pardoned.

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through the influence of the lodges of which he was the emissary. If Carrey did not belong to Freemasonry, and If he hadn't been one of his instruments, he wouldn't have no point was acquitted; the indignation would have been vindicated. general tion. Impunity provides and ensures the order and the devotions he needs.

It is not for me to advise the august ones

and the Count of Paris, nor those who surround them;
But I cannot help but exclaim: Let all
They challenge each other and let them stand guard! The Macon-
nerie is capable of all packages.

This grim list of the deeds and actions of the so-
Masonic society is long; it does not contain
Yet, these were the most salient of his crimes.
sufficiently highlight the violent customs
slow and bloodthirsty actions of this association, and
demonstrate at the same time, contrary to the deniers
interested gations of F.-. Ragon and the attenuations-
tions of its Ritual, than in Freemasonry
There are still, now as before '89, some
Knights Kadosh, executors of the order.

I am not unaware that, faced with these crushing accusations-
In the health crisis, Freemasons are outraged, some by
Hypocrites, the others in good faith, and protest
that they are slandered. But the protests, if

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FREEMASONS AND JEWS. 605

However numerous and energetic they may be, they cannot be
would erase the facts, nor destroy the principles and
the doctrines that produced them. On the one hand, it is
certain that the teachings and initiations,
at least in the higher ranks, they preach the legi-
timidity and the necessity of revenge and violence
resistance against kings, popes and the entire social order
Christian community. The brothers of the Macç.* external
they exclaim: We are incapable of committing
of such attacks; we have never been told anything about-
neither signed nor commanded in the same way. We agree.
willingly; for we know that this Mac.°. sym-
bolique is only "a storage place," "a
a kind of stud farm, » « the novitiate, » « the antechamber
rather poorly informed" secret societies, where one
studies men, where followers are chosen
deemed capable of rising higher. Especially there
are the dupes whom the superior masons mock
that between them and that they treat. on equal footing with
uninitiated by "Buzets and Harriers." The upper

of these masons of the first three degrees, whatever that might frighten them too much. The order of Stabbing or poisoning is only done by The elect, to the Kadosh and other high degrees.

1 Revelations of a Rosicrucian, p. 92 et seq.

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odt.

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Masonic exterior, let us not cease to repeat it, is a kind of screen behind which the Macon-Jewish order operates safely. This is maintained by- above all to keep that one, and she puts it on, as much as safely as possible, protected from any harm. From there the denials and disavowals. But, on the other hand On the other hand, one thing is fully proven by the constitutions of official and external Freemasonry earlier and the repeated assertions of the major authors approved conical structures, that is, "Freemasonry "It is one." There are not two Freemasons. The Freemasons of the back lodges and of all Secret societies all have the same supreme leaders. whether known or unknown, that Freemasonry symbolic. All members of this society are therefore In solidarity and responsibility, the fools and the dupes who refuse to see, just like the scoundrels who conspire and act behind their backs. Therefore, no one can repel like exa- handled this assertion from the newspaper Je Monde which summarizes our thesis: "The history of all the asgo-companies that do not operate in the open form for only half a century (it would have (had to say for a century) dreadful old labyrinth- a litany of crimes. The fanatics, the Freemasons cons, the Carbonari and their numerous sects or

FREEMASONS AND JEWS. 607

ramifications have soaked directly into all the revolutions that have bloodied Europe.

This could very well be the truth of the future.

A high-ranking mason, converted and repentant so much, wrote the newspaper /'Univers on October 30 1872, the following:

"You will never know me personally—
lying, but you will understand that, seriously
Brought to God by circumstances, I find a
satisfaction in correcting the enormous mistakes of my
past and my long absence from our holy

Mother Church. For this mother whom I see so late

the holy beauty whose ineffable I finally taste
love, I would like to discover myself and brave the
stylus of my chain companions. But some—
sights of blood, and also the hope of doing something
well, they hold me back and force me to live among
these companions, to attend their meetings and to
to hold the rank which they say is very high, of which they
have saddled me with...."

"However, it now happens that among
We Freemasons, many of whom otherwise find themselves
completely, at least in some way
My state of mind. Many, even those in high rank.

1 Monde, November 16 and 17, 1874. f

which they promised to overthrow the monarchy

chie and the Catholic Church, would one day demand the em-
plot of the Commune's wild means, and applied—
would have to surpass the International. They had
convinced that the sect would continue to provide them

opportunities to advance in politics, in the
has

ne se ee es a, FREEMASONS AND JEWS.
ee ee ee ere had not suspected that the sect at |
=

diplomacy, in fortune. But they realize |
with terror that politics, diplomacy and the

Trolière. Accustomed to wearing gloved hands and clean clothes, they will experience horror at the thinking only of certain contacts and dangers of antisocial radicalism. But God brings good of evil, and Freemasonry, as we have known, powerful, formidable due to its far-reaching influence. immense, stretching from the heights of power to the artisan's shops, this Freemasonry will disappear. It will be replaced by associations- tions of brutes and impious men, WHO WILL PASS OVER THE THE BODY OF SOCIETY WILL INVOLVE HORRIBLE WOUNDS ON HIM They will be wounded and will drown in the blood they will have. "They poured out their own blood!"

This curious letter highlights, once again, plus the truth of what we have so often

1 Universe, November 4, 1872.

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affirmed: 1° that the Freemasons of the highest degrees raised know almost nothing about things true Freemasonry, which they completely ignore where they are ultimately led; 2° how great has been the illusion of the ruling classes of our Christian society, when they entered Freemasonry, believing that this sect is content- would try to help them fulfill their ambitions or their appetites without demanding anything more of them than the overthrow of the monarchy and the Catholic Church lique; 3° what iron bonds chain the Franks- masons, and what sad slaves and what poor They are all fools. May the members be too many of the intelligent classes that had the misfortune of taking the oath & Freemasonry and of to place themselves under its yoke, to acknowledge their criminality mistake! May they finally understand that they do not are but the wretched instruments and servants of the Jew!

To accomplish his goals, the Jew prepares itself, and will not hesitate, to crush them under the shock from his other slave, "the oil rabble." Let shame and anger seize them then. heart, and that they revolt en masse against their Infamous tyrant! That day, if it comes, will be the day of re- doubtful for the Jew predicted by Metternich.

Before concluding this article, we will say a word from the aqua tofana mentioned above repeatedly.

The pharmacy knows of a poison which it calls aqua tofana, whose composition is attributed to a famous Italian poisoner named Tofana, who, because of her crimes, was strangled in 1730. The poison is extremely subtle and leaves no trace. trace '. That of the Freemasons, which they call also aqua tofana, or tophana, with a slight changing spellings is much more dangerous-rosy and far more formidable. This toxin, in the composition of which would apparently include opium and blister beetles, is also clear that the clearest water and has no taste. He attacked-that the noble parts of the body and, depending on the dose When absorbed, it produces various effects, including death. instantaneous, or death at more or less frequent intervals less distant; it produces a disease of languor, or idiocy, or even without No colic, no pain, and no particular symptoms. It leads to a state of weakness and consumption. such that science is powerless and death inevitable-table. It is said that he was a Freemason, a pharmacist.

1 In the eighteenth century, it was called: "Aqua di Tufania, Toufanie water.

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In Naples, who is said to have invented this poison, probably-
| by perfecting the already known aqua tofana.

He would have worked only for the sect and probably according to the orders of its leaders; also the composition of this infernal toxin, which is only manufactured in Naples remained their secret. This same pharmacist also found the antidote, and by this he rendered a terrible service to secret societies. This discovery allows their henchmen to pay the deadly liquid to others and to drink it with them without fear, since they are sure to annihilate them for

suspicion, while their unfortunate victims will suffer the terrible effects. A certain The quantity of this dreadful poison is given by the leaders to the executors of the order who conceal it themselves magnanimously and easily; for the volume necess- The number of people who can kill is very small. They carry it. tent in the bezel of a ring'.

It is appropriate to draw a parallel here with what pre- The following article from the newspaper Liberté is presented:

"It is not without reason that Parisel (doctor- (chemist from Paris and member of the Commune) not- knows how to prepare inventions more or

1 V, Secret Societies, etc., t. It", p. 417, note, and the Rosebush From Marie, June 24, 1871,

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less hellish than the Commune. He had, between other combinations, ordered from the workshops of It carries about a hundred tiny vehicles. before screwing itself into the bezel of a ring and killing their man at the touch of a finger. It's a a kind of hollow ball or rubber bead which may contain four drops of prussic acid. Two extremely delicate pipes are adapted tees at each end. One is cut so that being able to screw onto the ring, the other one, the one that is external, is shaped like a feather's beak, so that being able to puncture the skin under which he injects The liquid is also affected. We know that all it takes is one A drop of prussic acid to kill a man. This piece of jewelry was probably reserved for women of the Commune. Although he was not informed of his destiny- To the precise nation, Mr. Charrière postponed his execution under various pretexts until the moment of delivery "Its sound was becoming useless" (quoted by Le Monde semi-quo- (Tidien of June 27, 1871).

The jewelry, daggers or rings, including the Freemasonry protects its followers, who are terri- Beautiful jewelry!

TS Anne a

FREEMASONS AND JEWS. 613

ITI. The dissemination of the most monstrous errors and of the most hideous corruption, third means action of Freemasonry.

1° We cannot be accused of slander
Freemasonry; for to know its
belief and its morals, we asked our
information and our evidence to support his official writings,
that is to say, to its rituals and its vocabulary, to
symbols of its lodges and at its ceremonies
initiations, finally to interpretations and explanations

` tions given by its most authoritative writers

and in particular by its sacred author, F.-. Ragon.

A careful study of all these sources reveals to us—
shows that Freemasonry recognizes and—
teaches two principles of all things, "the Light—
"Mary and Darkness," "Hormuz and Ahriman"
of Persia; that these two principles, by unifying
form "the great Whole, Pan, also called Zsis"
by the ancients, who is the universal God whose es—
Sense is "Fire," "uncreated Fire," "matter
first and eternal, » « inexhaustible source of
life, » « universal seed of all beings » which
return and renew themselves ceaselessly within him.
Such is the God of Freemasonry. And like all

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all beings derive from this source and are—
universal beginning, God, for them, is also the
Nature; and because the most visible organ of
This God, Fire-Nature, is the star that illuminates
Our world, God, is still the Sun for them.
This is what Freemasonry means by ex—
pressure that she has long placed at the top of her

Architect of the universe.

We will be astonished by such absurdities, and we will be at least try to cast doubt on our claims. Let us then go to the trouble of resorting to the documents Masonic ments; and after having suffered the mess and the jumble of absurd hypotheses, of ridiculous revelations laughter, indecent explanations, contradictions continuous assertions, in manifest opposition With common sense and with history, we will recognize the Our summary is perfectly accurate. But, if we prefers an easier and more pleasant path will lead to the same result; it will be the reading of the first chapter of Father Deschamps' work, in which is analyzed completely and clearly- the entire Masonic doctrine t.

Thus, this doctrine includes in its teachings

1 V, Secret Societies, etc., vol. I', ch. 1°. – Ibid. Des- instruction of all religions.

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FREEMASONS AND JEWS. 6415

Fundamental elements: 1° emanation, one of the foundations of Gnosticism, the uncreated fire being the source eternal and the raw material from which all come beings; 2° Dualism, the foundation of the mani-Shaeism; 3° Sabaism or the cult of fire, of the sun, light, spirits, stars; 4° the Pantheism, and the most abject of all, subjugated pantheism-Realist, since everything is God, God being fire. raw material of everything that exists.

These revolting beliefs are taught from a young age the first degrees, in symbolic Freemasonry lique, and they emerge, not from our own interpretations, but those of Masonic authors the most famous, of the Freemasons Ragon, Clavel, Willaume and Tessier, masters at all levels, consi- declared and proclaimed as the first doctors of order.

They are once again asserting themselves in the upper echelons

to bind in the Scottish and Rosicrucian grades of French rite and in the 26th, 28th and 29th degrees of Scottish Rite.

Speaking of the 23° and 24 degrees of the same Scottish Rite, Brother Ragon cites Brother Vassal who expresses himself thus: "These last two degrees nen-
"Therefore, Sabaism, or the cult of fire,

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"of the sun, of light, of stars, images"
"sacred of all our lodges" (Philosophical Course (plate, p.351 and following).

We have no shortage of authentic interpreters. to point out to us that these doctrines are those mysteries of pagan antiquity, practiced in the sanctuaries of India, Babylon, Egypt, of Greece and Rome, and whose "Masonic order-
"Nice drift."

In the degrees of Rose-Croix and Grand Sco- the sanctuary of Saint Andrew, the divinity of Jesus Christ is denied formally. It is taught that it is not that a man, that a Jew crucified for his crimes. It could not have been otherwise; it is the conse- natural consequence of the principles laid down.

The same pantheistic doctrine of the Fire God or sun is also found in Italian Carbonarism link; but there it is enveloped in forms, in free and Christian invocations which were masks needed in a country that is completely im- steeped in Catholicism *

The reformer Mazzini admitted the same pan- theism as the Freemasons and the Carbonari, his predecessors. He had a way of ex- pose slightly different and a little more nuanced-

1 V, Secret Societies, etc., vol. Ie, p. 218.

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geuse; but the substance is quite the same. Let one

"God," he said, "exists because we exist."
a is in our consciousness, in the consciousness of
"Humanity, in the universe that surrounds us."
"You adore him, even without naming him, and all
"the times you feel your life, or the life of
` to the people around you. Atheism,
"it is the more or less declared separation of
"God, of his work, of the earth. Humanity is
"the living Word of God... God is incarnate successively-
"movement in humanity."

God is therefore the universe, humanity, each and every one of
for us; it's always the God-Nature; and atheism,
According to Mazzini, it would consist of believing in a God
personal, distinct from his works! Until then we
had always thought the opposite.

These pantheistic beliefs in a universal God,
Fire, Light, Sun, explain the prediction to us.
election of Freemasonry and all its branches
For red: red is the color of their
God, fire. This color, as we have seen, is
special to the higher ranks which are called
"Red Masonry;" the tapestries, the carpets, the

1. The duties of man. Quoted by Edouard Lubiencki:
Wars and Revolutions in Italy in 1848 and 1849, p. 38.

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The decorations in their lodges are red. At the
reception of a large Scotsman from Saint-André, the pre-
The president said to the recipient: "Remember that
the color of the fire is that of the Scottish high brothers;
Without it we are nothing; for everything is founded
"On love and blood." Hence the red flag
French republicans and the red shirt of
Garibaldi's soldiers.

Further proof that we summarize exactly-
The fundamental point of Masonic doctrines is that they
are displayed in the same direction, and almost in
the same terms by renowned writers of
our days belonging to Freemasonry, by
its lodge speakers and through its journals.

a The God of conscience is at the same time a God

true and real, both substance and cause, always |

substance and always cause, not being substance
that as a cause, that is to say, being an ab- cause
solue, one and many, eternity and time, space
and number, essence and life, indivisibility and totality,
principle, end and middle, at the summit of being and at
its humblest degree, infinite and finite, that is to say
at once God, nature, humanity; indeed, if God
It is not enough, it is nothing. Its eminent character
being an absolute creative force that cannot not
not to act, it follows, not that creation is

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FREEMASONS AND JEWS. 619

possible, but necessary; it follows that,
God creating creation ceaselessly and indefinitely, creation
is inexhaustible and constantly maintained... It
There's more: God creates with himself, therefore he creates
with all the characteristics that we have recognized in him-
naked and which necessarily pass into the creations

tures. » | |

Therefore, we must logically conclude that everything that
exists is the substance of God, is God himself.
It is still the Great All, the God-Nature.

But the one who speaks in this extravagant way is
"a great master of the University and of teaching"
State government in France, director during
long years at the École Normale Supérieure which
trained all the teachers in high schools and colleges,
faculties and chairs of philosophy," the F.-.
Victor Cousin, a high-ranking Freemason, and "echo
faithful to all Freemasonries and all the en-
state education in Europe'.

The language of another star at the University is
Less diluted and more abrupt:

"Sun worship is the only reasonable form of worship."
and scientific; the sun is the particular god of

This is F.: Renan, a high-ranking Magonni dignitary-

1 Philosophical Fragments, 3rd ed. Preface, p. 76,

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that, Grand Chancellor of the Grand Orient of France, who wrote in the Revue des Deux Mondes this pagan and gross absurdity 1.

A Freemason orator from the Liège lodge held in 1854 this speech to the applause of the Freemasons... assembled: - |

"I would say that the name of God is an empty word." meaningless, if it does not designate the universal cause and the active power that organizes beings, being, The principle of everything... Nature's dominion over everything What is born, grows, and dies here below is too marked so that we can be mistaken. Everything proves it. Therefore, it is not outside of nature that we We must seek divinity. When we want to... "To have an idea, let's say that NATURE IS GOD..." "If, free from prejudice, we want to consider our soul, or the driving force that acts within us,

1 Revue des Deux Mondes, October 15, 1863.

- A few years ago, before I fully knew the Freemasonry, I had met several men from the little-ple, farm laborers, who assured me they did not recognize to be born of a god other than the Sun. Astonished to find in the midst Catholic France, after centuries of Christian preaching, what I then regarded as old remnants of paganism, I asked one of them where he got such an absurd belief: "It was my master," he replied, "who taught me that there is no had no other god than the sun, and the Virgin Mary It was the moon (N.). The master of these poor ignorant people was a bourgeois Freemason who preached the doctrine around him-the trine of his lodge. Freemasons are leading us back to idolatry.

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FREEMASONS AND JEWS. ` 621

we will remain convinced that she is part of our body, that it is nothing but the body itself considered in relation to some of the functions or faculties whose nature has made him susceptible tible. »

...‡ Man... alone of all creatures has been gifted with the intelligence to discover the perfection of works of nature... This intelligence makes him capable of enjoying a more lasting and more eminent compared to that of other animals. Is it possible? It is impossible to doubt that this intelligence was given to him. granted to indulge entirely in pleasures which it has in common with animals?... »

"Finally, my dearest Brothers..., this law, these dog-My, these principles are your principles, your dogmas. your law; it is to their propagation that you have pledged your faith by becoming part of the Artroyal. The happiness of all imposes upon you the sacred obligation to combat the scourge of the human species, the superstition, to substitute for it the sublime code of the morality and nature.'

1 The Freemason, etc., by Eckert, vol. 1, p. 217: "The tra-conductor, Abbé Gyr, after having quoted the entire speech of which we We extracted these passages, and he says in a note that he possesses the manuscript, adds: It is sometimes attributed to ignorance or to the prevention the serious accusations that are being made against the

Freemasonry. This discourse dispels all illusions. The ora-the author, who will thank us for not naming him, accumulates there

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622 FREEMASONS AND JEWS.

It would be easy to multiply the quotes from this kind. Masonic documents echo these principles.

ture: his religion, his morals, says the Revue ma-
Conic of Paris. We are not talking about priests,
nor of worship; between nature and man the chain
is continuous and immediate; and there is no need
privileged interpreters. Words from Diew and reli-
Gion, he was so misled; they were given a
special meaning so far outside and beyond
above those with whom they should not have
that a perfect synonymy, that their admission
"In the Masonic language, it was a huge mistake."

Yes, that's true; it was a mistake of hypocrisy and
of imposture. Today the mask no longer appears
It is no longer necessary, so we reject it.

Another newspaper reported in 1870:

"Freemasonry teaches us that there is no
that only one religion, a true one and therefore

all the horrors against the Catholic religion and the clergy.
For him, everything is limited to physical sensations; there is neither
soul, nor God: God is nature, and morality is still
the physical laws common to animals and the physical world
(Secret Societies, etc., vol. I:r, p. 281).

– This doctrine and this morality are not particular,
As we can see, at the Liège masonry workshop, they are the official teaching.
and general of Freemasonry.

1 Masonic Review of Paris, September 1835, p. 1 et seq.

| FREEMASONS AND JEWS. 623

> only one natural one, the cult of humanity. For, this

eye

mystery, this abstraction which, erected into a system, has
God, who served to form all religions, is not at all...
three things that the ENTIRETY of all our instincts
higher; to which, detaching from ourselves this
that which we had of the noblest, we gave
a body, a distinct existence. This God is not

but mistaken, of humanity, which has stripped itself
for the sake of a chimera. Let us give back to man this
which belongs to him, and the worship which we have at-
"The credit given to the work should be attributed to its author,"

Therefore, God is man, is the hu-
Manity is nature.

From these doctrines to formal and declared atheism,
It's a very short distance. The Freemasons.
have crossed.

In the lodge of the German Freemasons-
Americans from Leipzig, June 28, 1866, the F...
Charles de Gagern made the following statement:

"I am firmly convinced that time
will arrive and must arrive where atheism will be the prevailing opinion
general of all humanity, and where this last-
will consider deism as a phase
past, just like the deist Freemasons

1 Masonic World, January 1870, p. 539.

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624 FREEMASONS AND JEWS.

are above religious divisions. It is not necessary
not just place ourselves above the differences
rents, religions, but above all belief
"Some god, any god."

These impious words are quoted by a newspaper
clandestine lodges that the pro- pastor was writing-
testing F.-. Zille (Freimaurer-zeitung, no. 15)
Dec. 1866). |

He added: "Atheists are titans."
who smash and demolish the sky... and shout at
world....: only fools, the ignorant, and the weak
In spirit, they speak, and still dream of a God and of
immortality. Brother Charles de Gagern strives
to keep Freemasonry free from
'Out of dogma and all ecclesiastical law. It is necessary

"strong" (same number). This brother of Gagern was in 1848 one of the presidents of the Congress of Frankfurt.

Also in April 1867, the Masonic world... learned that "the group of lodges which, in at-referring to the decision of the general assembly, believe they must remove from the top of their boards

is

the formula A to the Gl.:. of . G.*. A... doe. l'U.:., va

growing larger every day." In July and August 1869, at the congress of French lodges of the East, held at Metz, which was attended by representatives of a

FREEMASONS AND JEWS. 625

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A considerable number of lodges were voted on unanimously.

mité the suppression in the Masonic constitution—only principles "Existence of God and immortality" "the soul's identity," replaced by this single principle, human solidarity. This vote was cast on the conclusions of the first speaker at the congress, the F.—. Macé, high-ranking Freemason, senior academic and head of the League of Education, and was sent to all the lodges of France, with an invitation to join them
reri. |

Finally in 1876 the Freemasonic Congress an—
The French minister gave the expected answer. There
It was decided, by 100 votes to 65, that "there was
The first article of the constitution should be revised.
Masonic tion relating to philosophical dogmas
questions and containing a statement in favor of
Great Architect of the Universe, and to put this
article agrees with another article of the constitution
which enshrines absolute freedom of conscience.'
Therefore, Freemasonry does not believe
no longer at the Gr.—. Ar.*. of the Un.:. and sup—
prime of all its plates its antique and fa—
Meuse formula.

1st Congress of Eastern Lodges. Report of the proceedings of the first session held in Metz on July 29, 30, 31 and August 1 1869. Metz, Mayer printing house, 1870.

3 Universe, September 19, 1876.

626 FRANUS – MASONS AND JEWS.

Masonic masks are falling more and more
Furthermore, nearly forty years ago it was rejected
another,

"In the past," said Ragon, "oaths were sworn
"Thus: (in initiations) I swear and promise on

"the holy Gospels and on this sword of honor."
"Nowadays, we have replaced the general statutes"
"Referring to the Gospels or the Bible; we did well,
"because it was a contradiction and an impropriety"
"to the Masonic symbol which has no point
"of analogy between modern cults; but we
"said: I swear and promise on the general statutes"
"Order and on this sword, symbol of honor!"

What respect, indeed, could the Bible or
the Gospel to men who are no longer Christian
And what about those who don't believe in God?

The last daughter of Freemasonry, the In-
international, had not waited so long to
to demonstrate the doctrines she had received from her mother.
From its very first congresses, it showed openness-
He lies about his ideas of impiety and irreligion. Following
of the Brussels and Berne congresses appeared on
International Alliance for the Development of the
socialist democracy, bearing at the head of the signatures
the names of Becker, Bakunin and, later,

1 Philosophical Course. Sacred Edition, p. 118, note. 1842.

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i FREEMASONS AND JEWS. 627

"Albert Richard, the three leaders of the International-
'pale in Germany, Switzerland and France, ap-
proven shortly afterwards by the London General Council
(July 1869.) Article 1 is worded as follows:

"The Alliance declares itself atheist; it wants to abolish it-
tion of cults, the substitution of science for the
faith and human justice to divine justice 1. »

since then "the European socialist movement has been turning
everywhere to atheism*.

The Bishop of Liège therefore characterized very
Freemasonry, precisely, regarding the point
From a religious point of view, saying that it "is the meeting,
"the complement of all the errors that have occurred"
"He leaped out and deceived men: like this"
"Minister of the Prince of Darkness who summarizes"
"in him all kinds of malignancy, it is a
"Legion of errors." (Mandate of Bishop de
Montpellier, Bishop of Liège, September 9, 1871.)

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2. It does not require great mental attention.
to understand what morality must necessarily
to break free from the dogmas of Freemasonry.

Moreover, in our time, Freemasons do not

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r 1 Fribourg. International Association, p. 131.

2 Universe, July 10, 1878. – The Socialist Movement, by
G. de La Tour.

628 FREEMASONS AND JEWS.

they are almost no longer embarrassed to expose themselves to the world
their morality in all its nakedness. But in the
a time when the truths of faith and reason existed!
less diminished than today among men,
Freemasonry had to counterfeit and...
to hide in this respect as in so many others. She
He spoke at every moment of morality and virtue.
She had formulated, for the laypeople, a law mo-'
a list in twelve articles recommending the practice

some of his official writings, in his constitutions
she rejects the statements and declarations of principles:
the accusation of immorality; she claims that her mo-
rale is "the purest, the holiest morality"
which "is based on the first of all virtues,
humanity". But following the example of the ancient Gnos-
tics, Freemasonry does not give to these words
the meaning that gender has always attributed to them
human. These moral precepts, these declarations
Morality and humanity are all masks.
like his former professions of faith in Christ-
Tianism and the Great Architect of the Universe.
Masonic writings, to which we refer-
Let us see again, it follows that morality as such
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1 Declaration of principles of the Freemasonry of the Scottish Rite.
At the convent in Lausanne, 1875. - V. Monde, October 3, 1875.

FREEMASONS AND JEWS. 629

. Freemasonry, as understood, consists of the laws of the
"nature, that is to say, in the totality of needs, of

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'instincts and passions of material man.

Every man has the absolute and inalienable right-
capable of legality and complete freedom in the sand

... satisfaction of his needs and passions, laws of

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to continue the acquisition and to obtain the maintenance of
nature. Therefore, he also has the right to
this equality and this freedom by all means

. possible. This is perfectly logical, from the outset

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that we admit that nature is God, that everything
is God.

These are the fundamental principles of morality
which Freemasonry recognizes and develops
to his followers in his successive initiations. Such
is the meaning she gives to this word: "the
moral," to which she now adds the qualification
fictional "independent," that is to say, morality
independent of any law other than nature.
Even for her, "virtue" is the act and the habit-
study of satisfying his needs and passions, according to
equality and, above all, complete freedom.
This virtue also received its special adjective: a
The mason named it "secular virtue 1."

The immediate and inevitable consequence of this

1 M. Ferry, V. Univers, July 23, 1879.

ee MT

The moral of the story is that there are no longer any vices, nor virtues, nor morality in the sense that these expressions have always had for faith, reason, and humankind. He re-

It is particularly important to note that all forms of immo- Reality and immodesty are legitimate and can be legitimately satisfied, because they will always needs or instincts or steps- principles of nature.

Freemasonry accepts all these consequences and puts them into practice. She applauds in her lodges of speeches like that of the Freemason of Liège. She does not hesitate to display her emblems there. my obscene things, for which she gives no explanations less disgusting. Thus, Clavel tells us, Zes two columns, each topped with a grenade open entrance, which are featured in all the workshops ma-

_çonniques, designate "the two general phalluses-

of light and darkness, of life and Death, good and evil! Za rose and the crosses, which make up the name and the jewel of one of the higher degrees, the last of the French rite, and which decorate the lodges in the chapters of this

grade, are thus explained by Ragon: "The.

"The rose is the emblem of woman, like the cross"

"that of virility or of the sun, and their ass-

1 Clavel, Picturesque History, p. 75.

at be.

|

The Indian gam is an abominable idol made of
at the meeting of the generative organs of man
...and of the woman. What symbols and what a jewel!
This short explanation says a lot about the
. the morality of the sect! We were quite right to say `that one of France's most closely guarded secrets
'Freemasonry, that was its immorality. It is according to the
: logic and experience that impiety and lust
_ go hand in hand and together. Besides, the same
Ragon tells us that, in terms of purity, the
_, Franc-Magonnerie only knows physical cleanliness-
sique, and that there is no other defilement for man
. that material filth (Philosophy Course)
(see p. 391). For Freemasons, chastity,
It is virtue that governs us "in the pleasures of
_ love, » and absolute chastity is condemned by
. the FF.-. and by the SS.-., because it is "con-
"*to be the wish of nature and ceases to be a virtue
social*. » l
It is therefore not surprising that marriage
and the family should be nothing to Freemasonry.
It teaches the legitimacy and necessity of

1 Ragon, Philosophical Course, p. 307.

2 Ragon, Complete Manual of Udoption Masonry,
pp. 22 and 23.

632 FREEMASONS AND JEWS.

divorce. In the ceremony called recognition-
marital ceremony, the two Masonic spouses
hear the Venerable and the First Warden holding
this dialogue: "What do you think of the indissolub-
"The legality of marriage? A. That it is contrary to the
"laws of nature and reason; to the laws of the
"nature, because social conventions have
"often united beings that nature had separated"
"by antipathies that only reveal themselves
"in marriage; to the laws of reason, because
"that indissolubility makes a law of love and

"claims to enslave the most capricious and the most

"Involuntary feelings. What must it be?"

"The solution? A. Divorce. It's part of our customs!"

"until it is incorporated into our laws and until it

Therefore, we should not be surprised that the Freemasonry imposed on France the law of divorce during the great Revolution and that, mainly, Naquet, the Jew and Freemason, continued with such insistence the restoration of this immoral law.

Among its most powerful means of action—

Freemasonry has always put the re—

1 In your Masonic customs!

3 Complete manual, etc. Marital recognition, *ibid.*

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FREEMASONS AND JEWS. 633

The weakening of family ties and the corruption of customs. |

We read in the secret papers of the high Italian sale, these instructions are truly infernal—
neles:

"The dream of secret societies will be fulfilled by
"The simplest reason is that it is based
"On the passions of man... Let us draw up all
"our batteries; let's flatter all the passions, the
"Both the worst and the most generous."

"The main thing is to isolate the man from his family,"
to make him lose his morals. He is quite dis—
caused by the tendency of his character to shun care
housework, chasing after easy pleasures and

Coffee, the idleness of the spectacle. Æ'nirainez-le,
Get it out of him... Discreetly teach him to...
to numb his daily tasks. By this routine,
after separating him from his wife and children,
after showing him how tiresome all are
through homework, you will instill in him the desire for a
another existence... When you have insinuated into
a few souls disgusted by family and the

1. Secret Papers. Standing Instructions from the High Sales
For advanced initiates. 1819. The Roman Catholic Church opposite the
Revolution, vol. II, p. 79.

634 FREEMASONS AND JEWS.

religion (one almost always follows from
the other), drop certain provocative words
will question the desire to be affiliated with the most visible lodge
sine f. s

"Catholicism is no more afraid of a stylus"
much sharper than the monarchy; but these two bases
social order can crumble under corruption
tion: let us therefore never tire of corrupting...
Let us not create martyrs, but popular-
Let us spread vice among the multitudes. Let them breathe it in.
rent through the five senses, that they drink it, that they
They're getting fed up with it... Make vicious hearts and you
You won't have any more Catholic zealots... It's corruption
On a large scale, as we have undertaken, corruption
of the people by the clergy and of the clergy by us, the
corruption that should lead us to put one day
The Church at the tomb. I recently heard a
our friends laugh in a philosophical way at

our projects and tell ourselves: "To bring down the Catholic-

licism, we must begin by removing the
"woman." The word is true in one sense; but
since we cannot eliminate women,
Let us corrupt her with the Church. Corruptio optimi pes-
sima... The best dagger for striking the...

1 Ibid. Letter from the Jew Piccolo-Tigre to the sales agents
Piedmontese, January 18, 1822.- Ibidem, t. II, p. 104 and 105.

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FREEMASONS AND JEWS. 635

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The church at its heart is corruption. So it is at work.

"Until the end!"

+ This corruption of women, Freemasonry

Ya, a company through its adoptive lodges. The limits

: this study does not allow me to enter

_ in detail, and I refer again to

Father Deschamps' book? We'll see what

? is the immorality of ceremonies, rites and

passwords, by means of which the masons

, open to the applicant what they call the

. gateway to virtue. Masonic virtue will still be

. better understood, and we will know perfectly the

'moral value of virtuous women, ancient and

_ news, from Freemasonry.

We cannot study the

facts, consequences of these moral doctrines, which

They belong to history. It will suffice to recall

| "Mysterious amusements" and depravities

practiced in the eighteenth century in lodges

'Templars of France and Germany, and of con-

-© stater that it would be very difficult to meet at

'nineteenth century a freethinking Freemason

_ who is not at the same time a free spirit. g

_ÿ 1 Secret Papers. Letter from Vendice to Nubius. The Church

: romaine, etc., t. II, p. 128 and 129.

` 23 Secret Societies, etc., Book II, Chapter 1v. Secret Societies
and the family.

636 FREEMASONS AND JEWS.

Another passion that they dedicate and exalt |

the speeches given at graduation ceremonies
 It is evident that the Freemason must
 to regard as the sole possessor of light,
 of truth and science; that he alone is man
 holy, superior, restored to natural dignity and –
 primitive of humanity. The Freemasons have
 This is something they have in common with the Gnostics, their forefathers, g
 that they think they are far above everyone else
 men. A sect journal summarizes this sentiment;
 in these terms: "Freemasonry possesses the |
 the most eminent science, in which all the
 Scientific studies are aggregated and coordinated.
 The Brothers who, through investigation and research
 attain the Masonic innocence of a ma-
 none in accordance with the essence of our order, are.
 worthy of being called the gods of the earth." The.
 Luther, the founder of Protestantism, had said N
 "All Christians are priests;" one of the{
 founders of French Illuminism, Saint-Mar- –
 Tin, asserted that "all men are
 wis; » Freemasonry completes this progress- _
 The union of pride: All Freemasons are.

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1st Masonic Manual for Freemasons, July 1850
 p. 216.

FREEMASONS AND JEWS, 637

Gods! It really is the "Sicut dii eritis" of
 to Satan.

f We are forced to stop. It would be
 It would take too long to explain all the consequences that
 > stem from the moral principles of France-
 Freemasonry, and how in particular they conduct
 to the ruin of all property and all society.
 And on this point too, the sect was logical; it has
 formed associations which, without veil or symbol-
 in broad daylight, these
 consequences, demonstrate the legitimacy and the necessity-
 site of the total destruction of the property and of
 * Current social order. They pursue it with all their might.
 ` in a complete manner.

The first of these companies is the Interna-

the unique one, because it absorbed or rallied all socialist and communist sects of all kinds

"To and from every country. |

4 3° Now these impious and disgraceful dogmas, these principles

immoral, subversive methods, devoid of all virtue and all

Morally, Freemasonry has been propagating them since

; over one hundred and fifty years of activity,

3 with perseverance, with real skill

1 diabolical.

Speech is the instrument of this infernal

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638 – FREEMASONS AND JEWS.

propaganda, words printed in books and the newspapers, words spoken in meetings Masonic, in political assemblies and in the professorial chairs. This word resounded, 'not in just one country, and to the ears of a only people, but throughout the world, at least in the world of modern civilization, in Europe and the Americas.

Everyone knows that in the eighteenth century, and especially in the years preceding the great The French Revolution, all of Europe, and France in particular, were as if flooded by the impious and obscene publications of philosophers Freemasons, despite the prohibitions and the se-truths of the laws of that era. Under the impetus of the great Masonic conspiracy, books and libels, of all kinds and formats, pene-would be everywhere. This propaganda, interrupted-

It was under the Empire, and resumed with greater force.

during the Restoration. Freedom of the press,

trées, transformed it into a deluge of works saturated with obscenities and blasphemies. Since

then, facilitated by new means; library- | :

public and railway matters, offices and reading rooms, cheap bookstore, speed

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FREEMASONS AND JEWS. 639

and ease of transport, the pro- Masonic book prement said, displaying for all to see the doctrines and the morality of the sect; the heretical book of the protest-Tantism "which is half of Freemasonry-rie', » and one of its auxiliary corps, lends its active and powerful competition, the scientific book, philosophical, historical, political book, the literary book of all kinds, popular book of all tones and all degrees, composed for mostly by Freemason writers, or inspired, paid for and propagated by Freemasonry Jewish, extend across the entire world and the neck- they are coming from their lying, immoral pages and impious.

But more than any book, the journal, from From 1789 to the present day, it has sown its seeds far and wide. from heaven and to every corner of the earth, error and Corruption. No need to explain, and even less to to demonstrate what is happening before our eyes. The sheet daily, not counting the other weekly- daily and monthly, is published in the cities by thousands of copies and distributed to all corners of intersections. It penetrates into the less- dres villages; it is read in the smallest hamlets. Nine-tenths of these nameless sheets-

brables teach doctrines to varying degrees.
subversive of religion and morality. A little
With few exceptions, journalism in America
as in Europe, it is in the hands of the Jews
who inspire and bribe him. Now the Jew is the
master of Freemasonry, who is his humble
slave. Leo XIII also said recently: "A
once in possession of liberty, or, to better
to say, of the unbridled license, of publishing everything one
wants, the supporters of pernicious innovations
are eager to spread an infinite number of
newspapers, intended to attack openly or
to call into question the principles of truth and
just, to fight the Church through slander, to ex-
to incite hatred against her, and to instill in the
The most pernicious doctrines. They have indeed
including indeed the ease and advantages that
offered them, for the fulfillment of their desires-
breasts, the publication of daily sheets which

would subtly insinuate the poison of error |

in minds, and would corrupt hearts by
flattering the senses and exciting depraved appetites-
And the result so perfectly met their expectations,
that we wouldn't be far from the truth,
by stating that the daily press is one of the
main causes of the deluge of evils that we

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FREEMASONS AND JEWS. 641

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floods and the miserable state to which the company f.

But Jewish Freemasonry, in order to spread its poisons, does not rely solely on the printed word.

She first has at her disposal the word of her venerable and of its speakers in its meetings ordinary and extraordinary meetings of the shads, sales, chapters, conventions, con-sandstone, councils of a hundred kinds. We have reveals the considerable number of lodges of: Freemasons, sales of Carbonarism and sections of the International. What work Repeated error!

She still uses political language. parliaments, of whatever form and of whatever name whether they be Estates General, National Assemblies-legislative, convention, chambers or senates,

They provide him with the opportunity to spread his ideas.

She does not disdain less important assemblies. weight-bearing bodies, clubs, election meetings, banquets politics, etc., etc. She seizes every opportunity to carry his word far and wide and to the greatest name bre. History has transmitted his speeches to us in – the revolutionary assemblies and meetings of

1 Address to journalists, February 22, 1879. V. Le Messenger From the heart of Jesus, September 1877.

_ 36.

642 FREEMASONS AND JEWS.

the end of the last century which were nothing but con-

Freemason winds. Freemasonry has vomited then, in complete freedom, what was in her soul of impiety, lust, and savage hatred. We we read what she said during "the comedy of fifteen years, » during the reign of the Magi king, in the republican period of 1848, on all thea-political figures of the old and new worlds; She varied and modified her language, but the impression-always oozed with its saliva and venom. Today-Today we hear him holding forth in the three or four European parliaments where it holds sway. That is the repetition of abominable blasphemies, of heinous lies, gross insults, cowardly calumnies and tyrannical instincts of the first French revolution. There is no less, Until this hour, only the smell of blood.

And this horrible statement has been and still is as in the past, transported by the printing press and steam to millions of men who had not not heard. It is read and accepted, repeated and understood. commented on by millions of mouths that transform-lying, without realizing it, the circle and the living room, the cafe and cabaret, in branches of the lodges.

Freemasonry exposes and develops its

monstrous doctrines in the professorial chairs

FREEMASONS AND JEWS. 643

: grumbles, and when she's in charge, she doesn't want to

"To suffer from a professorship other than his own."

It is Freemasonry, which, aided by the pro-Testamentism and Jansenism, its habitual auxiliaries tuels, driven out of Europe and forced to seek refuge in Russia the famous Society of Jesus, so capable-

`ble and so deserving in terms of teaching. It is

She is the one who still persecutes her today. It's

| it was through her that Jansenism was introduced into Austria-

It was she who, during our great Revolution,
destroys all education in France.

It has long reigned in the universities

_ Protestant women of England and Germany whose
teachers and students are almost all frank-
masons. In Germany, the Jews, his masters, possess-
holding the most important professorships in universities.

Thanks to gold and Jewish influence, the Freemason-
nerie bribed and sponsored all the ideas and the
anti-philosophical, anti-Christian and anti-
social events that have occurred in our time in the
sciences and literature, and she was able to present and
to make German false and cumbersome science acceptable

'as the source and model of all true

| science, as the universal regulator of all

human reason.

644 ' FREEMASONS AND JEWS.

It is Freemasonry which, through its instrument...
"The Freemason emperor Napoleon I" instituted the
the French University, with its monopoly on *"
teaching, this enormous war machine |
raised against the Church*. The fruits of impiety and
of immorality that came out of high schools, colleges, etc.
have the ages and university schools been such? that {°
Outraged public conscience finally tore down + bi
to the monopoly an impar- |"
made with the law of 1850. But the Catholic Church, |"
similar to those vigorous plants that develop |'
They grow and flourish with so little that they are given."
of air and sun, formed by the grace of this law |

a Catholic and French generation, if name- . l
so brimming and energetic that Freemasonry trembled in it.
ble for herself and for her works. It is for- X
She wanted to seize power at all costs.
And as soon as the divisions among the conservatives, between- ' /4
outfits and augmented by the sad skills of the a
Liberal Catholics allowed him to become i
mistress of the government, her first concern |
Before anything else, the priority is to eliminate all lh

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IV. Secret Societies, etc., vol. III, ch. vir. The Societies of secrets and teaching.

2 V. the work of MA de Badts de Cugnac, the Poison-® {a

social outcome of university education. V. Uni A |

around June 30, 1879. ik

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FREEMASONS AND JEWS. 647

freedom of education for Catholics and
to establish himself as the sole doctor of the French nation ©

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The application of this plan is not particularly
linked to France. The sect wants to have the mono-
a hub for education in all its forms and
at all its degrees throughout the entire universe. The com-

... political alliances in America are committed to

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this question; and we see in Europe the Ma-
Stupidity at work, simultaneously in France,

. magne.

has

One curious observation to make: these are

Men of the word by profession, the lawyers

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cats, who, among the Freemasons, arrive the most numerous in high-ranking government positions. At ten-eighth century, a multitude of members of the parliaments and a number of lawyers entered

"The Templar lodges. The current lodges in ren-
+ ferment a very large number. These are, for the

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most of them, lawyers without a case, belonging to the last category of the order, which, burning with desire; life of speaking and appearing, enter into this end

"* in the lodges of which they become the Brothers... ora-

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authors and who are thereby driven to the first places. Let's remember the names

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of our rulers of 1848, 1870 and 1871 to 1880! ! |

SEVENTH AND FINAL SECTION. – FINAL GOAL OF THE | FREEMASONRY.

I. It is undeniable that Freemasonry has a goal towards which she strives by all means of action, and that this goal is part of its secrets. The Duke of Brunswick, an enlightened man and a Freemason, told us He said it in the last century: "There is only one gold-Dre (Masonic). Its goal is its first secret," "Its existence and its resources, its second."

The existence, organization, and direction of Judaism questions and means of action of the Freemason Nothing is a secret to us anymore. But his goal, which is his primary one, that is to say his The main secret, the most important of all, is not yet well known and fully understood everyone.

1 Paris-Journal published, and L'Univers of September 6, 1872 has reproduces an article entitled: All lawyers, our masters! which justifies part of our assertion. In 1879, under a different title-Fervent and somewhat barbaric, the Avocatocracy, the Marseillaise makes The same statistic applies to our current leaders. These two

newspapers forgot to add that almost all of our lawyers, gou-governing and administering from 1870-71 to 1880, are Freemasons.

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To clearly reveal this main secret, that is the subject of this article.

The ultimate goal of Freemasonry is threefold. She wants, first and foremost, the total destruction of the Catholic religion and absolute annihilation of the Christian idea in the world. That is the goal, So to speak, negative. The positive goal is then to bring the Jewish nation back to Palestine and to establish to establish his undisputed dominion over the entire earth Thus, the dechristianization of peoples, a return Jews in Jerusalem, universal sovereignty of this nation, that is the ultimate goal towards which it is con-led to Freemasonry.

The first part of this goal appears today –

more clearly than ever.

From then on, the Jews dominated and ruled the

Freemasonry, we can @ a priori understand.

without difficulty their age-old hatred of Christ must push them to use the powerful weapon of Secret societies to satisfy her. This hatred. will demand to strike first and foremost at the Church and religion Catholic communities, which are the most widespread achievement made up of the thought of Jesus Christ, and, after them,

the dissident societies that have retained more or

less of his spirit and doctrines. The Jew has always in the heart, ready to escape, the cry

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uttered by his deicide ancestors: Tolle hunc! Remove from the world all idea and all memory of Christ is a thought and a project perfectly in line with marriage with the character and grudges of the Jew.

Freemasonry, moreover, has admitted this first part of his goal.

The founder of the Egyptian rite, Cagliostro, the revolutionary Mirabeau, enlightened and freemason with the highest grades, English and high Macon John Robison, Count of Haugwitz, great

director of the Prussian lodges, etc., all the

four men from the late eighteenth century,
and actively involved in the affairs of Freemasonry,
agree that one of its goals, from that time onward,
It was the annihilation of the Catholic religion!
– We know that the Jewish element entered the
Freemasonry through the door of Illuminism
Bavarian and French. The halnedu Catholicism which
was at the heart of all Gnostic sects,
Manichean, Albigensian, Templar and Cabal–

1 V. Cagliostro's confessions before the Roman Inquisition, in
Bernard Picard, Religious Customs and Ceremonies of All
The Peoples, 1807 edition, vol. IX, p. 392. – Memoir of Mira-
beautiful to Louis XVI, read and quoted by Bertrand de Molleville, a
of his ministers. – History of the French Revolution. –
Michaud's Dictionary, vol. IV, p. 171. – Proofs of the
conspiracy, etc., preface. – Memoir to the Congress of Verona.
– Address to the States of Saxony, by Eckert.

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ticks, could only have been strengthened by its union
with Jewish hatred.

In this century too we have the formal admission of
secret societies.

Jean Witt says that at the last grade of the Carbo-
Narism, the initiate swore to work towards the ruin of
all religions t.

The high-level auction's instruction affirms the same
thing :

“Our ultimate goal is that of Voltaire and the
"French Revolution, annihilation at all costs"
"never of Catholicism and even of the Christian idea-
"yours, which remained standing on the ruins of
"Rome would be its later perpetuation."

At present, the facts are so
evident that the action of the grand conspiracy
The Judaico-Masonic aspect is evident to all.
both hemispheres, following everywhere the

4 Secret Memoirs, etc., p. 22.

2 Secret Papers, etc. The Roman Catholic Church, etc. – This is cited word from Prince Napoleon Jerome, who belongs to the highest degrees of Freemasonry and Carbonarism: "We will deliver "such a battle within the Church that, if it survives, I will be forced to "Believe in its divine nature!" (Vienna Courier, May 21, 1879.) The Universe, a number of years ago, has I believe a very similar statement was made by the Jew. Arbib, editor of the Liberta of Rome.

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the assault on the Catholic Church and religion and believes she is already assured of success.

The second and third parts of the aspirations Jewish and Masonic connections seem less obvious and less proven, but they are no less real.

If we do not have any positive admissions on this point As with the other, it's a matter of caution. the role of Jewish Freemasonry. For a long time too She carefully concealed her plan to destroy the Catholic and Christian religion. Today There is no danger to fear, no obstacle to fear. There are no longer any Catholic governments–ques, nor even of Catholic nations, but only–the Catholics scattered among the nations; And they don't seem to be anything to fear. The Catholics Frank and energetic, men of manly resolve, are relatively few in number and almost everywhere powerless.

Baptized and named Catholics are however, in greater numbers in the world than Jews and Freemasons of all branches. If they were unanimous in an attack–

1 V. all Catholic newspapers: L'Univers, Le Monde, the Civiltà cattolica, etc., for about ten years and especially since 1875. See the bishops' mandates and encyclicals.

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sincere delight and a burning love for their religion and their Church, Masonic Jewry does not. It wouldn't be a pretty game. But most people, we know that. Very well, either through indifference or through prudence. liberals, whether out of timidity or cowardice, would not dare point or would not want to defend themselves with fury. The European or Universal Catholic League is nothing to fear. We say it clearly and It is widely believed that Catholicism is to be destroyed. But to declare that one intends to seize the Holy Land, which we are working to dominate the world, that, as a Jew, one has the pretension of being the sovereign of all peoples, that would be too much language imprudent, which would not be accepted without complaint mation at present, even Freemasonry, and which, especially elsewhere, would raise objections formidable, formidable shocks and compromises | perhaps forever the ultimate success. It is Why this plan is the most hidden of secrets.

IT, but if direct demonstration is difficult,

Indirect evidence abounds.

1. We find a first indication in the testimony of Count Haugwitz, who had worked with the most ardent curiosity to know delving deeply into the secrets of Freemasonry.

After pointing out the two parties that are dis-

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were then found inside the boxes, one of which wanted to preserve certain external forms of the Protestant worship that the other rejected because it was composed mainly of Jews, the count adds: "Both parties joined hands to "to achieve world domination... that was "Their goal."

Thus, barely having entered the Freemasonry, The Jews inspire in him their desire and make him accept their dream of universal domination.

'It was impossible for it to be otherwise,' because Jews are naturally "POSITIVE OF "The instinct for domination." - Fr. Ratisbonne
Whoever makes that claim knows the character of his race. Furthermore, one thing is absolutely indisputable, it is the double and tenacious hope that the Jews have so far retained the right to return in their former homeland, and to reign one day on all peoples. See the line of Jacob returned and installed in Palestine, Jerusalem splendidly rebuilt, and of this city, which became the capital universal, dictating laws to the whole world, such has been, such is still the expectation of the immense majority of Jews. This majority which forms, says the Israelite Goschler, the indestructible core of the The Jewish nation is composed of all Jews, including the Jewish people.

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Mudists, that is to say Jews, no less obstinate attached to the practices of the Talmud than to the scriptural prophecies on which they base their hopes on it.

For ancient times we have the testimony- the teachings of Saint Jerome, who knew the Jewish beliefs.

tion of the small stone which, detached from the mountain-
He knocks over and smashes the statue of Nebuchadnezzar.
He said: "The Jews wrongly apply this passage to
their nation which, at the end of the centuries, they claim,
will become very powerful, will overthrow all
kingdoms of the earth and will reign eternally.

In the fifteenth century, the hope of the Jews was the
same. In his commentaries, the learned rabbi
Abrabanel, who was Minister of Finance in Portugal
and in Spain, under Ferdinand the Catholic,
announces the reign of the Messiah, "a glorious era where
the extermination of Christians and of
kind" (Praeco salutis). At this same time the
The German scholar Reuchlin tells us, speaking of
Jews: "They eagerly await the sound of

1 "Quod Judezi... male ad populum referunt Israel, quem in
fine sæculorum volunt esse fortissimum, et omnia regna con-
terrere et regnare in sternum. » (Com. in Daniele, c. III,
v. 634 |

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weapons, wars, the devastation of the provinces and the
ruin of kingdoms. Their hope is that of a
triumph similar to that of Moses over the Cha-
Nanian and which would be the prelude to a glorious

return to Jerusalem, restored to its ancient splendor

These ideas are the soul of the Rab- commentaries.
biniques on the prophets. They have been tradition-
naturally transmitted and instilled in minds
of this nation; and thus they prepared themselves, from all
time, the Israelites at this event, term šu-
"Premium of the aspirations of the Jewish race."

This expectation is the same among Jews everywhere.
the countries. In a report made in 1810 by the doctor-
In the Anglican Church, one reads, "This pastor..."
wise: |

"During my stay in the Orient I was everywhere
found the Jews filled with hope of returning to
Jerusalem and to see their Messiah. But two choices

preserve from the destruction of Jerusalem and Zes-
their hope of one day seeing this holy city
to rise from its ruins. Without a king, without a homeland, they
they constantly talk about their nation; the distance-

1 Buxtorf, Jewish Synagogue, ch. 35. Maimonides in
Surenheinsius. Mischna, part. 1V, p. 164, V. the Jew, etc.,
p. 466.

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the arrangement of time and places seems to have
They did not in any way diminish the memory of their misfortune.
speak of Palestine as a neighboring country and
easily accessible... They believe that the era of their
Deliverance is not far off, and they look,
revolutions that shake the universe like presa-
"Gates of freedom" (History of the Jews by Malo,
p. 523-26).

Dr. Buchanam's account is confirmed by
1879 by that of Mr. Halévy, a converted Israelite.
This traveler found in Abyssinia a race of
Black Jews. [1 gives details and evidence]
irrefutable facts. These Jews are still waiting-
days, they too, a powerful Messiah who will rise again
the kingdom of Israel. They told Mr. Halevy
that they had once waged a holy war
with the aim of liberating Jerusalem, of wresting it from
to the infidels and to make it, not only the capital-
tale of the Jewish people, but the capital of all bes
nations, under a Jewish leader.

This proves, on the one hand, that these Jews did
their exodus to Abyssinia during the time of the ruin
of Jerusalem by the Romans, and, on the other hand, com-
well is an old and tenacious thing among the Jews dis-
Persians from all countries, the belief and expectation of
their future universal domination (V. Missions)

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Catholics, August 1879... Universe, August 21, 1879).

A former rabbi who converted, the famous knight Drach, lets us know the feelings of the doctors of Israel in 1827 on the Messiah and his reign, in a few pages that the author of the book *Ze Juif* resume thus:

"The purpose of his mission will be to deliver" Scattered Israel, to free them from captivity in which forces him to groan the nations, "and to the to bring back to the Holy Land, after having defeated Gog and Magog. To the chosen people to rebuild Jerusalem and its temple; it is up to him to restore and reconsolidate "a temporal reign whose duration will be that of the world... » All nations then « will be subjected to the Jews, and the Jews will dispose of their at the discretion of the individuals who compose them and their "goods t."

These ideas and hopes have not weakened. present day in Israel.

In 1860, a Jew named Sammt addressed a long letter to the newspaper *La Preussische Volksblatt* of Berlin (1860, no. 229), in which he claimed that from now on the Jews should take to the place of the Christian nobility. "God, di-

1 Drach, Second letter from a converted rabbi, p. 99. Paris, 1827. See *The Jew*, etc., p. 471.

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He knows, he scattered the Jews throughout the whole earth, so that they may be like leaven for all the peoples, and like the chosen ones destined to reign one day 'on all men'.

The newspaper *L'Union*, quoted by *Le Monde* on August 4th 1860, provides us with further evidence in the case of a funny note addressed to him by an Israelite from Paris. This Polish Jew, who signs his name Henri Apatousky, rapshovel, starting with Mr. Crémieux, also Jewish and high mason, took, in this year 1860, line extending an urgent invitation to all its coreligious figures in France, in favor of Christians persecuted Syrians; that this intervention general the practice of French Israelites was imitated in England and could not fail to be so elsewhere. Then

despite the precepts of Talmudic law, to come so generously coming to the aid of "non-Jews." He claims to be convinced of the selflessness of Mr. Crémieux and rabbis from Paris. "But, he adds, this conviction cannot lead us to fishing to penetrate the plans that other members of the Israelite cult may have and may try to make progress this way. My nation not only knows how to train bankers and

1 Monde, November 12, 1875.
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She also knows how to be diplomatic with merchants. need. She understands that the Ottoman Empire approaching its dissolution, and that it would already be in ruin if the European powers do not prolong— their rivalries
tés. How much longer will it last? We don't knows. It can fall; but once the empire has fallen, one does not will no longer be able to raise it. Yet we will not be able to abandon these countries to anarchy. Perhaps the ri— Will the values of the powers continue to be exploited? to pose the question of the annexation of this or that province to European states, or even the establishment of a
A separate state with a king chosen from one of the families reigning. Wouldn't the rabbis assume that
These objections would not be raised at the establishment— The creation of a Jewish kingdom with a Jewish king?...
'Now if the Jews behave so nobly towards the Christian victims, do they not could not count on recognition
Christians? Besides, the restoration of a
The Israelite kingdom is by no means a new dream. This idea was never abandoned by the Jews.
Jervents. Also, for a very long time, people have been making... regular collections for maintenance in Jerusalem of a large number of Jews from all countries... who pray for the restoration of the kingdom of Israel.

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Another letter from a Jew, probably German.
that one, which is signed Lévy Bing and which is published
In March 1864, the Archives israélites confirmed
the existence among contemporary Jews of feelings
comments and a hope similar to those of the Jews of
Middle Ages and the early centuries of the dispersal
sion. The piece is long, but it will be read with
interest :

"Nancy, March 21, 1864. Sir, I am from
those who think our generation will not see
Not on the day of the promised major repair. And
However, I wouldn't want to claim the opposite, in
presence of events and transformations
which we have been witnessing for the past fifteen years
years!

"You say: We don't believe this idea, –"
of the Messiah and his triumphant return to Jerusalem, 4
– Neither feasible nor acceptable! ! Did you understand correctly?
Have you considered the gravity of these words? Because they cons-
tituent Za complete negation of our faith and of
our mission in the world! That is certainly not
not your thought; but it is fitting that an organ
the importance of the Archives cannot be considered

1 The editors of the Archives israélites, modernized Jews,
are among those who turn the Messiah into a myth.
what their nation expects.

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dismissed as not having full awareness of
duties as well as hopes for Israel. How!
You don't believe in the final mission of the mai-
Jacob's son? Jerusalem would be a vain place for you.
Word? But that would be the immediate reversal
of our worship, of OUR TRADITION, of our rai-
its being; and, in that case, it would be necessary immediately
burning our sacred books... Our ritual, computer-
Whether ordinary or extraordinary, it always speaks to us of THE
MOTHERLAND; as we rise, as we go to bed,
As we sit down to eat, we invoke our God
so that he may hasten our return to Jerusalem, without
DELAY AND IN OUR DAYS! So these would be...
Empty words? The dress rehearsal, univer-
So, the meaning of these words would no longer be apparent?
Would that be purely for show?

"Fortunately, that's not the case; and you
You see, dear sir, that if many of them
We have forgotten the importance of returning, God has forgotten us.
has brought forth new brothers! who understand
sometimes better than ourselves THIS MIRACLE, UNIQUE
in the life of the world, of a whole fool
scattered for eighteen hundred years throughout the
parts of the universe without merging, without

1. The followers of Freemasonry and its branches, disciples
Jews.

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FREEMASONS AND JEWS. 661

mix nowhere with the populations in the middle
from which he lives! And this incredible preservation,
made to open the eyes of even the most blind.
would have no meaning, no value
For us and for the world?... I said it earlier
Above all, the entire Jewish religion is founded on the idea
national. And whether they are aware of it or not,
It is not a pulse, not a suction
sons of Israel who are not towards the homeland.
I repeat, we should have closed it down from the first one
down to the very last of our books, if it were necessary to hunt.
Jerusalem of our thoughts! And these aspirations, these
thoughts, these are not just an in-
_ time, personal to our race, it is a uni- need
Versel... If little by little personal revenges
have disappeared... if... it is no longer permitted to be
justice to oneself, but rather to rely on
judges who are generally accepted and impartial
in the dispute, isn't it natural, necessary, and
Far more importantly, to see another one soon
court, a supreme court seized of major cases
public disputes, complaints between nations and na-
tions, judging in the last instance, and whose word
Do you believe? And this word is the word of God.
pronounced by his eldest sons (the Hebrews), and of-
before which all the powerful bow respectfully

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born, that is to say the universality of men, our brothers, our friends, our disciples.

This language is as explicit and as clear as possible. This Jew from Nancy, in the middle of the nineteenth-sixth century, strongly believed, with good other Jews, at the coming of an all-powerful Messiah-sant, upon his triumphant return to Jerusalem. These are the aspirations of all Israel, based on its tradition tion, on his daily worship, on all the teachings interpretations of his sacred books. The Jews did not other homeland than their motherland, Palestine. The re-establishment of the Jewish nation in this homeland is not only acceptable and achievable, But perhaps next. And it's a unified need-Verse, a necessity, because then the Hebrews, God's eldest sons will be the united arbiter people. Verse and infallible of the peoples, Ze People Pope!

This indestructible hope explains the motion presented to the parliament of Pest in June 1878, by a Jewish deputy, Mr. Istoczy, in which, at on the occasion of settling Eastern affairs, he invited the Austro-Hungarian government to RETABLISH THE KINGDOM OF JUDAH IN PALESTINE?

1 Archives israélites, 1864, pp. 335-350. See The Jew, etc. pp. 467-469.

2 Tablets of a Spectator cited by [Univers of June 18, 1878,

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So, in summary: his return to Palestine and his

. physical and moral domination over the world

the basis "of faith and worship," "of tradition

and of the nationality" of the Jewish people. For him, the

Homelands are merely homelands of circumstance.

...and in passing. These ideas and beliefs "have been

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traditionally passed down and instilled in the minds of this nation" by its doctors. They are the "soul" of their teachings. "Of everything Over time, the Israelites prepared themselves for these events.

...ments, the ultimate term of their aspirations and of

their prayers. They eagerly await the wars, revolutions, the ruins of kingdoms; They rejoice in it as if it were a prelude to events their deliverance and their supremacy. The return to Jerusalem and the establishment of an Israelite kingdom—The elite are the subject of a plan that the leaders of the nations are trying "to move forward," by all means means and in all circumstances that they believe they are favorable.

2. But how can we admit that, with ideas With such similar and deeply rooted hopes, the Jews pe penent point penalizing the realizations to understand the immense power they possess through the Freemasonry and other secret societies?

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On the contrary, isn't it extremely likely,

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that Israel's leaders have long had the |

a project has been finalized, and is already well advanced, to employ this
an all-powerful and so docile force of action between

their hands to the fulfillment of beliefs and:

age-old aspirations of their nation? From-

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as long as the thought of reigning in Jerusalem and of
Dominating the world can only please ambition.

and pride. This invisible leader, great patriarch
of Freemasonry, and the high-ranking directors
of Israel, its assessors, would they be more dis-
provided that other men?

It might be objected that part of Israel has
he has now renounced his messianic ideas; that he
has frankly embarked on the path of progress
modern peoples, that he has taken our ways and our
customs, that this coming of the Messiah and this dominion
The nation he proclaimed is now nothing more to him than a

symbol that cannot cause any harm to its |

national patriotism, and which he now understands by
therein lies "the indefinite perfectibility of humanity."
We are not unaware that the Jewish nation
divided today into two groups, the Jews of
old type, the Jews of the Talmud and the Jews that

we will call modernized; these are the

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A very small number. They became indifferent.
free thinkers or religious in their own way, and they are
all more or less involved in the movement com-
mercial, industrial, political and social issues of our time.

But does this transformation of a porch-
Has Israel's actions escaped the watchful eye of its leaders?
Or perhaps it took place outside of their
direction and contrary to their orders? Let's keep-
We are right to believe it. The authority of the princes of
Judah has been highly respected throughout the centuries and
too obeyed by all the sons of dispersion for
that a small number dared to evade it when the
A large part of the nation still reveres her as much as...
time has passed. This transformation is the result
of the new tactics adopted and the impetus
given to this Jewish section by the directors
of Israel, since the eighteenth century came
to give them hope for a future achievement
of their ancient hopes.

The proof is that almost all wo: inifs moder-
nisés belong to Freemasonry or to
its branches; they are its most solid frames
They are the ones who inspire and inspire. They are the ones who breathe life into it.
to Christians in the lodges, as well as to non-Christians, the
ideas that are called "modern" and which are not
than "Jewish" ideas. Religious tolerance,

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indifferentism, liberalism, freedom of con-
science, religious practices, the press, fraternity,
equality, universal suffrage, communism,
socialism, contempt and hatred of Catholicism
and of all Christian ideas, the persecution of
the Church and the papacy, indefinite progress, the
large urban areas, free trade, the cos-
mopolitism, the universal homeland, the universal republic
saddle, etc., etc., all these grand words, devoid of
meaning, or full of errors and dangers, which accepts
so easily our thoughtless century, are only
preparatory or enforcement measures for the plan
Jews. Oppression first, destruction later

irreconcilable hatred; the extinction of the Christian faith
Yours brings about the general corruption of morals
which makes the imposition of the servitude easier;
the humanitarian ideal and the universal homeland lead-
it leads to the destruction of the idea and the love of
particular homelands, and promote the establishment
of the universal republic that they are in fact preparing
lowering of all trade barriers
and large urban areas. The republic
universal, it is the whole world dominated and governed
governed by a few men; and the Jews want
to be those men.

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FREEMASONS AND JEWS. 667

These modernized Israelites are nothing more than something else
than the invading army of our future overlords.
They entered the land to be subdued, in
the Christian countries; they already occupy all of them
main positions. You think and you say
that the Jew has renounced his former dream of domination
the world; but look! He rules it at this
hour by its vanguard soldiers: they are par-
They have control over everything; they hold all the power.
the vital forces of the people and almost all the
high-ranking government positions; they are almost ~
completely the masters everywhere. What is needed-
What else? A few more major upheavals...

ments, some appalling clashes of peoples to

peoples, and the exhausted Christian nations, ab-
absorbing each other, they will no longer form,
in Europe as in America, only three or
four colossal monarchies or republics. These
The Jews are preparing formidable revolutions and
will operate them. Haven't they been doing this for almost a century?
through their instrument, Freemasonry, the arti-
without all the upheavals that have occurred in the
Two hemispheres? Glory, interests, lexis-
tence of their particular homeland, of their homeland of
passing by, affects them very little; they only have one
homeland, Palestine, and, to return there and realize their

With proud hope, they would do, if they could,
Jump halfway around the globe. Then the time will come.

where, prepared by commercial necessities, by .

railways, the electric telegraph and the
waterways, after some major upheavals
his still, or some alliances, or others
Under favorable circumstances, this will be formed
immense Jewish empire of the prophesied Antichrist
for the end times. And Israel's long wait
will be achieved and his efforts crowned with the most
complete success.

3. And let's face it, the Jew has everything he needs
in itself to achieve this result.

First, there is an extraordinary, unique existence.
in the life of humanity, miraculous, as in
the Jews themselves agree, "of a people
entirely dispersed for eighteen hundred years in
all parts of the universe, without merging or
to mix nowhere with the populations in the middle
from which he lives. "This incredible preservation"
implies a particular mission for this people, a
A major mission. But so far it seems
to have no other aim than to establish anti-Christianity
in the midst of Christian society and pre-
to ward off the empire of the Antichrist. After his conversion
which is foretold by the Holy Spirit, what will its

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Mission? We don't have to, at the moment,
search for the solution to one of the unknowns pro-
the most interesting pheticks of Scripture.

Due to its extremely flexible nature, by
his activity, his perseverance, his extraordinary sagacity |
dinaire, by its offline intelligence', by
his very temperament, he unites within himself the signs

Science, in agreement with experience, tells us
shows that the Jewish race, standing alone among all
The others, an exception to a general law, is
Capable of living and perpetuating itself in all climates?
She observes in this people "the phenomenon of a
immunity that protects him from diseases and
plagues," and she adds that "of all peoples
"Civilized, it is first in terms of vitality."
And remarkably, statistical science!
of our time recognizes with astonishment that,
in the midst of the Christian peoples where he lives and
whose population remains stationary or does not increase
The Jewish population, to a moderate degree, experiences

1. Recall the testimonies cited in section V,
§ 3, and see The Jew, ch. X, art. 4, Intellectual Superiority of the
Jewish.

2 On the non-cosmopolitanism of human races, page 392, by
Dr. Boudin. – Journal of the Statistical Society of Paris,
August 1860. – See The Jew, etc., p. 395.

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suddenly, for no apparent reason and everywhere at
times, an astonishing multiplication, a thickening-
inexplicable. |

"In all the countries where we were able to
to obtain censuses of the Jewish population,
_ wrote the president of the anthropological society-
that from Paris, we are seeing an increase
of unusual speed... Isn't that the clue?
rather than a great providential mission
Just a coincidence!?

As for the Jewish population spread throughout the
five parts of the world, Dr. Boudin assessed,
in 1860, to four million three hundred thousand. For
Europe alone he counted three million six hundred
a thousand Jews. In 1866, the newspaper 7' Univers israélite
brought the total number of Jews to six million, of whom
more than half for Europe. In a book
published in 1878 and cited above, M. Du Mesnil-
Marigny states that, "according to the information:
"information provided by the Foreign Missions, the
"Israelites settled outside of Palestine"

"millions." This figure is confirmed by the Cin-
the fortieth annual report of the Society for

Geography and Medical Statistics, by Dr. Boudin, vol. 11,
p. 131. 1857. – See The Jew, ch. X in its entirety.

Nm:

FREEMASONS AND JEWS. 671

the spread of Christianity among the Jews,
Published in 1879 in Berlin. According to this document, there
would have more than five million Jews living in
Europe, two hundred thousand in Asia, more than four-
twenty thousand in Africa, and from one to one million and
half in America; total, about six million
eight hundred and seventy-two thousand*. The Jew can therefore
to rightfully call oneself a citizen of the universe.

1 Here is how Mr. Boudin divides the Jewish population in
the world, in 1860 (On Non-cosmopolitanism, etc.):

Europe... 3,600,000

America, 43,000

Africa 450,000

Asia. . & a.' 200,000

Australia... 2,000

Total: 4,300,000

The Berlin Report has higher figures that accuse
an increase and a decrease in pupuiation, in 1879:

Europe. 9,091,825

America... 1,500,000

Asia e. e. , «+ 200,000

Africa, more than 50,000

Total: 6,371,825

towards European states in this way:

Russia. , . . . e 2,621,000

Austria 1,315,000

Germany 512,000

Türkiye 100.00

Hollande... 70,000

England... 50,000

France. , . . , . 49,000

Italy. 4 + + to » 35,000

- "£437 ES

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Note these figures of over five million
of Jews living in Europe, and nearly a million
and a half living in America today.
explain the activity and power of the companies
secrets in these two parts of the world.

In addition to these intrinsic means, there is the power
The irresistible allure of gold. The riches of which the nation
The number of Jewish people possessing these rights is incalculable. One of these Jews
modernized, Baron de Rothschild, : died in Paris
in 1868, left eight hundred million to his four sons
of fortune, according to some, nearly two billion
according to others. He wasn't the only one in his family,
who has representatives at least as rich in
England, Austria, Germany and
Russia, which everywhere makes the law with its gold
governments.

But these enormous riches of the modernized Jews

Spain and Portugal.

de2a . . a' 4,000

Sweden . . . ee . 1,800

Norway : 25

Romania 274,000

Total: 5,091,825

The figure given for Romania, 274,000, is lower than the reality, as a result of recent and continuous immigration Jews from Russia and Germany in this region. It's a new population displacement.

The Berlin Report is cited and analyzed in the Universe of December 5, 1879.— History of the political economy of the ancient peoples, by Du Mesnil-Marigny. 3rd ed., vol. II, p. 268.

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and launched into the movement of our century would apparently be surpassed by the fabulous treasures those placed in the hands of certain families Israelites ignored by Christians, but well known Jews. These privileged families are those of the— which, according to traditional Jewish belief Talmudists, the awaited Messiah must one day emerge. Tlen exists in several locations in Galicia and Russia. Jews surround them with a kind of cult and put at their disposition of quantities of gold and riches of all kinds that accumulate every year for centuries and of which we will never know the exact value *.

Of all the means to success, the most powerful. The Jews will therefore achieve their goals.

4. Moreover, they have already proven what they are

capable, and the results they obtained and that what we have before our eyes must give them the es— for, and to us the fear, of their complete success.

To understand the skill and progress of Jewish, as well as the magnitude of the success achieved in © his plan for universal domination, it is necessary— to see the obstacles he had to overcome and the way he managed to defeat them.

It was around the eighteenth century, according to all

1 The Jew. p. 476 et seq.

probability that the Jewish leaders, after so much centuries of vain waiting, glimpsed, for the pre-first time, as soon as they will be feasible, and the emancipation of their race and their universal domination.

However, insurmountable obstacles pa-

were rising up before them, they needed to a-edge to overturn the Christian edifice from top to bottom, based on centuries-old foundations throughout the old world. In this gigantic work presented itself to destroy on the front line the eatholism with its strong papal institutions temporal, hierarchical, and religious orders, and the considerable influence that added to its spiritual and divine power, its great riches and its territorial possessions. The social order, the Customs and traditions were everywhere based on the Christianity and were deeply imbued with it of its doctrines. The Christian edifice was supported, here, by numerous Catholic and fervent peoples winds, governed by frankly dynasties Catholics themselves; elsewhere, by nations heretics, but, like their princes, sincerely attached to the Christian religion. Besides, the two civilized worlds, Europe and America... risk, were divided into a multitude of states of

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all grandeur, jealous of their autonomy and guaranteed by the notions of justice and law people whom the Church had spread and incul-established for centuries. Catholic governments-religious groups, like the Protestants, were content

'to be linked together by the community of

essential services, and both sides watch-
paid close attention to the integrity of their foreheads
third parties. All these things, as well as powerful
fortresses, barely touched by the action
subversive of Protestant principles, they arose
seemingly unshakeable in the face of vows and
projects of Israel.

His attack plan was admirably conceived and
no less admirably executed. It was a
A work of infernal genius. First, seize control of
all the enemy forces of Catholic society-
lique, to unite them and launch them against her, such was the
first point of the battle plan. We must recon-
it was born that the part, on this side, presented itself as beautiful
for the leaders of Israel. We have already indicated to
numerous and formidable duels had
affited the Catholic Church, at the beginning of
this eighteenth century. However, these isolated enemies
could not have harmed him much, precisely

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because of their isolation. The masterstroke was
for having united them and especially for having found the
A way to unite them. That way was the secret society.

There have always been secret societies in the
pagan and Christian world. Since the preaching of
'the Gospel, the remnants of dissident sects, gnos-
ticks, Manicheans, Albigensians and their many
derived, have traced, more or less hidden and more or
less impure, their subterranean furrow in the low-
foundations of Christianity. In almost all of them, the
The Jew had his entrance, and often held the upper hand.
through the cabal they generally practiced
and in which the Jew has always been master and
doctor. But these shadowy associations had not
no hold on the intelligent classes and directors
giants who were not part of it and the con-
were barely born. From then on, however influential it may have been
Being Jewish, he could have no influence on the course of events.
public affairs and society as a whole. It
had existed since the fourteenth century a
secret society with an aristocratic appearance, which does not
contained within its ranks men who appeared
belonging to the upper classes and who, by the same token,
stood at a great distance from all the
'other occult associations. It was the Franc-

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eighteenth century fashion and craze in

the upper classes had turned to the secret societies. The Templar lodges multiplied were bending everywhere, in England, in France, in Germany. The Jew had never been able to enter it: an article of their constitution imposed on the followers The profession of Christianity. The crucial point. For him, it was therefore: either find a way to to infiltrate Templar Freemasonry, or for- sea for the ruling classes an association a secret society from which Jews were not excluded. In the second half of the century, the Jew had ER, one of them and the other point.

The Jew Paschalis established a so- secret society based on the cabal and in which Jews could naturally be admitted. His principal disciple, Saint Martin, who appeared was attached to a distinguished family from Amboise in the weapons and who initially pursued this career, enveloped and concealed the core of his doctrines all Jewish under a nebulous philosophy that the Freemasons extremely benefited from phi- philosophers already members, either of the Templar lodges

of England, or those of France. The reputation-

The presentation of the new rite became considerable. In name- -

Numerous Martinist lodges were founded and the lodges
38.

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The Templars hastened to join them. The Jews thus entered fully into societies secrets of the French upper classes. It is to be re- to point out that never in France have we made any difficulties worship to receive Jews into Freemasonry; the The reason for this is undoubtedly in the original origin of French Enlightenment; while in Germany, even at the beginning of the nineteenth century, he There were still differences of opinion and controversies. among Freemasons on this subject.

However, in Germany too, it had opened up to the Jews a wide-open gateway into the Freemasonry. Weishaupt founded the Illumination. Bavarianism and established the principle of admissibility Men of every religion and faith. The Israelites entered in large numbers, and in a short time had penetrated, by means of the illuminated lodges, in most German Templar lodges. Here again, the Jews were now able to exercise a direct action on the upper classes and mixed with general affairs.

At that time all the secret societies aris- Tocratic principles were not under the control of the Jew, but he was beginning to be part of it, and almost immediately They felt the effects of his influence: he pushed them to unification in order to achieve unity of action which

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is in his character and habits. We Let us recall here that the first idea of the great Wilhelmsbad convention or congress had emerged from Martinist lodges, Jewish by origin and always open to the Israelites. In this congress It mattered little to the Jew that it was a Masonic rite dominated over another and that the general management societies to be unified were entrusted to the temporary system To fold, Maitinist, or enlightened one. The big issue For him, it was about bringing together in a single bundle, not only these sections of the aristocracy of secret societies, but also all the others associations of different levels' that were proliferating in the world and in which he had an in- long-standing influence.

The success was complete. Under the direction of followers of Saint-Martin and Weischaupt, some

accepted and established the unity of all companies
secrets of the world and actually constituted the Franc-
Modern masonry.

The Jews quickly realized the power-
the use of the instrument they had just formed.
Less than ten years later, they were witnessing a
an unprecedented revolution in the annals of nations.
All of Europe was shaken. In France, it

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did, on a small stage, like a great
repetition of the terrible drama that will unfold in
The universe in the time of the Antichrist. Religion, laws,
customs, morals, monarchy, institutions, administration
Administration, provinces, properties, everything was overturned
from top to bottom. In its place stood the cult,
the administration, the territorial divisions, the ins-
the institutions and practices of Masonic lodges.
France was in the hands of the Freemasons.

This result, so quick and so astonishing, was indeed
made to encourage the Jews. Also during the
first half of the nineteenth century, did they not
nothing neglected in order to become absolute masters of a
such an instrument of destruction and for the perfect-
to function. By their gold and their superior intelligence,
they quickly became the sole owners
and were able to shape the masonry material as they pleased.
nic. The events that have happened and will
passing before our eyes allows us to guess quite
easily their way of doing things.

First of all, they wanted to ensure, by the
masking as much as possible, the peaceful development
of their grand projects. Freemasonry was by-
divided into two seemingly unrelated groups.
In the first, called Symbolic Freemasonry, they
gave it an outwardly harmless appearance

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and a bit grotesque. This group was supposed to stay
secret society, while discreetly seeking to
to show up according to the circumstances and to attract
proselytizers. The Jews succeeded in gaining recognition

Since then she is no longer, strictly speaking
secret society, but it became, as they
They say, "a closed society with a secret."
They worked to bring everything back into this group
what exists in the world of hostile elements to
religion and the Catholic Church, the idea and the
Christian institutions. Under their impetus this
Freemasonry incorporated itself as much as it could
Protestants, Jansenists, heretics and
rebels against the Church of all kinds and the
unbelievers of every kind. She called to herself the
ambitious people who want to achieve honors and

| power, the downgraded and the dried fruits of all

careers that seek a social position, the
pleasure-seeking men and revelers, eager for enjoyment
material goods, merchants and in-
industrialists who wish to succeed in business, the lit-
tectors and scholars envious of making a
fame. She did not disdain the weaker sex:
She lures the woman and takes the child.
She promises everyone the object of their desires, and thanks to

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the influence and the gold of the Jew, she gives it to them, to
less so to some extent, and under certain conditions
tions which at first seem quite easy and few
serious, but which, at some point, pre-
They feel inflexible and formidable.

Jews tend to include in this group,
not only dupes and fools, but a number and
taxable material, but above all intellectual men
people and important figures from each nation, for the
to have at hand. And to them there is nothing
that they do not promise and that they do not give. More
As events unfold, the more this plan of the
Jewish Freemasonry appears evident. At this time
and under the current regime, where there is no longer any fear of
to discover, it is easy to see that men
politicians who want to succeed, that the men of
enjoyment which they desire to satisfy themselves fully, that
men of finance, commerce, industry and
large companies seeking to succeed, or
are either Freemasons, or must become involved

1. We read in Decentralization: "It would appear that in
"certain large state administrations, they provoke the

"employees of all ranks to enter into Freemasonry.

"They are indirectly assured that this is a way to facilitate
"their advancement and to obtain influential protections"

"To achieve significant results." Z'Uniters, who
He quotes these words, adding: "The fact is at least plausible,

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FREEMASONS AND JEWS. 683

External Freemasonry that the top leaders of Israel
"they study men, they turn them, they guess"
their inclinations and tendencies, take hold of
their will, their intelligence, and their freedom
and have them at their disposal." And when they are ripe, they
lead towards the secret society, that is to say towards
Higher Freemasonry. And when they need
to act on the mind of a completely foreign man
ger, or even hostile to Freemasonry, the
Jews have no shortage of "insinuating brothers"
fully trained in Weishaupt processes
and capable, through cunning and hypocrisy, of achieving
the stated goal.

The second Masonic group includes the
high-ranking officials who meet in the rear-
lodges. That is the true Freemasonry. That is the
that the Jews admit the prepared men and
secure organizations they infiltrate, if they haven't already
At their core, their hatred of Catholicism and of all

...Christian belief. They imbue them with ideas

"Modern," in line with their designs. They
are responsible for propagating them, defending them, and
execute them. To these they reveal successive-

"And Masonic ties alone can explain the success-

"site of certain characters ill-suited to the high situation"
"that they occupy" (Univers, October 10, 1879).

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ly, by putting them through the rites and the various degrees of initiation, a part of their plan and their purpose. The high lodges, composed only Jews, they are the only ones, there shouldn't be any. no doubt, who know all the thoughts of | masters of Israel.

In this second group, based on an indication by- the order of the senior leaders, conceive and expand These projects, destructive to all religion, are being undermined. of the papacy, of authority, of morality, of the family, of all religious teachings, of the homeland, property, society, to which Freemasonry works with such rage in our century. Then, after approval The top-down approach was given to the plans and projects made- After careful discussion, a watchword is transmitted to the symbolic lodges which, through their thousand voices, ideas from the press, gauge public opinion, prepare it, shape it, and make it possible, or easier, the execution of the agreed plan.

It is through these high lodges, and sometimes, according to the occurrence, by the outer lodges, that e- They establish secret societies, militant members and violent Freemasons. There she gathers and enlists the arms it needs to to carry out physical destruction. These companies:

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Carbonarism, Internationalism, Nihilism, or others

seem to have their own lives and directions and separate from Freemasonry. But in fact they are secretly conducted by Jews from the high lodges who have every opportunity to deny them, and the com-

_ to fight if necessary, if they succumb in their

companies.

Jewish Freemasonry is therefore like a species of a living organism of gigantic proportions which embraces and encloses Christian society with a from one end of the world to the other. This organization is constituted in a marvelous unity since all the upper and lower lodges depend-tooth of the national center called Grand Orient, and that all the Grand Orients, in obligatory relations together, they are attached to a center supreme, the Orient of Orients, by a link of de-absolute pendulum. This center is the high and a unique lodge that brings together the top leaders and the main figures of Israel, and who leads, as a driving force sovereign, Freemasonry and occult societies of all degrees, and of all forms. This immense network, of which each link is a man, maintains his formidable unity by the pressure of a terrible discipline, supported on mandatory secrecy and on multi-oaths

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tied up, by fear of violent repression of the dagger and poison, and finally by the irresistible of Judaic gold.

However, in this countless army he

produces well, from time to time, both at the top and in

bottom, divisions, rifts, schisms.

But the Jew is not troubled by it. In the Freemasonry, he no longer adheres to orthodoxy. than to the schism, and he leaves below his power-sance, without worrying about it, his many slaves discuss and divide amongst themselves. For him the Freemasonry is first and foremost an instrument of destruction. He is also able to destroy by a schism only by an orthodox rite, by such a man of a peaceful character and moderate gait that by another audacious and violent one. He uses the - men of all kinds. He raises them, he makes them-pours, according to the circumstances. It produces it and it

the others in all the states of the world.

All Masonic rites, whatever they may be,
all forms of secret societies, united or
divided, all members of both sides,
Whatever their ideas, their rivals may be
their ties, their particular ambitions, he pushes them
according to its plans towards the same objective: destruction-

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FREEMASONS AND JEWS. 687

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total tion of the Christian idea and society.

All paths and all means are open to him
Good. The more people divide and clash
The more nations weaken and suffocate among themselves, the more they suffocate.
They feel, become disorganized and disintegrate, the more it
There are upheavals in societies, of upheaval-
The more disasters and catastrophes there are, the more the Jew rejoices.
and finds that his work is progressing. We have his
confessions: he strives to overthrow and destroy in order to
to raise his dominion over the ruins. If he believes it
profitable to his designs, he will not hesitate to launch
below, the Freemasonry of the proletariat against the
Bourgeois Freemasonry, the International against the
wealthy FF.*. of the higher degrees, and in turn
High-ranking masons against the Commune.
And if he then needs the re- for his projects
to reconcile the warring brothers, he will present his -
hands full of gold, positions and honors, for

to soothe anger, heal wounds, and reunite

under the same flag, victors and vanquished.
As for these major political questions of

dynasties, rivalries of powers, which passionately-
They divide and separate men nowadays, they
are of very secondary importance to Israel. It does not hold
more to the monarchy than to the republic, to this

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this power than that one, to this dynasty rather
than to any other. He only has a preference for the
men and the things that further his plans
and lead to his goal. But he will ruthlessly repel
will fight tooth and nail, by all means
forces at his disposal, such dynasty, such institution-
tion, such a class of society, such an influence
political or governmental figure
princely, and even such a humble individual,

who, rejecting modern ideas and positioning themselves as -

an opponent of the Revolution, would thereby form
even an obstacle or delay to its accomplishment
[The meaning of] his wishes.

A centralization was inconceivable.
more powerful and a stronger situation than
that of Jewish Freemasonry. The organization
of the Roman Empire was neither more learned, nor more
solid.

And yet Israel did not simply possess

To seize this considerable occult power. He has
wanted to be able to act openly at
in the midst of the Christian nations. From the beginning of the
century, Freemasonry is in turmoil and making demands everywhere
the emancipation of the Jew. The European governments-
Europeans are being strongly urged to do
A Jew, a citizen like any other, and to overturn

his ar

FREEMASONS AND JEWS, 689

the necessary barriers, established by experience

society as well as individuals.

So now the Jews are almost everywhere
They are citizens of the countries they live in. They all have them.
the rights and all the privileges, And singular thing-
lière! of dangerous beings whom we distrusted, of
outcasts, once rejected and marked with a sign
so that they would be less harmful, the Jews
modernized, they became so in the nineteenth century
the most supported, most influential men and
the most powerful. They belong to three com-
munities which, in different capacities, help them and
They protect them. Like their customs, they have modernized-
nized their names which they adapted* according to the
language of their temporary homeland, and thus
Their Israelite origin is generally ignored.
Their gold, their intelligence, their moral qualities,
Their skill in all things enables them to achieve
in the front rows and participate more than anyone else
to the protection and privileges due to citizens
eminent. On the other hand, they are incorporated into
this all-powerful Masonic association, which
recognizes in them its best leaders, its followers

1 See L'Univers of December 4, 1879: The German Jewish nobility
order,

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'the most active and dedicated, and who, for
this cause alone, without perhaps yet knowing
that they are of the race of his masters, provides them
assistance and favors of all kinds. Finally, by
While modernizing, they have never ceased to be part of
from the great family of Jacob's sons, who re-
_ always knows for its own, and which has always been,
and is today, more than ever, so attentive and
so eager to defend and support everywhere her
members.

We can now appreciate the genius of
Jewish and the influence it exerts on Christian society
has held for half a century.

The consequences of this action and the results
aches and pains provide even better, alas! the measure
of this genius and the power of the instrument he
employment. The Jews managed to operate a large

of their projects.

Indeed, if, like them, we do not consider the things that, from a human point of view, we must recognize that, strictly speaking, the order The Christian social model of the past is completely de-built and that the Catholic Church is strongly shaken.

In every country, except for Austria, the Church

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Catholic, stripped of its landholdings
and her wealth, is reduced to the state of beggary
She no longer owns anything, and for her life
the most essential piece of equipment it depends on
governments, or those who are Freemasons, where
although Freemasonry dominates.

The temporal papacy is overthrown: the pope
has only one palace left, which is a prison and which
He can be thrown out tomorrow. The clergy's action
on public affairs is nil; on the masses
as with the ruling classes, it is also
Furthermore, it has been annihilated. It is chased from everywhere: we don't
He doesn't even have free disposal and use of it
peaceful in its everyday dwellings, the house
of his God, his sacristy and his rectory. The en-
teaching at all its levels, in almost all
the states, despite Catholic resistance, is
taken from the Church and placed in the hands of the worst
enemies of religion. Also the Christian faith
is undermined among Catholics as well as among the
heretics. It is replaced by doubt, by in-
The difference is a vague deism, even atheism.
in the upper classes, and by a material-
crude and brutalism among the common man.
Aü place of trust and respect that attracted
formerly upon him his sacred character, the priest

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today one does not see in the eyes as in the
hearts filled with distrust, contempt, and hatred.' The
The rights of people no longer exist. Might prevails over law.
Nothing now guarantees a weak people against
a strong and ambitious people. Large urban areas
These misconceptions were formed more by hypocrisy, the
lies and betrayal, only through triumph
of victorious armies. Moral disorder is united-
versel. We return to customs and traditions.
my pagan women. Authority at all its levels is

1 This hatred was instilled by the Jew, who maintains it himself-

She makes a point of taking advantage of every opportunity; she knows how to...
to create, if necessary, in order to destroy the authority and influence of
– priest, to make him despicable and odious. To have him massacred
Created by Catholic hands, it is the triumph of its poli-
Infernal tick. Prussia seemed to be drawing closer to Rome.
This rapprochement will only be superficial. Then in the
An inevitable war, fueled by republican divisions and follies.
will bring French priests between France and Germany
will again be accused, as in 1870, by the entire press
and through all Masonic voices, to be wholeheartedly with the
Prussians, to send them money, to bring them here for
destroy the Republic, and put Henry V on the throne.
This time, in this accusation, the priests will be joined
nobles and the bourgeoisie. Hence terrible popular hatreds and
Massacres. There will be many hostages.

The Church Fathers who dealt with the end of the world,
Saint Hippolytus, among others, characterizes the era that precedes it.
yields in several striking ways, and in particular because of this one:

The people will then "harbor a deep hatred against
The ministers will be at the altar. Each will live according to their whims, without
law and without respect for authority." Saint Hippolytus, 3rd century
key: Of consumption mundi and of Antichristo. V. Letters
of a hermit, by JE de Camille, p. 120.

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* FREEMASONS AND JEWS. 693

despised; family ties are broken. The
Property is threatened everywhere. The lowering of
character is general. We no longer have any esteem than
for wealth; efforts are only made for the
to acquire and enjoy unlimited satisfactions
material resources they provide. Nations are in
decadence and day by day form in the ser-
vitude. In place of these old relationships of
religion and faith brought them closer together, he
between peoples there exist only the interests of the common good.
merceetdelindustriedéveloppesetexagéréschaque
year after year. These interests, along with
the railways and waterways, are concentrated in
increasingly in the hands of Jews and Frenchmen

short term perhaps, the unity of the world and its enslavement, the constant goal of Israel's efforts. Such is the work of Jewish Freemasonry. The ruins are incalculable. Freemasonry has therefore was quite rightly named by several Destruction and revolution. How can we not recognize—to be born that she is the instrument of the Jew, since the the destruction it caused is precisely those that have been desired and awaited for centuries

All of Israel?

The Jew must be proud of his work and believe in himself
39. |

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very close and present to dominate the world. Also He cannot hide his joy. Already in 1867, the Jew and Master mason Crémieux, president of the Alliance? universal asraelite, exclaimed: "As already all has changed for us, in such a short time... Yes... I am proud of the Jews... Because when I was As children they counted for nothing, and as As their age came, I saw them full of zeal, full of courage, hardworking... I saw them conquer—to laugh in all careers at a high position; I heard their names echoing in the midst of the The most beautiful names that the country is proud of. Courage! Redouble your efforts: when you have so quickly and so well Having conquered the present, how beautiful the future is! What should so to speak, Mr. Crémieux in 1879, now that France and almost all of Europe are governed by Jewish Freemasonry?

The "non-Jews" cannot help themselves; they also, to see that the future is bright for the Jew; But certainly, if God doesn't intervene, many less beautiful for the Christian.

A writer of merit, a devout Catholic, the noted in 1869 with fear and sadness?

1 Archives israélites, p. 13, 1867. Speech by Mr. Crémieux at the general assembly of the Alliance Israélite Universelle.
3 The Jew, etc., ch. xu, par. 2.

Ten years later, the aforementioned economist, based solely on economic facts and statistics, in turn affirms it in these terms quite remarkable:

"the imminent elevation of Israel to the pinnacle of The magnitudes therefore seem certain, since in this At the moment, nothing seems capable of dispelling it. Thus, at less than a major change in the order and the the movement of societies, we will see it before little, however extraordinary such a thing may seem By a twist of fate, to govern nations, after having applied all their wealth, and, consequently, multiply without measure by chasing "from the front "to him" (Exodus 23:30) the inhabitants of all the land, as he did for the Canaanites and for the natives of the Gessen nome. Certainly, one will complain against this premonition of the substitution tion of the Israelites to the present-day races of the various parts of the globe, and we cannot disagree That this prediction might be very bold. But history is there to teach us that in every country the indigenous populations are gradually being replaced created by the tribe who, settled on their territory following treaties or successful military campaigns, their is undeniably superior in wealth, in industry, in productive capacities of all kinds..."

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has

"However, if, according to our predictions, the threads of Jacob, taking advantage of their superiority in all this which brings prosperity and longevity to this world, manage to outlive all other races as we know the attachment, the spirit of fra- the eternity that unites them, no one will dispute that It is through them that we will see this era come to fruition. so desired by humanity, this wish of all philosophers lanthropes, this aspiration of all the great hearts, we mean universal brotherhood saddle... No doubt our conjectures refer to an era too distant (?) for the gene-

Today, based on the facts we have presented,
You'd have to be blind to question the
"A SUPERB FUTURE that is reserved for the Israelites."

We have no doubt about the brotherhood of the Jews.
some for each other and for those who are
their slaves. But we know hatred all too well.
of the Talmudic Jew and the Freemason Jew for
all Christians in general, and for Catholics-
ques in particular. It is therefore extermination or
the mass apostasy of Christian nations and

1 History of the political economy of ancient peoples, vol. II,
pp. 283 and 285, by M. Du Mesnil-Marigny. Paris, 1878, at
Plon, 3rd edition.

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to ome

WE) Catholics that Mr. Du Mesnil would announce to us
tote} for a future he considers distant . And yet
To arrive at this conclusion, didn't he take care
em, than economic and statistical data which
k# were returning on their own as part of her work.
nx; Let us add to this the terrible power of action that or
We have just explained to you what is called Freemasonry...
23 sp and we will have to conclude, like him, that a "su-
"mk; perbe future is reserved for the Israelites," but that
72 This future, perhaps the next one, will be very sad for
Catholics and Christians.
"| HI. Based on his reasoning
x &i the general data above, the reader
re | can easily, if he pleases, realize
mt of all the major political movements
a contemporary in the past and for the future.
The reason for the universal war declared at
f if the Church and the furious attacks that the re-
Yes! Religion, primarily in Catholic countries,
pr! is already fully explained. The deicidal hatred of the Jew
ad: : is enough to account for it; and it was one of his.
my satanic political trait is to overthrow the
w € i temporal papacy through the cooperation of two nations
Catholics, France and Italy.
will tll The situation where France is reduced and that
"| that we prepare for him are also easily understood.

In the future, the Jews do not want to leave standing neither a Catholic government, nor even a single Catholic nation, because, firstly, the peoples sincerely attached to Catholicism do not ordinarily submit easily to the yoke of the foreign enemy of their religion. They are a serious impediment to universal domination of a single individual or a single race. There are They possess a supernatural spring that cannot be broken than by annihilating them: it is easier and more sure to weaken them and reduce them to impotence- . by corrupting them and killing them in their midst _ faith. Secondly, no nation frankly Catholics will only suffer if the Jews resume the Palestine and settle there. France, being the the most consistent and most Catholic nation strong, forms the most considerable obstacle to The Jew's dual aim: world domination and... recovery of Judea; for, left to itself and to its original and traditional tendencies, the France will certainly always oppose pro- The destruction of the holy land by the Jew. Therefore, it is necessary that more than others it is de-Catholicized, de-Christianized, so that her children would no longer have No concern for holy places. It is necessary that in no way in a way that it can be a rallying point and

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Alliance for other Catholic peoples, by Consequently, it must be exhausted and complete- utterly crushed by the ruin of all its strength vital, from its agriculture, from its industry, from its commerce, its finances, its armies, by : continuous internal divisions, by the com- petitions for power and dynasty, and by the . civil and religious wars, finally through dismemberment Sbrement and sharing. The republic on the one hand {and the German-Prussian Empire on the other are the two instruments with which the Jew works skillfully and successively to this great des- - instruction.

'In the Machiavellian thinking of Israel, this State _Prussian was prepared and shaped over a long period

not only France, but all the others
Catholic peoples of Europe, and to constitute-
[kill a vast empire that will encompass everything]
The West, from north to south. It is one of those
.| large urban areas that need to be formed.
This heretical and Masonic power cannot
...to serve the interests of the Jew in every way. The other
.) Large urban area, that's Russia. There, the Jew
| ent "a policy full of mysteries,"
| "before which Europe pales" and that "the

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"Britain's eyes can barely penetrate."
Russia is first and foremost the battering ram with which the Jew
demolished Turkey, in order to one day take at
amidst the rubble, the piece he covets.
But Russia is an absolute government ruled
by a family with a religious tradition
and a policy directly opposed to aspirations
Jewish. This dynasty is Christian; it wants
to dominate the entire East and unite the different
Greek communes under his spiritual authority.
Therefore, she cannot tolerate Jerusalem and the
Palestine becomes the home and property
Jews. That is why, or this dynasty tom-
bera, or else this traditional policy will have to
to be abandoned. The Jew acts as long as he can in this
double meaning in European Russia by the
secret societies and primarily by the savage |
nihilism. Already ideas for modification in the
political regimes are emerging, the word "govern-"
The constitutional amendment has been issued. We are fighting in
breaches the imperial autocracy. The Jews do not think
Not to destroy Russia: they need it.
Existence is part of their plans. But it will be necessary
that the Romanows, if they want to stay on the
throne, change their policies and traditions
religious. They will set aside orthodoxy and

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their claim to the schismatic papacy, or else,
Russia will transition from absolutism to a constitution-
nalism under another family. That's the process
usual and known in our part of Jewish Freemasonry.
It will be presented as the only possible answer

remedy for the ills of the state, the most frustrating obstacle
gic to the furies of Nihilism. This will be the council
of the Freemason and the Jew, who will have taken care to
the advance of aggravating the ills, of blowing the aspir-
rations, to foment and bribe the furies and
the revolts. Russia will then be promptly
in his hand and will no longer oppose his plans.
said that the heir presumptive of all the Russias
is not far removed from modern ideas t.

1 We read in the Letters from Poland and Russia, published
by L'Univers, December 18, 1879:

"Here's what they're saying about the internal reorganization plans"
of Russia, which the unofficial newspaper speaks of in veiled terms.
of Vienna (the Fremdenblatt). The Tsar, morally broken by
the cruel disappointments of his reign, gave carte blanche to
his heir to implement this constitution that he envisioned
with his advisors to save Russia. This constitution
grants Russia a parliament with two chambers, a
lower house founded on universal suffrage and a chamber
High council or council of boyars appointed by the Tsar, etc." A
[Univers] editor's note adds: "According to the latest-
new information provided by the telegraph, the draft constitution-
tion would now be rejected by the Tsar." However, in the pro-
proclamation, displayed on the very day of the emperor's return
Alexander in Saint Petersburg by the nihilist committee,

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As for Austria, it must be dismembered and
devoured by Germany. Her turn will come later
that of France. For the moment, a policy
Masonic influence is gently pushing it towards the East
lured by the prospect of a few Turkish corpses.
task of thus disengaging her from what is happening:
likewise, as was done in the times of the dismemberment- |
Poland's actions. While awaiting the major developments
blows, Jews and Freemasons de-Catholicize it and minet it
as long as they can. They circumvent the situation as much as possible.
possibly his imperial prince*; a Frankish prince-
mason, or friend of Freemasonry, do not torment himself-
tera guerre de ce que que peut devenir la Palestine.

England has long been the instrument of
Jewish preference. At present it has
two wrongs in their eyes: she can no longer be beautiful-
This will serve them well in their plans, and in its

A time will come when the two eastern colossi,
Russia and the British Indian Empire, are ren=

finds this passage significant: "We will not leave Alexander II
"In peace, we will only forgive him his offenses in the
"in cases where, recognizing the terrible calamities it inflicts on
"Russia, the unjust and criminal oppression it creates, it
would transfer its authority to a freely elected assembly
"by universal suffrage, and taking its instructions from the body
"electoral" (same issue of L'Univers).
1 V, Universe of May 30 and December 7, 1879.

FREEMASONS AND JEWS. 703

Four will counter. At that time the Jew will seek to do
A double blow. He will take revenge on the aristocrat
England, in the process of converting to Rome, and
will, once again, be the rod that will punish ancient
prevarications. The revolutionary elements accused
mules within the English nation and who have
never caused an explosion because of Jewish Freemasonry
did not want to exploit them, worked at this mo-
ment in all directions, will burst forth in a ma-
A formidable empire. The Indian Empire, of course.
abandoned to his fate by the burning metropolis,
will quickly fall victim to Russia. The Jew
will have achieved a second success: an urban area
of a larger number of peoples under the same government
government. Then he will be very close to domination
universal. Director of the government, of the ad-
ministry and all the main jobs in
the two immense empires of the Prussian West
and of the Russian East, what difficulty will he have in...
to merge into one another as a result of, for example, a war,
is it an alliance? And what impossibility does this present?
that one of the members of his Messianic family-
ques, perhaps for a long time the supreme pa-
triarch of Freemasonry, be raised upon the throne
of this almost universal kingdom with Rome, or
Jerusalem, as a capital? What time will it take?

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would conquer the heart of Asia and subjugate it
union of the two Americas, divided, revolutionized
and partly dominated from now on by the

or from Rome the great American colony
will be no more difficult than ordering today
From today, from London to the Indian empire. The world
then there will be only one monarch. The Jews will see
in him their glorious Messiah. He will call them all back.
in Palestine, if they were not already gathered there in
body of nation. It will be the Antichrist.

If God lets the things of our time go well
of the train they are on, who could deny that this
Is this not the likely and perhaps imminent future?
And even if the Lord were to intervene
to give his Church this time of rest that
we hope, this period of calm, of triumph-
'moral phematization and preparation for the supreme competitions'
bats, who will argue that Israel's plans, a
momentarily interrupted and delayed, will not
resumed with more fervor and success and does not arrive-
What will be the point of this final success?

For we know from the Holy Scriptures that the
A great anti-Christian empire must one day be re-formed
under the influence of the prince of darkness.

But in Freemasonry there is not only-

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human action, the genius of a people, superior
Furthermore, there is the actual action of Satan.

IV. We have reasoned so far without taking into account
account only of the purely natural order. If main-
holding we examine the question at a point of
higher view, and if we are looking for the element
the supernatural element it contains, we will understand
much better, and Freemasonry itself,
and the power that the Jews exercise in it and by
she, and will be able to practice in the future.

It is undeniable, we have just...
To convince, that Jewish Freemasonry possesses
very energetic natural means of influence and
very numerous; but it would not have an action
and such irresistible and universal successes
if she were not assisted by a superior force

to its own, by a supernatural force.

A very particular satanic influence is spreading today in the world. Every Catholic who studies contemporary events thoughtfully is forced to agree. This action of Satan is concentrated in Freemasonry and operates through She. The most authoritative testimonies and the facts Some demonstrate this.

Many Catholic writers call the Freemasonry, the Revolution, the Revolution

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universal*. This designation is perfectly That's right. Freemasonry accepts it and claims—that all anti-religious works are his own and antisocial aspects of the great revolution and of

1. "What exactly is Freemasonry? What are Her works? Some today call her the Revolution—tion and they are not wrong. For it was she who made the great entire revolution. Ninety-three emerged from its principles, if not from its very core, like eighty-nine; she demolished the altars, overturned the churches, like the royalty and the bastilles; she imprisoned, banished, guillotined the honest people, as she denied God and persecuted his ministers.

"In 1848, at the third revolution, she rushed from par—all in pompous delegations, hailing the new power as his representative, as his son, and crying out to all the tones that the grand words of liberty, equality, and fraternity that was displayed on all the walls came from her, that they were her own motto to herself, that she had given it and the don—"is reborn to France" (Circular of the Bishop From Laval to his clergy, regarding secret societies. October 10 1865).

— "The modern error... calls itself Revolution. In—focused on the organization she gave to her followers, she is divided into two main classes, each of which comprises a secret society and a public party. The first class is composed of... the Freemasons' position from above, from which emanates outwards the liberal party. The second class is made up of the Freemasons. The stupidity of the lower classes, to which the International is united. These two Freemasonry is organized on the same plan and proceeds tooth in the same way (Pastoral Letter of Bishop de Mont-Pellier, Bishop of Liège, September 9, 1871).

This, I repeat, is the universal Revolution, which knows no of borders, which conspires against the powers that tolerate it or who protect it, who conspire against the powers that re-
"push" (The Free Thinkers, p. Saint-Albin, 1868, p: 86 and 87). See the book by Father Gautrelet: Freemasonry and the Revolution.

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following. (See F.-. Louis Blanc and the authors)
mac.*. already cited.)

Or de Maistre said: "The French Revolution is satanic. After him, with an authority that superior and by generalizing his thought, the great Pope Pius IX also affirms that "the Revolution is inspired by Satan himself;" and more express- still believes that "Freemasonry is the "worthy daughter of Satan" who is "the true father" of this sect*. » These words would suffice.

4 "The French Revolution is satanic: if the counter-
"Evolution is not divine, it is nothing" (Letter to the Marquis de Clermont, September 1815). – "The French Revolution is sata-
It is flawed in its principle; it cannot be truly finished, killed, exterminated only by the opposite principle that it will be necessary alone- to untie; that's all a man can do; then he
will act on its own" (Letter to His Eminence the Archbishop of Ragusa, December 1815. – Letters and pamphlets, 3rd ed., vol. 1 p. 381).

3. "The Revolution is inspired by Satan himself. His
The goal is to destroy the edifice of Christianity from top to bottom. and to rebuild the social order of paganism upon its ruins."
(Pius IX, Encyclopedia of December 8, 1849). – "For a long time already, and almost from the very beginning of the Masonic sect, the Holy-Siège, who clearly saw through the deception, washed
condemned and subjected to repeated excommunications, he had accurately predicted all the harm it was to cause to religion and Civil society, indeed this worthy daughter of Satan, making of man as a god, and establishing each one as supreme judge by his conduct, he thereby rejects all divine authority and human, and consequently breaks the bond that constitutes all so- society. The Church's warnings were useless, and beautiful- even among those who should have stifled this monster were not afraid to favor him, although now none

Masonic testimonies will confirm
this truth in a more evident way.

It is certain that the Jews have been, especially since
their dispersal, of distinguished cabalists, that is to say-
to say that they have preserved with particular care
and practiced the doctrines of the Kabbalah, not
of the legitimate and sacred cabal', not of the
harmless cabal that simply combines
letters and numbers, but the doctrines of Za
black or magical cabal, which is nothing else
than the very essence of idolatry. This cabal is
religion and the direct worship of fallen spirits,
demons. She teaches ways to possess them.
in direct contact with them, to make them
favorable and to obtain help and favor from them. His
Its origins go back to Ham, perhaps to Cain.
The first siege was Chaldea and Babylonia.
his first sanctuary, the Tower of Babel and Baby-
lone. She went to the heart of the secret initiations.

Human strength is incapable of fighting against it; therefore, it is necessary...
to uproot this poisonous root of the evils that afflict the
nations and push into the eternal abyss the souls it banishes-
The source of life and salvation is to turn to the Almighty: only He has
He was once able to drive the true father of this sect from heaven; he alone
can now make it disappear from the earth, etc... » (In short
from Pius IX, to the director of the Reparative Association towards the
Holy Trinity, established in France under the patronage of Saint
Michel. V. Univers, April 9, 1875).
1 See Ja's note on page 600.

PR ER ns ea\

Freemasons and Jews. 709

of all the famous mysteries of antiquity
pagan sects, then Gnostic and Manichean sects
and their many offspring.

The Jews have always been faithful to this in-
fame of demons. Saint John Chrysostom called
the Jews of his time, the "demonic" ones, including
"souls and synagogues were inhabited by
demons." (Advers. Judzos. Orat. 1* and 2)

"Even today," said the famous Bishop of Vultourre, Simon Maiol, at the beginning of the seventeenth century, even today, what could be more common among the Jews, especially "in the East, that the practice of magic? » Hodie etiam apud Judzos, presertim in Oriente, quid magia frequentius? (Of Judzorum per fidia, t. UI, p.329. Moguntiz. 1615).

Nowadays, unsuspected perpetrators repeat the same claims. "The Jews," said Figuier, are all regarded as doctors of the law among the "Illuminati?" "It is certain," assures the fr. mac.°. Eliphaz Levi, whom the Jews, the most custodians faithful to the secrets of the cabal, have been almost

1 "The mystical doctrines and magical practices of the anti-
"Some of these things are preserved in part within the cabal" (Heefer, ratio-
(nalist, History of Chemistry, vol. I", p. 242).

2 History of the Marvelous, vol. IV, p. 162, 1860. Anti-work Catholic.

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still in magic, the great masters of the medium age'. "

From that point on, the Jew is the true owner of the Freemasonry, we would be entitled to in-
to conduct without any recklessness, even if we
we would have no direct proof that the cabal
must be practiced among Freemasons.

But in addition to this legitimate induction, we
We know from history that the rites of the lodges mar-
The Tinists and Cagliostro before 1789 were founded
on the cabal; and today Freemasonry
She admits that she still practices it. The explanations,
although much softened, from F.*. Ragon on the 89th
grade of the Misraïm rite, clearly demonstrate this;
We mentioned them above. And the Rosicrucians
revealing, from whom we have borrowed several
pages, formally states: "Freemasonry can
"to divide into three classes: Freemasonry her-
"Metics, Kabbalistic Freemasonry, and the Ma-

1 Dogmas and rites of high magic, vol. II, p. 220, 2nd ed.
Paris, 1861, by Eliphaz Lévi, pseudonym of a clergyman
an apostate who became a Freemason and Kabbalist,

The author, says Mr. Des Mousseaux, from whom we borrow
This quote and the previous one should have been added to the Middle Ages
the era of the Renaissance or of Protestantism, which was entirely at
both and quite naturally an era of great magicians
and great heretics or great rebels (The Jew, p. 517,

note.

2 P. 382 and 383.

FREEMASONS AND JEWS. 711

Eclectic nonsense. Each of these branches...
distinguishes itself from the other by a teaching by-
particular, although their goal is absolutely the
even... The cabalistic Freemasons borrowed
to Manes his good and bad principles, escorted
each of the good and bad spirits that inhabit
the planets and exert their influence on humans
an influence consistent with their nature" (Ævée-
(positions of a Rosicrucian, pp. 11 and 12).

"Everything scientific and of great importance"
diose, teaches in turn the magazine: cabalist
Eliphaz Levi, in the religious dreams of all
illuminated Jacob Bohne, Svedenborg, Saint-Mar-
tin, is borrowed from the cabal; all the associations-
Masonic lodges owe their secrets and their
symbols" (Dogmas and rites, etc., vol. I", p. 95).

Kt in another work:

"Kabbalistic doctrine is the dogma of the
High magic, and, veiled under the name of cabal, is
indicated by all the sacred hieroglyphs of the ancients
sanctuaries and rites still so little known of the
Ancient and modern masonry.

"The great cabalistic association, known in
Kurope, under the name of Freemasonry, appears all at
a blow to the world, at the moment when the protest
against the Church has just dismembered Christian unity

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yours" (History of Magic, 1860, p. 24 and 399).

The well-known blasphemies of the Freemasons... Renan and Proudhon, who rehabilitate and exalt Satan, confirm these testimonies*. The profession of

1 Here are the blasphemies of F.-. Proudhon that we quote with horror and trembling, but which nevertheless must be done To know, so that Freemasonry may be better understood:

"I say: the first duty of an intelligent and good man
"is to constantly banish the idea of God from one's mind and
"Disconsciousness, because God, if he exists, is essentially hos-
"tiled to our nature..."

"Lying spirit, foolish God, your reign is over; seek
"Among the beasts, other victims. And now here you are, de-
"Throned and broken!..."

God is satire and cowardice; God is hypocrisy and
"A lie; God is tyranny and misery; God is evil."

These blasphemies came straight from hell. The words
The following, in the same possessed voice, definitively prove it:

"Come, Satan, come, you who are slandered by priests and kings, that
"I kiss you, I hold you close to my chest. It's been a long time-"
"As long as I've known you and you've known me too. Your o-
"True, O blessed one of my heart! are not always beautiful,
"neither good nor bad, but they alone give meaning to the universe and
"prevent it from being absurd. You alone animate and fertilize the tra-
"vail, you ennoble wealth; you serve as the essence of authority, you
"Put the seal on virtue."

In turn, in a more skillful and less brutal way, the
F.*, Renan, after having tried to belittle Jesus Christ, attempts
to rehabilitate the Spirit of Darkness:

"Satan is, without a doubt, the one who has gained the most from the pro-
"Sandstone of enlightenment and universal civilization. The Middle Ages,
"who understood nothing about tolerance, did it with malicious pleasure."
"Milton finally understood this poor, slandered man. His century, too."
"Ours is as fruitful as any in rehabilitation of all kinds, not
"could lack reasons to excuse a revolutionary"
"unfortunate that the need for action threw him into enterprises"
"Unhappy."

The language of these two Freemasons is that of Kabbalists fervent.

FREEMASONS AND JEWS. 713

impious and more recent faith of a Livorno newspaper, Ateo is the very statement of our thesis. "Satan "He is our leader," the editors say, "the genius "of human restoration, the vengeful force" "Of reason." (V. Univers, August 29, 1877.)

As for the facts, it will suffice to cite those which the author of The Jew of Verona vouches for and which he describes as follows:

"Rome, as Mazzini had decided in the meeting of March 4 (1847) held in Paris with the leading figures of socialism, was to be a center hidden, then a blazing furnace of conjurations..... Already, one had descended from the Alps to one, to get to Rome, the most satellites fiercest and most skilled in Italy, Germany gne, from Switzerland and Poland, under the orders of Mazzini, of Ruffini, of Dybousky, of Zalesky, of Marz, and Weitling... The focus where Iniquity was located behind the Longara.... The the altar of Satan which stood as a rival to the temples of the Almighty; there the demon was worshipped as supreme deity; there he received incense and the prayers; there they celebrated obscene mysteries; "There, they offered him monstrous sacrifices."

. 1 To, Bresciani, the Jew of Verona, 2nd edition. Casterman, t, I*, p. 75 et seq. 1859.

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This account by Canon Bresciani is confirmed by that of Count Lubinski, in his history Wars and the Italian Revolution of 1848 and 1849, and which Father Deschamps abridges in these terms: "Secret societies put all

their sails billowing in the wind to complete in Rome |

even their organization. Their public meetings or clubs were held in cafes, the intimate or clandestine activities carried out by the leaders alone in certain locations individuals. Each club or venue had one.

worse, or lower below him, of in the way that the first one brought together the elite of the society, while the latter, where they were committed abominable crimes and execrable sacrileges, "IT TOUCHED THE LIMITS OF HELL."

Bresciani adds: "Within Europe, he There exists a shadowy society that animates and inspires all secret societies and their perf- projects of the*, "

1 V. Secret Societies, etc., vol. III, p. 154. The Week religious leader of Grenoble, quoted [Univers of August 30th, reports and guarantees a particularly remarkable fact of the diabolical intervention in the Fr.*.-Mag.:., of which the RP Jandel was one of the actors and the hero.

2 If we are to believe Father P. Martin, Chaldea would be Even today, a center of cabal that would radiate outwards... than in Europe. Tribes called Jesidis, or Shamanites,

having a cabalistic and entirely satanic religion and cult inhabit this region; they extend into Mesopotamia,

FREEMASONS AND JEWS. 715

Done through the Jews and the ca-

1 such a bale of which they are the doctors, Satan inspires and Nor does he direct the entire Freemasonry. Since Their decide, the Jews, became the instrument nt teal all special of Satan. Our Lord, even x Re, before his passion, already called them "children of the "By the devil, you are the devil on your father's side; and after his" 'Neal crime, the Pharisee and his descendants were named- "rt mes by the divine Savior in the Apocalypse to two it ul different reprises, "Synagogue of Satan, Syna- Let goga Satanæ, that is, Church of the Devil. In In this church, the devil has always been worshipped. While that he was driven from this world and stripped of his ancient honors and that one after the other the pagan nations rejected his yoke and adhered-

still secretly maintained a cult of ministers
and followers, among Kabbalistic Jews and sects

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'Ia Media; Kurdistan and the Sinjar Mountains; and their popula-
tion would reach "the figure of several million." This people
Kabbalist would have "temples in one of the largest capitals"
tales of northern Europe. » Their supreme leaders have an auto-

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absolute piety: they are obeyed blindly. They transmit their
kB!) orders by means of subordinate leaders; "it is even probable

that, through mysterious ramifications, their orders reached
Ise en nent to the most remote extremities of Asia and perhaps
rill" | of Europe" (Chaldea, historical sketch, etc., by

pani,
ranigue'
total

Father P. Martin, chaplain of Saint-Louis des Français at
Rome, 1867. – See The Jew, note VI, p. 550 et seq.).

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heretics who practiced Kabbalah. "This mys-
"A realm of iniquity" began with the Church, from the very beginning
time of apostolic preaching, as well as we
Saint Paul taught it. For centuries this

tienne, in separate sections, most often unknowable-
naked to each other. But now we
we see Satan working successfully right before our eyes
to restore the unity and catholicity of his Church. He
He models his work on that of Jesus Christ. He is,
according to Tertullian's words, "the counterfeiter and the
"Ape of God." "It's the organization of societies
"secret," said the Protestant and Freemason...
"Verti Haller, who gave me a glimpse of the Church"
"Catholic long before having it, not only-
"Entirely embraced, but even studied." Paro-
significant assets.

All these ideas and facts, by means of
whose reign Satan strives to re-establish
of the past, and which we have just studied, a
therefore it was very aptly called "the Revolution,"
that is to say, going back (volvere retro). Because
He wants to go back eighteen centuries.

Nam mysterium jam operatur iniquitatis" (II ad Thessal.,
I, 7).
2 V. The Jew of Verona, p. 35 et seq.

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has

to bring us back. Pius IX solemnly did so.
affirmed in his encyclical of December 8, 1849'.

So that the Jews command and lead the
Freemasonry and secret societies, its branches
ches, to arrive at the same point as the possession of Judea
and to the domination of the world, and Satan of his
on the one hand, inspires and directs the Jews to rebuild
by them and by the sectarians of occultism his
ancient empire over all the peoples of the earth.

Such is the final and ultimate goal towards which, without
Let her know, the entire Freemason walks
nonsense.

1 See above.

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CHAPTER THREE

CONTINUATION OF THE FIRST VISION OF THE FIRST TROM-
PETTE: ITS APPLICATION TO FREEMASONRY.

My readers have had the patience to read this
a very long study, albeit abridged, on
Freemasonry. The documents that support it.
are irrefutable: they know it. They have given
Now, before our eyes, is the real object, in my opinion.
of the symbolic prophecy of Saint John.

Let them compare the two terms, the figure
prophetic and the thing foretold, and let them judge!
I ask them to reread the exegetical explanation of
this first vision with which I began
(Chapter I") and to try the interpretation themselves
tion before going any further in this reading. I

am convinced that the abbreviated symbol of the Apoca-

a perfect reduction of this great heresy
contemporary Freemasonry, and that they
will fully subscribe to the interpretations and
The following explanations.
As Catholics, we are all unanimous in

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to believe that Satan, the father of lies, is the author
of all heresies, first indirectly by
the lesser demons, his instruments, in waiting-
while he comes in person to inspire the last-
recent mistakes and lead the final battles
against the Church.

For many years the four angels
cursed ones, mentioned in verses 14 and 15, have not
had no harmful effect except within the limits of the countries
watered by the Euphrates. They were chained there.
without being able to act beyond that. They had their
slaves among Muslim peoples and in the
former heretics; and there especially they maintained
chosen loyalists among the followers of the cabal
magic. Divine power would not allow
that they could spread their particular malice
beyond these regions in an effective and
general. But they were ready for the hewre, the
day, the mows and the year, that is to say, for this
very precise moment when, through a multiple combination
of favorable circumstances, would find itself pre-
paved the way for their future successes among the people
Christians and among Catholics.

The eighteenth century arrives. In its early
In years the appointed times are fulfilled.
Four main circumstances, arising from errors

720 Freemasons and Jews.

Protestant, Gallican, Jansenist and philosophical-
phiques, disposed minds and hearts to
all the revolts, all the absurdities, all
excesses.

At that precise moment, the cup of justice
The divine is full: it overflows, The sixth age
begins. The four demons of the Euphrates are

the whole earth. Their first action focused on these secret societies, on which they had already a special power because of their origins and their initiation into the Kabbalistic mysteries. The pagans and religious leaders of the East and of Chaldea. more important in terms of the number and quality of its members was then the Freemasonry temple. It was she whom these spirits of darkness, like the particular instrument with which, thanks to the support of the Protestants, of the Gallicans, Jansenists, and philosophers, they were going to act in a terribly effective way on both hemispheres. That's why we let us see, at the beginning of the eighteenth century, Templar Freemasonry takes developments surprising things, receiving considerable forces, to join all the secret societies, old and new, and form this power

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occult, formidable to the Church, that history so general in the latter half of the eighteenth century.

If we historically search for the origin first of this new power hostile to God, we are always forced to go to Chaldea and to the Euphrates countries to find its point

of departure, as demonstrated by the previous-

tooth chapter. We need to go back to the four cursed angels, up to the Jewish cabalistic and diabolical, to know its supreme direction; because Freemasonry is satanic in its principle as well as in its actions; We have proven it, and the Apocalypse had already shown it to us.

Now that we know the current number of members of Freemasonry and its branches, twenty to thirty million and perhaps more, the figure apocalyptic of two hundred million does not us will seem even more inexplicable. There would be nothing e-amazing & what, since the beginnings of eighteenth century until the end of the nineteenth sixth and probably beyond, the grand total members of Freemasonry and societies The secret sums amounted to a round two hundred. millions of followers. The Apocalypse would teach us

| 41

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thus the exact number of victims of this heresy.

But since the Holy Spirit has not revealed this in-such precise dication that for this heresy alone, It is possible that there is some other mystery. In our time the Catholic Church counts approximately around two hundred million faithful. That's the figure the highest it has reached so far Wouldn't the Holy Spirit have wanted to teach us that heresy, which began and reigned in the sixth age, would she too one day reunite, in the seventh age Is it possible to believe an equal number of supporters? And Wouldn't this provide us with some preliminary data? curious about how the major projects will be implemented End-times prophecies? Two hundred million

of freemasons on earth, two hundred million

devotees of Satan among men, show very possible and will make the United Empire very easy versel of the Antichrist.

The Lamb's intervention in this vision (verse 13) gave us a glimpse of this new heresy would give rise to empires and governments extremely hostile to the Church. Then the appearance of the symbol, in the sense already demonstrated and determined, the rider and the horse, one and The other, clad in breastplates, came to us to learn that this heresy would be in itself

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FREEMASONS AND JEWS, 723

constituted in the form of government, which would have supporters in all civilized countries read from Europe, Asia and America, and that, through a series of supreme leaders, it would rule from one end of the world to the other; that she would act everywhere like an army, and an army of cavalry, with its generals, its officers, its battle plan, instructions, unity and speed action. However, in the previous study, we has been proven that the Fr.*.-Mac.-. is constituted in the form of a powerful and centrist government tralisateut, entirely independent of the government-external nement of each nation, possessing all the administrative mechanisms employed at- Today, modern states; that the Great The Easts are linked to each other by their dependence from a superior East, supreme power from which The entire Freemasonry depends on it, which thus forms an immense empire in the world and almost universal. This supreme power has been exercised by secretive leaders who succeeded one another From the eighteenth century to the present day: Under their impetus and by their orders, the Mason-nerie has seized control of the government-tale in many countries; it has worked and works still now like a vast army,

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receiving the order everywhere and executing the prescribed attack plan against the Church and against Christian society. Contemporary events... showed and explained to us what the past century without fully understanding it.

Nothing is as striking as the details of the symbol. compared with the real object.

These monstrous, lion-headed animals, at horse's body and snakes' tail, reproduced It displays all the salient and distinctive features of France. Freemasonry in general, of each lodge in particular-

Freemasonry is, in fact, composed of the gathering of different kinds of men into one only moral body. It is first and foremost a quantity of ambitious men so well represented by their heads of a lion. These men want to achieve honors and to power. Freemasonry uses it to the fulfillment of some of his plans. They are put forward by the supreme leaders. They have a certain appearance: through them Freemasonry stupidity shows itself in its least displeasing light-advantageous. Secondly, we see in the sect of men symbolized by the body of horse, men whom the chief masons call themselves "narrow-minded, simpletons, buzzards," incapable,

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"quibus non est intellectus," good only for to increase numbers, provide resources and procure of consideration for the order through their wealth and Their social position. They are the dupes, the herd countless in Freemasonry. Finally, this horrible tails of snakes raising their heads and who bite, depicted in a wonderfully-these men are simply "pernicious and harmful" who form the tail end of Freemasonry, this tail that we know so well and which so often embarrasses ambitious lion-headed people. They call themselves Carbonari, Internationalists, Communards, socialists, nihilists, "who do harm" in murdering, stealing, pillaging, burning, and who the whole of society, the Church and France-The masonry itself was completely destroyed.

When Freemasonry wants to be seen and To show off, she first presents her lion's head: the FF.: presidents, ministers, senators, deputies-chiefs, prefects, councilors of all kinds, etc., all the crowd of ambitious people, sated or ready to feed, my-a rather good-looking figure: seen from a distance, the lion has a few majestic graces. Without too much repugnance, she then brings her horse's body; but most of the time she would want to hide her snake tails, whose heads would gladly be cut off

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if she could. But the Jewish horseman and his successors--
their sisters keep the three hideous ones firmly united
pieces of their horrible mount. Sitting on I
horse, they lead the lion's head by the bridle and
the bit, and with the snakes of the tail 'they
They "harm" when they want and how they want.
for the accomplishment of their secret designs.
And just as a horse can only feel its
rider and would not be able to see his face when he
carries on his back, likewise the Freemasons of
all species, from the head, the body and the
tail, feel their supreme leader well through obedience--
absolute certainty that oaths impose upon them,
But they don't see it and they will never know it.

Each lodge forms a Freemasonry in miniature.

The symbol must therefore be able to apply equally--
mentaces groups maconniques. Eten effetilrepre--
also sense their composition. The lion's head symbolizes
Bolise, this ambitious bourgeois, for himself or for the
his own, in order to place a son or a nephew, or
to become mayor, councillor or member of parliament, is done
affiliate with an abortion. The horse is this wise man
stupid and vain people are brought into the lodge.
less for his person than for his fortune.
It was of Jui that Weishaupt said: "He is a
"You bunch of idiots, you mustn't tell them."

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Freemasons and Jews. 797

"because we can derive some advantage from their
"Folly, without having wit, they at least have
"coins,... they are numerous and fill the
"Cash register," And Piccolo-Tiger: "This vanity of the
the urban dweller and the bourgeois to become subservient to France
"Freemasonry has something so banal and so

"Before human stupidity." The serpent tail
Pentagon represents the more advanced Freemasons,
belonging to the back rooms. These are the initiates.
which Nubius speaks of, which must be "always"
ready to love, to be unknown, and to be counted
"For nothing." Perverse and hypocritical men, who
do not put themselves forward like the head of
lion, but who, in silence, like the ger-
pents that stare and fascinate their prey, observe
and study in the symbolic lodge each of seg

members, turn them over and over, guess

their inclinations and tendencies, and direct
towards the secret society those whom they deem mature and

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worthy*. » The venerable master of the lodge is the ca-

valiant who leads this mount.
This prolific JR still depicts the frank-

1 Secret Papers, letter from Nubius to Volpe. See the Roman Church.
Maine, etc., t II, p. 113.
2 Letter from Piccolo-Tigre, ibidem, p. 105.

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Freemasonry in particular, from a moral standpoint. We
we hasten to say that there is however honor-
there are exceptions. But, generally speaking, the French-
Freemason of all degrees and all branches,
this heretic of the sixth age, reproduced exactly,
in his moral character, the principal vices
symbolized by the beast with a lion's head, body of
_ horse and snake tail. He is swollen with pride;
It cannot be otherwise, since the Mason-

Freemasons are above all other men
my, that they are the gods of the earth. His submissive-
sion to its known and unknown leaders is blind,
servile, passive, like that of a horse that obeys
to the brake and the spur. He is a liar, a slanderer-
deceitful and hypocritical, especially towards the Church,
like the ancient serpent, its true
master; and like the serpent in the emblems
Gnostic and Masonic is also the symbol
of impurity, most of the time the Freemason
is just a real rascal.

Finally, the apocalyptic symbol has put under the
In the eyes of Christians, long before all the
_ means of action that have been used, and that are being used
even today this abominable heresy of
Freemasonry. | Í

FREEMASONS AND JEWS. 729

We learned that she was essentially
violent, which she used to achieve her ends
violence of all kinds, that she was absolutely
imperative lument and demanded of its followers a
servile and unquestioning obedience: the mason has
there was only one thing to do: receive the password and
to carry out the instruction; that she practiced the men-
dreams and hypocrisy in all their forms,
and finally, that she taught all kinds of errors,
dogmatic, social and moral.

But by recalling the explanation already given
of these monstrous animals, we see that the
The lion, an angry and terrible animal, symbolizes violence.
and domination; that the horse is an emblem of
servility and passive submission; that the ser-
. pent figure lies and hypocrisy, and for
last and most characteristic trait, of the bou-
One of these beasts emerged from the fire, the smoke and
of sulfur, which are the expressive symbol of the er-
dogmatic, social, and moral rebel. We
we are convinced that no heresy has had "the
power of the mouth, that is to say, of speech,
like Freemasonry, and none of them taught
omitted the error in such a radical and universal way
saddle. We know that today it tends to
with all her strength, and she will arrive everywhere, God willing.

does not stop him from seizing the monopoly on teaching movement. She wants the world to no longer hear no other word than his own and through his doctrines all future generations should be trained in his image.

Let us also note that Freemasons are the worshippers of fire, which is the God of the Freemason-nonsense, and that the figure of the serpent often recurs in the practices and emblems of their ancestors very, and finds itself as a symbolic object in their boxes.

These awful beasts killed "the third part of men. It is, alas, all too true that, Among Catholic peoples, Freemasonry caused the supernatural death of a very great many men, by taking away their faith. Our fathers They saw it in the eighteenth century; we have seen it and we see it in this century, many men my, without being affiliated in any way with the Freemasonry, have lost faith and all pra-religious tic, as a result of the errors it-pand in all classes of society, by means of speech, and especially of speech im-Award-winning, bad books and newspapers.

We still know these "other men" who "were not killed" by the Freemason

laughter, and who have no faith. They are very numerous. also in the sixth age.

First the idolaters; in the nineteenth century, There are men who, outside of Freemasonry- they worship demons; they are the spiritists. J] There are especially countless populations- still pagan in central Asia, in India, China, Japan, in America, in Africa that, in the islands of Oceania, and among which our missionaries, despite all their zeal and their perseverance, dedication and zeal, have achieved little success to date.

And among the non-idolaters, how many Jews, of Muslims, heretics, and bad Catholics guess'abandonent, during this sixth period, without remorse or repentance, "to the murders, to poisonings, fornication, theft, » to all crimes! Crime statistics are one of the sadly convincing proofs of this.

cantes.

It is therefore an indisputable truth that, in the tenth-

eighth century and especially in the nineteenth century, The Catholic Church is surrounded by enemies of all kinds. sides. They are inside as well as outside of Catholic society, which is under furious attack in almost every region of the earth.

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Finally, all our inductions are confirmed by current events.

In our time, humanity finds itself in a state unknown to past centuries. Through relations commercial, by electricity and steam, the The most distant peoples are linked to each other others. The inhabitant of Europe and America, and now also, recently, Japanese and the Chinese people can, every morning, by means of the journal, reviewing the entire globe and knowing, a few days or a few weeks in advance, the contemporary history of all countries of the globe.

Thus, the Church, thanks to persecution, is More Catholic and better known than ever.

Physical afflictions accompanied as

always the new heresy. The horrors of the

The great French Revolution belongs to him directly. She fueled and encouraged the wars. of the Republic and the First Empire. A statistic- The German centenarian published the toll in terms of human losses. my, not counting material losses. According to

my in Europe during the wars of 1792 to 1815
was five million five hundred thirty dollars
(5,530,000). Which gives for the twenty-three years-
born on average two hundred and forty thousand

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| four hundred and thirty-four per year (240,434). (See de
World, July 28, 1866).

Since that time, as heresy
the plagues are increasing in number and influence
physical phenomena are multiplying and spreading across the world
entire.

"The various wars that have afflicted Europe"
"from the year 1815 until 1864 caused the

| "death of two million seven hundred and sixty-two
| "One thousand men (2,762,000). This figure does not include
"I don't understand the deaths caused by epidemics."
"resulting from the war" (same statistician).

This scholar does not speak of the wars that took place
place in America during this interval, among which-
It is important to note the American Civil War
and that of Mexico. Since 1864, Europe has undergone
the war between Prussia and Austria, between France and
Prussia, the civil war of the Paris Commune,
the war between Russia and Turkey. In America
risk the republics and monarchies of the South
are still clashing with each other. How many
victims for sixteen years! The war really
decimated both parts of the world on which
Freemasonry developed the most.

We cannot say anything about the crimes committed
during the sixth age against life and property

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particular. This crime statistic, moreover
Furthermore, Jamable would take us too much time.

As for the other scourges, it must be acknowledged
that from the middle of this century, they strike
relentlessly across all parts of the globe.

Christian nations are punished by inon-

short intervals, by terrifying fires
which destroy entire cities, through deterioration
ration and the increasing decrease in food supplies
the most precious foodstuffs. For their part, the
Infidel peoples are punished for their resistance

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to grace, and by cyclones, by uprisings

elements of the land and sea, which cause the death of
hundreds of thousands of people at a time, and on-
all due to terrible famines.

Arabia, Algeria, Persia, India, China
offered a disheartening spectacle. China, so rebellious
to Jesus Christ, sees his provinces decimated
one after the other. At the beginning of the year-
born in 1879, twenty-three million inhabitants were
dead, either from hunger or from the plague. And the fa-
The mine and the plague have not yet ceased!!

See Liturgical Week of the Diocese of Puitiers, excerpt
from a letter addressed to the Union by Mr. Marle of Brest, procu-
Father of the Franciscan missionaries, in Paris. – Sunday, March 9

1879.

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Currently (September 1880), under the direction

the detestable Masonic heresy and under the guise of...

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Thanks to its teachings, Europe is moving forward
towards civil and social wars, and towards
wars of peoples and peoples, before which

-all struggles and all concussions will fail
policies of previous ages.

_ Æxsurgat Deus!

CHAPTER FOUR

SECOND VISION OF THE SIXTH TRUMPET. TRIOM:
PHE OF TRUTH. TIME OF REST FOR THE CHURCH P
BEFORE HIS FINAL BATTLES.

The visions of the first five trumpets did not
contain only the single picture of the an- heresy
announced, after which the prophet describes a new-
A great trial for the Church. The Holy Spirit seemed
meaning to indicate that, in those times,
For external matters, God's ordinary help is sufficient.
They knew the Church was there to support the fight.

But in the sixth age, the attacks prevail. 4
in proportion to past attacks; it will therefore have;
need for very special divine assistance.
That is why the sixth trumpet includes |
two visions. The second of these visions will nou y
learn that God will come to the aid of his Church 0
in an extraordinary way.

The interpretation of this vision, which belongs
more in the future than in the present, a serious offer: ,

some comparisons. However, following v
always the same method, that is to say, in exa-

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'FREEMASONS AND JEWS. 137

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mining the symbols very closely and using
to similar passages in the Bible for the
to explain, we hope to understand
pretty much exactly what the Holy Spirit wanted
prophesy.

SIXTH TRUMPET

INTERPRETATION OF THE SECOND VISION
(Revelation, chapters X and XI)

C. x, v. 1. Et vidi alium Cx, v.4. And I saw another
angelum fortem descenden- strong angel, descending from heaven,
tem de ccelo, amictum nube, clothed in a cloud; and a bow-
and iris in capite ejus; and facies en-ciel was on his head, and his
ejus erat ut sol, and pedes ejus face was like the sun,
tanquam columnæ ignis; and his feet like co-

| lonnes de feu;

2. Et habebat in manu sua? And he had in his hand
libellum apertum, and there followed a small open book, and he placed
pedem suum dextrum super his right foot on the sea and the
mare, sinistrum autem super left on the earth;
terram ; | | mo

3. And he cried out in a great voice, 3. Then he cried out in a great voice
quemadmodum quum leo ru- forte', as when a lion
git. And quum clamasset lo- roared. And when he had cried out,
cuta sunt septem thundered seven thunders sounded
voces suas. their voices.

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seven thunderous voices, their res had made their heard
eco scripturus eram; and au- voix, moi j'allais écrire; mais
divi vocem de cælo dicentem from heaven I heard a voice
mihi: Signa que locuta sunt telling me: Seal what has
septem tonitrua, and noli ea said the seven thunders and ne
scribere. ~ don't write it.

5. And the angel whom I had seen
stantem super mare and super standing on the earth
terram, levavit manum suam and on the sea, raised his hand
ad celum, towards heaven,

6. Et juravit per vivem 6, And swore, by Him who lives
in sæcula sæculorum, quicrea- in the centuries of centuries,
lives cælum et ea que in eo who created the sky and what it contains
sunt, and mare etea quæ in eo tenu, and the sea and what it
sunt ; quia tempus non erit contains: that there will be
amplius. no more delay from now on,

1 I am translating according to the original Greek text. The translation of the
Vulgate: "there will no longer be any time," is incorrect.
In the Greek text, the word translated as "tempus" is the subse
tantif ypdvoç. However, this word does not have the meaning of "time"
In contrast to "eternity," it means "length of time."
and consequently "delay." Hence the true meaning is this: there is no
will have more time, there will be no more delays.
That is to say; God will grant no more respite to the guilty world,
he will no longer keep his Church waiting for help and triumph
the final one that he had promised him through the prophets.

The following verse, 7, proves that this is the true meaning. For, if
"Tempus" was translated as "time," with this meaning.
tion that time will cease, that the world will end and eternity
will begin, this verse 7 would no longer have any connection with the preamble

yields; it would even contradict him. Verse 6.

would predict that time will end, and verse 7 would announce bad news.
Despite this, there will still be "days," times by
Consequently, during which God will complete the fulfillment

7. Sed in diebus vocis sep- 7, But that in the days
Timi Angeli, quum cceperit of the voice of the seventh angel,
tuba canere, consummabitur when he has to sound the
mysterium Dei, sicut evange- trumpet, will be fulfilled on
lizavit per servos suos pro- mystery of God, as he
Phetas announced it through his servants

the prophets t.

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The verses are very well linked together: they offer a very coherent meaning.

clear and closely monitored: there will be no more delays, because at the time of
| the seventh trumpet, on the days marked by the seventh trumpet
God will accomplish all his mysterious designs, etc...

Therefore, Father Drack rightly says: "Tempus non erit"

"amplius; these words should not be understood in the sense that the
p time will cease, that is to say the world will end; but

"That the fulfillment of God's threats, the hour of his
His punishments will soon follow, the time of his patience and

_"from its support have passed, as is formally stated

_"in the following verse" (Apocalypse, in hoc loco, p. 107).

The Greek text, which is the original – we must not forget that –
corroborates this interpretation and shows that "she is the only one
true. He bears: Ore ypôvos oux ere fatxt, By giving

| In the word xpeves meaning "time," it is necessary to translate, according to the
. genius of the Greek language: wn time will be no more; for there is no

'4a no article before XP0V0r; which means nothing. It is necessary
therefore taking on another meaning of this word. Now, as in
This is evidenced by the dictionaries of Henri Etienne and Planche,

| xp ov0ç means still temporis diuturnitas seu longin-

| quitas, hence, also: delay. The translation then gives meaning

easy and acceptable: a delay will no longer be a length of

Time will no longer be a factor: there will be no more delays or
delay. The derivatives of 1p2v06 confirm this meaning.

We only cite those used in the New Testament:

Moram autem faciente sponso: xpoviGovraç dé rù vuppiou.

Matth., XXV, 9 – Moram facit À ominis meus: ypoyiterc ò

xupiog louse. Matth., XXIV, 48 and Luke, x11, 45. – Quod" tardaret

psein templo: éy tö xpovičewv autov éy ta Ix, Luke, 1, 21. –

at non tardabit : xai ou yowst. Ad Hæbr., x, 37.

| gadsiverv, also means "when he has to ring the bell"

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8. Et audivi vocem de cælo 8, And I heard the voice which
iterum loquentem mecum and from heaven spoke to me again, `
dicentem: Vade et accipeli- and said to me: Go, and take born
brum apertum de manu an- open book by the hand of
geli stantis super mare and su- the angel who stands on
per terram. the sea and on land. has

9. Et abii ad angelum, di- 9. And I went to lange, ti"
cens ei ut daret mihi librum. saying to give me the book. has
Et dixit mihi: Accipe librum And he said to me: Take the book °
et devora illum, et facietama- and devour it; and he will talk to you
ricari bellum tuum, sed in bitterness in the belly, nor

ore tuo erit dulce tanquam but in your mouth he has

HAS

mel. sweet as honey,

10. Et accepi librum de 10. And I took the book of the
manu angeli et devoravi il- hand of the angel, et je le dé"
lum: et erat in ore meo tan- vorai; et il était dans ma
quam mel dulce; et quum de- bouche doux comme du miel,
vorassem eum amaricatus est etwhen I had devoured it, mo
venter meus. ventre sensed bitterness.

11. And dixit mihi: Oportet 11. And he said to me: It is necessary that)
te iterum prophetare genti- tu prophesétiziste a re-emer ...
buses and populis and linguis, and many nations, of little-|?
regibus multis. ples, tongues and kings. 'J

C. xt, v. 4. Et datus est C.x1, v. 1. Et un roseau me
mihi calamus similis virgæ, and was given, like a
dictum est mihi: Surge, and verge, and it was said to me: Lived
metire templum Dei, et al- toi, and measure the temple of!
'tare, and adorantes in eo. God and those who worship there. !

:

trumpet" that "when he starts to sound the trumpet-
"Pette." The first translation harmonizes better with the meaning.
general of both verses 6 and 7. , |

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FREEMASONS AND JEWS. TAI

2. Atrium autem, quod est 2. As for the court which is
[foris templum, ejice foras: before the temple, place it
yet ne metiaris illud, quoniam côté, parce il a été aban-
"datum est gentibus, et ci- donné aux gentils: et ils fou-
vitatem sanctam calcabunt will lay under the feet of the holy city

mensibus quadraginta duo- for forty-two months.

"bus.

3. And dabo duobus testibus 3. And I will give to my
meis, and prophetabunt diebus two witnesses to prophesy
thousand ducentis sexaginta, for one thousand two hundred
amicti saccis..... sixty days, clothed in,
Lies Ds ere HS Hi Sie etes +7

| 14, Væ secundum abiit; and 14. The second misfortune is
ecce væ tertium veniet cito. pass; here is the third
| will come soon.

>

C. x, v. 1. And I saw another mighty angel. This
"Angel is not a prophetic figure. It is"
one of the angels that we see depicted in the
permanent vision of chapters IV and V, which saint
John often names the sky. The angels in the A-
Apocalypse are only the ministers of the
revelation and not symbolic types of man-
my prophesied ones. Saint John told us at the beginning-
beginning of his vision that Jesus Christ had given it to him
had "signified," "mittens per angelum," "the
showing him by his angel, that is to say by the in-
intermediary of his angels.

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In visions where angels appear and act-

What qualifications are given to them, what attributes

They carry out what actions they perform; for these are,

so many symbolic details through which
The Holy Spirit wants to reveal the future through the inter-
the angels' placement. Now this angel is "descendant of the
sky, » « strong, » « clothed in a cloud, » « a rainbow-
"sky above his head," "his face is like the sun"
and his feet like pillars of fire." Etu-
let's say these symbols.

I. Saint John sees the angel "descending from heaven
on Earth." Obviously we don't need
explanations to understand that this symbolic act
bolique announces God's intervention in favor
of the Church. Divine help will be powerful and all
In particular, the angel coffee is described as "strong." This
The expression is only found in three places
from the Book of Revelation and in circumstances where,
According to the text, God acts or prepares to act.
in a particular way, against the works of
Satan. The first time was in the vision per-
fhanente: "Uh, angel is strong!" asked everyone
creation if there is any creature capable of rom-
to break the seals of the book and open it; the second

1 Ap., v, 2. Et vidi angelum fortem prædicantem, etc.

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I saw another strong angel, a second strong angel. The
| The third time is when a "strong" angel, sa-
| sizing a large millstone, throws it into the sea;
symbolic gesture that marked the total ruin of
Babylon, that is to say, the city of evil 1. We
we also know that the messenger angel of the great
- the mystery of the incarnation is called Gabriel, name
| which means: God's strength. The action of Diana con-
i» between the enemies of the Church at a marked thoment
, of the sixth age will therefore be strong and astonishing.
He. But the angel, as its first attribute, is
"clothed in a cloud. This cloud serves him as a
- clothing and veil. The face, the hands, the
- only the angel's legs and feet are to be cut out
* green. |
"In the Bible, 'the cloud' conceals divine majesty"
* in the eyes of men. God, whose garment
© ost la lumiere, "amictus lumine sicut vestimento,"
| was enveloped in a cloud at Mount Sinai; he speaks of the
* within a cloud on Mount Tabor, etc. The angel, being
'clothed in a cloud, therefore represents to us an in-
intervention in which the Lord will hide in
- part. This will be a clearly defined divine action,

| FRANGCS-MACONS AND FF 743
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r fa Ap., xviii, 21. Et sustulit unus angelus fortis lapidem,-
| e Ce

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but which will not deviate from the providential order.
God will act under the veil of events; the facts
will be such that we will not be able to help but re-
to know the finger of God; but they will not

miraculous, extraordinary events and ~

unusual, such as, for example, the mission of the two
witnesses, announced in this very vision for the
Seventh age.

A rainbow was over the swaddling cloth's head. The rainbow-
The rainbow is the symbol of peace and mercy.

no need to prove it. So it's a time of peace and rest which is promised to the Church.

His face was like the sun, and his feet like columns of fire. The word "column" indicates that the words "his" should be understood as meaning "his" feet, "not only the feet, but the legs and part of the thighs. Several other passages of Scripture bear the same word, "foot," with this broader meaning than its literal sense. The face of the angel and the entire lower part of His body was therefore luminous. This angel is a messenger of light; he brings to mankind the divine light, which is the light of truth. This The symbol signifies that divine intervention is taking place. will be revealed through a great outpouring of truth. Its lu-

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The first [event] will be imposed on everyone; it will be irresistible.

This is the general meaning of the symbol. The means which God will use to spread and make accepted These signs of this light of truth are indicated in The vision in these two ways: firstly, through the profound meaning of the angel's attributes, and second- demented by the symbolic actions he will take.

The angel is clothed with a cloud, and he has a bow a rainbow above the head. The rainbow cannot to appear only on the clouds; therefore, in The vision of this cloud was to extend somewhat at least above the angel's head, so to give rise to the appearance of the rainbow. This the cloud obviously had only a mediocre extent due.

But the cloud is not only the symbol
of a veiled divine operation; the Holy Fathers in
also created the prophetic figure of the Virgin
Mary! Now in the vision the cloud carries the rainbow-

1 The Holy Fathers and commentators apply to Mary
what we read in the 3rd Book of Kings, chapter 18, verse 44: "Ecce
nubecula parva, quasi vestigium hominis, ascendebat de mari..."
"Behold, a very small cloud appeared, as big as the step
of a man, rising from the sea." On this passage, the scholar
Commentator Gaspard Sanchez put it this way: "In hac
nube S. Joannes, episcopus Hierosolymitanus, agnoscit Beatam
Virginem; and ex nubis proprietate, quæ ascendens ex mari amaro,
nihil tamen india traxit amaritudinem, sine ulla macula ortam

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heaven. From then on, the angel, surrounded by this attribute, signified:
fictional, a cloud carrying a rainbow, wouldn't it have
not its mission to symbolically announce to
Saint John, that is to say, the Church represented by
the apostle, that the first divine intervention, the
First aid from above will come directly to him
of the Virgin Mary, that, the promised peace, she
will owe it to Mary, that it is Mary who will bring it to him?
In this century, famous and undeniable appearances
The findings of the Virgin TS seem to confirm this
interpretation. Never at any other time of
In the history of the Church, the Mother of God has not been so much
preoccupied with her children, in an outward manner
the visible, that in this sixth age. We know-
its appearance in Paris in 1830, which has
earned the miraculous medal of the Virgin conceived
without sin; that of La Salette, in 1846, which...
it invited repentance and a change of life; that
of Lourdes, in 1858, which was named the Immaculate Conception
the Conception, and who, by repeating his invitation

"esse dicit, etc." - "In this cloud, Saint John, bishop of
Jerusalem, recognizes the Blessed Virgin; and according to the pro-
the privacy of the cloud which, rising from the bitter waves, carries nothing away
From their bitterness, he concluded that she was born without any ta-
che » (Comment in lib. I11 Reg. hoc loco, 2 ed. Migne, t:
col. 1147). - Saint Epiphanius calls Mary: "Nubes lucida,"
luminous cloud (Orat. de laudibus S. Mariæ. deiparæ. V. Office

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At the penitence ceremony, she smiled upon us; that of Pontmain, in 1871, which heralded the end of our misfortunes; the appearances of Prussia, Poland and Ireland in recent years, etc.; the numerous miracles of healing and conversion that operate in these various places blessed by the presence of Mary. Furthermore, in this special inspiration that determined the Saint Pontiff Pius IX to define the dogma of the immaculate conception of the Mother of God, in this unanimous acclaim and this universal enthusiasm with which the Church welcomed this truth; in this extraordinary and unexpected movement of the crowds who are resuming their old habits of the pilgrimages, interrupted for so long, there is no- Isn't this a clear act of divine intervention? Isn't it? also divine intervention and a whole series of Powerful help from above? And at the same time Hasn't the world received an admission over time? A worthy outpouring of light and holiness? For the most men, it is true, this light and This action of God through Mary is obscured and

veiled as if by a cloud, as had

predicts the symbol of the Apocalypse. They don't want not to recognize them, or, rather, they are at this hour, because of the darkness spread by the error of Masonic, unable to recognize them. But

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the time will come when the light, as we know it, will shine.
will still take the vision, will inevitably make itself seen
and will shine brightly in eyes today, confess-
either deliberately closed or deliberately closed. For us, the faithful
As Catholics, we see and we understand.
Also, borrowing from the eloquent bishop of
Geneva's graceful metaphor, we can
to say that, from 1830 to the present day, the very miserable-
The Virgin Mary, under the gaze of
the attentive and moved Church, a magnificent rainbow-
sky, omen of triumph and peace. There are ten-
Eight centuries ago, Saint John had seen above the
The head of the angel, this symbol of future mercies
of the Mother of God.

These events and their dates teach us
moreover, the second vision of the sixth tromb-
pette is not the strictly chronological sequence-
than the first. These two visions, at a time-
that which we can determine now, work
in a parallel manner. It is at the moment when, in
This century, the heresy of Jewish Freemasonry has...
began to take its great and formidable de-
developments, around 1830, which also began to
to appear "the cloud bearing the rainbow," that is to say-

1. Speech by Bishop Mermillod, at the coronation celebration of
Our Lady of La Salette, August 21, 1879. See Univers of August 27.

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to say that Marie intervenes and shows herself for the
First time.

Since then, rescue efforts have always followed the progress—
The vision will prove it to us again.
The angel possesses a fourth attribute, which is entirely
particular.

"And he had a small open book in his hand."

This book was open. This detail has a double meaning.
meaning, both true. In the sense
own, an open book, is a book whose reading—
ture, or the composition has begun and is not
not yet completed; in a metaphorical sense,
It is a book that is not prophetic, or whose
Intelligence presents no difficulty and is accessible
accessible to all.

Several interpreters believe that this book is the
even the one mentioned in the vision
permanent, in chapters V and VI, and that the A—
"The lamb took it to open its seals. But the
The text makes too clear a distinction between these two books.
by two different words, so that we can
To confuse: The first is called: 6Atcv, leader,

1 The text does not say anywhere in whose hand the angel held the
book. This detail was probably of no importance, since
The Holy Spirit did not deem it appropriate to indicate it, while he has
expressly distinguished the right foot and the left foot and that
The hand he raised to take his oath was his right hand.

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book, and the second, fr6xddorev, libellus, little book.

We believe that the Venerable Holzhauser has
given the true interpretation, saying that this
little book in the swaddling hand. was the pro—
Phetieth of the greatest and last of the councils,
which would be held in the sixth age.' He added
that this council would condemn atheism*. For this
Lastly, the venerable interpreter had to receive—
see some special prophetic inspiration, because

from which it can be inferred.

The angel descending from heaven, and holding in his hand a small open book, would therefore be a symbol designating

a second kind of divine help. At the sixth:

God would still assist his Church in one age another way, namely, by inspiring his vicar, the sovereign pontiff, to convene a general council despite the difficulties and concerns of this era and by making this a success bold company.

Here we have a major contemporary historical event. _poraine to serve as a point of support in this interpretation. An ecumenical council in

1. Interpretation of the Apocalypse by Barthélemy Holzhauser, translation by Canon de Wuilleret, 2nd ed. Paris, Louis Vives, vol. II, p. 6.

2 Ibid., volume Ie", page 189.

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2? In effect, it was convened and opened in 1869. It has

1 promulgated decrees, and the first is found

:: to be precisely the condemnation of atheism!

"This council is not finished; it is suspended; the

+ his book of decrees remains open, he awaits its continuation and its conclusion.

Holzhauser's prediction, it must be admitted,

+ is quite remarkable. Two hundred years ago

"It was humanly impossible to foresee the

the progress of atheism and its condemnation by a

ecumenical council. I] It is therefore necessary that the venerable

; interpreter received regarding this great event

: a supernatural light.

The fulfillment of his prophecy is the

: proof. From there, the interpretation he made of the

, "little open book" receives, in our opinion, a

if great authority, if not complete certainty; for

A small book in the angel's hand would therefore be quite nice.
the symbolic prediction of the Vatican Council.
Moreover, as we have just seen, the symbol in
PR is significant and applies very well to
Vatican Council, which is not yet complete and of-
open wall.
Certainly, one could not legitimately support-
to say that Holzhauser was inspired in all his

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interpretations of the Apocalypse. This is nothing-
This has been demonstrated and is highly debatable. One could
even, with regard to the present point, to make a distinction-
tion and to say: Holzhauser was indeed supernatural-
enlightened to prophesy a high-level event
of importance, a culminating event in a period
of the Church, as this council seems to be the case
general who condemned atheism; but nothing
clearly demonstrates that this is by virtue of
the divine inspiration that he applied and adapted his
prophecy about the Vatican's influence during the passage
The question of the Apocalypse. To announce that there will be
in his sixth age a general council condemning

- Atheism is the act of the inspired prophet, but
claiming that this prediction is contained within |

these words: "And the angel held in his hand a little
"Open book," that's the interpreter's personal idea.
prone to error, which applies pro- knowledge
phetic to a passage from the Apocalypse in which
The Holy Spirit may very well have put nothing into it.
similar. This reasoning has strength; we

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has at least a very high probability that the divine light that illuminated him on one point also shed light on the other. Here are our reasons which address the previous difficulty.

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FREEMASONS AND JEWS. 753

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The Holy Spirit does not communicate light-

| prophetic statements without a motive of general interest

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| or individual. It is evident that this prophecy
"was not given solely for the needs

spiritual matters of a few simple believers: it is
of too high and too wide a scope. In

- this prediction of the council, Holzhauser was ins-

,worn for the good of the universal Church and part-
particularly of the teaching church. This does not concern us
It seems undeniable. But it's not very clear.
What a great advantage the Church would have gained from this!

"if, like so many other private prophecies, it

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had been created and preserved as a single, isolated text.
which constitutes its high value and all its interest,

– because it is embedded in an interpretation

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*, of the Apocalypse, it is the precise place that it occupies

f in the work of the venerable writer. The Holy Spirit–
* Ya enlightened on the upcoming event of the council only
| for what application and adaptation of this prediction

divine tion at the passage chosen by the pious interpreter
that it receives the greatest authority, the authority of a

{perfect certainty. And this, with the aim of providing

by this means to the Church, at such a time in its
history, the most valuable insights into the book
mysterious. And indeed, as a result of the accomplishment–
The interpretation of the prophecy, the interpretation of the passage

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the wisdom in question, being recognized as obvious and certain–
Taine, becomes like a bright lighthouse which

lypse, but almost this entire book. Because it is-

It follows that we now possess a historical date-

risk and an unassailable point of reference for
the interpretation of this obscure book. We are
certain that the second verse of chapter X: "And
habebat (angelus) in manu sua libellum apertum, a

announces a fait accompli now and which must:

to be registered for the years 1869 and following. Dela
It follows that the second vision of the sixth trom-
Pette, where is this verse? Look closely at our
time; that the first vision which precedes it appeared to him-
also holds true, since it is understood under the sound of the
same trumpet; that this sixth pro- trumpet,
Phethism pervades our entire era. From then on, the great
Masonic heresy that began in the eighteenth
century, and which is at its peak today, is
well symbolically predicted in the horrible ar-
equestrian parade assembled by the four demons
of the Euphrates. And as before, the Freemason-

nothing, there are no general heresies other than |

Protestantism, Abbot Lachétardie has indeed in-
interpreted the vision -of the fifth trumpet, the
swarm of grasshopper-scorpions, explaining it from

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Protestantism and its thousands of sects. From
Therefore, for the whole of the Apocalypse, we have
insights that the interpreters could not have
earlier, not even Holzhauser, although his

– interpretation and its fulfilled prediction we

. provide. The division of the ages of the Church of–
It comes more safely and clearly. We are well.

–in the midst of the sixth age, the age of Masonic heresy–

that, age prophesied by the sixth trumpet and

The sixth epistle. Going back in time,

we find the fifth age, prophesied by

The fifth epistle, the fifth seal, and the fifth...

. the fifth trumpet, the age of Protestant heresy,

then the fourth age, the era of great power–

Ecclesiastical stance, the age also of the numerous

heresies of the East and defection from unity
and in the faith of the unfortunate Greek Churches,
prophesied by the fourth epistle, the fourth
bucket, the fourth trumpet, etc., etc. And all
These periods correspond perfectly, according to history.
history, with the divisions written by the Apocalypse;

'they are not arbitrarily cut from its

text, like those given to us by several interpreters, Holzhauser himself. Finally, something extremely important, the Church learns that it is most certainly at this hour in its fore-

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last period, already well advanced, and that the separation, that of the supreme battles, will soon come: *væ tertium veniet cito*.

III. This almost uninterrupted succession of Enlightenment and science had the most significant impact on the Church.

happy results. But at the same time, at the same time, at the same time
9

Taken by all these interventions of God, the world

did not want to receive the light; he did not convert. On the contrary, evil and the influence of The villains have grown. The power of heresy Masonic influence has increased in a frightening way. It seems that she is about to destroy the church and to dominate the entire universe. It is the immense painful pressure under which we had been left First vision. Will God be defeated? Are we—we have arrived at the time of the total triumph of the messengers? No. The rest of the second vision will to show us, in the symbolic actions of the angel, whom the Lord, after intervening according to mercy will intervene through the blows of its strength and its justice.

And the angel placed his right foot on the sea and his left foot on the ground.

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In Holy Scripture this phrase "to lay"

"foot on something" is used for si-
to signify that this thing is completely submissive and

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tamed! This metaphor is also found in
the language of all other peoples who, moreover,
through painting and sculpture, they made it a
a very clear and highly expressive symbol.

The luminous angel then places his two feet which
shine with the brilliance of fire on the earth and on the
sea, to show that in the sixth age he comes-
will come a moment when the light of truth shines forth
lera across the whole world and, for a certain
Time will bring it under his control. The sea,
through its upheavals and storms, . can sym-
boliser the peoples most dominated by the he-
Masonic resistance, and because of this the most
revolutionary and the most restless. That's why-
what the angel places his right foot on the sea, which is
The strongest. He places his left foot on the ground,
symbol of calmer peoples, because the
Freemasonry is less powerful in their country.
Both sides will bow before the brilliance
of the truth.

What means will the Lord use to pro-
How to bring about such a wonderful change? Another
The symbolic action of the angel teaches us this.

– And he shouted in a loud voice, as when the

1 See Deuteronomy 32:29. – Joshua 10:24. – See the
word Pes aa Dictionary of Sweet Philology, ed. Migne.

The lion roared; and when he had cried out, seven thunders sounded...
rent to hear their voices.

In the Old Testament, the prophets applied
often use this figure of speech in the Sei-
Lord: The Lord roars like a lion. Thus
Jeremiah says: "Dominus de excelso rugiet, et de
"habitu suo dabit vocem suam: rugiens ru-
"giet super decorem suum": "The Lord
"will roar from heaven, and he will make his

"voice from the height of his holy dwelling; he will roar"

"like a lion against the place of his glory" (Jesus)
Remia, 25, 30. See also Joel, 1, 16, etc.).

All interpreters agree to recognize
that these expressions and others like them mean
that God will exact a terrible revenge and
to send terrible punishments upon men.
We also know that when the lion roars in the fo-
nets, all the other animals who hear it
They tremble with fear and remain silent. Amos said:
"Leo roars, quis non timebit?" The lion roars, which
"He will not be afraid?" (11, 8.) |

The symbolic act of the angel must have in the A-

apocalypse has the same meaning as in the Old Testament
Testament. Consequently, he announces that in the sixth
In the age the Lord will strike the enemies of the Church
Horrific punishments. Upheavals.

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events of all kinds, unforeseen by the politicians
litigants and the wise men of the century, events
unexpected, completely contrary to their plots and their
calculations will suddenly terrify the enemies
of the Church and Religion, overturn their plans
from top to bottom and silence them and
impotence. Then men will see clearly-
in all these things the consequences of
principles and practices of modern heretics
questions. The truth will come out. We will strike each other.
chest; it will be understood that the Catholic Church
She alone possesses the divine wisdom to lead and
to maintain peace among societies; that, without its documents
Trines and its teachings, there can be neither
respected authority, no possible government, nor
stable order in the world, and that it is necessary-
sail even to ensure peaceful possession
material goods. So we will turn to her
and towards his devoted sons, trembling lest he be
Too late. Because what will happen will be such that we will re-
will doubt the impending consequences of these misfortunes
occurred as much as the misfortunes themselves.
These frightening consequences are marked by
the echo that the voices of the seven thunders made to
roars of the angel.

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The best interpreters say that when the A-
Apocalypse speaks of thunder, voices, and lightning.
These expressions should be understood in the sense of a
threat of punishment. "These voices (of the seven tons-
"The earth," said Father Drach, "announced the
"misfortunes and expressed threats. This ac-
"It gains even more strength from what we read"
"in Book VI, Chapter X, of the Revelations of Saint
"Brigitte. This saint, as Cor-
"Neille Lapierre writes that having asked God
"What the seven thunders had said, he was told-
"they had made the most
"terrible against the persecutors of the Church"
(Apoc., p. 106).

But the Lord will not strike until-
complete truction. For this time again he scattered-
will overcome the enemies of his Church, and will not destroy
then entirely the city of evil whose ruin de-
The final stage will only take place later.

"And when the thunder had sounded"
their voices, I was about to write; but I heard
a voice from heaven telling me: Seal the words of
"Seven thunders, and don't write them down."

The order to seal the words of thunder does not
does not mean that they will not comply, but

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that they are held in suspense and that they do not
will only be accomplished later. It is in a
in a similar sense to the fact that Daniel received a similar order-
blable: "Tu autem, Daniel, claude sermones et
"signa librum usque ad tempus statutum" (xu,
4 and 9). "But for you, Daniel, hold these
"close the walls and put the seal on the book"
until the appointed time, when they will be com-
decisions will be made and will be accomplished.

I think the seven thunders correspond
to the seven sections of chapters XV and XVI; and that
the words they uttered were not at-
very much than the announcement of these final punishments,
"septem plagas novissimas," the "last seven"
plagues, by which God will punish men
of the seventh age and will begin the destruction of
the city of evil, of the society of
children of Satan.

The symbolic attribute that the angel carries, the bow-
in the sky, harmonizes with all this interpretation-
tion: he predicts peace for the Church, and also for the world
guilty. After terrible misfortunes, the punishment-
The ment will be suspended. The world, because of the E-
The church will still have days of peace and tranquility.
quality.

All these events belong to the future.

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But the Holy Spirit takes care immediately

more expressively and with the utmost solemnity,
that he will no longer have in front of him, as
In other eras, centuries of existence.

"And the angel I had seen standing on
the sea and on the land, raised his hand towards the sky and
swore by Him who lives forever and ever,
who created the heavens and all that is in them, and the
sea and all that it contains: THAT THERE WOULD NOT BE
NO MORE DELAYS; but only in the coming days
from the voice of the seventh angel, when he must ring
From the trumpet, the mystery of God will be accomplished.
as he announced through his servants the pro-
pheles.

Thus this time of peace and rest is the last-
deny the delay granted by justice to mercy;
Once it's over, there will be no more delays.
for the works of divine justice; the seventh
angel will have to sound the sound of this trumpet
small which will announce the final assaults of Sa-
tan, the last revolts of rebellious humanity and

his recent complicity with the enemy of God,

the seventh and final age of the sinful world.

During these days, "the mystery will be consummated"

of God," that is to say, God will complete and manifest-

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hitherto little understood, designs predicted by mysterious prophecies in both Testaments. They will appear in all their glory at the end of the seventh age, through the absolute triumph of the city of good on the city of evil, destroyed forever, and in the social reign of Jesus Christ over the world the center of faithful humanity, its Catholic Church.

But before these major events of the last age, during the peacetime at the end of the sixth, What will happen? The symbolic actions taken in the vision continue to instruct us.

"And I heard the voice that spoke to me from heaven" again and said to me: Go, take the little book opened by the hand of the standing angel on the sea and on the land. And I went to the angel, telling him to give me the book.

This voice that speaks again to Saint John, it was the same one who had previously given him the order to seal the words of the seven thunders and who had commanded the sixth angel to release the four demons.

It was the voice of the Lamb that stood upon the altar.

What does it mean and what does what it means? instructed Saint John to do? It means a

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new inspiration from the Holy Spirit, prompting to request the resumption of the council's work. Throughout the Book of Revelation, Saint John represents the Church; we have already said so. It is in the person of his beloved apostle that No- The Lord reveals the future to the Church of all centuries for his instruction and consolation. So, after the vengeful catastrophes, after that a painful experience will have made Ja lu- first in the minds of the most prejudiced, princes, The powerful, the rich, the common people and the clergy, will demand the council as a remedy for the terrible wounds caused by _sées to the social order by the Judaico-Masonic heresy-

world, the Church will address itself to its supreme authority spiritual, begging her to "give him the book."

The Vatican Council will reopen its solemn sessions-
nelles. |

He will condemn all the errors that France-
Jewish Freemasonry has vomited upon the world, and in
In his decrees he will tell the truth on all points in-
interesting religious, social and political matters
ticks. It is to be believed, as Holzhauser says,
that the council "will declare the legitimate meaning of -
holy Scriptures" and that, in particular, the Apo-
Calypse and the prophecies that look to the end of the

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world will be clarified by a doctri- judgment

nal.

The definitions and lessons of this last-
denying the councils will form "a small book," which
will be the summary of all the lights that the Church
at that time will have the mission of spreading on the
world.

Its happy ending, its acceptance
joyful throughout the entire Church and its followers are pro-
phenotized by words and symbolic actions
the following.

And the angel said to me: Take the book and devour it,
and it will cause you bitterness in your stomach;
But in your mouth it will be like honey. And I
I took the book and devoured it; and it was in my
My mouth is sweet like honey, and when I want
Devoured, my stomach felt bitter.

In Jeremiah and Ezekiel we find
two similar symbolic acts. Jeremiah re-
Ezekiel sums up his vision in one line. He tells it.
in detail and it is almost entirely similar-
ble to that of the Apocalypse:

1 Jeremiah summarizes his vision in these terms: x I have found

nourished, and your word has become the joy and delight of my heart" (xv, 16).

Ezekiel recounts his own story thus: "Son of man... or-

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The Lord presented him with an unrolled book, a open book, containing complaints and ma- edicts; nothing, therefore, difficult to com- take. The prophet receives the order to eat this book. He is warned that he will be filled and nourished by it. as with food. He eats it and finds Sweet to the mouth like honey. The meaning of this symbolic action is clear and understandable to First reading. God is indicating this to the prophet. two things: first, that he fills him up and gives him... to understand the spirit of his words, that is to say, of his designs against Israel and that he charge him with carrying them out secondly, to impart knowledge to his people; that this mission will be of a fa- accomplishment and not at all unpleasant for him, that per-

His sound will not be able to stop him, nor obstruct him.

Open your mouth and eat what I give you. Then I had this vision. Suddenly a hand reached out towards me, which held a rolled-up book, and she spread out before me this book which was written inside and outside. Lugubrious complaints had been written there, hymns and lamentations. Then the Lord said to me: Son of man, eat everything you find (that is to say (what I put before you). Eat this book and go talk to the Children of Israel. At the same time, open your mouth, and he told me He made him eat this book, and he said to me, "Son of man, your stomach..." will feed on this book that I give you, and your insides on will be filled. I ate this book, and it became sweet to my His mouth was like honey. And he said to me, "Son of man, go find the house of Israel, and you will announce my words to them; for it is to the house of Israel that I am sending you (Jeremiah, ch. 11, 8, 9, and chap im, 1, 2, 3, 4).

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FREEMASONS AND JEWS. 767

This interpretation, which emerges from the text alone without any difficulty, was also presented throughout by the Holy Spirit himself.

"Eat this book, and go talk to the children of Israel. Go to the house of Israel, and you

"Tell them my words; for it is to the hand-

"I am sending you the sound of Israel"... And further on:

"The house of Israel has a bronze forehead and a

"hardened heart, but I made your face more

a firmness that their face, your forehead harder

"than their foreheads. I gave you a forehead of

"stone and diamond. Do not fear them (therefore)"

"and do not be afraid of them" (111,

7, 8, 9). And indeed, the two prophets Jeremiah and

Ezekiel accomplished with energy, and without being

stopped by no obstacle, their mission to warn

messages and threats.

The symbolic vision of the Apocalypse, which reproduces the main features of Ezekiel's.

must have the same meaning. What the Lord has

He wanted to make Ezekiel understand, and he wants to do so here.

to hear at the Church, represented by Saint John. He

there are only a few additional nuances that we

Let's explain first. The Holy Spirit had said to

Old Testament prophet: Eat, come;

He said to the Church: Devour, devora, that is to say

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eats, with the greed and satisfaction of a man who is very hungry and in great need, the food- the thing I'm presenting to you.

`After the council, the ecclesiastical authority, by

all levels of its hierarchy, will invite with
the Christian people, who will then have more
that there has never been such a great need to be educated, to

© to nurture teachings of truth and holiness |

_enclosed in its decrees. And likewise
Saint John devoured, ate greedily and
- eagerness "the little book," likewise the
Christendom will accept the council with enthusiasm
siasm and will hasten to immerse himself in its documents
'trines. |

- But it wasn't just for their satisfaction-
personal faction that these prophets of the Old
Testaments were meant to be nourished by divine words.
They were simultaneously ordered to wear them
to the people of Israel. Likewise, Saint John, that is to say-
to say the Church, after having devoured the council, receives
a similar order with insurance, and later
the experience, that it will also be for her an exé-
Easy and enjoyable cutting.

-“And he said to me: You must prophesy of
"new has many nations, peoples, of
"Languages and kings."

Freemasons and Jews. 769

The word prophetare, to prophesy, here has the
The saints assign it a double meaning.
Scriptures, to preach and to prophesy. Thus the-
church, whose apostolate has never been interrupted,
Ae will continue and extend it during the last part-
'tie of the sixth age especially, in the largest
proportions, among all the peoples of the earth.
She will preach again (rähw, iterum) these na-
tions that she had converted once before and
until heresy separated them from her for centuries;
she will preach again with even greater fervor these
So many pagan nations that, since so long
for years, they resisted her zeal; she will preach from
new, as in its early days, these few-
the most disinherited, these millions of men from the center
from Africa which were recently put into
'communication with our old world for the
First time. From the holy and sanctifying mouth

supernatural of a great number, multis, of
even that which came out of the mouths of the mons-
'truants, horses of Masonic heresy, all
kinds of errors for the death "of the third
part of the men.
And this preaching will be "sweet to his mouth"
like honey," because that's how it will happen to him.

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At p

than to the prophets of the Old Testament: say nothing.
will obstruct him. | That x

All the barriers and all the difficulties are... At least...
will be raised before the Church. The leaders of the nations Church
who will govern after the great catastrophes, ~the and
and the ruling classes of societies will want Lesa
that the people hear his voice and follow his guidance
teachings. It will therefore carry into the world the redician
The whole pure light of the Gospel, and he prophesies the year
will not only reveal the truths of life but also "Jalgré:
ture and terrible facts of the end of the world, but 'of fa
also the proximity of these major events. #8 léc

Then the words of "tion" will be fulfilled to the letter.
Our Lord: "And this gospel of the kingdom of illusion
"will be preached throughout the world, in witness- Ymptar
"Granting to all nations; and then will come tuenc
at the end" (Matthew 24:14). "while

This will be the last testimony that the Savior gave me.
will be given in the midst of the nations, so that ini:
Their apostasy is without excuse. 'nes to

But in the Book of Revelation, the Holy Spirit adds to the gene
'a detail that does not have and could not have "mp; r
to have the prophecy of Ezekiel. The angel warns you
Saint John, that the eating of this book, after all that
having put the sweetness of honey in his mouth, him 1m not
will cause bitterness in the stomach, that is to say

FREEMASONS AND JEWS,

to describe intimate pains in the intestines.

In my opinion, this is yet another warning for Church, and a prophecy about the consequences mo-
-ales and the historical consequences of the council.
The Holy Spirit warns the Church that at the great gentleness and the lively joy caused by the
|universal preaching of the truth, will succeed for
It is the bitterness of deep and intimate sorrows.
-Despite this preaching delivered with such zeal
easy jump from one end of the world to the other, bad-
despite the dazzling brilliance of truth and progress
divine protection, the Church must not become
illusions during this time of joy and peace, in
[assuming that it will resume its: for centuries to come
influence and its action on peoples such as
(in the thousand years of his militant reign
of the Middle Ages. She is warned that her preaching
|tion so ardent will not cast deep ra-
cines within the populations and will not form
centuries of faithful followers. At the end of a
In a relatively short time, she will experience intuition-
'my pains; she will undergo trials and
struggles that will be provoked within him, not from the outside,
not even heresy, but by its own
children,

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She will be heartbroken to see the people abandon her.
to give and separate from her entirely. This si-
The meaning of "bitterness of the belly" is Jonel
born of the Holy Spirit in the first verse of
next chapter. For, in the vision that we...
Cupe, the symbol: "The eaten book was sweet to the
"Mouth like honey" corresponds to the lyrics:
You need to preach to many people again
of nations, etc.," and is explained by them; we
We have seen proof of this in the Old Testament...
Similarly, this other symbol: "The eaten book"
"caused bitterness in the stomach" must refer to
ter to verse 1* of chapter x1, which follows, and y
to find its interpretation, by virtue of the parallel-
the connection that exists between these verses. Indeed, then-
that, relying on the prophecy of Ezekiel, we
surely we have the right to say that the manduca- `
The book's texture and its smooth mouthfeel are ex-
enforced by the order to go and preach again,
we are legitimately led to believe that
the second part of the symbol, the bitterness caused
in the gut from the book devoured, must have
also an explanation, that these two explanations
follow each other as the two symbols follow each other and

contains the interpretation of the second symbol.

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We will now present this interpretation.

"And a reed was given to me, like a
"rod; and the angel (according to the Greek) said to me: Arise
"and measure the temple of God, and the altar, and those
"who worship there. As for the courtyard which is in front of it."
"the temple, set it aside, and do not measure it;
for it has been abandoned to the Gentiles, and they trample-
will have the holy city at their feet for forty-
two months. And I will give my two witnesses two months.
to prophesy for 1,260
"days, clad in sacks."

Here is the announcement of the four main events
elements of the last age of the Church: the apostasy com-

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1 This passage requires some topographical explanation.
I] It is necessary to remember the distribution of permanent vision
(ch. 1v, v, vi). The temple with its courtyard was placed behind
the throne of God. Saint John, raised to the level of vision
(ascending huc), washed entirely in front of it, the atmospheric sky-
that with the sun and stars above his head, and the earth
and the sea below him. When he received the order to go and take-
to draw the book from the hand of the angel who was standing on the
land and sea, he descended to him on land. Then after
the eating of the book, the prophet receives a rod to miesu- ©
rer de Ja main de quelqu'un qu'il ne nome. Alors le texte
Greek adds this: "And Lange had risen up, saying to me: Rise-

"P you (too) and measure the temple." That is to say, swaddle and

Saint John ascended from the earth in a perpetual vision.
and that there Saint John went to perform the symbolic action on the temple

exact position and details of the permanent vision, we understands with difficulty this order given to the prophet to go to me- to secure the temple of God, whereas the only temple of God, this- The one in Jerusalem had been destroyed long ago.

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completeness of the nations, the conversion of the Jews, the last-

their persecution and the miraculous help of the mission of Enoch and Elijah.

The act of measuring a place with a rod indicates that this place has limits that can be specified in a quick and easy way. One cannot to measure promptly and easily, by means of of a rod or a pole, a space of a considerable range f.

As Father Drach rightly says,

"The apostle uses expressions relating to

"to the temple and to the city of Jerusalem, but the

{The Venerable Holzhauser interpreted this symbolic act in a completely opposite meaning. He claims that Saint John received the order to measure the temple to signify the immense extent of The Church in the Sixth Age (Vol. II, p. 18). This interpretation is unacceptable, because it contradicts nature things and the meaning of words. One man alone cannot measure- to measure easily and quickly with a rod, or a measuring rod, 'as Holzhauser translates, a restricted space. The action of measuring a place with a small measure must necessarily mean It's remarkable how small this place is. In every language, when one means that a space is excessively large, is of a super- extremely large face, it is said to be immense, that is- i.e. without, measure (immensus, in privat., and mensus, measured, measurable), that it is incommensurable, that is to say that there is no no measure that can be compared to it, or with which it can be determined. - Holzhauser provides support for his Explanation: a passage from Scripture that proves the opposite: "And "Count the stars, if you can." God did not say to Abraham: com- pte; but, count, if you can. Now, he could not count. the stars, which to the human eye are countless. The angel did not say to Saint John: measure if you can; but abso- Lument: measure.

(v. 2) this must be understood as the Church of Jesus Christ and "the persecutions she will have to suffer at the end" "times" (Ap., p. 108).

The Catholic Church is therefore represented here by the temple. The act of measuring this temple with a rod indicates that the extent of the Church will be much reduced. People will probably ask what

-> will have become at that time "the great number of peoples and kings" whom the Church had evangelized-read in the past. The Holy Spirit teaches us this in these terms:

"As for the courtyard in front of the temple,
"Put it aside; for it has been abandoned to

"Ah, the Gentiles." The temple therefore represents the place of

-(faithful and the courtyard represents the place of the nations.

{ But this forecourt must be set aside and, according to the -
The force of the text, thrown out. The Holy Spirit an-
He here proclaims that he will abandon the nations because of

| our ingratitude and their abuse of graces and

that he will reject them. The Church, under his inspiration,

`\$ will be forced to push them away from her breast: Ejice
fords. And the nations will trample the city underfoot
holy, the city of the faithful, designated by this new
a symbolic expression, for forty-

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fee « continuation of the chapter shows that, in thought
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Two months, that is to say, three and a half years. This
will be the persecution of the last days. At this time-
how the Lord will send help to his bride
miraculous testimony from the two witnesses who, according to a tra-

They will preach for twelve hundred and sixty days,
who are also three and a half years old.

We now need to research how
These events will be linked to the great council of Va-
tican and will be like the consequences and the
continued. ` |

The war, which will begin again against the Church,
which will cause him intense and profound pain and which
will bring about the final apostasy, will have its point of de-
part and its pretext in the decrees and prescriptions
tions of this council. . |

It seems to us that the texts "ef faciet ama-
- ricari bellym tuum and quum devorasset eum
"amaricatus est venter meus," would provide this
indication, if we delve further into
their full meaning.

The Greek term translated as amaricari, rixpaivev,
It also means figuratively: to embitter, irritate, exasperate.
On the other hand, the word venter, ventre, also refers to
figuratively in Scripture, men devoted
to the pleasures of the stomach, to gluttony, to the im-

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purity etc.! So that these phrases, facet
amaricari bellym tuum, and amaricatus venter
meus, would have a second meaning which would be
This one: the acceptance and application of the decrees '
the council will irritate and exasperate men
carnal and material aspects of the Church. It would happen
in the world of the sixth age, after the great
disasters and after the return of the diri- classes
giants towards the Church, which took place in the times
of Constantine's conversion. These men
carnal, mobile and insubstantial that follow
always the party of the winner and the current of
the prevailing opinion, will rally en masse to
the Church and the external practices of religion.

But the good impression will gradually fade.

over the years. The council's prescriptions, put into practice everywhere in force by vigorous authorities and Frankly Christians will hinder evil passions. tamed by these more Catholic men exter- more than faithful in heart and conviction. They will be irritated by these obstacles, they will wall- They will keep quiet. For their part, the enemies hardened members of the Church, initially stunned and humbled to silence, like the Pharisees following the

1 Cretenses, malæ bestiæ, stomachs pigri, etc... Quorum Deus venter est, etc... Saint Paul.

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The resurrection of Lazarus will soon be noted. their heads. They will secretly reconnect again: Abominable plots. Jewish Freemasonry will reform its frameworks and resume its action terrain. These good e will disappear one after another generous faithful who, after having supported sani

weakening the persecution of heresy, had found themselves

at times of punishment and upheaval: the only supports of the social and religious order. Dane The sixth epistle Our Lord made them the pro- mass that he would preserve them "from the hour of the ten:

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tation that must come throughout the universe to experience

those who dwell on the earth. They will therefore die at peace during this quiet time for the Church assisted by his grace and blessings.

And when these princes, too, are dead

the abyss into which it was swallowed up, beneath their successes

Catholic sisters less solid, more friends of.

Liberalism, nothing but the truth, all these elements
bad things, compressed until now, will explode.
The seventh age will begin. These will be at the beginning
complaints and recriminations of all kinds
who will rise from among the Catholics. It will be said
that the Church is too demanding. Protests will be made against it.
certain decrees. We will get comfortable with the

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troublesome prescriptions of the council. A slow-
universal ment in the observation of religious laws
gious and a deplorable lapse in conduct
will manifest themselves quickly. It is to these many
materialistic, cowardly, and lukewarm Christians who address themselves
felt the Savior's stern words at the beginning
cement of the seventh epistle. The revolt will follow from
near the lukewarm.

The Church will be forced to distance itself from the frequenting
the administration of its sacraments by men who demand
will highly value the freedom of their passions and of
their perverse inclinations: Z'jice foras. It will be
a great and intimate pain for her.

Everywhere, then, Freemasonry will solicit them
and will open its ranks to them, and soon to all
the nations of the globe, upper classes and classes
popular fans will flock to the boxes,
The city of evil will be repopulated. Freemasonry
The Jewish community will become more numerous and more powerful.

than ever. She will resume her plans with fervor.

of universal domination. We will see reproduce-
to lead against the Church, but with even more
of extent, with more hatred and sata- skill
niques, everything that's happening today. I] there will be
no longer at that time were there any elements of resistance, nor

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entire. God will abandon them completely:

Fjice foras et ne metiaris illud. The army and the people
The forces of the Antichrist will be ready; he will not be long in coming.
forthcoming. The Church among the Gentiles will be reduced
to a very small number of faithful worshippers. This –
their number will increase through the conversion of Jews
which is announced at the same time in this passage:
“a Metire templum Deiet altare etadorantes in eo.”

In the permanent vision, divinity was revealed to us.
shown, seated amidst her works, in the middle
of creation and redemption, of redemption
prepared, reminiscent of the Temple in Jerusalem, and
of the redemption accomplished, which the Lamb represents
holding as if immolated on the altar. By sending
Saint John measured this temple and said that the
The holy city would be trampled underfoot by the Gentiles.
The Holy Spirit wanted to indicate, it seems to me, that
the converted Jewish people would then form the most
a large part of the Church. It was during this time
that Enoch will be sent to the aid of the faithful, dis-
Persecuted among the apostate peoples, and that Elijah
will preach, either, according to some, to effect the conversion
sion of the Jews united as a nation, that is, according to
others, after this conversion, to strengthen them
during the persecution of the Antichrist.

All these events are only announced here

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very briefly: their accomplishment belongs
in the seventh age. The visions that follow the sound of
The seventh trumpet recounts them at length,
at the same time as the last days of the world.

There can be no doubt in anyone's mind that the

a lengthy account of the mission of the two witnesses is not

an anticipation. This passage extends from verse 4
à verse 13 of chapter xii. It differs entirely-
the previous pages by its appearance and its
All historical style. The only reading proves it with
evidence that it relates to the time of the beast,
that is to say, the reign of the Antichrist.

But why this announcement of events ap-
departing for the seventh age? Why especially the an-
ticipation -of the story of the mission of Enoch and
Elijah? We see two reasons for this:

The first, which looks only at the anticipatory
pation, is a motif of order and method. The Es-
Saint, having judged it appropriate to announce here the
the final persecution and the arrival of the two witnesses,
It's not surprising that he's continuing the same way.
subject by immediately giving the story of their
mission, its results and its end; especially since
the circumstances of the narration hold all equi-
vogue regarding its chronological placement. It is a
a method that appears to have been adopted by the Holy Spirit

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not to split certain major events
during each other's. It seems to us that she has
presided over the arrangement of almost all the vi-
sions that follow the seventh trumpet. These visions
siones group together facts of the same
order rather than giving the chronology
followed. This is especially evident in the vision
of the chaining and unleashing of Satan
(ch. xx). These two major events are separated by
centuries, but as they keep each other close-
the Holy Spirit did not want to be with one another
to separate them, and he left it to the sagacity of the inter-
ready to find their place rigorously chrono-
nological in the series of past centuries.

The second reason is a motive for mercy.

Visions of the sixth age, Our Lord warns us usually a second time, in a way that is still more energetic and more striking than men. The end of this period will see all the seventh age, that they will be witnesses and actors in these times frightening aspects of Elijah and Enoch's mission.

Moreover, in particular he wants to convince his faithful children of that terrible time, whom he did not will not give up. The Holy Spirit is at work in this place for Catholic faithful what he did elsewhere

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has
FREEMASONS AND JEWS. 783

for the powers hostile to the Church... In the visions of seals, visions of things and of the pou-seeing from the outside, he placed in anticipation at sixth seal, before the eyes of the Persian potentates—for those of the sixth age, the table of signs pre-the markers of the end of all human power. It was a way of telling them, in symbolic language: "Before long you will be arrested, tried, and condemned" "born!" Hrudimini qui judicatis terram! In i F the visions of the trumpets, visions of things and In the trials within, he placed sixth trumpet under the watchful eyes of his sixth-grade children age, in order to warn them, reassure them and to encourage, the abbreviated prediction of the latest trials, and subsequently the historical account of the rescue miraculous things he has in store for them for the moment the Church's greatest battles. He repeated to them by She clearly said: "Do not be afraid: I will overcome."

"The world again!"

The divine Savior deigned to warn the E-church in general before the last three-trumpets of the struggles and misfortunes that they predicted, it is not surprising that, in its kindly, he insisted on warning her a second time. and in a more explicit and detailed manner, before the third and final misfortune so dreaded—

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ble, so that she can prepare her children for it. Because it will be quite necessary for the men of the sixth age, who will see the triumph and who are destined— May those born to see the seventh age also be preserved. of illusion and a confidence in the future which— would be so cruelly disappointed. The change so rapid, and almost in sight, so to speak, of which they will witness in the beginnings of the sep— their twentieth age could bring about an eclipse in their faith. But elected officials must not be seduced. That's Why did God warn them with such care, and he will give them the grace to understand the warning.

On the other hand, it was during this time of peace that the small generation will need to be trained but vigorous in faith, who will not let herself lead into general apostasy, and which preserve— will bring the Church into the midst of the Gentiles. Now it will be ab— absolutely indispensable that these men, little children at present, or who will be born a little later, be warned and raised with a view to exceptional battles await them. They will have much needed, faced with the desolate spectacle of the re— universal about-face, in the face of these daily insults made to their religion and relentlessly thrown to the facing the Church through the Freemasons of that time,

under the threat of persecution through seduction and |

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FREEMASONS AND JEWS. 18

With their diabolical skills, they will certainly need
to remember the lessons that will have been taught to them
given. For this defection of the people will be a
Huge scandal. We'll see in full what happened
passed in Jerusalem on a small theater by rap-
Port to Our Lord. The triumphant entry of the
Palm Sunday brought back the ignominies of
Good Friday is much more terrible for the
The faith of the weak. It was then that Elijah appeared.
and Enoch will be awaited day by day, as
a victorious justification and a triumphant response
phante to all words and all actions of

They will have pointed them out in the midst of the stu- peoples
wrongdoers, and that they will have done justice and with a science
proud and possessing a diabolical supernatural quality, the pe-
The little flock of the righteous will cry out, full of confidence.
with the prophet: "Yes, here is the Lord,
"My God, my helper; that is why I have not
"Not confused!"

The Holy Spirit has therefore made these announcements and this
anticipation following the visions of the sixth age,
in order to give the teaching Church the lights
required so that she can in turn warn and
prepare your children.

1 Isaiah, tv, 7, 8, 9.

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Thus the last years of old age will be
Indeed, a time of enlightenment and truth. The symbol
of luminous swaddling clothes appearing at the beginning of the se-
Conde's vision is perfectly justified. The Church
will receive and give all the desired lights
for the present and for the future.

Currently, the interventions are completed-
merciful tions symbolized by the attributions
goals of the angel, the cloud bearing the rainbow and the
a small open book. We are, we believe,
very close to the interventions of the justice system, figu-
res by his symbolic acts, after which, if
God preserve us, we will be able to say: Væ se-
cundum abiit, the second misfortune has passed; there
Judaic-Masonic power is broken at least
for a time.

Quando hee erunt? When will all come true?
These facts? When will the intervention of the authorities come?
divine wisdom and justice which, after the punishment
Will they bring us peace and rest? We don't know-
completely. On this point the Lord has not
did not want to give us the most
A small hint. This time of the triumph of the
truth and peace for the Church will not be very

Cito: The third misfortune will come soon.

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CHAPTER FIVE.

Sixth Epistle: The Church Facing Freemasonry
FREEMASONRY OR THE REVOLUTION. – HIS WORKS–
VRES. – HIS MERITS. – HIS REWARD AT
SIXTH AGE. |

The seven epistles do not reveal the future of the Church. from the same point of view as the seals and The trumpets. They briefly announce the highest merits and demerits members of the Church in every age, that is to say– to say what characterizes the en– in goodness and holiness seems to be from a period. Obviously we must not no point in finding the narration of the same events than in the visions of the seals and the trumpets. Nevertheless, because the struggles from the outside, like Those within are the sources of these merits of the Church, it will necessarily happen that the text of epistles will contain allusions to several of them these facts. Moreover, this concordance is one of the demonstrations of the unity of the Apocalypse, and also one of the proofs of this opinion which links the seven epistles to the rest of the book, and which we have embraced. It is therefore necessary that, while we learn–

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containing things specific to the Church, the epistles –show us in some way their connection and their relationship with the visions of the trumpets and corresponding seals.

In all the epistles the name of the city, the qualifications and attributes that Our Lord given at the beginning, have a meaning symbolic aspects that must reproduce some aspects particulars of the predicted historical period. I believe to have firmly established this assertion for each one of the previous epistles in my study complete and detailed account of the Apocalypse.

The sixth one will offer us the same indications equally clear and equally consistent.

(Revelation, chapter III.)

v.7. Etangelo Philadelphia v.7. Church changing table
Ecclesiæ scribe: Hæc dicit of Philadelphia write: Behold
Sanctus and Verus, who describes what the Saint and the Ve-
clavem David, who sees and laughs, who has the key of Da-
nemo claudit, claudit and nemo vid, which opens and no one
aperit. ferme, qui ferme et personne

| doesn't open.

8. Scio opera tua. Eccedi 8. I know your works. So
coram te ostium apertumi, that I have placed before you a
quod nemo potest claudere; open door that no one
quia modicam habes virtu- cannot close; leave that you
tem, et servasti verbum has little force, and that however-

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meum, and non negasti nomen dant you kept my word,
Meum. And you didn't deny my name.

9. Ecce dabo de synagoga 9. Behold, I will produce '
Satanæ who dicunt se judæos some of the synagogue-
esse, et non sunt, sed men- gue de Satan qui se disent
tiuntur, Ecce faciam illos ut Jews and are not, but
coming and worshiping ante pedes who lie. Behold, I them
you, and know who ego dilexi will make come and prostrate to
te. your feet, and they will know that

I loved you.

10. Quoniam servasti ver- 10. Because you kept
bum patientiz me, et ego la parole de ma patience, moi
servabo te ab hora tentatio - also I will keep you from the hour
nis, that ventura is in or- of temptation, which must come
bem universum tentare ha- throughout the universe experience
bitantes in terra. those who inhabit the earth.

11. Ecce venio cito; tene 11. Behold, I come well-
quod habes, ut nemo accipiat early; keep what you have for
coronam tuam. that no one receives ta

crown.

The Church of the sixth age is called figurative-
Philadelphia. "Write to the angel, that is to say
"to the bishop, or, according to the Greek, for the bishop of
"Philadelphia." This means: Write to have-
shooting, to instruct the teaching Church of the time

Dabo, I will produce, I will lay, Vtablial, translation of

Abbot Glaire, as in verse 8: dedi, I have laid (V. Nou-
(Veau Testament, p. 441, note).

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whose name, the city of Philadelphia, is derived from-
symbolic pelling.

Philadelphia, in Greek $\phi\iota\lambda\alpha\delta\epsilon\lambda\phi\iota\alpha$, is a word that
It signifies brotherly friendship, brotherhood. The sixth
age would therefore be the age of brotherhood.

Never has a name been more accurate.

Throughout history, the Church has produced a
a large number of fraternal charitable works;
but it must be acknowledged that in no other
She has not presented such a large quantity of works
individual and collective acts of charity towards the
next. In the eighteenth century, the triumph and the
hatred of modern heretics was the occasion
of sublime devotions, and during the great
French Revolution, and during the European wars
Europeans who followed her. History will not be able to

braved death to bring aid to the religious community.
honor to the faithful, and also courageous skill and
devoted to so many obscure Christians who, at the peril
of their lives, they hid and saved so many priests and
of victims of persecution and fighting. He
is perhaps not a point of France, and it is
a large number of places in Europe, where tra-
Valuable local editions have said and continue to say
traits of the most admirable charity. He is to be re-

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regret that they are not everywhere carefully
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collected. To compensate for the atrocities committed

through Masonic heresy, the Church, in these days

Unfortunate, he wrote some very beautiful things in the book of life.

pages that will only be read at the Last Judgment.

After those bad times, he became involved in the E-
Catholic Church: An astonishing flowering of "brothers"
and sisters," who, at least as numerous as in
In the Middle Ages, they devoted themselves more exclusively to the works of
verses of spiritual and corporal mercy. It is not
at this point, in the nineteenth century, a need or a
illness of mind and body that does not have "its brother

children of the Church are always "brothers" among them, whatever their calling. But today, through their dedication and their inexhaustible largesse for all necessities and all means Seres from all over the world, they prove it in the way the most brilliant one that is found among them and of

at their home come the works of true fra-

ternity.

On the other hand, a fact that had never occurred before—due to no other era, it is this counter—

the way of Catholic fraternity that Franc—

Masonry claims to establish on a large scale, in the sixth age. She placed in her de—

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aims for and is enshrined in its constitutions the fraternity. All Its members call themselves "brothers and sisters." sisters." She calls herself the only true sisterhood. She preaches universal brotherhood, and she wants to realize it in the world. Satan is still the Ape of God. Freemasonry has beautiful His words; but we know his actions. In the century In the past, she commanded the brotherhood... or the death. We know how, by means of the pri-sounds of the guillotine, cannons, and gunfire. She committed assassinations and arson, and practices universal brotherhood. In this century As in the other case, actions belie the beautiful speech. Freemasons do indeed have a fraternity nity, but it is brotherhood in evil, brotherhood—eternity of hell.

Therefore, it is something worth noting that this sixth age is in reality, more so than any other time, all together for the city of good as For the city of evil, an era of brotherhood, and that precisely the Church of this age should be called bound by Our Lord the Church of Philadelphia or of brotherly friendship.

who has the key of David, who opens and no one
Jerme, who closes up and nobody opens.

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These names and attributes of the divine Savior
veur are also chosen with a view to our sixth

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age. |
What is the most pronounced claim of the

Men of our time? Since the eighteenth
century to the present day, they assert with
the most: energetic stubbornness that good as
The truth comes solely from man, from the
only human reason. Rationalists and franks-
Freemasons repeat, in a thousand forms: the reason is
The only rule of truth: appetites and instincts
of man are Tunic, the rule of good; it is the

the only human reason that holds the key to science,

politics, religious issues, economics
social and cultural issues; it is sufficient to open the
sources of all good in this world, as in
to shut the door on all evils; by virtue of the law
of progress, which is the law of humanity, reason
will succeed in establishing for man here below a state
of happiness as perfect as possible; the Church
Catholic, being the only obstacle to this progress
because of the inflexibility of its principles, must, in
waiting for it to disappear completely, to be in-
closed in its temples and sacristies. And in
As a consequence of these doctrines, both of them,
with the numerous resources available to the powerful-
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the people of the earth, strive to close themselves off from the Church

any action and any access to the things of the society

company, to put it under lock and key, so to speak, in an isolation and a powerlessness from which she does not can get out.

To all these absurdities of the men of the sixth age, Jesus Christ answered in advance by the Sixth Epistle:

I am Holiness and Truth.
In essence, I am the one with sovereign power.
over all the nations that my Father has given me
As an inheritance, I succeeded to the power-
the reign of David, to whom a promise was made
eternal kingdom, I am the Messiah and the
Redeemer! It is from me alone that men
can receive and must await the truth, the
holiness, the happiness they pursue in vain
by all the resources of their genius.

It is in my Church, where I reside, of which I am
the leader and protector, to whom I have entrusted these treasures

1 The expression "qui habet clavem David" includes all these ideas. In Scripture, clavis, the key, is the symbol of the power and government: "habere clavem" means: To have and exercise power. Hence: "habere clavem David" means: 1° to have the power of David; 2° it is one of the characteristics names given in a spiritual sense to the Messiah. See Isaiah, 21:11. 22 and iv, 6. Compare Job, xii, 14. See Dict. de philologie sa- created at the word Clavis.

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that they will only obtain through her. You want, oh senior citizens, imprison my Church

Well! Here I am, I will break down all your barriers—
res and that I will open before Her a door that
No one will be able to close it: I will give him a
life force and renown, an authority of pa
role, scope and success of preaching, of—

“before which all your maneuvers and your per—
The sections will remain powerless.

Our Lord then addresses all the
church collectively, and especially in the E—
teaching church, per modum unius.

"I know your works." All the epistles without
exception (according to the Greek) begin with this for—
mule. This one contains no reproach; Jesus—
Christ only offers praise, promises, and
encouragement. This is very comforting for the
Holy Church and the good faithful of this sixth
age.

Our Lord indicates the reason for the merit
special of their works:

“You have little strength,” modicum habes virtutem; that is to say: you possess little power
and wealth, but few human resources for
To succeed. That is the meaning of the Greek word Stive

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and it is in this sense that the commentaries translators!

The Savior here foretells to his Church what it experiential in our age: it has not until now
that very few external facilities for rem—
to fulfill its mission; and, on the side of men and of
things of society, the faithful have experienced
increasingly difficult for
to bring about their salvation.

It is historically quite evident that,
from the eighteenth century to the present day,
the Church is left to its own devices, to its own
and limited resources. In the last century, it had
still the material situation of previous ages.

had "little strength;" for, in America, she was born amidst great local difficulties; In Europe, its actions were hampered. all at once through ill will, cowardice, or the hostility of most governments, and by a multitude of abuses that they had introduced duitset that they maintained despite her in her administration. Freemasonry dominated and inspired almost all European courts. 'The Church had its hands and feet tied. At the end

1 See MM. Glaire and Drach, in hoc loca.

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of the century it was completely stripped in France and has not recovered its former state. At the con- to milk, in the following century, everywhere, goods, riches, external position, up to the temporal principality from his own authority, they are successively taken away from him; and more than ever, the powers of the day are treating her as an enemy: modicam habes virtutem.

Despite this, the Church produced works pleasing to her divine spouse. There are three of them. sorts. He gives a brief summary of them in these terms :

"You kept my word; you did not deny my name; you have kept my promise of patience.

The precise and complete meaning of these The texts require explanation.

"You kept my word." The Greek verb *rrpéw*, translated as keep, means, according to all its strength: to ensure the safekeeping of... The words *A6yo*, verbum, parole, signify in themselves "teaching-education, doctrine; and as Saint John said Father Glaire often uses the phrase "Keeping the word" in order to "uphold the law," the The full meaning would be: "You have watched over the guard of my doctrine and my law. » |

And that is undoubtedly a well-deserved praise.

1 The Holy Bible New Testament, p. 441, note 10.

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by the teaching Church of the sixth age. It is not
There was no era in which popes and bishops did not monitor
with more care the divine deposit of truth and ©
holiness. The sovereign pontiffs denounced
the first and on several occasions the heresy ma-
conical; they condemned it, as well as the au-
very heresies, schisms, foul writings and
the criminal acts of the eighteenth century.

In the nineteenth century, these convictions were
- repeated many times, especially in the ce-
famous Vatican council; and there is no er-
a rebel rising up against faith or morality that does not
was censored almost immediately-not a single piece of writing by
of some importance that escapes vigilance
pastors of the Catholic Church. The definition
papal infallibility has brought out, with
more brilliant than in past centuries, the Zot di-
vine of its constitution and its government.

"You did not deny my name," that is to say, you
He has affirmed my name. That name is Jesus, and
~ also: "Word of God." Jesus Christ is man-
God. Now this name of God, the true name of Christ,
it especially bothers and irritates the impious sectarians of
sixth age. They deny it and would like to do it
disappear. For them, in the last century, Jesus-
Christ was not God, he was the infamous one. Today-

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today, as a result of their progress in iniquity,
God himself is now nothing more than an old, useless word and
even harmful to man and society: there is
No God. In the face of these impious absurdities,
in the face of the violence they have been subjected to
gine, not only has the Church not slowed down its

of God and the divinity of Jesus Christ, but she affirmed them with even more energy by the books and speeches of his pontiffs, of his priests, orators, and writers; she avenged them through his most solemn acts, by establishing for all Catholicism in the eighteenth in the 10th century the feast of the holy name of Jesus, and in condemning in the nineteenth century in the council of The Vatican, atheism, and atheists.

"You have kept my promise of patience."

"This expression," said Father Glaire, "is
"a Hebrew hyperbaton: the construction re-
"Gulière is: my word or my precept of the
'Patience, touching on patience.' The Greek word
brepovh, translated as "patience," still means
and better: the act of withstanding a shock, of at-
To stand firm, to resist courageously.
So that this patience, commanded and praised

1 The Holy Bible, New Testament, p. 441, note 10.

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by the Lord is not inert patience,
passive, who cowardly submits to the attack, but well
an energetic patience, which resists with courage
and without growing weary of evil, error, and sin.
Such is the attitude of the Church in the sixth age
teacher, in particular with regard to the attacks
of Jewish Freemasonry. The persecution of this
"Synagogue of Satan," whose hos-
tiles are predicted in detail at the sixth trumpet,
is announced in this sixth epistle, by way of
correlation, in the prophecy of resistance
courageous of the Church.

This is one of the most striking characteristics of this

period that, on the one hand, the Church, is being attacked with

fury in every way and everywhere at once,
and that, on the other hand, she resists with perseverance
tireless resistance and repels with an indomitable
energy table all the attacks everywhere at the same time
time. In the past century, she fought
vigorously through speech and writing,
as we have just said, and during the last-
Years ago, even bloodshed: in France, priests
and faithful ones died bravely for God.
Nowadays, she has not stopped for a moment suffering
on all sides a terrible struggle, a violent or

a hypocritical persecution, admirably sup- -

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` FREEMASONS AND JEWS. 804

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scope from the summit of the pontificate to the
the humblest degree of the priesthood.

As well as an army drawn up in battle formation, by a
thanks in particular to this sixth age, the Church
everywhere opposes the strengthened unity of the com-
command and obedience, to the infernal union
the countless phalanxes of the Freemason-
nonsense.

The reader's attention should be drawn here to
several very significant concordances between
the words of Jesus Christ in the epistles and the
various periods to which they apply.

The first, fourth, and sixth epistles
only offer praise for the courageous patience of
the Church.

Our Lord said to him at his beginnings-
ments, in the age of Ephesus: "I know your anger-
"You possess great patience..." You possess energetic patience.

to persecution; and in those times this pa-
'tienne supported the persecution stirred up against
the nascent Church through the Jews, through those whom
Our Lord had called them "the sons of the devil,"
vos a patre diabolo estis (See the Acts of the Apostles)
and the Epistles). Then was taking place "this
. mystery of iniquity" of which Saint Paul speaks, by the

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efforts of the deicide and hardened Jews and by the he-

- Gnostic-Jewish resies. At the following age, under
the influence of these same Jews began the
persecutions by Roman emperors against the E-
church t. That is why Our Lord told him
in the second epistle, in the Smyrna period: "You
"She is slandered by those who call themselves Jews, but
"They are not, but who are the synagogue of Sa-
"tan." The Jews (Judæi), indeed, in this second
age ceased to be the children of Abraham and of
Judah according to the spirit; from the second century of
In our era, they became the true synagogue or
Church of the devil. Under their influence, mysterious iniquity...

serious, whose beginnings Saint Paul had pointed out -

-said and became established. Driven out of Judea and scattered
throughout the world, the Jews, sons of the Pharisees, mingled
the subtleties and reveries of the Pharisaic cabal
to the concepts of Gnosticism and to the mysteries
of the pagan cabal. It was around this time that
was constituted the body of magical cabalism, or
cult of dark spirits including Jewish diviners-'

'4 See a communication on the legal situation of Christians-
hold in the Roman Empire, at the end of the 1st century, presented to
the Academy of Inscriptions, in March 1879, by Mr. Ferdinand

given by Nero, on the suggestions of the famous Poppaea,

the damned soul of the Jews (Literary Review of the Universe, March) 1879). See also Tertullian.

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In his fourth age, Our Lord praises new-
the energetic patience of the Church, novi... pa-
tientiam tuam (broucvv). That is because, in the com-
At the beginning of that era, the Church had to undergo
harsh local persecutions and much suffering
Frances had to endure hardships to convert the barbarians
Arians who were enemies of the divinity of Jesus-
Christ and the pagan barbarians who ignored him.

In the sixth epistle, Jesus Christ does, as
in the first and fourth, the praise of the pa-
energetic stance of the Church (brcucvt). Now, these pa- `

1 I] There was, among the Jews, a legitimate cabal, oral tradition
sacred, until the preaching of Our Lord who made frequent deliverances there
allusions. The Pharisees had already begun to alter it into
several points. They corrupted her further when they realized-
They realized that she was entirely in favor of the dogmas of Christianity.
It became the rabbinic cabal, which Rabbi Judah established by
written, around 190, in his collection called Mishna or Misna (Re-
petition for the law, second law, oral), This collection was augmented
later mentioned a number of supplements, then
the Gemara (commentary and supplement!) of Jerusalem and of
the Gemara of Babylon. The collection of all these writings forms
The Talmud. Magical Kabbalah predates the Jews. [It is
the quintessence of idolatry, that is to say, the formal worship of
fallen spirits, preserved in the pagan sanctuaries of the East.
The Jews knew it and had practiced it for a long time.
before the Babylonian captivity. They returned there after their dis-
persion. (See On the Harmony of the Church and the Synagogue,
by Chevalier Drach; t. I, notice on the Talmud, p. 121 et seq.,
and t. II, p. xv et seq. and p. xxvi and xxvii. See also the Jew,

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roles also relate to persecution,
and to a persecution further fueled by the influence
and the action of the Jews whom Our Lord calls
Again, "the synagogue of Satan." We
we have recounted and we see with our own eyes the fu-
serious attacks that are being launched against the Church, in our
sixth age, as well as in the first and at the se-
cond, the Jew, inspirer and leader of Freemasonry
Nonsense. This veritable synagogue of the devil is
arriving today almost at the peak of its power-
. sance, and it works towards the complete realization of the
"mystery of iniquity" which will be the restoration
of Satan's universal domination over the
humankind.

Other concordances: In the first epistle,
Jesus Christ praises the Church because it has suffered
for its name: "Kt sustinuisti propter nomen
meum. » Jesus Christ is God; his name is:
Son of God, Word of God. This phrase means
Therefore, to say: "You have suffered to proclaim my name"
divine, my divinity, to affirm that I am God
to the outraged Jews and the mocking Gentiles.

This praise is repeated in old age, at
the age of Pergamon (Iepyapog, fortress, citadel):
"Et tenes nomen meum," you keep non nom,
You uphold my divine name, my divinity. It was at

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the era of the Arian heresy which destroyed the di-
The image of Jesus Christ, in making him the Word, the Son
of God, inferior to the Father. The Church rejected
energetically addressed this error and supported the divinity:
of the Son of God, consubstantial with his Father. In
At the same time, in that age it manifested itself with
the brilliance of the doctrinal and guiding authority of Rome
papal. On all sides, recourse was made to the pa-
pauté amidst dogmatic controversies and
administrative disagreements. This authority ap- -
appeared more and more like the fortress
spiritual aspect of religion.

However, in the sixth age the same thing also occurs again.
praise. The sixth epistle reads: "Non negasti
nomen meum: "You have affirmed my divine name, my
` divinity. And this was still at a time when the di-
The birthright of Jesus Christ is vehemently denied,
where the very existence of God is challenged; and
In this age as well, the definition of infall-
Papal instability shows more than ever the pa-
protected as the unshakeable citadel of the Church.

This expression nomen meum is only found in
these three epistles.

Because of these three kinds of meritorious works,
Our Lord has made the Church of the sixth age
three promises:

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l. "Behold, I have placed before you a door or-
"A green space that no one can close."

"This expression, ostium apertum., says
 "Abbot Drach, here and elsewhere, signifies the fa-
 "cility that God provides for his ministers of an-
 "to proclaim his word and the happy fruits of con-
 "The version with which he fertilizes it." Obviously he
 This passage concerns this great and final
 _ preaching of the Church that everything will favor in the
 the whole world, and which is also predicted for the sixth
 trumpet for the last years of the sixth
 age. One could even say that this prediction has
 . has begun to be accomplished from this moment onward in this
 vast and new field that the Lord comes
 to have recently opened up to apostolic work
 in the center of the African continent. This region, if
 long unexplored and unknown, contains approximately
 One hundred and fifty million idolaters*, that's good
 the gate that Saint Paul also speaks of: "Ostium
 mihi apertum est magnum et evidentens: a great
 The door is clearly open to me (|I ad Co-

1 The Holy Bible. Revelation, p. 69, n. 8. Compare: Acts,
 _xiv, 26. II Corinth., 11, 12. Col., 1v, 3.

3 See the newspaper Le Messager du Sarré-Cœur, August 1878:
 The new missions of Central Africa. See also U-
 Nivers, August 10 and December 22, 1878, and January 27, February 20 and
 June 19, 1879.

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(v. rinth., xvi, 9). The Church's envoys are already
 entered in large numbers through this gate which have ou-
 ac verte, under the providential action of God, the cu-
 :riosity and perseverance of learned travelers.
 TE i Catholic missionaries will have, as a-
 ; 23 apostle, to triumph over many adversaries and of
 + multiple difficulties. But they will succeed, the Sei-
 w1 gneur is with them, and he said that nobody
 "They could close that door on them."
 a 2. © Here I will produce some of the
 > € Synagogue of Satan who call themselves Jews and do not
 They are not, but they are liars; and I will make them
 do not come and prostrate themselves at your feet and let them
 "So that she knows I love you."
 "We can find a first accomplishment of

This promise is reflected in individual conversions.

events that occurred in this century among the Jews:

iz and which are numerous and significant'. This is not
re i point the prediction of the total conversion of the people
"I am Jewish, since Our Lord only speaks of
[Some. But the complete realization of this
promise will take place especially after the major ca-
E of the sixth age. The synagogue of Sa-

. 1 V, Harmonies of the Church and the Synagogue, by the knight.
Edrach, Volume I, p. 26, note 33, page 224, and page 31. This ou-
Ivrage was published in 1844.

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Tan, it's not just the Jewish nation, it's
the entire Masonry, its docile instrument-
ment. | | | 4

The punishments will open many eyes. Among
modernized Jews, like among the Freemasons
fools of all ranks, many will convert sin-
will certainly return to the Church, proclaiming
his divinity, thereby recognizing >
that it is God's chosen work.

Let us recall the letter from the converted Freemason,
returned to the love of the Church, and the words afflicting
mist to certain leaders of secret societies. 3

There are more masons and - than one might think
Jews who want to know for sure'

by the facts whether the Catholic Church is divine or
no, and who are seriously attempting the experiment.
This criminal experiment will have a much more significant result.
different from what they hoped for: she rowed them- |
nera to the Church: "Ecce faciam ut veniant et '
« adore ante pedes tuos et sawant quia ego dilexi 4
"te." |

3. "I will keep you from the hour of deception which:
must come throughout the universe to test those who
inhabit the earth." 7

This temptation is the seventh age which is >

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SO

The Lord clearly marks this by the words which followed by: "Here I am, I am coming soon."

He assures the loyal and courageous members of the Church of the second part of the sixth age that he will spare them the terrible ordeal of the period final. As we have already said: these steps- energetic and vigilant men, these generous faithful who will have unwaveringly supported the struggles that we let us cross over and that the Lord will have preserved them. during the vengeful catastrophes, will end in peace their careers before the end of the sixth age. |

Our Lord exhorts them to persevere in their holy dispositions and in the practice of works he has just praised: lene quod habes, Keep what you have safe, so that with the You also obtained peace in your final days the eternal crown of glory; ut nemo accipiat coronam tuam.

IN SUMMARY.

The Book of Revelation thus presents the sixth age: | The sixth epistle praises the works without reservation numerous and particularly deserving of

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The Church in the age of fraternity. It announces, in an indirect way, a persecution of the sy-

all inner and human power, put to use
so to speak, under lock and key, violently and hypocritically
by hostile powers, the Church nevertheless re-
sistera valiantly in all parts of the world
at the same time, in perfect unity of the faithful and of
pastors who will tirelessly ensure the conservation

tion and to the defense of the deposit of truth and of the

holiness. As a reward, Our Lord promises,
firstly, to open to the zeal of the Church a
a vast field of action that no one will be able to
close in front of her and where she will gather the most
happy fruits of conversion, secondly, of
bring back a number of the members of
the satanic synagogue, that is to say, Jews and
new heretics, so that all may see his
'love for her; thirdly, to give her
peace and rest during the last few years

of this sixth age, so restless and so laborious, until- .

than that.

The sixth seal threatens, in anticipation,
of total and irreparable ruin the human powers
hands, all hostile to the Church during the sixth
era. Power will be taken away from the children of

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the city of evil and will forever pass into the hands of the saints

from the Most High.

The sixth trumpet depicted in a pre-
First vision of the appalling heresy whose machinations.
secret and public [issues] will do so much harm to the Church
during this period. The City of God will be
attacked worldwide and surrounded by en-
emies on all sides. The prophet makes them the ene-
Meration: two hundred million new here-
ticks, a considerable number of Catholics
killed in their faith by their foul words, then the
infidels already dead to all supernatural life, and
Finally – the vicious and criminals of those times-
Mentable.

A second vision announces that the Lord
He will not abandon his Church. He will intervene.
first, according to mercy, to make triumph
the Truth. He will spread the light through the intermediary of
Diary of the Virgin Mary, his Immaculate Mother, and
through the teachings of the Church, primarily
in the greatest and last of the escutcheons
menics. I] will then intervene, according to the rigor
justice, through events, to impose
to mankind this light of truth. He will compel
those most hardened by political catastrophes and
social forces to recognize that the Church is the only ap-

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solid well and the only true preservative of
societies and governments. Punishments
However, they will be stopped and a deadline will be granted
. world. Then, by a wonderful return, this
the world, addressing the Church, will ask him for his
salutary lights. The Vatican Council convened
will continue. Its doctrines and decrees will be act-
accepted everywhere with the greatest joy. The Church
will preach the truth without hindrance in the universe by-
third. But as the end of the sixth age must be
an age of enlightenment, which the Holy Spirit did not

wants to refuse nothing to the Church before her trials

In the finals, he warns her, in this place, of what will soon to happen to him: he sums it up in a few words
_ the seventh age.

The Church is warned that this time of rest will be short, that the triumph of truth will not last long. Nations will once again abuse so much graces; they will be rejected: then will begin the seventh age. The Church will be reduced to a whole a small number of faithful that will be increased by conversion of the Jews. But the Lord did not abandon him. will not give in this extreme: Elijah and Enoch will be sent to HIS aid.

May God preserve us from living in the seventh age! Blessed are those who will see the rest of the Church

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And the triumph of truth! Happier still those who will die, before the end of this peace, in The joy of the Lord!

May the Immaculate Virgin grant us all,

Dear readers, this double grace!

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Jews of Paris

DURING

THE REVOLUTION

BY \Yy
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LEON KAHN

PARIS

PAUL OLLENDORFF, EDITOR

28 bis, RUE DE RICHELIEU, 28 bis

1899

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The Jews of Paris

DURING THE REVOLUTION

FROM THE SAME AUTHOR

History of the Jewish municipal and consistorial schools of-
Paris, with a preface by Mr. Zaboc-Kaun.

Manual professions and patronage institutions.

Charitable Establishments and Cemeteries, with engravings and plans.

Mutual Aid, Philanthropic Societies" rt of pre-clairvoyance, with a preface by Mr. Isidore Lors.

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Jews in Paris, since the 6th century with engravings: sort of edition
preface by Mr. ZAnoc-Kaux.

The Jews of Paris under Louis XV.

The Jews of Paris in the 8th century, according to the Archives of the Lieu-
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THE
Jews of Paris

DURING

THE REVOLUTION

LEON KAHN

PARIS
PAUL OLLENDORFF, EDITOR

28 bis, RUE DE RICHELIEU, 28 bis

1898

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For fifteen years I have spent my leisure time writing the history of the Jews of Paris. Brought by discovery interesting papers to study, in a series of monographs, developments over the last hundred years the Israeli community had brought in its works of education, patronage, charity and foresight, I later went back to the origin of the existence of Jews in Paris, and, in a quick presentation, I followed them until our days. Unpublished documents, drawn from the Library of the Arsenal, then allowed me to re-construct their history more precisely 16th century, and, as a natural consequence of this last study, I was thinking from that time of writing the history of the Jews of Paris during the Revolution. After describing the miserable and humiliating life they lingering through the centuries, witnessing their entry in the intimate life of the country whose very threshold until then was forbidden to them, to see their soul ennoble, rise in an atmosphere of tolerance and freedom, feel their hearts beat in contact with big hearts... What striking contrast! and what an attractive task!

. It is this work that I present today to the reader-tor. By chance it appears at the time when the camera the most iniquitous and violent loincloth is engaged

VI INTRODUCTION

against the Jews, and where the worst designs are attempted against the entire work of the Revolution. All she gave France something beautiful, great, generous, humanity, goodness, civilization, fraternal freedom and literary – marvelous conquests which would suffice for they alone ensure the eternal glory of a nation – everything today is questioned in views guilty, that the future will not fail to wither and that the people have already stigmatized.

The Jews initially believed that he was going very quickly pass and die, the wind of hatred which blew over them. But the wind turned into a hurricane; the hurricane became storm; and the storm does not calm down. Many of us have little idea that we relive the long and cruel years that our fathers have experienced, so hard in truth, so painful, that the beneficent decrees of the Revolution could barely

But what difference still exists between this era and ours! Today's Jews are strong in their rights acquired over a century; in 1789, their ancestors, foreigners in the middle of the kingdom, had everything to do to conquer them. Recently come to a new society, they had to overcome prejudices, prejudices, contempt and hatred; they had to destroy malicious captions, nullify the accusations, lies, and, this task accomplished, to be accepted as members of the nation. But when she finally adopted them, they proved by their patriotism that they were also, true sons of France. _

"What admirable efforts they made for this purpose, what sacrifices they imposed on themselves, with what joy, what dedication, what passion, they fraternized with the

INTRODUCTION VII

people, this book will tell it. Much has been written about the Jews of the Revolution. No one yet, for those of Paris, had made history. She was, a few years ago, only interesting to write; it imposes itself, today, today that we want to tear away from the Israelites their quality of citizen and that all insults are taken back against them, all the false allegations, all the deceptions with which their fathers were burdened. By reading the pages which will follow, we will see how big the bad is, the faith of those who thus outrage them, we will see if the act of reparation that the 17th century finally saw come to fruition was not also an act of strict Justice.

This work, I can say, is sincere and impartial. This is not a polemical book; it's a book of history. It will be a lesson for loyal men, maybe ; in any case, it will allow them to refute the slanderous imputations of those who, at contempt of all laws of law, equity, patriotism and reason, do not have as their goal, by wanting to tear the emancipation of the Jews, than to ruin the glorious edifice raised by the Revolution.

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THE JEWS OF PARIS

DURING THE REVOLUTION

EMANCIPATION

FIRST CHAPTER

A GLANCE AT THE STATE OF THE JEWS IN PARIS BEFORE THE REVOLUTION

The situation of the Jews of Paris was, throughout the 18th century, painful and precarious. Troubled in exercise of their religion, in their existence, in their commerce, they had to suffer the harshest vexations from the police inspectors specially responsible for monitoring them and administer them. Subject to an exceptional regime, they depended solely on the inspector in place, his mood, the state of one's interests: barriers too fragile to defend them against arbitrariness of which all categories of citizens suffered at that time and which weighed even more heavily on Protestants and Jews. Of these agents, true arbiters of their destiny, to Ministers of State – by the usual police procedures,

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9 EMANCIPATION

notes, letters or reports – were formed against them the distrust and prejudice, which ultimately resulted by rigorous Ordinances with their freedom, of their lives and their property.

They had been driven out in 1615 and since then they had almost completely disappeared from Paris. They started to return to it little by little during the Regency. During For a few years we didn't seem to be moved by it. But in 1719, the arrival of around twenty Jews, who came particularly from Metz and who had not brought a passport, awakened the attention of the police. A note was given to the Regent to demand against them the restoration of the "former uses", and, from that moment until 1750, they were the subject of a series of severe measures demanded by the lieutenant generals of police on the incitements of exempt.

police lieutenant brings with the new magistrate a new rigor, confirms an old Ordinance, recalls shovel each time, making them worse, "the old usage" or "the old rules", giving who it will belong to the authorization to put Jews in prison, not to make them hope that "whenever it seems appropriate" to drive them out of Paris and confiscate their property.

An Ordinance issued in 1750 brought it into force of law the successive orders of the lieutenant generals of police. She was rigorously executed throughout the reign of Louis XV. Investigations, arrests, confiscations, searches, nothing was neglected by the commissioners at Châtelet, lieutenants of short dress, police inspectors or exempt, for prevent Jews from staying in Paris by giving them back

intolerable life. Curious thing! This Order will continue

A GLANCE AT THE STATE OF THE JEWS IN PARIS 3

to produce its effect during the reign of Louis XVI and, in the first months of the Revolution, we still find it in vigor at its most humiliating 1.

However, as time progresses, the spirits awaken, ideas broaden, it takes place in the soul of the nation as a mixture of sensitivity and reason which wins all ranks of society. Public consciousness moves; she realizes that religious exclusions are from another age, and the surge of liberalism is so powerful health that we lament over the undeserved fate of the Protestants. Then we turn a look of pity towards the Jews, towards these unfortunate "Asians", towards "these peoples always proscribed, wanderers and vagabonds on the globe, these peoples doomed to humiliation"... It rises like a cry of reproach against those who inflicted so much suffering on them, and very few resist the current of opinion which forms in their favor. F

Louis XVI made himself the first interpreter of sentiment general towards them by abolishing, in January 1784, the bodily tolls which, in part of France, assiduously Jews used to treat animals. We were surprised then that as barbarous a custom existed in France that it could have been there maintained throughout the ages, and people seemed to doubt that it was true. In 1791 itself, a newspaper, among others?, consensually realized that many people were still watching this opinion "as a popular error", and, to fix its readers

toll rights which were paid at Château-sur-Loire”.

1. See. on the subject of the Jews in the 18th century: Léon Kahn, the Jews of Paris under Louis XV (Paris, 1892), and the Jews of Paris in the 18th century? century (Paris, 1894). |

2. La Chronique de Paris, issue of January 5, 1791.

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Such a movement, to which even the king did not remain indifferent, was to quickly expand. We took care of Jews, we thought of them, we introduced the population to their morals, their history, their worship', we quoted about them pleasant or moving anecdotes where they had not always the nastiest role, and the serious newspapers do not did not disdain to reproduce them.

This is the time (1785) when the Society of Arts and Sciences de Metz put out a competition for the year 1787 on the question today so well known: “Are there ways to make the more useful and happier Jews in France?? » This competition had excited many minds. Nine writers there had taken part.

Only two of the competitors showed themselves to be unfavorable. responsible to the Jews: M. Haillecourt and Dom Chais.

Mr. Haillecourt, prosecutor at the Parliament of Metz, handled the subject very disdainfully, in a page and a half. To what good to try to make the Jews useful? What's the point, happy? Useful, they will ruin artists, artisans and merchants; happy, they will strip the Messins of “a third of the owners” ties which are not in the hands of people of the Church. What to do therefore to make them happy “without harming others French ” ? It's very simple: “transport them en masse in the deserts of Guyana.

Dom Chais, Benedictine, former priest of Charleville, didn't even see the point in changing their condition. Their situation

was “invaluable” for the Christian Church, because they

1. The Chronicle, No. 36, September 28, 1789.

2. See, for the details of this competition, the excellent study by Mr. Abra-

follow: The Emancipation of the Jews before the Royal Society of Sciences et des Arts de Metz in 1787 and M. Ræderer (Revue des Etudes nationales, No. 1, July–September 1880, Paris).

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remained in his eyes as “the most consoling assurance of the truth of his faith.”

It should be noted that, among the priests who took part in the competition, Dom Chais was the only one to express an opinion so little in conformity with the law of charity and love that the Church professes. Between the seven other writers who presented a memorandum to the Society, it was expected indeed, in addition to Abbot Grégoire whom we will find very soon here, two abbots: Mr. Cornu-Desmarais, priest near Longwy, and the abbot of Louze.

Both studied the question from two points of view of politics and humanity, with the concern to do something well, and not as pamphleteers for whom insult makes up for reason. Both, in a different form, delivered tribute to the virtues of the Jews, recognizing that the vices attributed to this unfortunate “people” were the work of Christians, and that, free to own land and indulge in all the work, they would contribute like all the “regnicoles” to the greatness and prosperity of the country. “Let us despise them less, they will honor themselves more. » It was, meeting weird! at the same time the opinion of a king's prosecutor Santo Domingo and that of Mr. Vatiaud, perpetual secretary of the Royal Agricultural Society of Laon.

This was also the feeling of Abbot Grégoire. But with what “dignity” and what “brilliance” he exhibited in his Essay on physical, moral and political regeneration of the Jews! The Society of Metz admired the “sound and sometimes sublime” of the author, the “new views” and the “feelings deep” which were encountered almost everywhere in his work. “Instead of filling the gap that separates Jews among us, he said, we took pleasure in enlarging it; far from provide them with reasons to enlighten themselves, to improve themselves, we

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closed all the avenues of the temple of virtue and honour. neur. What could become of the Jew, overwhelmed by despotism, proscribed by the laws, showered with ignominies, tormented by

enemies, without suffering insults... I] was despised, he had become contemptible; in his place perhaps we would have been worse. » [we must therefore make the greatest efforts to of the regeneration of the Jews. In a just and fraternal society eternal, they will become less unhappy; less unfortunate-rous, they will make themselves more useful, and the homeland will have in them excellent citizens.

Two other memoirs attracted more particular attention, in 1788, with the work of Abbot Grégoire, the attention of the Royal Society of Metz: these were that of Mr. Thiéry, lawyer in Nancy, and that of Zalkind Hourwitz, a Polish Jew.

Mr. Thiéry's study was animated by "a lively and profound love of humanity." The newspapers of that time compared to this point of view the priest of Embermeénil and the lawyer in Parliament. They said of Mr. Thiéry that he was an orator of the Jews, and of Abbot Grégoire that he was their lawyer. "One announces them, the other recommends them. »

Studying their religion, their character, their morals, their prejudices, their habits, he endeavored to remove all the obstacles that their adversaries presented to their entry into French society. "Without support," he said, "without any other property than their gold, forced to stifle all the passions that exalt other men, who elevate the soul, inflame the genius, occupy the activity, they have no other goal than to enrich themselves... [they do not owe their timidity only to the fear of persecution, their superstition than to their misfortunes. » We must therefore raise their soul, ennoble their hearts, and we will only achieve this goal by

granting them the same freedom enjoyed by the French.

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Zalkind Hourwitz put in his Apology for the Jews the passionate ardor, the ardor, the love of his brothers whose soul was full. 1] sought to prove, like Gregory, as Thiéry, that the Jews should not be oppressed, that they should, under the protection of the laws, enjoy all the advantages attached to the quality of citizen, and he attested that they were worthy. The "Jewish nation" has no characteristic vices who must make it rejected by other nations; vices that he is reproached for, far from being the effect of his moral ideas and religious, are on the contrary the necessary result of the oppression and degradation to which she is condemned. Virtue will replace vice when we finally allow Jews to be honest people.

The price was shared between Abbot Grégoire, Mr. Thiéry and Zalkind Hourwitz. The Royal Society was pleased to grant this award to three works "based on the same principles, based on the same facts, tending to the same purpose and by almost the same means", and who had for authors "people on whom the difference of state, of homeland and probably of religion", had not point "stopped the action of the eternal truths of nature and the reason".

In Paris, we carefully followed the various phases of this struggle. From 1786, the *Mercure de France*!, taking text of this competition, published a long plea in favor of Jews: "Continual artisans of our luxury," said the author, "they know how to guarantee this. Their morals are simple and religious... Beneficent among themselves, rigid observers of a law to which their misfortune attaches them even more, they help each other in all their troubles... Have we not seen in

1. No. 6 of February 11, 1786.

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the capital... several Jews devote to public service riches pure in their source, forcing prevention has esteem, hatred of silence and leaving a memory pected? »

However, it was not until around 1789 that Laureate Islands published their works. A number of gazettes reported on it at length. They did the same time an in-depth study of the general history of the Jews. Feeling sorry for themselves, they declared that their cause was that of humanity, and, pushed themselves by interest which was manifested towards the Jews in the Assembly national, all concluded in almost identical terms that the oppression of the Jews had been and still was so general that there was honor to be won for those nations who did not would like to be fair to them. "Nothing we authorizes, they added, to deprive them of the exercise of their natural rights; by respecting these rights in others, we we respect ourselves. »

This was also the feeling of Malesherbes when, after having restored civil status to Protestants, he sought to sought, in agreement with Louis XVI, to "make the Jews more happy in France. Roederer, who was intimately involved in details of the organization of the Metz competition, was as such

ideas of this Minister some curious information.

Roederer's first confidences on this subject date back of 5 Nivôse year V?. There was then a strong question of reduce state receivables due to the reduction in

4. Le Journal de Paris, n° 187, 191, 258, of July 6 and 10 and September 15 November 1789; – the Mercure de France, n° 1, of January 2, 1790; No. 14, April 3; No. 45, of November 7; – the Chronicle of Paris, No. 3, of January 3, 1790; – the Gazette de Paris, November 11, 1789.

2. Journal de Paris, n° 95.

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| money. The former representative of the three Orders of Metz in the National Assembly had strongly opposed this project, and he had said, two days previously, in the Journal de Paris, which would only be suitable for a Sanhedrin of usurers | Jews” to make such a decision. A Jew, MJ Rodrigues son, who was later secretary of the Consistory of Paris, sharply noted this phrase “worthy of the 14th century”. It is to this protest that Roederer responded, and he did so in such a way as to satisfy the questioner: “I have always honored this unfortunate nation. She has some virtues which are hers, and her vices have been our work...”

Brought by his praise of the Jews to speak of the during Metz, he added that the idea had come from him and that the writing of the program was by Lacué. Then coming to Malesherbes' projects relating to the Jews: "...The day where the Council granted civil status to Protestants, that the laws of Louis XIV still deprived them, Louis XVI said to M. de Malesherbes, who had espoused their cause: “M. de Malesherbes, you became a Protestant; me now nah, I make you Jewish. » On this order, M. de Malesherbes gathered several people at his home, including Tar- get, Lacretelle the elder and me; and it was between the three of us that he says this order from the king which I have just reported.

“He gave us, in a long conference, an admirable analysis of Jewish legislation; she was the substance of excellence slow memories that he had gathered... What became of these memories? If there is nothing more to be done now for the fate of the Jews, is there nothing to be learned from their laws and their story to fix ours? » |

Paris, from a work which had just been published on Malesherbes, he recalled this episode in a more precise way and drew

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at the same time with a quick stroke of the pen the portraits of Gradis, a Jew from Bordeaux, and Cerf Berr, a Jew from Alsace, "the two most considerable individuals of their nation in France", who had taken a very important part in the conferences at Malesherbes: "I remember," he wrote, "an anecdote from which we can judge that Malesherbes, who seized knows so well the difficulty of all these matters, also knew grasp the pleasant side of it, Giradisi and C(erf)-B (err) said to each other descendants of two different tribes; consequently, their doctrine and their morals were often in opposition, G. led the life of a man of the world; CB, rigid observer-worshiper of the least rites instituted by Moses, abstained forbidden foods, did not eat with any Christian, kept dait of the least occupation on Sabbath days, summer. Malesherbes was very keen that the Jewish Islands could have dinner and dine with Christians; when he asked G.: this can it be? G. answered yes; when he asked the same question to CB, he answered no.

"One day when he was trying to argue against CB on this subject, he undertook to prove to him that the maxims of the Jew of Bordeaux were dissolute, and preached his doctrine trine as an enthusiastic rigor. He became extremely impatient-lies Malesherbes, as one might believe; the day after, I went to see him; he told me about this session and ended with these words: Leroim said that he made me Jewish, and here is CB who wants to make me a Jansenist; I don't know which one to listen to anymore."

Besides Gradis and Cerf-Berr, Malesherbes had called with him Furtado and Lopès-Dubec, from Bordeaux, Isaïe-Berr-Bing, from Nancy, and Lazard Trenelle, from Paris. Hey-we see, we want to surround ourselves with as much light as possible to successfully accomplish the mission he had accepted,

We know what the outcome was. The work remained in suspense, stopped

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ted by the political events which followed one another with lightning speed. In reality, Males' plans-herbs, the very proposals of the Jews called to take

than to loosen the bonds that bound the Jews.

Their trustees had agreed to request, with the maintenance of the privileges granted to some of the "nation +, the right for all to establish themselves throughout the entire of the kingdom, to exercise all professions, to possess and cultivate land, to be admitted to the chambers of commerce, municipal charges, etc., etc., and to continue to have, as in the past, their synagogues, their rabbis, their schools, their cemeteries. The Jews, according to this, should retain a distinct place in the state.

There could be no question, we can imagine, of assimilation complete with other citizens. Besides, no one thinks gee, the Jews did not dare, Malesherbes and the king did not want to. The Church claimed that the Revolution had, by emancipating pant the Jews, took the project which she had initiated: it there is a deliberate misunderstanding here. What was granted in 1788, for the Jews it was a kind of particular social order where, with an appearance of freedom, they would have remained strangers in the nation, subject to specific police rules, incapable of offending the Church. The Revolution was broader, more generous and fairer. |

It would have been there despite everything, and given the political regime-tick under which we lived, an immense progress accomplished. If we consider that, a few years earlier, Jews from Bayonne and Bordeaux residing in Paris had failed in their attempt to keep an open haberdashery shop there and drapery, and that, by order made in Council of

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king on the complaint of the corps of merchants, they had to let their goods be seized!; that everywhere in France, in Nevers, in La Rochelle, in Dijon, in Bouxviller, in Thann, in Marmoutiers, in Thionville, in Sarreguemines?, the officers municipal, police judges, merchant bodies, magistrates opposed with all their strength the establishment commercial ment of the Jews: we see how much clearer it was to be the horizon for these unfortunate people who, every day, we condemned as ambulants, and who were defended absolute to remain and establish oneself.

Malesherbes' projects, the good intentions of Louis XVI, the wishes of the Jewish unions... all this was carried away in the whirlwind of daily events, and no improvement was made to the civil status of the Jews,

The Estates General are convened; they get together, they proclaim themselves in the National Assembly; National Assembly, as the Estates General did, inflames the spirits; its cries for freedom and equality reverberate throughout the kingdom; she pronounces the oath of the Jeu de Paume, and the entire people trembles at these multiplied calls for freedom from all servitudes. The Jews are in anguish; they continue to be placed, as the waste of the population, under the special supervision of the police.

The humiliation is absolute. Regularly every weeks, every fifteen days at most, the commissioners Châtelet invade the housing inhabited by the Jews of Paris, at ten o'clock in the evening, at two o'clock in the morning, at

4. See. Léon Kahn, History of the Jewish Community of Paris. THE Patronage Institutions (Paris, 1885).

2. Carmoly, Revue Orientale, t. He, p. 257 et seq. (Brussels, 1842).

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daybreak, carry out searches of their homes, disrupt pour out their homes, seize suspicious objects, or hang out at Fort-l'Évêque or in some similar prison, those who are not in good standing. These "night visits and others concerning the Jews" lasted until June 30, 1789.

In the minutes of these "visits", which exist in National archives, were attached to the states, less regular-provided, it is true, but which completed them, because they mentioned the arrival of Jews in Paris, their names, their country of origin, purpose of their stay in the capital, etc. ?. These states undoubtedly were not only used for Jews. They also applied to a whole category of indicators. suspicious videos that the police had every interest in not lose sight of. But it was no less true that long-still the Jews of Paris, victims of tenacious prejudices and unjust prejudices, should, honest, laborious, virtuous or not, remain within the remit of the police pell-mell with the landlords, the vagabonds, the crooks, the public women and the empirical ones.

4. National Archives, Y, 16005.

2. National Archives, Y, 16005.

CHAPTER H

JEWS DEMAND CIVIL STATUS

However, from the early days of the meeting of the states generals, the question of their emancipation had been clearly posed, Authorized by Necker, "like all men residing on the territory of France", to hold Assemblies in each of their communities, to be elected their representatives, to compose and present their notebooks of grievances!, they had devoted themselves to it with passion, feeling so much so that the new state of things had to be compatible with health to all misery, to all suffering, benevolence ling to the humble. Everyone united their efforts to be, they too, recognized as men, and as free men, on this soil now open to freedom.

On this date, in fact, the union of the Jews among themselves was close, without any of them seeming to foresee what this movement will be movement of an entire people towards still vague aspirations.

The word freedom resounds from all sides, dully

first, then spreads through all ranks of society as it

4. Chassin, Les Élections et les Cahiers de Paris, vol. 1, p. 151. Letter by David Silveyra, trustee and general agent of the Jewish nation, Spanish and portuguese, to claim the same right in favor of his brothers of Guyana, Béarn, Provence, Paris, etc.

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penetrates, shakes, shakes, with a force that soon nothing won't know how to stop. In this whirlwind of mysterious joys, of ideal hopes, the Jews are carried away like the others, without any of them seeking to fathom the future.

Who else saw the Revolution coming? The writers . vain people most listened to were of the opinion to avoid everything which could disturb public peace and produce shaking too strong in the State. The bailiwicks themselves, in rising against the abuses from which the nation was suffering, demanding wanted the institutions to be reformed, but not paid. Complaints and grievances were respectful. No one disputed that the king should not remain king, and when, in

Revolution, Louis XVI showed himself so unfortunately haughty for the third estate, not a cry, not a protest was raised, and everyone bowed as the king passed.

So no serious plan for revolution, no program defined, no overall political action; aspirations individual, at least, and which had germinated especially in the soul of all those who suffered. The Jews were among those there. Their trustees, the leaders of their communities, who had waited so long for barely outlined projects of Malesherbes and who had seen them disappear so early had not must not have lost all hope of taking them back one day. Assets, considered, they followed the events, ready for the first opportunities to improve the lot of their brothers. They already had knew how to interest representatives of the nation in the states generals, writers, publicists, and among others two minds full of a generous passion', one very different on the other, it is true, but whose help should have been more

4. Le Courrier de Provence, n° 31, of August 22 and 23, 1789.

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so much more effective that they acted, one on the people and the other on the representatives: Mirabeau and Abbé Grégoire. Propaganda in favor of the Jews was carried out slowly, when the National Assembly, which had just discussed the discussion on the Declaration of the Rights of Man, came to deliberate, August 22, 1789. on the motion of the Count of Castellane: "No one should be disturbed for their religious opinions. » Mirabeau and Rabaut Saint-Étienne took the word. [They both rose with equal eloquence against religious intolerance, Mirabeau, the first, protested against the establishment of a dominant cult: "...Dominant! it is a tyrannical word that must be banned from our legislation, because, if you put Fy in a case, you can put it in everyone: you will have a dominant worship, a dominant philosophy, dominant systems. Nothing should dominate but justice; there is no dominant that the right of each; everything else is subject to it..." Rabaut Saint-Étienne in turn, but more energetic-ment, demanded, for Protestants and Jews, freedom religious that the Church wanted, out of privilege, for itself alone. Mirabeau had just said: "I am not coming to preach tolerance. rancid. The most unlimited freedom of religion is in my eyes a right so sacred as the word tolerance, which would like expressing it, seems to me, in a way, tyrannical itself even ?." » Rabaut Saint-Étienne. in an oratory movement

resolutely the question that Mirabeau had only just asked

flower at:

1. Le Courrier de Provence, n° 31.

2. Id.

3. Journal of Debates and Decrees (general states), session of August 23, 1789; Mercury of France, n° 36.

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"There finally exists," he cried, "a French nation, and it is she that I appeal in favor of two million useful citizens who today demand French rights. I don't make him the injustice of thinking she could now pronounce the word of intolerance, it is banned from our language, or it will not survive like one of those barbaric and outdated words that we don't understand is no longer useful, because the idea it represents is destroyed. But, Gentlemen, it is not even tolerance that I am asking for, it is freedom. Tolerance! the support! forgiveness! the clemency! ideas that are supremely unjust towards the dissidents, as long as they will be true that the difference of religion, that the difference of opinions is not a crime! Tolerance! I ask that it be proscribed in turn, and it will be, this unjust word which does not feel that as citizens worthy of pity, as people who are forgiven, those whom chance and education have often led us to think in a way other than we... |

"I therefore ask, Gentlemen, for the French Protestants, for all non-Catholics in the Kingdom, what you are asking will be for you, freedom, equal rights; I ask them for this people torn from Asia, always wandering, always prospering, still persecuted for almost eighteen centuries; Who take our morals and our customs, if by our laws it was inborn with us, and to whom we must not reproach his moral, because it is the fruit of our own barbarity and humiliation to which we have unjustly condemned him!

"...You are too wise, Gentlemen, to practice religion as an object of self-esteem, and to replace gold intolerance-pride and domination, which, for nearly fifteen centuries, made flow torrents of blood, an intolerance of vanity. You do not you won't be surprised that there are men who think differently than you, who worship God in a different way from you, and

that is done to us. Taught by long and bloody experience centuries, taught by the faults of our fathers and by their deserved misfortunes, you will no doubt say: it is time to file the fierce sword which still drips the blood of our fellow citizens, it is time to give them back rights that have been ignored for too long; it's time to break down the unfair barriers that separated them

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of us, and to make them love a homeland which proscribed them and expels them from his bosom..."

The Jews of Paris, encouraged by this brilliant demonstration--celebration of sympathy, and as if they had not expected that the vote on the motion of Mr. de Castellane, addressed, on August 26, to the States General, a request by which they: asked for "all the civil faculties" of which they saw enjoy "alongside them all the members of a society of which they . are part ". This address, to which Spanish Jews and Portuguese had remained foreigners, had been signed by the various agents of German and Avignon Jews in Paris. J. Goldschmidt, was the president, Abraham Lopes-Lagonna, vice-president; and, to give more importance to this document, the Jews of Paris had themselves represented by three "voters" and six "deputies", among whom Jacob Benjamin, Mordecai Elijah, Lazard Jacob and Trenelle-father were to play a considerable role in the campaign undertaken to obtain rights in favor of their brothers. of citizens.

German Jews? Spanish and Portuguese Jews? Who is it: that? Does this mean that, among French Jews, some are from Germany and the others from Spain or Portugal? Big mistake! The first are no more Germans than the latter are Spanish or Portuguese. Some belong to the so-called German rite, others to the rite said Portuguese. "Portuguese and German, these two adjectives reflect only two moments in the story of two rites. »

We know that, when in the 16th century the Jews had to flee of Portugal to escape the Inquisition, they had to, to be tolerated in southern France where they came to seek refuge, convert to Christianity. But this

conversion was only apparent, and, although receiving the baptism, getting married in the Church, taking part in the ceremonies Catholics, they remained secretly attached to the faith of their fathers. The day they could openly exercise their cult, "they gave to their rite the name which distinguished them themselves", that of Portuguese. Their descendants are remained the Portuguese Jews.

Even before this time, there was in France only one only rite, the French rite, professed by the famous rabbis of the Middle Ages and which the rabbis "blindly" followed of Germany: "it was in French that the Jews of France, and in French also those of Germany Western". – "From the 15th century to the 16th century?" century, there had more Jews in France. The French rite, which was the same than that of Germany, easily exchanged its name against that of German, Germany and the countries of the same civilization being then the only countries which had not accepted the Spanish rite.

"The Israelites of Alsace and Lorraine – these few in number – followed the German rite, and, when they became French, the name French rite had already been lost; the Israelites of these provinces, who lacked all historical notion, kept the title of German to their rite. And this is how, when Jews from the South and Jews from the North France were brought together by circumstances, some were called Portuguese, and the others German!.

This explanation was necessary. We will find many times the qualifications of Portuguese Jews, of Jews Germans. We maintain them for the clarity of this story.

4. The Israelite Universe, 51st year, no. 17, of January 17, 1896, and no. 18, of January 24: German Rite and Portuguese Rite, by R. Israel Lévi.

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But we would like to remember once again that there is no in these titles only a simple designation of rite.

The Jews residing in Paris had therefore just presented their request to the States General. This request is known!. It is truly touching in its simplicity, but full energy in his wishes. It is indeed remarkable that,

renounce all privileges granted to the "Jewish nation", having only one ambition, only one desire: to finally obtain the title of man. The title of man, they said, would guarantee them that of citizen, and the title of citizen would give them all city rights. To obtain them, they called on the philosophical feelings of the deputies: the Assembly had restored to man his original dignity; the Jews were assured that it did not intend to make any distinction between a man and another man.

The press published this request without accompanying it with long comments. "The memory of the Jews is well done, they only said; their claim is correct. " The first Was the obvious effort of the Jews going to fail? If they could for a moment supposing it, their fears soon dissipated. On September 4, in fact, Abbot Grégoire requested a evening session "to report complaints made by Jews domiciled in France"; and this request was granted to him.

We know with what ardor Abbé Grégoire worked to favor of the Jews; by word and by pen, from 1787 to 1791, he never stopped defending them, supporting them, encouraging them. ger, until the day when, true apostle of tolerance and freedom, he saw the triumph of the idea to which, one of the first,

1. Address presented to the National Assembly, August 26, 1789, by the Jews residing in Paris (Imprimerie de Prault, imp. du Roi, 1789).

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he had dedicated his heart and his mind. The Jewish witnesses there was, it goes without saying, a deep gratitude to the one who, he said it himself!, had "come to the Constituent Assembly titulaire with the resolution to plead the cause of the Jews. The Spanish and Portuguese Jews thanked him, at least of August 1789, in a letter which was made public, "brilliant benefits" that he lavished on their brothers. " There Providence seems to have raised you up, they told him, to soften our destiny? » All the synagogues in France voted thanks to him; a large number did public prayers for him.

The gazettes, in turn, did not remain indifferent to the motion that Abbot Grégoire was to present. No one knows this motion was born. Everyone was reduced to conjectures about the goal he was pursuing. A certain indecision was manifested therefore in the press, even liberal ones. The French Courier 3

of Father Grégoire. Does he ask for civil life for Jews? But the edict of September 1787 gave it to them. Does he want that we build synagogues for them? They have them in Alsace and in Lorraine. Would he be of the opinion that we incorporate them with other citizens, that they were made accessible to all the charges, to all the dignities? Such a project would be assured definitely worthy of a deputy in the National Assembly French; but we doubt that it is that of Mr. Grégoire. We assume, however, that this moment is not very far away... » The Chronicle of Paris' also said a few months later: "We cannot hide the fact that

1. Memoirs of Grégoire, former bishop of Blois... Bib. N., La 33/65.
2. Id.
3. Le Courrier français, n° 66 of September 9, 1789.
4. La Chronique de Paris, n° 3 of January 3, 1790.

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is political reasons which do not allow rushing this just revolution... It is up to letters to prepare, to bring this change by degrees, because it is up to them to make the destruction of all abuses. »

Other leaves, however, and no less important, were less timid. Versailles and Paris! thought that "it was finally time to take care of the fate of the Jews"; THE Journal de Paris?, learning that they are demanding civil status, said in a word: "The success of such a request cannot hardly be doubtful in the National Assembly of 1789"; And the Gazette de Paris, then still republican, celebrated, in its November 11 issue, the emergence of "beautiful days of true philosophy" and exalted in these terms Abbot Grégoire: "A priest of the Gospel, a priest of the Roman Church, become the defender of the Jews, and carry their case before the tribunal of the National Assembly! – Who never, even in the 18th century, could have guessed that a such homage would be paid to truth, to justice, to the rights of man and by whom! » We will soon see how the leaves subservient to the nobility and the Church treated this venerable prelate, knew everything when they learned that his "motion" had with the aim of obtaining the complete assimilation of Jews into citizens of the kingdom.

However, Abbot Grégoire who, the day before, had asked a session "for the important matter of the Jews", is available

of the Assembly renewed a motion, which had often been already done, to appoint a trade committee. This proposition occupied the entire session, and the question of the Jews was not discussed. What happens then? The days pass;

1. Versailles and Paris, No. XXXIII of September 3, 1789.
2. Le Journal de Paris, no. 247, September 4, 1789.

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silence falls; Abbot Grégoire, unable to obtain the session which had been promised to him, delivers to publicity his Motion in favor of the Jews'; his efforts seem to be come up against malicious dispositions in the Assembly or indifference, and, until September 20, it seems that no one seeks to rescue "the Jewish affair" from oblivion in which she fell.

But, on this date, a strong emotion manifested itself in the As-
national appearance and in the press: extraordinary letters
dinaries, coming from Alsace, announce that the province remembers
rises against the Jews and that they are the victims of the fury
popular ; they uttered a cry towards the National Assembly
in distress and asking for protection.

So what caused this movement? Their
adversaries, using the usual pretext for all cruelties
committed against them, claimed that the population was bending
under the weight of their wear and tear and thus sought revenge
two. Is it not more plausible to say that, as it
happened in 1790, the nobility and the clergy, frightened of the pro-
stone that the cause of the Jews was making in France, sought to
weigh, through formidable opposition from the people, on the
decisions of the Assembly? The very postponement of the dis-
discussion on the fate of the Jews had it not been an encouragement
gement to the worst resolutions against them?

Moreover, we always used the same good faith towards them
regard. The pretext mattered little, when passions were
at stake. "The same prejudices pursued the Jewish nation:
from being a persecutor to becoming a slanderer there is only one
not..." Already, when it came to decreeing in favor of

4. Motion in favor of the Jews, by Mr. Grégoire, priest of Embermesnil,

2. La Gazette de Paris, November 11, 1789.

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the request of the Jews, we had the cowardice to print a pamphlet which accused them of having hatched a conspiracy, in the city of Avignon, to slaughter the vice-legate, the arch-veque, municipal officers and number of families'. There slander could be destroyed in time by Gorsas, author of Courier from Versailles to Paris, and the Paris Conimune had to have a poster published declaring, for the honor of "a class of citizens who make themselves useful", that the wording was

"a slanderous tissue? ".

The Jews were less happy elsewhere. Wherever a

popular effervescence occurs, they are the first victims. In Livorno (1790), the people murmur against the closure of churches and suppression of brotherhoods; a insurrection breaks out; she turns against the Jews 3. On the Isle, in the Comtat, the arrival of the troops of the Pro-Republic evokes an uprising of Christians and aristocrats: the Jews, "although excellent patriots", are stripped of everything and forced to flee {. In Rome, the Neapolitans report their entry through the greatest cruelties: "The Jews, the part of the people of Rome who gained the most from the revolution, had embraced her and served her with enthusiasm. After the celebration of a Te Deum, they were delivered to the most ter-cruel revenge; a large number were slain; several were thrown into the Tiber 5." – Again in Rome, the court opposed the crest of the Republic being substituted with the arms of France on the door of the Consulate. The people carried a declared hatred of the French. On January 13,

. La Gazelte..., November 11

. Motion in favor of the Jews.

. The Universal Gazette, n° 223, of July 10.

. The Annals of the French Republic, n° 224, of August 10, 1793.

5. Le Journal de Paris, n° 98, dated 8 Nivôse year VII. – The Postillon of Calais, n° 1143. |

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JEWS DEMAND CIVIL STATUS 25

Basseville, the secretary of the legation, was traveling in his car. His coachman and his servant wore the cockade national hat. Basseville is recognized, prosecuted, murdered. On the 14th, the people turned their anger against the Jews whom he accuses of loving the Revolution, and it is with great difficulty that we prevent him from setting fire to the four corners of the ghetto.

Little was needed at that time, when the overexcitement of minds throughout Europe was extreme, to understand the promise the safety of individuals. Especially where the steps-religious zions were unleashed, the Jew, everywhere in minority, everywhere weak, everywhere despised, had to suffer the backlash of revolts and agitations.

In Alsace, their situation had suddenly become serious. Already, towards the end of August, excesses had been committed against them and Parisian newspapers reported it?. But either the news had been exaggerated or attention was focused elsewhere, all this had gone unnoticed. However, it was said that more than twelve hundred Jews, after having been pillaged, had to flee from Sundgau, from Alsace and Lorraine, and take refuge in Basel, where Switzerland had extended generous hospitality.

Soon new complaints, more painful, sur-came. From all sides we report "the excesses of the inhabitants campaigns whose frenzied hatred threatens to renew the most horrible scenes of fanaticism 3". In the Upper Alsace and particularly around Huningue, we slaughtered at the Jews the roofs of their houses, we fired shots guns in their synagogues, and their throats were threatened.

1. The Revolutions, by Prudhomme, n° 187, vol. XV.

2. Le Mercure de France, No. 34, August 22, 1789. – Le Patriote français, n° 23. – Le Courrier de Versailles à Paris et de Paris à Versailles, No. 54. |

3. Le Courrier de Provence, n° 47, of September 28, 29 and 30, 1789.

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In vain they had demanded the protection of the troops; THE Count of Rochambeau, governor of the province of Alsace, to whom they had addressed, had sent them back to their mu-

teger and the Jews remained without help. – Affiliate letters giants, where the situation of these unfortunate people was depicted, had been addressed to the Count of Clermont-Tonnerre, to Abbot Grégoire and several other representatives. They know-addressed the Assembly to the question, requesting that we employ all the strength to prevent the horrors that were threatened the Jews and that their persons and their goods were placed under the protection of the lot. Abbot Grégoire added that nothing was more urgent than this precaution and that, if the Assembly adopted the motion of Mr. Clermont-Tonnerre, a extraordinary courier was ready to leave for Alsace: "Happy again," he added, "if he arrived in time to pre-come the fury of the people fierce against the unfortunate Jews f". The Assembly moved by the cruelties committed against it denounced, "pressured by the powerful motives of reason, justice, humanity, which still lead in a century lights? », sided with the party of M. de Clermont-Ton-nere, and Mr. Desmeuniers, President of the National Assembly, instantly wrote a letter to this effect to the officers public in Alsace. The king was "begged" to support him all his authority.

The Assembly learned at the same time that for a long time the Jewish deputies of Metz, Trois-Evéchés, Alsace and Lorraine, "languished" waiting for a session which had been promised to them "to process and discuss their case? ".

1. Versailles and Paris, No. LX, September 30, 1789.
2. Journal of Debates and Decrees, n° 44, of September 28.
3. Le Courrier de Gorsas, n° 87, October 2, 1789.

JEWS DEMAND CIVIL STATUS 24

Abbot Grégoire, taking advantage of the emotion that had arisen just now, asked that this session be given to them as soon as possible _ granted.

The deputation asked to be introduced on October 14. "There were some complaints on this subject f"; but they obtained an audience. "In the evening session," says the Courier of Provence, we saw the deputies of this people at the bar spread everywhere and everywhere foreign, that all our institu-tions wither, and to whom we have the cruelty to reproach its debasement; that we hate because we do not succeed let's not convince him, and which seems even more mar-tyr of our self-esteem than it was of our cupi-said? ". It was in this session that Berr-Isaac-Berr, deputy through Lorraine, uttered the memorable words which

that we mention them again. Conceived in terms brief, this speech was accompanied by memoirs where the Jews established the justice of their demands. It was pronounced with an emotion all the more poignant as the security of their brothers from Alsace was not yet assured. Like the Jews of Paris, Berr-lsaac-Berr asked for his as much "a less painful existence" than that at to which they were condemned – "an absolute reform... in the ignominious institutions" to which they were "enslaved"; then, "in the name of the Lord, author of all justice and all truth", he begged "Our lords the states general", to hear their complaints, to listen to their complaints, to take into consideration their destiny if deplorable, and exclaimed: "Let men look at us

4. Le Courrier français, n° 103, of Friday October 16, 1789.
2. No. 54, from October 14 to 15, 1789.
3. See. Halphen, Legislation concerning the Israelites (Paris, 1851).

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like their brothers! » Berr-[saac-Berr had spoken "the Teary-eyed ". The impression was profound on the Assembly and in the press. "Their sad and just complaints," said a gazette', have excited the most lively and ever-present interest. singing. It will be enough to read their Address to share with the National Assembly the desire it showed them to see end their misfortunes and to applaud the commitment she took to rule on their requests during this Session... » |

Abbot Grégoire demanded for the deputies the right to attend ter at this session; the clergy again made voices heard "whispers? »; but the Assembly ignored it, and the motion of the priest of Emberménil was welcomed: the Jewish deputies were admitted inside the bar. "The Assembly," wrote the Courrier de Provence (n° 54), will soon take care of their rights, and there can be no doubt that it will bring down this wall of separation, built of prejudices and errors, which since has long divided two sects whose origin is common, and who also corrupts the persecuting people, through contempt of humanity, and the persecuted people, by hatred of oppression if we ".

The honor given to them, the welcome they had received, these reflections made aloud, the immense pity that the representatives felt for so much suffering so worthy-supported, were for the Jews a great satisfaction

best. The National Assembly had, moreover, just completed this marvelous work of the Declaration of the Rights of the man. What more beautiful spectacle could she give to

4. Le Point du jour, n° 109, of Friday October 16, 1709; and Annals patriotic and literary works of France, by Mercier, n° XIV, of Friday the 16th.
2. Le Courrier français, n° 103, dated 16.

JEWS DEMAND CIVIL STATUS 29

world of its humanity and its justice that, by putting agree its principles and its actions, to make free and citizens all those who only asked to submit to the laws of the Revolution?

On the contrary. The Jews of Alsace were not at the end of their "misfortunes", and it was necessary, in 1790, for the Assembly wheat intervenes again to protect them against new such atrocities. |

CHAPTER II

THE JEWS, THE ACTORS AND THE EXECUTIONER

The Jews of Paris were still, too, at the vague hopes. Their address to the National Assembly was remained without apparent effect, and they felt that they would need long efforts to overcome certain resistances that their request met there. The nobility and the clergy become are uncomfortable with the idea that the "deicide nation" can become their equal policy, and it became obvious that they would oppose with energy at his emancipation. "I] must not persevere—cut the Jews; They are our brothers." This is all that the abbot Maury believed he could grant these unfortunate people for improve their fate; this is what "philosophy" was limited to and the "justice" of the retrograde minds of the Constituent Assembly.

It was therefore necessary to gradually win over the representatives of the nation to the cause of the Jews; and, for this, without rushing anything, wait patiently for the Revolution, marching one step sure, accomplish his work. Glad if they could have gotten from the first hour the rights of the citizen, they are obliged to delay, and, at the same time, by a contradiction strange, in the press impatience broke out, making hatch insane projects. Villette, for example, complains

in the Chronique de Paris' "that the Jews did not manipulate
fested the greatest desire to be elevated to the rank of citizens",
and he wonders if their degradation has not taken away from them
until the courage to hope for a better fate: and what encouragement
rages he gives them! He consents to their being granted
wishes, but little by little; we would first receive them in the
second-rate civilian and military jobs; ten years later
later they could be admitted to the municipalities, and their
entry into the National Assemblies would be adjourned until twenty
years !

It is because prejudices against Jews remained alive
among some, who rehashed the inconsistent repeated arguments
carefully propagated for centuries, and reborn
among others in the ardent discussion that provoked
ideas of emancipation. Many still allowed themselves to be
surrounded by the bloody events that took place in
Alsace. The enemies of the Jews confidently claimed
that their emancipation would be the signal in the East of a
general massacre; and sensitive souls were afraid of
this dismal prediction. The atrocities that had just happened there
commit were they not the obvious precursor of
the truth of this dark prophecy?

The Jews of Paris, like those of the kingdom, risked
therefore to see their painful process continue for a long time
uncertainty, when the question that interested them so much was –
brought back into discussion, by chance and in a completely
unexpectedly.

The National Assembly deliberated on the conditions of election
ability for civil and military jobs, and the speeches there
succeeded, if not in the midst of indifference, at least in

1. La Chronique de Paris, no. 129, of December 31, 1789.

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a monotonous meditation, when, on December 24, 1789,
Mr. Brunet de la Tuque, deputy for Nérac, proposed extending
eligibility for non-Catholics'. The right side of the "Auguste
Senate pricked up its ears; everyone's attention was awakened, and
discussion, until then so calm, suddenly became agitated and
confused. In making his motion, Mr. Brunet de la Tuque had not

All right ; but the Church immediately thought of the benefit what would the Jews get from it, and she couldn't bring herself to do that. Above all, enlightened minds, but in a tactic clumsy, wanting to link "the cause of religious opinions to that of professions," threw the actors into the debate and the executioner. The trouble, already great, was at its height when the Count of Clermont-Tonnerre, posing with courage the question, asked that no active citizen, bringing together the conditions prescribed by decrees, cannot be excluded public employment because of his profession or his worship.

Then Rewbell rose and, calling out to Count de Clermont-Tonnerre, asked him if, among the active citizens, he intended to understand the Jews. "Yes," cried the honorable member, I agree and I take pride in it?!"

An indescribable tumult arose in the Assembly. " THE patriot party was impatient to go to the vote to make justice to principles, but with ordinary procrastination preliminary questions and adjournments, we won the fatal hour which caused session 3 to be adjourned."

4. Cf., on this discussion and the events which followed, the Movement religious ment in Paris during the Revolution, by Dr. Robinet, t. I, p. 314 et seq. (Paris, 1896).

2. Le Courrier Français, n° 110, of December 22, 1789.

3. Le Patriote Francais, n° 137, of December 23, 1789.

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The discussion was resumed the next day. Immediately he seemed clear that the efforts of all the speakers would bring on the Jews, overwhelmed by some, valiantly defended by others. The National Assembly was divided into two camps, the patriots supporting with equal vigor Jews, come-gods and executioners; the "impartials" being cheap actors and executioners to better destroy the Jews. No one thought anymore of the Protestants.

However, the session of the 22nd passed in skirmishes. "The discussion seems likely to last for some more time", M. de Clermont-Tonnerre proposed to postpone the question at the next day's session, "two o'clock order" | The Assembly consented to this.

variously concerned about this question which "interests
Ja philosophy, humanity, justice, homeland, religion? ".
It was M. de Clermont-Tonnerre who, returning to his motion
two days before, was the first to develop the motives of his
opinion. The discussion was one of the most passionate,
most moving that have been raised in the Assembly
national. Each party, understanding the importance of the debates
who were starting, had taken a position: a crucial question
for the Church which did not admit that "the people decide"
was able to raise his head; capital also for the liberals who
suffered badly from exposing themselves to failure in the questions
interesting their principles and freedom.

On one side therefore, Robespierre, Barnave, Beaumets,
Regnault, Pethion de Villeneuve, Clermont-Tonnerre and
Mirabeau, whose powerful eloquence among some, the dia-

4. The Journal of Debates and Decrees, n° 126, of December 23, 1789.
2. Le Journal de Versailles, n° 84, of December 26.

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tight lectic or ardent conviction in others, seek-
try to lead the undecided and hesitant, to group them
in an act of supreme justice towards the Jews; the other,
Abbot Maury, Rewbell, the Bishop of Nancy, and a few others
obscure representatives like Cazalès and Rastignac, speaking,
discussing, intriguing in the corridors of the Assembly against
the petitioners. L

Abbot Maury, Rewbell and the Bishop of Nancy were
among their most stubborn adversaries. The Bishop of Nancy
told tall tales. "The Jews," cried
he in his speech, invade everything, take possession of everything >,
and in support of this easy assertion he reported the fears
from one of his constituents: "Yes, sir, they have the art of everything
to monopolize, to achieve everything, and we have no doubt that,
If you left us, there would not come to us a Jew for bishop! »

To those who wanted to make Jews active citizens,
Rewbell shouted: "This will be their death sentence!" » The Assembly
was indignant, and the press said: "It is truly strange

another... Must the law be eternal – of prejudices or ill-founded hatred!! »

Abbot Maury was even more determined. He threw himself in the struggle with all the blind religious passion with which he was imbued with all the jealous and vindictive ardor with which the Church was possessed. He is the real leader of the fight: “Unfortunately—ew Jews! Remain forever strangers to the nation whose invoke justice! Listen to your stop; it's Abbot Maury who pronounces it?! » |

I] do not fear, in fact, to pick up all the lies,

1. Le Patriote Français, n° 138, of December 24.

¶. Le Courrier de Gorsas, n° 14, of December 25.

THE JEWS, THE COMEDIANS AND THE EXECUTIONER 39

all the slanders, all the accusations of the Middle Ages, the most ridiculous nonsense, and he makes an indictment of them all the more formidable since most representatives do not know nothing about the Jews other than what legend says, and that legend still hovers mysterious and dark over these spirits fearful of the influence of the priest.

“Mr. Abbot Maury, wrote the Journal de Paris on this subject, – dwelt at great length on the reasons for the exclusion he wanted to give to the Jews; in one of those speeches where eloquence is deployed with all the more abundance as it is freer from the chains of rigorous reasoning, Mr. Abbé Maury undertook to demonstrate that the Jews cannot be good plowmen because of the Sabbath; that they cannot be good soldiers because of the Sabbath; that they cannot have any skill in the arts and crafts at because of the Sabbath and all their other festivals much more numerous than ours. |

“If all these effects really belonged to the Sabbath and on Jewish religious festivals, it must be admitted, the Sabbath would be a very terrible institution! »

But were all these accusations true? The newspaper of Paris took it upon himself to demonstrate its falsity, and he did so with such precision and talent that, despite its length, we do not hesitate to reproduce this plea which borrows deep interest in current circumstances. |

to find out if, as Father Maury assures us, this people has
I have always held agriculture in contempt and horror, and I see that
Gideon was threshing his own land when an angel came down from
heaven to reveal to him that he was destined to deliver the people from

4. Le Journal de Paris, n° 359, of December 25, 1789.

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God; I see that Ruth deserved the good graces of Boaz, by
gleaning his harvest; I see there that Elisha received from heaven the gift of
prophecy at the moment when his hands directed one of the twelve
his father's plows; I finally see that Sail, when we talk to him
brings the news of the peril in which the city of Jabès in Gilead was,
himself drove a pair of oxen, and that at that time Sail
was already king.

"We ask it, a people who counted among their laborers—
of victorious warriors, prophets and kings, could he
disdain plowing at any time?

"Judea was undoubtedly not a fertile land; but the
works of the Jews knew how to make it a fertile land, and the Scriptures,
of which Father Maury and we cannot doubt, speak without
ceases the superb pastures and the rich harvests of which Judea
was covered.

"The Jews, whatever Father Maury says, cannot
have many more parties than us: almost all those
that they have we have them, and we have instituted many others
again to honor this multitude of saints whose christia-
nism populated the sky.

"It would be wrong to believe that days of celebration and rest do not
are not infinitely necessary, we are not only saying
to the happiness of man, but to the very extent of his labors:
those who are condemned every day to excessive work,
soon stripped of all their strength, work poorly for
the course of an excessively shortened life, and working poorly is
work little. You have to believe it; the countryside across Europe
were much fertilized by the feast days; without these relaxations
granted by the mercies of religion, powerful men
and rich, who had no mercy, would have brought down
of fatigue the people in the middle of the furrows that they cultivated.

"It is therefore not the Jewish religion alone, it is this
politics again and this philosophy based on the nature of
the man who prescribes sabbath days...

"Is it true to say that the Jews have never been and will never be able to never be good soldiers?"

"It is always the books of the Hebrews that we must interrogate; gold these books teach us that, unlike almost all other nations in which only one class of citizens is

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dedicated to war, among the Hebrews, all the tribes, even that Levites, even that of the priests, were warriors. At the time from birth a child was registered in the army of his nation at the same time as in his tribe. Was he therefore a stranger to the war, the people who gave to their God the name of God of Armies; who took possession, sword in hand, of the land which had been promised to him; who exterminated twenty peoples to seize of their place and their territory? Far from reproaching such people for not being warlike enough, I would, on the contrary, make them reproaches it for having been far too much, if all peoples had not point shared this disastrous delirium...

"Mr. Abbé Maury quoted the historian Josephus who said that, in the siege of Jerusalem, the Jews allowed the holy city to be taken for not having wanted to climb the rampart and fight one day Sabbath. —

"It is first of all extremely probable that it is from él individuals that Josephus wanted to speak of, and not of the entire nation; secondly, at this time marked for the destruction of Jerusalem and for the dispersion of the people, the Jews prey to more terrible misfortunes were still prey to the most horrible superstitions, and it is not through moments of delirium that one must judge nations, the duration of which embraces thousands of centuries. No religion, no law on earth has been able to persuade a people that he had to allow himself to be massacred rather than fail in a rite of: his worship. These are the extravagances of a few individuals, and the madness of the human spirit, which was great, could never be carried among entire nations to this excess, where the conservation of the human species would be impossible.

"Is it true to say that the Jews are, by their religion and by their habits, incapable of carrying the arts and crafts to any perfection?"

"Their religion in this respect can only influence them by prescribing too many days of rest; but often it is in the

ment of arts and crafts is always the fruit of observation. Ardent for the acquisition of fortune, intelligent for good choose the means, what would they lack to succeed, in jobs where all men succeed? Let's consult again the facts; we will see that the Jews, as soon as they had a

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king who loved magnificence, embellished Jerusalem with palaces and temples, ran across the ocean, mixed with the Tyrians, to pick up Vor and Pargent in Sofala; we will see them in the modern lands, to shield commerce from the spoliations of the brigands and tyrants, inventing bills of exchange, invention who gave commerce so much speed and scope; We will see them stripped a hundred times of their wealth among the peoples of Europe, to quickly revive new ones which, always despoiled by the greedy superstition of Christians, are always replaced by the tireless Jewish industry.

"We have always talked a lot about their wear and tear and Mr. Abbot Maury talked about it too.

"But to whom did the Jews lend a lot of their money? HAS merchants who, by paying high interest, still found profit in paying them: in this the Jews were not generous; but even in their greed they were useful; because if a marchand can ruin himself in such loans, it is quite certain that all merchants find help and advantages there. Interest-bearing loans made to children who are still minors are the only criminals; in these there is abuse of both violence and lence of passions, the weakness of age and the lack of experience nothing; but here it is not only usury that is guilty, it's still the loan: This word of usury is one of those ghosts born in times of ignorance and which must vanish in days of light.

"We can assume that all the reproaches made by Mr. Abbot Maury to the Jews are founded; that the Jews will never be good plowmen, nor good soldiers, nor good craftsmen: it will be a very great misfortune for them; but are these for us reasons not to elevate them to the rank of citizens? What would happen if they were active citizens, and they did not want to fight nor work on the Sabbath? We wouldn't let them in in the armies; we would never raise them nor in the Assemblies of administration, nor in the Legislative Assembly; they would stay at pretty much as they are and we would have been fair to them; they would lose nothing, we would gain a lot. Mr. Abbot Maury, whose severity is not intolerance (a spirit also enlightened cannot have one), wants that, without making them citizens,

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say that men should not protect men;
 their protection is always too close to tyranny; the law alone
 must be the protector of them all, and the law itself is only a
 act of force when they did not contribute to it.

“There is nothing exaggerated in these principles; it's for the
 having abandoned or ignored that the human race, for so long
 for centuries, has been the slave of a few men. If the Jews like
 once were repelled by fanaticism, we would no longer have
 need to defend them; but they are men of spirit,
 men of talent who reject them; these are men who
 mix useful truths with opinions opposed to good principles
 cipes; it is their very eloquence that they must attack
 if we are inexorable towards them; the cause of nations is too
 sacred so that we can abandon it when once we have
 saw and felt their rights f. »

All this mattered little to Father Maury. Glories
 ancient traditions of the Jews, of their past greatness, of their virtues,
 – of their talents, of their fruitful activity, this defender of
 throne and altar did not want to leave anything remaining. But to his
 indictment against the Jews we had to respond and we responded
 said by favorable arguments drawn from the purity of their
 worship, the morality of Judaism, their miseries, the op-
 pressure in which they lived and which constituted the part
 the most moving and cruelest in their history.

Clermont-Tonnerre summarized this story in three lines:
 They were forced to isolate themselves and punished for isolating themselves; we
 reduced them to a single trade and punished them den
 contract the mind; they were only allowed one way of
 make use of their money and they were punished for using it;
 this matter the | enriched and they were punished for being
 rich 23.

- `å. Le Journal de Paris, n* 359 et seq.
 2. Le Patriote français, n° 138, of December 24.

To Maury who exclaimed: "Whatever you do, they will be always strangers in our midst," Robespierre replied said:

"These are national crimes that we must atone for!! »
or :

"Return them to happiness, to the homeland, to virtue; let's give back them to public esteem by restoring to them the dignity of men and citizens? »

The sentiment of the gazetteers was no less energetic.
"It is the conduct of the nations towards the Jews which forces them to become perverse... When will we return to humanity this people outraged by our persecutions? »

But, while the newspapers, which supported the cause of Jews, were employed for them in philosophical theses full of strength and elevation, the *Courrier de Provence*, returning to the very subject of the discussion which was continuing to the National Assembly, summed it up in a few words of remarkable way: "All men have a homeland; this homeland is the place of their birth and their education. Jews born in France to parents established in France are. therefore French; they are our compatriots, our fellow citizens. Do they want to enjoy all the rights of citizens? They must submit to all civil and political laws of the kingdom. Do they obey all state laws? We cannot deny them the exercise of all national rights. So what does the diversity of worship matter? It's at mass that we are Catholic; it is in the preaching that one is Protestant; it is in the synagogue that one is Jewish. But in the world,

1. The *Courrier de Gorsas*, n° XIV.

2. La *Gazette de Paris*, November 17, 1789.

3. See. the article by Roederer, in the *Journal de Paris*, n° 82, of 22 Frimayor year VII.

THE JEWS, THE COMEDIANS AND THE EXECUTIONER 4A

before the courts, in different social functions, patriots are all of the same religion. »

In the National Assembly, where attention had been so strong-trained on "The question of the Jews" by the debates passions which had occurred outside of her and within her

nelle of Mr. Brunet de la Tuque. Representative Duport brought him back there. He had endorsed the Clermont motion—Thunder and he had removed the word “cult” from it. Present—so much “a writing which seemed to him to offend the prejudices less directly”, he proposed that he could not be opposed to no French. either to be an active citizen or to be eligible for any public office, other reasons for exclusion sion than those which are pronounced by the decrees of the Assembly wheat. |

Soon the discussion on this motion was exhausted. The ace—seemed so tired that M. de Montesquiou could not obtain the speech. Everyone was eager to go to the vote. It was about know which of the two motions would have priority. " One of sides of the room strongly opposed the motion Duport had priority, which the other, on the contrary, claimed strongly?. » These were, on the one hand, the Church and the failure of Jews. On the other hand, the Republicans and a new progress — towards freedom.

We went to the vote by sitting or standing. Twice the ordeal was doubtful. 1) had to resort to roll call: 408 votes were met to refuse priority to the Duport motion, who received 403. He came within five votes that day, that the Jews of the kingdom did not obtain citizenship rights until they requested so ardently.

1. Le Courrier de Provence, No. LXXXIII, December 23 and 24, 1789.
2. Le Journal de Versailles, n° 84, of December 26.

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But how much effort it took to win this little glorious success! “It can be surprising,” remarked one gazette, that the clergy and other opponents obtained by only five votes that the priority for this motion is not was not granted! » The clergy had once again defeated the Jews. This victory had filled him with pride; she encourages him raged to pursue his advantages.

Debates on the motion itself resumed the next day, no less lively, no less stormy. Three days already had been devoted to this great question “in the middle of the tumult, the cries and the marked opposition of party 2”: it was now a question for the Church of “excommunicating the Jews civilly? “. This is what his efforts were aimed at.

Rewbell declared that it was necessary to clearly pronounce their

did not want the Jews to be kept "continuously in a state of overwhelming uncertainty for them? ", and proposed to decree without hesitation that they would remain in the state of half-tolerance where the old regime had placed them. What elicited from him from Clermont-Tonnerre this blunt response: "He can there be a nation within a nation!"

But here again the intrigues of the opponents were foiled. "The Prince de Broglie" requested the adjournment of the question towards the Jews, declaring moreover that no exception could not be made against any citizen other than those decreed by the Assembly. M. de Beaumetz and Barnave supported the motion. The entire Republican Party followed them, feeling that it was the only way to save the Jews from

1. The State and Citizen Journal, by Keralio, n° XIII, 2nd quarter, from December 27. |

2. Id.

3. Le Patriote français, n° 139, of December 25.

4. Les Annales de Mercier, No. LXXXIV, December 25.

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the absolute exclusion that the Christians wanted to pro-speak out against them. |

The main motion with its amendments was as follows: designed:

"The National Assembly decrees: 4° That non-Catholics liques, which will have also fulfilled all the conditions prescribed by previous decrees to be voters and eligible, may be elected at all levels of administration without exception; 2 That non-Catholics are capable of all civil and military jobs like all other citizens, without hearing anything prejudging relative-ment to the Jews, on which the National Assembly reserves to pronounce. Furthermore, it cannot be opposed to the election bility of no citizen other reasons for exclusion than those which result from constitutional decrees. »

This motion was adopted and, according to the admission of one newspaper to his devotion, "against the wishes of the clergy! ".

It was variously appreciated by the press.

The monarchical and religious leaves came to an agreement to applaud. "There are few questions so delicate," said the Gazette de Paris which, republican a few years ago days more, then applauded "with transport" the motion of Abbot Gregory 7... The law of Moses so linked the politics and religion that it is almost impossible for the Jew is a French citizen, unless he renounces party to the principle of its law?. » And on January 31, 1790, all

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1. The General Journal of the Court and the City, No. 99.

2. Her liberalism was such that she highly approved of marriage of priests and divorce. "Woman," she said, "is created for the happiness of man; thus, the priest who has one will be happy. »

– "Religion and morals have, she said again, an equal interest in pronouncement of divorce. »

3. La Gazette de Paris, December 25, 1789.

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confided in devotion, the respectable leaf added: "What such great interest can moreover make us wish that the Jews are active citizens, as long as they are happy? Do we not have not too many times already forgotten that the king of France was also the very Christian king? Can't he be king of the French without being king of the Jews? »

The Jews, who had just experienced such great disappointment, at least hoped to find in the republican gazettes a support, a comfort, a cry of consoling protest. But there too they encountered diverse opinions. THE "patriotic" sheets did not care to attach themselves independently finally to this question. One found this postponement "reasonable, since, without excluding the Jews, he prepared the minds to see them one day eligible: he gave time to prejudices to dissipate, passions time to calm down, and to the Jews the time to make themselves worthy of the rights of citizens!..." And a few days later: "A reason for prudence and humanity undoubtedly dictated the restriction made for Jews; let's hope it disappears soon. It's the the only way to regenerate this wandering and persecuted people tee. » Another newspaper, the Courier de Provence, was of the opinion that it was necessary to use "circumspection" and "measure"; Then

victory of the Jews over these good Christians who, having been to them unfavorable in the debates, wanted the case to be judged immediately, in the doubtless hope that the exclusion would present as having fewer difficulties and consequences quences... »

The question was indifferent to opinion journalists extremes. Marat does not have "the strength to make any observation

1. Le Patriote français, n° 139, of December 25.

THE JEWS, THE ACTORS AND THE EXECUTIONER 45

on the childish objects with which the Assembly deals at this time moment! ". However, he thinks about it enough to defend the actors, reject the executioner with disgust and declare, as for the Jews, that, "although there is no appearance of seeing them devote themselves to the various jobs of society, it is not not a title to exclude them."

Camille Desmoulins remained ironic and cheeky in the report he gave of these agitated sessions. "Mr. de Clermont-Tonnerre, he says, adding to the motion of Mr. Roederer, who demanded eligibility in favor of comedies diens, proposed to decide that no citizen, bringing together the eligibility conditions, cannot be excluded from any employment, because of his profession or the religion he exercises.

" - What! cried a certain Mr. Rewbell, and the Jews also?... |

"And the Jews too," replied M. de Clermont-Tonnerre.

Would it not in fact be the height of absurdity if, with the receipt of the silver mark?, it was still necessary to justify of a foreskin ??... » |

Not everyone judged the question with this casualness. Serious minds saw this failure of the Jews as a failure to the principles of the Revolution, and understood that there would be some weakness, even after the warm pleadings pronounced at the national forum, to leave without reply the accusations against the Jews. It was then that the Day-nal of Paris published this remarkable study which we have reproduced and where, taking body to body the assertions of Abbot Maury, he destroyed them one by one with examples taken from Hebrew history itself. A justification too

1. L'Ami du peuple or le Publiciste parisien, n° 77, of December 25.
2. You had to pay a mark of capitation money to be eligible.
3. The Revolutions of France and Brabant, no. 5.

CHAPTER IV

THE INFLUENCE OF THE JEWS –

This long discussion had greatly stirred public opinion
 “public. The passion that the clergy had put into it had contributed
 committed to making the Jewish question a question of principle
 for the people themselves, already tired of constant resistance
 that the right side of the Assembly opposed the resolutions
 taken for the salvation of the kingdom. |

The prelates, too closely subservient to the Church, had in
 lacked effect of skill and patriotism. After a fugitive
 enthusiasm for the work of the Revolution, they had
 shown to be refractory to any social or political improvement
 tick which seemed to compromise the supremacy of the clergy.
 But when the dangers which threatened the State necessitated a
 supreme. effort of the National Assembly; when, for food
 When the treasury was exhausted, we inquired about all the income
 ecclesiastics of the kingdom and who were resolved to suppress ~
 I have the right to tithes in kind; when the decree was issued
 inviting the churches to abandon, to save the nation,
 silverware unnecessary for the celebration of worship; when, finally,
 on the memoir of the Bishop of Autun listing the brilliant
 wealth of the clergy, the project of handing over the property
 ecclesiastics in the hands of the nation, the hostility of –

THE INFLUENCE OF THE JEWS 47

the Church no longer knew any bounds, and while "honor
 from the French name! » should have taken precedence over any personal interest,
 despite the heartbreaking distress of the country, she fiercely refused
 to any concession.

The nation felt the insult. The clergy blamed themselves
 to himself for his successive faults, and, to escape the
 own weight of his responsibility, he sought to divert
 from him the anger of the people. He struck his blows at the guards
 tants and Jews. In 1789, the Constituent Assembly attacked the
 ecclesiastical properties; from 1790 to 1792, we attacked the

each new measure taken against the Church, with each new calf decree tearing off a shred of its flesh, she straightens out, seeking to awaken against the Protestants and the Jewish hatreds and prejudices which, during the centuries precedents, had been its strength; but the people have none worry.

For this task she has a series of newspapers at her disposal. devotion or in his pay. The Journal of Louis XVI and his people or the Defender of the altar, the Throne and the homeland; the Monarchical, Philosophical, Political and Literary Annals raries; the Paris Gazelle; the General Journal, by the abbot Fontenay; the French Ranger; the Journal of the Court and the City; the Mercure de France, by Mallet du Pan; the Sabats Jacobites; the King's Friend, by Royou; the Rocambole of the days-nals; the Scandalous Chronicle; the Journal of the nobility; the Bulletin Board and the Song of the Cog; the-General Journal of the France, are among the most important.

In the assault attempted against the recovery of the deprived,

4. National Assembly or French Courier, session 36, of August 8, 1789, |
2. Lavissee and Rambaud, History of Europe from the 15th century to the present day, t. VIII.

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against freedoms first, and soon against the Republic even, everyone has their designated position, their indicated role. Such, like the French Kôdeur, the Jacobite Sabats, the Rocambole of newspapers and the Scandalous Chronicle, troops leaders of the "black" party, form the vanguard of the opposition and support with their coarse salt projections, their sometimes painful stings, from the liveliness of their mind Gallic, the bulk of the religious and royalist troops, at the ar- / thick and heavy blackberry.

It is to the people that they address first, reminding them the happiness he enjoyed under royalty and doing so judge of that which he tasted under the Revolution. The Journal of Louis XVI, in a long parallel which he entitled: "Appeal to the people", and who does not lack energy, proclaims in turn in turn the benefits of the reign of Louis XVI - "My king" - and the iniquities of the representatives of the nation - "Your kings."

"My king has restored the civil status to the Protestants; but it has wanted the religion of the State to be the only dominant one.

"Your kings, people, refuse to the ministers of religion of the State the tolerance, the rest granted to the Jews, the Lutherans nothing, to the Calvinists... It is the perjurers who strip the faithful ; it is the Protestants who load the people with irons Catholics."

Protestants, in fact, are no more spared than Jews. The religious papers are fiercely against them, the charge with the darkest misdeeds, attribute to them the most dark plots. Protestants and Jacobins are confused in the same anathema. The decree of 1790, which ordered the restitution to fugitive religionists of property confiscated from

1. The Journal of Louis XVI, call preceding n° 1.

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following the Revocation of the Edict of Nantes, puts them in a beautiful fury. France is threatened with a new invasion if we. According to them, Protestants are arriving from all sides, from the North, from the South, "even from England". Each day we observe in Paris "new faces that the minister Rabaut is not leaving." They gather together every night. We predicts "next adventures" in this regard. We are talking about secret meetings, arming of Protestants. "We supplicalls on Geneva to raise funds. » Is it to "machine . new scenes of horror against Catholics"? Maybe. But they also thought of overthrowing Louis XVI in profit of a Protestant prince. "This is their plan. They don't wait than a favorable opportunity. »

In the meantime, they are there – rest assured – to hasten the sale of clergy property that the National Assembly decreed on November 3, 1789, "to pay Jews and traders to whom the State is in debt? ". Protestants and Jews, moreover, agree on this subject: "Buyers "all ready", they are "waiting for their 'prey' to be delivered to them 5". A curious but usual thing: while, on the right, we fulmine against them and they are accused of stripping the Catholics, – on the left, they threaten to "deport" them if, within six months, they do not justify the acquisition of goods of emigrants and communities {.

The Church had attempted to redeem these properties under ' hand. In an important meeting held in Brussels, he had been decided that the Jesuits, who had been expelled from

No. 151, of December 49, 1791. LL

2. Letter written by Father Perretti in Corsica, and read from the podium by Mirabeau. *Le Patriote français*, n° 457, of November 8, 1790. –

3. *Gazette de Paris*, March 29, 1790. –

4. *Annals of Mercier*, n° CLXXX VIII, of October 16, 1793.

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France, would reappear there in civilian clothes, and there, re-maintaining the rights of citizens, would acquire the ecclesiastical property. From all sides we pressed the various orders from Jesuits "to take part in this great project and to keep their funds ready to send them to Paris! ".
The attempt failed.

The clergy then resumed their antiphon. He asserted that the well-vigilance of representatives for religionists and "the Jewish nation" was intended solely to ensure "winning bidders" for the sale of these properties?. If that was, the National Assembly succeeded beyond belief. Buyers showed up in crowds, everywhere. We have a few Jews among them. In Bordeaux, Mr. Peixotto-subscribed for 750,000 pounds?. In Paris, "the descendants of Aaron, of Moses, of Elijah, of all the patriarchs of the Palestine, will successively seize the trans retreats--bowling and laughing disciples of Saint Bruno, of Saint Benoit, of the Seraphic Saint Francis, of the converter and roaster Saint Dominic and other saints of the same ilk; where you see uncircumcised monks, you will constantly see men of depraved usurers; where the trafficking took place. indulgences and masses, we will now sell brocade and braids; the Bible will supplant the four gospels there--lists; a doubtful virginity will be replaced by them. sweetness of the marital bond, which, ordinarily, is infinite--more chaste and above all much less sterile. In two words, a company of Jewish capitalists offered 800,000 pounds. of the location of the Carthusians of Paris, from where we can conclude that it is worth double that..."

1. *Universal Gazette*, No. 142, of April 21, 1790.

2. *Id.*, January 30.

3. Le Patriote francais, n° 463, of November 14, 1790.
4. L'Observateur de Feydel (La Reynie), n° 89, dated February 27, 1790.

THE INFLUENCE OF THE JEWS 54

All religions, moreover, according to the organs of priests, are also after the priesthood: "A numerous association of Calvinists, it is said, presents itself to acquire a temple. » The Jews of Paris, too, "set their views on the Jesuit church of Saint-Antoine" for establish a synagogue'. And the Mohammedans, 4 in turn, set their sights on the Feuillants to convert them into mosque. The enthusiasm is overflowing. The French Mail complains: "More submissions for national property nals! Were we all to pass for simoniacs, he there will not be a single piece left in our hands that does not suitable for some heretic."

The sale is going well. Will there only be one abbey left? to offer to "Polish Jews" who, under the spell of new new constitution, left, it is said, the Vistula, to establish themselves on the banks of the Loire? On 15 Brumaire Year IV, it was announced It will still be that a "society of Portuguese Jews" arrives. has Paris to buy "a very large part of national property" nals è". Now, stripped of everything, the unfortunate priests, reduced to the sole salary of the State, will have to beg their subsistence, "as the Jesuits begged for it". And meanwhile, "the superb Protestant and the insolent Jew" will tread "with a bold foot the miter and the pallium...; they insult will be afraid of their tears" and, a thought more touching than correctly, "they will offer them this bread of sorrow that it will be worth better to die than to accept ".

The Church was panicked. The sale of national goods causes there was a movement that exceeded all his predictions,

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- . 1. Le Courrier francais, n° 108, of April 17, 1790.
2. Id., n° 168, of June 17, 1790.
3. Annals of the French Republic, No. 10, 15 Brumaire Year IV.
4. Gazette de Paris, March 26, 1790.

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Every day, she published legal consultations where it assimilated the buyers as the sellers of these property to "public thieves". She pursued them with her threats, seeking to inspire in them a real terror of the act itself and its consequences in the future. " THE accessory to a crime must suffer the same punishment as its perpetrator; we hang the thief, we burn the thief sacrilege... See what that you risk, if the laws are resuscitated..., if the people sufferer someday attributes his calamities to the attacks committed against the Church..."

And these attacks are increasing. "There is nothing we will not do to destroy religion. » All the favors of the Assembly national wheat are for Protestants and Jews: Cl n'y that the Catholic religion which has the honors of perseverance execution?" The Journal de la Cour et de la Ville made this cruel observation an ingenious apologue ®:

"Mr. Chas..., left-handed deputy, one of the most ardent persecutors totors of religion, gave the example of his doctrine: he de-robbed his lawful wife of her jewelry; he refuses him worship matrimonial and sadly relegates her to Ville-S... A mistress very pretty, very attractive, does the honors of her house, Paris ; and, every day, a continuous circle begins again for her of pleasures and enjoyments. This is a striking image of what is happening before our eyes: the Catholic religion has been rejected, stripped, persecuted; It's the woman! the Protestant religion, the Jewess, is showered with favors: we do everything for her... it's the mistress! »

And again: "What do you say about our religion? Will not- It is not fair that, in this time of freedom, she was

1. Letter from Father Peretti.
2. Journal de la Cour et de la Ville, n° 28, dated September 28, 1791.
3. Jd., n° 42, of February 11, 1791.

THE INFLUENCE OF THE JEWS 53

free in turn? Why then chain her or hinder her by oaths? You want to place Calvinism, Judaism, Lutheranism on the throne? But, at least, by grace, – deign to tolerate this poor Catholic religion..."

The Jew and the Protestant are the "intruders". They are the ones who "bring scandal and division, which will bring good

however, it is for them alone that the National Assembly seems to have "innards?" ". "The churches of all convents are closed; we threaten to attack the inviolable asylum domestic chapels' »; and, while the Jews ready to open their synagogues, the Calvinists their oratories, and the Muslims their mosques, the refractory priests silences cannot "find a place where they can invoke the Supreme Being 5". |

Rumor has it, in fact, following the decree on the decommissioning of churches (May 8, 1791), that companies present themselves to buy "non-parish churches". The club of Jacobins will hold its sessions in the Jacobins church; THE Calvinists want to acquire another; the Jews threw the eyes on that of the former Jesuit novitiate. To believe even the newspapers, this church would not be enough for them. We have-knew that they had "Philip the Red" solicit their give up "la Clapaudière" – others said "le Cirque" – of the Palais-Royal to make it their synagogue. "They offer fifty thousand crowns, not counting the bribe, and twenty écus in Saint-Huruge) to exercise the police there 7."

- . Journal of the Court and of the City, n° 43, of February 12, 1791.
- . General Journal, of Father Fontenai, No. 3, February 3, 1791.
- . L'Ami du Roi, n° 226, of January 21, 1791.
- . Mercure de France, n° 16, of April 16, 1791.
- . The Jacobite Sabats, No. XVII.

- . Le Journal des Journaux, n° 47, of April 20, 1791.
- . Le Journal de la Cour..., no. 6, of May 6, 1791.

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bh EMANCIPATION

However pleasant these gossips were, they found belief, and the Christians believed in good faith that the churches were going to be divided into three parts: "the nave for the preacher, – the choir for the mass, – the Calvary for the

synagogue! ", Everything seemed lost to them, worship itself:

"You who still pray according to our ancient ways,

"Good women, it's too much burden on your memory

"Of Paters and Aves, useless grimoire:

"Only with the Jews should we pray to Jesus? »

And the jokes rained heavily on the Jews.

The example falls from the national podium. Mr. Treilhard had asked, as something inherent to the Cons-civil title of the clergy, that it be decreed that, during the during the year 1791, the bishop who would have given the confirmation canonical order to an elected bishop, could make the consecration in such church as he deems suitable. Mr. Couturier, priest of Salis, deputy of the bailiwick of Mortagne, protested, got very angry, and proposed by amendment that the bishops were consecrated in "the synagogues Jews ". The joke was little appreciated: it raised a real storm.

– At the Abbey! At the Abbey! we shouted from all sides.

The Assembly was not so severe; but the speaker was called to order, and his motion recorded in the minutes with the name of its unfortunate author,

The religious and royalist press was full of this spirit easy. We can judge this by this joke about the representative

4. The Journal of the Court, No. 24, of January 24, 1791.

2. La Rocambole des journals, n° 31, of October 9, 1791.

3. Universal Mercury, from March 2, 1191; – Journal de la Nobility, de la Magistracy, No. XI, of March 1, 17191; – Annals of Mercier, n° DXVI, from March 2; – Journal Général de France, No. 61, March 2.

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both Duport, who was the promoter of the decree on emancipation complete statement of the Jews of the kingdom:

"The Jews, scandalized to see Por... at the bottom of the decree which makes them active citizens, offering, it is said, a considerable sum

mands, who have a lot of tenderness for the family of this sir, propose on the contrary to make it salty for the conserve longer. »

At the same time, in fact, that the serious gazettes, of a your saddened and pompous tone, threaten the deicidal nation of thunderbolts of the Church and the anger of the people, the leaves avant-garde cast sarcasm on the Jews every day and sought to ridicule them and their defenders.
'sors.

At the time when the appointment of prelates was put to election tion (January 30–March 30, 1791), the question of the choice of bishops greatly concerned the Church. The religious press echoed these concerns. "It appears," says the Journal de la Court and the City, that in several places Jews are placed in all administrative bodies; we must hope that before how little will we see them elected to bishoprics?..."

We remember that the Bishop of Nancy already spoke on this subject, in the middle of the National Assembly, the naive interpreter of terrors of its administrators. This exquisite witticism is renewed any moment. "The proof that they want to remind us of primitive Church, says M. Gauthier, is that in Saintes there are protests Both married people had votes to be bishops. " He adds that at the election of the bishop of Saint-Flour "there were eight votes for the Count of Mirabeau, four for a Jew, and

1. Journal de la Cour et de la Ville, issue of June 14.
2. No. 5, of March 5, 1792.

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twenty for a famous thief who had just been arrested and lacrosse thought about saving some rope! ". The Journal of the Court is more affirmative: "the Rabbi of the synagogue of Nancy had eight votes to be bishop of the said city, and the priest Fauchet only one. O tempora! O mores?! »

The royalists feigned great fear in this regard. "Who can assure us," they cried, "that we will not be not forced to have us all circumcised before thirty years old, if things continue to go the way they are going in this moment 3? » And, in fact, this fear asserts itself, spreads. The prophecies are getting darker. But these prophecies strike more vividly the imagination, put into verse. – Is not it the language of gods and angels?

By fatal decrees, henceforth, O Christians!

You have to Judaize to be citizens.

For priests we will have the usurer of Judea,

The impudent sophist, the Protestant, the atheist...

Synagogue, high school or temple, it's all the same;

Preach, sermon, sabbath or infernal system... -

Apostates, what oaths do you take in this place?

Whose? is it in Franklin, in Mir...(abeau) the impious?

To religion or philosophy,

To the Protestant, to the Jew, to the odious Pathée?...

Those who defended the Jews, as we have said, do not
were attacked no less than the Jews themselves. Their existence
entire society is scrutinized, the motives of their
conduct suspected, their disinterestedness questioned.

1. According to the Bulletin et Journal des Journaux, n° 40, of August 4, 1791.

2. No. 16, of March 12, 1791.

3. Journal of the Court, No. 34, April 3, 1791.

4. Id., n° 36, of January 16, 1791.

THE INFLUENCE OF THE JEWS 57

The "blacks" doggedly pursue the "patrigots",
and the most powerful argument that is invoked against them

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. is that they allowed themselves to be won over by the
Jews. Grotesque fables are invented about this. Here is,
for example, the staging imagined by the Speaker of the

People :

"The Jews of Paris presented a petition on August 5, in the National Assembly, in favor of the Jews of Alsace, tending to ensure their properties and their existence already threatened since long: This request was referred not to a Committee, but to Messrs Lameth, Barnave, Voidel, Chapellier, Bailly, Lafayette, Touret, Malouet, Dandré, Target and company, who, after examining their petition, responded eight days later to the deputation that this object could be decreed, but that there is a considerable job estimated at 80,000 pounds. The Jews observed that everything was done, that there was nothing left to do but say. A Jew, who is not so Jewish as these deputies, says: Gentlemen, gentlemen! it's necessary reduce this to 72,000 pounds. After a moment of reflection: money, says Barnave. Yes, Sir, purse untied, and the Israelites retire to Mr. Zacharie, another Jew, rue Saint-Louis-au- _ Palace. They report to him about their mission and announce to him that the decree will pass for 72,000 pounds. Mr. Zacharie responds: "It's not expensive, let's take advantage of the circumstance." »

Already at a time when the Portuguese Jews are pending to be recognized as active citizens, the French Ranger pre-sees that their "naturalization" is assured: "They know what what they lack and what the National Assembly lacks. They have money and the Assembly needs it. They offer two million !. » |

Is this where Grospli..., representative of Strasbourg, acquired His "prodigious" state of fortune? No doubt

1. Le Rédeur français, n° 71, dated January 16, 1790.

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for the Journal dela Cour. "He must have received sums considerable numbers of Jews, Lutherans and Calvinists, including he constantly supported the claims to the Assembly for to have amassed so much wealth in such a short time. » Mira-beautiful also had its part. Once he experienced crises of necessity; today what a difference, thanks to revolution, Jewish gold, ministerial assignats?!

Mr. Suleau's journal, which appeared on May 4, 1794, published "a very pleasant confession from Honoré Riquetti", followed of his will, product of the brilliant imagination of the day-nalist. "I bequeath," it says, "to this much-loved brother (the vicomte de Mirabeau) an interest of 4 0/0 in the domains national with M. de Menou; 2 0/0 in the Jewish affair

This bishop of Autun was often taken to task in this regard. part. We read in the Journal de la Cour et de la Ville, of

January 24, 1791:

"Mr. Lév... d'Aut... lost, a few days ago, 50 thousand écus in the capital's gambling den best stocked with crooks and girls. Rest assured, sensitive and honest souls! The day before yesterday he took his revenge and won, in the face of all Isragh; eighteen thousand louis: that's a nice haul...

Another time it is said that secretaries of the Assembly national occupy their leisure time with caricatures.

"One of these gentlemen recently decided to draw a caricature representing Mr. Bishop of Aut..., at the bottom of Vhabit from which we read: Motion to grant civil liberty to the Jews. Before the prelate is an Israelite who brings him a purse of gold under the nose and the prelate exclaims: King of the Jews, you win. The author

1. Le Journal de la Cour..., n°16, of November 16 (794.
2. The People's Speaker, No. 25 (volumes V and VI}.
3. According to the Bulletin and Journal des Journaux, n° 52, of May 2, 1791.

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of this caricature presented it himself to the prelate, who laughed a lot f. »

Abbot Grégoire himself could not escape these unjust and miserable suspicions.

"What is this ambitious bishop doing in Paris? Fearless Defender property usurped by the clergy as long as it flattered itself to share it ger; then ardent advocate of the children of Israel who deceived him, ` they say, with touching recognition; today the saint priest is no longer either Jewish or Christian; he is patriotic like Bris-Fool and Carra 2. » |

However, the gazetteers did not always have the pen so cruel. They were just being mean,

victims without causing them serious injury.

Bailly, the mayor of Paris, had to laugh first, as did the Bishop of Autun, of this anecdote told by the Courier

extraordinary :

"Mr. Bailly, convinced of this truth that all religions are pleasing to God, provided that they are returned to him by souls pure, and that all men are equal, provided that they are honest, receives Calvinists indifferently into his society, – Lutherans, Anabaptists, etc. In recent days, the Brandon brothers, Jews, came to invite him to honor their club with his presence. Isn't it clear that M^{re} Bailly imagines that the mayor, to attend, must be circumcised... Mr. Bailly reassured his tender half; he promised that she would experience no deprivation, and attended Hebrew Session 3."

The Bishop of Autun, of whom we spoke earlier, had to undergo a thousand pinpricks.

1. Le Rédeur français, n° 26, dated February 6, 1790.
2. Le Babillard et le Chant du Coq, n° 149, dated October 10, 1791.
3. The Extraordinary Mail or First Arrival, of November 5
ber 1791.

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The Paris Gazette, reviewing the work carried out the Constituent Assembly, presents a very gloomy picture the conduct of Mr. de Périgord:

"A financial prelate weighs a currency in the scales golden, but fleeting like the flowing wave; he wants to continue his cherished idol: groups of respectable priests, dead in the torments of hunger and pain, present to him for his torture the image of the divine founder of whom he was the pontiff. Everyone repeats to him: "You have done everything for the Jewish people and nothing for us; so you were a deicide like him!?" »

* The bishop, upon reading this, must have felt a shiver pass through him through the whole body. Other gazettes took charge of him

restore cheerfulness.

"Mr Baron de Bezenval recently met Mr Bishop d'Autun at Madame de la Reynière's. The prelate was in tailcoat and boots: I took you, the baron told him, for a Jewish merchant who came to buy the goods of the clergy? »

The Journal de la Cour announced, on January 15, 1791, among the "changes of domicile", that of the lame prelate:

"Mr. Bishop of Autun, formerly Rue des Jews, dislodged because competition from new active citizens, currently rue Vide-Gousset, at the corner of rue Cloche-Perche. We prepare for him, an apartment on rue Clopin 3."

He proposed, a few days later +, to modify the name of several streets of Paris "to replace those of the principal "pale heroes of the Revolution". At rue de l'Université, where houses the abbot of Périgord, we will give the name "rue de la

1. La Gazette de Paris, September 30, 1791.
2. The French Ranger, No. 39.
3. The Journal of the Court, No. 15.
4. Idem, n° 20 of January 20, 1794.

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Jewry! »; and the former rue des Jews that he left will bear the name "Emer... and company".

It was Emery, the deputy for the bailiwick of Metz. THE: Catholics accused him, a Jew, of having, being president of the National Assembly, forced the ecclesiastics to lend oath to the Constitution and decree taking office those who wanted to escape it. – He was not Jewish and he was not presiding over the Assembly that day? However, all

protected traders and Jews. That's enough for him attract all the wrath of the Church?.

But however venomous were the darts thrown against – Mirabeau, Talleyrand-Périgord, Émery or Duport, nothing equals the hatred with which Abbot Grégoire was pursued. Plaisan-bitter words, insults, accusations, threats, nothing came to him – spared since the day he intervened on behalf of the Jews until the hour when he withdrew, justly glorious of the noble task to which he had devoted all his strength. He was, of this fact, one of the most maligned, most flouted men, the most ridiculed, the most insulted of the Revolution. Before the austere virtues that he showed, before the greatness of soul that he demonstrated, we feel overcome with admiration for this good man, and pity for the pugs who grabbed so furiously at the legs. |

Here, at random and without choice, extracts from the sheets which were hostile to him: they are all equally profound.

Monday, February 21, 1791.– Abbot Grégoire is appointed to the bishopric of Tours. We assure, and this is not a joke, that a

4. The Journal of the Court, No. 31, of May 31, 1791.

2. See. the Israelite Universe, 51st year, no. 10, November 29, 1895; – THE representing Emery, by Léon Kahn. ©

3. The Scandalous Chronicle, No. 19.

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Jewish colony is preparing to establish itself there under its philosophical aegis pastoral-civic!.

Friday August 26. – We noticed in Bordeaux, especially in Metz and Nancy, that since the time the Israelites convinced that the pontiff Grégo... was the Messiah, they do not open plus their windows when it's stormy 2.

Friday May 13. – Mandate from M8" Grégoire, constitutive bishop functional by the grace of God, and in union with the Holy See despite the Holy See, prescribing Jacobite dress, and exhorting wear a beard like the Jews...

have resolved to obey the command of the Jewish prelate 3...

Sunday October 9. – NEW Books: Dissertation on the excellence of bacon and blood sausage, dedicated to the Jews, by Mr. Cochon. We must read this work with even more confidence and edification. cation that it was skillfully commented on by little Grégoire and that he is the sole author of the dedicatory epistle. Found in everyone the fleshcooks of kingdom 4.

April 41-18, 1791. – Portrait of MG..., constitutional bishop from Blois.

So what is this G... so much vaunted today?
By the synagogues of France?

It's this obscure pedant, this starving priest,
Who, sometimes Protestant and sometimes Catholic,
Circumcised and Christian, but still fanatic,

Like Judas, his predecessor,
Cowardly sells his soul to whoever wants to pay for it.

Tuesday February 8. – Nothing has been so cheerful as the civic meal of which Abbé Fauch...(and) was the entrepreneur at the circus. The abbot Taste...(you) drank copiously; Abbot Grég..(oire) sang there

4. Court Journal, No. 52.

2. Idem, No. 51

3. Idem, 13

4. La Rocambole des journals, n° 3.

5. Journal de la Nobility, n° 11.

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for dessert, similar verses, to the Jewish tune, and zon, zon, Solomon burps. But, when the guests had stood up, an honor-member went up to the podium and denounced a small national distraction which made fifteen place settings disappear, which

L'Ami du Roi, the Journal général de France, the Rocambole des Journals, the Journal de la Cour et de la Ville, the Journal de la Nobility, the Babillard, in turn or with a cruel together, leave him neither truce nor rest.

One, having the motto: "one Faith, one Law, one King", imagine an "Epistle of the apostle Greg... to the Hebrews", beginning with these words: "To the Jewish nation, greetings, money and plenary freedom: Amen", and ending thus: "Don't you don't get tired of giving money, we have plenty need ?. »

Another? exalts "Mr. Grégoire, priest without ambition, priest without presumption, beloved priest of the Jews perhaps still more than Christians", and ironically celebrates his nomination to the bishopric of Blois, "reward due to his high piety, to his vast knowledge, to his submission, to his respect exemplary towards the episcopate and the Holy See. And always this accusation of being in the pay of the Jews makes us swoon, by contrast, before Abbé Maury "who finds: as much merit in defending Catholics as Mr. Abbot Gregory finds advantages in defending the Jews.

All opportunities are good, even the worst
vais, to insult and vilify him. He is, at the presidency of the National Assembly, the "vile" predecessor of Mira-

1. Court Journal, No. 39.

2. La Rocambole des Journals, n° 28, of September 29, 1791.

3. Journal Général, Wednesday February 16, 1791.

4, Idem, n° 6, of January 6, 1790.

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beautiful. The famous speaker "established order in the room unknown under the reign of Rabbi Gregory, who seemed having converted the Assembly into a synagogue where every day on the Sabbath."

"Rabbi"! the insult should hardly have reached the one
"whose sublime passion for Jewry is known to us? ".

"great friend of the Jews", "apostle of the Jews", "protector as zealous of the Church as of the synagogue", "servant of Israel", with which, every day, the libellers peppered their articles against Grégoire. -

Furthermore, Gregory was not the only prelate accused of Judaize. During his election to the bishopric of Paris (March 1791), it was insinuated that Gobel, bishop of Lydda, whose appointment nation had aroused real enthusiasm, could well-being of the Jewish race: "As it is the time of triumph Jews, it was said, this new success would not be without analogy with the tribe of Judah. » Some time ago Before, a peddler sold clandestinely, at the Palais-Royal, an aristocratic pamphlet entitled: Death and Passion of Louis XVI, king of the Jews and the French\.

But the hour is coming when the vocabulary of people of the Church becomes exhausted, where the point becomes dull, where the line becomes distorted. There figure of the venerable pontiff remains in his noble and all-sing serenity. Besides, the Revolution is taking its course; her strength defies the pygmies who seek to trip her;

1. Extract from the King's Friend by the Courier de Ports, n° 2, of February 2 April 1794.

2. Idem, No. XXI, January 21, 1794.

3 The religious movement during the Revolution, by Dr. Robinet (Paris, 1896, p. 435). |

4. Counter-revolutionary Clubs, by Augustin Challamel. Paris, 4895.

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and, faced with these weak survivors of a rotten society and that death awaits, the men of this era borrow to the Revolution itself a power and a greatness which ensure their work success, existence and perpetuity.

CHAPTER V

THE "PORTUGUESE, SPANISH AND AVIGNONAIS" JEWS

has

We clearly feel that, imbued with the justice of the cause, they wanted to defend, strong in the duty to accomplish, the Gregoire, the Duports, the Mirabeaus, the Clermont-Tonnerre, do not did not allow themselves to be diverted from their plans by insults, the cries or the anger which rose increasingly from the "cul-de-sack the blacks." The adjournment pronounced by the Assembly nationality did not set them back further. Their firmness was a strength for the Jews.

The rumor then spread that those of Alsace, Lorraine and Trois-Évêchés had a moment of weakness. However the very day when the Assembly was to postpone at one o'clock more favorable his decision towards them, they sent him nite a "New Address" where, fighting the accusations brought against them, they begged that we not stop consider them as citizens, since, for almost six month, they assiduously fulfilled their duties. " One says that we have holidays that are not established on the same day than those of the Catholics, and that, on these days, if necessary would bear arms for the Fatherland, we would refuse to fulfill our duty. Ah! ask... if every time that it was necessary to arm oneself for public safety, day, night,

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even day of our feast, we did not leave our occupations the most cherished pations to go where the Homeland is threatened call us !..." |

And yet the Jews of Bordeaux had been, they said, informed by public papers "that the Jews of Alsace, of Lorraine and Trois-Evêchés aspired to live in France under a particular regime, to have laws that were appropriate for them own and to constitute a class of citizens separated from all others ". Alarmed by this excess of discouragement, the Jews of Bordeaux protested on December 31, 1789, in a address to the National Assembly, against this "effervescence of a misunderstood religious zeal", and, like some twenty years before in their response to Voltaire, separated clearly, they "come from the tribe of Judah", their cause of that of "Jews of other nations". Just as then they defended "the rights of the Portuguese when they were pre-judiciable to the Germans and Avignon residents", they heard today that we distinguished "from the other Jews the Spaniards and Portuguese which have never been confused or incorporated with the crowd of the other children of Jacob.

This distinction had passed into public opinion; She

table, so that when the rights of Portuguese Jews had triumphed in the Constituent Assembly, it was a newspaper favorable to the cause of the Jews, the Journal de Paris, which took charge with a very clear feeling about things, to reduce to its value this distinction that the Portuguese Jews had so misunderstood terribly brought into being. "What do we mean when we call Spanish and Portuguese Jews who, for two or three

1. Apology for the Jewish Nation, or Critic Reflections on the 1^o chapter of VII, vol., of the Works of M. de Voltaire on the subject of the Jews, by the author of the Essay on Luxury (attributed to Pinto).

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centuries, from father to son, were born and lived in France? They were Spanish and Portuguese two or three hundred years ago years; but it seems to us that, since then, they have had time to become French: these false names are not proper than to entertain false ideas, and false ideas are always close to some injustice..." Which was true for those of Bordeaux were no less so for those of Alsace. "The Jews of Bordeaux and Bayonne, we call them portugais; those of Lorraine and Alsace, we call them Germans. It is obvious that some are not more allemands than the others are Portuguese. But no matter! These two names, both equally false, serve to make an unjust division, indulgence for the some, hatred for others, and passions do not notice not to ask if there is justice in such things denominations. We have some pity for human reason when that we see her so governed and misguided by words! ", Nothing was more accurate or more sensible than these observations: they remained true. |

However, the Jews of Bordeaux, some of whom were naturalized French, and of which a large number enjoyed, since 1550, of all the rights of the "regnicos" under of letters patent which had been renewed "from reign in reign", had serious claims in favor of the Assembly national wheat. The rights they legally enjoyed for almost two centuries, the services they had provided due, the patriotism of which they had given many proofs, their brilliant qualities of mind, a pride of appearance that bequeathed to them by their Castilian ancestors, all this had reconciled powerful sympathies among the representatives

1. Le Journal de Paris, n° 30, of January 30, 1790.

so much of the nation. "It is easy to see that with such existence the Jews of Bordeaux did not need to be admitted to the rank of active citizens, – they were there; what if we had wanted to exclude them, the same revolution, which recovers their rights to all men, would have stripped the Jews of their rights; for them there was no question of acquiring, but not to lose; we didn't need to give them, we had to leave them only what they have..." They had: –so some reason to fear – if they were true – that "the poorly thought-out requests of a few Jews from Alsace –and Lorraine" could not compromise such a good cause and consequently seriously infringe their rights centuries-old. |

Their Address was intended to hasten the decision of the Constituent with regard to them.

This Address, signed by their trustees and 215 heads of home, distributed to the public and sent to the homes of deputies, had been submitted to the Constitution Committee which had instructed the Bishop of Autun to make his report.

The matter came before the Assembly on January 28, 1790. People came there –to discuss the geographical division of France in departments, when M. de Talleyrand went up to the rostrum, and –"soon the heat of the most stubborn debates revived the listeners numbed by these cold details of geography? ".

The Bishop of Autun, organ of the Constitution Committee, interpreter of the wishes expressed by the Jews of Bordeaux, made "the table of their rights", "that of the virtues which give them dignity", and gave the conclusions of the Committee on the petition: "The Revolution, which recovers their rights

1. Le Journal de Paris, n° 29, of January 29, 1790.
- 2 Le Courrier de Provence, n° 99, January 27–28, 1790.

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all French people, cannot make them lose to such citizens. Consequently, without prejudging anything on the question general meeting which has been adjourned, the Committee proposes to the Assembly to grant the Jews of Bordeaux what they ask if justly, and to declare them active citizens under the same

"Who could believe," says the Journal de Paris, "that what . that one would come forward to fight such a motion! Several deputies, however, presented themselves in this -des- breast, and the first of all was Mr. Rewbell. But bad for him took: the Assembly was tired of this opposition, systematic, stubborn, to his projects on the Jews, and she made him feel. A "cry of general indignation" arose, in fact, against the speaker, "from the moment he wanted to open the mouth ".

"-We offer you, Gentlemen...

"Rumours, noise, shouts. |

"-We propose to you, Gentlemen, to declare that the Jews from Bordeaux...

"The noise and new cries still intercept the voice of the opinionator; however, he persists in wanting to force the at- be careful...

"-We offer you, gentlemen," he shouts for the third Sith time and with all the strength of his lungs, to declare that the Jews of Bordeaux are not Jews...

"For once, the thunder of all the voices united has growled at the merciless anti-Israelite. We demanded the voice with the greatest force, and Mr. de Rewbella was forced to get off the stand? > |

1. Le Courrier de Provence, n° 99.
2. Le Courrier de Gorsas, No. XXI, January 29, 1790.

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However, he was able to go back to it, returning again to his argument- 'ment favorite: "Alsace will be on fire if we return the same . decree! » Patriotic anxieties! The dreaded idiots sequences | this is the argument which the impartial and the moderates used at the start of the Revolution to prevent the Revolution; this is still the argument invoked by the supporters of the slave trade. "Tyranny," said the French Patriot, that's it, everywhere, if not the same face, at least the same delirium. » Mr. Rewbell, instead of asking for injustice in favor of a prejudice, should he not rather use his eloquence to convert the Christians of Alsace? "We need to suppose both imbeciles and cannibals to: not

that they will slaughter the Jews, because they are treated like men. Mr. Rewbell made a cruel satire of the Alsatians; We let's like to believe that it is unfair! »

Abbot Maury, who one might expect to find side of Mr. Rewbell as long as the good of the Jews was in Game, "showed himself on the stage again? ". He passed to the Bureau a restrictive amendment to the motion presented by the Constitution Committee, demanding that the Jews of Bordeaux continued, but provisionally, to enjoy all the rights and privileges granted to them. The word "temporarily" excited "the most lively demands" tions" and seemed to everyone "a crying injustice? ". The abbot Maury is irritated by this opposition. He goes up to the podium and tries to prove that it is fair to grant only one state provisional civil service to men who enjoy this state for a long time perhaps, but provisionally. Vain-

1. Le Patriote français, No. CLXXV, January 30, 1790.
2. Le Courrier français, n° 29, of January 29, 1790.
3. Annals of Mercier, No. CXX, January 30, 1790.

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ly, he added, we treat as laws the letters patent which were granted to them by the kings of France: "These letters are at most only a derogatory patent subject to a periodic renewal. Z? would be quite different from a national decree which would be eternal like the French nation that's it!. »

` This ingenuous declaration did not fail to embarrass the nobility and clergy. Enfant terrible of the Church, the abbot Maury often caused trouble in his party, both through abruptness of his repartee than by the independence of his opinions and the brutal frankness of his speeches. This time still, the right side remained gloomy, while the patriots applauded, they wanted nothing other, in fact, than what so feared Abbé Maury. |

We nevertheless took the trouble, in the Assembly and in the press, to refute his ideas.

"They are absolutely lacking in accuracy," said the Journal de Paris?. If the rights granted to the Jews of Bordeaux are called privileges, it is not to characterize these rights, but to distinguish the Jews of Bordeaux from all the other Jews who there. are excluded. By what principle or by what authority Mr. Abbot

patents registered in Parliament were not counted among | the laws of the kingdom? If the letters patent granted to the Jews were renewed from reign to reign, and at the time of the inauguration of each king, it is because at that moment the contract. of the nation with the Throne was renewed in some way, that the kings renewed them with the Catholics in their coronations, and with the Jews by the letters patent, Is it permitted to say that by ascending the throne a king could remove from the Jews the prerogatives which they enjoyed and which were nothing other than

1. The Annals of Mercier, No. CXX.
2. No. 29, of January 29, 1790.

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human and citizen rights? Father Maury therefore thinks that there existed some power which could have legitimately removed to men what they had legally owned for centuries? Well! here is a very different principle, and which is consecrated by the feeling and by the laws of the whole earth, it is that a possession, without even being a hundred years old, turns into a liter of property that Kings and Laws cannot violate without crime. What does it matter that we have given the title of Privilege to the rights Jews? Some time ago, everything was a privilege and nothing was right. If it were a Privilege, the National Assembly should not not confirm it, and it is to be consistent with its principles that it must transform these privileges into rights. »

While Rewbell and Maury stood so of stubbornness against the motion supported by the Committee of Constitution, the request of the Jews was supported by the Viscount of Noailles, MM. de Beaumetz, de Seze, Le Chapel- link, of Fumel and Grégoire, with the energy, precision and common sense that the Journal de Paris had put into it.

Mr. Le Chapellier had just finished his speech. There The question seemed sufficiently clarified. The discussion was closed, although a number of speakers had asked to speak. What else was there to add to everything what had been said? "Natural law speaks; the charters confirm; centuries consecrate it; can we swing in © his opinion'? »

The National Assembly understood this. But, when it comes to to go to the votes, we found ourselves caught in an inextricable network cable of proposals where amendments were tangled, motions, sub-amendments, etc., which threw the greatest

Mr. Le Chapellier concluded in favor of drafting the

4. Le Courrier de Provence, n° 99.

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Committee. Mr. de Beauharnais proposes a new wording. Mr. de Beaumetz presents another. M. de Sèze a three-sieme. Mr. de Beauharnais asks that the Jews of Bordeaux continue to enjoy the same rights that they enjoyed until present and which are consecrated in their favor by letters-patents. But a question arises, that of knowing what are these rights? Mr. de Sèze demands for them "the rights of active citizen. -"M. de Croix proposes, amends, in his turn; Mr. de Saint-Fargeau reworks everything, divides, subdivides... Uproar, coalitions, intrigues'. » The draft decree of Mr. de Beauharnais finally gets priority over bishop's motion of Autun. Mr. de Beaumetz's amendment is adopted. He ... not All that remains is for the Assembly to decide on the motion to Mr. de Seze... It is against him that all the fury of the opposition tion was carried. "We then saw everything we could, for put an obstacle to it, other citizens, very active too, but whose civic-mindedness did not excite all the movements?. »

The motion was put to the vote by sitting and standing. "A pre-The first test seemed doubtful, and it was. We made some a second ; no doubt in most of the room ; almost everyone was convinced that the amendment was admitted; among the secretaries, only one doubted"; it was then necessary to resort to roll call. "Immediately the party anti-Judaic himself traced the image of the synagogue'. » It is impossible to depict the tumult which, for two hours, violated the dignity, the very sanctity of the deliberations of the Assembly. A continual rumor rose from the part of the room occupied by the members of the "ci-devant"

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1. Le Courrier de Gorsas, No. XXI, January 29, 1790.

2. Le Courrier de Provence, n° 99.

3. Id.

4. Le Patriote français, No. CLXXV, January 30, 1790.

orders" of the clergy and nobility. MM. Abbot Maury, of Foucault, Duval d'Espréménil and the bishop of Angoulême were noted for their ardor in rejecting the roll call nal'. "Ah! if you could have heard and distinguished these voices Argentines of our bishops and our abbots, you could not have believe that these weak and delicate breasts make such sounds! The zeal for the house of God and the hatred of Jews gave these pious men a holy fury?. »

They abandon their seats, spread out in disorder and in tumult in the middle of the room; when the secretaries raise their voices to call the names, their voices are muffled fairies by confused exclamations 3. Cries, clamors, interpellations crisscross with increasing vehemence.

"The public loudly demonstrated its indignation."

This scene, "the most scandalously painful" there is possible to imagine, lasted two hours two hours for which the roll call, made by the Viscount de Noailles, was interrupted at any minute by "a terrible noise".

Twenty times this appeal was started, stopped, resumed, without "the most revolting cries" ceased to be heard.

Opponents requested a postponement. But "such was the ardor of the patriotic neighborhood that these respectable citizens would rather have spent the night without eating than giving up thus the cause of the people. They remain motionless on their seats, await the outcome of this astonishing scene.

The president, "the organ of the most named party" leader of the Assembly? », declares, in fact, that all

- . Annals of Mercier, No. CXX, January 30.
- . Le Courrier de Madon, No. XXII, January 28, 1790.
- . Le Journal de Paris, n° 29,
- . National Assembly and Commune of Paris, n° 176, of January 29.
- . Le Courrier français, n° 29, dated January 29, 1790.

Id.

- . Le Journal de Paris, n° 29.

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efforts to prevent roll call will be useless; Mr. Toulangeon exclaims: "If there is an impious conspiracy against the public good, that the conspirators at least be convicted naked and let them be named! » Everyone is protesting against this

to denounce their conduct to the Provinces.

Many members, "especially ecclesiastics", exhausted, feeling defeat coming, then try a another subterfuge. They retire, "preferring their dinner to their duty! ", but thus hoping to "break the session" and make useless the energy of the Republicans. Vain attempt! Mr. -Liancourt observed that, as long as the session was not legal- lifted, the absence of a few members could not suspend a deliberation, and the combination of black failed pitifully. Soon "the warmth of the place, the mephi- tism, the very harmful dust that spread in the room these impetuous movements of 800 people, finally the fatigue or impatience? ", got the better of so much violence. "Little by little their cries, their murmurs grew weaker, expired; the call of the deputies and their responses by ow? and by no were able to be heard? », and the vote finally followed its regular and normal course.

Mr. de Sèze's amendment was adopted by 373 votes. against 225. "It's more than three votes to two," said observe the Courrier de Provence. "M. de La Fayette was at this session, and his voice, given in the affirmative, was very applauded f. »

The session was adjourned at eight o'clock in the evening; victory remained

1. Le Mercure de France, No. 6, February 6, 1790.
2. Id.
3. Le Journal de Paris, n° 29.
4. Le Spectateur national, n° 29, dated January 29, 1790.

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to "generous defenders of the sacred rights of man and of the citizen, who had started by swearing that they would never stop would not appear that the decree had not been issued! ".

The next day, "after the stormiest session in which the Annals of this legislative can preserve the. souvenir", the Journal de la Cour et de la Ville published this entry:

"Mr. Abbot de Montesquiou went to his Majesty, serving as Vice-President of the Assembly

the suppression of the Stud Farms and the restoration of the Jews? ".

_ The line lacked vigor. NOT

La Gazelte de Paris, for its part, accompanied the mention of the vote of this hypocritical declaration: "... He was terrible no doubt to torture them almost every half century by all kinds of torments that avarice or fanaticism could imagine. But, by granting them, under the protection of the laws, all the happiness they can enjoy, Could we not observe that, in the centuries where we was a little more convinced of the truth of the dogmas of Christianity, any Christian nation could not and would not must have seen that with a sort of horror the people who had laid bloodthirsty hands on the divine founder whose we reserved the dogma, even while attacking its ministers 3? »

The "aristocratic" and "christian" newspapers were obviously distraught in the face of the vote on the decree and the majority imposing rity that he had assembled. The republican press, on the contrary, was unanimous in applauding it. The success of the "quartier patriote" was coupled with the failure of the "prestolets".

1. The National Assembly, no. 176.
2. No. 31, of January 31, 1790.
3. La Gazette de Paris, January 30, 1790.

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In this regard, a few quotations are necessary, revealing the state of public opinion.

"The cause of Spanish, Portuguese and Avignon Jews is therefore won! exclaims the Journal de Paris. That the sky God bless you! And may human reason rejoice! It's a triumph for her. » It is also "human reason" invoked by the Courier de Provence, whose articles on Jews are inspired by the surest judgment: "—Here then a new blow to these prejudices, half religious, half political, who fomented a war in society dull and continuous. They will all fall under the sin of time, which is also that of reason*," Le Courier de Madon in turn rejoiced at this decree which, "already consecrated by public opinion, is very consoling for humanity nity 3," And in a painting, where he shows the Jews "struck of infamy from the cradle", exposed to "proscriptions of hatred", "persecutions of fanaticism", "attacks" states of greed", he adds this thought that today

We are no longer at the time of the Crusades, and when the nation rises with such majesty and nobility above the prejudices which subjugated previous centuries, it would be terrible to imitate their barbarity. » The Courier of Europe, lyrical first when he exclaimed: "The Messiah whom you wait has arrived", also noted that it was "a great victory won over prejudices", and, in a somewhat hasty vision of the future, he added: "Perhaps in the next legislature we will see, alongside Mr. Rabault Saint-Étienne and Mr. Nérac, one of the descendants of Moses

1: N= 29:

2, No. 99.

3. No. XXIII.

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who, through this distinction, will return to his brothers this noble pride that another prejudice had made them lose! »

The unanimous feeling of the organs of opinion was significant: it proved that the Assembly had done a work healthy, consistent with the rights of man and citizen that it had the mission to defend. | |

However, while the Portuguese Jews shipped to Bordeaux an extraordinary letter to announce the decree of the Assembly, the nobility and the clergy, simulating a lively interest in the Jews of Alsace, sought to alleviate the scope of the vote by proposing, on January 20, to add to this decree that nothing was prejudged with regard to those of Alsace. It was feared, it was said, that in this province we would not did not distinguish them from the Jews of Bordeaux, and that jealousy, indignation, fanaticism, did not bring Christians to greatest excesses against them. "Wisdom, foresight, humanity demands that we prevent an equivocation also murderous, ironically said the Courrier de Provence. He must declare, out of pity for the Jews of Alsace, that they are not point: included in the rights of the Jews of Bordeaux; that they are still carefully sequestered from political society; that, born French, it is enough for them to be disciples of Moses for being foreigners to their homeland; let us be careful not to assume nothing in their favor; all for their greatest advantage and to shield them from the furies with which they become would treat the object as citizens 2."

The National Assembly is also not mistaken about the scope of such a motion. She understood that, not to pre-

unmasking the "finesse" of today as it had

4. Vol. 27, n° 41 and 15 of February 5 and 19.

2. Le Courrier de Provence, n° C.

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fought "the violence" of yesterday, both implemented for the same purpose, she energetically refused to adopt this proposition.

The "enemies of the Revolution and the Constitution" saw "with pain a decree which called for in France a crowd of men persecuted elsewhere by fanaticism and priestly domination. Wouldn't one day come soon not, however, where "they would bless these same citizens, these same philosophers, friends of freedom and humanity, that they

curse today! » ? It was counting without their into-

lerance and their hatred.

From now on, in fact, they are working to prepare the uprisings that they have just predicted. They stir up opinion public in the departments concerned, stir up hatred and jealousies, set passions in motion so easily overexcitable at this time, and, while waiting for the results countries in Alsace meet their expectations, they succeed in cite in Bordeaux against the Jews a movement which, thanks to

the esteem which they enjoyed and the wisdom of the good

citizens, abort as soon as started.

For several days, in fact, letters from Bordeaux spread the rumor in Paris that, on the arrival of the decree concerning the Portuguese Jews, the citizens had risen against them and drove them out of the city. The Gazette of Paris claimed that it was "said loudly" what it had written a few days earlier "that the king of the French should not have been the king of the Jews? ". The people of Bordeaux were therefore accused of having lacked respect both for humanity and for the decrees of the National Assembly. But these rumors were exaggerated; the evil was not such

1. Annals of Mercier, No. CXX.
2. La Gazette de Paris, February 12, 1790.

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that we could fear him, and Mr. Garat the elder went up to the tribune, on February 9, to calm "the cruel alarms" that these noises had given rise. He read there at the same time the letter that the Jews of Bordeaux had sent by a extraordinary mail. |

"We will see there," he said, "that there was a plot against the Jews in the city of Bordeaux, but that the city of Bordeaux had soon stifled this plot, and that it transformed generous-ment, as a testimony of esteem and honor for the Jews, these breasts designed to persecute them, as they so often were in centuries of ignorance and barbarism. »

Here is this letter which is worth reproducing in entire :

_"I will therefore tell you that on Monday, at the Stock Exchange, some young people allowed themselves to form a cabal against us; she got manifested at the Comédie where, after shouting: Down with the Jews! they tried to get them out. The wisdom and moderation that put those to whom these inconveniences happened produced the better effect, since the whole room and the whole city were indignant. The next day, we had the satisfaction of seeing come to us various people, traders and others, to show us their sensitivity. Our General proved to us its attachment in the most friendly manner, the patriotic troops did the same, as did the ninety elect-people who told us that we could stay calm by the precautions they had taken.

"Today we felt the effects of their wise-prefortune telling ; the cavalry and the Saint-Rémi regiment came together around the Stock Exchange to repress those who could rise up against us!. I cannot express to you how satisfaction we were welcomed at the Stock Exchange by treating us like

1. The Journal de la Cour et de la Ville, of February 10 (no. 41) wrote on this subject: "All patriotic regiments are assembling this evening to drive out the Jews incorporated among them. » We could no longer

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comrades and brothers. The whole city is in the biggest tranquility and we are there too; what happened today—today is well done to compensate us. It was read news at the Café de la Chocolatière, where there were eight hundred people. The President of this Assembly, named Dérieux, rose to the pulpit; he first made the motion that no one interrupted him from the reading he was going to do, under penalty of incurring the indignation of the Assembly: everything being in silence, and the reading finished, we shouted long live the King, long live the National Assembly; then the President asked that everyone take an oath of loyalty bound by the decrees of the National Assembly and to look at the Jews as brothers; several of our young people who have found at this café received the most favorable reception; is the had placed in the center of the room to witness the oath that we were going to do and that they did themselves. Guests to go this evening at the Comédie, several went there: it is impossible to express to you the welcome and the politeness that they received from all the world, as well as several Navy officers who were found in a lodge and who demanded that one of our gentlemen placed themselves at their side. I thought I had to instruct you to everything that happened. I tell you again, and you can believe it, we are in the most perfect security!. »

Reading this letter caused real joy and loud applause in the National Assembly. While while we were still applauding, Mr. Garat exclaimed: "It's thus, Gentlemen, that your decrees will be received everywhere when that they will be based on reason and justice, and that they will bring men back into the enjoyment of their rights eternal. » |

The decree concerning Spanish, Portuguese and

The Avignonais was done and well done. Counting from this day, and as Abbot Maury had so well predicted, it became "law eternal" and definitively prepared the indistinct admission of all Jews with the precious rights of French citizenship.

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The affair of the Portuguese Jews was in fact for the Jews of kingdom an important step towards general emancipation. Among those who had initially shown themselves to be the most hostile at this great act of justice, some remained, fierce, on their positions, contenting themselves with saying stubbornly: "Heaven is opposed to the projects of the Jews." 4. A greater many were shaken, no longer rejecting at first glance the very idea. Still undecided, yes. "The spirit of this nation, they said, is only oriented towards commerce, and the others work is repugnant to him. » We will have to change this mind, change manage these habits, purify their principles. This can be done, but slowly. "It is the work of time, the work of national education. » We must not rush anything, and it would be risk infinitely than granting to the Jews, without preparation any and without modification, all the advantages of the city at a time 2. Temporize. Adjourn. This was also the policy of the National Assembly for many months.

1. Cf. Halphen, Legislation concerning the Israelites, p. 211; – Acts of the commune of Paris during the Revolution, by Sigismond-Lacroix (Paris, 1895), t. III, p. 648; Bertolio's speech.

2. Mercure de France, No. 10, March 6, 1790.

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But, in short, their cause had become that of all real citizens!. In the Constituent Assembly itself, at the Hôtel de City; in the press, abroad, we were finally wondering if the accusations against German Jews were justified, if it were true that ever, their religious laws even if they defended it, they would not submit to the laws of the country, and if, finally, the work of their adversaries – work of hatred – did not taint the very work of the Revolution.

Thus "human reason" gradually triumphed, but further hindered by a supreme prejudice: the fear of threats, simulated and childish, as we saw later, that we was against the security of Jews. Republican gazettes neglected nothing, however, to make everyone feel that the unequal treatment of the Jews was unfair, and by consequently these very threats are abominable. The day when the Journal de Paris announced the triumph of those of Bor-

triumph, there are still regrets; the Jews of Alsace and Lorraine can say to the National Assembly, like Esau to his father: Have you only one blessing to give ?? » |

Other newspapers appealed in a manner no less eloquent "to justice and humanity" of the representatives of the nation, and urged them to no longer reject "this part of his family? ". But how could we achieve to convince of their error men convinced that this would be "to oppose the will of God", because "God had declared that the Jews would always be unhappy ^ »?

4. The Courrier de Provence.

2. Le Journal de Paris, n° 30.

3. Le Courrier de Provence, n° 99, of January 27 and 28, 1790.

4. Le Mercure de France, n° 13, of March 27, 1790.

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The National Assembly therefore focused on the preventions of middle ages, and religious passions like terrors politicians instinctively dominated the best resolutions tions; and these reprehensible hesitations formed a contrast painful with the principles of freedom and equality that the Assembly blee had proclaimed: "Tear then, cried the Chronicle of Paris, tear up your Declaration of Rights, or pronounce highly commend the freedom of the Israelites who inhabit the kingdom!. » |

So what stands in the way? Religious opinions
Jews ? Why then did you admit the Portuguese Jews?
gay and from Avignon? "Don't they have the same dogmas as
the Germans ? What is this inconsistency of fear
from the latter what you do not fear from
others?... Opinion is not a crime, it is the act alone which
is punishable; you have laws, they will crack down on
guilty. » | |

Do you still doubt the Jews? Pretend
that they want neither the right of citizenship nor moral uplift
What does he bring with him? "It is an abominable slander. She
is so unfounded that the Jews are crying out for their
freedom. Do you want to keep them in chains under the pretext of
defend them? It's a strange way to do good
to men than to chain them in spite of themselves. » Give

the political interest of France, request this salutary operation ? . » . | |

German Jews established in France, strong and proud in same time of the competition that they found in public opinion public, in the press, in municipal bodies, do not

4. The Chronicle of Paris, no. 67, p. 91.

2. Id. `

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could, as the Portuguese had accused them of wrongly, having abandoned themselves. Not an hour, in fact, they did not renounce the just ambition of becoming citizens French'. They repeat it with energy the same day when the National Assembly will decide on Portuguese Jews. They want to receive this right of citizenship, not "by "gradual improvements", but "with the greatest promptitude"; they ask it "with the force that is appropriate to men who demand, not a grace, but an act of justice? ". They do not conceal, in their address, that "it it's about their social life or death"; and, participant at the expense of society, should they not participate in its benefits ? This is an incontestable truth, we seek prove otherwise. Everything therefore contributes to their cause is identified with that of the Jews of Bordeaux. But the specter of the massacres in Alsace, agitated by the Rewbells and the Maurys before the National Assembly, prevents it from consummation the long-awaited "act of justice", and all that his courage allows him to make this petition that the Jews of the kingdom, united with those of Paris, addressed him January 28, 1790, is, as we have seen, to "stifle" the motion of "black," tending not to prejudge anything once again the state of "German Jews". |

The Jews of Paris then understood that they could not obtain the pusillanimity of the "August Senate" to repair it tion which was due to them, and the signatories of the request, among whom we met men of high value, such as Berr-Isaac-Perr, Cerf-Berr and Davitz-Sintzheim, former

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4. Carmoly, France and Israel, p. 55; – Letter from S^o Jacob Berr, master in surgery, to Monseigneur the Bishop of Nancy.

December 1789 (Paris, from the printer Prault, 1790).

3. Le Mercure de France, n° 13, of March 27, 1790.

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inhabitants of Paris, like Lazare Jacob and Traisnel father, turned in supplication to the Paris Commune. They had no reason to regret it. |

The same day they addressed their petition to the Assembly national wheat, a deputation of Jews from Paris, among the- which featured the famous Hourwitz', was admitted to the Hôtel de City before the General Assembly of the Commune. It was Mr. Godard, lawyer in Parliament, who had just introduced it = reduce. Member of the Commune himself, author of the

Petition of the Jews, "loaded by most of the Jews of Kingdom to defend their cause? ", he appealed to the feelings "humane and just" actions of the Assembly in favor of Jews, and, in their name, requested the Commune to issue a wish which would second to the legislators of the nation a request made in the name of the nation?. Father Mulot, presiding tooth of the Commune, could not in his response sense what would be "the precise wish of the Assembly on the merits of this application " ; but he assured the deputies that "his judgments would conform to the laws of reason and humanity", and, as a first testimony of fraternity, he invited them to attend the session.

. The Jews were touched by such a friendly welcome. But, it was observed, was it possible that they had core need defenders? How "the people of God" was he obliged to go down to prayers to obtain the qu- said of men? to run from deadline to deadline to obtain

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4. See. Zalkind Hourwitz, p. 130.

2. Speech delivered by Mr. Godard, January 28, 1790 (Cf. Halphen, Legislation Concerning the Israelites, p. 199). `

3. Abbot Mulot's response to the Jews of Paris (Halphen, p. 203).

4. Journal of the municipality and districts, January 29, 1790; - Chronicle of Paris, No. 36, February 5. |

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a law that was favorable to them? And yet "they are worthy by the patriotic zeal which, from the moment of the Revolution, transported their soul, covered them with armor civic, and made them brave and tireless soldiers, entirely really devoted to the salvation and prosperity of the nation! ".

Did we have a single criticism to make of them? Despite their anxieties and their disappointments, had they ever murmured against men? Had they rebelled against the law? No. It was a solemn attestation that had to be made, a tribute that had to be paid to the truth. Submission, pure and truly civic zeal, patriotism: the Commune had could see that the Jews of Paris, in particular, had, since May 1789, given numerous proofs of these virtues. So what were we waiting for, after having destroyed prejudices relating to actors, the executioner, infamous sentences, to destroy the prejudice against the Jews?

This was the truth that Mr. Cahier de Gerville, prosecutor-deputy trustee, in turn proclaimed before the Commune, when, on January 30, he presented him with a deputation from district of the Carmelites who, having been more than any other able, since the Revolution, to observe the conduct of the Jews, came to demand citizenship rights for them. "If they don't are not yet French, they deserve to be..., they are already among us? ". City rights, they have it possession; all that is missing is "the seal of the law". THE will representatives of the Commune refuse, to obtain it, to add their pressing and just demands to those of the Carmelites? | |

Once again Abbot Mulot responded in the name of the Assembly general meeting of representatives of the municipality; Again

1 Speech by Godard.

2. See. Halphen, p. 204. – Acts of the Commune..., IIL, p. 638.

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once he applauded the steps taken in favor of Jews: "Your district, the extent of which contains several streets almost entirely populated by them, is of great weight when he speaks in their favor"; once again, without

had promised the Jews themselves: judgments dictated by the reason and humanity.

The same day in. indeed, the General Assembly heard the report that Father Bertolio made to him about this affair in an "opinion" which, especially based on the inequality of condition of Portuguese Jews and German Jews, brings together unanimity of votes. "The Jews of Bordeaux, of Bayonne and Avignon see their status as citizens assured by a solemn decree. It is this justice that French Jews do enjoy in Paris and in other parts of the kingdom, so lawful today. Could we refuse it to them? What a difference essential reference between them and their brothers from Bordeaux could we assign them? Will we say that some have letters patent and a state possession that the others ? The letters patent of the French Jews are in the nature, and the seal of nature is well worth the 'seal of all the chancelleries of Europe!'. » Father Bertolio concluded by expressing the wish that the National Assembly takes care without delay of the question of the Jews and issued a decree which assimilated with other Jews. He added, however, that this wish would only be brought to the National Assembly after having received the approval of the majority of districts.

These conclusions were adopted by the General Assembly representatives of the Commune, January 30, 1790?, and

- i. Opinion of Abbot Bertolio... (Halphen, p. 205).
2. Order of the General Assembly of representatives of the Municipality of January 30, 1790 (Halphen, p. 210).

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Abbot Mulot, by making him known to the Jewish deputation who attended the session, said to him: "My promises are accomplished. You have just heard the decree that I had previously seen... I applaud it with all my heart! ". Mr. Godard, to his turn, went up to the rostrum and repeated the words that Bailly had pronounced a few days earlier in front of the demonstration of "plumets", coal carriers:

– Let us bless the Revolution which will make us all brothers!

The District Consultation was an act of high politeness. tick; it was generally approved. It was observed, in

this regard", and that their wish would be "more authentic and more solemn for the Jews than the wish of the Assembly alone representatives of the Commune? ". The Districts were going therefore be the true organs of public opinion; and if public opinion was won over to them, it was over. meiments and childish defeats.

Extraordinarily summoned to express their opinion nion, they ruled successively on this object. THE' Carmelites had already made their feelings known; they later confirmed in a letter, still unpublished, that they addressed on July 10, 1790, to the National Assembly:

Mister President,

The General Assembly of my district did me the honor of to send you his wish regarding the Jews of Paris...

She is the first who issued one in their favor, and our district is perhaps the one which contains the most in its bosom; we voted for a legal existence for them; the National Assembly nale, on the petition of the Commune, which joined us, believed

4. See. Halphen, p. 214.

2. The Annals of France, by Maugard, vol. I, February 19.

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having to postpone this great question with regard to those of Paris who have no letters patent from our kings; reasons for wisdom and policy undoubtedly engaged the National Assembly nale in not yet worrying about their fate. But at this moment when all men aspire to the title active citizens, we are contacted daily by families whose children bear arms in our battalion, to make them obtain from the National Assembly a decree which is favorable and which erases their original stain, |

Deign, Mr. President, to take into consideration the tender solicitude of the District of the Carmelites for its brothers the Jews of Paris, and present to the August Assembly that you preside, and at the head of which your merit and your good citizenship had to place you, the request, the respects and the dedication Jews in our district and citizens who support their fair pretensions.

Leverdier, president of the Carmelites 1, -

has

Already the Districts of Peres-Nazareth and Saint-Joseph had spoken out. in their favor, February 4; those from Saint-Marcel, Saint-Séverin and Petits-Pères, the 5th; THE Capuchins-Saint-Honoré, the 6th; that of Saint-Laurent, on the 7th; the Theatines, the Premonstratensians, Saint-Etienne-du-Mont and the Jussienne, above Saint-Leu?, 44; Saint Germain-des-Prés, the 12th; the district of the Red Children had taken, on the 24th, the following deliberation:

The General Assembly of the district of the Enfants-Rouges, entered deference and respect for the decrees of the Assembly national, will see with pleasure that it welcomes the complaints of Jews born or naturalized French, calling them to enjoyment rights which belong to men who are brothers and equals;

1. National Archives, D 1V, 49-1425. - Mr. Sigismond Lacroix in cites another dated February 18, and signed by Robin, president, t. HI, p. 201. - See. also Bibl. nat. Mss 56 Fr. NA 2681 and 2683.

2. Municipal and District Journal, No. LIV, February 17.

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Further decided that this decree will be presented to the As-national assembly in the person of its president and 59 other districts. - Leroux, Pt, - Bournisien, secretary.

Only one district expressed a contrary wish, on February 20: it was the district of Mathurins?. It was based on what the Jews still had their magistrates, their judges, their Sanhedrins, their rabbis, their leaders, - that those who presented today were not authorized to act all those who existed in France, - and he asked the As-national assembly that before pronouncing the admission of Jews with the rights of active citizens. In France we collected the wish of the French people in the Primary Assemblies of all the provinces of the kingdom.

The General Assembly of the Commune does not seem to have

sixty districts, fifty-three had issued a favorable opinion saddle. The deliberations of the other six remained unknown. nudes 3, Mulot was therefore able to tell the representatives of the people: "It is Paris as a whole which speaks to you in this moment by our organ. »

The Paris Commune presented itself, on February 25, before The national assembly. Godard, Abbot Fauchet, Abbot Bertolio and Duveyrier, who were joined by Faurot de la Tour, Ravault and Abbé Mulot, had been delegated to deliver the address prepared to the Town Hall on February 24, and ask the Constituent Assembly to "accelerate" its justice by favor of the Jews. The address was accompanied by an order, work of M. Chaulaire, who had only composed it from very expressions which several districts had used.

1. National Archives, C. 31-316.
2. Acts of the Commune..., t. 1V, p. 201.
3. Id., p. 198.

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This document is known, but it is useful to recall its glowing considerations:

Considering that in this moment which fixed the fate of the Em- worse, the Jews of this capital hastened to meet to good citizens; that the patriotic zeal they demonstrated has, by anticipation, incorporated them into the French nation, since, like all other citizens, they have supported and are supporting: still the charges of service in the national guard, which having thus served with ardor the cause of liberty, good conduct that they have always shown, the virtues that we have known that they practice kept in secret, the proofs that they gave as citizens, as good brothers, of their entire dedication to the public thing blique, deposit powerfully in their favor;

Considering finally that, for many years, many of Jews residing in Paris acquired in this immense city . a benevolence based on their zeal to fulfill the duties of citizen, their loyalty in commercial commitments, their exemplary conduct and service in the current Revolution; that this people, considered as citizens, will be what all good French must be, good citizen, good father, good husband, good son, and in a word, honest man!...

mune, by Mr. Abbé Mulot, coated, by captivating with eloquence what the cause of the Jews, the habits of a Catholic priest?. Voltaire said he was tolerant, but he could have gone to school of Abbot Mulot 3. He was warmly applauded by the As-seemed 4. "Everything seemed to conspire to make the defense of the cause of the Jews more solemn, since the first of cities of the Empire demanded for them, that a priest respected table spoke in their favor, and that a famous prelate presided

1. Address of the representatives of the Paris Commune to the Assembly

`national.

2. Le Journal de Paris, No. 58, February 27, 1790.

3. Le Courrier de Provence, n° CIX, dated February 23, 24 and 25, 1790.

4. Le Courrier français, n° 58, dated February 27.

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the Legislative Assembly. It was the bishop of Autun, M. de Tallevrand-Périgord. As he says in his response, what other spirit than the spirit of the decrees already issued, the As- Could the national assembly judge the cause of the Jews? But hasn't this cause already been won? Would there therefore be another law and another destiny for the Jews of Bordeaux and Bayonne and for the Jews of Nancy and Strasbourg ? That the principles, even when they are recognized, have difficulty reaching all their consequences?! »

l} therefore seemed that everything was said on the question of the Jews and that it could no longer be resolved except by an immediate vote. diat and favorable. The Count of Castellane – others say Mr. de Liancourt? – no doubt also thought so when the the day after this important interview, he asked that we deliberation on the Jewish affair. But other questions concerned the Assembly that day, and, upon reflection from a representative that, however interesting this affair was, it only concerned "a portion of men", the motion was postponed.

She found herself on the order on the evening of March 23. We approach probably from Easter week, and a newspaper religious immediately made the observation: "Their agents should suspend their procedures during the week when we are going to enter; they must not hide from themselves that it is full of memories that are unfavorable to them.

opposed the discussion? Maybe. The coincidence in everything was curious. Anyway, under various pretexts alleged by them, the Assembly again adjourned the question.

1. Le Point du jour, n° 228. of March 1, 1790.
2. Le Journal de Paris, n° 58.
3. The Universal Monitor, February 27.
4. Journal de la Cour et de la Ville, n° 87, dated March 28, 1790.

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She could not wait to be taken back. The Paris Journal was assured of it. Could it be appropriate, in fact, "to the justice of the National Assembly and its humanity for allowing so long time of thousands of men uncertain of the conditions on which they live in society! » ?

The prediction was right. The matter was brought to the attention of evening of April 45. "But we don't know what fate makes her –see from session to session?. » Here Mr. Rewbell claimed that this was a constitutional question which required solemnity of the morning sessions and which it was not appropriate to hide sort of in an evening session#. For any other than him, the thing was however very simple. "Two or three catechism questions must decide this question: – Gentlemen, are our laws your laws? Our tribe–are your courts? Are you legally our citizens, our brothers? Can you mentally lend and verbally the civic oath? If so, well! you are good French people, you will be active citizens. If not, then stay passive citizens, awaiting the restoration of Jerusalem, where you will be active or passive, as you please #. »

But Mr. Rewbell, helped on this occasion by Mr. Lavie, saw things in a less clear way. I] continued to tremble for the security of the Jews, that their "claims usurers * » would expose themselves to the most serious dangers if they were admitted to the rank of active citizens, for the integrity of the territory that the Jews were going to "swallow up". We no matter how much I told him that they wouldn't be imprudent enough to expose themselves to being massacred, that besides the power

. Ibid.

. Le Courrier de Provence, No. CXXXI, April 14–15, 1790.

. Le Courrier de Madon, No. XII, session of April 13.

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public, which protects the lives of men, could prevent such a massacre! ; MM. Rewbell and Lavie wanted nothing to do with it believe, and any decision was set aside until after the organization complete operation of public authorities. The question was asked sent to the Constitution Committee.

Mr. Rewbell's dire predictions nearly came true. ser. When he again expressed his fears, Great unrest broke out against the Jews in Strasbourg. "Deputies from Alsace," it was asserted, were aware of this fermentation whose focus was in Paris?. We add | was that this movement was dedicated to the aristocracy, powerful still in this country, and who was seeking by this means to pay the debts she had contracted with them 3. The festivals of Finally, Easter had contributed to "stirring up fanaticism popular of this province. Whatever the reason, citizens had been summoned to protest against the decree which could assimilate the Jews of Alsace to the Jews Portuguese. This "fanatical congress" took place on April 7. Those who wanted to speak for the Jews were booed, chased out of the meeting, "sure way to have unanimity of votes", then a memorandum to the National Assembly was voted by acclamation nale "to represent to him the fear that the negotiators had cians to be in competition with the Jews 5".

The circumstances were serious. Cerf-Berr, the ci-devant general syndic of the Jews of Alsace, informed the Assembly national, who took fear; but dominating his fear, rises rising above the pusillanimous feelings which agitated

4. Le Journal de Paris, n° 107.

2. Le Courrier de Gorsas, No. XII, April 17.

3. L'Observateur de Feydel, n° 112, of April 24.

4. Le Courrier de Provence, No. CXXXII, April 16–18, 1790.

5. Le Mercure national or Journal d'Etat et du Citoyen, n° 3, of m.

May 2, 1790.

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some of its members, it issued one of these decrees "which made it so imposing and so great in the days of danger, and, for the second time, placed the Jews of Alsace under safeguarding the law. |

This insurrection could only have had for the Jews painful consequences. All fears, real or false statements from the opposition party, were they not justified? And the time when the Assembly would pronounce in their favor would not Would it not be the signal of their triumph and their death? This thought was to haunt the Assembly, and it gave the proof a few days later.

For a long time Bevin's difficulties of all parts, and mainly in the departments of the borders matters, concerning the origin and naturalization of foreigners gers. To the numerous complaints, to the claims which had occurred, no remedy had been provided, and the The situation was becoming more confusing every day. On April 30, Mr. Target presented to the Assembly a draft decree which granted the exercise of active citizen rights to "any individual vidu who, born outside the kingdom, of foreign parents, was established in France for at least five years, provided that he acquired real estate, or married a French woman, or trained a commercial establishment or received in some city letters from the bourgeoisie...

The decree was adopted without difficulty, without the shadow of a opposition. A newspaper, the Courrier français, searched for the reason for this unanimity. I] attributed it to what "blacks" ` did not realize that, "under the pretext of Frenchifying the more foreigners than possible, they thereby admitted the Jews in our Primary Assemblies. New citizens, they will be worth many more! »

4. Le Courrier français, n° 121, dated May 1, 1798.

Mr. Rewbell, "who follows everywhere the Jews he hates!" ",
Was he aware of this mischievous interpretation? Y
he thought to himself? Maybe. What is certain is
that, the next day, taking advantage of reading the minutes,
fearing that one would want to apply to "German Jews"
the decree issued the day before, he proposed adding to this decree the
following words: without intending to rule on the question in any way
of the civil status of Jews which remains adjourned.

And the Assembly approved the amendment.

Le Journal de Paris, seeking to attenuate what these
delays were contrary to humanity and justice that we
never ceased to proclaim, wrote: "Without doubt, the Assembly
national government wanted to reserve the glory of pronouncing on this
question of the state of the Jews, not in an indirect way and
diverted, but with the solemnity that it is appropriate that it gives
to those of his decrees which triumph over the prejudices of
centuries? ". This wasn't terrible for anyone. However the
Gazette de Paris was irritated. Could we forget the interval
which separated the "Christicoles" from a "nation guilty of a
decides"? Erase "the dividing line" if clearly trans-
between them? How awful! Wanting to bring them closer,
it was "denying this decision" or running into the "abyss" dug by
"innovative spirit*".

If it could be assumed that such adversaries or such
arguments could tire the obstinacy of the Jews, we
deceived. The zeal of those who were established in Paris did not
did not slow down; the delays they were subjected to could not
will only spur them on further. And, in fact, they
missed any opportunity to assert their

4. Le Courrier français, n° 122.
2. Journal de Paris, n° 122, of May 2.
3. La Gazette de Paris, May 3, 1790.

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rights to justice of the nation, to claim civil status. There
discussion in the National Assembly of a plan on the muni-
cipality allowed them to renew their efforts. They address
sent to the representatives of the people a new petition,
signed by. Mordecai Elijah, their deputy, and to whom it was given
reading in the session of May 10, 1790. | |

For its part, the Commune did not abandon those it
had taken under her protection and of which she had promised to

general meeting of the Commune, had written to the Committee of Create a letter where, refuting the arguments used against the Jews of Paris, he argued in eloquent terms and energetically their rights to active citizenship. He did tribute of his letter to the Assembly of the Commune which, in its session of May 24, 1790, appointed MM. by Condorcet, Brissot de Warville and Robin to examine this work. It was Brissot de Warville who reported it to the Hotel of City. He read his report there on May 29. This document appeared on June 45 in Le Patriote français, Bris- fool. [it has never been published since?. We will see at once

Paris Commune stopped sending to the National Assembly an address in favor of these unfortunate people. This address was received with applause. However, the fate of the Jews has not

1. Acts of the Commune..., t. V, p. 498.

2. It has just been reproduced in the Actes de la Commune, t. V, p-593, with some variations.

3. Le Patriote français, No. 311, June 15, 1790: Report on the letter of Mr. de Bourges to the Constitution Committee concerning the affair of Jews, made by Mr. Brissot de Warville at the General Assembly of Representatives representatives of the Paris Commune, May 29, 1190.

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not been improved. Prejudices, passions rose against them and prevented the discussion of a question which could not be problematic, according to the Bill of Rights. We woke up fear, this ghost with which we often stop the arm of the good man. And, will we believe it? the safety of the Jews was invoked as a powerful motive to continue stripping them of their rights! Thus, to continue to be unfair to the Jews, Christians were supposed to be ready to become assassins.

Mr. de Bourges pulverizes, in the letter you have under the eyes, and this insidious objection and all those that have been made since then, to rule out the question of the sanctuary of the Assembly national. I] takes, one after the other, all the opinions, analyzes them, I fight with irresistible logic.

I] proves that by suddenly admitting the Jews to the rights of active citizens, this will, in fact, only admit them freely. dually, because the prejudice of Christians will not be promptly defeated; that thus admitting them there is to do nothing

will be at their disadvantage for a long time.

It proves, against the deputies of Alsace, that their fellow citizens are not and will not be cannibals, and that all their predictions of massacres are dreams of a misguided imagination or perverse.

He proves to the Commune of Strasbourg, where fanaticism has provoked, against the Jews, the same storms as in Nîmes and Montauban against the Protestants, he proves that moral objections and policies against the Jews, if they were founded, do not mean anything else, except that the Jews, like the Christians, must be regenerated by the Constitution.

He proves that this whole affair is only the trial of fanaticism against tolerance, and of the corporate spirit against the spirit of the audience. f

Finally he proves that the Jews should not be men, so that the exception to which we want to subject them was not a crime against humanity.

From all these reasons, Mr. de Bourges concludes that the Assembly national must hasten to decide that any man who replaces will comply with the conditions set by its decrees on the composition of representative assemblies and administrative assemblies,

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will be a voter and eligible, of whatever profession and whatever religion that it can be.

After having done justice to the reasoning developed in this letter, the rapporteur adds: "It is worthy of a commune, within which philosophy shone, even under the despotism, to take up the cause of these victims of ignorance, when another commune, lost by fanaticism, seeks to persecute them. Thanks to the eagerness of the Assembly nationally, the anarchy which devastates this municipality will cease; new elections are being prepared. It's time to admit to civil communion the Jews that the capital has in its breast. Hey! why would we deprive this capital, which, the first, fought for universal equality, for the pleasure of seeing it, for

This example, as great in its basis as salutary in its infuency of the commune which will give it, can only hate the universal regeneration of the Jews. :

Brissot therefore proposed the following decree:

The General Assembly of representatives of the Commune, on the report of its commissioners, appointed to examine the letter expressed and addressed to the Constitution Committee on the matter of Jews, by Mr. de Bourges, representative of the Commune of Paris, reflecting that it is important, on the eve of the formation of the new municipality of Paris, to leave no doubt about the rights of active citizens of Jews, believes it must recommend to the most serious attention of MM. of the Constitution Committee of the National Assembly this work where the rights of all Jews of the kingdom are proven with the latest evidence.

This motion was put up for discussion. "Several members, fruitful in prior discussions, asked that it be put to vote; others wanted a charitable postponement—is lying!." One of them even, who returned from Alsace, servile

1. Journal of the Municipality and Districts, n° 98, of June 1, 1790.

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imitator of Rewbell and Maury, seeming to fear that "the peasants of the country do not immolate the Jews!" », proposed, in their interest, not to "listen to their request". He ... not What was needed was nothing less than the intervention of Abbot Mulot to reassure sure this fearful man. He recalled the decrees of the Assembly national wheat "which give full respect to human rights their strength; and, showing these indelible rights inscribed on. the cradle of the Jews, with the unanimous wish of the districts, he proved that one could not balance for revive the fraternal dispositions of our legislators? »

"The friends of reason and justice" thus silenced the opposition that was emerging. And, immediately, the Commune decided that Brissot's report and the letter from M. de Bourges would be brought to the National Assembly.

A matter of even greater importance must, by bringing temporary relief to the miseries of the Jews

Until the beginning of the 17th century, the Jews of Metz had been subjected to the same impositions as the other residents. But under the Regent, "under the prince who abused of everything, of his passions, of his talents, of his virtues same", the Duke of Brancas and the Countess of Fontaine had obtained in 1715, as one obtains a pension or a gratuity, the right to collect from each family Jew of Metz a tax of forty pounds under the name of right of habitation, protection and tolerance. It was not granted in principle only for thirty years; since then it has been extended twice, and each time for another thirty years. Over there last concession, it was therefore to last until 1805.

4. Municipality Journal.

2. Id.

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"An act of tyranny of the same kind and the same injustice-

"tice" was established in several parts of Lorraine and Alsace'. The Jews asked to be freed from this concession made for the benefit of Mr. de Brancas fils, only in consideration of personal services and on the occasion of his wedding. Should such vexations pass from | this century to the next? ?

Mr. de Vismes, who reported on this affair, Duport, Robespierre, Bouche, Barnave and many others do not didn't think so. This shameful contract, they said, must be dissolved appear forever from a free land%. Jews are men; were they foreigners or locals, "they must not not be treated like animals. Besides, do not contribute Did they not drink, too, at all public offices? what did the other citizens put up with?

The Domains Committee therefore proposed the pure abolition and simple, and without compensation, of this "outrageous vexation" tion". Alone, Mr. Rewbell opposed this decree "as to surprise, in an evening session, at the end of this session, and in the absence of a large number of members, a constitutional article in favor of the Jews®"... Alone, he dealt with this discussion of "slewing contrary to the regulations". But his complaints were useless. Could we also expect "supreme legislators" to bind themselves to the laws they made themselves 6? The bitterness of Mr Rewbell does not convince the Assembly. We shout to the voices.

1. Le Journal de Paris, no. 203, July 22, 1790. e
2. Id.
3. Le Mercure National, n° 4, of August 1, 1790; – Le Courrier de Provence, n° CLXVII, of July 22.
- 4: Le Courrier français, n° 202, of July 22.
5. L'Ami du Roi, by the continuators of Fréron, n° LII, of July 22 let 1790.
6. Id.

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We're warming up. We observe that there are not two hundred deputies
tees in the room. Pointless remark. We deliberate, and the law.
of protection is abolished, according to the wish of the Committee!.

For more than fifteen months, the Jews had not stopped
to fight for their rights. Nothing had
could distract them from this goal, neither slander nor terror:
that we sought to convey into their souls, nor the.
threats, nor the crazy accusations of a confusing party.
with intention politics and religion. By force of perse--
veritude and energy, in testimony to the civic virtues of which
They gave the most obvious proofs every day, they:
obtained favors, concessions, which the Assembly se--
allowed it to be torn off shred by shred. But whatever:
whatever the difficulties, the Jews were not discouraged, and.
the hesitations of the representatives of the people did not begin
nothing neither their ambition to become active citizens, nor their
desire to obtain this title.

Any opportunity was good for the "blacks" to delay this
moment. September 2, 1790, about the organization
judicial, the Assembly decrees that non-Catholics can
will be elected to the positions of judges. This time again on
their proposal, it intends not to prejudge anything in relation
to the Jews, as she had done on August 20, for the eligibility
lity of citizens at Administrative Assemblies. But the.
Jews responded, on October 28, with the publication of the
"decision of the Constitution Committee", declaring that
Jews with special letters patent can,
like the Portuguese Jews, invoke the decree of January 28
life 1790, and "must enjoy the advantages that the consecration--
_tion of an obvious maxim assures them." The decision, made

4. L'Ami du Roi, No. LII, July 22, 1790.

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on the requisition of David Sylveyra, trustee and agent of the Jews French, was signed by all the members of the Committee of Constitution'. Mr. Chasset, President of the Assembly, said bearing the national seal.

The "monarchist" press protested. What ! There decision of a simple Committee became law of the empire. THE French imagine themselves to be governed by the National Assembly nale? What a mistake! Now the decrees no longer need of royal assent to be executed; all it takes is a law already promulgated to produce the same effects as the law herself?!

The noise they made was such that the question was raised presented to the National Assembly. It was Mr. Martineau who, January 18, 1791, proposed a motion in this regard. He asked that all Jews, who had naturalization letters enjoy the rights of active citizens, provided that they have the other qualities required by law.

This draft decree had all the more chances of success that it was consistent, as we have seen, with the opinions of the Committee of Constitution on the specific requests made to him had made 3. But we counted again without the "members of Alsace". Mr. "Broglie", among others, pre-claimed that this was a "plot", that it was "prepared | for a long time by four or five powerful Jews", and that one of them in particular (Mr. Cerf-Berr) was spreading "for a long time considerable sums in this capital to provide protection and support. M. de Broglie therefore requested an adjournment. |

1. They were the bishop of Autun, Demeunier, Target, Le Chapelier, J.-P. Rabaut and Touret.

2. L'Ami du Roy, de Montjoye, n° 210, of December 27, 1790.

3. Cf. Legislation concerning the Jews, p. 222.

4. Id.

M. de Folleville also requested it, but for a reason totally weird. Fearing that, in the public, people will say that the Assembly had wanted to benefit from the presidency of a member known for his zeal for the Jews, to pass Martineau's proposal, he said: "I complain about what Fon waited for the presidency of Father Grégoire to abuse ser of the system of tolerance that he professes '..."

And the project was referred to the Constitution Committee.

The Jewish affair then suffered a pause. Neither has the Assembly, nor in the Commune, there was no question of it during more than three months. She woke up in the first days of May. |

On April 44, a decree was posted on the walls of Paris of the Directory of the Department "to maintain public order in all that concerns the service of Catholic worship." But, intending not to dedicate more buildings to it than was necessary necessary for the entire and complete exercise of this religion, the municipality had established "lay attendants" to supervise supervision of parish churches, and decided that the others churches would be put up for sale for the benefit of the. nation or reserved for any other destination. The purchasers of these buildings remained free to make such use of them as they deemed about. It was, in discreet terms, proclaiming your freedom religious.

This is how the Church understood it. On May 7 and 8, she brought the question before the National Assembly. " So therefore, cried Abbé Couturier, that we want to establish the abomination nation of desolation in the holy place! We propose to you . to convert your temples into synagogues, mosques, Lutheran and Anabaptist temples, in pagodas?. " He

4. Cf. Halphen, p. 222.

2. National Assembly or Courrier français, n° 105 and 428, of April 45 and May 8, 1791.

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requested the withdrawal of the decree taken by the Directory; the Assembly, on the contrary, that Mr. Couturier's apostrophe was very amused, approved it and converted it into a decree which was "received with the loudest applause! ".

The Jews of Paris thought the moment was favorable

were, on May 9, 1791, a request to the National Assembly to ask him to make a definitive decision on their spell. It was communicated on May 16 to representatives of the nation. |

There, they reasserted the titles they had to the quality of citizen: their long residence in the capital tale, their submission to the laws of the Republic, their patriotism, their zeal for the Constitution, and their dedication always ready for the glory of the country, for the support of freedom. What were we waiting for to assimilate them to Portuguese Jews and to draw from the "cruel perplexity" into which the delays threw them always renewed from the examination of their case?

This time at least, they are no longer content to "beg" the Assembly, to appeal to its feelings, to invoke its humanity. Acting like men who want to become free, and who are concerned about their dignity, they discuss, and, in support of their just claims, they remind the Assembly accepts its decrees and the commitments that result from them.

"The National Assembly decreed that foreigners resident in France would enjoy, after five years of residence, the _ French citizen rights. By what fate the exhibitors would they be deemed less than foreigners and the only ones excluded rights that nature gives and that the decrees of the Assembly national wheat returns to all men. Considered as

1. The National Assembly.

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Jews, they are part of French citizens, since they represent bend conditions and duties; considered as foreigners, although most were born in France, they have, under the terms of the law, acquired the title of French citizen only long residence in the capital gives them; so they must enjoy all the rights that depend on it. »

The municipality is on the verge of making a list of active and eligible citizens, in accordance with the decree of December 29. This is an opportunity to place them in society policy. On the contrary, will they continue to form a class apart ? And will the Assembly not finally decide to "settle their destiny"? ~

The favor which attached to them, to their requests, to their pressing wishes, increased every day. The Assembly

mands" and "Portuguese" Jews; we began to establish a difference between "German Jews" and "Jews of Paris ". It was said: "The reasons for prudence which could urge the Assembly to postpone fulfilling the wishes of the Jews Alsatians cannot look at the Jews of the capital. " Or again: "Granting to some and refusing to others would be a manifest injustice: all men are equal in law?. »

The Assembly was unable, this time again, to renounce its habitual "slowness", nor get rid of its "terrors vain? »; but she neither dared to renew her eternal adjournment, nor take a forceful decision: the petition was referred to the Committees, Constitution and Reports

to account for it.

1. Le Courrier de Provence, No. CXLII, May 10–11, 1790.
2. Le Mercure national or Journal d'Etat et du Citoyen, n° 6, of May 23, 1790.
3. Le Courrier de Provence, No. CLXVII, July 20–22, 1790.

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Although according to some there can be little doubt of the draft decree of this Committee and the "necessity" where would be the Assembly to adopt it!, the Jews of Paris were determined not to be lured by empty promises. THE Constitution Committee was favorable to their cause, they knew; but when would his report be ready? and ready, when would it be discussed? So they turned again on the side of the municipality, and, confident in recent laws on religious freedom, in the encouragement which came from all sides to open a synagogue, ready to rent or acquire a national building for the exercise of their religion, they again asked the Commune its support to the National Assembly.

But in what ambiguous situation they were going to find themselves? worm! "The religious slavery of the Jews has just ended, they said, but their civil slavery still lasts; and however—therefore, if they received from the law the right to build synagogues, can they not receive from her finally the title and the rights of citizen? Can they be citizens in their synagogues, only, and outside of there foreigners or slaves? Wouldn't it be not contradictory that the law recognized them on the one hand, and the –

Because they are Jewish? They would therefore be punished for being born in their religion *?? »

The municipality, "permeated with the justice of demand that the Jews renew with such honorable perseverance-rancid", issued a decree on May 26 to support their request to the National Assembly, and "pressure it to extend formally to the Jews of the capital the consequence of

1. Le Journal de Paris, n° 131.
2. Le Moniteur, June 11, 1791.

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beneficial principles that she has just dedicated to freedom of religious opinions! ".

The National Assembly was about to finish its works. Was she going to separate without having accomplished the great act of reparation that the civic virtues of the Jews, their devotion to the country, their zeal for the Revolution? But no. The fruit was lol now. Nothing could no longer prevent it from falling. And, in fact, suddenly, in the session of September 27, 17941, Duport requested that all adjournment as far as they were concerned was revoked, and that in Consequently it was decreed that the Jews would enjoy in France rights of active citizens. At this motion, no one was surprised. It seemed to everyone that it was a planned, expected fact, which was bound to arise. "The only Mr. Rewbell was I don't agree!!! Is it to support his character? East-this prejudice 2? » When he wanted to explain it, Regnault de Saint-Jean-d'Angeély cried out: "I ask that we recall to order all those who speak against this proposition, because it is the Constitution itself that they will fight. »

The adjournment was then lifted by a sort of unanimity#, "despite Mr. Rewbell's shouting." The day after, Duport presented to the Assembly the drafting of the decree that he had proposed. Mr. Chabroud wanted us to move to the order of day. He was booed.. Rewbell, in the supreme convulsion where he debated the man shot to death, made a last effort. We closed his mouth. And the decree was instantly issued 4.

It seems that an act of this importance, the preparation of which tion had aroused such diverse feelings, raised so many

1. Cf. Halphen, p. 7. – The municipal staff of Paris during the

2. Le Courrier de Gorsas, No. XXVIII, September 28.
3. Les Annales de Mercier, n° DCCXXVI, September 28.
4. The Journal of Debates and Decrees, n° 860, of September 28.

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passions, provoked such heated controversies, had to be for the newspapers an object of ardent discussions, of sharp lines, declarations of principles. It did not happen. And this is explained. Such a long time had passed since the question arose for the first time when the gazettes were certainly tired of it. And then the political situation had become worse by the flight of the king and the redoubled anti-pathetic distrust that this event had cast between Louis XVI and the people. Concerns were turning so on this side, almost completely. Everything had been said moreover for or against the civil status of the Jews, and, in a left as in the other, there was nothing left to say. Even public opinion, so powerful at that time, stirred every day by a world of ideas, had, we can say it, welcomed with favor the very idea of the admission of Jews in French society, because it was consistent with the work of the Revolution, to its essence, to its principles.

In general, therefore, the newspapers were content to record simply register the decree. The day before, the gazettes re-
The girls still hoped in his failure: "It would be enough singular, they said, that the majority, after having marked almost every day of his reign by a cruel war against the ministers of the Catholic religion, the terminat by a great benefit towards those who blaspheme it divine author! ". The next day, they considered this decree as "a new blow to the clergy? » and designed by "enemy sects" of their religion. Rewbell said with more anger that there were only stock traders and

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4. L'Ami du Roy, de Montjoye, n° 272, of September 28, 1791.
2. The General Journal, No. 240, September 28.
3. L'Ami du Roy, n° 272.

usurers who could take such a keen interest in the Jews.

The Republican newspapers were also very sober in their assessments. In one word they welcome the vote of the Assembly. They applaud it "wholeheartedly"; they rejoice that "this insulting and inconsistent postponement tutional" has ended, and, like Dubois de Crancé, that the . Jews obtained this justice, "although a little late".

The effect of this great act of reparation was quite different from that predicted by the prophets of doom. One of their days-naux even had to admit, on October 17, that the decree on Jews had not made in Strasbourg "the sensation that feared did the good patriots hate? ".

On the other hand, "the good patriots" expected this that "a coalition between the rabbis prodigiously increased sows the number of refractory priests." These, at to believe, spoke of nothing less than opening "a synagogue of non-conformist Jews.

The accusations that no one wanted to believe anymore were necessary well supplemented by daydreams designed to ruin now nating the Jews in the minds of the Republicans!

1. Le Journal de Paris, No. 219, September 28.
2. The universal Mercury, October 11. |

SECOND PART

THE CIVISM OF THE JEWS

FIRST CHAPTER

_ THE JEWS OF PARIS IN SOCIETIES, CLUBS AND THE SECTIONS

It was wasted effort.

The districts, the Commune and, after them, the Assembly national, had the conviction, then the assurance, that the Jews were worthy of the justice that had just been meted out to them. due after two years of waiting. | |

Godard, they had given many proofs of ardor civic, dedication to the heritage, evident moral virtues teeth, and "no one among sensible and just men had could refuse them his support to bring them in, at the same time title than other citizens in French society. THE people did not wait for these late demonstrations until tice to grant their wish; he saw in them equals, brothers, and he welcomed them as such into his midst.

The Church alone did not disarm. Fanaticism, politics or `

personal interest, she redoubled in bitterness and violence towards the Protestants and the Jews, seeing their credit growing say as its preponderance diminished. She dear-

tried to deflect on them the blows with which she was overwhelmed.

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Against the centuries-old enemy of her religion, she piled up false accusations, convinced that they would continue to germinate in the people. She attributed to the Jews the worst breasts, representing them as incapable of serving the country; - the most unhealthy thoughts, pretending to fear that they will exert a harmful influence on the destiny of the country; - the most shameful passions, in them denouncing to the nation as parasites created for him eat away at the heart. The future belied these sinister predictions. The Jews were good citizens, and, if they had truly clearly the designs, the thoughts, the passions, that the Church lent them - fruit of all oppressions, of all miseries, of all the sufferings - they had all the more of merit in moralizing themselves, and, by monitoring their own duite, to get rid of the vices that were attributed to them. They were twice honest, twice patriotic: as Jews and as French. Their deputies, their trustees, charged with the rabbins of their moral direction, concerned with the good reputation of their brothers, neglected nothing to help them in this beautiful recovery of souls. They felt that the slightest failure of just one, encompassing them all in the same reprobation, would compromise at the same time and forever

perhaps your civil and political fortune.
We find in the newspapers of this period the trace

of this concern. On October 15, 1789, L'Observateur, de Feydel, published the following note:

A religious community in the Marais district sold to the Jew Alexander his sacred vessels, his crucifixes, his utensils, for ten thousand crowns. Mr. Alexandre paid a thousand louis in cash, and seeks to borrow the rest to pay definitively. The curious will be able to find this Israelite in a café in the rue Saint-Martin, known as the Café des Jews.

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When reading this article, the Jews prick up their ears. They're worrying. They "grieve." [they are paid, in fact, to find out what a disagreement with the Church could mean to them. They have learned the history and are not tempted to renew the episode of the host on rue des Billettes. [It seems that they opened up to L'Observateur. |

A fact reported in my previous issue is said to afflict the Jews of Paris. I am angry about it, said the gazetteer, two days later, but this fact is true; only I should not have talked about vases: we assures me that there are none among the items sold. But for- What do the Jews grieve? If someone is wrong, it is certain- the buyer is not lying, and, if it were him, why should you imagine that Abel is responsible for Cain's behavior? We have to walk with the centuries. We are far from those times when, to punish a single man, an entire race was slaughtered.

It's good; but the Jews do not consider themselves satisfied. They want to know the truth about this incident. They move, do research. Is the fact true? If it is, who is it? the author? On October 20, the Observer reported on this kind of investigation; and he does it in terms that are worth being cited: |

A Jewish friend of mine comes into my house and tells me that he is not came to know of the synagogue that one of the brothers, named Alexander, bought the sacristy of a convent; but after much research they learned that religious people pro- asked Mr. Abraham Hesse to buy silverware and that he denied ! |

Maybe I made a mistake with the name. The remainder,

not been guilty. And besides, I like to repeat a truth which I fear that the Jews will doubt for a long time to come, it is that only he who has committed a fault must experience the shame.

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A writer, for example, has just published a text in which he supposes that the Jews of Avignon and Comtat formed–last–rement the project to slaughter the vice–legate, Parbishop and the priests, and to rape the nuns, etc... Certainly, I would not believe myself not dishonored when I saw this writer undergo the Strike punishment he deserved.

The Observer certainly had a high conception of responsibilities; but such a tolerant spirit was a thing extremely rare then; many prejudices were rife still in all their strength, and more than all the others” Jews suffered from it.

Besides, it didn't take that much to agitate public opinion. The Parisian people, usually excessively nervous, are worried who was able to do everything with extreme ease, and those who were placed at his head, just as impressionable as him, do not could give him an example of calm and serenity. A rather grotesque incident, of which a Jew was the hero invo-¹lontaire, reveals well the state of mind of the Parisians in those days troubled.

The Chronique de Paris announced, on October 26, 1789, that the day before, at the Palais–Royal, they distributed – no one knew “for what purpose” – the following address:

M. Mayer Silvain, House of M. Bonnet, Lion wine merchant D'OR, barrier Saint–Martin, third on the back 2.

It seemed obvious that it was a conspirator who sought to make recruits. We give ourselves big movements³. Paris is all alarmed. The mayor spends part of the night

1. L'Observateur de Feydel, n° 29, 30, 31, dated 15, 17 and 20 October October 1789.

2. The Chronicle of Paris, No. LXIV, October 26, 1789.

3 The Revolutions, by Prudhomme, vol. II, No. XVI; October 24–31, 1789.

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at City Hall. A large body of the national militia is set up. We finally go to Mayer Silvain, where an exact search is carried out. Minutes are drawn up, and soon municipality, militia, population, can push a long sigh of relief: "This innocent" was selling water for the eyes, and he had only given his address only to pique curiosity and attract the crowd to him. A innovative, this Jew! | |

The supervision of the trustees and the concern they had to the conduct of their brothers was therefore explained. From Jews residing in Paris, in fact, if there were a certain number who immediately rose to the occasion, there were others who, of less elevated spirit, of less soul proud, did not seek to be troubled in the state of service study where their fathers had lived, where they themselves lived, . and which, depressing the faculties, obliterates all feeling of duty. Street vendors, fairgrounds, peddlers, using the roads, by the wind or the burning sun, a tossed life from all sides, eternally worried about tomorrow, do not saw in their humiliating state nothing beyond what was not the immediate, assured enjoyment of gain. Of these, it was necessary to enlighten the reason, touch the heart.

But how many were there in Paris? How many Jews surplus, were then residing in the capital? We only have Godard's only assertion on this subject, undoubtedly coming from of a communication from the Jews. However sincere she may be, she is not, however, supported by any known document. Five cents, he said. We have, on the other hand, states drawn up several times by the police during the 18th century, precise, complete statements of the Jewish population from 1756 to 1759.

1. The Chronicle of Paris, No. LXV, October 27.

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The 1758 list mentions the presence of one hundred and six Jews in Paris.

'This is the highest number!. However, there is no doubt

has attracted a certain number from foreign countries. This is therefore only by browsing the gazettes of the time and the official documents that we can, not establish a statistic even approximate Jews in Paris, but note their names in passing and group them to get an idea – vague moreover – of their number and their occupations, but quite clear about their attitude and the part they were able to take to the events of the Revolution.

Two certain facts – in any case – emerge of the pieces that we have cited: it is that, from the first – days of the Revolution, and without waiting for them to have obtained their civil rights, the Jews of Paris enlisted in the national guard, and, like their fellow citizens, registered to a club or a patriotic association, very diligent all the time days at their section meetings. We'll see later that they appeared with honor in the ranks of the militia. The publications of this period are more sober details on the organization of the societies and the members who composed them.

Some of these clubs, such as the Soci    of 1789, of initially moderate policy?, the Society of Friends of the Constitution sitting at Jacobins 3, the counter-revolutionary club de la Sainte-Chapelle * formed in 1791, the Feuillants® club

4. Cf. L  on Kahn, The Jews of Paris under Louis XV (Paris, 1892), and the Jews of Paris in the 18th century (Paris, 1894).

2. Bibl. nat., Lb 40/2403.

3. Bibl. of the Arsenal, 7189-356.

4. Counter-revolutionary Clubs, by Augustin Challamel (Paris, 1895). .

5. Bible of the Arsenal, 7189-354.

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of which Andr   was president, published the list of their members. There are few that did not include a few Jews in their assembly.

Lists were also printed of active citizens, voters and electors of their sections. We know that, to be active citizen, it was necessary, at the beginning of the Revolution, be French, over twenty-five years old, take the oath

was abolished in 1792, and the same decree thus put an end to the start-
cation made between active and passive citizens. To be
voter, it was necessary to meet all the conditions required to
be an active citizen and, in addition, pay at least 10 pounds in tax
direct. Finally, to be eligible, it was necessary, in addition to these conditions,
not be assigned to any financial, religious or municipal employment
or politics.

In the Théâtre-Français section! appeared in the title
of active citizens six Jews, at least, with the tax rate
direct payment that they paid; they were:

Cavaillon, merchant, rue Saint-André-des-Arts, 32. 17 liv.8 sols
Henriquez, engraver to the king, rue de la Vieille-Bou-

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Lévy, merchant, rue Pavée, 81..... 61 » i
Lévy, merchant, rue des Fossés-Saint-Germain, 15. 22 » 3
Nonès, merchant, rue Saint-André-des-Arts, 92.... 44 » 6
Simon, embroiderer, rue de la Harpe, 118..... 19 » 19

The list of the Tuileries section?, which was published
in 1790, contained five:

Ettinghausen, florist, rue Saint-Honoré, 30..... Eligible.

Hesse, bookbinder, rue Saint-Honoré..... Id.
Mainz, tailor, rue Saint-Nicaise..... Id.

4. Bibl. nat., LB 40/2158.
2. Id., LB 40/2174 (October 1790).

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Mayer, known as Gustave, miniature painter, rue Saint-
Honoré, 508..... Eligible.
Salomon, citizen, rue de Valois, 46..... Id.

“Calm, bourgeois, rue de Choiseul, 13”, was the only
Jew belonging to the Library section. |

The National Almanac, on the other hand, recorded annual-

Paris ". We see there appearing, for 1791: |

Abraham Alcan, 33 years old, rue Montmartre, 30, from section XI
posts ; | |

Jacques Bidermann, merchant, rue des Jeûneurs, of the sec-
tion III, de la Fontaine-Montmorency;

Berthe père, rue Jacob, section XL, Quatre-Nations.

In 1793, the number of Jewish voters increased. To
names indicated above it is necessary to add: |

Pierre Wolff, engraver, 39, rue Bourg-l'Abbé; 29 years old, from the sec-
tion XV, Friends of the Fatherland;

Philippe Simon, the young, bourgeois, grand rue du Faubourg-
St. Anthony, 243; 67 years old, from section XXVI, from the Fifteen-
Twenty; |

Abraham Azur, citizen, rue Saint-Martin, 438; 30 years old,
section XXIX of the Meeting;

Moise Gaudchau-Trenelle, merchant, rue de la Perle-au-Marais,
5: of section XXXIII of the Federates:

Léon Fernandès, rue des Petites-Boucheries, Court above
Abbey; 45 years old, from the XL section of the Quatre-Nations.

If clubs, sections and electoral conventions, we
_ let's move on to the municipal, justice or governing councils
Finally, we will also meet the names of some
Jews who were honored, by election or by choice, of

4. Bibl. nat., LB 40/1719.

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the confidence of their fellow citizens and that of the powers
public. a |

In 1790, Calman, a Jew from Metz, domiciled in the district
des Petits-Pères, a volunteer grenadier, was chosen by the dis-
trict to "fill a place" in his Committee, and, said
the president to his colleagues, "your Committee can only
applaud your choice! ".

attorney general trustee to form "the juror of judgment" of the criminal court, include Jacques Bidermann and Cerf-Berr, banker, boulevard Montmartre?. Quiet, street Meslée, 35, was part of it in 1793. Pereyra, merchant, rue Saint-Denis, was an assessor of a justice of the peace in the section of Good Counsel; and Heymen, said the German, in the section of the Observatory. The General Supervisory Committee, in 1793, had Hazan as secretary. In the Committees revolutionaries we found, in the year IT, Jacob Reis, at the Pikes section; Lion, rue Saint-Denis, 126, in the section Friends of the Fatherland; Azur, in 1792, secretary of the Popular Society of Friends of Equality (section of the Réunion); Weisweiller, attached to the Central Committee of the 8th district saying. The city. Lazarus was appointed, on Floréal 14, year III, member of the Revolutionary Committee of the [5th arrondissement; finally Fould the young, residing rue Favart, n° 4, secretary of the police commissioner of the Le Peletier section, was in procedure to be admitted to the offices of the Committee of General security.

So this was true. Little by little, as attested
– the representatives of the Commune, the Godards, the Mulots, the Bertolio, the Cahiers of Gerville, little by little the Jews of

4. Acts of the Commune..., t. IV, p. 199.

2. The Chronicle of Paris, n° 57 and 59, dated February 26 and 28, 1792. +»

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Paris, through a patriotic dedication that the districts had proclaimed loudly, entered the Revolution, adopted were its ideas, its institutions, its principles, and, without renounce their faith, their worship, faithfully submitted to the laws of the Republic. The spirit that animated the people also animated. His passions, his enthusiasms, his disappointments became theirs. But, far from following a overall policy, everyone obeyed their feelings own, to his assessments, to his views, and the moment will soon come where, in the midst of revolutionary excesses, a large number of them will keep a wise reserve, while others, without associating themselves with the worst decisions, will throw the violent into the party and they too will perish, victims of these very excesses. |

But we were still only in the early hours of the Revolution, and the horizon was without bloody gleams. THE Jews joined, as they said then, to the institutions of the country, and made generous efforts to get started

Already at this time, we meet some of them in the arts, in letters, in industry. Jacob Simon prints the Journal de la Cour et de la Ville, and the Ami du Peuple the threat of the wrath of the patriots! Jonas Nathan is jewel-binder; Moline, "poet and writer", makes idylls about the Freedom in 1790? and swears loyalty to the nation, "to the laws, to the king whose days are dear to us." Vienna year II, and he will celebrate in a sans-culottide in five acts, at the Théâtre des Sans-Culottes ci-devant Molière, "the meeting of August 10 or the inauguration of the French Republic? ", after having

1. L'Ami du Peuple, n° 311, of December 21, 1790.
2. Journal de Versailles, No. 38, July 8, 1790.
3. Journal de Paris, n° 367, dated 13 Nivôse year II.

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"cried Marat." The Paris Commune grants a mention civic to citizen Arnold, painter of the Marseille section and Marat?; finally Denner, professor of music and forte-piano, accompanies M'e Homberg on the guitar, from Havre, young poet who "prefers to the sword of Mars the arrows of the god of Cythere? ". |

A fact to note is the ease with which some among the Jews, from the day they were assured that this quality could not serve them, used advertising to make it better known. Mayer Silvain had ingenious imitations. It is the citizen Samuel Cerf, patented and resident of the king for the destruction of rats, who, in 1792, also advocated "a health opiate" of his invention, and to which he attributes the most diverse and effective cures. Favoring the people to the detriment of the aristocracy, "he sells the pot to the poor brothers and sisters one pound, and to the others six pounds'. It is Mr. Hénoch who treats, "always successfully", the | gout, nerve diseases and rheumatism. "Mrs Lyon, Jewish, rue Grenier-Saint-Lazare, at the Baker's", which `resorted to his art, as evidence. It is Mr. Bloque, who "holds mourning carriages", rue Chapon-au-Marais f; And Salomon Lévy, "residing on the boulevards Montmartre, next to the Montholon hotel", says the greatest good of his wines? which he sells "at a fair price".

That was the commercial side. The newspapers were used also confidants to the Jews.

- . The Universal Mercury, n° 894, of August 15, 1793.
- . Le Mercure de France, n° 13, of March 26, 17914.
- . Le Journal de Paris, n° 32 and 349, year 1792.
- . Evening Posters, No. 25, year 1792.
- . The Revolutions, by Prudhomme, t. XI, No. 133, year 1792.
- . Journal de Paris, n° 314, year 1790. 1

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Freedom of the press had opened vast horizons to all those who, under the monarchy, had been unable, for fear of quite serious penalties, develop their thinking while at ease. Public opinion then spread in the gazettes with all the more strength and abundance the more it had been long stopped in its course. Everything became subject to motions, projects, proposals. Good or bad, ideas took birth at crossroads, on the places, in the open-air stands, ran on the days-national, imposing itself on the National Assembly and often even flying to the king whose weary serenity they disturbed.

The Jews of Paris were won over by this fiery contagion of speech and pen. It is believed that they experienced some pleasure. Everything was new for them in the dignity of citizen, and, like big children, they tried their hand in the posture of free men in the Free State. One of their purest pleasures was certainly to write without hindrance, first proof of their equality among men. Policy, religion, daily accidents, external events, they are influenced by are involved in everything, mingling little by little, but with soul, with developments of the nation, of which until then they had been con-only the timid and fearful Spectators. | | |

Their first communications to the newspapers were especially inspired by the need to assert themselves and the desire to associate public opinion with their cause. The documents officials that we have already cited, and that they spread throughout the press, accustomed the people to their demands. Their letters were intended to highlight the unequal condition which was made to them and their hope of seeing the end approach.

time to speak again, aimed at the decision of the Committee of Constitu- |

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tution, pointed out its importance to the Journal de Paris: "The Licensed Jews, he said, are recognized as active citizens. It is a first point... It is to be presumed that soon the Assembly national will extend this benefit to an entire nation, which has not need only a happier fate to develop more of energy and virtues'. »

"What an astonishing contrast!" wrote another to the Courier de Gorsas?, after the violent debates concerning the Portuguese. The representatives of the French nation resurrected the rights and freedom of men, without distinction of religion or by profession; they deprived Jews of the dignity of citizenship, and, by a manifest contradiction, these same legislators

deprive us of the benefits that all French people and our con- brothers have just received. I don't want to hide from you the impatience with which we await the final decision sion of the National Assembly. »

This "decision" is near. The same ones who had put the most stubborn in delaying it were tired. Rewbell! Rewbell himself!... "For the honor of our century, for the honor of humanity", he has just done justice to his "Principals"; they are no longer citizens ready to jump at the throats of the Jews; all fear of massacre is dissipated: "his fierceness against the Jews therefore only came from of an error...", and Benjamin, now "colonel of national guards of Dimont, district of Joigny", .famous

_this about-face of the fiery opponent of emancipation 3.

The decree is issued. The Assembly granted to all Jews the rights of active citizenship. "Praise be to Jehovah!" " writing "one of our Jews, trader in Paris". In vain did we make

4. Le Journal de Paris, n° 357, of December 23, 1790.
2. Le Courier de Gorsas, n° XXIX, of August 29, 1794.
3. Le Journal de Paris, no. 251, September 14, 1791.

objections; in vain even some Hebrews opposed difficulties with the decree, nothing could stop this great affair. :
"The men of God, Lafayette and Bailly, contributed to this their best... The city of Paris wants us to buy a church to convert it into a house of prayer for our nation. I would like this to happen..."

Is there a municipal, political or religious issue? gious, if they seem to have something useful to say, they express their opinion, their projects, their doubts.

One, signing "Judith M. of the tribe of David", protests against the order to close theaters on Pentecost:
"p"I am Jewish, he wrote. In this happy time of tolerance religious, we can loudly admit that we sing or that we chant the hymns of David in Hebrew. I was planning to go with my family see represent, rue de Richelieu, the beautiful tragedy of Brutus, in which I am assured that Talma and Monvel display sublime talents. » But no spec-tackle. The mayor gave orders for the uprooting of the posters, "and that because he is Catholic. But what do you think-would it be if, me, head of the municipality – I can be one in a year – with the municipality composed largely of Jews part, we ordered that every Saturday we close the shops? It seems to me that our order would not be more ridiculous than the one that deprives Jews of going to the comedy on the day of Pentecost..."

Another, "a good Israelite," writes "to his fellow citizens," through the *Courrier de Gorsas*, for their denunciation cer Duport du Tertre who, Minister of Justice, has "a hundred thousand pounds salary", descends from the "fourth" where he

4. *La Gazette Universelle*, No. 299, of October 26, 1794.
'2. *The Chronicle of Paris*, No. 165, June 14, 1791.

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had "only one bed and two squares" to strut about in a "noisy" hotel! ".

"L..., Jew," rises so strongly against a conventional who had described a loan shark as "Jew", that the *Journal de la Montagne*, who had reproduced the sentence, apologizes for it and expresses Milliot's regrets. "...He did not intend to indict citizens who follow the sect of Moses... We no longer know Jews, Protestants, or Catholics. liques, we see in all citizens only

This is what another Jew tried to demonstrate to a priest refractory by asking him for his offering for "the victims of Chateau-Vieux. But the ecclesiastic, deaf to these arguments, wanted to prove to the Jew that outside the Church and there was no salvation for the aristocracy. The discussion gets worse: "Paralogisms," writes the Jew, "have come blunt against my sturdy faith and the shield of common sense that I opposed to him. So he didn't prove anything to me, and I told him proved, I, the Gospel in hand, that he and all the priests rebels to the oath are so many impostors. Do you know, Sir, the answer given to me by the hypocrite who only knew reply to this argument? "You're just a Jew!" You have crucified Jesus Christ! And he gave me to all the devils. 3":

These letters, it must be said, were warmly welcomed by the public papers. They aroused the interest, drew attention to citizens whose origin mysterious always provoked a certain curiosity. There's had, among these letters from second-hand journalists, writings who had a truly patriotic breath. The one that in 1792,

1. Le Courrier de Gorsas, n° X, of November 10, 1791.
2. Le Journal de la Montagne, n° 22, dated 13 Frimaire, year I].
3. Le Courrier de Gorsas, No. XXII, February 22, 1792.

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Samuel Lévi, calling himself "Prince of captivity," chief Supreme of the Eastern and Western Synagogues", addresses knows to Anacharsis Cloots, orator of the human race, was for this published with genuine enthusiasm, despite the soup-stupid that this ingenious title could bring about the existence hypothetical of the author. |

It was the time when the kings had declared hatred to Republic and swore its doom because it had "broken the yoke with which the great and powerful had burdened her. Samuel Levi took the text of these impious threats to make people understand the most touching words of gratitude to the people French, "the first", who had "erased the reproach of Judah", and celebrate "the great free nation" which had "unraveled the bonds of all captives! ". What a touching letter! cried the People's Speaker. "There is not a single one of my subscribers who reading this does not make one shed tears. The love of homeland and freedom is painted there in fiery characters. It is truly the expression of the soul and the feeling?..."

to prove that the Jews, as we said earlier, were interested in all things of the Revolution. But, among those who became volunteer bulletinists for the newspapers, there was one who, by his fecundity of writing, by the – original and sometimes bizarre turn of his mind, by the finesse of his judgment and the uprightness of his reason, as finally by his ardent love of the homeland, deserves a special place in this gallery of letter writers: we want to talk about Zalkind Hourwitz.

Apart from professional gazetteers, there are few of them, we

4. La Chronique de Paris, no. 94, April 3, 1792.

2. The People's Speaker, No. 36, p. 281 (vol. XI-XII). :

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we believe, who have so profusely communicated to the public sheets their ideas, their projects, their thoughts on the events of each day, and each time inspired by a just observation of the general good.

For all these reasons, it was appropriate to reserve for Hourwitz

a few pages which will put this curious figure in full view light.

CHAPTER II

ZALKIND HOURWITZ!

Zalkind Hourwitz is the one we know best, the one whose name is most readily cited among the Jews of Paris in the 16th century; but we do not know him and we do not cite him | generally only for his Apology of the Jews, which was crowned, in 1788, by the Royal Society of Sciences and _ Arts of Metz. At that time there was a lot of talk about the "Jew Polish." As soon as his work was advertised, the Journal de Paris (September 15, 1789), the Mercure de France

made a particularly laudatory analysis of it; Mirabeau cited him in his writings; and Clermont-Tonnerre, one of the representatives most favorable to the emancipation of the Jews, said, about this competition, that "the Polish Jew alone had spoken as a philosopher.

Other than that, everything about Hourwitz is generally ignored. However, it was one of the figures most original of this end of the century where so many physiognomies—

4. Part of this study was published in the *Annuaire des Archives Israelites* (Paris, 1895–1896), where we will find the letters that we do not have not thought necessary to reproduce here.

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had their special mark. Born around 1740 in Lublin, Lithuania, he belonged to that valiant part of the race Polish Jew who does not put off any effort, who is not deprived of any thing does not stop, and which on the contrary draws new and more male energy in difficulties, in obstacles. It was finally of those whose powerful brain never tires to store scientific and literary knowledge.

Hourwitz had, like his co-religionists in Poland, disdain for dress and elegance. If you have to believe one of his biographers!, it was this very contempt which, in 1806, kept away from the Assembly of the Israelites where his knowledge would have taken him to one of the first places, and where "his position and his miserable exterior" prevented him from being admitted. But, if he did not have these external appearances which, whatever one says, always exert a certain influence on public opinion, he at least had the knowledge which imposes, and, if he did not sit among the notables, the Commission which prepared the decisions of the Sanhedrin was careful not to neglect his advices.

He had had the bitter ambition to educate himself, and it was pushed | by this desire, which, some time before the Revolution, he had left his native country. After staying in Berlin where Mendelssohn received him with open arms, in Nancy, in Metz, in Strasbourg, where, "despite the oddity of its forms and his education. ", he was greeted with the most friendly eagerly, he came to settle in Paris. There he began to learn the French language, which he knew nothing about. During the At first, life was extremely hard for him, and, for to survive, he had to engage in hawking. But the day came

4. See. Quérard in Hourwitz, Michaud in Zalkind-Hourwitz; Larousse to Z, also. i

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finally where he triumphed over bad destiny: the poor clothing merchant was attached to the King's Library as curator of oriental manuscripts! |

His appointment was not made without difficulty. Mardo-Dea Venture, who had this job, had just succumbed to an attack of paralysis. Lenoir, superintendent of the Library the King's library, in announcing his death on March 14, 1789, was do not recommend replacing it. The minister was of an opinion contrary: "We know very well," he said, "that the functions of a interpreter are not daily; but it seems indiscriminate to me thinkable that these places do not remain vacant, and above all that of the Hebrew language'. »

Hourwitz's candidacy was put forward, on March 19, by Mr. Lebegue, who highly recommended him to Mr. Lenoir. "My friend, Father Lallemand, makes this a special case, he wrote. He is a man very well versed in languages..., very honest, of impeccable conduct, exact in everything his homeworks. He deserves every confidence? " A few days afterwards, on March 30, Hourwitz, who then lived on rue Saint-Denis, at the Iron Cross, sent his Apology to the minister, and wrote to him: "I hope that it (this work) will obtain your indulgence when you know that it is the first attempt of a uneducated man, who spent his whole life in the womb of ignorance and misery, and of which the entire library consists of half a dozen mismatched volumes. » His modesty was greater than his "ignorance", because, to prove his knowledge, he added – if the surety of Mr. Lebègue was insufficient: "We find in the Biblio- the King's library several works on two columns: Hebrew

1. National Archives! 01 622. Establish. scientist. – Bibl. of the King.
2. Id. |

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and Latin; let's cover the last one and I'll explain the original immediately, without the help of a dictionary. »

The Apology had the approval of the one that M. de Villedeuil,

"a lot of knowledge in the Hebrew language and rabbinical. I am also informed that Mr. Zalkind is particularly devoted to the study of Sciences. He is already known to the Library and deserves preference?. »

But everything was not said yet. Serious competitors had lined up. It was Lefèvre, a man of letters, professor at the Royal College, who "needed help?" ". It was Ensheim, introduced by Moïse Lévy, agent of the Court. of Bavaria, and who, born and residing in Metz, was recognized "by his entire nation for him who possesses to the highest degree the Hebrew language. A wonderful and gifted polyglot, he spoke Chaldaic, Greek, Latin, Italian, English, German, French, etc. A profound mathematician, he asked for this place "to obtain," said his boss, a little subsistence assistance, in order to be able to know in the capital where talented men are distinguished 4". | |

David Silveyra, appointed in 1780 general trustee of the Portuguese-Spanish Jewish nation after the death of Jacob-Rodrigues Péreire, also aspired to this position that his knowledge of Spanish and Portuguese put him at even to occupy. If his scientific titles were little important, on the other hand its location and public works

that he had done seemed likely to call attention to him – by Mr. de Villedeuil.

4.Arch. nat., 0! 622.

2. Id.

3. Id.

4. [bid. | _

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He claimed that his ancestors, originally from Portugal, had rendered great services to Europe through discoveries they had made in the New World. A ` of his ancestors, Diego de Silveyra, had been named viceroy of the Indies by the King of Portugal: the history of Portugal and the works of Abbot Raynal demonstrated this. As for him, born in Bayonne, he had been sent to Paris by the Government, in 1778, "for the establishment of a planned bridge over the

rendered similar services in Bayonne and Dax, where he also had bridges built. He promised himself, . if he obtained the vacant job, "to make a place as an interpreter a continuous occupation! ".

However important these candidacies were, the one d'Hourwitz triumphed. On May 13, he was appointed secretary-interpreter of the king for oriental languages. His merits, so appreciated by the minister, were no less esteemed subsequently by the Republican Government, the Commune and the revolutionary committees which, on various occasions, resorted to his lights *.

He was, as Graetz said, a very educated Jew, a pen-deep heart. The functions entrusted to him and this Apology even testifies to his vast erudition, his

high intelligence, matured and perfected at the Arié school | Loeb, the famous rabbi of Metz. But he has, besides this Apology, left several works highly esteemed by scholars. . It was a Project for a New Map of Paris, which the Journal de Paris published on 4 Pluviôse year VII; then in 1804

1.Arch. nat., O! 622.i

2. National Archives, F7 4745 and F7 2494. – Minutes of the Committees revolutionary members of the Réunion section.

3. See. also the Journal de Paris. from 19 Thermidor year VI,

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(year IX) an 8° of 114 pages, entitled: Polygraphy or art to correspond using a dictionary, in all languages, even in those of which we do not only have the alphabetical letters. The Liège newspapers announced, in 1808, that Zalkind Hourwitz had sent thirty copies there please of his work entitled: Origin of languages, "for be sold for the benefit of the fire victims of Spa"; finally he published, in 1811, an 8° pamphlet of 88 pages, under the title from: Lacography or laconic interviews as quickly as one can talk.

The fever of the Revolution had seized him entirely. Wrestler ardent and convinced, he could not remain a stranger to the movement irresistible ideas, nor to the fascinating debates which agitated the Assemblies, the clubs, the streets. His mind was always awake. He made newspapers the confidants of his thoughts, his projects, his emotions, his ideas. THE Courier de Gorsas, the Chronique de Paris, the Journal de

an eager welcome to his writings. Morals, prejudices, sciences, religion, homeland, he approached all subjects with warmth and a communicative sincerity.

One could expect that the author of the Apology of Jews would, when the time came, defend their co-religious

'sionaries with the ardor he put into resolving the question posed by the Metz Academy.

What must, in fact, be observed first of all is the energy with which he worked in their favor and supported their cause. Independent character, a rough pew nature, he showed himself

.more severe – and less fair also for their rabbis and their trustees whom he clearly separated from other Jews'. It seems–

i. See. his Apology, and Arch. Nat., O! 622.

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It seemed that he wanted to see them get rid of the "rabbi-niques" which linked them closely. He dreamed of seeing his co-religionists rise to the level of other citizens and encouraged them to renounce certain religious customs gods whom they followed slavishly and who now swore with the progress of ideas and morals. There was nothing in the sense that he did not do for the unfortunate Jews, for their moral uplift and for the improvement of their political fate tick.

The Municipal Administration had just published (January 1791) the responsibilities of the various sections of the Paris police, and in the 3rd division it included the Jews with the worst scammers. Hourwitz immediately protested against this unjust measure and against this shameful promiscuity. " For what, he wrote to the Chronique de Paris on January 9, the office of does the city hold towards us the odious conduct of the former police ? » Was this not contrary to "human rights", contrary to the unanimous wish of the sections of the capital and the decrees of the National Assembly? The trustees of the Jews of Paris, Silveyra, A. Asur and Mordecai Elijah intervened their turn, and, on these energetic complaints, the department ment, retracting, removed the word Jewish from the "poster con-surrounding administrative objects! ".

One of the first too, Hourwitz pointed out what their situation was abnormal and strange in the nation where, in

Constitution, and where this same Constitution deprived them, – German Jews, of the right to take this oath:

4. Le Journal de Paris, n° 13, of January 13, 1791.

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To the authors of "the Chronicle of Paris"

Allow me, Gentlemen, he wrote on February 18, 1790, to consult, through your Journal, the casuists of all religions, on a scruple that I have about the civic oath: by this oath I must commit to maintaining the Constitution, that is to say say all the laws that compose it; the main and basis of these laws are human rights that the National Assembly assures, in its address to the Provinces, that it has been returned to all human race. However, another law of the same Constitution _ deprives of human rights, all men who pray to Being supreme in Hebrew, and which he gave birth to elsewhere than in Bordeaux and in Avignon. I therefore ask for the means of swearing the maintenance of these two laws so discordant. That's not all; I am myself Polish Jew; I fear, therefore, of committing a kind of suicide, praying to maintain a law that degrades me beneath the executioners, and which even forces me to use violence towards my colleagues who would dare to encroach on the prerogatives of these execrable beings, to whom I am all the more repugnant as my colleagues, I dare say, have deserved well from the homeland? and the National Assembly has already tacitly recognized them for citizens, by accepting their patriotic gift; what she wouldn't have not done if she looked at them as foreigners. But also what disastrous effects will produce this law of proscription; she will revive the rest of the expiring fanaticism; it will reduce the number of concurrents for the purchase of clergy property; and, what will be more even more serious, it will expose us to the insults of the people, who will see more of his fellow men in men degraded by the law below the executioners.

Here, he said, in closing, to the authors of the Chronicle, the

4. No. 53, of February 22, 1790.

2. Mr. Marquis de La Fayette authorizes me to subscribe, in his name, to the honorable testimony given to us in these rooms. It's not

same conduct in all the cities of the kingdom where we wanted to approve their services (Note by Z. Hourwitz).

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question that I submit to the light of theologians of all the Nations; while awaiting their unanimous decision, I am, in despite the law that separates us, your brother and friend, ZALKIND Hourwitz, Polish, secretary-interpreter from the King's Library.

It was again to point out this cruel and strange posture Jews in the society he protested, in the Chronicle of Paris", against the advice of the police, the day they put the Jews on the same rank as crooks and public women:

I have the honor, Gentlemen, of being your relative, although to a very distant degree, being, like you, descendant of Adam in direct line. Despite this relationship, I do not, like you, have the right of citizenship: the reason is that the man and woman who – produced me (without consulting me) prayed to be supreme in Hebrew and lived in Poland, that is to say outside the bars – behind Bordeaux and Avignon. Not being a citizen, I looked upon as a foreigner. What was my astonishment to see, the list of administrators, inserted in your sheet yesterday, that I am neither. Because I read there: Mr. Perron, for cafes, inns..., foreigners and Jews. This recalls the Cicero's joke, which distinguished Julius from Caesar. But the city office which surely did not mean to joke, for – what does he treat us like a species of amphibian?

Why does he hold, towards us, the odious conduct of the an-old police, against human rights, against the unanimous wish nime that the sections of the capital generously demonstrated in our favor at the bar of the National Assembly, and against the decree of this august Assembly which placed us under the protection general law? has

God forbid that I fear the administration of Mr. Perron. Its nomination by free citizens answers me for its interest. grité and its lights. But, however great his merit, if I ever have the misfortune of being brought before his tribunal, and before to hear my defense he is curious to know if I have not not suffered a certain amputation, instead of answering him, I

Please send me to the quarries. I am, despite the police,
Gentlemen, your relative and friend,
ZALKIND HOURWITZ, Polish.

Not once does he miss the opportunity to refute the
slanders spread against the Jews, or to respond to
attacks that the clergy continues to make against them. With
a courage that nothing discourages, he faces everyone.

Abbot Maury promises a memoir against the Jews, and
in advance he challenges the Jews to answer it? Hourwitz challenges him to
his turn! "to grant Abbot Maury, intolerant and impious,
who denies the Bible by assuring that the Jews never
been farmers, with Father Maury, grand pensioner and
supposedly great defender of the Catholic religion, which
assures that his foster mother is the most tolerant of reli-
gions". |

Le Babillard proposes, under the assumed name, to strike
Jews with a special tax, and he assures that "they are all
equipped with a well-stocked wallet" (?). Zalkind is indignant at
this slander. Is the writer "bribed by the enemy to
resurrect fanaticism"? Is he not "more ignorant than
wicked " ? And did he not take the sentence for Hebrew
who says: Heretics neganda is PARSE

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" Think again...; this abominable sentence is Latin, and
it was not the rabbis who pronounced it, but your reverends
made fathers of the Council of Constance, by virtue of which they
burned, in all conscience, David Huss and Jerome of Prague, badly-
thanks to the safe conduct they granted them, and it is apparently
still by virtue of this sentence that we saw, in the declaration
of the royal commissioners, the project to exterminate, in the event of
counter-revolution, all the republicans who would have had the imprudence
dence to trust in the amnesty of the very Christian king.

1. The Chronicle of Paris, no. 124, of May 24, 1790. "To the abbot:
Maury. »

This, Sir, is what I thought I could allege for your defense.

I end up advising you not to give credit to any Jew who you do not particularly know, because I know several hundreds of Israelites whose wallets contain only their security cards.

Your unofficial defender;
'ZaLRIND Hourwitz, Polish'.

In this daily struggle where the Church, seeing with anger the emerging credit of the Jews, constantly sought to belittle them, it was to be expected that Zalkind Hourwitz would not hesitate to intervene and, despite the inequality of the fight, to strike knock and cut on those who were relentless against his brothers. This is how, little by little, and in the heat of the fight, he was led, after waiting for the attack, to take the offensive. He did it with the passion and bitter irony he brought to – all things. | L

The first blow he struck dates from the day when the Assembly national decreed the return of the Church's property to the nation. The clergy cries out, protests, is indignant; the prelates in call to the councils, which, from century to century, defended, under penalty of anathema, to seize the property of the Church. But what! priests "retreat behind authority of an assembly of men who were judges in their own cause, and who have only placed under the protection of anathema the goods of the Church, without bothering with those of the people? ". What do the Jews have to do with this, and why threaten them? of eternal damnation? Why involve them in this quarrel? between the Assembly and the Church? "What does the abbot get involved in? Maury et Ci, if, following the example of Austria and Poland, –

4. Le Journal de Paris, n° 36, 6 brumaire year VI.

2. Le Courier de Gorsas, n° X, January 10, 1791. Leltre de ZHP (Zalkind Hourwitz, Polish) to [Author of the Courier.

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we want to incur the anathema of the Council of Trent; It is our business. » |

And, immediately, the tone becomes more aggressive, the question

rancid "in the natural history of the clergy", Z. Hourwitz asks, one day, for an explanation of "several phenomena physical and moral" that he observed:

4° Where does it come from, he wrote to the Chronique de Paris, that, under the this regime, most of your prelates and your big beneficiaries had very pretty nieces? Where does the number of these nieces has decreased considerably since the Revolution?

2° By what chance does it happen that the ecclesiastical deputies-tics, to which conscience does not allow us to lend the service ment on the Civil Constitution of the clergy, are all accustomed to the right side, in the sign of the aristocracy? Consciousness, where does it go? does it nestle? :

3° Why do these priests, so scrupulous about the authority of the Pope, . about the oath in question which is surely indifferent to him, have they submitted without scruple to the decree which exempts them from it pay for annates and buy bubbles?

Another day, in a "very urgent notice given to the tor of the Courier", he warns "jealous husbands" against "confessionals and aristocratic altars raised in cellars, in attics and in shops dormitories". But let them hurry, he adds, because "some-some of my friends, people of good fortune, have already benefited from this clandestine devotion to propagate patriotism in the very bosom of the aristocracy? "...

Certainly, these jokes were not in the best taste.

1. La Chronique de Paris, no. 42, February 11, 1794.
2. Le Courier de Gorsas, n° XII, of April 12, 1791. A

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But, if we admit that the Jews had to use the same weapons than those which were used against them, if we recalls, moreover, the aversion of which the Church was the object in the people, and the state of acuteness to which the religious war had reached wise, we will agree that these taunts were not too cruel...

It is: from this point of view also that we must place ourselves in order to appreciate the feat that Hourwitz boasted of in 1792, and who had the guardhouse as a theater, one day of trial if we. Walks through the city had not yet

religious abuse", hesitated to issue a compliant decree, although that public opinion was unanimous in protesting against the use which obliged the inhabitants to decorate their houses, and the soldiers to kneel "when passing a certain figure called the Good Lord. |

"I recently had this subject," Hourwitz wrote to the Chronicle. nique of Paris 1, a rather pleasant theological-military controversy keep quiet with my corporal, a very angry man, actually quite good drinker and excellent beadle of his parish. Being on duty, I saw the aforementioned coming Good God, I'll let him go his way without shouting to arms; all my comrades applauded my negligence, which spared them the trouble of getting into the mud, and to cover themselves from the rain which was then falling.

"However, one of these gentlemen had the mischief to awaken the corporal who, at that moment, was peacefully drinking his wine, and release him against me. So this man came and reproached me harshly-ment of having failed to respect religion and the instructions which carry fire, good God, etc. I apologize for my ignorance in the French language. caise ; I believed, I told him, that Good God means the Supreme Being; but I didn't know that it also means a man in a worn shirt such a cup. This excuse, as we well imagine, redoubled the

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4. La Chronique de Paris, no. 330, of November 19, 1792.

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fury of the beadle; he called me impious, a deist, an atheist and, what's worse, of a man who renounced his baptism. Me! I cried, pretending to be angry in my turn; me, give up at baptism! Learn, Sir, that I have never been baptized neither with water, nor with fire, nor with the Holy Spirit. What! he said shuddering-health, would you then be of the nation guilty of the murder of - Jesus Christ? Yes, sir, I replied, and you are well ungrateful for blaming me for this murder which saved you from sin original, and to which you are indebted for your place as beadle. He wanted to reply, but the burst of laughter from my comrades made him do so.

run off giving ourselves to all the devils... » |

One could, on this reading, suppose that Zalkind Hourwitz let himself, with so many others, slide down the slope which led

the clergy did not degenerate into bloodthirsty emotions; there – Jutte did not lead him to any of the excesses which darkened this era. In politics, he was also wise. Marat remained for him “the apostle of murder and anarchy!” »; and when the trial of Louis XVI was initiated before the Convention, he wrote two letters about this unfortunate king, which are a model of common sense and we would almost say prescience. In the first he severely qualifies the conduct of the “chief executive”; he states that “it is absurd to say that Louis XVI should not be punished for his crimes, under pretext that the Constitution is not clear enough on this regard... The Constitution would have expressly permitted the murder of Louis XVI that he would still be punishable in virtue of natural law which is more sacred than all human institutions?...”; but, whatever its indignity, Hourwitz does not demand his death.

4. La Chronique de Paris, no. 330, of November 19, 1792.
2. Le Courrier de Gorsas, n° XXVII, of November 27, 1792. Letter “on Louis XVI ”.

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His second letter “on Louis XVI”, dated January 4 1793, contains a precise presentation of his ideas on this subject. He shows himself to be profoundly political, and undoubtedly one of the first initiators of the referendum! :

Zalkind Hourwitz, to A.-J. Gorsas, on Louis XVI.

The King of England, while feeling sorry for the fate of Louis Capet, refuses to take any action in his favor before the National Convention, under the indecent pretext that his dignity does not allow him to send an ambassador to French. – The truth is that George III, as well as all the crowned executioners, have no more pity for their former brother, that thousands of innocent people they force to slit each other's throats for their personal quarrels; that their supposed compassion for him is only hypocrisy, while they ardently desire his death to slander the French, to treat them as patricides, and make them odious to their superstitious people, whom they have accustomed to believing that kings are effectively established by grace of God to torment men. – To foil their plots, let us take them at their word, and grant them life and freedom of Louis Capet on the following conditions: – 1° We will make a armistice for three months, during which the Brabancons, the

government that they deem appropriate; and so that their choices are absolutely free and exempt from any foreign influence, their assemblies will be held in cities where there will be neither French garrison, nor other.

2° When all the peoples have made their respective choice, the peace will be signed, the French will leave the countries whose residents will not have declared themselves for their meeting at the France: we will disarm on both sides; we will empty the stores trained in Germany, and the troops will return to their ordinary birds.

3. Le Courier de Gorsas, No. IV, January 4, 1793.

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3° After the execution of all these articles, Louis Capet will be taken and his family outside the territory of the Republic.

The Emperor and the King of Prussia will dare all the less to reject these conditions, which they declared in their manifesto that they do not do not claim to dismember France, and that they do not make us war only for the interests of Louis XVI. It will therefore be impossible .to refuse to make some slight sacrifice for him save life, unless you dishonor yourself in the eyes of the universe.

From the beginnings of the Revolution, which he welcomed with enthusiasm and to which he made the patriotic abandonment of a part of his income, Hourwitz was incorporated into the guard national. It was the time when the inhabitants of Paris, more filled with good will than experience, more citizens than soldiers, threw into the ranks of the militia a confusion that was increased by the tumultuous events of each day. Military disorder was at its height, Accra again by political intrigues. False patrols roamed the streets; the regular patrols fraternized among themselves to the point of indiscretion, and, often the watchword, passing from mouth to mouth from one district to another, caused among the squads responsible for city security one trouble that the leaders were powerless to prevent.

Struck by this danger, Hourwitz imagined a "means of fish for the revelation of the slogan in the patrols", and communicated his plan to Gorsas. The Courier de Versailles at Paris and from Paris to Versailles published it in its issue of December 4, 1789 with the following letter:

ZALKIND Hourwrrz, Polish Jew, Author of the Courier:
HI. |

You know, M., that Diogenes, one day seeing all the Corin-
people who were very busy, decided, in order not to remain alone idle, to
roll your barrel...

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You know, Mr., that the Capital is at this moment filled with
people with motions, with projects, and people who tell them, or who
don't care, eremplum ut... talpa, to which the ignorant only-
refuse their eyes. Following the example of Diogenes, I reproached myself
my inaction; however having neither the talent nor the leisure for these
MM. to multiply grains, or to calculate a large volume-
of zeros for the payment of the national debt, I limit myself to
project which I attach to this epistle; if you find it useful, ow
weird, please do me the pleasure of inserting it. In the first case,
I will have served my fellow citizens and they will be grateful to me; in the
second, I will have amused them, and they will laugh at me; but in all-
both I will not have remained idle and I will have rolled my
barrel; and you will agree, M., that it is as well worth rolling som
barrel, than making impertinent motions.

It's not an easy thing to analyze this project, minu-
carefully designed and of which all the details are closely linked
is lying. The law of silence, respect for duty were formal there-
ment ordered, and the communication of the slogan surrounded
such precautions that secrecy seemed impossible.
could be disclosed. This project was, in some of its.
parts, quite "weird" indeed, and one may be tempted to
I think he laughed. Hourwitz himself wondered
a little worried: "Will this seem very ridiculous? » There was none.
Nothing. Le Courier de Gorsas recognized "particular merit"
of the author, and announced that, if this project was "hidden under
a singular form", it was at least "useful", quite
useful even for the city of Bordeaux to adopt it in part..

We have said everything about his feelings as a Jew and a Frenchman.
It is time to see it successively in its aspect of-
wise and fine scholar, beneficent, in love with humanity and.
public good, capable of relieving suffering.

Whatever the form in which he conceived.

caustic and mocking – Zalkind Hourwitz contained difficult to express his thoughts when he believed he had ~to say something useful, fair or true.

Cazalès and Barnave, both members of the Constituent Assembly, had just fought a duel. This incident had profoundly-moved public opinion because of the popularity of which Barnave was still enjoying. The liberal and republican gazettes caines were indignant at the danger that could pose to his most beloved representatives arrogant provocations nobles familiar with the use of the sword. Hourwitz addressed to the *Courrier de Paris* in the eighty-three departments (Tuesday August 17, 1790) a letter, where he added his reflections to those addressed to the same newspaper by the abbot Grégoire, on the duel. 7

"All the friends of humanity," he wrote to him, "share your indignation about the duel... I don't understand how-sane people have managed to persuade themselves that the forgiveness of insults be an infamy and that homicide becomes an honorable action when done bravely. I do not do not understand either why they do not conclude this last principle that Cartouche was the most honest man of the world? » | s

What would have been thought of Cicero if he had left the rostrum and

Senate to go fight Catiline outside the gates of Rome?
"What will our nephews finally say when they know that the legislature |
lator Barnave did not blush to abandon his post in
the sanctuary of the law to yield to a ridiculous prejudice and
barbaric ? Oh! Barnave! Barnave! what a mistake to repair! »

Hourwitz was not one of those who was content to criticize quer. It was the characteristic side of his mind that he never never pointed out evil without looking for what it could be, to his eyes, the remedy; and this remedy was sometimes so simple that the

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The very simplicity of his ideas made them suspect to him. " If they were not absurd, I said to myself, had they escaped until now to every man of common sense, and even to scholars who have seriously dealt with this object? »

nity, he published it, at the risk of appearing "ridiculous" to the eyes of a few. :

This is how he waged a fierce campaign against the game sounds, "rogue caves", where, every week, the Newspapers reported thefts, murders, suicides. He later imagined a way to escape from the burning floors die when you can no longer go down the stairs, which anticipated the most recent ordinances on the subject.

But where did he not look for good and progress?

The Earl of Rumford, a high-ranking English personage, had founded popular establishments in London where one can enjoy offered soups at a very low price. fl contributed to the creation of works of this type in Paris.

Zalkind Hourwitz who, in the early days of his stay in Paris, had been forced, in order to survive, to sell old clothes during the day, while he spent his nights at work, remained in a very precarious state of fortune. It no longer belonged to the National Library. A few-some of his co-religionists helped him to live. 11 was therefore very tempted to take advantage of the foundation of the English philanthropist; but his relationships, his situation as a man of letters, "a remains of vanity", hardly allowed him to go, in the middle day, in front of everyone, looking for his portion of "soup". Couldn't other citizens, like him, be prevented from enjoying this philanthropic enterprise? This inconvenience struck him. He then wrote to the Journal de Paris, 12 Brumaire Year IX, a letter where the idea of the Fourneaux

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current food standards are ahead of their institution by almost a

half century:

To the editors of the newspaper

. My financial manager, citizens, has just prescribed to me the Rumfort soup; I willingly submit to this re-gime, if I had a lackey to bring me soup, or if a remaining vanity allowed me to go and get it myself.

straight soup seven farthings or two sous. If the directors of the state happiness in question adopt this project, I undertake to procure at least fifty thousand practices and make them earn more than one hundred thousand crowns per year.

Hello and consideration.

ZHP

We could give many other letters from this curious thinker, because he approached with as much talent and passion the linguistics, pure science, foreign policy, civil reading, questions of military art'; but we must limit. |

These letters will also be enough to give the measure of the wealth of imagination and vast erudition of Hourwitz, as the ardent faith that he put at the service of the public good and his co-religionists. We don't know what biography said of him that he was an "extraordinary man". Nothing more true. Modest, kind to the humble, severe to the bad guys, tough on himself, he acquired the esteem of all as much by his character as by his knowledge.

4. See. for example the Journal de Paris, n°101, of 41 Nivôse year VIII; – LeCourrier de Gorsas, No. XIX, September 19, 1792; – The mail, No. XII, of June 12, 1792; – L'Ami des Lois, n° 884 of January 16, 1798; – Le Journal de Paris, n° 165, of 15 Ventôse year VIII; – The Journal of Paris, n° 12, of January 12, 1806; etc., etc.

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Hourwitz, who towards the end of the 18th century no longer occupied his functions at the Library, had become under the Empire simple "language master!" ". He died in 1812. "Beau-
At the same time, his co-religionists, says Michel Berr, attended his funeral procession. Mr. Lazard, member of the Assembly Israelite of 1807, who was then a member of the central Consistory

tral, pronounced his eulogy. »

This great intelligence had suddenly died out.

1. It is under this title that it appears in the official census that the Consistory made, in 1809, of the Parisian Jewish population (See Léon Kahn, Les Intitulions de patronage, Paris, 1885).

CHAPTER II

THE CIVISM OF THE JEWS

Let us now return to the attitude of the Jews of Paris during during the Revolution. E

We know what the financial situation of France was at time of the meeting of the Estates General: the Treasury was empty, and bankruptcy threatening. l] had to meet the necessities urgent situations of the moment. Necker first counted for –this on better handling of public funds. But, from the first days, perceptions were stopped by civil unrest which broke out almost everywhere. It had to use extraordinary resources. A first em– loan of thirty million, then a second of eighty millions were decreed in 1789 within fifteen days; but they were both tried without success.

The National Assembly placed the creditors of the State “under the safeguarding of French honor and loyalty”; it was a noble and generous inspiration. However the deficit. grew ever more. A shortage too deep should inspire traits of generosity. The nation was indeed moved. The provinces sacrificed their privileges; the Church, in a moment of enthusiasm which did not last long, abandoned his silverware; all citizens renounced

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with joy, in favor of the homeland, a quarter of their income; a large number of them stripped themselves, moreover, of their silver dishes, their jewelry, their earrings shoes, to come to the aid of the State. Patriarchal gifts ticks flocked. |

The Jews of Paris also contributed their contribution. They could have held it against the National Assembly, which showed itself merciless trait for 'them, and, always considered as foreigners in the State, hesitate to contribute to the recovery of finances of the kingdom which continued to proscribe them. They don–

enthusiastic movement which had won over the nation.

The newspapers recorded some of these acts of patriotic generosity.

From the first days, among others, "a young man, dressed in the uniform of the national militia of Paris", and who belonged to the district of the Carmelites, deposited between the 'hands of the President of the Assembly, a sum of six hundred books. It was a man named Trénel, a Jew by nation! ".

Zalkind Hourwitz, in turn, gave the quarter of his income, while this extraordinary contribution was all momentary and we were never to return to it?.

Cerf-Berr, banker, appears, on October 14, on the "state of jewelry and gold and silver dishes worn at the Mint of Paris", for one hundred and seventy-eight marks and nine deniers of silver tableware 3. |

"Some poor Jews from Paris, in a hurry to compete in

1. Le Patriote français, September 16; – The Journal of Debates,

from September 14; – Versailles and Paris, September 15; – The lesson-French laugh, September 15.

2. Le Mercure de France, October 24; – Le Point du jour, n° 107,

from October 12.

3. Le Journal de Paris, No. 293, October 20.

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public affairs and not calculating with their misfortune, but filled with a fervent desire to come to the aid of a homeland that has become theirs, and to recall their Christian brothers hold on to less unjust ideas, have been working together for a long time. They managed to collect one thousand five hundred books, which were placed on the altar of the homeland. " They had this offering delivered by Abbot Grégoire. Elie Mar-Dochée acted as their interpreter and renewed for them the commitment that they had taken to pay a quarter of their income.

Moreover, it was not only on this occasion that the Jews – those from departments like those of Paris –

of circumstances where, for the Revolution, the homeland or humanity, they did not take real joy in joining their offerings to those of their fellow citizens. _

Thus in 1792. We know the episode of the Swiss of Chateau-Vieux. Sent to the galleys for seizing the fund of their regiment, for having resisted, by force, two decrees of the National Assembly, to have, finally, defended the entry of Nancy into the national guard which, in the struggle, lost a number of men, they were soon considered by the Republicans as the "unfortunate victims" of the aristocracy, Under the pressure of the society of Jacobins, the Assembly included them in the amnesty decree of September 17, 1791. Collot d'Herbois then claimed that with the French guards they had been the first in the army, on July 14, to recognize the sovereignty of people. Public opinion was moved by the story of their sufferings. Frances. We decided to bring them to Paris, to award them

1. Le Courrier de Paris in the Provinces and Previnces in Paris, No. VIII, of November 21; – Le Journal des Débats, n° 99, of 20 November November. |

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ner "the honors of triumph", and a subscription was opened in their favor in the Courrier de Gorsas.

This newspaper published the offerings addressed to him. We see the following mention there, February 22, 1792:

"Received from eight Jews, including five books from an officer of Nièvre battalion, who wanted his gift to be confused with that of these honest and compassionate Jews, thirty-five pounds. »

Then, on the following days:

"From a Jew, three books"; – "of two Jews, four pounds"; – "from another Jew, two pounds?."

A patriotic impulse, roughly similar to that of 1789, – occurred in 1792, when France was forced to prepare for war against kings. It seems that the quality of citizen gives the generosity of Jews a plus great boom. Their offerings flow from all sides. Their contribution even takes on at certain moments something particularly touching.

In Paris, "Mr. Isaac, volunteer of the national guard, offers four crowns of six francs.

Zalkind Hourwitz, not content with having abandoned annual-quarter of his income, sends "an assignat of five as many pounds for the costs of war against the despots, against these destroyers of peoples, whose audacity they have sacrilege to call ourselves masters by the grace of God, as if God had granted them the privilege of Molière's doctors, de faillendi, pungendi, occidendi, impune in tota terra".

1. The Patriotic Correspondence, n° 28, vol. V, of April 15, 1792.
2. Le Courrier de Gorsas, n° XXII, XXIII, XXV, of February 22, 24 and 25 April 1792. ` `
3. The Journal of the second Legislature, no. 205, of April 24, 1792.
4. Le Patriote français, n° 1005, dated May 14.

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Marx Berr, from Strasbourg, brings to the Convention, which applauded, "six hundred pounds for citizens who have the suffered more at the siege of Lille! ".

Trénel, elector of the departments of Paris, sends his annual offering and, for the second time, the sums of seventy-two pounds in gold and seventy-eight in silver, intended for war expenses. Honorable mention?

The Sans-Culottes section publishes the list of donations it received for the arming of two volunteer companies who leave for the borders (the year IV of Liberty, the I of Equality). Joseph Petit appears there for three hundred pounds; Louis Simon, for two hundred; Jacques Philippe, for fifteen books, "a coat, jacket, breeches, saber, pouch, cap pomegranate tree", etc.

Enthusiasm is translated into action everywhere patriotic. |

In Strasbourg, "good citizens hasten to bring every day, to the Friends of the Constitution of the Jacobins, patriotic donations for war expenses... A rider of the national guard, Baruch Cerf-Berr, sent three hundred pounds, namely two hundred pounds for the war and one hundred pounds for the widow of the first citizen who will perish in the first

Jews from the surrounding area send several pieces of silverware to the same use. In another list there are five more Jews, including Junius Frey *.

A little later, the Batavian related the following fact, that we reported to him from Strasbourg: "Citizen Joseph Lévy, father

1. Le Mercury Universl, n° 586, vol. XX, October 11, 1792.
2. Id., t. XXVI, n° 784, of April 23, 1793.
3. Le Courrier de Gorsas, n° 15, of May 15, 1792.
4. Le Courrier de Strasbourg, n° 118, of May 21.

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of nine children, two of whom serve the homeland in the 7th battalion. along the Bas-Rhin, felt he could not celebrate the festival better national victories only by contributing, following its means, to the relief of our brothers prisoners at the enemy. To this end, he handed over to the director of the Gazette Strasbourg, the pay he received as a guard national, for the whole month of Frimaire, to which he added twenty-nine pounds. » And the newspaper adds: "What is the being degraded who does not read such traits with gentle emotion tion!? » |

Finally, the Jews of the Réunion section contribute to the moment when the war, the high cost of food, make the life so hard for poor people, and submit to the Committee of charity a sum of four thousand five hundred and thirty books "to be used for the relief of the destitute of the section? ".

Such feelings of patriotism and charity cannot be should have provoked only feelings of recognition. It was a poor understanding of those who never abandon their preventions. Do the Jews not give? They are accused of avarice. Are they helpful? It is said that they are not become compassionate since all the merchants became Jewish. | | |

However, let us not tire, however tedious either the nomenclature, to report their acts of generosity for the homeland. The registers of the minutes of the Committees revolutionaries will help us provide new examples that have remained buried there for more than a century.

provokes the most touching offerings.

1. Le Batave, n° 326, 18 dives year II.
2. Annals of the Republic Re n° 38, of December 4, 1795.

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France is surrounded by land and sea, put out of control law by the powers; its soil is invaded; his situation seems desperate. The Convention, to save the homeland, takes the most energetic measures. A levy of 300,000 men, decreed on February 24, 1793, was insufficient to cope to the enemies who, on all sides, threaten the independence of the nation. On August 16, the lifting in. mass is ordered. Paris and France are making a superhuman effort to defend themselves. All is requisitioned, men, horses, forges and metals for melt down cannons and woodwork of all kinds to extract 'saltpeter and make powder from it. The kingdom is everything whole on foot. Those who cannot fly across borders come to the aid of the State through their work or their donations.

The Revolutionary Committees, with regard to the Jews, applaud the facts that we are about to read.

Section of Spades. – Session of 18 Brumaire Year II. – " The citizen Hesse sent the Committee a rifle with bayonet and a pair of pistols to arm the rider that the Popular Society proposes to equip, with an assignat of fifty pounds. »

Reunion Section. – Popular Society of Friends of Equality.
– March 25, 1793. – "Letter from citizen Morhange who offers give your uniform for our brothers on the borders 2."

2 frimaire. – "Jacob Bodenheim young, child of eight years old, –residing at rue Simon-le-Franc, 10, place a bag on the desk of skin, containing seven pounds thirteen sols in gros sols, including an assignat of fifteen sols coming from his savings. It offers this object for the wives of army volunteers.

"Society stops the civic mention... furthermore stops that extract from the report will be given to young Bodenheim 3."

7 Frimaire. – "Citizen David announces that citizen Jacob
1. National Archives, F7 2476.

2. National Archives, F7 2495.
3. Id.

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Benjamin offers the company complete horse equipment for its part of the open collection with the aim of arming, dressing and equip a rider...

"The same citizen David also offers, on behalf of citizen Benjamin, fifty tents. The company names citizens David and Breaks to come to an agreement in this regard with citizen Benjamin; THE same commissioners are also responsible for presenting these five Quante tents at the National Convention on behalf of the company!. »

But the courage and valor of the soldiers are nothing, their weapons are useless, if they do not have cartridges for them guns, powder for cannons. Blowing snows cannot produce more; work is stopped everywhere. How substitute? At this time, the famous chemist Berthollet discovers that you can get saltpeter by washing old walls. "Revolutionary" courses are open for teach the new way of extracting and refining salt peter. Guyton de Morveau, Monge, Fourcroy and Berthollet thus strive to multiply the means of defense. _

Their scientific activity increases tenfold the patriotic activity of Parisians. All the cellars are scraped, cleaned, the walls carefully raked, the woodwork brought to the Convention. |

Jews strip their synagogues for the benefit of Ia National Defense. The revolutionary committee of the section of the Meeting drew up the minutes?. We reproduce it let's read it verbatim.

2 Ventos |
Leave declaration
of Sinagogue.
The duody ventose year two of the French Republic one and indivisible.
4. National Archives, F7 2495.
2. Id. F7, 2494.

Citizens Cerf Bodenheim appeared before our Committee, Isaac Isac and Polak fils and Joseph Allemand, all four came declare that they had given leave of their former synagogue located rue du Renard Mery, house of citizen Coquelin, and that they give the woodwork to the section for the saltpeter service, after having made the necessary repairs to restore the apartment as it was and hope that in their imitation the citizens of other synagogues will do like them.

Deer Bodenheim; Polak, eldest son;
Isaac Isaac; Joseph Allemand;
President, Dolizy; Secretary Registrar, Dourlens.

This call is heard. The register of minutes of the same section bears, in fact, on the date of 8 Ventôse:

The Deliberative Committee decides, on the proposal of the Jews below in front tending to donate to the woodwork section which are located as well as the cabinets in the synagogue rue des Petits Champs, requests that commissioners be appointed to, jointly with them, be authorized to make a sale of these same woodworks and that the money which would come from it in would be bought wood to help make the saltpeter for our section. For which the Committee, receiving their offer, appoints the citizen Léger, their colleague, for being present at this sale.

Finally, on 18 Ventôse, another certificate:

Seen to the Committee the certificate and receipt from the Salary Commission = priests, the Committee decides that it will be mentioned at the trial verbal, and approved the civic act of formerly Jewish citizens commissioners for the remuneration they made of wood for the making saltpeter. And signed: Cerf Lyon and Salomon

Levy.
HuMBERT, president.

These sacrifices to the homeland were not a rare thing at that time. era. We would find numerous proofs of this, if we wanted to

milk collect them, in all departments. And in this Alsace itself, where for so many more years we aroused hatred against the Jews, we could cite traits admirable in their generosity and selflessness. How much of facts then protested against the detestable opinion that gave their enemies these brave citizens!

Here is an example. This is Marx Berr, from Strasbourg. His admission into the Society of Friends of the Constitution and in the National Guard had been poorly received. How: did he respond to these unjust feelings? In 1794, we learned, from Landau, that the volunteers arrived there without effects, without ammunition, without food. Society is moved, decides to come to the aid of his brothers in arms and appeal to patriotism of all to provide for their basic needs. "The project was carried out the next day, and one of the members of the company, the Jew Mr. Berr, offered to send these effects to Landau, and to accompany them himself, if we can wanted... » |

War comes. The homeland is declared in danger. " A citizen, craftsman of this city, complained of not being able to follow the example of others and rush to the defense of country. "I have an old mother," he said; if I leave, she will be without bread." Citizen Marx Berr, of the Jewish religion, finding next to him, takes 500 pounds from his pocket and says to him: That's it for your crew, go get registered, and so much that your mother will live, I will take care of it?. »

It seems, moreover, that the Alsatians, at that time, return to a fairer feeling of morals and virtues civic rights of the Jews. The emancipation decree, far from producing

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4. The Extraordinary Mail or the first to arrive, from Monday September 7-September 1191.
2. The Chronicle of Paris, n° 230, of August 6, 1792.

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the sinister effects that the Rewbells and La Fare expected, gathered around the flag citizens of all religions. Already, at the July 14 commemoration ceremony, Bischwiller – and, later, in Bischeim – Catholics, Lutherans, Calvinists and Jews, merge closely in patriotic enthusiasm. The church, the Protestant temple,

religions, the priest, the pastor, the rabbi. "All citizens of the commune attended the ceremonies of these religious gods!. »

An even more considerable testimony of esteem was given to them given in 1792, in Fort-Louis, at the time of the re-election of the Municipality. It was, according to the Strasbourg newspapers, something unheard of until now in our region.

Here is the fact: "A nonagenarian Jew was appointed president of the Primary Assembly, amid universal applause. This venerable old man who, with his long white beard, looked of the patriarch Abraham, was embraced by all the members of the assembly. We remembered, while blessing him, that there are five for many years he had been the benefactor of the place where he lived. Fort-Louis absolutely lacked salt; it was at the fort of the summer of 1744, during the Austrian invasion. Abraham Dreyfouss {this is the name of this respectable Israelite) imagined filling salt from hollowed-out tree trunks, which he floated on the Rhine, and thus provide its fellow citizens with this essential commodity. sand. The other Jewish inhabitants, who became citizens one day ago, by the benefit of the law, were welcomed by Christians with a fraternal cordiality, worthy of our holy constitution 2."

In Paris, Jewish patriotism was also manifested by their valiant attitude in the National Guard and in

1. Les Annales de Mercier, no. DCLXIT, July 26, 1791; – and the Audinational fire, n° 28, of October 29.

2. The Chronicle of Paris (Supplement), No. 51, February 21, 1792.
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the army. We know that it was only by the decree of September 29 November 1791 that all active citizens had to register for the service of the militia, under penalty of deprivation of their political rights. But the Jews had not obtained their civic body only on September 27. And yet, from the first days of the Revolution, they enlisted in the guard national. We have already, as testimony to this fact, the assurance that Godard had given, when he presented, on January 28, 1790, a deputation of Jews to the Assembly general of the Commune. The Directories of 1790 tell us

Until 1791, service was therefore voluntary. It was extremely painful. Despite their business and their work servants, citizens had to supervise of the city, guarding the barriers, at the re-entry of sub-resistance, and later in the guard of the king and that of The national assembly. Everyone relaxed their ardor, the first moments of enthusiasm passed. It seems like the Jews were keen to distinguish themselves through their active regularity. We can at least deduce from the news that published Feydel's Observer in 1790: "... Let's talk about little from the red table of the Petits-Pères district, he writes on February 8. On this table are registered all the citizens who refused or refuse to stand guard. It must let everyone be rewarded according to their works, and the table red will be useful at election time. The district of Petits-Pères invited other districts to adopt this simple way to tell voters which citizens they must be wary. It was my friend, Mr. Calman, brave Israelite! and grenadier sergeant, who had the first idea

1. See. above about Calman, page 121.

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of this red table. Mr. Calman doesn't want me to appointed; and I want to name it twice, for him learn that modesty is not always in season. He It's time we knew that Jews are good for something thing' ". |

They sought to prove it. Godard said, on January 28, that, out of five hundred Jews who existed in Paris, there were more than a hundred enlisted in the National Guard. The Directory of "Etrennes aux Parisiens patriotes" published, in 1790, the list of regiments responsible for the defense of the Constitution. We find a certain number of Jews there, and we we noted the names, taking care to leave aside those which did not seem to belong uncontested to the Jewish religion: such as the Kleins, the Picards, the Jacobs, the David, the Salmons, the Meyers, Lambert, Bernard, etc. |

The National Guard, as we have said, was initially united only composed of volunteers. To provide the services irregularly made and maintain among the militiamen a discipline impatiently supported, compa-troops of paid grenadiers and riflemen, and later companies of hunters and gunners also

The Jews of Paris appeared in these different bodies. In here is the nomenclature that it is necessary to give, whatever tedious as it is, because it constitutes an unpublished document of their existence during the Revolution.

First division?

Heimen, rue Saint-Jacques. Stein.
Castro, rue des Cordeliers. Ely elder, rue de la Harpe.
Oury, rue des Deux-Ponts. Ely young »

1. L'Observateur de Feydel, no. 81, February 8, 1790.
2. It included the districts of Saint-Jacques-du-Haut-Pas, Saint-

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Hertz.
Berthe, rue Saint-Jean de B.

Lyon, Ste-Geneviève mountain.

Henriquez, rue d'Enfer.
Lang, corporal (6th good, 3rd cic),

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Hertz, sergeant (7° be", 3rd company).

Kauffmann, captain (40° bo),
3° cie).

Oury, rue Zacharie, n° 3, capital
tain.

Company of paid hunters attached to the division: Klotz.

Second division!

Mayer »

Dacosta, rue du fg. Saint Germain.

Brandon, rueSt-André-des-Arcs.

Lévi, rue Pavée.

Sazias, rue Pavée.

Naquet,

Mayer, rue du Haut-Moulin.

Anspach, rue de la Thuilerie.

Daniel, rue du Colombier.

Abraham, rue de Seine.

Baer, at Petit-Dunkerque, quay
by Conti.

Adelmann, rue de Bussy.

Schouler, rue Mazarine.

Foy, rue Saint-André.

Wolff, rue de Bussy.

Brach.

Mayer, corporal

Mayer, » 3¢ co. of the Center.

Rosenzweig, » 4° » »

Berthe, It. in 24, r. Jacob, 19.

Berthe, "4er"

Third division?

Enoch.

Isaac, rue de Lancry.

Mayer, courtyard of Grand-Cerf.

Hesse, rue des Arcis, 33.

German, r. Grenier-St-Lazare.

Abraham,"

Lallemand, rue Saint-Martin.

Trenel. »

Mozès fils, rue de Montorgueil.

Elder Polak, rue Saint-Martin.

Daniel Polac »

Abraham Polak »

Bodenheim, r. Simon the Frank.

Emmanuel, rue Beaubourg.

Saché, rue de Bondy.

Calmer, 20, rue Meslée.

Frankfurt, rue des Gravilliers.

Haguenauer, 22"

Isaac, Enclos Saint-Martin.

Victor, Saint-André-des-Arts, Saint-Marcel, Saint-Louis-en-l'Ile, Val-de-Grace, Saint-Etienne-du-Mont, the Sorbonne, etc.

1. It included the Premonstratensians, the Cordeliers, Notre-Dame, Saint-Séverin, Saint-Germain Abbey, the Jacobins, the Theatines, the Carmelites

shoeless, etc.

2. Comprising: Faubourg Saint-Martin, Trinité, Grenéta, les Carmelites, Filles-Dieu, Saint-Martin-des-Champs, Red Children, the Fathers

Nazareth.

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Michel, rue de Bretagne.

Salomon, rue de Bretagne.

Salomon, Faubourg Saint-Martin.

Deer, Faubourg Saint-Laurent.

May, rue Fontaine-au-Roi.

Wolff, rue Beaubourg.

Trénel fils, r. Grenier-St-Lazare.

Moyse, rue Saint-Martin.

Emmanuel »

– Salomon Ulmann, r. Geoffroy-Langevin.

Zacharie, rue Saint-Martin.
Manuel, rue des Vieilles-Etuves.
Simon, Faubourg Saint-Denis.
Jacob the elder, rue Meslée, 68.
Calm the young person, bd. St-Martin.

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Mayer Calmer, bd. of the Opera.
Jacob cadet, rue Meslée.
Merchant, rue de Bondy.
Merchant, r. St-Benoît, Enclosure
Saint-Martin.
Schweitzer, rue Saint-Martin.
Oury, corporal (Grenéta).
Philippe, corporal, fg St-Denis, 23.
If we " "
Mayer, sergeant (10th good, 3rd company),
Speyer, sergeant major, r. Geoffroy-
Langevin.
Rodrigue, sergeant major (10° b™,
4th company),
Lallemand, second lieutenant., r. of
Ménilmontant Road.
Homberg, Lieut. (10th good, 3rd company).

Company of paid hunters: Malher, corporal.

Fourth division!

Abraham, passage of the Salmon.
Ulmer, rue Tiquetonne, 10.
Astruc, rue de la Poterie. Zimmermann, rue Poissonnière.
Lyon, rue de Cléry, 71. Lazare. |

Baer, corporal, Marché aux Poirées (5th battalion, 4th company).

Alcan, second lieutenant, rue Platrière, Hôtel Ballion (5th battalion,
4th company).

D'Acosta, captain, rue Bergère (10th battalion, 3rd company
of the Center).

Bidermann, rue des Jeûneurs.
Dacosta, rue Bergère.

Appointed: Mayer (5th battalion, 3rd company of the Center).
Salomon, rifleman.
Mayer, company of paid hunters.
Munck, gunner. –
Joseph Schneider, hunter.

1. Comprising: Saint-Jacques-l'Hôpital, Saint-Leu, Saint-Opportun,
Saint-Jacques-la-Boucherie, Saint-Eustache, Saint-Magloire, Saint-
Joseph.

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Fifth division!

Schuler, Faubourg St-Antoine. Lallemand, rue Saint-Avoie.
Haas, rue Saint-Louis. Simon fils, rue Basfroie.
Portcullis, rue du roi de Sicile.
Sion, rue de la Tixanderie.
Koch, Quai Pelletier.

Mayer, rue de Lappe.
Simon, corporal, rue Saint-Paul.

Caen, rue Saint-Antoine. Lallemand, Lieut. old street of
Esther, rue des Jardins. Temple.
Lion, rue des Barres-St-Paul. May, second lieutenant. (40 bo, 3rd company).
Grenadiers on sale: Mayer.
May.

Sixth division 2

Schwartz, rue de l'Arbre-Sec, 76. Wolff, r. of the Mint, pomegranate.

Salomon, rue de Valois. will.

May, rue Saint-Honoré. 'Heimann, rifleman, place des

Ettinghausen, rue de Rohan. Trois-Maris.

Mainz, rue Saint-Nicaise. Simon, rifleman, rue des ditches

Sion, rue Croix-des-Petits-Salom, rifleman, rue Boucher.
Champs, 12. Wolff » r.dela Monnaie.

Mantel, rue des Vieilles-Etuves. Simon » »

May, rue de Sart, 58. Astruc » rue Boucher.

Simon, rue Grange-Batelière. Cain » Porte St-Honoré,

Schwartz » Cerf » Fg.St-Honoré, 14.

Marx, sergeant (8° good, 3¢ company), Simon, sergeant (grenad. vol.),

Calmer, sergeant major, grenade. 33, Royal Palace.
volont., rue de Choiseul, 13. Judein, sergeant (grenad. vol.),
11, rue d'Argenteuil.

Company of paid hunters: Mayer, lieutenant.
Cavalry » Mayer, sub-brigadier.

1. It included: Faubourg Saint-Antoine, place Royale; Street
Saint-Antoine, Saint-Louis-de-Culture, Blancs-Manteaux, Popincourt,
Marshes, etc. |

2. It included: the Oratory, the Feuillants, the Filles Saint-Thomas,
Saint-Philippe-du-Roule, Saint-Germain-l'Auxerrois, Saint-Honoré, Saint-
Roche, etc. See. also for Jewish soldiers, National Archives,
F13/783.

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It is therefore an incontestable truth that the Jews of Paris
did not wait until they were recognized as active citizens to
fulfill their duty to the homeland. However their
devotion became even more keen when under the regime of arbi-
trary rule followed the reign of equality and justice for all.
Even foreigners did their service like citizens
French'. In all the sections where they resided, the Jews
of Paris had the honor of bearing arms. Some
even raised free companies. The captain
d'Acosta, whom we cited earlier, commanded
a company that bore his name. Wasn't it also
a Jew, this Rosenthal who was at the head of the legion as well
named and who was for a long time responsible for the custody of:
Temple? ? |

But their patriotism was not limited to domestic service from the country. They ran to the borders and fought also for the integrity of the national soil. When the homeland was declared in danger, they did not hesitate to leave everything for the defend.

In Strasbourg, – we must always cite the example of the Jews Alsations, who were accused of never wanting to comply with military service, – in Strasbourg, in March 1793, he presented himself for enlistment twenty-three citizens, among whom there are had eight Jews. At the same time, it was rumored that the enemy moves forward and moves towards the Rhine which he will cross. It was a Saturday. We beat the general. All the city is under arms. The Jews are at their post; they there stay all day. It is, for those who do not know them

1. National Archives, F7, 2185. – Register of the Revolutionary Committee of the Lombard Section. |

2. Arch, nat., F13/783.

3. Id., F7, 2486. |

4. The Universal Abbreviator, extract from the Jacobins session, no. 86:

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there is no birth, an astonishment that they take up arms “on their sabbath day”. And we see it naively in. the press!, |

And yet the hatreds do not disarm. We learn to Paris, in October 1793, that the department of Meurthe issued a decree “which condemned him to deportation. the entire Jewish nation? “. It is read at a meeting of the Society of the Jacobins, who gets up indignant. Leonard Bourdon did so. the interpreter of the horror that such a barbaric act inspired in everyone bare: he energetically condemned a measure contrary to the law, in that it submitted to a general decision an entire: class of people, – contrary to justice, to humanity, to the very interest of the country, – since, said Bourdon, “there is at the moment in our armies there are at least 2,000 Jews, who conduct themselves there with honor and patriotism. It is to do, he added, the greatest harm to the nation than to deprive it of faithful and courageous citizens 3.”

Acts of bravery and heroism were reported even, which they had accomplished in front of the enemy.

We have already told the life of this Jewish engraver 4, Jean-Henry Simon, who, faced with threats of invasion, threw dormouse from him his chisel and left for the border with the battalion of the Butte-des-Moulins. Appointed to command a compa-genius of hunters, he made the first campaigns of the Champagne and Belgium under the orders of General Du--

die, who named him, in Saint-Amand, lieutenant-colonel

t. Le Courrier francais, n° 19, of March 20, 1793.

2. Le Journal de la Mon'agne, n° 143, October 1793; – The Abbreviator-universal, no. 298 (excerpt from the Jacobins session); – The Journal of: Jacobins, n° 520; – The Annals of the French Republic, No. 301.

3. Id. |

4. The Israelite Universe, n° 22 and 23, 51st year: A Jewish engraver in 16th century.

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from a frank company. After being noticed in several dangerous encounters, he was injured while fighting

in Anderlecht and Boncoux, and returned to Paris in 1793 to “se recovering from an injury to his left hand! “. Descended rue de Grenelle, 28, in the house of citizen Chaussard, he was apprehended, as an accomplice of Dumouriez, by Îles members of the Supervisory Committee of the section of the Wheat Market. But it was requested by the Butte section. des-Moulins, who “did justice to the civic virtues of citizen Simon... formerly captain of the hunters of the Butte-des-Moulins section. He was only released a few months later, saved from the scaffold by his bravery and his patriotic conduct.

How many traits of brilliance have, like this one, remained in oblivion! And how many valiant actions could be attributed to the Jews, if, instead of doing history, we did gazette, and if we counted as Jews men whose at least the name has a Jewish ending! Like the general Sepher, André Mayer, officer attached to the headquarters of Far-river of the Rhine in the time of Custine, Becker, adjutant general near the army of the Moselle...

– But we do not want to honor the much-maligned Jews

only traits that can rightfully be attributed to them.
steamed. -

As such, we simply transcribe here the acts of
military courage, by which two or three of them
distinguished:

On the day of August 10, 1792, "a federate from Nancy,
Mr. Lang comes forward to parley with the Swiss;

4. National Archives, F7 4752.

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as he knows German, he maintains them in an idiom
who is known to them; he encourages several to meet at the
good citizens; a dozen had already gone to his invitation
tion..., this scene took place while externally we
threw cartridges at citizens to group them in order to
to draw a more frightening number... It is in this tumult,
in the middle of a very deadly rolling fire, that Mr. Lang,
after having two comrades killed next to him, escapes...
sliding along the walls..., rushes with five
so many brave ones; he rushes with them on the traitors; three
perish under his blows; the standard bearer of the Swiss succeeds
combe, and Mr. Lang snatches from him the sign that bravery
only give up with life... » |

In 1793, two remarkable traits of value were carried
aware of the Convention. Here is one of those facts:
"At the capture of the town of Pornic, citizen Henriquez, ca-
volunteer nunner aged sixteen, served a room of
cannon; fifty shots could not make him leave his
battery ; lying on his cannon, he burned from time to time
some primers and thus remained in front of the enemy for
more than three quarters of an hour: forced to give in to the multitude
attackers, he pinned his cannon and retired last
deny?,"

Finally, one wrote from Strasbourg in 1796: "We have
here Astruc, brave corporal of the first battalion of the Pyrénées-
born. At a deal between Manheim and Heidelberg, remark-
while several of his comrades, not knowing how to swim,
perish, Astruc goes down to the water up to his shoulders; he
held a small boat in his left hand, and in his right,
he grabbed his comrades as they fell into the

2. Annals of Mercier, No. CII, April 12, 1793.

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river, and brought them back on board. He was seized by a sudden cold get out of the water, and since then, his legs have been crippled. Astruc is one of the two soldiers who obtained the sum of 50,000 pounds intended by a citizen of Bordeaux for finest feats of arms! »

This is where we want to close this chapter.

Civic virtues, humanity, patriotic sacrifices, self-sacrifice gation of oneself: these are the qualities of which some Jews demonstrated and which raised "the Jewish nation" in the eyes of all.

It is true, glory is personal; but, we must repeat it constantly, we must not hesitate to honor all from the patriotism of a few, when out of hatred, by envy, by slander, we include all the followers of a same religion in – the same feeling of disapproval for the vice or crime of one.

4. Annals of Mercier, n° 209, of 29 Germinal year IV. – During forced borrowing, a citizen had protested against excessive taxation sive which was imposed on him. He won his case and spent the sum unduly demanded to reward heroic acts of war.

THIRD PART

TERROR

FIRST CHAPTER

THE CULT OF REASON

Here then are the Jews – and particularly the Jews of Paris – in the national guard, in the army, competing to the surveillance of the city, to the defense of the country, and current, not only through their patriotic contributions ticks, but also their people. This attitude con- definitely won the sympathies of the people. The nation does not

its hopes, its joys, its pains. |

Moreover, their fusion in society gradually pushes them to follow the march of the Revolution, to cross its various stages, to accept the consequences: they are as if caught in the gear that involves all those that the misery, slavery, suffering are instinctively carried towards the great liberator. They appear in all parties, in the moderate camps as well as the extreme factions. But wherever they are, they are committed to being good and loyal patriots. All, in fact, are now thrown into the melee, dominated by a feeling of deep gratitude

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for the Revolution which definitively took them out of service study. |

Already, full of faith in a better future, they had lent the oath of loyalty to the Constitution of 1789. They were not no less quick to swear homage to the Constitution of Year I. "Live free or die!" the revolutionary cry of moment became their personal cry. They proclaim it as Jewish and like French.

Everywhere, following the example of the Republicans, they are asking "to live as free men", to "regenerate", following the expression so frequently used at that time.

In Alsace, near Colmar, the Jews of Witzenheim requested the municipality to be admitted to the provision of civic oath'. In Strasbourg, the newspapers announce as Marx Berr, Baruch Berr, his brother, Samuel Seligmann, | Alexandre and Wolf Lévi, his brothers-in-law, "permeated with the time of the freedom and rights that they would enjoy under his empire", take an oath and cry: "Live free or die ?! »

In Paris, the registers of the Revolutionary Committees keep many traces of this act of faith accomplished by the Jews: "I swear to be faithful to the Nation, to maintain equality, freedom, and to die defending them. » Berr Ratisgood, Jacob Salomon, Silz, L. Alcan signed on the book of Section 92, next to Carra and Girey-Dupré, two of the most valiant journalists of that time.

In the Réunion section, names abound. It is Isaac Raphaël, Salomon Jacob, Samson Isaac, Pacra, Jacob Nathan, Joseph Lévy, Bernard Lévy, Aron Schmoll, Lazare

1. Le Courrier français, n° 30, of January 30, 1792.
2. The Chronicle of Paris (Supplement), No. 48, February 25, 1792.
3. National Archives, F7 2483.

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Oppenheimer', and the citizenship certificates which are given to them delivered prove that their protest of devotion is not not a vain word. | |

In the same section, in fact, the committee decides, the 42 ventôse an IT, "that it will be written to the Supervisory Committee

d'Hazebrouck, in order to urge him to release the citizen Salomon Jacob, motivated by the fact that it is nothing to us

succeeded against him and that his company returned us a good account of his conduct..."

From 22 Ventôse: "The Committee, deliberating and considering the request from citizen Joseph Bernard, rue Grenier-Lazare, No. 670, orders that he will be given a citizenship certificate, given his patriotism..."

From the 17th: "The Committee, deliberating on the request that it said Citizen Bernard, rue Michel-le-Pelletier, after examination of the documents he carries, which announce his good conduct and his patriotism attested by almost the entire committee, orders that a certificate of civic-mindedness to show him reason. »

From 18 Messidor: "The Committee, deliberating, decides that it will be written to the established authorities of Troyes to the effect that it is not never reached our committee any complaint against the citizen Cerf-Lyon, that on the contrary he has always shown himself good patriot and good republican 2,"

Joseph Allemand, Abraham Azur, Lazard, Louis Spire, actor, Joseph Weill..., many others, move on to purification or censorship, and emerge pure from the crucible. Not everyone had this satisfaction. There were some suspects, who, for incivility, for stock trading or even for royalty

4. National Archives, F7, 2494.
2. National Archives, F7 2495.

lism were without hesitation thrown overboard. We
We'll find some of them later.

The Jews of Paris therefore fell into line. Nothing
no longer separates them from other citizens, because the Republic no longer
knows no more "sect"; she only knows patriots.
One day, a decree of the Society was denounced to the Jacobins
of Nancy tending to expel the Jews from the Republic. There
meeting declares that "the Republic no longer knows the word
Jewish, since it no longer serves to name a people, but a
sect; but the Republic no longer knows sects and
claims to deport sectarians only when they disturb order
social ". i

The Church could not watch such a spectacle indifferently.
Distraught, deeply troubled in the decline of
her rights, her prestige, her power, she sought
yet to stay above the ever-rising flood
which would soon engulf it, continuing to attack the
Jews and Protestants, to whom she attributed her discredit
and his fall. She still believes in her recovery, seems
ignore the sans-culottes and count on the remains of his
power to once again dominate France: "The counter-
revolution will therefore not be difficult; she is all the more
assured that, on all our borders, as in the international
laughing, with the exception of Protestants, Jews and bandits
revolutionaries, the inhabitants of the countryside desire it and
ask for it." »

And she ingeniously explains her plan: "As soon as the counter-
revolution will be made, all Jews will be expelled from France and

4. Le Journal des Jacobins, n° 523, of the 8th day of the 2nd month of
year II. ;

2. La Rocambole or Journal des honnetes gens, n° 3, January 8, 1792.

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the Protestants who will not pay a mark of gold in contribution
Bution!

But it is the Jews especially who hate him. We
could wonder, in 1790 and 1791, if his relentlessness

could be true when the clergy were able to take
peach that they were granted citizenship rights. But when,
after witnessing the triumph of Jewish rights, she saw
when the law turned against her, her anger no longer knew
of terminals. Over time, the question becomes all
other. Religious fanaticism is confused with passion
policy. It's no longer "the deicidal people" that she wants
strike, but the race which blends into the French race and
increases the number and value of his enemies.

It places the responsibility for decisions on them.
taken by the Constituent and the Legislative Assembly against
her, as if they could have exerted pressure or
any influence on one or the other of these "legisla-
tures". The decrees issued against the clergy to strip them
of its property for the benefit of the nation, to annihilate its self-
rity on "sensitive" souls, to hit him in his
ministers themselves, shake the Church to its foundations.
The abolition of tithes of all kinds, the sending of money
terie of churches at the Mint, the sale of ecclesiastical goods
siastics are all formidable blows. When the
April 13, 1790, the National Assembly refused to adopt the
motion from Dom Gerle and to recognize the Catholic cult,
apostolic and Roman as the dominant religion of the state,
she understood that she no longer had anything to expect from the movement.
revolutionary movement which had excited the nation

1. La Rocambole, according to the Universal and Impartial Reviser, No. 69, of
June 40, 1792.

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whole, and which she hoped to direct as she pleased. That day,
definitively defeated, she tried to rouse the people.
But the people roared. The defenders of the altar ran
the greatest life risks at the end of this famous
assembly. Abbot Maury and the Viscount of Mirabeau, between
others, were insulted, threatened, pressed by the shuddering crowd-
health; Mirabeau, trying to make his way, pulled his
sword, but he only escaped with great difficulty from the closest lantern
close ; and Abbot Maury only owed his salvation to a Jew, serving
gent of the national guard, who threw his "frock coat" on him
shoulders. It was "nobly avenging the Jews of the opposition"
tion that the Christian deputy attributed to the justice demanded by
the entire Jewish nation! ".

Soon, however, the National Assembly sought to

ministers themselves. The suspension of monastic vows which reduced their number, the payment of priests who reduced knows their character, the election of bishops which put them at power of the people, the civic oath imposed on the ecclesiastics and which put them at the level of other citizens, finally the decree against seditious and unsworn priests... all the fortresses of Catholicism fell one by one, collapsing in joy and hatred.

The decree of the Directory of Paris, which ordered the sale of non-parish churches, made them available to anyone would like to buy them, even to celebrate a cult there on, and appointed a lay attendant to supervise the religious buildings of sworn priests, carried the last blow to his omnipotence. "So there you have it," cried Abbot Coutu-
laugh in the session where the National Assembly approved this

1. Le Journal de Paris, No. 106, April 16, 1790.

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arrested, "to the sound of the liveliest applause", that's it therefore we want to establish the abomination of desolation in

the holy place! We propose to convert our temples into

synagogues, mosques, Lutheran and religious temples

Baptists... What frightening and disastrous progress has not been been thinking for eighteen months!!..."

Religious newspapers joined in this protest, frightened not only by "this first act of perseverance" legal execution against Catholics", but also "to see a synagogue, a mosque, a Protestant temple, river read in the same street with a church." They took the darker predictions, and they who knew about "fanaticism" feared "the fanaticism of the people", feeling "that he would let Jews and Muslims exercise publicly in Paris their cult and that he would throw himself with fury on the churches of the Roman Catholics? ".

. These terrors, which Louis XVI shared, since he opposed his veto of the decree confirming this order of November 29, had no influence on the National Assembly. The Church and the King, on the one hand; the representatives of the people and the people, on the other: who would see their cause triumph? The Church

The Church is in the State, she said. and not the State in the Church. If it wants to be preserved and protected by the State, it must submit to the laws of the State. And, at the same time suddenly, she threatened to treat the ministers on the same footing of all religions, to pay them equal salaries to priests t.

Such decisions, such serious circumstances exasperate—

1. National Assembly or Courrier français, n° 128, May 1791.
2. Le Postillon par Calais, n° 410, of April 16, 1791, and L'Ami du roi, according to the Impartial Reviewer of the Pros and Cons, No. 48, of April 22, 1794.
3. The National Auditor, no. 60, of November 30, 1791.
4. National Assembly or Courrier français, n° 303, of October 30, 1791.

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herent the clergy. However, he had not reached the end of his setbacks, his sadness, his humiliations. There The Paris Commune soon took charge of putting the finishing touches to it.

To tell the truth, the attitude of the population made the task easier of the National Assembly. Skepticism of the 18th century had degenerated into religious indifference, and this state of mind would soon become atheism. The General Journal of France already noted this in 1790, and, strangely enough, it addressed the same reproach to the Jews as, until then, the Church accused with an almost barbaric fervor. " They are not anymore these hard-headed men, lasted a long time; they no longer have this obstinacy and tenacity in their religious opinions who characterized them; they dispense without scruple from these practices that we regard as meticulous and ridiculous, and which they regarded as sacred and very obligatory for their conscience. » And he concluded — Was it a presentiment or a bout of bad temper? — that in ten years, Catholic priests, Protestant ministers and rabbis would have infinitely lost their credit!.

This gazetteer, so well advised, was only mistaken in a few years. The truth is that little by little the passions religious and civil were exalted, and that the obstinacy that put the Church to defend its ancient power, the Republic blique responded with even greater determination to defend its new conquests. The patriots traced then, in their clubs, a very dark picture of the harmful influence of priests who, "wrapped in the sacred mantle of

own interests, bringing trouble and terror everywhere? ".

1. The Journal général de France, n° 92, of April 2, 1790.
2. The Universal Mercury, Society of Friends of the Constitution, t. XV, No. 444, of May 147, 1792.

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Such a portrait must have opened the eyes of those less clear-indicator lights. But the Church did not want to see anything: only refraction silence the powerful movement of ideas and passions, she had to be crushed in the struggle.

Once again, the Paris Commune brought all its efforts. Besides, she only had to complete the work that the three legislatures had successively accomplished.

It first prohibits the closure of theaters during the Easter fortnight. "When France was bending under a dominant religion, the police lieutenant could well make a law with the priests. But, when a Constitution protects all religions as well as all opinions, it is people alone to order festivals, the festivals of the fatherland'. » She then regulated the processions, leaving each cun the freedom to tension or not to tension the houses, to keep the store open or closed; then, tackling the priests, forbade them to wear religious costume outside temples. "All types of masquerades are prohibited speechless," said Chaumette. And he asked that the patrols

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were authorized "to arrest any individual who carries a weird costume? ". And, to ensure this decree all its execution, the Council of the Commune made known, a few days later, to "rabbis, Greek priests, protesters tans, Catholics and others", that it would be forbidden to them to exercise their worship outside consecrated buildings 3. It is forbidden finally to all merchants to close shop, "the days hereinafter called Sundays", under penalty of being looked at

as suspects and prosecuted as such. Only the

. The Mercury, t. XIII, n° 392, of March 27, 1792. Letter from P. Manuel

2. The Universal Abbreviator, No. 283, of October 40, 1793.
3. The Annals of the French Republic, No. 295, October 19, 1739.

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decade days could be religiously observed.

But it was not enough to hit the Church in its living works. The Commune wanted to lower its prestige by analogy and comparison. She put, with perseverance—particular rance, the Catholics in opposition to the Protestants and Jews. The Church could not, at that moment, only blame her for the poor posture she was in, because she had never missed the opportunity, pretending to sacrificed to Jews and Protestants, to imagine the paintings the most deceptive of the privileges granted to its detriment to non-Catholic religions, deliberative assemblies, sections, clubs, patriotic societies, in turn used this detestable process of belittling.

Already in 1791, when it came to imposing the oath civic to priests, François de Neufchâteau, rapporteur of the Legislation Committee, had in brief but precise terms, asked the question and reproached the Church for its insubordination: "No other cult," he cried, "presents this system of resistance to the law. Protestants, Jews, have maxims religious beliefs different from ours; but they are subject to the law, but they respect all constituted authorities!. » And he added: "See if they do not obey the magistrates; see if their ministers refuse to take the civic oath; see if they abhor the proposal to share the sorrows like the property of the company?. » A few months ago, the Friends of the Constitution were already speaking out against the rebellion of the Church and proclaimed that they would "respect" the Jews and the Protestants who would come to establish their worship in France, but that they would not tolerate "factious...

1. The National Auditor, no. 60, of November 30, 1791.
2. The Journal of the second legislature, no. 59, of November 29, 1791.

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priests refractory to the law who want to make the people believe that obedience to the law is a religious crime'. »

The Commune in turn used this argument. When after

National Guard provided its assistance, it formulated this truth "that armed force does not belong to any religion". – "Would it be worthy of a free people and friend of reason," wrote the mayor of Paris, to force a Jew or one who professes any other religion, to take part in the ceremonies of Catholic worship? Couldn't this Jew answer you: Tomorrow, my brothers will walk in pomp in the streets with the external marks of their worship, and, by reciprocal procity, I ask for them what you demanded of Me; the law must be equal for all. »

The situation of the Jews that the Church wanted to pass off as privileged lasted a short time. The struggle of civil power against the Catholic Church soon reached the churches of all cults. The Jacobin Society was on the agenda on the decree of Nancy tending to the expulsion of the Jews from the kingdom, "motivated by the fact that she knows no other religion than that of freedom and equality? » ; Manuel, the prosecutor of the Commune, wrote to the general commander of the forces of Paris, by blaming "the sentinels of the Constitution who, under the gun, force the citizen to bend, his head uncovered green, before the priest who carries his God in his hands": "it is finally permitted to no longer believe in the hunting of Geneviève that on the Sabbath, because a priest does not have more than privileges on the consciences of a rabbi?..." ; and Chau-put, in turn, required, on 3 Frimaire year II, the

- . The Universal Mercury, April 24, 1791.
- . Le Journal des Jacobins, n° 523.
- . Le Courrier français, n° 131, dated May 10, 1792.

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immediate closure of "all churches or temples in whatever religion or cult they may be in Paris." All person who requests the opening of a temple must be arrested as a suspect'. Catholic worship then seems yield to force. He is content to claim for himself "the freedom of the Jew and the Protestant to meet in society particular and to celebrate their worship as they judge suitable ?, "

eruption erupts, passionate, furious, on both sides. It is not no more question of the Church, of its goods, of its privileges, of his ministers. The spirit of the nation has been transformed. It's here very religion which is discussed, desecrated, denied. We want replace faith in a God with faith in the religion of freedom and equality: the cult of Reason was born.

We then witness a painful spectacle. The refractive priests silences hide, the constitutional priests lose everything courage and all dignity. Under the violent pressure of Commune, at the injunctions of the people, they abjure "the state" ministers of religion 3; we encourage them, we force them to "depretrising". Every ecclesiastic who abandons his letters of priesthood, has well deserved humanity and truth, "Morality is everything; worship is nothing."

We then see the priests crowding at the bar of the Convention, renounce the priesthood, declare that "the peoples will be happy only when there is no longer either priest or king on the ground ". They ask for civic baptism, in order to

1. Chaumette claimed that this decree had been taken in his absence; and he denied him. But the order of the Commune nevertheless remained.
2. The Universal Mercury, n° 100, vol. XXXIV, from 45 Frimaire year II.
3. The Universal Abbreviator, No. 314, 20 Brumaire Year II.
- 4, The Universal Abbreviator, no. 313.

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regenerate. They no longer believe "in any religion except that of virtue and the country! ".

The cult of Reason is celebrated throughout the kingdom. Of all sides the patriots swear not to have any other objects of worship as freedom, equality, truth, homeland, reason. Bishop Gobel, giving the signal for abjuration, lends himself to a shameful masquerade, in the famous session of 17 Brumaire at the Convention, and dances the Carmagnole, the bonnet red on the head. This earned him the title of "man free regenerated". Following his example, "the priests hasten on all sides to admit that they were only the organs of imposture, harlequins, pierrots, who put the men to live at their expense? ".

More priests, hence more churches. "The shop of

mée 3. On 14 Brumaire, the prosecutor of the Commune requested that the gold and silver found in religious buildings be brought to the Mint. All sections come solemnly affirm to the Convention that, no longer wanting priests, they no longer want saints, images, confessionals which furnish the buildings in their neighborhoods. One after the other the Revolutionary Committees bring to the Convention the remains of their temples: Saint Roch, Saint Marcel, Saint Crépin, whom the Markets section sends in paradise "to make shoes for his comrades the saints", Saint Madeleine "to mourn her faults", parade, a last time before the representatives of the people before pass to the creiset. The Convention then became the theater

1. The Cult of Reason and the Cult of the Supreme Being, by F.-A. Bacon (Paris, 1892).

2. La Gaïe!e française, n° 688, dated 28 Brumaire, year II.

3 The universal Aoresialeur, n° 314.

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of the most grotesque scenes, which almost compromised his greatness and dignity.

The momentum @irreligion was given. He won over the citizens of all religions. Protestants and Jews did not escape not to contagion. The sans-culottes rejoiced. " The God fierce of Israel, the implacable Jehovah, the equivocal God of Christians, the gods of all nations will therefore bow down their superb heads before the sole divinity of men free, the Reason of all time; so they will all escape gloat like vain ghosts to the beneficial aspect of God of nature and freedom'. » Everyone's eyes finally open; everyone now laughs at their old mistakes and tramples under foot that which he has worshipped. "The Catholic, the Jew, the Protestant, whom a difference of opinion and worship divided for so many centuries, happily united, do not recognize no other divinity than freedom, nature, reason?..." "All now have no worship other than the love of freedom and homeland 3. » |

On 23 Brumaire, Maron, Protestant minister of religion, had presented himself before the Commune, in the name of the "Consistory of the Religious Society of Protestants of Paris". He had read a decree authorizing him to deposit "as an offering patriotic the four cups or chalices, the only pieces of art gentry employed in his worship." All citizens agree

ternity, inseparable companions of freedom 4.

The citizens, "known under the name of Jews", began,

- . Le Batave, n° 286, 8 frimaire year II.
- . La Gazette française, n° 688, dated 28 Brumaire year II.
- . The universal Mercury, t. 34, n° 98, of 2 Frimaire year II.
- . The Universal Abbreviator, from 23 Brumaire Year II.
- . La Gazette française, n° 705, 15 frimaire year II.

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they too, live up to the principles. He was assured of different
rents sides.

In Avignon, they had brought to the department "all leg
machines of gold and silver" which were used for their worship'. HAS
Buxviller and Ingwiller, in Alsace, where the churches were
"metamorphosed into temples of Reason", the first
speaker who presents himself is a Jew?. In Metz, everything
recalls a public worship is overthrown. "The Tables of Moses
suffered the same fate. The laws of this clever imposter,
written on skin, will be used for drums to beat
charge and knock down the walls of a new Jericho 3."

No one, it is said, was affected by it, except "a few women whose
the mind will be imbued with stupid prejudices for a long time to come." HAS
Nancy, on the injunctions of the municipal officer Bigerot,
the Jews had to make an offering of their "mystical charters",
as well as all gold or silver effects, furniture, ornaments
ments, emblems, which served their cult >. – Finally the
representative of the people, Lequinio, recounted with satisfaction
that in Rochefort, Saint-Jean-d'Angély, etc., the Jews abjured
retaliated, as publicly as the others, the lies of
their priests and dedicated their books of impostures to
fires of the patriotic pyres which carried into the air the
purifying flames of Reason. |

The Jews of Paris did not stay behind. " Is it
possible ? The Jews have also become reasonable. THE
circumcised people, this harsh people who, our priests said,

- . The Batave, n° 347, of 9 Pluviôse year II.
- . Le Courrier republicain, n° 100, dated 19 Pluviôse year II.

Id.

- . Israeli archives, year 1844, p. 415.
- . The War of the Vendée and the Chouans, by Lequinio. Paris, year III.

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had been struck by eternal blindness, this nation, separated of all other nations, becomes enlightened and reconciled with us by his wisdom and by his generosity!. " Newspapers celebrated this great event and proclaimed that now holding that the Jews truly deserved to be part of the French nation: "They declare themselves citizens, fraternize with us, think like us, act like us?. »

Indeed, the temples were stripped of their riches, undoubtedly closed their doors, and the only two schoolmasters that the Jews then had in Paris, Aron Polonais and Jacob Cahen, led their students on the days of decade, at the temple of Reason è.

The first synagogue to appear at the Convention was that of rue des Boucheries, n° 94, in the Faubourg Saint-Germain. She brought "the spoils of her little temple", on 21 Brumaire year JI, and the deputation which was received at the barre exclaimed: "Our fathers transmitted to us laws emanating born from the top of a mountain; those you give to the France emanate, from a mountain that we do not worship less. We come to thank him 4, »

The 22nd of Brumaire, a scene of the same kind, but more theatrical, performed at the council of the Commune.

Before reading the minutes, the Revolution Committee—leader of the Reunion section brought to the General Council general of the Commune, crosses, chalices, suns, banners nières, etc., objects belonging to the former Jewish and Catholic. Members of the deputation observed

. La Feuille de Paris, n° 504, dated 24 Brumaire year II.

Id.

. The Israelite Universe, year 1864–1865, p. 159.

. Le Journal de la Montagne, No. 163. – History of religious sects
gieuses, by Grégoire, t. IT], p. 421.

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Advice that, among the objects deposited, there were
a few who belonged to individuals of the sect
Jewish; They asked what side they should take
with regard to these objects. Various proposals were made.
– What happened then? The newspapers are sober in their
cations in this regard. All we know is that at one
certain moment “the discussion began to become oral
geuse! D.

Citizen Jacob Benjamin “of the religion of Moses,
Abraham and Jacob”, quickly put an end to it by asking the
name of his co-sectaries, to no longer be seen as belonging
belonging to this or that sect, but as French citizens.
As for himself, he willingly renounced, for the benefit of the nation,
all the objects that could belong to him. The board
general applauds strongly the philosophical expressions
of citizen Benjamin and his disinterestedness, stopped the
civic mention in the minutes, and Benjamin received
preside over the fraternal kiss.

A member of the Revolutionary Committee of the section of the
Meeting paid tribute to the patriotic and enlightened zeal of the
formerly Jewish citizens of the Réunion district;
almost all of them, he said, had anticipated the wishes of the Committee
revolutionary, by bringing all the relics themselves
and the ornaments to which the jugglers attached so much
of importance, among others the famous screed which, it is said,
belonged to Moses, and which his descendants carried, from
father to son, until today.

The Council similarly stopped the civic mention
of all these citizens, ordered that all the objects deposited
would be taken immediately to the. Currency, in accordance

to the decrees of the Convention, without excluding the "screed" of Moses.

The president then sang the anthem of the Marseillais, the refrain of which all the citizens repeated. The Revolutionary took all the saints, chalices, etc., to the cheers from the entire assembly!

Individuals, – even if it is conviction, training or religious skepticism? – did not resist this movement ment "philosophical". We even cite a "Jewish priest?" ", Salomon Hesse, who, on 20 Brumaire, declared that he "no longer no god other than that of freedom, no other belief than that of equality", and placed on the desk of the Assembly general of the section of Friends of the Fatherland "the stuff and gallons of silver fabrics of its Judaic ornaments. [L accompanied his offering with an address where he declared himself happy to place his "Judaic rattles", which had "only served to hide the truth to men longer." The Assembly congratulated; the president gave him a fraternal hug; men-civic recognition of this offering was made in the minutes, and the address, printed in twelve hundred copies, was sent to the sections, popular societies and constitutional authorities killed 5.

I] must not believe, however, that the Jews of Paris would have so completely renounced the practices of their religion. If the exercise of their worship was, as among the Catholics,

1. Posters of the Paris Commune, n° 140, of 22 Brumaire Year II. – Political News, National and Foreign, No. 347, November 13 November 1793. – Journal de la Montagne, No. 1, from Brumaire an II.

2. Bibl. Nat., Mss. Fr. NA 2704.

3. National Archives. – Extract from the deliberations of the Assembly general of the section of Friends of the Fatherland, of 20 Brumaire, of the second year of the one and indivisible Republic.

not to risk their lives, they had to openly abandon their modest temples and the few "brimborons" which adorned them; if they had, so as not to be suspects, transported in some way the apparent observance from Saturday to decad, however, they continued to remain Jewish. . And this tenacity in their religious fervor failed them be fatal. Suddenly, in fact, the leaves to the devotion of sans-culottes came to "sound the tocsin against abuse"

ul, they wrote, "outrages nature".

9 9 D

Citizens known as Jews are said to be still in the custom of circumcising newborns. We ensure also that children of a delicate complexion perish suddenly wind of the consequences of this operation. The law of circumcision, necessitates knowing perhaps in the countries where it was made, is useless in our climates. To observe it here is to outrage nature; And humanity protests against this pious barbarity. Without doubt the reason, in its rapid march, would soon overthrow before it this sacred abuse of which the religion of the Jews makes a precept to its cultists; but, before the error is dissipated, how many Can children perish as victims of this Jewish observance? This object, which interests society, has not yet fixed the attention of our legislators. We need a precise law that protects descendants in Abraham to circumcise male children. It is not undermine the freedom of religious opinions; it's scattered cause involuntary crimes to men whom the blindfold of superstition prevents us from seeing the light.

The Convention, it must be said to its praise, did not respond to the injunctions made to him. Besides, there was no in this ritual precept nothing which, if it upset the feelings-

1. The Leaf of Public Salvation, n° 130, octidi of the second decade of brumaire year II (November 1793).

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elements of humanity of a few sensitive souls, could carry ter infringement of laws or decrees concerning the exercise audience of worship.

[is even to presume that these clamors did not frighten not the Jews too much. [they gave, in fact, proof

tion of religiosity was an immediate reason for suspicion. Gold we know that every suspect was on the verge of the guillotine. This perspective did not prevent Moise Pimentel, from the section of Marat, to ask the Paris Commune, on Pluviôse 16 an II, the flour needed to make unleavened bread.

Here is his letter. She is curious in more ways than one.

Our August Senate, he writes, has, by its decree, admitted freedom cults. The Israelites, recognized as French citizens, are in the custom, for eight days of each year, of eating only unleavened bread, prepared by their hands.

Citizen Moise Pimentel, from the Marat section, undertook responsible for the supply of bread which is consumed during these 8 days, ask you, citizen mayor, that he be allowed to buy the quantity of 24 septiers of wheat, which he will grind; and in the event that he cannot obtain this quantity in kind, that you, citizen mayor, authorize him to purchase the number of 8 bags of flour weighing 325 pounds. These 24 septiers of bread, or these 8 bags of flour are enough for the food of 220 Israelites, which would consume 2,517 pounds among bakers weighing ordinary bread instead of during this week, in which the Israelites handle their flour, they do not use than 1,264 pounds weighing: the difference is therefore 1,253 pounds, which are distributed among consumers; and so, citizen mayor, to convince you of the purity of the feelings of the Israelites, of their submission to the laws, of their zeal for everything that tends to the public good, citizen Pimentel proposes to ensure its employment in the section.

Signed: PIMENTEL, cul-de-sac-du-paon!.

1. Le Journal de la Montagne, n° 85, dated 18 Pluviôse year II.

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A member of the Council asked for the agenda pure and simple, and another the referral to the administration of subsistences.

A third says that it would be granting a privilege to a sect, which was against the laws. He was of the opinion that we sent Pimentel to appeal to his section, which he would present himself as having to provide bread to a certain number of citizens, without any mention of the sect to which he proposed to provide it.

A fourth finally observed that it would be to renew customary to make wafers; moreover, according to a decree of the Commune, only a kind of bread ; and it is on this ground that the Council issued the order of day !.

We know that Robespierre put an end to this lugubrious comedy of the cult of Reason. The 1st Frimaire Year II, the dictator, Jacobins, recalled that it was not in vain that the Constitution had proclaimed the declaration of human rights in the presence of the Supreme Being. The idea of a great Being who watches over oppressed innocence and punishes crime triumphantly phant smiled at this dark mystic who exclaimed: "If God did not exist, it would have to be invented. »

The cult of Reason succumbed. The Supreme Being was born ! But terror continued to dominate all souls.

1.. The Mountain Journal, n° 85.

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CHAPTER It

JUSTICE

It would be madness to say that the Jews of Paris, during this deeply troubled period, all gave proof of incontestable civic and moral virtues. There was, in fact, alongside great dedication, acts of self-sacrifice and sacrifice to the homeland, failures which moved public opinion public or came under the jurisdiction of the country's justice system.

The truth is that they were neither better nor worse than their fellow citizens. To judge things impartially, it is necessary make allowances for time, passions and the state of society. Now trouble was everywhere, confusion in all ranks Population. As the days grew longer threatening, the lofty idea of homeland no longer dominated alone exalted souls. Egoism was reborn. Each, without denying absolutely the interests of the country, thought of its interests clean. Enthusiasm in action gave way to empty and sonorous sentences. And we thought that we had to live.

trait more than with fear. The assignats, created to sup-
pleer, had fallen into disrepute. The most selfless
among the patriots hid their property, buried, to
a more secure future, what cash or money they had

jewelry.

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The press was angry with the Jews of Avignon who,
it was said in 1793, had "imagined a pleasant way of
protect their cash from any requisition." An epi-
The epidemic suddenly seemed to afflict "the ancient people of
God ". We only saw "mosaic" funerals; but
the coffins weighed more than usual. The carriers
succumbed under the burden. This became suspicious. A day
that they were making a convoy of this kind, the people, struck
from the gravity of the corpse, stops the convoy, opens the beer
and finds her full of money. A search was made in the summit-
tier and a "large quantity" of gold was discovered there. " All
these dead" were sent to the Mint to be "resurrected
cited "for the benefit of the nation".

- We know with what harshness the conventionalists reproach themselves
share their fortune so quickly acquired,
in front of the "impartials" and the "monarchians" that these
bitter criticism greatly rejoiced. On all sides, in fact,
the disorder was at its height, and many took advantage of it.
to get rich. In the armies especially where everything was
improvised, weapons, equipment, cavalry and subsistence, the
accusations, often made lightly, were confused with
slander.

The Jews, it goes without saying, were not sheltered from either
the other.

A purchasing directory was established in 1792 by the Con-
executive branch to provide for the body's supplies
of troops. A Jew was one of them: it was Marx Berr. He was, with
his colleagues, denounced to the Commune on December 2, 1792,
accused of prevarication, and placed under arrest at home

1. Le Courrier republican, n° 4, of November 3, 1793; - The Leaf of
Paris, No. 497, of 17 Brumaire Year I; - The Annals of the Republic
French, n° 307, of October 31, 1798.

tation under the guard of three sans-culottes. The affair was, at month of January 1793, mentioned by the Convention which confirmed the arrest and nevertheless ordered that the accused would continue to exercise their functions so that the service armies was not interrupted. They were not put into freedom only six months later, on the report of Boissy d'Anglas, who, on behalf of the Contract Review Committee, declared that "nothing motivated the rigorous decision that had been taken against the administrators of subsistence! ".

Supplies made to the armies also gave rise to to loud clamors. The Convention intended to be served promptly and well; it seemed to her that, as she had not than to stamp the earth with one's foot to bring out hordes of men who became wonderful soldiers, provided them with sisters, they too, only had to order so that the corps of troops were provided with everything. Of difficulties insurmountable, she did not want to know about them; and opinion public, so easily suspicious and irritable, would not admit neither delay nor failure in supplies. all kinds. Hence denunciations, appearances at the bar, trials, trials. Some Jews had to fight for their very honor, and they emerged intact from these trials, particularly harsh at that time. Such as Alcan, Mayer Lazare, Isaac Netter, Wolf Lévi?... Others, like Natan Aron father, from Dijon, "supplier for clothing, equipment and encampment of the troops of the Republic", and Worms, attached to the service of the army of Sambre-et-Meuse as "road inspector of the food section-

1. The Universal Monitor, t. XVI, p. 706. Session of June 21, 1793.
2. The Universal Monitor, t. XXI, p. 579.
3. National Archives, F7 4584.

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meat ! ", had, speaking of integrity, "competed for victories of freedom."

Two Jews were particularly involved in the representa- many of the people: these were Olry Hayem Worms and Jacob 'Benjamin. |

Worms, winner of army supplies during the ministry of Servan, was accused of having corrupted Le Page, one of the clerks of the war office, giving him twelve

fact, denounced by the deputy Mayerne, was denied by Tronchon. The matter was referred to the Supervisory Commission extraordinary. On July 28, 1792, Lafond de Ladébat made the report to the Legislative Assembly, which decreed that there was there no room for deliberation? It was recognized, in fact, that the accusation was a "maneuver used to discredit the patriotic ministers 3".

Jacob Benjamin did not get the better of the denunciation that, on November 8, 1792, Cambon brought against 'him, and which included Vincent, commissioner of wars, ordered-chief navigator of the Army of the South; Vase, commissioner authorizer; Delaunay, authorizer; Lajard, cousin of the ex-minister, and Lebrun, ordering officer in Montpellier.

Benjamin was one of the biggest suppliers of arine. Food, livestock, clothing, cavalry, harness, 'firewood..., he alone is responsible for supplying, -feed, maintain, one of the most important bodies of troops that France then put on foot. Cambon raised 'The indignation of the Convention in reporting the conditions contracts which had been awarded and obtained only

1. National Archives, F7 4775/53.
2. Le Journal de Puris, n° 190 and 211, dated July 8 and 28, 1792.
3. Le Patriote français, no. 1065, July 10.

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ser, commissioners and authorizers were arrested 'tion and translated to the bar!.

Benjamin, whom this decree surprised in Paris where he was "on special business", goes to the Convention and announces "that he waits with the tranquility of the honest man the hour at which the National Convention wishes hear it well? ". |

He was admitted there the next day. "I] gave on each of the articles if not a proof, at least a presumption in its favor. He cited contracts already made, exorbitant costs transport bits for an army scattered here and there, the comparison of a previously concluded contract with the minister. »

"The man of God's people," says Perlet's Journal,

the Assembly", when Cambon, Manuel, Tallien, made decree that Benjamin would immediately go to the Committees of finance and war gathered to make his depositions and provide all necessary information.

But it was the time when the discussion on the trial of Louis XVI, and, if we had agreed to hear the Jew incriminated before these important debates, no one cared to fail in the preliminaries of the judgment. Benjamin was therefore taken under guard to the General Security Committee to be available to representatives. Following From this interview, the seals were affixed to his home. THE 20, the Assembly brought a decree of accusation against Benjamin, Vincent, Vase, Delaunay, Lajard and Lebrun, and the referred to the criminal court of the department of

1. The universal Mercury, t. XX1, n° 614, dated November 9, 1792.
2. Id.
3. The Courrier des Départements, No. IX, of November 9, 1792,
4. Le Journal de Perlet, n° 54, of November 14, 1792.

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Rhône-et-Loire. Taken immediately to the Abbey, they were released on the 13th to be transferred to the prisons of Lyon. By judgment rendered on January 22, 1793, Jacob Benjamin was, with his co-defendants, acquitted of the charge against them by the decree of December 7, 1792, and it was ordered that they would be released. The French Patriot and the Thermometer of the day added on this subject: "These various judgments will be more circumspect the men who accuse and decree with so much ease. »

In the street, the disorder is no less great than in administrations and in the army. Every citizen was a master to whom everyone owed submission and obedience. "Each corporation, each individual believed themselves to be the State and the nation. A universal delirium seemed to have seized the heads: everything was a deliberating body. Soldiers on guard deliberated at the Oratory. the tailor boys at the Colonnade, the wigmakers on the Champs-Élysées; four thousand servants ticks opened their session at the Louvre; three thousand boys shoemakers gathered at the Place Louis XV.

_"But nothing equaled the anarchy of the districts; all had a standing committee, a police committee, a military committee silence, a civil committee, a subsistence committee. Each

of his secretaries; each district attributed power to itself executive. » The mania for epaulettes became general. There had more soldiers. Everyone wanted to be officers.

The squares, the streets, the crossroads, crowded with men of the bourgeoisie and the people who discussed in the open air public affairs, presented the show every day

L. Le Patriote français, n° 1972, dated February 4, 1793; – The thermometer of the day, n° 402, of February 5.

2. Memoirs of the Marquis de Ferrières (Paris, 1821).

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of a hive upset by a catastrophe. The Patriots were brooded there by adventurers who drew on unrest the opportunity for criminal exploits. Men ill-famed people gathered there, and the impotence of the police helping with social anarchy, were able to prepare at their ease the most daring undertakings. Soon banditry reigned supreme in Paris. Bands of thieves devastate passers-by read in broad daylight. The Convention learned suddenly with amazement that, under the protection of a false patrol, one of these gangs attacked the guard national furniture and had completely robbed it.

. This incredible flight took place on September 11, 1792. A large number of individuals were involved in this plot against the wealth and security of France: mixture of bandits and politicians who united for a whole night with the intention of dealing the country a blow which it could not get up. We know that this affair became, following the fight between Rolandists and Brissotins, a real question policy. The passions, already violent, which animated the two parties became more heated. The Mountain .accusa Roland for having placed a traitor at the head of the storage unit, and the former Minister of the Interior was able, in a letter published on this event in 1793, ensure, without being denied, that this theft was "part of a great plot", that it was to a great conspiracy and that he had serious links with the bloody "operations" of September 1792,

Let us say right away that a few Jews were among the victims of these massacres. Here is the list according to a document ment of the time:

4. Le Patriote français, n° 1366, dated May 11, 1793.

2. General list of people put to death in the different pri-

sounds of Paris on the night of September 2 to 3, 1192. Bibl. nat., L" 39-10885.

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Abbey: Altmann.

Strength: Elder Abraham, David Moyse, Gabriel Lévi, Jacob Michel, Lévi Simon, J.-B. Lévi, Mayer Godichon (Godchau),

Châtelet: Edouard Momené.

`- Bicetre: Joseph Lambert.

Conciergerie: Jacques-Alexis Salomon.

Seminary of Saint-Firmin: Costa Sauveur.

House of Carmelites: Abraham-Moyse Bessel (Jew).

Already in 1792, when two of the thieves had been arrested, Roland declared that the brissotins had soaked in the theft of the Garde-Meuble to gorge their accomplices, and, in support of his assertion, he said in full Convention: "Their responses indicate people who have received education and which relate to what we formerly called per-sounds above the ordinary'. » This way of seeing was confirmed by the criminal court during the proceedings?.

To which of these two categories did the Jews belong? who took part in this criminal expedition? We would be very embarrassed to say it. But the certain fact is that Jews were involved in this affair. The revolving committee tionary of the Unit section, alone, did not make any stop less than nine who, within the extent of its district-ment, were accused of complicity and concealment. But he doesn't It does not appear that the accusation was sustained against them.

Quite different was the case of Louis. Lyre, Lyon Rouef and Jacques Lévy, whose trials took a long time. criminal court hearings. |

Louis Lyre, a native of London, practiced the profession in Paris of merchant. He appeared on October 12 before his judges.

1. The Universal Monitor. t. XIII, p. 722, 726, 136,
2. Bulletin of the Criminal Court, No. 29, of October 18, 1792.
3. National Archives, F7 2501.

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Convinced of having taken part in the "plot tending to despoil, by open force and armed hand, the immense riches deposited with the National Furniture Guard to pass them on to enemies of the State", he was condemned to death and executed on the 43rd, at half past ten in the evening. Mounted alone with the executor in the car that was taking him to execution, he showed of courage and composure worthy of a better cause ?.

Aaron Homberg, wrapped up in the same accusation, was immediately released, after "a fatherly speech" of citizen Pépin, president. Homberg, a native of Mainz, had been unjustly arrested. He had fallen ill in the prison. Far from having participated in the theft of which he was warned, he had, on the contrary, helped in the arrest of one of the thieves. Roland obtained a gratification from the Constitution for him of 400 pounds. "I believed," he said, "that national justice demanded that this man be given compensation for the harm that he suffered, and a reward for the good he did."

The trial of Lyon Rouef and Leyde, his wife, occupied twenty-six hours of hearing. He came in front of the first section of the Tribunal on November 17. The accusation against Lyon Rouef and his wife was solely based on the test-death note that Louis Lyre had made before going up to the scaffold.

Lyon, aged fifty-two, fairground merchant and innkeeper, rue Beaubourg, and Leyde, his wife, aged thirty-eight years old, "also Jewish", were accused, namely: Lyon Rouef, of being one of the despoilers of the Garde-Meuble of the Revolution and to have been present at the sale made in his house

1. Trib Bulletin. crim., no. 29.
2. Id.
3. The Thermometer of the day, by Dulaure, n° 297, of October 23, 1792.

of a considerable part of diamonds and jewels stolen audit Furniture storage ; – Leiden, for being present at the sale of a massive pot of gold with its lid, and that of a fairly large number of silver-gilt plates, etc.

The debates demonstrated in an incontestable way that at moment when, according to Lyre, Rouef had attended the sale of diamonds, this unfortunate man was at the café de la Renowned, rue Saint-Martin, where he had been for a long time playing dominoes, and Levde, his wife, was ill, in bed, unable to be present at the sale of diamonds.

The public prosecutor dropped the charge, and the court, according to the jury's declaration, ordered that within twenty-four hours the accused would be released.

After the verdict, Citizen Pépin addressed them with these words: "By this judgment you must recognize the justice of the French that's it: live honest people, and, enjoying the benefits of a free nation, show yourself to be good republicans. »

"Thus, a cause which at first seemed serious, ended undermined to the satisfaction of an immense people who filled the audience. » Half an hour after they were acquitted, Lyon Rouef and his wife went out "in the midst of the liveliest applause! ". |

The case of citizen Jacques Lévy and citizen Dan-Dreda, his wife, was more confused. Arrested on 8 Pluviôse year II, Lévy protested against his incarceration, invoking the services that he had returned to the homeland "since the first moments of the revolution ". – "In all great circumstances or freedom had enemies to fight and defeat," he was at his post, notably, on August 10, 1792, at

1. Bull. of the Trib. crim., n° 49, of November 22, 1792.

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the Legislative Assembly where he was on duty and which he never left only when the representatives were safe. The same day, he had been delegated to the Commune by his section in as commissioner, as he had already been on May 31. And, in fact, in his file there is a certificate by which several patriots from the Réunion section, to which he belonged, note that "he always showed up and

Police intelligence, judging from the table on the following page, were no less favorable to him. We ingenuously admitted to having discovered nothing against him.

There were not all serious grounds for accusation firstly, and this formally results from the deliberations of the central court of directors of the indictment jury of department of Paris. After hearing the commissioner 'national and having deliberated on it in the Chamber of the Council, the court declared, in fact, on 22 Pluviôse year II, that there was no no grounds to present against Lévy and Dandréda the act of accusation tation to the jury, and ordered that they be put "outside the remand centers" where they could be detained. However, kept secret by order of the General Security Committee, they were only released on 29 Vendémiaire Year III.

But the trials that Lévy had to undergo were not 'finished. Dameuve, one of the directors of the "jury" composed health the central court, suddenly declares that, if this accused had not been released, he would have kept him in custody 'arrest. The General Security Committee gets angry: "The course of justice, he replies, must resemble the course of sun; no power can stop or surprise it. We agree to attribute your hesitation to a plausible reason. tion; but, when you think about it, you will see that our opinion is an effort of indulgence, and your conduct a reprehensible excess

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of weakness.” Lévy was put in solitary confinement, at the Grande Force, on
9 Brumaire Year III. But Dameuve's suspicions were not

Lévy was released on Nivôse 11.

In this affair of the Garde-Meuble which was never clarification, if there were compromised Jews, there were also who demonstrated probity and disinterestedness to whom the public authorities paid a resounding tribute mage.

We have already seen the national reward that the Convention agreed to Homberg.

On September 25, 1792, Mr. Anselme Lyon, "jury" of Nancy, deposited on the office of the Commune "a large quantity of diamonds" that one of the thieves had sold him of the Furniture Storage. The General Council appointed a commissioner know to, with Mr. Lyon, transport these precious objects at the registry of the criminal court, and ordered that the trait of probity honorable mention in the minutes?.

Camus announced to the Convention on October 34 that a another Jew, who had been offered to buy several diamonds coming from the Garde-Meuble, removed them "at the risk of his life" from the hands of thieves to return them to the public treasury. "This loyalty was greatly applauded. »

Finally, in the session of October 9 in the morning, the Convention tion received a letter from Roland relating to this theft. THE Minister of the Interior added * that a Paris jeweler, Mr. Cerf Berr, had received several brilliants from an individual

4. See for this whole affair: Archives nat., F7 477422.

2. Le Courrier français, no. 272, September 28, 1792.

3. La Chronique de Paris, no. 286, October 4, 1792.

4. The universal Mercury, t. XX, n° 585, of October 10, 1792; – THE Journal de Perlet, No. 19, October 10; – The Annals of Mercier, No. CCLXXXIV of October 10.

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who had brought them to him to sell. The jeweler, recognizes born the jewels to be from the Garde-Meuble, did not think than by saving the greater part of it by pretending to want to buy them. This ruse succeeds: the thief brought jewelry worth 200,000 pounds.

to bring "the effects" that it would have and which it would give him then the amount. The thief returns; placed under arrest
tion, he reveals several of his accomplices and provides such information found for around 300,000 pounds | jewelry. The jeweler, who agreed with Roland and the warned of everything he did, had received a sum of | 15,000 pounds taken from funds allocated for expenses secrets, in order to bait the thief...

The National Convention decreed the honorable mention of the conduct of citizen Cerf Berr, whose name she wrote in his minutes.

CHAPTER 11

TERROR

Events followed one another in rapid succession, always digging deeper the abyss which separated the Gironde from the Mountain, throwing the population into alternatives of discouragement and joy. The day of August 10 gave to the people, with a new awareness of their strength, a sort of foretaste of brutal justice, executions bloody; the capture of Verdun, the fear of the royalists, the pushed to the most abominable actions, imposing in at the same time to the Convention the most terrible.

Little by little, under the pressure of violent hatred which break out among the Sans-Culottes and tear apart the parties, the revolutionary period deepens; the terror gets worse; to laws of general interest, made to protect patriots, succeed give way to special laws, laws of circumstance, which take citizens as if in a tight-knit net real and from which no one can escape. Suspicion weighs on foreigners, stockbrokers, bankers, merchants. The law of September 17, 1793 affects all people. She orders the arrest of all suspicious people, and it considers suspicious all those who,

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"either by their conduct, or by their relationships, or by their remarks or their writings, have shown themselves to be supporters of the tyranny or federalism, and enemies of freedom." There entire population is enslaved to the Revolutionary Committees

nationals, arrest citizens, judge them, declare them suspects and throw them in prison.

Death looms over everyone. Existence is strewn with obstacles and traps. Everyone feels watched, watched, spied on in their attitude, in his words, in his actions'. The term me-
"aristocrat" covers it all. Denunciations facilitate the work of the Section Committees and the Committee of general supervision. Terror, in fact, does not go without denunciation. The "flies" and "indicators" are on the teeth. The Revolutionary Committees don't know who to listen to, More people are brought to them than they can accommodate.

The Jews naturally had to suffer from the common law. Even their recent emancipation was, in some ways, case, the cause of the biggest problems. Many of them were accused of violating foreigner laws. One (October 16, 1793) ordered the arrest of all individuals born subjects of the governments with which the France was at war; the other (27 germinal year II) required nobles and foreigners to leave Paris. The laws were formal. However, the Jews, who, for this reason, were threatened with keeping the prison until peace, protested against the status of foreigner that was wrongly attributed to them. Mon, Mayer Simon, claimed that he should be considered as French, since for more than twenty-three years, he had constantly remained in Paris. He was established there, rue Avoye,

4. National Archives, F7 4622, 4712.

2. Id., F7 2517.

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section of the Armed Man, with his mother, his wife and his children !. Another, Lyon-Jacob Mayer, was delivered, 44 nivose an II, by a sort of mohel a certificate cons- as he was born in Paris in 1777. A third, Simon Mayer, second-hand dealer, is only saved from prison thanks to his mother who brought to court, on 23 Messidor Year II, "a written where she states that she arrived in Paris in 1771, that she and her children are recorded in the yearbook old police as Jews, that for twenty-two years its son knows no other place or domicile than Paris"; In these conditions, he was justified in believing himself "excepted from the laws."

and Mayer Aaronf. | |

. The Law on Foreigners and Nobles was a law of police ; in its application it could admit peraments. The one on the suspects was formidable, merciless; she sowed hatred between citizens, aroused the passions the most detestable, the most barbaric feelings. There was no no more friendship, no home, no family.

Simon Simon', decorator, born in Reims, lived in Paris, rue Bailly, section of Gravilliers, when, on 17 Brumaire year II, he was arrested as a suspect by order of the Committee of general security. "Denounced by all patriots as inveterate aristocrat" – following the order of the prisoner – he was accused of wanting to "insinuate his aristocracy into the character-

. Arch. nat., F7 4774.

. Id., F7 4774/27,

. Id., F7 4774/40.

. Id.

. Id.

. Id.

. Id.

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kill men he believes to be weak. It was assured that he was "the sworn enemy of all popular clubs and societies" and that he pushed the contempt of the friends of freedom to the point of fleeing in the General Assembly the representatives of the "side LEFT ". He was sent to the Madelonnettes. |

Questioned on Prairial 25, he defended himself energetically:

– Didn't you attend the general assemblies of the section, on the side of the aristocrats? his judges asked him.

crate. I have always placed myself at the assemblies according to which found vacant places on one side, on the other, or in the middle.

– Weren't you from Brissot's party?

– I never knew his clique.

– On the Jacobins and the Republic?

– I have never deviated from the opinion that the Society of Jacobins is made up of devoted citizens and that the Republic is favorable to the people. I have always acted in this direction, since I fulfilled different civil functions in the Revolution...

He was known, in fact, to have, as early as July 12, 1789, "contributed with all his power to the public welfare". He had attended all the assemblies which took place in 1789 and the confidence of his fellow citizens had earned him, in 1790, to be appointed elector of the department of Paris, commissioner of Civil committee of its section. The functions he held included caused serious harm to his condition; nevertheless he continued to devote oneself to public affairs, participating at the same time to the collections made for the expenses of the war, in favor of his brothers in arms, citizens marching for the border, Vendée and the department of Eure where they were going to defend freedom against rebels against the law. Volunteer in the 42nd company of the army section

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des Gravilliers, he produced a certificate from the Assembly general of the section attesting to his good citizenship. It was put in freedom by order of the General Security Committee of the 1st fructidor. His incarceration therefore continued for more than ten months. |

Solomon David! was arrested, on 23 Germinal Year II, on the denunciation of the revolutionary committees of the section of Bondy and the Mountain. He was a talented engraver. "A worker and living from the work of his hands", he engraved numerous stamps for individuals and municipalities who had, for this purpose, delegated regular powers to him. In the search which was carried out at his house on 25 Germinal, we had seized various seals ordered by the Revolutionary Committee of Claye, the municipality of Perville, the district of Péronne, the company of Chenet gunners from the Arcis section, the municipality of Normant, the general of the army of the North.

case of counterfeit stamps no doubt. The file is not very clear in this regard. The General Security Committee had ordered that a search be made, "wherever necessary", stamp engravers bearing the imprint of the authorities constituted, and to "question them without wasting time to go back to the first perpetrators of the crime. After This order, David Salomon was arrested and con- taken to the Plessis remand center, rue Jacques.

The Revolutionary Committee of the Gravilliers section, to which the accused belonged, protested strongly against his incarceration. She gave the most flattering account of the David's conduct. "Moreover," she added, "he is our knowledge, that he had the courage to denounce a manufacturer

1. National Archives, F7 4775/24.

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maker of false assignats and that the nation granted him for rewards the sum of 1,000 pounds. » This is "an act of patriotism" which was "useful to the entire Republic".

There was therefore no doubt that "this unfortunate man without panties" was "a victim of either ignorance or despotism of the Revolutionary Committees of the sections of Bondy and of the mountain ". Specific petitions, in addition to the certificates of the section, attested all "the proofs of patriotism and republican virtues" that David had data. It was necessary to recognize his innocence and hand him over at liberty: his detention had lasted almost six months.

Similar errors occurred every day. At amidst the disorder and confusion that the arrests gave birth, in the tangle of denunciations, in the feverishness of unbridled passions, the revoking committees lutionaries were drowning, as if overcome by panic. Of the citizens were forgotten for entire months in the prisons, others were transferred from: remand centers in a remand center, without reason; finally others remained there,

unable to know why they were detained.

_ Disorder and disarray everywhere.

Nothing is more comical in this regard than the letter written by Vaubertrand, concierge of Madelonnettes, to the Committee general security. On 5 Nivôse year II, he received a prisoner which he doesn't know what to do with. No reason for arrest. Point

Isaac Simon. That's all he knows, and he has to believe what Simon tells him. Detained, he said, as above-pect, he had served in a large part of the city's prisons: Lazare, the Scots, the Town Hall, La Force and the Madelons-sharp. At the Scots, from rue des Fossés-Victor, he had only passes by: "Being poor, not having a bed of his own, and

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the concierge of this house not having any to provide him, he had been refused and transferred elsewhere. Vaubertrand informed to the Police Administrative Commission, and the Commission tells him that she knows nothing. He calls out to him Revolutionary Committee of the 6th arrondissement, and, despite its research, the Committee cannot find the minutes of arrest. So who should we contact? at the Lom section bards, where did Simon live before the month of Pluviose? Or to that of Réunion where he lived afterwards? Vaubertrand loses his head. He only sees one way out of this imbroglio is to set his prisoner free, However, everything soon becomes clear: "Isaac Simon, manufacturer of portfolios", first "postponed as a Jew and as intriguer in his trade", had been, on Pluviôse 22, held as a suspect. But, as in his papers we had "found nothing contrary to the laws of the Republic", he was released after a few weeks of detention.

Quite different was the case of Fernandez, canvas merchant and fabrics, established in the Unit section. "Jew above Portuguese in religion, born French", he had always lived France. His once wealthy family, he said, had been persecuted and proscribed by the Spanish government. He had two children, "one of whom is male" who, since the Revolution, fought for the homeland. He himself had rendered the services most publicized. He was my friend hot of freedom, the most outraged enemy of slavery", and, while the enemies of the Republic united against the Convention, "almost alone in his section he maintained the sacred fire of love of the fatherland.

So much dedication deserved a reward. But on the denunciation of the conventional Lacroix and other "supats which are not yet sufficiently known", he was arrested as

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suspect in the first days of germinal an IJ, "by a

could not know the motives", In reality, "we do not know no wrong in political terms. His public vows always been the regeneration of society; his only reading, the patriotic newspapers; his only and very new study, the works of the immortal J.-J. Rousseau. »

Such pure occupations could not be the work of a criminal. Durvy, "deputy chief of the 3rd subsistence section plants", Esther, Devieux's wife, his daughter, and Devieux, his son-in-law, supported this information with their petitions favorable. Hébert's conspiracy had just been discovered. Lacroix and his "accomplices" had perished on the scaffold. What was the General Security Committee waiting for to make Fernandez "to the society which was deprived of it"? The request was not received only on 27 Thermidor. "The vehement Fernandez" had to wait for the death of Robespierre to receive the justice due to the "victims of their enlightened patriotism and intrigues of the conspirators! ".

= Among the crimes severely repressed under the Terror, there had to be counted as one of the most serious that of disobeying 'sance or contempt for "constituted authorities". There was then "constituted authorities" from the top to the bottom of the ladder social, and it was necessary to exercise a singular power over oneself or have excessive luck not to hurt one of the any member of multiple powers, civil, military silences or revolutionaries who abounded at the time. Moses Brunswick had the hard experience of this.

The Vendée insurrection had suddenly taken on a considerable extension, and the Republic had no

4. National Archives, F7 4704.

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troops to suppress it. Levies were decreed by the Convention, and, in order to face it, the sections of Paris had decided that each company would appeal to the patriotism of his men and would contribute, either through the draw fate, either through voluntary commitment, to the training of Parisian bodies.

The captain of the 6th company had therefore summoned his troop. This did not seem to be to the taste of Brunswick. He accused his captain of abuse in the exercise of his functions and, after a rather lively discussion, treated him as a "rascal" and threatened to have him dismissed within forty eight hours. Moïse was arrested and appeared without delay before

The witnesses heard, "we arrested Moïse Brunswick to declare to us his name, position and residence, and we having presented his card, replied Moïse Brunswick, marchand, residing rue Geoffroy-Langevin, 3".

- Alui asked how long he has been living in France.
- Answered, since his birth in Bouxviller, near Altkirsch, in Alsace. |
- Asked him how long he has been living in Paris.
- Answered, for seven years and three months, and for five years in the same street.
- Asked him which Judea he is from.
- Answered from Judea of Israel.

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The debates thus enlightened, the jury approached the very merits of the denunciation. Brunswick, convicted of contempt of "authorities constituted", was taken before the administrators of police "for the purpose of ruling on what they consider fit to be on the offense of said Brunswick! ".

4. National Archives, F7 2401.

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It is about comments of the same kind that Alexandre Guastalla had to be arrested as a general security measure. At moment when a collection was made to help with the departure of volunteers from the department of the Seine, he had said, allegedly they said: "You will see that everything will become more expensive, that shoes will increase day by day and they will rise to 120 pounds per pair. » And as the frame was too thin to accuse Guastalla of incivism, it was declared that in 1794 he had "ruthlessly" slandered the representatives of the people, Legendre and Bazire; he was "suspected" of having arrested in Lyon, during a trip he had made to Italy, to take part in the troubles that had broken out there and, as he

he sought to make himself useful"; what inspired the greatest mistrust. On this report, to which we later added new grounds for suspicion, the General Security Committee ordered, on 8 Ventôse year II, that Guastalla would be put in arrest in a Paris prison.

So what was this Guastalla, whom the Revolutionary Committee tionary of Fauboug Montmartre had just denounced that, domiciled on Franciade Island (Saint-Denis), he depended Committees of this commune? "Citizen Guastalla is born Jewish; it's not a shame, wrote his wife, on 23 thermidor, to protest against the denunciation of the section; but twenty-four years of residence in France have served him well given the glorious title of French citizen. » The following table before provided by the Whistleblower Committee will enlighten us further tage on the accused and on the accusations against him. Guastalla will complete this information with a full letter of curious details which he sent in his defense to the Convention 'tion.

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Search was carried out at Guastalla's home. We know-
sit 28 pieces, business letters written in Italian and registers
compatible. Then Guastalla was taken into the house
stopping the English.

As soon as the established authorities of Franciade learned
These facts, they took steps after steps and sent
several deputations in Paris to demand enlargement
of the inmate. He was, said the commune, "a true patriot"
'which she intended to "take under her responsibility". There
municipality, for its part, attested to its good citizenship and proved
that the sale of the house of Papillon de La Ferté could not
be simulated. The General Council met in Assembly
extraordinary to declare that Guastalla had "always
urged his fellow citizens to maintain order" and that he had
"always fraternized with them." Finally the very section of
Faubourg Montmartre, protesting against the act of its committee
revolutionary, certified that the accused had "professed without
ceases the purest citizenship, the most ardent love for
freedom and equality". He was, in a word, "an honest man,
virtuous and beneficent" which had made the greatest ser
vices. :

Faced with these truly precious testimonies of
dedication to public affairs, the General Security Committee
remained undecided. The energy with which municipal officers

in fact the Revolutionary Committee of the Faubourg Montmartre in a strange posture. But, when from the prison, where he was waiting to be put on trial, the "Italian" Jew replied in a precise "memorial" of the attacks to which he was the object, 'Tinanity and the injustice of the accusation could no longer be doubted.

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Citizens, he wrote to the General Security Committee, I am bli in France since the year 1770. At the time of its revolution, I was on business in Italy, where I traveled regularly Probably every two years.

At the end of 1789, I went to Paris where, after having made reading human rights, I saw that in the end reason had gained the upper hand and that the Jewish nation would no longer be persecuted. The letter that I sent to the National Assembly in 1790, accompanies pawn of 1,500 pounds of patriotic donation under number 1165, you will prove that I had more confidence in human rights that in the Constituent Assembly, and that I did not wait for the decree which made us languish to know if we should be in the class of citizens or not.

To show myself worthy of being so, my first care was, in February 1790, to take advantage of the benefit of the Revolution and to . marry, since I no longer had to fear that my children would be unfortunate, something that always kept me away from marriage before the Revolution, because our nation was so persecuted that the children had died civilly before being born. The following March, I entered into a marriage, on the condition that before consummating it I would go on a trip to sort out my affairs, either to Lyon where I had my home in Italy to withdraw the little fortune that I had there.

At the end of 1790, I left for Italy. After having done _ a lot of sacrifices to leave a country where a man of our nation should not live, I went to Paris in sometime in March 1791. There I consummated the marriage. From that moment, I did everything a good citizen should do; my section has entrusted me with quite important commissions, and I am acquitted with all the loyalty of a republican franc.

In September 1792, I provided a soldier equipped and armed with submission to me to take charge of it for the rest of his days, if he had had the misfortune of returning injured, and the citizenship certificate of my section can prove to you what I am saying.

I am not talking to you about donations that I have made, which are too

(and whose income is taken as proof); it's a parade unworthy of a republican.

Last July, I bought a country property, the only

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available wealth that I possess, not to retire like an egoist; I dare to hope that my municipality will do me justice that I deserve.

I took up arms at every opportunity for support of freedom and the overthrow of tyranny and federalism, notably in the memorable days of August 10, 1792, March 31, {4" and June 2, 1793. Finally, I accepted in the Pri-mayor the holy Republican Constitution and sworn to defend it until death. I invoke with confidence the application of the decree of 8 Ventôse, present month, which orders the release of irreproachable patriots.

Alexandre GUASTALLA,
Citizen of Franciade Island, detained
at the so-called house of the English, rue de Lourcine. |

The call of this patriot was heard. The 4th of Fructidor, the General Security Committee ordered that he be released!

So what was the real reason for the security measure? taken against Guastalla? It is immediately found in a case related to his and which targeted Mosès, his step-in-law father. Guastalla was undoubtedly considered a "man of means" whose fortune was to be more useful to the Republic than to himself.

In fact, the day before Guastalla was arrested, the Revolutionary Committee of the Faubourg Montmartre had made take Mosès to the house of Saint-Lazare. On May 15, 1793, this Committee had requested him, in the name of the homeland in danger, to pay within forty-eight hours, "in the form of a loan", the sum of five thousand pounds for the first third of that which he had to provide, in order to help with the Vendée expedition. Mosès had refused to comply with this requisition warrant. He was accused, without further information, of "cabbings to

1. National Archives, F7 2482 (Registers of minutes of Revolutionary Committees).

the appointment of Chambon, mayor", and "for having removed gold and silver bars abroad!" Moses and his woman did not remain subject to this accusation. They both protested against this "atrocious slander" and against "the tyranny" of the Revolutionary Committee which wanted "absolutely make a rich man out of citizen Mosès." There's was going from his head.

Stock trading and cash trading were, in fact, „punishable by death at that time. The law of September 5, 1793 was carried out with the greatest rigor. Bankers and all those who were suspected of trading money were severely worried; searches careful searches were made at their homes, their papers seized, the seals affixed to their registers, and their persons guaranteed dice on sight.

Already, in 1791, the sections closely monitored all these "Cash kidnappers": the discovery of a crime of this kind caused the strongest emotion. The section of Mauconseil was the scene of quite serious disturbances on this subject, following similar maneuvers attributed to the "Jews of rue des Prêcheurs? ". |

The Jews were not the only ones suspected. "They are almost all nobles, gentlemen and bad priests, said the French mail *, which hold or encourage manufacturers counterfeit assignats, counterfeit notes, counterfeit louis, false shields... They are almost all nobles, gentlemen and bad priests who, after having monopolized all our cash, invade under different names, our coffees and our sugars, with the intention of soon speculating on our flour and our corn..."

4.Arch. nat., F72 482.

2. Le Courrier de Gorsas, n° 19, of February 19, 1791.

3. No. 30, from Monday January 30, 1792.

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When, on September 7, 1793, on the proposal of Danton, the Convention was authorized to take all measures that she would deem suitable against the bankers, Lhuillier, prosecutor-syndic of the Seine department, ordered the incarceration of all money dealers. Since then, any citizen suspected of this crime was brought to the section and

gold and silver; stockbroker, one who was found carrying of crowns and deprived of assignats; stockbroker, one who, passing to possess some property, refused to provide for the fantasies headquarters of the Revolutionary Committees; stockbrokers, aristocrats, the Jews', who were accused of "caballing" for the candidates who were not in the odor of holiness among the fiery Jacobins! Every day denunciations of this kind were brought to committees: vain words, slander, insulting noises laughter, slight suspicions, slanderous statements, police reports, these committees welcomed, received, admitted everything for indisputable truth. |

A member of the Civil Committee of the Friends of the homeland recounts, in 1792, that "an individual" traveling with him from Meaux to Paris "told him that five weeks ago two truckers from Germany had bought from Jews, coffee from Commerce, rue Saint-Martin, quantity of white money and 4 to 500 pounds heavy soil? »

In the Réunion section, on 17 Pluviôse an IT, "the deliberative committee was informed by one of its members that it rich Jews arrived from Strasbourg and it is doubtful that they are fugitives and buyers of assignats by denigrating them with the aim of monopolizing them more cheaply? "...

4. National Archives, F7 2471.
2. Arch. nat., F7 2489.
3. Id., F7 2494.

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And the committees delegate citizens to "verify the done" and run on the trail of the delinquents.

The corporate bodies were set in motion by business more serious. One of them simultaneously occupied the municipalities of Sens, Arras, Fontainebleau, Troyes and Paris. It occurred on 27 Prairial Year IT and targeted several Jews who, in reality, had no clear relationship established between them: it was Lyon, from Paris; Jacob-Patigold, from Belfort; Mathias Katz, from Cernay; Abraham Wormser, of Wittenheim; Salomon Wahl and his brothers Moyse, Félix, Charles and Elie, all five from Fontainebleau. We understand that the procedure of this trial must have been long, difficult and confused. We do not know what became of most of the indicted! |

Only one was released, it was Cerf Lyon. He had been,

de Sens against Salomon Wahl, "suspected of having done the illicit money trade. Cerf was at the hotel

Growing at the same time as Wahl and he had been kept a seen with him. In a letter addressed, on Messidor 7, to Revolutionary Committee of the Réunion section, which he called for his help, Cerf recounted the adventures of his arrest. We only want to remember from his story that following passage:

"At three o'clock, the justice of the peace came to ask me: Are you Jewish? – To which I replied that I was here before, that in the Republic there were only republics cains. – He answered me: that's it." And he did it transferred to a remand center where he found himself involved in chained criminals and counter-revolutionaries.

4.Arch. nat., F7 4636.

TERROR 225

However, his ordeals soon came to an end. The Committee of the Réunion section certified that Cerf had always shown "good patriot and republican!" ", and, as he seemed to exist no complicity between him and the others, At Sens he was given a passport to return to Paris.

Cerf Lyon exercised, like his alleged accomplices, the profession of "fairground merchant". They went from town to town "flea market, buying, selling, carrying with them everything have them. It was then enough for a few coins to ring in their pockets so that mysterious notices reach to the Supervisory Committees. We then searched them, we per-searched their room or the car that took them carried from one commune to another; and, as soon as they admitted possess some hundred crowns, they were accused of "buying. money to pass it on to the emigrants", and to contribute buer, "by their improbous speculations, to precipitate the discredit and the fall of assignats? ". |

One of them, Salomon Wahl, "questioned (a Sens) for-which he brought coined money from Fontainebleau to instead of bringing papizr" – "replied that he brought it here to buy goods; that, if he did not have not bought it, he would have left it here."

And we insist...

"He observed that it was more suitable for him not to

that he would have done much better to change his money of the Republic and that with the assignats he would have received he would have made his way with ease, and questioned why he didn't do it. »

4.Arch. nat., F7 2494.

2. The religious movement in Paris during the Revolution, by the D^r Robinet (Paris, 1896), volume I, p. 329 and 19.

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Solomon, impatient with a pretension that nothing justifies, "replied that he has no answer to give us and that he asks us if there is a law that obliges him to do so.

The improvised judges, in the fixed idea imposed on them denunciation, sometimes asked strange questions. To one question put to him, Moise Wahl replied that, when that he was going to Paris, he bought goods and not money, which he had recently sent to Troyes, where there was his brother Salomon, "a bundle of silk".

He is then asked if, in his Judaic slang, he does not does not tend to be coined money per bundle of silk.

And Moise is forced to repeat that the package is none other nothing but a bundle of silk.

In Paris, more particularly, if Mayer is to be believed Dennerly, the "rue Martin" district, was "infected" stockbrokers and money merchants. Constantly, the strength army was required there, the houses surrounded and the accommodation searched from top to bottom. The "caffés", very numerous in this place – especially the Café du Commerce, which was the meeting center for a large number of Jews, so much so that we also called it the Jewish café – were the object of rigorous reuse monitoring. And, as we knew that they gave to stay in garni, that the inns there received a crowd of businessmen, the Revolutionary Committees do not allow them to had no sight. An accused, questioned about the "speeches" that we held there, replied that we held "speeches of merchants when talking about their mutual goods.

In these often brutal searches, it occurred, as in the Cerf Lyon trial, as in the ovens

of guilty and innocent; we searched indiscriminately the one and the other, men "right down to their shoes",

TERROR | 227.

women "right down to their hair"; we seized papers, stones, letters, goods, jewelry, cash; all were thrown pell-mell into prisons, and the instruction of the only trial could cause the departure of the "pure" from those who could be "confused in this abject class and murderer of bad citizens." |

This was indeed the distinction that Mayer Dennerly insisted on TO DO. The General Security Committee, by ordering, on May 22, a search, one of these hunts that we have just spoken about, had not "intended to touch the property or obstruct a legitimate trade", but only ensure those who were engaged in the cash trade. Or Mayer Dennerly, - jeweler merchant, did not want to be included among those who carried out such trafficking. |

Commercial necessities had forced him to have a home separate from that of his wife. I had come to settle down, a year earlier, in Paris, while "his wife" remained in Verdun, "their common residence since their birth", and where she was responsible for supplying the district with canvases and sheets for making gaiters.

= Important purchases had brought her to Paris, where she had gone with Lazare Lyon, her partner, her daughter and her sister. They had been installed at Dennerly for eight days when the order came from the Committee to "surround three shops: lemonade shop on rue Martin. The armed force entered among these women and seized everything that appeared to him suspect. The file contains a long nomenclature of louis, écus, coins, jewelry and pieces of silverware that were seized there: more on the Dennerly woman than on her companions. This citizen had with her all the cash of her house, which consisted of a sum of approximately 25,000 pounds.

Let us hasten to add that, a few months later, the seals

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they were lifted, "the effects" returned to their owners and the defendants released (12 Ventôse year III). However, seized items had disappeared; the agents responsible for operations during the search were compromised. An instruction was

particularly suspected of having found to his taste "a heart and a small golden cross"; the members of the Revival Committee lutionnaire of the Réunion section, who had been required to assist in this operation, gave proof of criminal levity. They declared, in summary, to have let Limage do as he pleased. The light could not be made – on the irregular circumstances in which he had been made the deposit of the seized effects!.

These sans-culottes, it must be said, showed a painful carelessness. The life, interests, anxieties of citizens were often just a game to them. All entire to their work, they laughed at the sufferings of women and children. Philippe Moyse, merchant, lives rant rue Simon-le-Franc, 348, had been arrested at the same time as Mayer Dennery and for the same suspicion, while that he was discussing business at the Café du Commerce.

As the detention of Moyse at Madelonnettes continues walked along, his wife went to the Revolutionary Committee to ask members for the key to their room. "After being looked at each other, they said at first that they had not point. One of them finally spoke and handed it to me, she wrote, telling me with an air of irony that he had kept her dated to sleep with me? »

All those to whom a particle of authority was vested

- 4. National Archives, F7 4669.
- 2. Id., F7 4774 55.

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arrogate an even greater one; those who did not have no power attributed significant credit to themselves; and all, for hit those who had some property, did not hesitate to usurp positions or functions. The confusion of rank, authority, power reigned everywhere; and the trouble –there were still more exceptional laws that the Convention manufactured according to requirements.

Merchants and bankers were arrested in their business, exposed to the worst adventures.

A search was carried out on September 9 at the citizen's home. B.-L. Fould, banker, 4, rue Favart. The Supervisory Committee Lance then declares to him, simply, that, "for the interest of the Republic", he opposes the payment of all his

"I don't know," wrote another, on September 10, 1793, "I don't know if we will pay, because we have sealed all the banks quiers and merchants. I have the seals at home too. I I don't know what will become of us. I don't even know, if we don't do not unseat today, who will or can pay. We arrest a lot of people every day..." The one who said this, melancholy, was called Manus Polak junior. Merchant of canes and canes, established in Paris since 1780, he had business relations with Frankfurt, Holland, Switzerland and England. He was warned of having correspondents counter-revolutionary dances and facilitate the sending of funds to emigrants. With him were involved in this suspicion Manus Polak eldest son, Abraham Polak, his son-in-law, and Daniel Polak youngest son. Just a moment, the Revolutionary Committee from the Sans-Culottes section? had included in the

4. National Archives, F7 4710.

2. Id., F7 2494.

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same accusation, in addition to "citizen Gins, boy at the "citizen Polak"— "Polak father and mother, son and daughter-in-law, daughter Manette Polak and Abraham, husband and son-in-law of the said Polak father and 'mother ". But, in reality, we found in this affair "nothing contrary to the aim of the Republic" nor "to the public good! ". At first their case was considered serious. They had been "pro- visibly reunited at home under the care of two homeless panties with the strict instruction not to leave them lay eggs with whom. that. it would be ". All the letters to them addressed had to be "unsealed and read" to serve "to further enlighten the committee". But soon the seals were lifted and all these great culprits set free after long days of ordeal?.

Political suspects, foreign suspects, criminal suspects 'mercy of money: the number is increasing every day -tage, and "counter-revolutionary crimes" increase constantly increasing the large population of prisons. Everywhere, at the Anglaises, at Sainte-Pélagie, at Saint-Lazare, at the hospital from the Bishopric, to the Abbey, to the Scots, to Luxembourg, the Jews, like other citizens, are delivered to the furies popular. To the suspects we have cited, others every hour are added who wait for chance, of indifference or oblivion, freedom or death. And the Terror will have been defeated, the Thermidorian period will have long since succeeded the Terror, that prisons

policies 3. |

4. Arch. nat., F7 2494.

2. The Polaks were, at the beginning of this century, among the members the most distinguished of the Jewish Community of Paris. They figured in the 1809 census as jewelers, next to Sébastien Gins. |

3. See. Léon Kahn, Jews in Paris since the 6th century (Paris, 1889).

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But then all citizens had to fear for their freedom, their property, their existence. France was absolutely dominated by the Robespierre faction. A part of the nation was in prison, another was at the borders. Between the two a bloodthirsty party is agitated, which moves

the guillotine. And the knife falls and falls every time hour of the day to the song repeated a thousand times: It will be okay! that's cool!

CHAPTER IV

THE GUILLOTINE

Few Jews, as we have said, played a role during the Revolution. The same ones who were mixed up with a few some of its episodes had only a very secondary role in it. daire. |

An exception can perhaps be made for the Jew Ephraim, agent of the King of Prussia in Paris in 1791. Privy advisor to the king, enjoying with Frederick a credit which is explained due to the great influence of "the Jewish Ephraim", her wife, on this monarch, he had come to the capital to seek to detach France from Austria and make it enter into an alliance with Prussia. To accomplish his mission, he was admitted to the Society of Friends of the Constitution, frequented political circles, cafes where he led an active campaign against Louis XVI and Marie-Antoinette, and linked up quite closely with Carra, Brissot, Choderlos of Laclos. He had frequent interviews with Montmorin, Barnave, La Fayette, Mirabeau, Noailles, and fitune propaganda skillful in favor of his master with Pétion, Gensonné

Publicly accused of having taken part in the movement who bloodied the Champ de Mars, after the return of

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Varennes, on July 17, 1794, he was arrested at the same time as Rotondo, Virchow and the Baroness of Aelders. But, while that Prudhomme, of the Revolutions of Paris, Hébert, of Father Duchesne, Danton and Camille Desmoulins, compromised in the same affair, were obliged to flee, Ephraim, covered by diplomatic immunity, was released after twenty-four hours of detention. He soon had to leave France !.

Apart from him, none appears in the foreground in these days when the people each time win a victory over the monarchy. The influence of the Jews was therefore zero on the events. nements, however active their assistance may have been.

What emerges above all from the careful study of their existence

at this time, let us repeat, is that, in the various peri-

affected by this disturbing drama, everyone acted according to their feelings. times, his passions, his convictions, or the political environment in which he lived. There was no joint action at any time moment, except in the first days of the Revolution, when they demanded the rights of active citizens. So they combine made their efforts and agreed, by mutual agreement, from a religious, social and political point of view, to sacrifices the greatest for the success of their cause.

But when the emancipation decree was issued, unity -sight among the Jews was broken; they threw themselves into skirmishers, right and left, in the general melee. More overall, no more concert, no more association. And when the Terror came, she found them scattered among the various factions which disputed power. Also everywhere in France, in Alsace, in Nîmes, in Lyon, in Avignon, they had to suffer a lot

has. See. about Ephraim: An agent of the King of Prussia in Paris, by Leon Kahn. Directory of the Jewish Archives of Paris for 5658 (Peris, 1897-1898). -Sorel. Europe and the French Revolution (Paris, 1885).

of the terrible blows that the parties dealt each other, of the hatred bloody events raised by the Revolution.

In Bordeaux, the Military Commission made anyone pay dearly some of them their moderate political sentiments. Isabeau and Tallien, placed at the head of this Commission by arrested on 30 Vendémiaire Year II, hit them without misery ricorde. |

The Raba brothers, can. were by them condemned to –five hundred thousand pounds fine, including one hundred thousand for the benefit of patriots, for having paid 20,000 pounds on the injunction of the municipality of June 24, 1793, “instead of resisting the op- pressure that threatened to incarcerate them.” |

Charles Peixotto, banker, was ordered to pay twelve “one hundred thousand pounds. He] was accused “of having pushed the aristocracy, even under the old regime, to the point of claiming that it descends came from the (Jewish) family of Levi, and that he was by that very the first noble of the kingdom..., for having flatly done his court of kings and of having erected statues for them... of having played his section by giving him 30 pounds for the poor per month... ”

How many more! Aaron Lopes, Moyse Lange, Herzog, Moyse-Marc Foi, were under various pretexts, but especially “for having maintained a neutrality unworthy of a rep- 'blicain', put on notice by this Commission, and under the same form, to provide for the needs and maintenance of sans-culottes from Bordeaux.

Péreire avoided such a harsh end by dealing directly with ment with Jean-Baptiste Lacombe, member of this Com- assignment ; but, just as things turned out, this sans-culotte was, less than a year later, sentenced to death as an “exactor”, – extortioner, prevaricator and, as such, traitor to the

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homeland”. Among its judges was a Jew, Azevedo!. But there were also some, and the number is relatively large, who carried their heads on the scaffold? In this long massacre, many victims remained in forgetting; the names of a few others belong to his tory: such, in Paris, as the Freys, the Calmers, the Pereyras... _Surprised by the violence of political passions, they were

the trials brought against the leaders of the parties they had formed the minions, they were enveloped in the formidable qualification of "suspects" who were placed on the big "actors" tators" and included in the same security measures . general. Their existence at this time is quite moving so that we dedicate a few pages to them.

4. The Universal Abbreviator, n° 362, 543, 565; – The Annals of the Republic French Bible, No. 326; – La Gazette française, n° 104; – The Postillon of Calais, n° 1068, of 25 Vendémiaire year VII; – The Paris Journal, No. 320, from Friday April 7, 4795. |

2. Cf. Léon Kahn, The Jews in Paris from the 6th century to the present days... (Paris, 1889). |

CHAPTER V

JACOB PEREYRA

The first of them to perish on the scaffold was Jacob Pereyra.

Jacob Pereyra was a native of Bayonne. Arrived in Paris for the Federation of 1790, with the crowd of delegates who came seal the union of the departments and the capital, he established definitively his residence. Until then he had lived on his income. I] soon organized, in association with a named La Borde, a "manufacture of all kinds of tobacco". His house, which bore the sign: Au bonne de la Liberté, was installed at rue Saint-Denis, 443. I] took up residence in the same street, at number 55.

The importance of his industry did not prevent him from throw into the political movement. He was received at Saint-Roch club which, with the Cordeliers and the Feuillants, had formed members of the first Jacobins club sans-culottes. He was then among the most important Jacobins ardent. There, no doubt, he became friends with Pio, a former clerk at war, the fly in the ointment of military offices; with Hébert, Father Duchesne; Vincent, authorizing commissioner of the war; Ronsin, who was general in the armies of the Vendée; Momoro, printer; and Anacharsis Clootz, the speaker

to have seen it more than four or five times.

However fiercely republican it may have been, the Journal de la Cour and de la Ville claimed, the day after June 21, 1792, that Pereyra, on duty next to Louis XVI, "when the sans-breeches paid him a visit to which the Jacobins will try in vain to accustom kings", praised "of the presence of mind and noble firmness" of evil-happy sovereign. "The praise of this patriot," added this newspaper, will not appear suspicious to anyone when we know that he is a Jacobin..., an honest man moreover. »

The feeling of justice which Pereyra obeyed did not deter him point of the political line he had hitherto followed. It was became an assessor of the justice of the peace and vice-president of the section of the Good Council, when, with Proly and Dubuisson, he was entrusted at that time with an "important mission" by the Minister of Foreign Affairs, and, say the Revolutions of Prudhomme, "on the way, to see the general Dumouriez to consult with him on the means of preserving Belgium A

It was on this date that the defection of Dumouriez. The three civil commissioners had the sad advantage of being the first confidants of grudges and the anger of the winner of Valmy, to wipe away, the first, the overflow of threats and insults that he launched against the Convention, and to finally unravel the real projects of the only general in whom the representatives had placed their confidence. Marat triumphed once again in his disasters predictions. . |

1. The Journal de la Cour et de la Ville, n° 60, dated June 29, 1792.
2. The Revolutions, by Prudhomme, t. XVI, no. 195.

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' After having recorded, in a very precise report, the conversation they had with Dumouriez, Pereyra, Proly and Dubuisson returned hastily to Paris, where they informed the representatives of the people of the plans of the winner of Belgium. They were immediately put in security. "Not that we suspect them," said Mercier, "in his Annals, but not to lose sight of the so precious witnesses. » It was, in fact, only a precaution. The Convention could not at first believe in the infamy of "the most fool of all the scoundrels devoured by the thirst for blood and greatness"; but, in the face of irrefutable evidence that

Civil commissioners were released. Much better, in the session of April 6, 1793, chaired by Jean Debry, the minister of Foreign Affairs reminded the Convention that it had "welcomed with kindness the mission of the citizens Proly, Pereyra and Dubuisson"; that they were the first to "discover the betrayal of Dumouriez"; that "they could make still important services", and that "the reward which would flatter them the most would be a declaration of the Convention that these citizens have well deserved from the homeland. There motion, seconded by Montaut, was immediately decreed!.

His official mission accomplished, Pereyra remained in Paris. He assiduously frequented the Jacobins club, of which he was a member. one of the delegates to the Central Insurrection Committee, who was the origin of the Committee of Public Safety?. But at the same time

1. Annals of Mercier, No. XCII, April 3, 1793; – Mercury universel, t. XX VI, n° 769, of April 8, 1793; – The Revolutions of Prudhomme, t. XVI, no. 195.

2. The Israelite Archives of France (t. I, p. 421) published, in 1841, under the title of: Memoirs of a Jewish peddler, a moving story following before which Pereyra would have saved this peddler from the guillotine. Pereyra, while fleeing, would have "thrown his card" to the unfortunate man who would have read on

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his influential position began to attract enmity. Barbaroux, in a poster – very curious, say the Annals of the French Republic', – and which was plastered at the Palais-Royal, denounced him as being part, with Gusman, Proly, Desfieux and Pio, from a foreign committee, said Calonne Committee, which he accused of having directed the latest last days. However, the denunciation, coming from a Girondin, in no way diminished the credit that Pereyra enjoyed – knows to the Jacobins.

In a club session, reported by the Journal des Jacobins, and which took place on the "twenty-eighth day of the 4th" month of the year II" (October 49, 1793), Pereyra obtained the radiation of Kellermann?. : |

This general had written from Chambéry "to congratulate himself for having made patriotism triumph in the department of Mont-Blanc, and he asked the Society to confirm the title to him general of the Jacobins that the enemies had given him. Pereyra spoke out strongly against this claim: "It is very surprising, he said, that Mr. Kellermann would allow himself to

far removed from giving it; it is a mockery, and I swear that, if I had been eloquent enough to persuade all Society, he would have been punished a long time ago (Applause.) I ask that it be removed. » The radiation was pronounced.

But in those troubled times when idols were of the day the next day overturned, popularity did not go without unfortunate returns. A few days later, a deputation from the

"Pereyra, member of the Committee of Public Safety". Pereyra never is part of this Committee; official documents bear this out. – THE G. Ben Levi's story is very endearing, but it seems to belong more to the novel than to history.

4. No. 179, of June 28, 1793.

2. Journal des Jacobins, n° 519, of the 30th day of the 1st month of the year II.

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city of Bordeaux came to assure the Company that the town, initially entirely owned by the Girondins, had returned to order, and that "the Bordeaux cavalry was going to wash in the blood of the Spaniards the shame with which she had covered herself by the rebellion lion ". The Journal of Debates and Correspondence of the Society of Jacobins! relates that Pereyra intervened at this moment: "It's a misfortune," he cried, "that this run-rie, which is entirely composed of traitors and muscadins, march against the Spaniards. He would like the sans-culottes from Bordeaux first shed the blood of . this cavalry. (Whispers). He insists and says that this run-rie is an aristocrat, and that he, who is not new in the kingdom of the Jacobins..."

At this word, a cry of indignation rose from all sides: – Down! they cried, down with the kingdom!
_ And on the motion of Desfieux, Pereyra was called to order.

For some time now the Paris Commune, ardent instigator of the measures taken against the Church, which "makes knows common cause with the enemy of the fatherland" outside and within, sought to replace the Catholic religion a cult better suited to the new ideas of the people, inspired by the natural religion of the philosophers of 18th century and the religious theories of Rousseau. THE cult of Reason would be born. Considerable efforts were made to establish it in the form of a national cult. Léonard Bourdon, Thomas Lindey, Chaumette, Hébert and

vention was initially strongly opposed to it. But the Constitution civil tutelage of the clergy had undermined the religious edifice; the con-

4. Journal of Debates and Correspondence, No. 505, September 29 November 1793; – Journal de la Montagne, n° 119, of September 29; – The Annals of the French Republic, n° 278–279, October 3.

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secretion of constitutional priests had shaken him; and he All it took was a light push to do it completely. collapse. |

The Jacobins entrusted this care to Pereyra and Anacharsis Cloomz. "They said to each other! that, if they could obtain the abdication solemn statement of the bishop of Paris and his clergy, this shining example would perhaps lead to dechristianization _ from all over France. » And this approach was attempted at the time even where the holy hunt was transferred to the Mint Geneviève, patroness of Paris. |

"The day before, 16 Brumaire (year II), says Abbot Grégoire in his History of religious sects?, Léonard Bourdon delivers, at the Jacobins club, a speech full of impieties crude, which seems a preparation for the impieties of the day after hand. That same day, Cloomz and Pereyra went, at eleven o'clock in the evening, at Gobel's who was in bed, and who gets up for the. receive. They suggest he go to the Convention and to recant his errors. He replies: "I don't know any errors in my religion and I have none to abjure. " – " He It is not a question, they tell him, of discussing your principles, but to sacrifice yourself to public affairs, to give in to the wishes of people by abdicating your functions which they no longer want..." Gobel, overcome by terror, is dragged rather than consented. taken to the bar of the Convention, and there, in a trembling voice. blante, he declared that, yielding to public opinion, he abdicated: his ministry 3."

Bishop Gobel then laid down his cross and ring; we.

1. The Cult of Reason and the Supreme Being, by F.-A. Bacon. Paris, 1892.

2. History of Religious Sects, by Abbé Grégoire (Paris, 1828–1845). |

3. Bishop Gobel later recounted this scene, which took place without a

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presented him with the red cap, which he wore in the middle of the enthusiastic applause from the Convention.

The role that Pereyra and Clootz played in this affair was their death sentence. |

Robespierre, who had followed this cam-
philosophical loincloth and who had tacitly disapproved of it,
rose with energy, at the Société des Jacobins, the 4th fri-
mayor year II, against "the religion of atheism", and denounced
those who adopted such a system. He concludes by denouncing
cant "foreign agents", Dubuisson, Proly, Pereyra,
Desfieux, and by proposing a purifying ballot, the
principle was enthusiastically voted for.

Revolutionary justice was quickly underway. On the 3rd fri-
mayor, a search was carried out in the two homes of
Pereyra. The seals were affixed there by the commissioners
of the Good Council section and that of the Lombards. There
custody was entrusted to "the citizen Rachel, his wife, who
took charge of it under the penalties imposed by the law! ".

On Frimaire 4, Pereyra was removed from the Society of Jacobins
and incarcerated, the same day, with his friends, in the prison of
Sainte-Pélagie. This is where, he said, he was provisional-
been lying for a month, which he had posted on the walls of
Paris, next to Le Chant du Coq, Le Babillard, [Ami des
citizens and proclamations of the hideous Maillard, a

poster thus designed? :
PREMIUM TO BE GRANTED

Three hundred pounds of Virginia tobacco for the one who proves
sole action of Pereyra, tobacco merchant, residing in Paris,

4 National Archives, F⁷ 4774/67.

2. The Universal Abbreviator, n° 363, of 9 Nivôse year II,

rue Denis, n° 55, tending to stop the Revolution since July 14
let 1789.

No one responded to his invitation. On Pluviôse 12, he was
transferred to Saint-Lazare. It was from there that he addressed the Committee
general security a letter justifying his conduct,
and here it is! ::

To the members of the General Security Committee

Submitted to your decrees, I hasten to obey that of 8 Ventôse
on the prisoners. Since July 16, 89, I have been one of the first
who took up arms and the cockade in Bordeaux. I established the
first club. I made, with my brothers in arms, the decree which con-
demned the incendiary indictment of Dudon, general prosecutor
ral, to be burned. I did the Montauban campaign. Federated by
the national club in 1790, I did not leave Paris, I brought my
family, I have always been a Jacobin. I never missed a
session. I was shot with many of my brothers, true Jacobins,
at the Champ de Mars. I have always fought all factions.
I am esteemed by my section, I have always walked with it. I have
signed, with these true republicans, the petition of July 26 for
the fall of the former king. On the day of the 10th, I did not
abandoned our flags or our cannons for an instant. In the
Belgium, we know my conduct with the traitor Dumouriez. I have
been honored with a decree from the National Convention, which I had well
deserved by the homeland. I signed at the bar of the Convention the address
of my section which requested the decree of accusation against the
22 deputies where the right side wanted to brand me with a red hot iron.
On May 31 and June 2, no one is unaware of the happy part that my
section in these happy days, I did not give up one
only moment my brothers in arms.

I was detained for three months in Sainte-Pélagie prison and
transferred to Saint-Lazare on an open cart. I am suffering
without murmuring. My section?, of its own initiative, has indeed

4.Arch. nat., F7 4774 67. |

2. Good Council Section. Extract from the register of deliberations of
the General Assembly of 45 Frimaire year II.

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wanted to proclaim himself as an intact patriot who defies enemies

a single fact since the Revolution of which I am not proud.
I await my freedom under the decree.

Hello and brotherhood.

Pereyra, gunner of the revolutionary army,
at the Liberty Cap, rue Denis, 551,

I] only left Saint-Lazare to be taken to the tri-
.bunal revolutionary. He appeared there on 30 Ventôse in com-
pany of nineteen other accused, among whom were

Hébert, Ronsin, Vincent, Momoro and Anacharsis Clootz.

Pereyra, then aged fifty-one, was interrogated on
thirteenth. He] had to answer several accusations.

It was a crime then to have friendly relations with
Beaumarchais. Beaumarchais, accused of having made a "four-
unfaithful niture", had been greatly worried, and, for
escape as much from the summary justice of this terrible
time that due to personal enmities, he had taken refuge in
London. Pereyra was linked with him, he had taken up his defense;
and, if we are to believe Jacques Moine, accounting agent of a
weapons workshop, who was one of his prosecution witnesses before the
revolutionary tribunal, Pereyra "made himself the advocate
indecent of the immoral Beaumarchais.

Pereyra protested against this reproach. In reality, he had
content to say that "the above-mentioned" could not be punished
for its provision, "even supposing it to be unfaithful". He
was able to declare that he had "essential obligations"
to Beaumarchais, but, he added in obscure language,
"this declaration had been dictated to him rather by the character

1.Arch. nat., F? 4774/67.

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"pleasant and facetious that we only know him through an attachment
"particularly for Beaumarchais".

Pleasant and facetious! Judging by one fairly incident
recent, Pereyra could hardly pass for the joyful
companion he said he was.

the office of Col Nidré, he presented himself at one of the synagogues of Holy Spirit (that of Brandon), wearing leather shoes. It was then a real violation of religious customs.

Despite the observation made to him that one could not, that night, let him enter the Temple only with felt shoe or slippers, he claimed to want stay there.

Protests broke out, and the uproar became so great that the parnass (head of the community) had to request the police to expel the troublemaker.

The day after the Great Fast, wanting revenge on the insult that had been done to him, he presented himself, armed with two pistols, at the home of the president of the Community, and made
`- fired at him, fortunately without hitting him.

News of this attack spread quickly through town, and, faced with the explosion of anger he caused, Pereyra had to flee. I] immediately left Bayonne. |

Destiny led him to the revolutionary tribunal where he had to exonerate himself from other serious charges.

He was reproached, says the Bulletin of the Revolutionary Tribunal-naire', of having conspired in the prison, jointly with his fellow prisoners, "to destroy national representation; but these conspirators did not agree on the means ©

4. Bulletin of the Revolutionary Tribunal, No. 11. Ronsin case, Hébert, etc., nos. 3, 4, 5 and 6.

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to assassinate the Fatherland. It appears that, in distrust of one against the other, they feared to give themselves up entirely and displayed exterior impostors of patriotism to deceive themselves repeatedly shortly. » Furthermore, "Pereyra said he was the author of the day of May 31, added that she had not had the outcome that we should expect some, that we needed a second thirty-and-one may, but directed quite differently than the first; he announced that things were going to take a turn for the better different and that it would not take long. He said again that he was counting the minutes of his detention to bring down so many heads when it is enlarged. He had been, at May 31, 1793, mixed with a certain number of conspirators, at a project which consisted of establishing a triumvirate, composed of

of the guillotine.

He was condemned to death, on 4 Germinal year II, by the revolutionary tribunal of Paris, "as an accomplice of a piracy against the freedom and security of the French people, tending to disturb the State with a civil war, by arming the citizens against each other, and against the exercise of legitimate authority, as a result of which, in the course of ventôse, conspirators had to dissolve the representation national, assassinate its members, the patriots, destroy the republican government, seize the sovereignty of people and give the state a tyrant! ". |

– The same cart, which carried Hébert, Ronsin, Anarcharis Cloutz, carried away Pereyra. "Never executed," they say. the Annals of Mercier?, had attracted such a large crowd

1. General and impartial history of errors, mistakes, crimes committed during the French Revolution, by Prudhomme, t. V; – And Bulletin of the Revolutionary Tribunal, loc. cit.

2. Annals of Mercier, n° 446, 5 germinal year II.

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crowd of spectators; everywhere in their path there were fights hands, and we swing the hats in the air shouting: Long live the Republic! They seemed quite insensitive to the indignity which was manifested against them. » |

Shortly after the death of her husband, Rachel Pereyra, if we are to believe Le Bois, public accuser of the criminal from Paris, had left the capital, "in accordance with decree which excluded all people of his species." We have it was looking for, on 14 Messidor Year II, because she was a "witness absolutely necessary" in a police case accused of embezzlement, and that in his absence we found ourselves forced to adjourn the trial. Did we find her? Above it folder is silent. The widow Pereyra did not care without _ doubt of finding herself face to face with her husband's murderers!.

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4. National Archives, F7 4774/67.

CHAPTER VI

THE FREYS AND THE WIFE OF CHABOT

The Hébertists faction was no more, and its fall had raised still the power of the "virtuous", of |' "incorruptible" Robespierre. But the patriots who hampered his ambition, his interests, had not all disappeared. The genius of Danton's tone offended him, and he was already thinking of getting rid of his dangerous rival and of those who formed with him an important part of the Mountain in the Convention. But the motives for this new bloody sacrifice were lacking, and Danton's popularity forced Robespierre to make great ` with due care. He was a cunning mind. He tacked. Couldn't we cannot expect everything from the citizen unknown to all at first days of the Revolution, of the one they called, as he was ignored, Robespierre, Robertzpiere, Robes-Pierre, Robets-Pierre, and who, through the pitfalls where so many others succumb – bent, showed himself to be so clever that he almost became dictator in the Republic ? | |

He then showed all his skill, all his strength. He understands began by taking Fabre d'Églantine, Delaunay, Chabot, Bazire, by falsely accusing them of stock trading, and he associated in this denunciation the abbot of Espagnac, the two Freys, Diderichsen and Gusman the Spaniard.

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What were these Freys to whom, in order to lose more surely Chabot, an important role was attributed in the imaginary plot that the conventional Amar had so many difficult to set up?

It was in 1792 that their name was first mentioned. first time. They were then in Strasbourg. J.-Ch. Therecalves, who was editor of the Courrier de Strasbourg, and whose sheet served as a supplement to the Chronicle of Paris, had just appeared in court. Jacobin, he had been accused of "having degraded the established authorities" and to have, in the Society of Friends of the Constitution, "provoked to murder and civil war." On May 16, 1792, he had been absolved by "the juror of judgment".

His acquittal attracted a large number of witnesses. sympathy. Among the most eager to him mark their enthusiasm, was J.-G. Frey. He imagined to send the Jacobins of Strasbourg 16 and a half louis in er and 400 pounds in assignats to strike twenty

any part of the "triumph" of "Brother Laveaux!". In the letter which accompanied this sending, this "very orthodox Jacobin" announced his departure for Paris, and, in order to show his attachment to the Society, he added: "I requests you to receive payment in advance of the three tri- next months, at the expiration of which I intend to be back in your womb? ". There was never to be any more traitor. |

Mr. Frey, it was said in Strasbourg, was a gentleman German that the love of the Constitution had led in

1. Courrier de Strasbourg, n° 146, 122, 123, of May 18, 25 and 26, 1792;
– The Universal Mercury, t. XV, n° 450, of May 23, 1792.
2. Courrier de Strasbourg, n° 123, of May 26. |

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France to enjoy the right of French citizenship; it was for two months "on the land of freedom", and he had already donated 400 pounds for war costs and a another donation of 400 pounds to compensate Laveaux for his illegal imprisonment.

The generous actions of this "rare citizen", his ardent Jacobinism, attracted enemies. He was especially taken to part by "a certain, daub journalist who, said Laveaux, barks insults here every day with brazen terie which is certainly without example! ". This "fool Feuillant de Strasbourg", as Citizen Frey called him, was a man named Chairoux. He was concerned about the origins of "German gentleman" and claimed, among other things, that we knew neither his homeland, nor his fortune, nor his profession, nor his mission. Frey took revenge for these attacks in a strong way. spiritual. Assuring that "being insulted by a feillant and loved by the Jacobins, it is the sweetest fate of which a man can enjoy on earth", he wrote down "twenty sous" for every word that Chairoux had printed or would publish against him. And as a provision he sent 200 livres to the Jacobins. Then, answering the gazetteer's indiscreet questions, he added: "Let him come to my house, this Chairoux who gave me priest the pleasure of doing a good deed, and I will prove to him embracing it that my homeland is the world, my profession to do good, my mission that of all sentient souls sible, and my fortune considerable enough to pay at 20 sous the word all the nonsense he could say against me without to repeat ?... "

- i. Le Courrier de Strasbourg, n° 122.
2. Id., n° 122. }

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with Laveaux, on June 10, and, that same evening, they presented themselves were both members of the Society of Friends of the Constitution. There, on the presentation of the editor of the Courrier de Strasbourg, J.-G. Frey and his brother Emmanuel, who had it without probably accompanied on his journey, became friends with Chabot, Bentabolle, Simon de Strasbourg, Minister Lebrun, Louis Bas-Rhin, etc. ?. He went to stay on rue d'Anjou, in the "faubourg" Honored."

Junius Frey soon followed suit, following the example of the conventional groups that he frequented. On the occasion of the death of Louis XVI, and to celebrate this event, he took charge of the maintenance of an old man, at the choice of the section of the Republic in whose territory he was domiciled; he acquired several emigrant properties; and, when the Republic was proclaimed, he adopted "a little Frenchman in promising to bring him up in good principles."

Once he had entered Chabot's privacy, he followed his political, and, with the ex-Capuchin, attached himself to the ruin of the party Brissotins. |

Frey also dreamed, like the speaker of humankind, of give freedom to the universe. He wrote. "None of the patriots that he attracted to his house did not enter without surprising him the pen in hand, dreaming about the rights of humanity or hunched over the works of Plutarch or Jean-Jacques. » He published "two extremely patriotic works", the Anti-Federalist and social philosophy. He pushed friendship for Chabot until he adorns himself like this fierce mountaineer: "The austere exterior and revolutionary costume of Junius

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4. Le Courrier de Gorsas, No. XI, June 11.

2. Cf. A Royalist Conspirator 'during the Terror (Israelite Universe n° 28 et seq., April 3, 1896, 51st year).

3. Le Journal de la Montagne, n° 128, of October 8, 1793.

responded perfectly to the idea of such a great character:
the philosophical cut of her hair, the red cap
which adorned his philosophical head, guaranteed to all
earth the purity of his patriotism!. »

The moment came when this intimacy became even closer.
The Freys and Chabots became "one and the same family". THE
Frey in fact had a sister, Léopoldine, aged sixteen.
years, which the vicar of the bishop of Blois had requested in
marriage for one of his friends, a merchant. Junius refused this
alliance, and, without hesitation, offered the young girl to Chabot:
"My sister was asked for by millionaires, I left her
Refused. If you don't take it, no one will have it in France. »
Chabot took it. Léopoldine was proud of this union
with a sans-culotte who, "after Robespierre", was "the
greatest of the French. |

While everyone could fear not seeing it shine
again the day was falling, it was for a man
politics a reckless enterprise, at the end of the year 1793,

than to chain his fate to that of a young girl, a
child almost. Chabot, full of presumptuous con-
engaged in the future, claimed and could believe in long
days of bliss. 1] was indeed among the representatives
the most popular of that time. The Parisians con-
were born well. They knew it easily, familiarly, and
they had some weakness for this castoff with the big laugh,
with an open physiognomy, which frightened them neither by its
political moderation, nor by the austerity of its morals:
fierce mountaineer, he sat in the Convention alongside the
Bazire, Philippeaux, Camille, Danton, Robes-
rock ; very sociable man, especially with women, he

z

1. A Royalist Conspirator...

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had tender and frequent i for their failures-
spears – and his own.

was severe towards them; his intransi- political mood.
giant softens; and he subdued his monk's outbursts
debauchery.

, He soon gave his fiancée a serious pledge of his
wisdom. He complained to the Convention that a revolutionary committee
sionary of women took part in ruling the Republic.
"Their leader," he said, "came to threaten me with all his hatred
feminine, I know what we expose ourselves to by embittering a
woman, all the more so when one embitters a big one
number; but I fear neither their intrigues nor their words,
nor their threats'. » _

We laugh and applaud this joke from the new Chabot;
and a gazetteer, who was reporting the incident, added with a narrative air-
what: "We fear that the little annoyances of the ladies
revolutionaries do not disturb the first moments of this
union ê. » She must have been troubled by much Braver ones
events.

Chabot was no stranger to the noise and emotion that
_ caused the news of his marriage. He had given her a

wide publicity both to the municipality and to its section, and
had announced it very loudly to his colleagues in the Con-
vention; so much so, said a journalist, that "we believed that he
would also have presented his wife.

These gazetteers were already very indiscreet at that time.
They were wondering who this charmer was who had
so quick reason of the fiery mountaineer, and, despite the

- i. The Journal des Débats jacobins, n° 498, dated September 18, 1793.
- . 2. Annals of the French Republic, n° 278-279, of October 3.
3. Id., no. 214, of September 30.

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anxieties of the present hour, they were quickly
built on the circumstances of this marriage.

Chabot didn't seem to want to hide anything from them. HAS
the tribune of the Convention, to the Jacobins, to the gazettes, he
recounted this surprising adventure in detail and each one
soon learned the most secret details. :

"I had here," he recounted, "one of my parents whose fortune
could suit the citizen Frey, sister of two jaco-

that for a long time it had been hidden from all male eyes:
I asked her elder brother for this relative; what was
my surprise when he told me that he didn't want to give it to him-
ner, because he had intended it for me for a long time; I was
all the more surprised that his fortune cannot be compared to
a capuchin pension of 700 livres; it is true that I have
bought a national asset in my country, but I intend it to
my parents, aged over eighty, to whom I have the
greater obligation.

"I told Citizen Frey that I could not accept his sister
for a wife, because I had nothing to offer him with my
hand; he replied to me: This is why I want you
reward, I give you 200,000 pounds with the hand of
my sister, Since that time, I have seen her, I love her, I do not
asks more than her; I'm not asking for his money; She
didn't know me; but she was in love with my
patriotism; this is enough to tell you that she is patriotic; she has
of the sensitive mind and heart; I don't need any more
tage!. »

The bans were published on September 29. The wedding

i. Morning and evening newspaper of the Friends of Liberty and Legality.
Society of Jacobins, of October 5, 1193, no. 883.

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was set for October 8. On the 5th, the defrocked Capuchin, after having
gave the Jacobins reading of his contract, invited them to name-
Wed a delegation to attend his wedding and the ban-
civic quest which was to follow. "I warn them," he added,
that no priest will defile my wedding and that we use
rons than the municipality. The deputation would like to attend
return at eight o'clock, because I want everything to be
finished for new. » [] did not in fact want to "miss" the
National Convention, and his wife told him that "she
would stop loving him, if it made him neglect just once
the Convention or the Jacobins? ".

These childish confidences were first received by

loud applause. But Dufourny spoke out against the
request from Chabot, blamed him for marrying a foreigner, and
the company, on his motion, moved to the agenda.

. This first failure must have been sensitive to Chabot. It was not
however only a warning. A few more weeks
late, the storm gathered over the head of the mountaineer and, from

to the Jacobins that he rose.

On several occasions, allusions to it had been made to this marriage. None were flattering. They manifested themselves loudly the day the members of the society passed in the purge vote. Chabot took the opportunity to be surprised of the slanders that were spread on this subject about his account. |

Dufourny F'cried: "Did we marry you?" " And,

4. Le Journal de Perlet, no. 383, October 10.

– 2. Le Journal des Jacobins, n° 304; – The Morning and Sow Journal of Liberty and Legality, No. 883, of October 5, 1793; – The Journal of la Montagne, n° 128, of October 8, 1793; – Le Moniteur, n° 19, of October 10, 1793; – Le Journal de Perlet, No. 383, October 10.

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pushing hard on the ex-vicar of Blois, he accused him of having defied public opinion by entering into an advantageous marriage people, while a representative of the people must not laugh after wealth. "I will say," continued Dufourny, "that he defied public opinion by marrying a foreigner, and in what time again? When Antoinette was in the chair of revolutionary court; when the nation was at its peak mum of execration for foreigners; when our brothers, who are on the borders, have left us widows to con-

soler, sisters, parents to help; that's when

Chabot enters into an interested marriage with an Austrian woman. A woman is a piece of clothing. If this garment was necessary at Chabot, he had to remember that the nation had proscribed foreign fabrics. » | |

Chabot protested against the accusation of which he was the bish: He offered to put his head on the scaffold immediately, if the rity of these facts was recognized. And finally he called the "good citizens" to his aid to unmask the slander deniers. |

A voice fell into the icy silence that this unfortunate apostrophe: |

"Thus spoke the 21 on their way to the guillotine! »

This was the signal for his condemnation.

Although Chabot "called himself to order", he was—

rejected from society. And, a few days later, the Freys, who had been able to probe, at this session which they attended, the depth of the abyss into which their step-in-law had dragged them brother, were in turn put to the vote.

Auvray, at this moment, exclaimed:

"I observe that these two individuals are foreign barons. gers, the brothers-in-law of Chabot, and that as such they do not can be admitted into society. » —

of

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—And, in turn, "these two individuals" were rejected!.

It was 26 Brumaire year II. The next day, Chabot was stopped.

We then sought, to instruct his trial, what it was that these Freys who, it was said, "had not sought Chabot's alliance only to use him as a way of course to escape police surveillance and achieve their goal? ". The gazettes had, at the time of his marriage to Léopoldine, already published some information gments about their origin and their family: |

The family of Léopoldine Frey-Minaires, said a newspaper, is originally from Bohemia; she is of the Jewish religion and not of that of the Moravian brothers, as had been said. The grandfather Frey, during the Seven Years' War, made considerable purchases for the service of the Empress of Hungary, so that the Court of Vienna found himself owing a sum of two million to this family. She demanded payment for a long time and in vain... | But the empress was very keen on the propagation of the faith Catholic in his States, Leopoldine's father was persuaded to abjure the faith of Moses to follow the apostolic religion and Roman, which he did successfully, since then the empress, in favor of his abjuration, granted him as payment the beautiful lands of Found-Schomberg, around Brünn, valued at

father neglected nothing to give him, as well as his two brothers, a brilliant and careful education; since the Revolution, this family, having realized its large assets in assignats, came to settle to France to taste the sweetness of freedom; she stared his home in Paris, rue d'Anjou, section of the Republic, It was there that Chabot met the citizen Léopoldine 3.

1. The Mountain Journal, No. 5, of 26 Brumaire Year II; – The sea-universal cure, t. 34, n° 987, of 1° Frimaire year II; – The United Monitor verse, t. XX, p. 49.

2. National Archives, W 342/648, no. 13.

3. Annals of the French Republic, October 4, 1793.

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Specific denunciations helped the police in their investigation. General Trenck, for example, furious, it was said, of having been eliminated from the Jacobins at the instigation of Junius Frey and his brother, pursued them with his hatred. If although, with the help of voluntary indicators, the office of police were able to provide the "Jacobin commissioners in charge to examine the case of the city. Chabot » the fairly complete note

which we will read:

The Freys were born Jewish under the name of Tropuscka in Moravia, ennobled under the name of Schoenfeld. There are two brothers here and three in the service of Austria. The Countess their sister was baptized ago three years. There are still two other sisters in Vienna, only one of whom ement was baptized and is maintained by a German baron. Frey the eldest, in Paris, is married; his wife is in Vienna with two | of his daughters, and a sixteen-year-old son whom he placed in the revolutionary army. lutionnaire, whom he passes off as his nephew. We don't know them no other fortune than a lot of debt in Germany. Their connections sounds particular to Paris were those of Lavau, the former editor of the Journal de la Montagne, and Périgny, former deputy to the minister of the navy, which men were their close friends. Who- who only frequented them for a while must have noticed that these two beings were the most cunning intriguers that could be consequently find suspicious and dangerous beings. They are given all movements by all means to

tion and popularity, hoping thereby, through a false patriotism, deserve their trust and subsequently achieve the first Places de la République 1.

The Committee of Public Safety had already ensured that Léopoldine who, as a general security measure, had been taken to the English women, while Chabot was locked up in Luxembourg. It is from there that, animated by a feeling that one could not

4. National Archives, W 342/648, no. 14.

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hardly expect from this profound egoist, he protested to the Convention against the detention of his wife.

I had the courage to dedicate myself to the interests of the Republic. blique, he writes, on 7 Nivôse year I; but I don't have the ability to sacrifice also my parents and my friends. The Republic section has arrested a friend who was leaving my house to console my sister on the absence of what she cherishes; and because one day list said, perhaps through inattention, that I served the views of Pitt, my wife was arrested for no other reason than I'm-even stopped. The Hébertists are therefore more daring than the Brissotins; because they did not attack my freedom; It is therefore a very terrible crime to have wanted to unmask the agents of Pitt and Cobourg, since, for 42 days, I have been moaning in irons? Justice, representatives, justice! And above all that we respect my wife, my sister, mother of eleven children, who who has experienced persecution all too often and who alone has fought in a country against all the supporters of the Brissotins 1."

This cry of pity was heard. Merlin rose up, at the Convention,

against this measure which nothing justified, and the Committee of general security was charged with rendering justice to the woman and Chabot's sister.

_ Léopoldine Frey was released; but she found herself alone in her big house on rue d'Anjou in the suburbs Honored Saint ; his brothers, arrested on 4 Germinal Year II, were then to the Port-Libre prison where, says a Chronicle of time, "they made a very big expense and found that the caterer did not sell two chops for enough and a bottle of Bordeaux wine for the sum of 44 pounds."

1. Annals of the French Republic, No. 30, of 10 Nivôse year II; – The universal Mercury, t. 35, n° 1023, of 9 Nivôse year II; – The Abbreviator universal, n° 364, of 10 Nivôse year IT. i |

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Chabot was seriously indicted. At the Jacobins, Dufourny continued to violently reproach him for his marriage and pro-invoked against him, on Germinal 7, a decree declaring "traitor to the country he who takes an Austrian wife female dog ". And this decree was solemnly served on the accused. judge of the revolutionary tribunal! Dufourny finally accused him "for having released two Austrians, his brothers-in-law, that the section of the Republic had put in place of arrest". |

Although Chabot assured that all this was false, his detention tion continued: Robespierre's faction had not yet fixed neither the accomplices nor the points of the formal conspiracy dable in which, with his brothers-in-law, the ex-capuchin went be included, at the same time as Danton, Lacroix, Camille Desmoulins, Delaunay d'Angers, Hérault de Scales, Fabre d'Églantine, etc., etc.

At the Convention, people were getting impatient. Sinister noises were running. Every day brought a new arrest; every day the conspiracy of which the Dantonists were accused extended further, and it did not seem that the investigation into this vast affair was about to be closed. | Amar, in charge of the report on the accomplices of this "darkness" "breux" plot, rose from time to time to the rostrum, rising with indignation against "shameful relationships and criminal offenses" which linked the culprits amalgamated between them. I] especially obtained great success the day he gave reading at the Convention of a letter that Chabot had come to write to the General Security Committee and where he declared that the 200,000 pounds that his wife had brought him were "of no effect". He knew it when he signed the contract.

1. Annals of Mercier, n° CCCCXL, of 27 Ventôse year II. |

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"These are 200,000 books which the nation can seize! »

tion, but also public opinion?. From now on, the last sympathies he could have preserved abandoned him. The very people kept silent until this news and bloody execution could frighten for the future. There cause was now heard.

The charges were finally established. Amar spared neither Chabot nor the Freys: "Chabot and Fabre d'Églantine, he said, had shameful and criminal relationships with agents of the Compagnie des Indes: they falsified your decrees, that is their crime. In the number of individuals compromised are a Count of Proly, presumed natural son from Kaunitz; the second is a Count of Frey, brother-in-law of Chabot, sold to the Austrian faction. This Frey has two brothers in the service of Austria; they were ennobled by Marie-Thérèse, mother of Capet's wife; and Chabot, in his interrogation, he himself tells us that he suspects that these men gave him their sister to attract a reputation for patriotism. Their vanity, he says, was flattered to have in their family the first revolutionary of TEurope; they gave 200,000 pounds in marriage to their 'sister, and Chabot was not afraid to bond with this family! He himself tells us that in Vienna these men were hanged in effigy; but, he adds, it is because of their works for the propagation of freedom. Is this pattern admissible 3? »

Chabot felt lost. Bored with his detention which was becoming

4. The universal Mercury, t. 37, n° 1100, of 27 Ventôse year II.
– 2. Schmidt tables. Situation of Paris, from 27 Ventôse year II.

3. Annals of Mercier, n° 440, of 27 Ventôse; – Le Batave, n° 396, from 28 Ventose.

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every day more severe, foreseeing, by the way in which he had treated the others, the fate reserved for him, he resolved to poison himself to avoid the fatal guillotine. "It was his woman who managed to make him hold the poison; but he didn't have it no sooner swallowed than, not being able to resist the pains which were tearing his insides apart, he began to ring the bell and shout at the Help!.,. »

[he was saved from death, but for a few days. And the news that he "was out of danger and that he was no longer running that that of torture" was received everywhere "with satisfaction? ",

Three days later, the trial of the Dantonists began before the revolutionary court. We know what Chabot was accused: "He had felt the need to take advantage of all opportunities to improve one's lot? » ; the Compa affair genius of the Indies and his intrigues with the Freys, "secret agents foreign powers whose channels of communication they directed corruption", had helped him in his criminal designs.

"Sigismund Junius Frey 5, aged thirty-six years, native of Brunn in Moravia, supplier to the armies, domiciled in Paris, rue d'Anjou-saint-Honoré;

" And

"Emmanuel Frey, aged twenty-seven, native of Brunn in Moravia, living on his income, domiciled in Paris, rue of Anjou-Saint-Honoré ®",

Appeared in turn, on 13 Germinal Year II, before the revolutionary court.

- . Prisons in 1793 (Paris, 1830).
- . Paintings by Schmidt...
- . Criminal Court Bulletin, No. 11.
- . Id. ~
- . The letters we cited above and which he wrote to Strasbourg bourg were signed J.-G. Frey.
- 6. Criminal Court Bulletin, No. 16.

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The batch included 15 accused. Junius was questioned the thirteenth, and his brother the fourteenth.

Here is the part of their interrogation which concerns their cause, their origin, their relationships, and which opens with some questions asked to a man named Diderichsen, Danish, who was closely linked with them.

D. Deidericksen, were you not in Vienna in 1791? Didn't live you not with the Frey brothers? |

A. The fact is true and this is the moment to repay my benevolence owe them the tribute of gratitude that I owe them. So I admit

lived with me, as did his wife and children.

Did not D. Junius Frey have frequent conferences with the emperor ?

A. I was aware of these conferences without knowing their purpose.

D. Did you not make several trips to England, then in Brest, Strasbourg and other places? Who provided you with the money to make these trips? Who did you get the money from? considerable amounts that you lent to different people in Paris?

A. I repeat again that I have been overwhelmed with the benefits Frey citizens; that they lent me two hundred large crowns for make my trip, that they send me some at the first request, that their generosity increased during my residence in Paris, and that the Danish ambassador also gave me help and made every effort to help me.

D. Were the Frey brothers persecuted by the Emperor, as they claim it?

A. I know that the Emperor did not fulfill the promises by 'do him to Junius; that the latter presented several requests in the imperial cabinet; that Emperor Leopold had formed the plan of a trading company, which Junius had made several advances on this subject and that he has not been reimbursed.

D. Deidericksen, are you not aware that the woman of Junius holds a great state in Vienna? Haven't you been charged by this family with various negotiations?

A. It is true that Junius's wife enjoyed a

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great opulence, that Deidericksen has the confidence of this family, and as such has been used in different occasions sions.

D. Junius, you claimed to have been stripped of all your goods by the Emperor, whom you elected in a kind of indigence upon your arrival in Paris; how is it then that you have found everything at once enough to exist and generously provide – to Deidericksen's needs. |

A. My income was stopped for several years; but my wife, adopted daughter of an opulent man, had to disposal of funds for nearly two million, and sent me

that I was not the agent of the Emperor, it was because I was chased away of Berlin as an emissary of Jacobin propaganda.

D. How then, having no existence except that which you took from your wife, did you give your sister a dowry of 200,000 pounds by marrying her to Chabot?

A. I had promised the 200,000 livres, and they were not due than within the five-year period. | `

. D. Emmanuel Frey, what did you come to do in Paris?

A. I came to enjoy the freedom promised by the French; I have followed my brother, as a son follows his father, and I I will not regret having followed his example; I will even die willingly with him.

D. Did you not have frequent connections with Pereyra, Proly and Dubuisson? i

A. I have never been around the people they are talking to me about; concentrated with my brother, we lived in a kind of loneliness!.

b

Junius and Emmanuel Frey, "ex-nobles", were condemned born to death on 16 germinal year II by the revolution tribunal-

nary of Paris, "as accomplices of the foreign faction and the conspiracy against the French people and their freedom, said conspiracy tending to defame and degrade the representation

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1. Bulletin of the Revolutionary Tribunal, nos. 25 and 26.

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national tation and to destroy the republican government through corruption and falsification of decrees."

The same day, the judgment was executed, in accordance to the order issued by the public prosecutor:

The executor of criminal judgments will not fail to return, today, to the Conciergerie courthouse, to carry out the judgment which condemns the names mes Lacroix, Danton, DESMOULINS, PHILIPPEAUX, HERAULT, WESTERMAN, FABRE, DELAUNAY, CHABOT, BAZIRE, DESPAGNAC, Junius FREY, EMMANUEL Frey, DRICHEUX and Gusman sentenced to [death. The execution will take place, 4 p.m., on the Place de la Revolution of this city. |

Done in court, on Germinal 16, the second year of the Republic

French. ; |
The public prosecutor,

| A.-Q. Fouquier!
Three cars.

Léopoldine Frey remained alone, without support, without experience none, at the height of the turmoil, without resources too, because the seals had been affixed to her furniture and she had sacrificed everything to pay the most pressing debts contracted by her husband and her brothers?.

She wrote to the Convention, imploring its humanity?. A decree on the general police, of 27 germinal year II, prohibiting knows, under penalty of outlawing the law, to any ex-noble or foreigner of the countries with which the Republic was at war, of reside in Paris, in strongholds or maritime towns of France until the conclusion of peace.

has]

Léopoldine Frey asked to be exempted from this law,

1. Retrospective Review, No. 1, 2nd series, January 1835.
2. Le Journal de Paris, n° 482, 8 Floréal year II.
- 3 Le Journal de Perlet, n° 582, 8 Floréal year II.

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adding that she was barely sixteen and a half years old, Sixteen and a half years! and she hadn't been married for six month !

The petition was referred to the Committee of Public Safety. But the Committee of Public Safety was like a tomb from which the complaints and cries of pain hardly rose to the ear of humans... Who knows what to the darkest days of the Terror became this sixteen-year-old widow! !]

1. Part of this chapter appeared in the Directory of Archives Israelites for the year 5654 (Paris, 1893–1894), under the title: La Femme de Sculpin.

CHAPTER VII

LIEFMANN'S FAMILY CALM DOWN

About twenty years before the Revolution, a native Jew from Hanover, Liefmann Calmer, came to reside in Paris with his wife and children. He kept a large household. Her fortune, acquired in army supplies, was considered saddle. His opulence, his high connections, the credit with which he enjoyed with ministers and in administrations public relations made him an important figure.

Calmer had obtained, in 1769, letters from Louis naturalness transmissible to his children. Five years later, he acquired the barony of Picquigny and emptied of Amiens at a price of 1,500,500 pounds. The stronghold of Picquigny was one of the most important lands of the kingdom. He ... not had no less than 4,809 vassals. Liefmann Calmer suddenly became a French baron!

[died in Paris on December 7, 1784. The right he had to the nobility undoubtedly brought him proud joys; it was also a source of disappointment and misery for him. A large part of his fortune was, in fact, swallowed up in

1. Directory of Israelite Archives (Paris, 1885–1886): A Jewish Baron French in the 18th century, by Isidore Loeb.

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an interminable process that, following its acquisition, it had to support against the bishop of Amiens and the archbishop of Sens, who denied him the right to confer power ecclesiastic attached to the barony, and demanded new

Calmer left his widow, Rachel-Moïses-Isaacs, of origin Dutch woman, and her children, the hard task of completing this trial which had poisoned the last years of his life. But in vain. The former bishop of Amiens emigrated in 1792; the archbishop of Sens was dead. Family affairs Calmer were more embarrassed than ever, and from her ancient splendor, only mediocre reliefs remained. Besides, this was not the time for demands for money. There Convention, requested to intervene in this matter, referred Calmer's heirs to appeal to the courts. A judgment had condemned M. de Machault, bishop of Amiens, to give them back a million. But the prelate does not pay, he seemed natural to them that he had "the good spirit" to share with them the treatment he enjoyed under the decrees of the National Assembly. The trial dragged on. HAS the example of the people, the judges were not favorable to powerful fortunes. The present belonged to the sacrifices patriotic; the future seemed to lie with bold politicians; the heirs of Liefmann Calmer did not dwell on the courtrooms. | | |

Of the four sons he had left, of them of them, Calmen and Meyer, remained outside the factions. They did not have to suffer from the revolutionary turmoil and died in Paris, one in 1844, the other in 1823. Both others were less happy. Antoine-Louis-Isaac threw himself in the party of the "enragés" and became a fierce sans-cheeky. Louis-Benjamin remained faithful to the king. But the ways

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very different in which they had engaged the condemned to the same goal: they perished on the scaffold during terror. Their sister, Sara, was worried for a moment; but she had the good fortune to be forgotten in her prison, and the 9 Thermidor saved her from the guillotine.

It is therefore from Antoine-Louis-Isaac, from Louis-Benjamin and of Sara Calmer that we will take care of in the pages which follow. |

CHAPTER VIII

ANTOINE-LOUIS-ISAAC CALMER}

A.-L.-I. Calmer was Liefmann's second son. It was – born in The Hague around 1746. [had married, in 1774, a Frenchwoman, Marguerite-Dorothée Metzger, who died on August 28, 1789 and left him two sons: one, aged eight, was, in 1794, in boarded with Ferret, private teacher in Champigny-sur-Marne and member of the Supervisory Committee of this commune; the other, Meyer, aged eighteen, had gone Sold in 1793, “to defend his homeland as a volunteer, dressed by his father. _ has

Gunner in the gunner marching company of the Paris Observatory, Meyer was then stationed in Saumur in Anjou. He had to stay a month in the Tours hospital, restrained by a wound which, in a fight, he had received in the thigh, and he only came out “half-healed”. Supported for a moment in the hope of obtaining a position as secretary of staff which had been promised to him by a senior officer laughing, he soon had to return to his place in the row, and the misery, suffering, privations made him grow a

1. Cf. on the subject of A.-L.-I. Calmer: National Archives, F? 4631; W2b 421/956. – Almanac des Prisons (Paris, year III): Bibl.-national, 7189-411 ter; and Léon Kahn, History of the Jewish Community of Paris, t. III: The Cemeteries (Paris, 1885).

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cry of distress. “If you have any help to give me, he wrote to his father on October 2, 1793, I am waiting for them with other so much more impatience that I lack everything: no point linen, no shoes, no clothes, some food insufficient; this is where I am reduced to. » Isn't that the true image of “volunteers in clogs”? Meyer's call was heard, and his father, a man of order, took care to make it mention at the bottom of this letter: “Replied on the 14th day of 2nd month of year II. Sent 100 francs by post, and as much every two months to send to him. »

Antoine-Louis-Isaac, suffering from deafness, had to abandon any society other than that of his children. I] devote myself to them in the Château de la Planchette – a “seigneurie”, said his enemies treacherously – that in January 1790 he had bought in the town of Clichy-la-Garenne, and which he had demolished, “as this name was so repugnant to him, he said, although it was one of the most beautiful architectural monuments | tecture which existed ten leagues around. There, surrounded of his children and his workers, exercising the profession of “cultivator”, following the term that on several occasions he

agricultural work. | |

Before the Revolution, if we must trust a police note, "he did business at the Stock Exchange and the Caisse d'Escompte". He did better, according to him: "In 1785, I participated in the glow of revolution which was carried out in Holland by providing, with the citizen Lhabite, merchant of sheets, clothing and troops that I recruited in Corsica and France. But unfortunately Maillebois was sent as general in leader of the patriots, and he betrayed them in favor of the king of Prussia. Everyone knows it, and I better than anyone, since I was the victim. »

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Later, following the report of the auditor for the forced loan, Calmer lived on his income. The Plan-This chette brought him 1,903 livres, after deduction of the fifth. He waited in vain for the receipt of several debts which did not amount to less than 554,732 pounds 17 sols. The declaration ration that he made to the district of Saint-Denis, on January 13, 1793, was recognized as sincere. But what funds could he make on emigrated or fleeing creditors, "ci-devants", such as Henri de Rohan de Guéménée "formerly known as Prince", his wife Armande de Rohan-Soubise, Jules de Rohan-Guémé-born, Duke of Montbaran? And there were many others Again ! He was a "ci-devant infantry colonel", a "ci-devant" before captain of cavalry", M. de Vicourt, "above President of the Palais Requests", Mr. de Rolly, former farmer general, "alleged emigrant", etc., etc.

But all these speculations could date from before the Revolution: From the day he was at La Planchette, he was made admit into clubs, committees, popular societies de Clichy, and, through his activity, his ardor, his convictions revolutionaries, he soon occupied the first rank.

Calmer, however, had received very poor education. Nothing more pitiful, nor more grotesque, in fact, as spelling, as writing and as language, that the letter he wrote to Benoît, janitor of the remand center of Luxembourg, on 26 Pluviôse year IT, to complain about the "disagreements" that his fellow prisoners subjected him to. "You promised me that this wouldn't happen to me again, even though it I have not been less daily worried in the same way... I have suffered the beating of several prisoners in a plot awful... I suffer, I am in chains, I have to despite myself, nothing to say now, but you who are the father of here, you who is the friend of humanity, tell everyone

not to suffer them..... I ask you for justice....."

This lack of education should hardly have harmed him at this time. era. He did not prevent him from fulfilling his duties as patriot, and even, if we must believe the praise he gave of himself, he could, from this point of view, remonstrate with his fellow citizens of Clichy.

In a long memoir entitled: "Instructions for the de-unofficial defender", and where he sought to justify his conduct, al cites what he did for the Republic and the "good principles" cipes".

When I was appointed to the Revolutionary Committee of our common, he writes, I abandoned all my private work to only take care of my place and deserve trust which I had obtained from my fellow citizens; to justify their choice I have often been to the Revolutionary Committees of the Paris sections in order to educate myself and acquire enlightenment for communication ask my colleagues and only act with knowledge and legality.

I have often spent days and nights in the exercise of my functions, and my fiercest enemies want my downfall I will be able to help but recognize the truth of these facts.

This prodigious activity astonished citizen Crassoux, who showed me his surprise and satisfaction during the examination of our work. All these facts do not indicate the conduct of a counter-revolutionary, and, if it was not a slander, certainly people would not have failed to reproach me for it Popular society where I was received despite the intrigues of Cazaubon, who invited the Popular Societies of Neuilly and Franciade to send commissioners to ours to prevent my admission. The one from Neuilly had the audacity to call me knight with the dagger, and accused me of having been at the Château des Tuileries, on

August 40; but the captain of the company rose forcefully against these terrible allegations by giving a summary of my conduct in these moments. :

I also have a report which certifies that I was at my post on the morning of August 10, as indictment juror in the 6th tribu-aal from Paris, and as soon as the session adjourned I went to Clichy

join my brothers in arms and wait for orders to march if it was necessary. If I had said the things that were said to me, would I have obtained a citizenship certificate in the month of Nivôse. last ? And the 24th of the same month, an unfortunate day when the feeling of the people Crassoux dismissed me from my functions, not Would we not have alleged these alleged remarks if they had existed? Gold the vote took place in the presence of the authorities consisting of Montmartre, La Chapelle, Saint-Ouen and Clichy and no reproach rose against me... |

"I have always acted with the greatest desire to do good; I have filled the different places with which my fellow citizens have honored me with disinterestedness and accuracy; I don't believe he is possible to do so with more dedication to public affairs, I think I justified the choice they made of me on the Committee revolutionary of which I was, I can say, the ankle or-vvriere... »

In recognition of his services, his fellow citizens name him-was president of the Clichy Revolutionary Committee. |

But his fanaticism was fatal to him. He raised violent jealousies, and, while he was at the height of power, while he could count on popular favor, denunciations of all kinds were brought against him to the Safety Committee general. One of the first, and which clearly depicts the state of minds at that time, was an anonymous denunciation. We warned the Committee that there were at La Planchette, "two small leagues of Paris, parish of Clichy-la-Garenne, a named Calmer, Dutch by birth and career, who offends the good patriots of this commune, holds conciliabules at home and does all the harm possible." The informer demanded that the commune be rid of this "monster", of this "aristocrat" and signed Zn six six Tille.

A no less strange intervention was that of a certain Longueville-Clémentière, commissioner of the Safety Committee general, "always concerned with the salvation of the Republic".

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His eagerness to serve the authorities constituted on pushed him to propose "to go 4 the commune of Clichy in order to take, as a general safety measure, all

well convinced in advance of the result of his mission that he added: | |

_ "Longueville responds that, according to the information that he will have taken on the conduct of Calmer, he will be sent at the revolutionary court. » He had also posed very clearly his character by accusing Calmer of concealing aristocrats.

Such beautiful assurance, such a precise accusation, persuaded the General Security Committee. This strange clerk-saire received the mission he requested with so much dedication. patriotic. |

_ Antoine-Louis-Isaac Calmer was, in fact, arrested on Nivôse 22 year II, and transferred to Luxembourg. 30, Longueville-Clémentière transmitted his report on this affair.

_ Overwhelming charges were brought against the sans-Clichy panties.

It seems superfluous to us to focus on the small facts articulated against him. The serious accusations he was subjected to were few in number, but they were enough to mark Calm down for the guillotine.

It results, said Clémentière on 30 Pluviôse year II, that the September 8 last (old style) Calmer sent request by – one of his workers if his donkey was not in the commune, this which was taken as a demeaning derision for a cons-tituted with all the more reason since, a few days previously Before, Calmer had treated the municipality of JF, adding that those who wore scarves could not afford them, that he had been obliged to pay 25 pounds for them and that soon he

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would make the municipality dance. Calmer recognized the truth of these indictments in the same session on September 8 and testified to them expressed his regrets.

Since Calmer said... that, if there was in the commune a dozen men who looked like him, he would break the municipality.

... On 29 Vendémiaire, Calmer had the Committee take notice of vigilance a deliberation to place the person under arrest citizen Cazaubon, prosecutor of the commune, and who filled

primary.

... Calmer is a man of bad faith... Constantly municipality and the justice of the peace received complaints filed against Calmer by his workers; he carried panic terror

in everyone's minds to the point that we run away as soon as we saw it. " L

Longueville-Clémentière reproached Calmer for having understood placed in office a series of arbitrary acts, then:

The Supervisory Committee further observed that, during that Calmer occupied the place of president of the Committee, he ena perpetually tormented members and forced them to sign various arbitrary acts, saying that his colleagues were not not literate, that they understood nothing about the laws and that moreover everything was his responsibility, Calmer... |

I must say again that a large number of citizens have reported that Calmer, during his presidency, had said and often repeated that he would have twenty to twenty-five people guillotined in Clichy, and that this threat had caused the greatest terror in the commune.

According to the facts, the documents, the evidence, concluded the com-missionary..., Calmer committed the most rebellious arbitrary acts tan...; he misled some real sans-culottes...

He is a bad citizen... a determined counter-revolutionary who sought to arouse the citizens, to arm the constitutional authorities-

killed against each other, and to bring anarchy into the commune of Clichy. »

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The search which had been carried out at La Planchette, 45 pluviôse, had not helped to alleviate his guilt. Longueville did not find, it is true, any suspicious papers there, but his disappointment in this regard was largely compensated by the discovery he made in the buildings of "remains of ancient dality and despotism." And what remains! It was, in the cooker's room, "a cast iron plate covered of three fleur-de-lys and sealed in the wall"; elsewhere "three other firebacks covered with a crown and

coat of arms – a fir tree with acorns forming a coat of arms, – a copper pot coated with coat of arms", and "in the iron staircase at horse two plaster paintings representing the effigy of two kings." The commissioner had, in his careful research, supreme satisfaction! The castle chapel had a Bell; Longueville made her "depend" and he noted that she was "clad in twenty-two fleur-de-lis". He "confiscated" the bell, and he concludes that, in accordance with the laws of August 4 and 18 Vendémiaire, the house and enclosure of the Planchette were also confiscated "for the benefit of the Republic ".

As soon as Calmer learned of the formidable charges which weighed on him, feeling that his head was threatened, he put himself in a position to respond. His file contains three voluminous memories where it replies point by point to facts articulated against him. We will not follow him in the details of the arguments he put forward in his defense and which would be tedious for everyone. Besides what it applies above all to demonstrate is that in his functions he had no "any purpose other than the public good and the strict execution of revolutionary laws. Each of his memoirs shows the concern he has to clear himself of suspicions of incivility... This was

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especially in his "Precis pour le citoyen La Feuterie", his . defender and advisor, that he protested his ardent zeal for the true principles of the Revolution.

"Is it me," he said among other things, "is it me that we can thus accuse, me born republican, victim in my person and my fortune of royal, priestly and noble despotism, who took away from my father three quarters of his fortune and the life, because he could not survive the horrors carried out against us by the priests and nobles authorized by the decrees of the tyrants. Certainly these reasons are sufficient to determine ter the government where these sacrilegious hordes exist. »

"I was," he wrote elsewhere, "appointed by my commune of Clichy-la-Garenne, about six months ago, one of the twelve members of the Revolutionary Committee of which I instructed, myself alone, the other members of the true principles of the Revolution: the entire canton will be able to attest to this fact and certify also that I alone have done everything since I was appointed member. I have been chairman of the Committee several times. My patriotism and my principles during the Revolution tion are known and even attested to by my own enemies. There must therefore be no suspicion against me which could

Calmer struggled in vain in the tight web in which he was taken. Two men above all, in a feeling of retaliation personal, had dedicated a deep hatred to him: it was . Cazaubon, national agent of the commune of Clichy, who had unnecessarily sought to submit him to his arbitrary authority, and threatened with prison "those who were interested 'to Calm'; and a man named Toutin, who, to save the scaffold his two brothers-in-law, signatories of the petition of the twenty thousand, denounced by the president of the Revolutionary Committee lutionary of Clichy, had sworn the doom of Calmer. There

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the terror that Cazaubon inspired was such that the Société popular, intimidated, rejected the unfortunate president, whom she had repeatedly acclaimed, humbly protesting today of his submission to the law, of his ardor "for the severity of the principles. Calmer was lost. The committee surveillance ordered that the denunciation made against him by Toutin would be handed over to the public prosecutor so that he can follow -saw the judgment of the said Calmer "as quickly as possible".

After trying. but in vain, to support its role as revolutionary in the Luxembourg prison where he entered, shod in clogs, dressed in rags, wearing a red cap', he had been transferred to the Conciergerie. It is from there, the 3 ventôse year II, that he was brought before the revolutionary tribunal. His interrogation was not long.

We asked him his name, age, PERICSSIONE pay and remains. `:

Answered his name Je ione Louis Calmer, aged 48 years old, born in The Hague, Holland, naturalized French in 1769, residing in La Planchette, canton of Clichy-la-Garenne, departing man of Paris, farmer, president of the Revolutionary Committee.

D. Why he is under arrest. |

A. That on Nivôse 24, the representative of the people came to purify the bodies constituted by Clichy-la-Garenne of which he was a member of the Revolutionary Committee and that he does not know why he was put under arrest and that he is surprised all the more since this same representative had an order taken stating that he knew him, responding to him, in the true principles of the Revolution.

D. If he has never had any correspondence with internal enemies laughers and outsiders of the Republic.

A. Never in any way.

D. Sil never provided our enemies with any paper money

or in money.

A. Never.

4. See. Prison Almanac. Paris, year III.

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D. If he knows Toutin.

A. No, but he believes that it was a relative of the Brochets who were placed under arrest by the Revolutionary Committee which he presided over, which Brochet was then transferred from the Force in Luxembourg.

D. If he is aware of the denunciation made against him by Toutin.

A. No.

D. If he has emigrant parents.

A. No, that he has been a widower for four years and that he is only two children, one of whom is in the service of the Republic in the army of the West and the other is only six years old.

D. If he chooses a defender.

A. That he chose citizen La Feuterie.

Reading of this interrogation, said to contain the truth, persisted and signed with us.

Signatures:

MAYOR, GIRARD, CALM, FOUQUIER.

The judgment was rendered on 29 Messidor year JJ. Thirty citizens were included in the same batch, and the declaration of "juror" was affirmative on all the accused.

Antoine-Louis-Isaac, under the terms of this judgment, was "con- defeated in stock trading and warned of not having, in his municipality: Clichy, surprised his appointment as president that to abuse it by exercising despotism, extortion and vexations of all kinds, and seek to degrade and cover with contempt for the established authorities by taking the audacity to come ask the Municipal Assembly if his donkey was not

that those who wore scarves did not have the means and.
that he had been obliged to pay 25 pounds for them, which soon he.
would make the municipality dance. Finally, Calmer abused his functions.
tions to throw terror among the citizens of Clichy in them.
threatening to have them guillotined. »

He was, the same day, sentenced to death and executed.

CHAPTER IX

LOUIS-BENJAMIN CALM DOWN!

Oddity of destinies! Here are two men to whom
Fortune smiled in their youth, which she filled with her
favours at a time when arbitrariness and intolerance reigned
the Jews in degradation. The Revolution breaks out. Each
follows the inspirations of his conscience and his feelings.
One throws himself headlong into the revolution movement- -
naire, and he succumbs, victim of the popular passions that he
contributed to overexcitement; the other, more moderate, aristocratic
even if he did not want to forget that he had been "lord of
the land of Ailly? », allows himself to be touched by the misfortunes of the
royal family, devotes its forces to the collapsing dynasty
definitively between two riots, and in turn perishes victim
of his attachment to Louis XVI. At both ends of the
politics so perilous then, two heads falling.

Indeed, eleven days after Isaac was brought to the
Luxembourg, Louis-Benjamin was taken to the Conciergerie.
His business was quickly carried out. He was accused of having

1, National Archives, F7 4598 and 4631, and W'b 351. See. Also
Léon Kahn, The Jews in Paris since the 6th century (Paris, 1889).

2. Acles of the Paris Commune during the Revolution, by Sigis-
mond Lacroix, t. HI Paris, 1894. Session of Wednesday September 16, 1789.

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made "the most royalist and counter-revolutionary remarks
lutionaries"; in year II, it was an accusation which led
straight to the scaffold.

Besides, Louis-Benjamin had seemed suspicious from the start.

nadiers of Filles-Saint-Thomas who we knew were very devoted to the monarchy and who had given the Tuileries many proof of his zeal. "The Jew Calmer", who was lieutenant there, was accused, "with a dozen bad citizens", of wanting to "lead the patriots with the baton", and the days he had not failed to attack him violently for having refused to lend his aid to republicans, and in particular - in Carra, in critical circumstances'. He had finally in the financial world of numerous acquaintances, and his status as a stockbroker earned him, at the end of the year 1794, to be chosen as one of the ten commissioners who were responsible for monitoring the interests of creditors in the discomfiture of the man who was then called "M. Louis-Philippe Joseph, French prince", - and who was later Louis - Philippe-Egalité + | |

Also when, on 25 Nivôse year II, the Mountain section gathered against him the proofs of his royalism, no one raised the voice in his favor. His file contains no protection against the accusation which weighed on him; barely if the Revolutionary Committee of the Le Peletier section, wanting clear responsibility for the arrest of Benjamin Cal-Wed, timidly declares that he has nothing to do with it. Calm him down even, in the complaint he addressed, on 18 Germinal,

4. The People's Speaker, No. 10, TV-VI; - Annals of Mercier, n° DCXXI, of April 26, 1791.

2. Universal Gazette, n° 326, 355, 362, of November 23, 21 and 28 - December 1791. |

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. against his long detention, makes at most an allusion discreet to a "notorious intrigue" of which he is the victim, to his "innocence" and his "republican principles". He could have done it with more clarity, because, as a secretary of his section, he undoubtedly enjoyed a certain consideration. |

How did he not also assert the "certificate of honour" which was delivered to him on Wednesday September 16, 1789, by the battalion and the citizens of the Filles-Saint-Tho district, as "solemn testimony of their recognition for the noted services" which he had "continued to render: since July 13"? This pledge of civic-mindedness had all the more importance than the certificate of honor had been to him submitted to the General Assembly of the municipality and that the pre-

his "activity" and his "patriotism!" ".

Was it bewilderment in the face of the suspended threat of death hard his head? was it weariness? was it disdain? We do not know. But Benjamin Calmer passed these facts silently in his memory, where we feel neither the strength nor the energy that his brother to take advantage of his good citizenship.

He is content to moan about his prolonged captivity, and to deplore the expenses that the two sans-culottes to whose care he is entrusted at home, then that it is retained by the gout. We're losing it! We're ruining it! He no longer has "enough to pay overdue rent and other expenses cleaning »! Already in 1792, Manuel, the prosecutor of the municipality, reporting citizens "late to pay their contributions", cited among others, "in the court of opinion"

4. Acts of the Commune..., t. He. Wednesday September 16 session November 1789.

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before "leading them to the tribunal of justice", Calmer, merchant, who, paying a rent of 1,700 livres, still owed over the previous year 191 livres 5 sols of patent rights!.

But, from August 2, 1792, Calmer had been seriously indicted, and the minutes of the General Assembly of the section already noted that he had constantly shown himself the enemy of the Revolution. Soon the Revolutionary Committee of the Montague section received on his account denunciations which forced him to carry out an investigation. The deposits situations were overwhelming. Five citizens had been gone—particularly precise: their reports served as the basis for the act of accusation which was notified to him on Germinal 3.

Here it is: |

Louis-Benjamin Calmer, former stockbroker, grenadier of the Saint-Roch battalion, is well known in his section for having constantly professed principles of royalism and having shown himself to be one of the most active agents of despotism and tyranny. Indeed, Calmer, one of the worshipers of the vile courtier Lafayette, distributed over time to several citizens of his section, gold medals bearing the image of this traitor. Since this time, he always showed himself, both through his speeches and through his actions, the enemy of freedom; it is enough to cite a single line of

tyranny and that he was initiated into the liberticidal plots of

Capet. A few days after the Marseillais dinner at the Champs-Élysées, Calmer, who was only at this meal to annoy the patriots and participate in the assassination committed on several of these brave defenders of freedom, had the villainy to brag, in the middle of the guardhouse, that he had been at this dinner and that having seen the rout of his comrades, he had run to the punishment tableau of the Tuileries to speak to the king, that he had been introduced from following in his presence and that of the queen, that he had related the fact, and that the king had told him that it was necessary to bring help to the Greeks.

1. La Chronique de Paris, no. 97, April 6, 1792.

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nadiers, and that the queen, in particular, had thanked him affectionately. These facts leave no doubt about the intentions of the Calmer's fides and counter-revolutionaries.

The Court, upholding the accuser's indictment public, gives him notice of the accusation made by him against Louis-Benjamin Calmer, former stockbroker and grenadier of battalion of Saint-Roch; accordingly, orders that at the dilatory authority of the applicant and by a bailiff of the court carrying the this order, Calmer, currently detained at home arrest of the Conciergerie, will be imprisoned on the registers of the said house of arrest, to remain there as in a house of justice. Do and tried in court, on 2 Floréal year II.

The same day that this act was notified to him, Benjamin Calmer, brought from "the Hospice house", appeared before the Revolutionary Tribunal. |

His interrogation was brief.

Asked him his name, age, profession, country and residence.

Answered his name Louis-Benjamin Calmer, aged four-
aged four years, native of The Hague, in Holland, formerly com-
merchant and currently living on his income, residing on the street
of Choiseul, 13.

If the day that the Company of Grenadiers of the section, then
du Mail, gave a meal at the Champs-Élysées, and when the meal
had caused an argument with the Marseillais, he, however,

That no; and that he never spoke of his life to the wife of Capet. |

If, on the said day, when the Company of Grenadiers of the section de la Montagne was asked to go to the Place de la Montagne Fatal comedy, he, warned, having arrived there and someone having asked if he did not know what was happening in the castle, he only replied that we could be calm, only by leaving the Champs-Élysées, he would have passed through the castle, that he had spoken to the queen and that there was nothing to fear.

No, and that he surrendered, like his comrade Jean-Louis, Place de la Comédie-Italienne, coming with his Company.

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The judgment was rendered immediately.

HAS

“The court, after hearing the public prosecutor on the application of the law, sentences Louis-Benjamin to the death penalty Calm down, in accordance with the provisions of article 2 of the 2nd section of Title I of the Penal Code, which is thus designed:

“Any conspiracy and plots tending to disturb the State by a civil war by arming citizens against each other or against the exercise of legitimate authority, will be punished by death.

“Declares the property of Louis-Benjamin Calmer acquired at the Republic. Orders that at the request of the public prosecutor, the this judgment will be executed within twenty-four hours on the Place de la Révolution, and that it will be printed, read, published and displayed throughout the Republic.

“Made and pronounced on 4 Floréal, year II of the French Republic. »

CHAPTER X

SARA CALM DOWN!

Sara was arrested on 13 Germinal Year II.

Sara was taken to the former convent of the English, rue des Fossés-Victor. It was not without difficulty that she was admitted. Driving to different remand centers, zero guard did not want to receive her, the commissioners responsible for his arrest by the Lepeletier section not being equipped with no order against her. It was immediately necessary to request a authorization from the General Security Committee, and this is only the 14 germinal that the English opened their doors to him.

His arrest was no less curious a sign from the pro-expeditious transfers from this period. |

By order of the General Security Committee, the Committee revoked lutionnaire of the Lepeletier section had been required for arrest the man named Lavalette and his wife. The commissioners responsible for this feat, after having examined the papers, were about to withdraw when they had the idea of to "visit people". Sara Calmer was there. She was questioned. |

4. National Archives, F? 4769, and Registers of minutes of Revolutionary committees, F7 2479.

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But everything is so strange in this matter that we believe useful to publish the minutes of this "visit".

And just now, by visiting people at the said named Lavalette, questioned a citizen about his names; has replied Sara Calmer, a native of The Hague, Holland, naturalized in France for about twenty-four years, residing on rue Notre-Dame-des-Victoires, n° 29.

Asked if she didn't have a painting at home representing a portrait with attributes and costume of the old regime.

Answered that she has a portrait of someone named Becdael at home de Rethuert!, son of a merchant and in charge of the first herald of arms of the tyrant of the Empire, currently residing at Brussels, which painting he gave him, about four years as a testimony of friendship; that since then she had forgotten it in a corner ; but that, having found him about a month ago, she no longer wanted to keep him although he was interested in the portrait, and that, not worrying about annihilating it, she showed it to citizen Lavalette who advised him to burn it, but that, recalling that a decree made it possible to preserve the objects concerned

decided to have it covered to hide what offended her the eyes, in relation to the costume, with a print representing a woman designated Melpomène, muse who presides over the tragedy, which painting she sent for from her house, and represented to us sentiment on which we have put the stamp of our committee, and the his marking these words: I prick, but I attach, which painting has was taken by the citizens Muller brothers to be by them posed to the General Safety Committee of the Convention as well as undertake, and have closed and signed this present after reading, to a hour after midnight.

The commissioners, undoubtedly smelling a conspiracy

1. See. Acts of the Commune..., by Sigismond Lacroix. Paris, 1894, t. II. Session of Saturday August 1, 1789. This Becdael de Rethuert was advisor-ler, first king of arms with the Golden Fleece of the Emperor of Austria. In our file (F7 4769), it is commonly called by the name of Beydaele by Ziltaert.

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very dark, went to the home of Sara Calmer. For a moment their hope seemed to come true. They had just discover "a packet in a sealed envelope of three pills with coat of arms x. But their joy was short-lived. This package was none other than the will of Becdael de Rethuert, who, in 1788, had given Sara this act containing his last wills.

It was following these searches, and the seals affixed at home, that she was taken to prison.

Sara was then thirty years old. She was single and lived would be rue des Victoires "at the corner of that of Filles-Thomas". If we are to believe the information that Guil-'s section laume Tell gave on her account on 2 Thermidor, she lived of his income and had no profession. The clerks

saries added:

We do not know the portion of his income which is said to consist of life annuity that she had entered in the ledger, and comes from the estate of his late father. She still has to hope for that of her mother, aged eighty, living on rue Meslay.

woman where she was arrested, one would be led to believe | that she saw suspicious people; nevertheless, according to information taken, it seems that she did not have many associations. tions, and that she lived quite retired. She paid her rent very exactly which amounted to 800 francs. It was even said that she was little linked and even estranged with her brother who was punished with dead.

We don't know what his way of thinking was in the months of July, October 1789 and other famous periods of the Revolution. She made donations to her section, but the aristocrats did not didn't they? During the inventory of his papers, we found at her home a package in an envelope sealed with her stamp and coat of arms, on which packet was an act dated July 16, 1788 received by Vanteorberghe, notary in Brussels, containing deposit of said package para. Begdaele of Zilltaert with the wax seal

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red and coat of arms by which act it appears that in this package is contained the will of the said Bagdaele de Zilltaert (sic), which package was submitted to the General Security Committee.

The facts against Sara Calmer were not serious, We see it. She nevertheless discussed them. Could she do less than "pasting an engraving" on Becdael's portrait "to cover the coat of arms which decorated it"? Could-it do less than "keep as a deposit of trust" the will his friend had entrusted to him? TRUE- There was nothing there to send a woman to escape. wrong! Besides, wasn't his quarrel with his brother proof that Sara in no way shared his opinions? "She is not guilty of anything," she added about herself in a petition to the Convention, she has always lived in true republican, and she never deviated from republican principles that she had when she was born. »

But more serious events preoccupied the Convention. The supreme struggle. committed himself against Robespierre, and, while daily cartloads led to the guillotine the major culprits, the simple suspects await anxious, in their prisons, that the Revolution, a moment in suspense, has resumed its course towards reaction.

The day came when, the Robespierrists defeated, France breathed a sigh of relief. The detainees, released from

The scaffold was only there to mow down "the tail of Robespierre. Pity and clemency followed salvation. vagerie, Sara Calmer took the opportunity to call on her the goodwill of the General Security Committee.

"Today," she wrote, "that the National Convention has just solemnized his victories over tyranny by deeds of justice the most brilliant and that the particular passions

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and individuals remain silent before the laws, citizen Sara Calmer urges committee members to fix illegality of her detention of reports of which she does not fear the severity. » She recalled that at the time of her detention she enjoyed the esteem of his fellow citizens and that "the Committee of his section shared this flattering opinion." She asks- It is therefore up to the Convention to "break its chains". The committee revolutionary of the section of William Tell supported this request. Far from having anything to reproach for evil-happy detainee, he had found in her only "the proof of good conduct." |

Sara Calmer was immediately released (22 thermidor).

The next day, at nine o'clock in the evening, "an individual" came to her house and gave her the following sheet:

FREEDOM OF CITIZEN SARA CALMER,
RUE NOTRE-DAME-DES-VICTOIRES, 29, DU 22 THERMIDOR

Innocence has rights over a people of brothers

Justification of the republican citizen Calmer rendered to the freedom by the representatives of a free people having been declared innocent of tyrants.

Verses of the air on Liberty

Yes, slander But, if tyranny -

You were the humble toy; Overwhelmed you with his features,

.Reversed this project. . Know all your failures.

Calm down, whom we revere, So forget this insult,
Of our good Doing good,

Most sincere friend, your soul is always pure
And support. And fear nothing.

Hello and brotherhood. |
The Trumpets of Innocence.

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By giving him this high-flying piece, the "particulier" congratulated her, on behalf of the Trumpet Society of Innocence, of the freedom she had just obtained. "Lacitoyenne Calmer hastens to show him his attentions; this party-
The culprit rejects them all and ends up asking for a small reward.
think to cover the printing costs that the list of
innocent people will cause. Citizen Calmer, willing to con-
cover all expenses, offers to subscribe and gives, independently
during its subscription, an assignat of 40 pounds. »
But the representative of the Trumpets, emboldened, replied that
that wasn't enough. A citizen, who witnessed this scene
strange, was indignant. Did she not recall "all the vexations"
tions of the old regime"? it was "a real ransom"
that we wanted to establish on the innocent. The individual was
disconcerted. "When asked to say his name, he declared
name Saint-Amour. - His residence: he resides in the
prisons. - His age: thirty years," etc.

Information was gathered and it was soon known that the authors
of these singular quests were the drums of the gendarmerie
merie of the courts or the former guards of the city who
of "all times" had "this habit of going to congratulate
the bride and groom, the winners of the aforementioned lottery, etc., etc. ".

It was right. Those who, by an incredible chance, had
escaped the death for which they were marked, had
They didn't win the big lottery where mortals bet so
feverishly their stake?

CHAPTER XI

THE SURVIVORS OF THE CALM FAMILY

What became of those members of the Calmer family that had the Terror been spared? |

On 21 Floréal year II, "the mother, brother, sister and nephew, heir third party of the late Louis-Benjamin Calmer, victimized on 4 Floréal year II", are pending before the revolutionary tribunal of the Paris department for, in accordance with the recent law of 4 Floréal, "appeal against the confiscation of the estate of their parent! ". But they don't have any parts helping to found their claim. They ask the judges to order that the file concerning Louis-Benjamin be soltcommuniqué. |

The petition is signed by the widow Calmer, the mother, of Calmen Calmer, the brother, of Meyer Calmer, the nephew, and by Sara Calmer, Benjamin's sister.

The same day, the court ordered that "it be done thus that it is required."

Then the Calmers disappear. And we don't know anything anymore of them that the date of the death of those who, as we have seen, were, many years later, buried in Paris.

1.Arch. national, W. 351. '

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FOURTH PART

FROM 1794 TO 1809

FIRST CHAPTER

AFTER THE NEW THERMIDOR

Since the 9th of Thermidor, a year had not passed since the reaction triumphed. All those who had dipped in the Terror and in the insurrectional movements which who had preceded her were violently attacked. The Con-

moment restored, once again became the scene of the most intense struggles more After and the most hateful between the Republicans same. Sometimes only the announcement of a victory came throw like a ray of harmony into this abyss of mutual distrust and mutual denunciations. But apart from these rare glimmers of serenity in the face of the grandeur of the homeland, there was not a session where everyone did not throw at their heads the wildest accusations of cruelty, of theft, squandering, assassination and prevarication.

The least bitter insult was still, for certain mountaineers gnards, to be – we don't really know why – treated as “Jews”. Does Dubois-Crancé denounce “the tail of Robes-rock ” ? Fréron writes that “this speech displeased some Jews, and particularly in Bourdon, remarkable for the

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the most Jewish hair in all of Palestine. Elsewhere, Fréron calls Moyse Bayle, the representative of Marseille, “the Jew Moyse Bayle?” It is still Moyse Bayle who Courier republican accuses of having displayed in everything Paris against Fréron “a Jewry in its own way? “. A little later finally, whether it is a draft decree on the ten-day celebrations or “the funeral home of the representative Féraud” at the Convention, Mercier, who served all parties, all passions, assured that “the Israelites of Robes-stone” or “the Israelites of Maximilian” had deserted the mountain. |

The odious training of Terror was followed by anguish responsibilities. Everyone blamed their accomplice crimes committed. Everyone proclaimed themselves “pure in heart”, a “right conscience”, a “probable and spotless soul”. The rebels of Robespierre were the first to be summoned to to account for their bloodthirsty conduct; and soon Fouquier-Tinville and Carrier climbed the scaffold. Cras-sous and Duhem were deported. This success emboldened the kings lists. They thought of killing the very ones who had rallied to Tallien and, in an hour of true courage, had spent with him that day of 9 Thermidor when the All of France breathed a sigh of relief. We then saw, one after the other, Rossignol, Pache, Bou-chotte, Xavier Andouin, be sentenced to life imprisonment tuelle; Billaud-Varennes, Collot d’Herbois, Barère, Vadier, Joseph Lebon, Lequinio, “speculators of Human flesh”, indicted and sentenced by the criminal court

2. Annals of Mercier, n° LXXII, of 12 Ventôse year IIL.
3. Le Courrier republican, n° 475.
4. Annals of Mercier, n° 162 and 165 of June 3, 1795.

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to atone for the crimes for which their civic-mindedness on 9 Thermidor had to erase the terrible memory.

But the "aristocrats", deluding themselves about the extent of their strength and power, pushed even further their claims. At the instigation of the royalists, the widows and the children of the farmer-generals, condemned to death on Dupin's report, did they not think to denounce this representative of the people! ? What more obvious proof than we were going to challenge the moral and material victories one by one. ries of the Revolution? In 1793, we called "federalists" those who resisted the Terror, and their throats were slaughtered like enemies of the fatherland; the reactionaries would soon designate patriots under the general name "terrorists" the purest. It was necessary, for political purposes, that we understands and to hasten reprisals, continue to keep terror in the nation.

From the day when parties no longer had to endure the dreadful constraint' under which the Robespierrists had too much long held France, it was in the population all whole, following the example of what was happening in the Convention, a mutual outpouring of insults, insults and anger.
 – In the first years of the Revolution if the passions were lively, the controversies still retained an edge. of this friendly skepticism which distinguished the eighteenth century, and, except in certain filthy gazettes, the press knew how to to respect oneself. The clergy, according to the patriots, _was only composed of "prestolets", and they confused in the same bag, which they called the "black cul-de-sac", the aristocrats, the Church and the "impartials". The republics Cains in turn were for the royalists only vultures. "patrigot" gaires, and, when the Jacobins club had

1. Journal de Perlet, n° 1039, 16 Thermidor year III.

acquired the power that we know, all citizens, friends of public affairs, were for the retrogrades of the Jacobins, from Jacobinaille, which they pursued even into their Jacobinière.

It wasn't all bad. Wild morals, the smell and sight of blood changed these habits. When, in 1793, "moderateism" triumphed, and "youth – de Fréron" had invaded public places with cries of: Long live the King! the great republicans, all those men whose energy and heroic exaltation had made France so healthy, were covered in mud by the monarchists. A wind of hatred and contempt breathed on the terrorists; and turn to the "young people", the "coryphees of the aristocracy-tie", "square clothes", "braided cadets" or "turned up", "dog ears", "freluquets", the "ingrpyables" and the "muscadins", who came out of the land having nothing more to risk, nothing to lose, the Montagnards, these giants, were only "slaughterers", "men of blood", "blood drinkers".

In Vitteaux, in the Côte-d'Or, as in many other cities, Jacobinism, represented by a mannequin covered in a hideous mask and soiled with blood. The mannequin's ashes were buried with, at above, this epitaph: <= |

Below lies a Jacobin:
Would I say that he was a murderer,
Conspirator, trickster, forger?
No, that is not necessary;
Let us be satisfied with this refrain:
Below lies a Jacobin!.

-4, The Universal Abbreviator, n° 159, of 9 Ventôse year III.

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We know with what harshness we pursued from then on all those who passed for Jacobins. The denunciation system continued again. Once again, personal vengeance and politicians gave each other free rein. The Comi-revolutionary tees were suppressed, replaced by civil committees, and the citizens who had been attached to them, „now becoming suspects, were actively sought. Some Jews had, in their sections, given

Henry Simon, the distinguished engraver of whom we have already spoken, had been a member of the Revolutionary Committee of the Buttes-des-Moulins section. In the first days of prairial year III, he was insulted "at his post" by men | who called him a "terrorist", a "blood drinker" and dragged to the General Security Committee. There, we didn't want not hear him, and immediately he was taken to the prison of Nettles. It was only at the protest of his brother Samuel, then seriously indicted himself, that Henry was. relaxed? | |

Jacob Simon, former member of the Revolutionary Committee from the section of Brutus, who lived on rue Montorgueil, 122, was accused of having "sought to intimidate the new members of the Committee. Denounced by the Civil Committee, he was arrested on 7 Vendémiaire year III, and detained at Luxembourg "until further notice". The Safety Committee general only released him for five months after 3, |

. Abraham Joseph, "merchant both second-hand and fairground", detained at Madelonnettes, complained that his requests failed

- . See. p. 168.
- . National Archives, F7 4752.
- . Id., F? 4748.

Clo =

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cessive measures to obtain its enlargement had remained without answer. This was, moreover, nothing surprising, said he: "At that time, the members of the Revolution Committees-nary sections of Paris were inaccessible, played the role of ci-devant and were supporters of terrorism, Robespierism, and real blood drinkers..." The Committee of Public safety judged it thus, because Abraham was immediately re-coward '.

The best proof that one can give of determination-ment that "moderateism" brought against all those who, in whatever capacity, were involved in the "government cutthroats", we find it in the indictment which was then brought against Henry Simon's brother, Samuel Simon, who, however, was not part of any constituted body. Her dedication to the Republic during the Terror was alone

Samuel Simon, from the Friends of the Fatherland section, was in year III engraver of posts, couriers and treasuries nationally for twenty-five years. He practiced this profession since the age of twelve, and he had always acquitted himself "with zeal and probity". The head of the central office impressions and citizen Diot, post director of the Convention, vouched for it. The 29th Company of Friends of the Fatherland attested, on the other hand, that Simon, willingly in their ranks, had always "made his servant vice with exactitude", that he had "always shown the greatest zeal to relieve suffering humanity", and that he had "always manifested principles tending to good-happiness of the fatherland." E

However, a denunciation was brought against him. She

4. National Archives, F7 4577.

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was heard. The General Security Committee had Simon arrested and led him to Port-Libre.

Our inmate had a clear conscience. " I do not don't ask for mercy, I'm not guilty, he writes his prison at the Convention. I only ask for justice, because it is owed to me; I ask it all the more promptly tment that I am attached to the Postal Administration and to the National Treasury by powerful titles, which not would only compromise my particular interests and my responsibility, but also those of the Republic... Long live the National Convention! long live the Republic ! »

And Simon, in support of his claim, presented a supporting memorandum that it seems interesting to us to reproduce lead, because he edifies us about his life at the same time as he sheds a curious light on the political customs of the time.

4th Count. – It is declared and signed that he pre-sent to a citizen claiming to be carrying a decree from the Assembly general of the section, which enjoined all people of speech, wine merchants and others, to provide food free of charge, small and large poultry, for the Marat festival.

Answer. – It is false that I was the bearer of a decree of the General Assembly of my section; here is the fact.

I was appointed by the Commission established by the General Assembly

for the execution of a party for Marat. We had assigned to this Commission the powers necessary for its execution.

The Commission issued an order of which I have a signed copy.

secretary, by whom I was instructed to go to all the mouth people of the section to invite them to give this that they could (the wills were free) to make a meal fraternal which should be given to the artists of the street theaters Feydeau and Louvois who had come to adorn with their talent this party.

2° Chief. – That during impositions to march against the

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Vendée, he said: "If you want to succeed, do what I did for the feast of Marat, intimidate the rich, the merchants, the selfish and you will get what you need.

Answer. – I deny having made these remarks and we will see from here contradiction that exists between these two eras and the denunciation

that it is completely false, the imposition for the Vendée was made long before Marat's feast. So I couldn't talk about this party before it existed because I didn't know if it there would be one. – 2

3° Chief. – It has been made known that the said Simon is a carrier of a copy of a letter withheld from the Administrative Commission of the police.

Answer. – I never carried a copy of the letter – referred. I formally deny the denunciation of such an infamous act, and I defy anyone to administer it find the proof.

4° Chief. – There has been testimony that he is known to profess

Answer. – I declare that I have never been to the Jacobins and that, if it is to be a Jacobin to have obeyed the laws, to issue opinions tending to ensure the general good, to love freedom, to support national representation in all its integrity, for sure I am one, and my denouncers are not mistaken not if it is according to these principles that they judge me. | |

3° Chief. – That he disorganized the 28th Company (now 29°). |

Answer. – The fact is false. I declare that I have never intrigued in no nomination; several times people wanted to give me ranks, I refused, not feeling capable of fulfilling them; If I had disorganized the Company, I would not still have holding the esteem of my comrades and they would not have given me the certificate submitted to the General Security Committee.
= 6° Chief. – That having a poor fortune he incurred expenses above ; he appears to be bribed by some secret means.

. Answer. – It is true that I have no fortune, but I have to talent in my state as an engraver, a lot of love for my work, since I only exist through him, and I have my wife, unc mother and a nephew to support; moreover since the age of ten I work (I'm thirty-five), it's not surprising that I'm

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become skilled in my state; I'm busy with administration of the Post Office to engrave its stamps, its seals, its prints, stamps, etc., and generally anything related to my condition, For twenty-two years, not counting my excess number (I have the authentic pieces), I pass. my bargain with this administration for all supplies.

I am surprised that people want to intrude into my interior; soon I won't dare buy a pound of bread for us make it exist, without asking permission from my informers, if I was weak enough to fear them.

`7th head. – He is accused of being a reported terrorist.

Answer. – This accusation is just an empty word, which it is used to aggravate the alleged facts that are attributed to me. I do not was never vested with any civil, military or revolution authority-nary, nor denouncer.

8th head. – Man of blood.

the beneficent views of the National Convention, by carrying out with zeal the missions which had been given to me by the Assembly general of my section to demand the release of several several prisoners, victims of revolutionary mistakes, undoubtedly it is a very singular way of applying the word man of blood ; it is not in such actions that one can find a single drop poured. |

9th head. – Disorganizer. .

Answer. – I responded to this fact (See the 5th head and response).

10th leader. – That he was encountered distributing letters, days of unrest; that, during the women's insurrection, Simon was found Chaussée-du-Petit-Carreau, rue Montorgueil, carrying a large quantity of letters.

Answer. – I call on those who accuse me, to provide proof of a lie as egregious as it is contradicted. It is in fact that I had a circular printed for the 44,000 municipalities of the Republic in which I offer my services at reasonable prices for their stamps, seals, etc. I took packages to the post office on several occasions. 'He is not surprising that I was met on rue Montorgueil, I remain rue du Ponceau, it was the path that I had to take for myself return to the post office.

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Simon's justification had such an accent of truth that, on 48 messidor, he was provisionally released under the supervision of the civil committee of the section. But his integrity civic was not satisfied with this "provisional", and he demanded resolutely the right to be rearmed to enjoy the right to citizen. He obtained complete satisfaction and, by decree of 18 Thermidor Year III, the Committee definitively put it into freedom, decided that he would be rearmed "and his name removed, in view of the present, of any disarmament list where it would have been included crit." |

In the midst of the deep unrest that the unleashing of the parties, the people feel abandoned by all, without guide, without direction, left to all chances of a policy of discouragement and mistrust. The taste-government is powerless in the face of a reaction which draws its audacity in the inertia of power itself; and the "moderate"

through the resurgent passion for life, through misery, seeks further increase confusion, anxiety, and debilitate the spirits by sowing ruin in the kingdom.

Everything then, in life in Paris, reaches an exorbitant price. In a few months, the golden louis worth 8,600 pounds in –February 1796, reached 13,000 and 23,000 francs in assignats. Raw materials, foodstuffs, essential items sity, follow the fabulous price of gold and silver. THE sugar costs 1,000 francs per pound; the candle 300. The bushel of coal is worth 100 pounds; meat, 140; butter, 70; and the bread, 8 sous per pound in silver, which made it twelve times more expensive than in 1790. Thanks to assignats, accounts reach a fantastic height. Office managers in the administrations received a salary of 130,000 pounds per year, and simple order clerks,

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72,000. Subscription to an eight-page daily newspaper in-4° was paid 200 pounds in assignats, per month, or “6 metallic francs per quarter”. A coachman fiacre asked 600 pounds to go from the Temple to the suburbs Sairit-Germain; a Savoyard, 50 francs to pick up a pair of boots. The Opera made a revenue of 269,000 pounds by representation. On the night of 14 to 15 Nivôse, thieves broke into a notary's house, at the Notre-Dame square. Lady, and took from her the value of a billion, so much in gold than in assignats. Finally, in March 1796, five officers were doing, at one of the most famous restorers of the Palais-Royal, a dinner which cost them 33,000 pounds.

The passion for the enjoyments of life was awakened with the desire and joy of living. The scandal spread everywhere, and everywhere there was a rush to debauchery. The people murmured, and, while he was suffering from hunger, the suppliers started were to give the spectacle of the most frightening excesses born. Mentioned, among others, "the Jew Mayer" who, it was said, in a meal given to ten people, deputies and ministers, had spent more than three hundred thousand pounds there. Another, arrived from Altona with two hundred louis in gold, occupied, in 1796, “a magnificent convict hotel”, for which he had paid furniture 300,000 pounds in cash. He was the owner of an “immense land” for which he had paid 800,000 pounds; And his fortune was estimated at 250 million in assignats.

Excesses of all kinds, following the regime of rigorous and violent constraint which had weighed on France, soon won over all the men who were somewhat enterprising

1. Pictures of the French Revolution, published on unpublished papers of the department and the secret police of Paris, by Adolphe Schmidt (Leipsig, 1870). |

2. Le Journal des Patriotes, January 15, 1796.

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nants. Everyone wanted to become rich in a short time, and, to achieve this goal, we devoted ourselves with furious madness to lagentage. More than 20,000 individuals indulged in this trafficking scandalous, and the people, confused in the same hatred, the stock traders, the "country people", the bakers, the butchers, commissioners responsible for the distribution of food, and the constituted authorities, treated them all indiscriminately. ment of "plagues", "leeches", "tyrants" and "of "Knaves!" ".

He was ready to revolt. Revolutionary newspapers who remained, some encouraged him to insurrection, others others proclaimed hymns to virtue, to probity, to renunciation. _ L

\ Let's watch the aristocrats,
Let us watch over the friends of kings,
Let's watch out for fake democrats!

Rascals, tremble!
'At any time you will be reported;
War, war on stock trading!
And abundance will be reborn!

This verse, which was sung to the tune Let us see to the salvation of the Empire, was from the Jewish Lyon, employed in the offices of the Ministry of General Police?

Tempers began to brew. Powers public had to act. The stockbrokers were pursued in all their lairs. The entire police department was put moving. The system of police denunciations,

4. Paintings of the Revolution...

3. Paintings of the Revolution...

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suspicious, arbitrary arrests, was again put into force. Cafes and inns, expeditions and departures were closely monitored. |

"At the Maillard café, near rue aux Ours," says a report of 30 Frimaire Year IV, usually remain a large number of Jews whose intentions are very suspect. But they speak a language foreign to those sent for monitor them. There is also a billiards table, opposite the theater of rue Martin, occupied all day by Jews who seem to be playing a very big game!. » |

The indicators were installed in the frequented inns by the Jews, made people talk, joined, coordinated born their gossip and seriously reported it to their hierarchical bosses. Men are no longer enough to the work, the women got involved. Moon of them had set up its action center at the Hôtel de Châlons, rue Martin, 91, which "housed many Jews". With – a finesse that women are accustomed to, she had ` cornered a boy who seemed to be "good-natured", and, _ while he lit the fire, she skilfully drew out his worms of the nose.

For three months, he was told, the business had started to be taken over. However, the house still only accommodated two Jews. "They bought watches, jewelry, at such a price that it was in that they do not believe in the Revolution. » He added – on his claim – that they were "trading on money."

It is necessary to continue to reproduce this conversation–

tion. It shows too well against what background. the accusations were based then, and how honest traders,

41. Paintings of the Revolution.
2. National Archives, F7 4775/23.

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suddenly become suspects, were arrested, detained for for many months, happy if they did not pay their heads the nonsense and plans that a policeman or a short coffee shop guy.

"For then the said woman Kitten used their names baroques to know what they were called. The boy gave him answered: We have a man named Lion and a man named David. This named Lion is a young man; he has been at home for a month House; he does a substantial trade, mainly on jewelry and dresses made from old fabrics...

"The man named David, according to what the boy says, is considered a young millionaire. He is a widower and does not do a big business at the moment. right now. |

"The conversation was interrupted by the master who came ask said Chaton woman what she wanted for supper. During the meal, she resumed the conversation, seeing that this boy is extremely easy to find out from him what is happening; She asked him again if this man named Lion, who only went to Strasbourg, in addition to the goods they took (sic) into made of fabrics, jewelry, if they took (sic) money.

"On this question taken skillfully, he replied that the coined money, they took it away; but, she replied, he it is easy for them, being rich as they are, to trade on the ingot. To which he responded that the bullion trade, they did it in Paris, in that they did not go further than to Strasbourg, because they are searched at the borders...

"He lives in a room above the one we let's occupy, a Jewry who usually stays in this house. Last week, someone came to offer him 48 louis in gold; don't not born people, she refused, saying that she didn't want to go against the law.

"These are all the clarifications that we were able to discover until this moment. »

The Chaton woman was on the right track. She doesn't abandon him don't give. She continues, on 23 Frimaire Year III, the story of his spinning. Let's follow him. It's worth it.

almost the same meaning as the day before except that the boy makes it fully known that these Jews are doing business hidden and only do it with their colleagues, as people they know perfectly, because, said this boy, the jewishness which refused the 48 louis, if she had known the person, she would not would certainly not have refused. It therefore follows that in the morning Day, I saw people entering and leaving these Jews' homes with something appearing heavy hidden under their clothes; in I took one to the local café further down the same street where this café is filled with jewelry of all kinds selling and buying at exorbitant prices. It is impossible, committed citizens-saries, to know more than what we have known for two days.

= The Kitten woman even becomes bitter: "I found in the courtyard, passing near them; not hearing anything their language, it cannot be of any use. »

=- However, the Administrative Police Commission, believing on the trail of a vast conspiracy of merchants money, had to order this gossip to stay at his post. Because she continues her reports. The one from 26 us gives curious information about other Jews, "the citizens Balance and Alkan father and son. »

"Citizen Solde, rue Favard, n° 425, still does banking and the trade of paintings, he is very linked with the citizens of Alkan and Elijah, Jews, of their state painters. They live on rue de Rohan section of the Tuileries. Father Alkan is said to be rich, he is of Nancy, there is a house that he keeps as a garnish. It's the woman who is at the head, it is near the cavalry barracks, he told me been told that he has a castle near the town, it only has one daughter and a boy, he married his daughter to a Jew from Frankfurt who the reputation of being rich. Alkan son came to stay, since the beginning of the Revolution, in rue Montmartre on the Social Contract section, his first accommodation was in the building of juivresse where he was very mediocre. Afterwards he lived on rue Platrière, at one time, currently rue

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J.-J. Rousseau at the house in Bouillon. It was at this time that he took a servant to wait on him.

After leaving this second accommodation, he came to stay, he and his father, in a house rue Montmartre, 30, always the same section where they had a set up house and they all received the days quantity of Jews, mainly those named Elie, whose

who lives on rue des Vieux-Augustins, section of Guillaume Tell; I was told that they use this young Elijah a lot to pass many bales of different goods from all kinds even up to shipments of shoes for the vince and mainly for Strasbourg; Alkan son provided it provision of food for the Army of the Rhine; in addition to this job, he does the banking and even money trading, it is associated with the citizen Solde of whom he will become the brother-in-law, because he was says he is about to marry a young Jew whose father is powerfully rich and lives in Strasbourg, I was almost certain that it is the daughter of one Serberre, a Jew, who is very rich. I knew that Alkan Jr. had been detained in a house stopped for a few months in Strasbourg. |

For several days, Alkan father and son have been living on rue de la Chaussée-d'Antin, they occupy very large accommodation and they are richly furnished.

I] goes daily to the citizens Balance and Alkan quantity Jews from big cities who were noticed to come there; This are the Elias, there are several of this name and many Franks fort, Metz and Strasbourg. Here are the cafes frequented by the citizens of Solde and Alkan: the Caveaux, that of Chartre and, rue Martin, that of Commerce, as well as the one on the corner of the street of the Mail. A few months ago, Alkan father sent a crate different pieces of furniture of all kinds for your home in Nancy!

All these indications, however childish they were, had

the gift of setting in motion the General Security Committee. Samuel Lyon, muslin and silk merchant;

1. Nat. Archives, F7 4775/23.

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fsaïe Spire, "in charge of the subsistence of the troops in military marches and convoys, supplier of meat for the troops, hospitals and cantonments in the Blamont district and Sarrebourg"; Maurice Lyon, trading in watches, snuff boxes and silks; Joseph Lyon, merchant of handkerchiefs: all four convinced to make the trade money, were arrested and questioned in Nivôse and meadow. But the information obtained on their account contrasted so much with those provided by the police, that they were immediately enlarged, the seals - affixed

“scandalous traffic”, so laboriously constructed by the Chaton woman, nothing remained, not even a suspicion!.

However, if, with regard to the Jews, the indictment stock trading was ill-founded, and a report from the Minister of police under the empire is quite significant in this regard?, it is obvious that all money dealers, speculators lators, who abounded in Paris, drained cash and put France in a precarious situation. It was so true that a newspaper ends up exclaiming: “The Revolution would not have it was therefore only a financial plan, only a speculation of bankers 3? »

We speculated on everything: The stock market carried its combinations even on religious ideas. It was said that a few people, taking advantage of the decree on freedom of religion, had formed a company to buy churches 4 and there have masses said to so many per head. “We don’t miss him

4.Arch. nat., F7 4775/23.

2. See. page 332.

3. The Journal of Free Men, No. 241, of 42 Messidor Year IV.

4. Political News, National and Foreign, No. 158, February 26 April 1795.

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more, said another, than a company of letters for Lent which makes us insensitive to the excessive cost meat and eggs. »

As pleasant as this project may seem, it responded to the secret thoughts of the clergy and the monarchist party whose active . propaganda was undeniable. It was a fact known to all that, in the midst of general religious indifference, the cult Catholic, “the only one to fear”, was champing at the bit and hoping always “revenge without neglecting to prepare it. For this purpose he tries, as much as he can, to denigrate the republican titles 2...” For their part, aristocrats, whose audacity increased day by day, attacked with persevering obstinacy to all the decrees of the Convention, on worship particularly, while waiting to be able, in joint action with the Church, overthrow the Republic even. – | E

it was getting agitated. Would we see a dominant cult again? THE publicists, politicians made it a daily object of controversy; public places, cafes "resounded" with discussions on this subject... "There are cries from all sides that we must a religion. » The royalists tried to ridicule the decade, and made a violent campaign so that France returned to the observance of the Roman apostolic cult.

The Church had lacked measure. She noticed it too much. late. The whole people were indignant. Had he not done the Revolution only to reconstitute the "cul-de-sac of Blacks" and encourage the return of priests? It was really – too bold a challenge to freedom. Moreover, his feeling of

1. The Universal Abbreviator, No. 158, of 8 Ventose year III.
2. Paintings of the French Revolution.

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disdain for all these "mummies" had not changed
Clearly the time had not come to re-establish the pre-
dominance of the Church. u |

Either out of personal conviction or out of fear of the people, the Convention & also understood. She once again proclaimed the freedom of religion, and, on the proposal of Boissy d'Anglas, _ she issued, on 3 Ventôse year III, a decree which confirmed her previous decrees and assured all citizens the most broad religious tolerance.

Royalism seemed for a time to abandon its projects. However, a general relaxation occurred in the republican aspirations of the kingdom, and we feel was that if, openly, the Church had renounced the struggle, she did not despair of reaching her goal by the necessary means. lands. In 4797, the situation in this regard had to be resolved. very troubled, because the council of Five Hundred had to take care of question again.

"The Jews, it was said, celebrate the Sabbath, and the drink is scrupulously observed; Christians celebrate Sunday and Sunday is religiously observed: the Republic wants us to celebrate the decadi, and the decadi is put everywhere the gap... Why is this day not observed? It is that passions, stronger than reason, never cease to fight against republican institutions. » The representative Duhot therefore presented a motion of order ten- regarding the abolition of the Sabbath for the Jews, of Sunday for

under penalty of punishment, ten-year rest. |

Lucien Bonaparte showed himself to be more skillful in politics in 1798 when, in a circular of 7 Thermidor year XIII, he declared

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4. Le Journal de France, n° 749 and 150, from 4 and 5 Frimaire Year VI.

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that only civil servants had to observe the timetable drier decadent and that this institution had nothing of common with the particular actions of citizens, who were free to work or rest on such day as they wished. would be suitable!. te |

All these discussions had revived religious passions gious and provoked once again cantankerous polemics between followers of different cults. Attacks on Jews which had ceased for several years, soon resumed With violence. An aristocratic newspaper, among others, proposed a tax on Jews?; and this state of mind even manifested itself at the Council of the Five Hundred where, in 1797, regarding a discussion sion on the debt of the Jews of Metz and Avignon, the representative as Darrac showed himself to be so unjustly passionate against the Jews that he aroused the indignation of the council. And, to have "uttered political blasphemies while persisting in not considering treat Jews only as Jews, while we should only look at them der than as French? », he was called to order.

However, nothing in the existence of the Jews explained this new resentment, nothing, if it was, as always, the political interest of the Church. Never, in fact, had the Jews so little is talked about; they were not an obstacle to the projects of the clergy who must have thought, now that its ancient credit was reborn, to take revenge on the part that the Jews had been able to take part in the Revolution.

The regular operation of the country's institutions once restored, the Jews had to, like all citizens, think about their own interests. The factions had gradually disappeared; THE

1. The Mercury of France, n° VI, 46 fructidor year VIII.

2. L'Amides Lois, de Poulthier, n° 801, 4 brumaire year VI.

3. Le Journal de France, by Chaigneau, n° 754 and 752, from 6 and 7 frimayor year VI.

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parties were silenced. Political life was losing its acuity. The people as a whole were excluded from the functions of government. No Jews appear in the assemblies of the primary, national, departmental or primary. Barely so one of them appears either as an assessor of a judge of the peace, as a court clerk, or in a court administration of police. A name stuck here and there, in the newspapers, attracts attention: manufacturer's announcement, advertising made to a artist, opening of a lecturer's course, invention of a industrial, etc.

The country is healing its wounds. The entire population went back to work, despite the disorder that reigns in finances, in the State, in the kingdom. She needs to calm, tranquility, rest. Industrial wealth and commercial France needs to be rebuilt, its prosperity reconstitute.

To sketch the life of the Jews at this time, we must see and follow them in the "brotherhoods" that they created since 1777 to come to the aid of their co-religionists in need of food or diseased; in the modest synagogues that they had preserved despite the darkest days of the Revolution ; in the two small schools they now had held during the Terror. Paris then contained three thousand Jews barely, of whom about half were born in the capital *.

The 19th century arrives, and its first radiant years of greatness go, otherwise bring oblivion to the bloody days which have stained the work of the Revolution, at least attenuate pain and mourning. The Empire, in the splendor of its nascent glory, will first rally all intelligences,

4. Léon Kahn, The History of the Israeli Community of Paris (Paris, Durlacher, 1884-1894). 3

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all the will, all the effort. The military brilliance of blind kingdom of the most clairvoyant, and, to impose on them

thanks to the strength of political institutions, 4 ensure the power of France.

Let's take one last look at the existence of the Jews that time. |

CHAPTER II

"NAPOLEON I° AND THE JEWS

It is today a fact acquired by impartial history that the animosity of Napoleon I against the Jews was suggested to him by a veritable religious cabal of which Mr. de Bonald was one of the most passionate. Napoleon did not have had no reason to complain about the Jews. The reports of his ministers and his police had always, on the contrary, given him the best information about their account; they had noted that the Jews, "retaining the name of French", had "made themselves worthy to wear it!" ", and that their conduct did not give rise to "any kind of discontent?" »:

Where did it come from that in 1808, barely a year after these im-bearing seats where the decisions of the first Jews of the Empire could have been a glory for Napoleon as they were an honor for Judaism, where that came from. the emperor himself compromised the work of regeneration _ that he had conceived, and suddenly outlawed them? Had they therefore, since the Revolution, given rise to some

4. Le Mercure de France, n° 319, of August 25, 1807: "Exposure of the situation of the Empire presented by the Minister of the Interior".

2. National Archives, S. Secr. AF Iv, 2.202. Rappers by Mr. Crétet, Minister of the Interior, to Napoleon.

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complaint and, renouncing the benefits of emancipation civic, forgetting the lessons of the Revolution itself, had they, as they were accused, allowed themselves to be taken back by "only Jewish" interests and feelings?

It's hard to believe it. |

The Jews had breathed freedom with full lungs, and

in the extreme limits of its excesses and its savagery greatness. There, they had learned to hate servitude, smoothing where social inequities can precipitate man defenseless; they were able to measure the abyss that separates the slave of the free man. And, disdainful of all this, they would have fallen back, willingly, of their own free will, into the state degradation from which the decree of 1794 had defined them really shot! They would have refused, of their own accord. to enjoy of the benefits of their political regeneration!

Who would want to think so? Who would like to admit that Jews of France, the Jews of Paris, would have committed an act as crazy, while the Jews abroad, shaken by the powerful breath of the Revolution, envied their coreligionnaires, were enthusiastic about the great and generous ideas that the Republic sowed on its path, wished to see their heavy chains fall and freedom raise them to the rank of men?

It was especially in Germany that the influence of the Revolution was felt. Already, when Custine had led there triumphantly, phally the French weapons, the Jews had requested to be treated as free men. "Great hero!" wrote to him them, have pity on us, poor Jews, who are so oppressed that my heart groans... See how on all the roads we read on the posts: bodily toll of Jews. If I travel by water, it is called water toll, and for

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that a Jew can cross the country of Mainz, it costs him certainly a florin per day... When the clergy would have bought the world in hard cash from the Lord, we must not For this reason, we should not be treated more harshly than others. men, because we are not made differently from them!. » And Custine, "French citizen and general of the armies of the Republic blique," replied from Mainz on November 4, 1792: "... For a long time a vile servitude has overwhelmed the people Israelite... Have a little more patience, and soon, all where the sacred standards of freedom will float, no one will no longer cry except the slaves and the tyrants. » This just ambition of the Jews increased as France, subject for so many centuries to a power arbitrary, broke the bonds which hindered its independence dance. In Mainz and Frankfurt, they proudly displayed the national cockade, demanded the abolition of distinctions humiliating conditions to which they were still subjected, and, when that in the year XI, the Senate of Frankfurt wanted to punish them for having demanded, in the name of equality, the enjoyment of the rights of

cry of disapproval, protested energetically against the violence
lation of the rights of humanity. No one wanted to believe then
that "the 19th century would give birth to a sect of
atrabiliary cutors who, confusing philosophy with
furies of an insane demagogism that philosophy itself
even has always disapproved, would present themselves for combat in
brandishing the torches of fanaticism and making efforts
ridiculous to raise the altars of superstition? ".

. 1. The Thermometer of the Day, n° 327, from Thursday November 22, 1792.

2. L'Ami des Lois, n° 974, of 27 germinal year VI. – The Journal of
Paris, No. 365, December 31, 1806.

3. The Decade, philosophical, literary and political, n° 14, year XI, 2° tri-
mestre, 20 pluviôse, p. 276–274: On the Jews and the rights they have to:

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The Jews of Brunswick, of Cassel, of Dresden, of Furth,
of Hamburg, subject to toll duties, obligations
the most humiliating, felt the same steps born within them
sions, the same desires, and, when, in 1806, Napoleon I*
brought together the great Jewish Assembly in Paris, they took advantage of
this extraordinary event to send deputies there
whom they charged with being, near the emperor, the interpreters
of their wishes and prayers!.

Finally, in Italy, the French brought with them the hope
rancid. In Rome, it was a Jew who, in the year VI, was appointed
"colonel of all districts of the city?" ; later,
Mr. Morpurgo, a Jew from Ancona, was appointed member of the Tri-
bunat, and we assured – we believe without difficulty –
that "this choice had given the greatest pleasure to the individuals
of this nation who had not been accustomed in Rome
to such honor"; finally to Lucca, where they were formerly
excluded from the Republic and deprived of the right to own property there.
property and even to stay there for more than three days, the Jews
were able, in 1806, to become owners there 1.

While, under the influence of progress and civilization
tion that France shines on the world, the ghettos
foreigners open up, French Jews rise up,
become enlightened, moralized in contact with the grandeur of
country. Bonaparte did not yet bear them the hatred that
Napoleon was to display it later. He did not then
against them these "strong prejudices" which are miserable

the protection of Europe, by Siauve. – La Revue, n° 15, 2nd quarter, May 21, 1807: New observations on the Jews and especially those from Amsterdam and Frankfurt.

1. Le Journal de Paris, n° 217 (year 1806) – 4 (year 1807) – 42 (year 1808).
2. L'Ami des Lois, n° 1002, dated 27 Floréal year VI.
3. Le Postillon de Calais, n° 1000, dated 20 Thermidor year IV; – Le Publicist, from 19 Thermidor; – L'Ami des Lois, n° 1002, dated 27 Floréal year VI.
4. Le Journal de Paris, n° 348, of December 14, 1806.

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religious intrigues were to arise in his mind!.
The Jews were good for something. Still full of

this idea that, "scattered throughout the earth by persecution which has lasted for eighteen centuries 2", they held to their "ancient homeland", the great general dreamed, at the time of his expedition to Egypt, to call them to Syria to raise greatness and prosperity. "They are still turning, it was said, their eyes towards Palestine", and, following "the invincible Bonaparte" who had just "proclaimed the deliverance of Jerusalem and Judea 3", they will perhaps – " who knows? » – see him as the Messiah. Newspapers caressed this chimera; Bonaparte believed in it too, and he issued a proclamation in which he invited all Jews to come and line up under its flags to re-establish the city of Jerusalem. No one doubted that his "signal" "the men and Vor" would flock "not only to make industry to flourish, but to suffice for the expenses of revolution of Syria and Egypt 4".

Haunted by this idea of reconstitution of the kingdom never fallen, this extraordinary man, who one day was to push his feelings of distrust against the Jewish soldiers 5, counted at that moment on the valor of the African Jews themselves to support his adventurous exploits; his predictions came true in part. Mixed with battalions of Copts and natives, full of enthusiasm for this:

.1. Opinion of Napoleon on various political and administrative subjects
lion, Pelet de la Lozère. Paris, 1833; – Napoleon, his opinions and judgments on men and on things, Damas-Hinard, Paris; 1838.

. The Decade, year VI, 30 germinal, 3rd trimester.

Id., n° 25, year VII, prairial.

The Decade, from 30 germinal year VI.

. See 'Pelet de la Lozère and Damas-Hinard.

. The Publicist, from 2 prairial year VH. – Le Journal de Paris, n° 198, of 18 germinal year VII.

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hero that later they will venerate as a god, a great many of them put on a good show in this murderous expedition, which Bonaparte designed for the greatest glory of his name, in an hour of bitter disappointment or ambition unfulfilled.

There is more. The scientific body he led with him counted two Jews: one, a professor at the Special School of living oriental languages, was his interpreting secretary. IF was named Venture and died in front of Acre!. The other was Living Denon, distinguished draftsman, etching engraver?, who later became director of the Musée Napoléon 3. Bona-- | Parte at least liked Jewish artists. We remember that he had another Jew in Paris as engraver on fine stone, Henry Simon, who was attached to his cabinet and left consul and Josephine a large number of engraved images. on all types of stones 4.

All Jews were therefore not, for Bonaparte – gener- – ral, consul, emperor, – an object of aversion. He established. moreover ure distinction between the Portuguese Jews and the. German Jews, professing some consideration for them. some, and having only contempt for others'. And however many of them were for the French themselves a example and teaching. "Immediately," said a writer from the. time, that the Jews were able to devote themselves to the study of sciences and 'in the exercise of useful professions, they obtained in one-

. The Publicist, 11 Vendémiaire year VIII.

. The Courier of Egypt, No. 36, 3 Fructidor Year VII. .

. La Décade, n° 24, year XII, 30 Floréal.

. See. the Israeli Universe, n" 22 and 23, 51st year: A Jewish engraver in the 18th century. i

5. Israelite Archives, 51st year, p. 216. An audience with Napoleon I**

_ in 1800. – Directory of the Israelite Archives: Official visits and com--
usual folds (Paris, 1888–1889). – Le Mercure de France, n° 352, from:

April 16, 1808.

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and the other careers of successes which victoriously deny
the imputations of their enemies... They can enor-
rightly boast of a large number of dis-
tinged and commendable citizens for their virtues and
their lights. » After quoting Mendelssohn and the doc-
Bloch, famous for his Natural History of Fish,
Justin Lamoureux, the author of this article, adds: "A
Would a nation which produced such men be incapable
to acquire lights? Would she be condemned to live far away
of all social perfection in the schism that arises between
men the difference in religion, morals and language
pledge ? The ever-increasing progress does not allow
not to admit this error'. »

And, to support his argument, the writer recalled that,
if the neighboring nations had commendable Jews,
France had a large number of them which had shown themselves
especially worthy of enjoying full civil rights
that a generous law had granted them. _

Such Furtado, "literator", who had been carried "on the
national list and proposed to the Legislative Body"; Berr-Isaac
Berr, member of the Nancy Municipal Council, manufacturer
and author of several esteemed writings; Worms of Romilly,
deputy mayor of the 3rd arrondissement, in Paris; Terquem,

Prominent mathematician; Michel Berr, lawyer, member of
several learned societies, author of the Appeal to Justice of
Nations and Kings; Isaïe-Berr-Bing, member of the Council
municipal of Metz, 'director of the Salines, who had been informed
mentally linked during the Revolution with Grégoire, La Fayette,
Roederer, Emery... |

. 4. La Revue, n° 20 of July 11, 1806: On the definitive regeneration of
Jews, by Justin Lamoureux.

How many more! J. Rodrigues son who, in the Philosophical Review, had just responded with a real eloquence to the venomous attacks of Mr. de Bonald against the Jews! ; the famous Zalkind Hourwitz; Einsheim, author of work on differential and integral calculus which deserved the suffrage of Lagrange and Laplace; Élie Lévy, Lipmann Moses and Mayer, all three known through poetry German and Hebrew; Anschel, physics professor and chemistry; David Sintzheim, learned rabbi of Alsace, that his high virtues and his erudition designated him to the presidency of the Great Sanhedrin. |

In the industry there were manufacturers of merit, in the arts of distinguished workers, enamellers, painters on porcelain, carvers, engravers, painters – in miniature, goldsmiths; we quoted Oppenheim who, “by order of SM”, had obtained a patent for an | means of engraving on fine stones and inlaying on mosaic; Oliveira, goldsmith, and Héymann, tinsmith, whose works had been noticed at the exhibition of industrial products sorts in 4806; talented musicians like Dacosta, Joseph Lambert, Isaac Franco; finally others, like Mandel, pharmacien, and doctors of medicine Lallemand, Friedlander, Terquem, Lemonier, who had acquired one. honorable reputation through their scientific work...

: Such a set of merits, talents, virtues, cannot should he not give rise to “a favorable prevention” for the Jews? rable that the voice of prejudice and hatred will strive in vain to suffocate”? We could assume so. However neither these distinguished men, neither their devotion to the homeland, nor the

4. Le Mercure de France, n° 238, of February 8, 1806: On the Jews, by Mr. de Bonald; – La Revue Philosophique, No. 8, of March 11, 1806: Observations on an article by Mr. Bonuld, by Mr. Rodrigues fils. |

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glory that their character and genius could contribute to to reflect on France, did not find favor before the . hero whom Providence showered with its favors.

And, once again, all of a sudden, on March 17, 1808, Napoléon outlawed most Jews; he rejected them

both their financial transactions, surrounding their trading of the most restrictive forms, by prohibiting non-Jews domiciled in Haut and Bas-Rhin to take up residence there, by not admitting to settle in other departments than those who would acquire a rural property; by subjecting every Jew conscripted to personal service.

. With a stroke of his pen, the great Napoleon had just violated constitutional law, human law! |

What, in the eyes of the emperor, had motivated these abominable decisions? Alsace! Jewish Alsace which, since 1789, served as a scarecrow for those who opposed the emancipation of the Jews; Alsace that, for fear of deliverance of the Jews, the Church accused of all misdeeds, thefts, fraud, hoarding, usury; Alsace, which had given during the Revolution so much proof of his patriotism, of his dedication to the nation. The emancipation of the Jews Alsations then appeared to their adversaries as a ghost full of threats and must have been the signal of the most bloody reprisals. Already at that moment they were accused to own two-thirds of the province; free them-ment was to bring about the total ruin of the Christians; and the Christians, to take revenge on their usurious practices, would unleash their anger and hatred on them. The me-supporters of this odious campaign increased, with the years, the figure of this wear. They claimed, in 1806, that Jewish debts, from 12 to 15 million in 1789, then amounted to

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at 35 million. In reality, these debts, under the Empire, were far from reaching 10 million'; and that was just a number in itself insignificant, especially if we consider that mortgages registered are still far from representing the mortgages real, and that part of these mortgages were made in favor of Christian praetors of whom the Jews were only the intermediaries?

Napoleon wanted to hear nothing of the truth.

. On his return from the war against Austria, all covered still smoke from the battle of Austerlitz, where "several Jews had deserved the name of brave" and where "some even had received the decoration of the Legion of Honor", he while stopping in Strasbourg, lent a complacent ear to the interested complaints made to him against the Jews of Alsace. And, when he arrived in Paris, determined to chase them third of these imaginary misdeeds, he intended to encompass all the

We will not repeat here the history of the efforts that Napoleon attempted to completely overturn the equality of the Jews. Guizot gave a very exact account of it in the *Revue des Deux Mondes*, in 1867; another writer * published on this subject documents unpublished in 1884; finally Chancellor Pasquier in made, in his memoirs, a table which completes precisely, by new revelations, the conditions in which rose, grew, developed, was irritated by animosity of the great conqueror. "The clerical and reactionary clique, Bonald, Fontanes and Molé", had almost succeeded in compromising

1. Cf. Halphen, Legislation concerning the Israelites, p. 326.
2. Is. Lœb, Reflections on the Jews (Paris, 1884).
3. La Revue, No. 20, July 11, 1806.
4. Paul Fauchille, The Jewish question in France under the First Empire (Paris, 1884).
5. Memoirs of Chancellor Pasquier, t. I, 270 et seq. (Paris, 1893).
6. Graetz, History of the Jews. Leipzig, 1870, t. XI, no. 46, p. 620.

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carry out the work of justice and reparation of the Revolution.

The "flat-haired Corsican", forgetting his own origin, his miserable youth, the desire for power and greatness those who had gnawed at his heart so deeply, missed of leniency and humanity for the unfortunate. This such a broad mind had pettiness. He didn't understand that if the Jews had been chained to customs for so long of their ancestors, they could not, from one day to the next, "to bend them to the customs of the peoples among whom they lived when the tyranny of opinion and governments prohibited them from any participation in the benefit of national law. nale! ". i

But, if by examining their state from a general point of view he could criticize a certain number of people for not blending in quickly enough among the masses, did he imagine that laws exceptions would more easily overcome resistance encountered among those whom the progress of civilization had not yet been able to reach? If he had just waited the effects of the proposals made by the General Assembly

there is no doubt that he would soon have noticed a significant improvement. sible in their morals. But the tyrant's impatience does not understand meet deadlines. It seems to him that what is only the work of time must obey its orders. God even in his will is less inflexible, because he has goodness, rope. Napoleon, a subtle and cunning soul, hid under a apparent benevolence, perversity in design, cruelty in purpose. He had intended the destruction of the Jews? ; he focused his efforts there. |

1. La Revue (Décade), n° 20, of July 11, 1806. `
2. Correspondence of Napoleon I°. National Archives, No. 10.537.

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The summons of all deputies and rabbis to Paris made a deep impression. In public places, in the salons, in the gazettes, we only discussed Napoleon's designs and consequences: a meeting also important. "Never," says a Catholic newspaper At the time, there was so much talk about the Jews only at the time when we are. All of Europe seems to be in suspense on the reason which led to their summons, as well as on the result of their assembly, and she eagerly welcomes everything, who can, in this regard, shed some light!. »

In the newspapers, news, "interfilets" had appeared, gradually announcing the emperor's decisions. There column had added timid comments. The Publi- ciste particularly had provided some favorable notes to the Jews. Mr. Bonald then entered the fray. And immediately he stood out through an acrimonious and vehement study against the Jews where he accumulated the most false allegations against maintaining the rights that the Revolution had granted them. All his arguments were summed up in this sentence which sufficed- knows how to reveal the tendencies of the Catholic writer: "...The Jews-cannot be, and, even if we don't will never be citizens under Christianity, without becoming Christians? » 2 4

This attack could not go unanswered. At this time when, among the Jews, cultivated minds were not in large numbers, ot newspapers, placed under a regime rigorous, could no longer, as in the days of freedom, be approached by the first citizens to come, where the Jews

1. Mixtures of philosophy and history (continuation of the Annales catholiques),

2. Le Mercure de France, No. 238, February 8, 1806: On the Jews, by Mr. de Bonald.

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„already felt the ground slipping away from under their feet, it was possible that – either insufficient talent, or lack of courage – no one dared to take up this challenge to acquired rights. However, it was necessary to defend the work of emancipation, and this was a woman who, with remarkable valor, was the first to quable, refuted Mr. Bonald's hateful indictment.

She was, according to the Publicist, “a Jewish woman of mind blow.” His response titled: “Some Thoughts on the article by M. de Bonald on the Jews”, was inserted in the Publiciste of February 27, 1806. The author, who signed his observations of the initial N, refuted with vigorous eleven glove the accusations of his adversary. “ How M. de Bonald – she said among other things – who honors himself so much of the title of Christian, was he not afraid of degrading his character while also professing principles. disowned by the religion and morality, and must it be me who reminds him what should be done? »

But, if she could not focus “on pointing out all the sophisms, false reasoning, random facts” of which the work of M. Bonald “swarmed”, another, MJ Rodrigues, charged with doing it, and he carried it out with the energy that proves to what extent the Jews were determined to face the enemy. Already Mr. Simon Mayer, deputy deputy of the party inspection of the Seine to the General Assembly of Jews, “inspection ector of the Government in the Military Administration”, had just published a pamphlet in which he did justice to blable charges, “which would be deemed very serious if they were made by people other than journalists.” This feeling of disdain expressed by the Journal de Paris! was shared by the Revue Philosophique which, by publishing the

1. Le Journal de Paris, n° 120, of August 8, 1806.

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refutation of MJ Rodrigues son, only did it to please

to combat objections that have been destroyed for half a century less, paradoxes as inhuman as they are unreasonable, finally an article that surely few people in France will have taken the trouble to read. » Alas! isn't the story a perpetual new beginning, and the exordium of refutations of Mr. Rodrigues could it not still be written of our days ? "If we had to be surprised at anything here below," said it would be to see, in the 19th century, within free France and powerful, publish observations on the Jews which tend to deprive them of the civil and political rights that the laws, the reason granted to them. »

With rare vigor, with sound judgment and eloquence with great indignation, he straightened out these accusations which were become the current currency of the argument against Jews – slanders that become legends and spread so well through time that they end up taking the form of axioms and indisputable truths. – " The Jews

. form a class of their own in human nature. – Nor the

examples nor the laws can do anything about them. – It's in vain that we would think of improving their morals by improving their political condition. – Slaves or free, despised or honored, they will always remain the same. » But to these common mistakes, important journals, such as the *Revue Philosophique*, the *Journal de Paris*, le *Publiciste*?, responded by recalling the secular virtues of the Jews, their patriarchal morals, their loyalty lity to the homeland, and, animated by the noblest ideas, they took _

1. *La Revue historique (Décade)*, n° 8, of March 11, 1806: Observations on an article by M. de Bonald, on the Jews.

2. *La Revue (Décade)*, n° 20, 3rd trim. of July 11, 1806. – No. 15, 2nd quarter, May 21, 1807. – *Le Journal de Paris*, No. 207, July 26, 1806.

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the defense of those whom the Church outraged again by stripping them of their rights and their civil conquests. _The discussion was no less passionate between the citizens themselves. We talked about the Jews, their aspirations tions, of the current danger of their state, and their defenders were neither less numerous nor less eloquent than their opponents. "The whole question," said Abbot Grégoire, "is reduced to knowing whether Jews are men. How many are despised

Israelite, outrage the dignity of the human species! Christians your persecutors have therefore not read the Gospel, which would be a crime! But certainly they do not observe it, which is another'. » Passions were overexcited. It was a widely held belief that one meditates again new persecutions against the Jews, which were prepared there opinion, that people sought to mislead it, sometimes by unworthy jokes, sometimes by vexatious measures?. When the religious fanaticism is unleashed on a country, it produces the most deplorable effects: it postpones a nation to more than one century back. Woe to those who are the first to surrender guilty of such a bad deed! Shame on the people who becomes his accomplice! Nothing can stop him on this slope perilous situation which leads to civil war. Alone, the power absolute strength of a Napoleon could be large enough to prevent incalculable evils. But whatever he did, decision towards the Jews was strongly discussed. Gregory the observed: "Ignorance and malevolence were exercised for some time on this summons; they are disguised or slandered the motives 3..."

1. Grégoire, New Observations on the Jews. The Review, No. 15, of May 21, 1807.

2. The Philosophical Decade, n° 14, of 20 ptuvidse year XI.

3. Grégoire, New Observations.

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It is in the midst of these disturbing discussions that the Assembly general assembly of Jewish deputies met on July 26, 1806, at City Hall. The government's plans were made, its roles distributed, its questions decided, its opinions _ fixed, and the comedy took off. the forms of a drama all the more: more intense that the deputies were not allowed to ignore the rigor reuse will of the master. They held fate in their hands of their co-religionists. They knew it, and they showed it all the more concerned as they had no quality to command them obedience. |

The proceedings of the Jewish Assembly have been published many times; although known, it is useful to summarize them here. I we must know, in fact, that, in this assembly, which was closed on August 12, 1806, as in the Great Sanhedrin which followed her, and completed her work on February 43, 1807, the members of these meetings gave proof of piety more enlightened, of the highest feelings, of the most great self-sacrifice towards the homeland; they sacrificed to

the most sacred ones that they had venerated since their childhood, and that. their fathers, miserable, oppressed, thought cute: had them learned to respect and love. |

Twelve questions were asked to them by order of the Government. nement'. Each was the object. with a special response. THE deputies had no difficulty in demonstrating: 1° that it was not not lawful for Jews to marry several wives; 2 that the divorce was only permitted by the Jewish religion as long as it was previously pronounced by the courts under the French code; 3° that the marriage of Jews with Christians could no more be blessed by the rabbis than he

1. Halphen, Legislation concerning the Israelites, notes M, p. 239.

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would be by Catholic priests; 4° and that the rabbis, become citizens and comply with the laws of the State, do not exercise there were, since the Revolution, no jurisdiction among the Jews.

Other questions, which were particularly close to the heart of Napoleon, were not resolved with less sincerity, with less loyal dignity. |

"In the eyes of the Jews," people asked, "are the French their brothers or are they strangers? »

In the eyes of the Jews, the Assembly loudly declared, the French are their brothers and are not foreigners. " And how could they look at them otherwise, she added, when they live on the same soil, when they are governed and protected by the same government and by the same laws, that they enjoy the same rights and fulfill the same: homework?... Yes, France is our homeland, the French are our brothers, and this glorious title, honoring us to our own eyes, is a sure guarantee that we will never cease | to deserve it. » |

"In either case, what are the relationships that their law prescribes them with the French who are not of their religion? »

The Assembly replied: "These reports are the same than those which exist between a Jew and another Jew; We let us admit no other difference than that of adoring Being supremacy each in his own way... Today the Jews do not

born into the great nation, what they regard as a political redemption, it is not possible for a Jew to treat a Frenchman who is not of his religion otherwise than he treats one of his co-religionists. »

It was to be expected that the charge of usury would find-

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would have its place in the questionnaire where doubt was cast the purest feelings of the Jews. This is what happened. Many times already, and again since the Revolution, the rabbins or the trustees had recalled, in response to slander denying assertions, that the interest loan had never been allowed not only between Jew and Jew, but also between a Jew and a compatriot, without distinction of religion. THE deputies renewed these solemn protests.

"What was the aim of the legislator," they said, "in forbidding a Hebrew to take interest in another? It was to strengthen the bonds of fraternity between them, of prescribe to them reciprocal benevolence and to engage them

'ger to help each other selflessly. There first thought had been to establish between them the equality of goods and the mediocrity of private fortunes..." But day when the Jews were dispossessed from "Palestine, where they were scattered among all the peoples of the earth, they inhabited killed the practices of the nations in the midst of which they lived. Without scruple they lent interest to the Jews traders as well as men of a different religion. But this is a legitimate loan and not usury, a word which does not exist was no more than the thing among the Hebrews. |

This is the quick summary of the ample and precise response what did the deputies do to the two questions asked on this subject: "Does the law of the Jews forbid them from making usury on their brothers? – Does it allow them or forbid them to make usury to strangers? » |

Many legends were thus established on the account of Jews, and the most upright explanations could not arrive to destroy them. Was it not also claimed that certain pro- Were their activities forbidden by Jewish law? that the Jews French people would never regard France as their homeland?

We will see later how the Jewish Assembly and the Jews themselves responded to this odious imputation. The first question was simply, dismissively almost, decided by this declaration: "The law of the Jews does not forbid them any profession; on the contrary the Talmud positively declares that the father of the family who does not teach a profession to his child educates him for the life of bandits. »

These clear declarations, which were converted by the Sanhedrin in doctrinal decisions, prove with what nobility the deputies fulfilled their delicate mission. This what is strange is the astonishment that caused Napoleon-Léon the proud firmness, the value, the lofty views of these humble and modest Jews. How little they were known, even from those who claimed to know them best! " We had generally assumed them only occupied with their pecuniary interests – said Chancellor Pasquier! – born holding to their religion only out of habit, and especially because of the conveniences that it granted to their conscience to live at the expense of all the countries that received them or were suffering. We found ourselves in the presence of very superior men. laughing at the peat with which general opinion con- was melting. Very carefully instructed in their religion and its principles, they were strengthened in the attachment they bore them by the animadversion which it attracted towards them; their very cultivated mind was not foreign to any knowledge human health. It was therefore no longer permitted to ignore the existence of a Jewish nation of which until then we had not noticed that the dregs, and which, by the care that had been given to the choice of members of which the Assembly was composed, spoke a language worth listening to. »

1. Memoirs of Chancellor Pasquier, t. I, p. 276.

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But Napoleon made light of the dignity of men. Nothing mattered but his inflexible will. And the deputies Jews had to bow with resignation to necessity, with courageous dignity facing the future. What opposition offers the spectacle of these modest servants of the country and of the powerful monarch who used the most arbitrary means milked to impose his hostile will on them and which turned them his back as soon as they had given him weapons against them what he hoped for? Their work completed, they asked audience with the emperor. Neither their efforts, nor their supplications, nor their entreaties were of any use: "the impetus ur did not deign to receive them; he. had nothing to do

everything he wanted to be granted and their assistance was, useless to deduce from their deliberation measures of rigor against the Jewish nation. They then understood, but little later, which they themselves had, by their own resolutions, provided Napoleon with weapons against the race whose defended the cause. » Their right and pure conscience stood in the face of his hypocrisy.

The emperor's plans, let us never stop repeating it, were inspired by unjustified malice. The board of State had received the news "with disdain and smile" and called them absurd. However, the Council of State, it was public opinion, and Napoleon did not dare to collide head-on. It was necessary to take the advisors aside, weigh upon them with all the force of imperial power, and Mr. Molé, who had made himself the commissioner of the thought-of master, was responsible for obtaining the exceptional measures

1. The Jewish Question in France under the First Empire. Paul Fauchille (Paris, 1884). . ` |

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that we were determined to take. Contempt and disdain for counselors who reared; insults and slander against Jews: the character of the Corsican was revealed here entirely, arrogance and deceit. E |

Everything had to bend before him. And it is, strong of consent glacial decision of the Council of State, which he delivered on March 17, 1808, decree with which he blasted the Revolution, to which he owed All. Only the Jews of Bordeaux, Gironde and Landes – then on April 26, the Jews of Paris in turn – were excepted from these shameful provisions. At the end of 1811, Napoleon had to free twenty-two departments ments!

Let's see what was happening in Paris.

Mr. Crétet, Minister of the Interior, who proposed to "make freedom" to the Jews, will inform us in this regard.

"The Capital," said Mr. Crétet, "contains a fairly large number of Jews who run banking houses, commerce or industrial establishments, at the head of which I could quote MM. Fould, regent of the Bank; Worms, deputy mayor of the 6th arrondissement; Rodrigues, Patto and co; their credit would be seriously compromised and the existence

that they are included in the application of the decree of March 17... |

"The exception made by Your Majesty in favor of Jews of the South being based on the fact that they did not give rise to no complaints, I wanted to make sure first if it was ` raised against the Jews who live in the city of Paris, and what- that there was no kind of claim against them my ministry, I consulted in this regard Mr. Advisor

1. National Archives, S. Secr., AF tv, 2, 208.

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of State, prefect of police, and I engaged him to do the research the most severe to recognize what could have been the conduct of the Jews of Paris, either before the Revolution or during its course, either during the reign of Your Majesty.

"I believe I must place before your Majesty's eyes the very text of the expressions contained in the report con- confidentiality of this magistrate. i

"Your Majesty will see that their conduct did not give rise to no kind of dissatisfaction. Mr. Police Prefect notes that, out of a population of 2,543 Jews living in the capital, there are only four which are noted for having delivered to usurious loans, and even then it is on notes and not pawned.

"Mr. State Councilor, prefect of the department, makes me with regard to them, and with more details, the same testimony; he made sure that no Jews took part during the class of the Revolution nor to the crowd of stockbrokers that it produced, nor to the black bands, nor even to the loan houses which have been trained in such large numbers.

"He notices, on the contrary, that we find a large number of Jews in Paris, during this interval, in the armies of the Republic or the Empire, in the administrations trations, courts, factories and factories, workshops that they train, direct, operate, where they give work for a large number of workers and where they work themselves. | |

"He adds that more than one hundred and fifty Jews from Paris serve at this moment in the armies of Your Majesty be as

that neither a deserter nor a refractor is known among them. to hush up; that several were even promoted to ranks officers, several decorated with the Cross of Honor; that almost

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two hundred Jewish children are currently in apprenticeship among various craftsmen; that we know of which apply to medicine, 4 jurisprudence, painting, engraving, watchmaking, etc. ; that the high schools of Paris, that of Versailles, the École Polytechnique, also contains Jewish students.

e These, Sire, are the recognized facts '...', etc.

A note containing the "observations of the arch-chance-bind" was attached to this letter: |

"...[it is certain that the very large number of Jews who residents in the capital behave very well... Almost all early on expressed conforming opinions in the views of His Majesty. They come largely from Jews formerly called Portuguese and those who come from the Jews Germans or Avignon have lost the spirit of plunder which seemed to characterize their ancestors. »

Finally, an extract from a letter addressed to the minister was annexed of the Interior by State Councilor Du Bois, prefect of police, on April 2, 1808, and which undoubtedly constituted the "report" confidential port" including by Mr. Crétet: "...I can affirm- Wed to Your Excellency that the Paris police did not receive no more complaints, in serious matters, from the Jews of the capital, than it receives, in proportion, from other inhabitants, and that the crimes, of which some are sometimes accused, are not are not particular to them as Jews, but are equally committed by all Catholics, Protestants and others who may have the same inclinations, the same habits and the same occasions.

1, At the top and in the margin of the ministerial dispatch are these words:

"His Majesty is begged to make it known whether he has heard

take the Jews of the capital into the exception provided by article 19,

"THE title of the decree of March 17 on the policing of Jews. " At the bottom

of this summary, in the hand of the Emperor, the word: "Yes", and the signature -"N"; and next to: Bayonne, April 26, 1808. |

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"...I must add that among the many houses of loans, which the wisdom of the government removed in the capital, none was held by Jews.

"It cannot be disputed that the mass of the Israelites inhabitants of Paris has improved prodigiously, especially since 1790, when they enjoyed civil rights.

"We notice, in general, that the Jews of Paris followed with ardor the regenerative impulse which was impressed upon them.
mee. » | ;

Thus, from this time, and less than six months after the famous decree, the Minister of the Interior noted an improvement in the conduct of the Jews! the wear had decreased! the proceedings for forced expropriations were considered obviously slowed down! The regeneration of the Israelites was visible (1811)! they obeyed more the laws on conscription! They began to devote themselves to professions useful! The emperor could only congratulate himself on the miraculous their submission of the Jews. |

The truth is that the evil reported was particular to some individuals, and that it was not such as to require laws of circumstances, violation of the most basic rights of citizen. But Napoleon only spared men when his interest was at stake, and – that was the petty side of this powerful genius – he sacrificed everything to the pleasure of demolishing, organize, regulate, construct, carrying in all things of political and social life passion, ultimately harmful, conquests f. – | |

So, suddenly, it was recognized that corruption was not no longer as absolute, as general as we had needed proclaim it first of all; all the excesses reproached to the Jews

1. The Jewish Question, by Paul Fauchille.

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had almost everywhere disappeared; progress in their morals was obvious, manifest, from 1810. Only one of the imperial decisions remained in force: it was the one which subject all Jews to military service.

It is difficult to understand the obligation that the emperor imposed on them to serve personally in his armies. His complaints to especially in this regard were unfounded. Public opinion did not share his prejudices.

We saw this from the reports of Mr. de Champagny, of Mr. Crétet and the police chief. We were able to see this from the citations that we have made of the newspapers. What we are going to saying will prove even better that the Jews had not waited this rigorous constraint to do their duty.

We know what happened in 1806, during the General Assembly. rant of the Jews. When Mr. Molé, government commissioner ment, asked the following question:

,— Jews, born in France and treated by law as citizens, do they look at France as their homeland and do they believe they are obliged to defend it?

The members of the Assembly stood up with one movement unanimously and exclaimed:

— Who! until death !!

This feeling was so true that in 1807 the Great Sanhedrin noted that, in the last wars, French Jews had fought to the death against Jews from countries with that France was in struggle, that many were "covered" green with honorable scars", and that others had "obtained on the field of honor brilliant testimonies of their bravery.

Evidence abounds of their military value.

1. Collection of Acts, vol. I, p. 130.

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Already, in 1809, several Jews had left the École polytechnique', and immediately, among the defenders of the country, they had taken rank in the weapon to which they were assigned. Lists of Jewish officers and soldiers that the Israeli Consistory lite of Paris published at this time ?, in response to false indictments of Napoleon I", contain their names and the names of those who, in Paris, had not hesitated "to pay their blood for the glory of the nation.

Had they waited until they were forced to? Let us give each other

the great deeds that a few have accomplished, that more of one was already serving France at an age when so many others remain would be calm and indifferent to the maternal home.

_ Lion Ravel, captain in the 3rd light infantry regiment, aged thirty-four years old. Twenty years of service under the draskins in Catalonia. i

Élie Devalabrègue, brigadier in the artillery train. East discharged after five years of service due to illness.

Jacob Nathan, soldier of the 4th company of the 4th colonial battalion, in Bell-en-Mer. In service for three years.

Francois Nathan, from Paris. In the army for twelve years.

Lion Lévy, sergeant major. In the army for twenty years. |

Jacob Lévy, soldier at the 54th line, in Spain. In the army since six years. | | i

Abraham Lévy, quartermaster at 85th line. In the army since four years.

Isracl Jacob, quartermaster at the 117th line, 3rd battalion, 2nd compagnie, in Spain. In service for two and a half years.

Moses Ephraim, soldier in the 6th regiment of gunners, in Madrid. In service for two and a half years.

1. Cf. Léon Kahn, History of the Jewish Community of Paris:

Manual Professions and Patronage Institutions (Paris, 1885).

2. Id.

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Auger Baccara, soldier in the 4th hussars. Serving for six years. Aged twenty-four.

Salomon David, soldier in the 9th line. Left depts three years.

Abraham Rouef, from Paris, soldier in the 6th artillery regiment imperial. In service for two and a half years.

Lion Lion, soldier at the 17th line, for three years.

Jacob Weill, quartermaster in the 1st Regiment of the Imperial Army Corps marine tillage, 4th battalion, 3rd company, 4 Concarneau. At service for four and a half years. Left voluntarily.

Mathis Dalmbert, second lieutenant in the 23rd hunter regiment on horseback. He left the École Polytechnique three years ago.

Abraham Lévy, soldier in the 9th line. In the army for six years.

Benedit Vidal, captain in the Issembourg regiment. At service for fifteen years.

David-Éliézer Vidal, deputy captain at the general staff of the Grande Army, knight of the Empire. Serving for eight years.

Jacob Picard, soldier in the 6th gunner regiment, 21st company. In service for three years.

Meyer Lévy, soldier in the 108th line, in Vienna, for three years.

Joseph Bodenheim, brigadier, 22nd regiment of hunters horse, for three years. | have

D. Weill, voltigeur officer in the 119th regiment, division of General Bonnet, in Spain, for four years.

Chaillot Weill, soldier in the colonies. In the army since two and a half years.

Moise Weill, soldier in the colonies. In the army for two years and a half.

Moise Philippe, musician in the naval gunners, Brest, for four and a half years.

Abraham Philippe, in the 2nd regiment of the Paris Guard, in Spain. Soldier for two years. |

Leman Mordochée, soldier in the 3rd line regiment. In the Army Is two years old.

L.-Alexandre Hyman, second lieutenant at the 81st line, 2nd battalion. lon, 4th company. He signed up voluntarily.

Moïse-Nathan Jourdan, in the army for three years. Fife in the 1st battalion of voltigeurs. |

Lazard Bernard, sergeant in the 3rd colonial battalion, on the Ile de Ré, for six years.

Jean Bernard, pension of 250 francs, for having been injured & lena. |

Abraham-Cerf Worms, gunner in the imperial artillery corps, 1st Corps of the Grand Army, for six years.

J. Gomper, hunter in the 5th line infantry regiment. HAS the army for six years.

Lion-Cerf Calman, who left as a soldier for eight years, for Ile-de-France, with Admiral Linois.

Leman Joseph, servant of Mr. Darcantelle (in Zaragoza), colonel of the 1st rifle regiment. In the army for ten years. –

Bernard Joseph, soldier in the 1st line regiment, 4th corps, . 5th battalion. In the army for four years.

Jacob' Aron, he left two and a half years ago. He is a soldier in 119° line, in Spain.

Isaac Simon, hunter with the 28th light infantry. Engaged himself voluntarily.

Lion Isaac, rifleman of the 94th regiment, 4th battalion, 4th company. In the Army of the Rhine for a year and a half.

Isaac Joseph, soldier in the 3rd Imperial Artillery Regiment. HAS the army for two years.

Lion Créhange, soldier in the 2nd line regiment. In the army since

seven years. He was injured. has

David Polonais, in the army for eight years. Don't know in which body.

Samuel Dorville, captain in the 5th regiment of hunters, cs eighteen years. Retirement pension of 600 francs.

Isaac Gaissmar, he left in the 9th line, two years ago years. He is believed to be under the orders of the Duke of Ragusa.

Daniel Lévy, gunner in the 4th Marine Artillery Corps. In the army for five years.

Max Wolff, captain of the bodyguards, in Cassel. Knight of the Legion of Honor.

Emmanuel Wolff, dragoon officer. Knight of the Legion of honor.

Bernard-Joseph Caen, sergeant in the 44th light. In the Army for seventeen years. i:

Isaac Lion, soldier in the 17th line for two years.

Philippe Geoffroy, prisoner in England. Soldier since five years.

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Théodore Gaffré, captain aboard the corvette Colibri, at Haven. Soldier for four years.

Moïse-Henri Seeligmann, lieutenant of carabiniers in the Hanoverian Legion. Serving for eleven years.

In these authentic lists of citizens who gave themselves in the homeland, sailors or soldiers, do not appear all those who were wounded or who remained lying in the fields of battle. Should we cite Philippe Blum, captain of the 48th regiment? cavalry, killed on the field of honor! and whose son, by decree of 24 Thermidor year IX, was appointed student at the Pry-tanned French? Should we mention Baumgarten trumpet major 'to the 22nd regiment of horse hunters, and who, in the year receives "arms of honor" as a reward for actions of brilliance that he accomplished?? How many deserve to see their name carried on this golden book of patriotism, since the humble and modest conscript "in the army for twenty years" and of whom the father has not heard for ten years, until that in Ravel, son of Salomon Ravel, "leader of squadrons, great provost of Italy, died on the field of honor?»? Can we say that he was a rebel against military laws, this "Jewish people" who had in the army valiant children of eighteen, eighteen seven, sixteen and fifteen years old! Can we say that some or all others spared their blood for the glory of the nation! Let us read the following list again: we will see if these are men who seek to evade their military duties shut up! who flee from danger! who sacrifice the interest of the homeland to their personal interests!

1. The Journal des Débats, 24 Thermidor Year IX.

2. Le Journal de Paris, n° 276, of 6 Messidor year X.

January 10, 1806, and n°199, of July 18, 1809.

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Weil, son of Moyse, sergeant in the 1st artillery regiment Marine. Serving for seven years. Aged twenty-five.

Charles Moyse, soldier in the 4th Hussars for two years. Age nineteen years old. |

Cerf Jacob, soldier in the 6th auxiliary battalion, for five years.

Lazard Oulif, soldier in the 3rd line, for six years. Aged twenty-seven years.

Léon Abraham, -soldier in the 17th line, for six years. old twenty five years. - |

Jacob Picard, soldier in the 6th dos cing anse artillery regiment Aged twenty-four.

Michel Ondel, hunter at 24° light. Serving for twenty month. Twenty years old. , |

Abraham Rouf, soldier in the 6th artillery corps, since five years. SUMMER ae

Gustave Mordecai, lieutenant in the 3rd Imperial artillery corps

rial. Aged eighteen. In service for two years.

Eugène Mordochée, lieutenant in the 3rd Imperial Artillery Corps rial. Aged seventeen. In service for two years.

Charles-Auguste Prague, quartermaster of the 26th dragoons. Aged twenty-two. Serving for five years.

Léon Hayman, lieutenant at the 18th line. Twenty years old. At service for three years.

Alphonse-Théodore Cerf-Berr, lieutenant in the 4th artillery. Twenty years old. Serving for four years.

Max-Théodore Cerf-Berr, second lieutenant in the 52nd infantry, Genoa. Nineteen years old. In service for fifteen months.

Abraham Mordecai, soldier in the 1st rifle regiment. Age sixteen years old. In service for four months. |

Aaron Simon, soldier at the 119th line. Nineteen years old. At service for six years. |

Mayer Lévy, soldier at the 108th line, for six years.

Salomon Abraham, soldier in the 22nd line. Aged twenty-two years. In service for three years.

Abraham Goval, corporal of the marine artillery. In the service for thirteen years. Thirty years old.

Mayer Hourwitz-Lévy" soldier in the 3rd artillery regiment Marine. Nineteen years old. In service for two years.

Morange Seligman, soldier in the 4th line, for eight years.

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Caen Lazare, soldier in the 3rd marine battalion. Aged twenty years. In service for three years.

Marix Lévy, sergeant major at the 93rd line. Serving since four years. Aged twenty-three.

Hayman Lévi, soldier at the 58th line. Aged eighteen. At service for six months.

Édouard-David Weil, aide-de-camp to General Verdier.

Jacob Weil, in the guard of the King of Rome. Aged fifteen.

Bloum, soldier in the 25th dragoons, for sixteen months. old nineteen years old. ,

David Weil, chief quartermaster of the artillery train. Aged twenty-two. Serving for four years.

Moise Vielle, soldier in the 6th artillery. Serving for five years. |

Moyse, musician in the naval artillery in Brest, since seven years. |

Abraham Moyse, soldier in the 2nd regiment of the Paris Guard, since five years. |

Abraham Worms, soldier in the 1st artillery regiment, since nine years.

Gaspard Lévy, soldier in the 3rd colonial battalion. Aged eighteen years. In service for eight months.

thirty years later – glorious for military annals of the country, given as examples to the young sons of France, jealous of so much honor and valor!.

The newspapers of the time still provide us with testimony of many patriotic dedications which honored the Jews. But, in order not to prolong further measure these enumerations, we will cite one last one.

Little is known of the sacrifices of all kinds that the Bacri brothers, from Marseille, to defend the interests of loans and credit of France. It is good that we know in

1. Carmoly, Revue Orientale, t. I, p. 43 (Paris, 1841).

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under what circumstances they came to the aid of the Republic.

On 1st Pluviôse year VII, war was declared on the France by the dey of Algiers, who had without further delay made arrest and put on chain the Consul of France and all French which he had been able to seize. Their property had been *confiscated.

While, in retaliation, the government arrest, in Paris, Aboucaya, extraordinary envoy of the head of barbarians!, the Bacri Jews, who enjoyed great favor with the dey, obtained for the French who had become slaves "relief from the chain" and restitution of their belongings; then they die of rest that the captives do not were released. |

. `The newspapers of the time were filled with details of this case. Le Journal de France?, Le Postillon de Calais?, le Publiciste', the Journal de Paris®, recount the efforts that did the Bacri to tear French citizens from the hands of the dey.

At the same time they recounted the considerable service which these same Jews returned to France.

During his Egyptian expedition, Bonaparte, as we know, had captured Malta. But, closely pressed by the fleet English, he barely took the time to organize this island, and had to hasten the departure of the fleet which carried it to the East. Soon the English ships appeared and in turn searched to take "the impregnable islet". They did not succeed. They

4. A Jewish ambassador in Paris under the Directory, by H. Prague.
Directory of Israeli Archives (Paris 1888–1889).

2. No. 302, of 5 Germinal Year VII.

3. No. 1184, of 14 Pluviôse year VII.

4 No. of 13 Pluviôse year VII.

5. No. 134, from 14–16 Pluviôse year VII.

6. The Postillon of Calais, n° 214 and 215, from 14 and 16 Ventôse year VII.
– Le Journal de France, n° 286 and 288, dated 13th and 15th Ventôse.

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wanted to at least starve the inhabitants and did so
blockade of the island. Resupply was only done with the
more extreme difficulty.

The Bacri brothers took it upon themselves to provide the unfortunate
islanders everything they needed. They achieved it,
not without sacrifices and without pain. Of five buildings they
shipped there, one was taken by the English, another was forced
by bad weather to release in a French port, the
others reached Malta with a cargo of wheat, vinegar,
wine, – flour, meats, preserves, etc., etc., and their arrival
caused inexpressible joy on the island. “The whole garni-
The son of Malta appreciated the importance of such a service. »
On the other hand, the agent of the Coen-Bacri house, of Mar-
seille, who had provided the general commanding the garrison
_ from the island “all the sums he needed”, wrote
of Malta, Pluviôse 4: “I cannot describe to you all
the satisfaction shown by all French people to our
arrival, and among others the agent of the Republic. »

Thus, wherever they are able to contribute to the
defense of the homeland, the Jews rise ready to accomplish-
ment of their duty. Thus, in industry, in science,
in the arts, modest but zealous servants of the country, they
pay, through their dedication and their work, their tribute of
gratitude to France. Thus, they are faithful citizens,
worthy of the act of humanity and justice that the Constituent
accomplished towards the Jews and which honors the Revolution.

By seeking to reach them in their dignity, to understand them
promise in the esteem of their fellow citizens, hoping
– if only for one day, if only for one hour – let him
would reject beyond the solemn day of emancipation

age: he had not understood that no one could henceforth

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retrace the course of the Revolution. His omnipotence broke against public opinion.

Strange thing! the prestige he enjoyed, the action he exercised on the imagination of men were such that, despite her harmful feelings for the Jews, the splendor of his reign and his glory inspired among them the songs the most enthusiastic, the purest. He awakened ancient poetry from the Hebrews, he gave birth to poets, and Jewish poets, in dithyrambic pieces celebrated the master of world, the "star of the day", the "greatest of mortals", the "greatest of monarchs", "the invincible Napoleon".

Twenty-five years ago, the Jews already granted their lyre, trying out religious odes on the coronation of Louis XVI, "our young Louis!" », and later on the holidays civic, singing the awakening of Israel "to the accents of freedom? ". The Hebrew muses were ready now, and the emperor 'was going to breathe the incense which rose to his nostrils quivering.

In Avignon, in Bordeaux, in Metz, in Nancy, in Paris, in the Hanseatic provinces, "from the gates of the East to the dear of the sun", in Hebrew, French, German, Italian, rabbis, lay people, rhyme carvers, worshipers of God greeted with lyrical odes "the incomparable eagle", his birth, its battles, its victories, its peace treaties, its alliances. Colonna, Elie Lévi, G.-J. Scheller, from Strasbourg, J. Meyer, from Bergheim in Alsace, Bernard Zay, from Metz, Gerson Lévy, Aaron Cahen, Moïse Milliaud, Wittersheim, to name just a few, competed for grace,

1. Odes pronounced by the Jews of Avignon and Bordeaux residing in Paris (Paris, 1715). |

2. Hymn on the occasion of the civic festival celebrated in Metz (Metz, year I** of the R.).

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'elegance, talent, and, let's say it, also crazy reading in the exaltation of Napoleon I^{er}.

They forgot the shameful measures he had taken against them to only remember his rare genius. Yielding to the irresistible movement which carried the people towards "the star of France", they were no longer masters of their lyre. By singing his exploits, his successes, his triumphs, they praised his greatness of soul! and its fairness! and his goodness! and its always equal sweetness! they who had been, like their brothers, the innocent victims of his pre-ventions and his hatred!

But in the long eternity of peoples, alone, justice and humanity remain: all else is in vain. And the colossus was going. will soon collapse, dragging France into his miserable fall... What remained in 1813, then in 1815, of so much glory, splendor, magnificence?...

Nothing of what used to be called the "Jewish nation" had only lost its strength and vitality until Napoleon was nothing more than a memory, a legend.

4. Oriental Review, Carmoly, t. IT, p, 25 (Paris, 1841).

~ CONCLUSION

Every work needs a conclusion.

But is it necessary here? |

We have simply stated the facts, and these facts are pass comments. They are eloquent, like the his-yourself. | L

The pages we have just written are similar to wax tablets that record sounds: the life of the Jews Paris during the Revolution was faithfully there, almost day by day. day, recorded. The demonstration is thus made of this that they were at the end of the 18th century, from what they were thought to be during the Revolution. |

Under the influence of an arbitrary and tyrannical regime, under the empire of humiliating and repressive laws, the Jews bowed his head. In Paris, under Louis XV and under Louis XVI, . their lot had become better without ceasing to be deplorable. Tolerance prevented them from being burned as by means . age. But exposed to the contempt of all, reviled by some, hit by others, forced to hide so as not to draw attention to them, they were, as we have already said, civilian deaths. A police inspector had every right to con-

that they do not make an express declaration to their supervisor.

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Communal prayer was even forbidden to them. Groups.
silently in a hostel room during the days

on holidays, they were accused of keeping a synagogue; and the house
was invaded, desecrated by. the commissioners at Châtelet who
confiscated, broke, burned sacred objects.

However, little by little the profound action of thinkers and
of philosophers makes itself felt and wins over all classes of
society: the bourgeoisie that it first seduced, the
nobility which finds a certain charm, in its grace scept-
tick and disdainful, to adopt the ideas of humanity
the fashion ; it finally penetrates the suffering people. And then
the future has darkened. The court is a center of scandals and
of releases. Morals are there for the nation
deplorable example. They have an immediate influence and
disastrous for the kingdom. Corruption is everywhere. There
monarchy is crumbling on all sides. A people is not mistaken
not to the warning signs of collapse. While in
high a chill of the storm brushes the heads, there is no longer any
only a faint glimmer of respect for power, for the
magistrates; it is the superstitious fear which surrounds the
dead at the moment he has just breathed his last.

In the fear that we still feel for the authority that
crumbles, rebellion forms, revolt strengthens. II
seems that individuals are gaining confidence in their worth
personal, in their strength; the disinherited in political life
and social then raise their heads. The serfs and the villeins
straighten. Freedom will be born, mastering tyranny.
The oppressed class will soon have its day of splendor
and revenge. _

This is how the Jews gradually move with the people
in an atmosphere of humanity, law, justice. They
imperceptibly strip of their humility, their attitude

hold in the shallows where for so many centuries they have lived, and here they are who, under the harsh light which already illuminates the world, rise, rise, requesting a modest place in the sun that warms the wretched.

Suddenly the Revolution breaks out, dispels the darkness, sweeps away inequities, corruptions, abuses, injustices, and grants to everyone the right that the nobility and the clergy had arrogated to themselves for them alone. Privileges, favors, inequalities, everything has soon disappeared. The citizen alone finally has sovereignty that a caste had attributed to itself for so long, and of which it had made a detestable use. The States General were create a sort of level beyond which no one can rise, if not through his intelligence, his genius, his dedication to the homeland. Civil power is the only one in front to which citizens must bow, The State within the State would be a crime, a crime of national injustice. The Church itself resists in vain. The wind that blows carries it away.

As soon as the tyrannical regime was succeeded by freedom, the Jews emerge from the torpor into which persecution plunged them and oppressive authority. Great gods! They will therefore be able to be men! dare to look up! move without hunch your shoulders! They would be the equals of their semen blables! What hopes! What future! But the days passes, time flies, and they remain among the French foreigners that were tolerated in the middle of the 18th century. The wait does not cool their feelings and their ardor. For the homeland found", according to the beautiful expression of James Darmesteter, they are ready for all duties, for all dedication ments, to all the sacrifices. With what joy they make each other admit into clubs, into patriotic societies, into the national militia, in the armies! With what joy the

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poorest contribute to the burdens that weigh on all citizens ! Offerings for the homeland, mite for its greatness or its recovery, charitable contributions, with what joy they give and spend themselves!

Finally Emancipation is proclaimed. The Jews, who from first glimmers of the Revolution were keen to give to France many proofs of their filial love, follow the course of events with the passion of faithful subjects, associate themselves with its hopes, its glories, its disappointments, threw themselves into the republican movement with a generous ardor. But at the same time events are moving forward. The monarchy is tearing itself apart, a shred of fabric ravaged by wear and tear

first claiming all freedoms, then full of energy and audacity in his superb sovereignty.

Times then get troubled. An era of bloody license opens. Everyone is master, everyone is king. The Jews, grouped first for their emancipation, separate, scatter according to the wishes of the parties, obeying their convictions, their interests, to their feelings. Some, following the traditions of prudent reserve bequeathed to them by their ancestors, remain attached to the secular monarchy; the others kiss revolutionary ideas. But no one stands out among those who are not stopped by the sight or smell of human blood. No one is guilty of the excesses which, for long months, weigh so cruelly on the nation.

And, when the reaction, logical continuation of concussions also great, such deep troubles, occurred, they were able to continue to call themselves worthy and noble sons of the Revolution. To France which was nursing its wounds, they brought their pure morals, their intelligence, their work, their activity. The Thermidorian period, the Directory, the Consulate

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had neither reproaches to address to them, nor complaints to make to their regard. The Empire alone murmured against them, with immediate effect. diat of despotism and arbitrariness. Freedom had been stifled, religious tolerance compromised, and power civilian, despite his haughty exterior, had allowed himself to be corrupted by the Church. The Jews felt threatened. Small minority and laborious, they went, although far from all the social passions, of all political competitions, to be held responsible and complicit in the vexations that the Revolution had done to the Church. We know how many were painful for them the consequences of the policy skill of the clergy. But the Republic had penetrated their soul of a feeling of pride which helped them to valiantly endure ment these new tests. And Napoleon, by decrees successive, retracting his cruel measures, implicitly admitted—lies his unjust prejudices.

Two lessons emerge from this conclusion.

The first is that the dignity of man is in relation to direct port with the independence of the citizen. The oppression lowers it; freedom elevates his soul. Depressed, his qualities natural qualities of mind and heart were obliterated; the moral sense darkens. There is no room left in him except for hypocrisy, cowardice, vice. But then comes the idea of freedom, of equality, of

under the purity of the restorative breath. What teaching for the people! What a lesson for kings! What revenge for those who, for so many centuries, have so horribly suffered!

The second thought that these pages give rise to is that, when a people sacrifices its strength, its energy, its life, for progress, for civilization, for freedom, no one nothing can turn back the tide but so much effort and

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wills produce in a century of reflection or in a hour of heroic enthusiasm. The horizon may darken, the sun hides under the passing cloud." Soon the fog bacon dissipates, falls, and beyond the dark curtain formed through the cloud, the sky appears in all its serenity.

So are the conquests of the Revolution. High souls were, certainly, saddened by the spectacle of social villainies, religious and political passions that dishonor our century. They cannot despair nor, even for a minute, give in to discouragement. Human rights can, on certain days, be violated; but annihilated, never. They are indestructible, like the very work of the Revolution. lution.

May the Jews, and with them all the victims of iniquity of this century, rest assured.

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INTRODUCTION

Forion ex nobit tzoriaiur ttltur l

TAiNE wrote The Jacobin Conquest. I want to write the Jewish Conquest.

At present, the Jacobin, as we have it describes Taine, is a character from the past lost in middle of our time; he has ceased to be in the move- tively, as they say. Time is no longer just us depicted the Concourts, where "what architecture has wonders, what the earth has magnificences, the palace and its splendors, the land and its riches, the forest and its shadows were the tokens of this Blood Academy: – the Convention. »

When he wants to secure himself, the Jacobin today fails miserably. See Cazot, see Marins Poulet and Brutus Bouchet; these pure shaggy and unkempt did not have the lightness of touch that was needed to succeed. Imagine a pickpocket who would bruise those he searched- would step on the dogs' tails or break- would have tiles at the time of operation, all the eyes would be on him and the crowd would chase him- would shout: "hoo! hoo!"

The Jacobin's only resource, apart from this

VI INTRODUCTION

that he extorts from us through the budget, is proud to put himself in condition in Israel, to enter as adminis- trader in some Jewish company where he will be made his share.

The only one who benefited from the Revolution was the Jew. Everything comes from the Jew; everything returns to the Jew.

There is a real conquest there, a putting to the the land of an entire nation by a tiny minority but cohesive, comparable to the putting into the soil of Saxons by the sixty thousand Normans of Guil- praise the Conqueror.

The processes are different, the result is the same. We find what characterizes the conquest: a whole people working for another who ap- owned, by a vast financial exploitation system- the benefit of the work of others. The immense Jewish fortunes, castles, Jewish hotels are not the fruit of no effective labor, of no production,

enslaved race.

It is certain, for example, that the family of Rothschild, who ostensibly owns three milliards just for the French branch, had not had them not when she arrived in France; she did not do no invention, she discovered no mine, she did not clear any land; so she took

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these three billion on the French without their anything give in exchange.

This enormous fortune increases by a progression in some way fatal.

Dr. Ratzinger said it very rightly:

"The expropriation of society by mobile is carried out with as much regularity as if it were This was a law of nature. If we do nothing to stop it, within 60 years, or, at most, in a century, the whole of European society will be delivered, bound hand and foot, a few hundred ban-Jewish quiers.

All Jewish fortunes were made from in the same way by a levy on the work of others.

"Speculation," says Schœffle, "which was part of the conservative ministry of Hohenwarth, Austria che, received, thanks to the speculation, two billion six one hundred and twenty-six million francs in addition to the price of-mission on the actions of the six major roads of French iron. These actions were together numbered of three million and the total price of their issue does not amounted to only 1,529,000,000. *

To this fabulous gain, but which is only a detail in all, add the countless cases financial and industrial companies that attracted money from shareholders with pompous promises; dream/

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to what hundreds of companies have brought to these companies of thousands of small rentiers, thrifty workers and you will have a faint idea of what the Jew, master

ten years of this hard-working France, which is starting again always a new honey, when we have stripped it previous.

The loan from Honduras, to take another example of the Rothschilds, is one of these typical facts that the Taine of the future do not tire of-will not be studying. This is not a spec-attractive culture, at first sight, and which has failed; never was the situation clearer. The Honduras is a tiny country of 500,000 inhabitants-tants, of which at most a third belong to the race white; he has no resources of any kind, and when these large loans were issued, it was for fifty years unable to pay a penny interest on a debt amounting to 400,000 francs.

It is in such conditions that the Bischoffsheim, the Scheyers, the Dreyfuses were able to take away from the Savings, in England and France, a sum of 157 million, one hundred and fifty-seven million, of which Honduras always claimed to have received absolutely nothing. (1)

(1) "Honduras," says the Gazette of the Courts of March 6, 1880, claims to have received nothing of all this money and his government

INTRODUCTION TX

The men involved in this enterprise have never They were not subject to any condemnation, they continued to live in luxury. One of them was for the left-of our Assemblies, in the last Chamber, the representative of republican austerity opposed to the corruption of the Courts. It is in the villa that he pos-sits on the shores of the Mediterranean that Léon Say goes with his family to spend his holidays.

What a man like Erlanger was able to do in the same conditions, draw on Savings either directly-either by the financial companies of which he has was the instigator, is unheard of. I had the idea to summarize this financial life in a table of rigorous accuracy, reducing losses to proportions the most modest. It is a document of great importance-considerable philosophical influence.

is conducting an investigation today to find out what has become of the subscribed to and thus release, if possible, its responsibility before the European nations, reserving the right to pursue

"You know," Mr. Sourigues said to the House, "during the session of February 1, 1881, that in the issue of loans from Honduras, the launchers and concessionaires of the business shared among themselves and their auxiliaries, or have wasted 90 percent of the sum requested—given to subscribers: 140 million out of 157.

You must read this speech by Mr. Sourigues in its entirety. The speaker made proof of true courage in continuing, despite the interruptions—incessant speeches of the sold deputies, the cries: to the votes ' of TDnion Republican, the president's jibes. The speech was brought together in brochure under this title: Truths that everyone thinks and that no one dares to say.

INTRODUCTION

TOTAL

He

poured

LOSS

NATURE OF SECURITIES

NOMBUE

by
Title.

i 1

approiisatiTe

French General Credit (act.)

240,000

dimeears 20' »

50,701,000

Rhine coal mines (obi.)

4,500

266' 50

IG 50

1,125,000

Northern Coal Mines (obi.)

9,000

265 »

15 »

2,250,000

Villaguttiérrez. . (bonds)

10,200

diaries courses

» »

3,192,000

Alfortville Steelworks (shares)

3,100

500 »

» »

1,550,000

Jessieppes Auvelais (actions)

7,050

500 »

» »

3,525,000

Bourne Canal. (actions)

2,000

500 »

50 y

900,000

Haiti (bonds)

73,000

430 »

125 »

22,265,000

Forges of the Seine. . (required)

3,530

230 »

» »

811,000

Departmental Trams
from the North . . . (bonds)

9,000

600 »

40 >.

5,040,000

Bourges to Gien . . . (actions)

25,000

500 >>

» 1)

12,500,000

Villaguttiérez. . . . (actions)

500

510 »

» n

255,000

2,000

205 ->

15 »

380,000

Land-Fire, (actions)

27,500

375 »

70 »

8,387,500

Bourges to Gien. (bonds)

22,730

242 50

150 »

2,102,500

Little Lyonnais (parts)

3,000

550 »

15 »

1,605,000

Horse markets. . (act.)

4,000

500 ..

» »

2,000,000

Alais to the Rhône . . . (actions)

500 »

" has

11,000.080

General reinsurance (act)

51,700

300 »

» »

15,510,000

Sun-Hail (actions)

11,500

400 »

75 .

3,537,000

Paris Plasterers. (actions)

•i4,000

650 "

30 ..

14,880,000

Accident Relief. . . . (actions)

8,000

350 »

20 ..

2,640,000

Bordeaux na- company
vigilance (actions)

4,000

500 "

70 "

1,720,000

Platrières, Paris basin

14,110

650 »

30 ..

8,748,000

Established, from Biarritz, .(required)

7,000

475 »

60 ..

2,905,000

Time-Life (actions)

1,600

810 »

20 »

1,261,000

Havre-Paris-Lyon, .(actions)

10,000

515 ..

200 »

3,150,000

Comp. Gen. Franc, and Comp.
lighting. . . . (actions)

11,500

145 »

5,232,500

Corbeil Mills. (shares)

12,000

750 »

165 »

7,020,000

Alais to the Rhône (bonds)

25,660

297 50

75 »

5,709,000

St-Etienne Tramways. .(act.)j

500

500 .

200 "

150,000

Total loss. . .

20 ,',055, 000 1

INTRODUCTION H

Some of these cases, whose shares are worth today zero, and which could only be launched by fraudulent means, are obviously pure and simple scams.

This enormous embezzlement of money acquired by the workers have not been less accomplished with "absolute impunity.

Undoubtedly, it is very understandable that ministers

like the Gazots, the Humberts, the Martin Feuillées, the Brissons do not find these facts reprehensible. But the judiciary had at its head, before them, men of indisputable integrity, like the Tailhand, the Ernouls, the Depeyres; they did not act—more than the Freemason ministers.

Look at the Duke of La Rochefoucauld-Bisaccia that I take here, without any particular animosity, as a representative character, as well as ex-prevail over the English, as the representative of aristocracy. He perfectly welcomes Erlanger into his home, the Baroness Erlanger is part of the society in Deauville sjïected of the Duchess of Bisaccia. The Duke of La Rochefoucauld does not even suspect that there is a commandment of God which says:

You shall not take other people's property,
Which you will remember wisely.

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Don't pay yourself with words, don't stop to appearances, and you will find that the Duke of La Rochefoucauld and Prince Kropotkin have little almost the same ideas on property, and that the The notion of Good and Evil is also obliterated at both. "Pick from the pile, grab of whatever suits you!" said the chief Anarchists. Basically, that's exactly what Erlanger made with the tacit approval of the high French society. The revolutionary has at least as an excuse for being deeply moved by suffering the disinherited, and to want to give them the neces— The French aristocracy admits, on the contrary, that one man should plunder thousands for his own benefit of human beings to ensure the superfluous.

This symptom is serious and we can say that what The immorality of today is not so much the number of rogues who steal than the number of honest people who find it quite simple that we steal.

If this is so, it is because most Catholics—that they themselves are absolutely foreign to eco-Christian social economy. They do not suspect that if man has been condemned by God to work, the duty of society, its reason for being is to prevent that he is not stripped, either by violence or by the cunning, of the fruit of this work.

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If the old society could live peacefully and happily—reuse without knowing the social wars, the insurrections, strikes, it was because it was based on this principle: "No profit without work." The nobles had to fight for those who worked; every member of a corporation was required to work himself and he was forbidden to exploit, through any capital, other creatures human, to perceive on the work of the companion and the apprentice no illicit gain.

This is one of the foolish pretensions of our time. than to believe that he invented political economy. Those who were then dealing with these matters did not—were not, without doubt, as today, members—members of the Institute, hypocritical and lecherous Malthusians ques, public meeting speakers irritated by the spectacle of misery and concerned with attracting applause from the crowd by flattering its passions. It was the saints themselves who sought to put harmony on earth, kings like Saint Louis, discussing at the Palace, with Etienne Boileau, the organization of work, monks like Saint Thomas Aquinas trying to define the character of credit. Saint Thomas Aquinas wanted this credit to be Christian. and not Jewish, he intended that it be a given help by a brother to his brother and not an exploitation, a

XIV INTRODUCTION

means of cruelly oppressing those who have nothing and to rob those who have little and want to have more without bothering to earn it. He would gladly have called for the money, which is made into a misuse of the name that the people give it today—today he would have called it Vinfâme capital.

Before him, Saint John Chrysostom had risen against the lazy and greedy agent at h. times who, without work, wants to make odious gains. "What more unreasonable, he had said, than to sow without land, without rain, without plow? Also all those who indulge in this damnable agriculture in no less—They are only weeds that will be thrown into the eternal flames. Let us therefore cut off these children—monstrous gold and silver, let us stifle this execrable fertility!"

The disciples of Saint Francis of Assisi, the sublime beggar who loved the poor so much that he wanted to be even poorer than them, had, with the sure instinct that gives love, understanding very clear about these problems.

Today, thanks to the Jew, the money to which the '^ Christian world attached only secondary importance- daire and assigned only a subordinate role became all-powerful. Concentrated capitalist power in a few hands governs at will

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the entire economic life of the people, enslaves the work and feeds on unjust gains acquired without labor.

These questions, familiar to all those who think in Europe, are almost unknown in France. The reason is simple. The Jew Lassalle himself has noted how thin the intellectual background of the bourgeoisie whose opinions are manufactured by the newspapers. "Whoever reads his newspaper today, he wrote, no longer needs to think, to learn, to study. He is ready on all subjects and considers himself- as if dominating them all." Sixty years ago that Fichte, in a kind of prophetic vision who omitted no detail, painted these readers "who no longer read books, but only what the newspapers say books, and to whom this reading narcotic ends up making you lose all will, all intelligence, all thought and even the faculty of to understand. "

Now, almost all newspapers and all organs:^ advertising in France being in the hands of the Jews or dependent on them indirectly, it is not surprising while the meaning is carefully hidden from us- cation and the scope of the immense anti-Semitic which is organized everywhere.

While every Jewish character is overrated,

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drummed, celebrated in all tones, real greats men, patriots with ardent hearts like Simony, Istold, Onody, Stæcker, are, absolutely

of these magnificent individuals, having spoken with one of those austere thinkers illuminated by genius to understand what this still has in store admirable Aryan race which has already rendered so much service-vices to Humanity.

The soul saddened, dried up, atrophied by the bass slander, the ignoble denunciations which fuel only our intellectual life today so foreign-gently lowered, expands and breathes before the vast horizons that these noble spirits unfold, before the grandiose conception that they have of Christian Europe-yours.

In any case, it seemed interesting and useful to me to describe the successive phases of this Conquest /Mîve, to indicate how, little by little, under the action Jewish, old France dissolved, decomposed, how to this selfless, happy, loving people, a hateful people, hungry for gold and soon dying of hunger.

My book is related to all the work attempted under different forms, by psychologists and novelists, by critics and columnists at

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day by day, by the Daudets, the Concourts, the Zolas, the Bourgets, the Clareties, the Platels, the Scholls, the Maupassant, the Uzannes, the Bonnières, the Fournels, to paint this world which is changing in some ma-at a glance.

Everyone has a presentiment of a huge collapse-ment and tries to fix a trait of what has been, It's time to note what tomorrow will be nothing more than a memory.

What is not said is the part that the invader has-sowing of the Jewish element, in the painful agony of such a generous nation, this is the role that has played, in the destruction of France, the introduction of a foreign body in a previously healthy organism there. Many see it, talk about it at the table, are indignant to meet everywhere Semites holding the top of the paved, but they love peace and, for causes' multiple, avoid putting their impressions on the paper.

dence, but I remember that Saint John puts away the timid among those who populate the infernal abyss and I don't regret publishing this book. How much many times it happened to me, after some session in a library", to think of a writer whose the work, often unknown, had given me the revelation-

XVIII INTRODUCTION

tion of the past, well shown, well explained a point of enigmatic history! This guide really brought to life for me he was immortal; the image I had of this contemporary of vanished days walked some time with me through the streets of Paris. My book, poorly appreciated in the present, will earn me later some friend who will also think of me; he will be grateful to me for having made him understand how this France, the land of lilies, the kingdom with a blue coat like the azure of the sky, has let himself to Jew, to dress in yellow rags.

However, I do not hide the imperfections-tions of my work, imperfections which are due to several causes.

First of all the latent work of the Jew is very difficult to analyze, there is a whole underground action there, whose thread is almost impossible to grasp. Henri Heine said it very rightly: "The deeds and actions of the Jews, as well as their customs, are unknown things of the world. We think we know them because we have saw their beards, but that's all we saw of them, and, as in the Middle Ages, they are still a mystery ambulant.

Furthermore, history written in this way in the presence of the events have disadvantages if they have advantages tages; it gives the precise accent and like the

INTRODUCTION XIX

rhythm of events; it constitutes the most precious of testimonies for the future. On the other hand, he lacked-that the documents that the chancelleries do not deliver that when time has made dust into men and passions of an era. Similar to these seal sticks which each contained a fragment of a document or letter, and which, in joining, served as an irrefutable witness-

the reconciliation of documents from a country, with the documents from another country.

It's a simple preparatory classification, I repeat, that I wanted to try. Let no one seek in this work the secret Memoirs of the third th Republic; although Jewish writers have constantly penetrated everyone's private life to dishonor her, and that everything be permitted against them, I am not organized to imitate them; I took simply, for the past, historical documents—risks; for the present, the news, the facts public, obvious, told in all the newspapers. It is in the street that I suggest you look, by only bringing to this examination the reflection which helps to learn from the smallest detail, the common sense of the patriot who seeks to realize of the lamentable state into which his country has fallen.

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By bringing together in this study reasons and causes all the effort of our work and our good will, we will deserve that those who come—will say about us afterward: "They have nothing could have prevented it, no doubt, but they discerned well the sources of evil, and they pointed them out with intelligence and courage, they were not traitors neither towards To God, nor to the Fatherland, they were neither fools, nor cowards.

How many people, today in a good situation, including Posterity will not be able to say as much 1

December 8, 18⁵.

BOOK ONE

THE JEW

Lat UU •(gMtas in JmUi, aiati ^« Imn mumtt.
Mat «kMW iaeoniws da aoada. Oo believes l«ae— atUa
pHW V^** * "> «■r beard, nait on o'a ▼■ d*eBX fa«
«h at •aama u moTea Iga Os tont (oujoars m mt—itMa

Banri Hoke.

Common bonds about the Jew. – The true type. – The Aryans and the Semites. – Absence of any ideal and any spirit of invention. – The variations of Renan. – A conference before Alphonse de Rothschild. – The oppression of the Jew. – The contempt of the goi/. – The civilized Jew and the natural Jew. – The Scillossberg. – The Jew's inability to understand the elevated part. – The ignorance of the Jews in the Middle Ages. – Physical constitution. – The Portuguese Jew gays and the German Jew. – The voice of race. – Daniel Deronda.

– The Lost Tribes. – Claudius's Wife. – The Jews of Sahara. – The Chinese Jews. – The Falacbas. – Coniwjsby. – The Jewish solidarity. – The Jew's squawks. – Pacifico, Levy of Enfida, little Mortara, Victor Noir, Lipmann, Selikuwitch, The Duchess of Berry and Deutz. – In a case of conscience judged by Crémieux. – Jewish espionage. – Jewish criminality. – A pas-wise man of Maxime du Camp. – The celebrities of flight. – The aces.<o- ciations of Jewish thieves. – The Peschard affair. – Impunity press- that absolute granted to the Jews today. – The great acca- adornments. – The Jewish kings. – The rehabilitations. – Levy Bing.

– The spelling revolutionaries. – The Jews and punishment of death. – Jewish prostitution. – The hierodulet. – The Jewesses.

– Influence of religious prescriptions. – The figure of the po- Jewish population. Contradictory figures and documents. – The Jew in nosological point of view. – The immunities of the Jew before the plague. – The Jewish smell and Victor Hugo. – Jewish neurosis. – Its particular character. – Romantic existences. – M"* de Païva. – MiJhat pacha. – Naquet. – Politics and regeneration- lion of the cbevelu leather. – Article 1965. – The Jewish drama. – The de- degeneration of the race. – Jewish sadness. – The religious crises- gious of Judaism. – The question of the Messiah. – Israel, beacon of nations. – The modern Jew according to Renan. – The anti-campaign Eemilicus. – What must be done will be done.

At the beginning of this study we must try to analyze this particular era, so vivid, so completely different other beings: the Jew.

The task, at first glance, seems easy. No guy has a more energetically characterized physiognomy, no one has preserved more faithfully the clarity of the effigy. In reality, what is bothering us to understand it well and to paint it well these are our own ideas, the point of view where we place ourselves and which is absolutely distinct from the his.

"The Jew is a coward," says the vulgar. Eighteen centuries of persecutions borne with endurance incredible testified that, if the Jew does not have the fighting spirit,

When we see some men who are rich.
who had honored names, serve a government that
outrage all their beliefs, can we seriously
to treat people who have suffered everything as cowards rather than
to renounce their faith?

"The Jew has a cult of wealth," This observation of a
obvious fact is still a declamatory sentence in the
mouths of most of those who pronounce it.

Here are great lords, pious women,
regulars of Sainte-Clotilde and Saint-Tnomas-d'Aquin
who leave the church to go and make greetings to a
Rothschild who regards as the vilest of impos-
tors the Christ they worship. Who forces them to go there*

4 THE JEWISH FRINGE

Does the host who attracts them have an extraordinary mind?
Is he an incomparable conversationalist? Has he rendered services to
France? Not at all. He is a foreigner, a German, not
talkative, quixotic and often makes people pay with rudeness
to his aristocratic guests the hospitality he gives them by
vanity.

What motive brings these representatives of the
nobility? – Respect for money. What are they going to do there?
– Kneel before the Golden Calf.

What we said about the Duke of Larochefoucauld Bisaccia,
in our introduction, can be applied to the Duke of Aumale.
When the Duke of Aumale arrives, with a humble expression, to do his
reverence to Rothschild, who calls him the old under-o/f, then
that it would be so convenient for him to stay at home rereading the glo-
laughing story of his race, the descendant of the Condés admits
implicitly that the action of having won a lot of crowns
in more or less clean speculations is equivalent to
the action of having won the battle of Rocroy, since we do not
goes to his peers and goes to these people.

Deep down, all these money-scorners are quite happy.
when those who picked it up want to make them pro-
fit.

After their fall they are the first to mock each other
themselves ;

– Do you want to know what the voice of blood is?
asked his friends a French duke who, despite the tears

look...

He calls his little boy, takes a louis out of his pocket and shows it to him. The child's eyes blaze...

—See, resumes the duke, the Semitic instinct reveals itself following. . .

THE JEW 5

So let's leave these commonplaces aside. Let's ask a more careful and serious examination of the essential features which differentiate the Jew from other men and let us begin our work through ethnographic, physiological comparison—gic and psychological of the Semite and the Aryan, these two personifications of distinct races irretrievably hostile to each other whose antagonism has filled the world in the past and will trouble it even more in the future.

The generic name of Aryans or Aryas, from a word without-crit which means noble, illustrious, generous, designates, we know, the superior family of the white race, the family Indo-European which had its cradle on the vast plain of Iran. The Aryan race shone on the world by successive migrations. The Ario-Pelasgians (the Greeks and the Romans) stopped on the banks of the Hellespont and the Mediterranean, while the Celts, the Ario-Slavs themselves Ario Germans headed towards the West, bypassing the Caspian Sea and crossing the Danube.

Nothing, says LiUré, can dispute the Aryan character of the Romans; the Latin they spoke is the sure sign of this. It is not without surprise, but with full certainty that modern scholarship recognized the kinship of Latin with Greek, of both with the Persian and Sanskrit, and arranged all these brothers, astonished at their brotherhood, in the same group.

Western Christians are the direct heirs of the Romans and, as such, they enter into all the rights of their authors. But there is more; when, in the light of linguistics, we examine their titles we see that they have their own. The Italians, as Latins, are, it goes without saying. Aryans; the Celts of Gaul and Albion are also; Celtic is a dialect of this speaking whose peoples have spread to the depths of the West. It is also from one of these emigrant peoples that Germany sticks out its tongue, and from then on it is called Aryan, like the others. For Spain alone there would be grounds for dispute; they are Iberians who do not hold to the Aryans neither by the language

nor by race; but the government of Rome, by a long-possession and by a superior civilization, made them speak Latin, and despite the primordial diversity, it is no longer possible to separate them from the Italians and the Gauls, whose brothers they had become through education.

All the nations of Europe, as we see, are connected—thus by the closest links to the Aryan race from where all the great civilizations emerged.

The Semites, represented by various families: the Aranean family, the Hebrew family and the Arab family, seem to have originally come from the plains of Mesopotamia.

Doubtless Tyre, Sidon, Carthage reached at one moment a high degree of commercial prosperity; the empire Arab, later, had a passing splendor, but nothing, in these ephemeral establishments, does not resemble these civil-fruitful and lasting relations between Greece and Rome, the admirable Christian society of the Middle Ages.

The Aryan or Indo-European race alone possesses the notion of justice, the feeling of freedom, the conception of Beauty.

Civilizations, Semitic as brilliant as they appear, said very well. Gellion-I?inf,!ar (I), are only vain images, parodies more or less perfect, painted cardboard sets where some people have the complacency to take for works of marble and bronze. In these artificial societies, caprice and the good pleasure are all and are only covered in the name prostitute of justice who is nothing. The bizarre, the monstrous hold the place of beauty and profusion has banished taste from art and decency. The Semite is not made for civilization and for the sedentary state. In the desert, under the tent, it has its beauty, its grand-own soul; it follows its own path; it forms harmony with the rest of

(1) The Semites and the Semitic.

LK JEWISH 'I

humanity. Elsewhere, it is displaced, all its qualities disappear—sent: his vices resurface. The Semite, man of prey in the sands of Arabia, heroic in a certain sense, becomes a vile intriguer; in the social life.

From the earliest days of history we see the Aryan

and the duel between two races explains the repercussions particular that the Trojan War had (1).

The conflict continued through the ages and almost all-days it was the Semite who was the provocateur before being the defeated.

The Semite's dream, indeed, his fixed thought has been consistent in particular to reduce Taryon's serfdom, to put it at the soil. He tried to achieve this goal through war, and Liltré (2) showed, with his usual lucidity, the character of these great thrusts which almost gave the Semites world hegemony. Hannibal who camped under the walls! Rome came very close to success. Abderame, who, master of rE.<;pagne, arrived as far as Poitiers, could hope that Europe

I) The Semites at Ilion or the truth about the Trojan War, by Louis Beu'ixw.

^àrià was one of those Semitic outlaws who constantly grumbled around the shores of Greece. Not content with having abducted Helen, what after all curait could do uti Aryan in the training of the passion, he also said that the jewel box was removed. Herodotus tells us man forced by a storm to land in Egypt and denounced to the Pharaoh as guilty not only of having dishonored the host who had accused him, but also of having stolen his treasures. Pha'aon did not want to violate the laws of hospitality towards the Semite. which he himself had so little respected and only ordered him to immediately leave its stalls.

The St^mite Hdl^vy did not show all this in the Beile Hélène.

(8] How, in two historical situations, the Semites entered in competition with the Aryans for world hegemony, and how they failed.

8 FRANCE JI'IVE

was going to be his. The ruins of Carihage, the bones of Saracens whom the plow sometimes meets in the fields where Charles Martel triumphed, tell what lesson was given to these presumptuous people.

Today Semitism believes itself sure of victory. This It is no longer the Carthaginian or the Saracen who leads the movement, it is the Jew; he replaced violence with rise. The noisy invasion was followed by the si-

—■ lenoieux, progressive, slow. No more armed hordes annon-

rée.s^ gradually aggregating into small groups, putting themselves in a sporadic state, taking possession without fanfare of all places, of all the functions of a country since the most low to high. Instead of attacking Europe opposite, the Semites attacked it from behind: they turned it; in the vicinity of Wilna, this Vagina Judeorum (1), is exodus were organized which occupied Germany,

1 crossed the Vosges and conquered France.

1^ Nothing brutal, I repeat, but a sort of taking of

t gentle possession, an insinuating way of chasing away natives of their homes, of their jobs, a soft way—to strip them of their possessions first, then of their

(1)Wniia is the great reservoir that pours the Jews into Europe. This are the Jews of Vilna and the surrounding area who, after the campaign of Russia, HssasbinaieDt our wounded. Thiers recounted this episode in his story of the Consulate and the Empire, volume XIV. "Thing horrible to say, he writes, the miserable Polish Jews that we had (ordained to receive our wounded, as soon as they saw the enemy in retreat, began to throw the wounded out of the windows and sometimes even to slit their throats, thus getting rid of them after having skinned them—Sad tribute offered to the Russians of whom they were the parti—without. "

THE JEW 9

tradition?;, of their customs and finally of their religion. This last point, I believe, will be the stumbling block.

By their qualities as by their defects both races are doomed to clash.

The Semite is mercantile, greedy, intriguing, subtle, cunning; the Aryan is enthusiastic, heroic, chivalrous, selfless, frank, trusting to the point of naivety. The Semite is an earthling who sees little beyond pre-life sent; the Aryan is a son of heaven constantly preoccupied with as—higher aspirations; one lives in reality, the other in the ideal.

The Semite is a merchant by instinct, he has the vocation of traffic, the genius of everything that is exchange, of everything that is an opportunity to put one's fellow man in it. The Aryan is a farmer, poet, monk and above all a soldier; the war is his true element, he goes joyfully to meet the danger, he braves death.

The Semite has no creative faculty; on the contrary the Aryan invents; not the slightest invention has been made by a Semite (1). This one on the other hand exploits, organizes, makes produce the invention of the Aryan creator of profits which he naturally keeps to himself.

(1) It is difficult to say that there is no real word in this stereotypical phrase: "The Jews invented the bill of exchange, i The bill of exchange, letter of credit, check was in use current in Athens four centuries before our era; the symbolon, the kolluhieslika tymbola were real bills of exchange. The bankers, the Trapezites did not just exchange the beautiful staters with the head of a woman from Cyzicus against the tetradragmas with the owl of Ibenes, the darics in the image of a sagittarius of the Persia against the Aegina coins marked with the turtle; they used constantly credit instruments in use today.

1.

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I The Aryan performs the adventure journeys and discovers the A-America; the Semite, who would have had such a wonderful opportunity to to tear oneself away proudly from Europe, from persecution and demon-, to believe that he was likely to do something by himself even, wait until we have explored everything, cleared everything, to to get rich at the expense of others.

In a word, everything that is a human excursion in ignored regions, an effort to enlarge the do-earthly maine is absolutely outside the Semite and especially of the Jewish Semite; he can only live on the commun, in the middle of a civilization that he did not make.

The misfortune of the Semite, – remember this observation well fundamental in memory of me, – is that it surpasses all–

fiufffit, ponr be couvainca of this truth, to travel the Trapéziti– that of Iiocrale, which makes us witness the story of a bank house– that it can be more than a century.

Listen to what the son of Sopeos says: "Stalocles had to embark– quer for the Bridge, and I wanted to bring from this country the most of possible money. I begged Statocles to leave me all the gold I had he was a porter; upon his arrival in the Bridge he would be paid by mou father on the sums that he had for me. I looked in effect as a great advantage of not exposing my money to perils of the journey especially since at that time the Lacedaemonians

Endorsement of the bill of exchange, aval, second signature
all this was peacefully known; open the Trapezium again:
"Stalotlè.-f me detcauda who would reimburse him for his advances if my
father did not comply with the instructions given in the letter and
if he did not find me when he returned from his trip. I presented him
then Paoion who undertook to return to him the capital and the interests
due. »

In one of his letters to Atticus, Gicère, at the time of "voyer son
61s in Athens, wonders if he should be given money
or give him a letter of credit.

See on this subject an interesting work by Mr. Caillemer: Studies on
read legal antiquities of Athens: bill of exchange and ussw contract

THE JLIF 1 1

days an almost imperceptible point that should not be fran-
chir with the Aryan.

The Aryan is a good-natured giant. He is happy provided
that he be told one of those legends which his ima-
generation in love with the marvelous. What pleases him are not
not adventures in the genre of the Semitic Thousand and
a Night, where enchanters discover treasures, where
fishermen, casting their nets into the sea, pull them in
full of diamonds. It is necessary, so that it is always-
ché, that on the plot of all these fictions stands out a
4fre who devotes himself, who fights for a cause, who
sacrifice, who goes like Parsifal through a thousand dangers to
the conquest of the Holy Grail: the cup filled with the blood of a
God,

The Aryan remained Icm. .. .uàî^.o {n ^e pâmait au moyen
age listening to the songs of gesture^ the adventures of
Garain le Loherain, by Olivier de Béthune or Gilbert de
Roussillon who, after refusing to marry the daughter of a
Sultan, pierced five thousand unbelievers with a single blow
spear. He listened for a long time to the legend of 89 as he would have
listened to the story of a chivalric cycle. A little more and
the editors of the French Republic would have made it
believe that members of the Defense Government
national, mounted on fiery horses, like the
former valiant men, had braved the most terrible perils for
win the Morgan loan battle. While he is
naively interested in these feats, nothing is more fa-
than to take away his purse and even to take away
his boots on the pretext that they would hinder his walking
on the path of progress.

To the Aryan, I repeat, one can do everything; only he
You must avoid annoying him. He will let you steal everything he wants.

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sede and suddenly will enter into a fury for a rose that one
will vomit him. Then suddenly awake, he understands
everything, grabs the sword that was lying in a corner, hits like a
deaf and inflicts on the Semite who exploited him, plundered him,
played, one of those terrible punishments, of which the other bears the
trace for three hundred years.

The Semite, moreover, is not at all surprised. He is in
his temperament of being oppressive, and in his habits
to be punished. He almost finds a certain satisfaction
when everything is back to normal; it disappears, e-
vanishes into a fog, hides in a hole where he
ruminates on a new combination to start again
a few centuries later. When he is calm and happy
on the contrary, he experiences what an academic of many
of mind called: \sl nostalgia of the Scin Benilo...

The intelligence of the Semite, so perceptive and so subtle, had at
limited background; he has neither the ability to foresee nor to see
beyond his nose curved on the earth, nor the gift of com-
take certain small delicate nuances as
flowers and which are the only things in this world that deserve-
that man exposes his life without regret.

Renan distinguished many of these points. "Race
Semitic, according to him, is recognized almost exclusively by
negative characters; it has neither mythology, nor epic, nor
science, nor philosophy, nor fiction, nor plastic arts, nor life
civil; in all, absence of complexity of nuances, senti-
exclusive use of the unit (1).

Morality itself, he said, was always understood by Celts
race in a very different way from ours. The Semite does not con-

(1) General history of the Neinian languages.

THE JEW 13

hardly arises from duties that one envoys himself. To pursue one's life-
rage, claiming what he believes to be his right, is in his eyes
a kind of obligation. On the contrary, asking him to keep his
word, to render justice in a disinterested manner, it is him
to ask for an impossible thing. Nothing therefore holds in these souls
passionate against the untamed feeling of the m'A. The religion of ail-

that a very distant link with everyday morality.

Elsewhere he adds:

The minds of the Semitic peoples generally lack breadth and of delicacy. Interest is never banished from their morality. The ideal woman, of which the book of Proverbs xxxi, 100 and following paints a portrait of us, is a thrifty, interested, profitable woman-ble to her husband: but of very low morality. The holiest man among the Jews and among the Muslims is not for lack of commit atrocious crimes to achieve his ends. The poe-Semitic society offers us hardly a page that has a charm of sentimentality. When love is expressed there, it is in the form of a lascivious and burning voluptuousness, as in the Song of Hymns, or in the form of a harem courtesy as in the Moultakar [t].

All this, it is true, was written before the incredible successes of the Semitic in recent years. Nothing is curious to study as the way in which this man, so well gifted in artistic point of view, so low from the point of view of character, He lies flat on his stomach before these triumphant people.

(1) On this subject, examine Jewish Moocfnsme, a posthumous work by Gustave Tridori, the former member of the Commune who, despite errors and blasphemies, contains some correct points of view. Gustave Trijon is the only one among the revolutionaries who dared to attack-to ask the Semites whom he calls Tombredaus the picture of civilization-lion, the evil genius of the earth." All their gifts, he said, are plagues. To fight the Semitic spirit and ideas is the job of the Indo-Aryan race, t It is good to note that he has not forgotten this book during his lifetime.

14 THE JEWISH FRINGE

He acknowledged, in 1862, in his opening speech of the Hebrew courses at the Collège de France, which the Jews trained everywhere a race apart. In his lecture at the Saint-Simon, in 1883, he asserts against all evidence that the Judaism is not a race, but simply a religion.

It must be added that if the Jews have any interest in the present time to be publicly supported by Renan this thesis which is absolutely false, they declare the con-to treat each other in the most precise and for-melle. Nothing could be less equivocal than this passage from Archives (1).

"Israel is a nationality. We are born Jews," natu, "

lites is l;raélite. Birth / had fallen to him all the duties of an Isiaelite. It is not by circumcision that we receive the quality of Israelite. ,

No, circumcision has no analogy with Christian baptism. yours. We are not Israelites because we are circum-
concise, but we circumcise our children because we are Israelites. We acquire the character of Israelite by our birth and we can never lose this character nor to resign ourselves from it; even the Israelite who denies his religion, even he who is baptized does not cease to be an Israelite- All duties of an Israelite continue to fall upon him.

Let us add that the Israelite fulfills these duties almost completely. always, he serves his race in another camp and is not that is more useful to Israel. It is generally to him, in fact, that Christians abandon themselves with the most ardor, it is to him they confide their most secret hopes.

In his desire to please the Jews, Renan is not moved , for so little. After having noted in the past that the so-called

(1) Israeli Archives, year ISC*.

THE JEW 10

services rendered to civilization by the Jews of Spain reduced to nothing, that the philosophical role of the Jews in The Middle Ages had been that of simple infertiles, he declares suddenly, in a conference organized by the Society of Jewish Studies, that the Jews are our benefactors.

The conclusion of the speech of the learned speaker, d>sent I- Archices israéliler oa May 31, 1883, is that the future epparlieut to Judaism. It is to this purified religion, freed from fes dross, that humanity will rally, because it alone will ensure the reign of justice, this ideal so superbly described by the great pro-
phets of Israel.-

The modern spirit, adds Renan, the world in s<>converts to the ideas of freedom, equality, tolerance, the Jew remained silent.

Peadant who speaks thus holding his hand closed.
We see the gold sequin that milks between his fingers.

Alphonse de Rothschild, in fact, chairs the meeting, this which explains a lot of things; he drinks milk, he acts fat back learning that true equality is that he owns three billion while so many French people die of hungry. He smiled at the speaker prostrate before Ati with a smile both protective and contemptuous.

What a valet! he seems to say. What a wretch! we will say we (I). Is he not to be pitied? All of you, young and old who defend as you can the victim of Calvary, the

(1) We see, on Saturday, April 12, 1884, Renan taking part in the company of a Jew, named Armand Lévy, one of the organizers-tors of the Anti-clerical Congress, at this ceremony made borlesque by the presence of this character, the inauguration of the great island Mickiewicz, from the Collège de France. This Armand Lévy has absolutely no literary title. According to the Gaul, it is an ancient man of affairs who today occupies his leisure time in devoting himself to politics clubs. It is found in all public and social meetings. list among the socialists, marcliaad of via ches the luarcbaadi

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God to whom your fathers prayed, do you not feel more happy that this apostate who kisses the hand of the executioner of the Christ for a handful of crowns that we throw at him with disgust? Do you believe that the old pastor robbed by Goblet, the poor priest of Savoy to whom the miserable Isaiah Levaliant stole his little salary, who say their benedicted in front of a piece of black bread, do not have the soul anymore calm at heart that this rich academician, well-paid and friend of the Rothschilds?

The Semite's defects explain that- the antagonism natural that exists between the Aryan and him is perpetuated through the centuries.

If you want to understand the history of the Middle Ages re-keep what's happening with us.'

France, thanks to the principles of 89 skillfully exploited by the Jews, fell into dissolution. The Jews had monopolized all public wealth, invaded everything, apart from the army. The representatives of the old families, gentlemen or bourgeois, had divided into two classes: some indulged in pleasure, had as master-braids of Jewish girls who corrupted or ruined them-were born, horse traders and usurers?, Jews also, who helped the girls. The others obeyed this attraction of the Aryan race towards infinity, towards the Hindu Nirwana, Odin's paradise; they were uninterested almost of the contemporary movement, they were lost in ecstasy; they had almost no footing in real life.

of wines. The most astonished must have been poor Mickiewicz who, in

Grzjmâ has withered "the sordid soul of the Jews and their vile spirit."
In this book, we will see Renan fall even lower.

7

THE JEW 47

If the Semites had had a few years of patience they were getting close to the goal. One of the few truly wise men that they count among them a disciple of Philo, a representative feeling of the Jewish school of Alexandria, Jules Simon, their would say what should be done: occupy the land very slowly—cement and let the Aryans emigrate to heaven.

The Jews never wanted to hear it that way; to the Semite Simon they preferred the Semite Gambetta. Under pretext that this Fontanarose had made the French swallow the most enormous blunders, they supported it, com—said, supported; they believed that he was going to rid them of this Christ whom they hate as on the day they crucified him. Freemasonry gave, Jewish newspapers rose the opinion, we lavished gold, we paid lavishly the com—police commissioners who, until the last moment, refused—knew of being guilty of a crime.

What happened? What we were saying above. The Aryan annoyed, troubled, hurt in the feelings of nobility and of generosity innate in him, felt the red rise in his face before the spectacle of unfortunate old people being dragged out of their cells by guards. It took him a little time to think, to gather one's ideas, to collect oneself.

— Finally, in the name of what principle are we acting? Does he have to—sent.

— In the name of the principle of freedom, they responded in chorus the newspapers of the Porgvís, the Reinachs, the Dreyfuses, the Eugène Mayer, Camille Sée, Naquet.

— What does this principle consist of?

— In this: any Jew comes out of Hamburg, from Frankfurt, from Wilna, from anywhere, he amassed a certain number of millions at the expense of the goym, he can pro—

unless there is a warrant to arrest, which naturally cannot be de-
never surrounds. On the contrary, a native Frenchman, a Frenchman
natural, to use Saint-Simon's word, is stripped
of all that he possesses to give to the poor; he mar-
barefoot, he lives in a narrow, whitewashed room
with lime which the servant of the servant would not want-
that Rothschild, that one is outside the law; we can throw him out
in the street like a dog.

The Aryan, awakened from his drowsiness, judged, not without reason,
that from the moment when we understood this famous
tolerance, which had been talked about so much for a hundred years, it was necessary
even better to give blows than to receive them; it
felt that it was high time 'to free the country from
masters as little enduring. "Since the sackcloth robe of the
monk, bother your frock coat, we will give you the rag
yellow, my old Seni." Such was the conclusion of these
meditations. It is from this period that in France dates the
first constitution of the anti-Semitic committee or, for
to be more precise, anti-Jewish.

What is happening in France happened in Germany.
Jews had helped as much as they could at the Kulturcampft,
pushed with all their energy to vexations against the ca-
The Kulturcampft is over and the anti-war
Semitic is just beginning.

El) reading this work to the end you will see moreover
the same fact reproduces itself in almost identical conditions
identical in all eras and in all countries:».

It seems that the Jew, always returning to the methods which
always make him hunt, truly obeys an impulse-
irresistible attraction. The idea of conforming to habits, to

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traditions, to the religion of others does not enter into these
brains. It is you who must be a friend to the Jew, you
bend to his customs, remove everything that bothers him.

From this society of the past, mind you. They want to
accept everything that flatters their vanity; they seek with
a grotesque eagerness the military titles of harons and

woman's hat to a monkey. It is not dahject tripomanufacturer or dealer of safety chains belonging to near or by law." to Israel, who is not at least "knight of the Legion of Honor (1). But that's where the condescension ends; as soon as one of our customs shocks them it must disappear-raise (2).

The right of the Jew to oppress others is spoken of as a matter of fact. religion, it is for him an article of faith, it is announced to "* every line in the Bible and in the Talmud.

(1) The Jews' avowal for crosses is matched only by their insolence. via-Svis of the goiiferuementj who had granted them to them. In 18C3, the Archives Israelites g'aitoyaient on the grief that the Israelis to wear decorations like Isabelle ia Calholique, Saint Nicholas of Russia, Saints Maurice and Izare and dear that the name of these decorations was made more secular.

(2) The oppression of the Jew, the nuance, I believe, is good to point out, is not the n niiri>e in some way unconscious of the superior being-laughing, it is the oppression of the inferior which is imposed on the chosen one by I know what Greek obstinacy, what tenacious and deaf contempt for the freedom of others, what a persistent desire in the most details tiny. Who hasn't experienced this type at one time or another? rannie from below who stumbles a little at the reluctance of the cook who, if the master is weak, made him eat everything he did not can't suffer? ^.

The Concourts have mcTreilleosemeot depicted this invasion:! gradual of the Jew in .Ui'wk S i/o'^ion, where we see a great artist who gradually comes to be. incapacitated, reduced to nothing, thrown to the feet by an irregular right which has been carried out in his workshop, as the Jews got drunk when they were brought to France, by the police.

20 JEWISH FRANCE

You will govern, say the Psalms of David (ps. 2), you will govern-you will subdue the other peoples with a rod of iron,
You will break them like a potter breaks a vessel.

He will consume the nations before you little by little,
says Deuteronomy, for you could not exterminate them all en-seems, for fear that the beasts of the earth should multiply too much.

He will deliver their kings into your hands. You will destroy even-only in their name. Good will not be able to resist you.

Against the Christian, the gentile, the goy (in the singular goy, in the plural goym), all means are good.

The Talmud contains, in this respect, assertions that our deputies, so touchy in theology, would be careful good to bring to the podium under penalty of being closed to the nose the counters of the Jewish banks where they draw their money.

We can and must kill the best of the goym.

The money of the goyim is vested in the Jew; therefore it is permissible to steal and deceive them (i). ■- . ^s^tn^^ " rvJ^^iA/tt,

The social evolution of the Semite itself is absolutely different from ours. The type of the Aryan family in the state of civilization is the gens, Roman which became the house feudal. For long generations the vital force, the genius saves itself, then the tree whose roots plunge in the ground carries at the top an illustrious man who is as the summary of the qualities of all his own. The being * predestined sometimes takes a century to develop, but the most humble extraction comes out one of these figures complete, charming and valiant, heroic and learned, as our history has so many.

In the Semitic race things happen differently.

(1) Gilalions of the Talmud reproduced by the journal of the Studies Jewish.

THE JEW r" ;

In the East, a camel driver, a water carrier, a barbiei is distinguished by the sovereign. Suddenly he is a pasha, vizier, confidant of the prince, like this Mustapha-ben-Ismaïl who entered Eardo selling small cakes and who, according to the ribald expression of Mr. Dauphin, prosecutor general, "rendered his master day and night services night," which earned him from our unscrupulous government as we know, the cross of grand officer of the Lé-Legion of Honor.

It is the same with the Jew Outside of families priestly bodies which constitute a true nobility, the no-wounds do not exist; there are no illustrious families; some are passed down from father to son, in none of them do we bequeath glory.

In less than twenty years, if circumstances are favorable to him-ables, the Jew reaches his full development; he is born in at the bottom of a Judengasse, he earns a few pennies in a first operation, he launches himself in Paiis, is decorated by through any Dreyfus, buys a title of

the appearance of someone who has always been rich. At home the transformation is in some way instantaneous; it does not feel any astonishment. He is absolutely ignorant of certain things? shyness.

Take a Russian Jew at home, under his thoullope filthy, with her corkscrews and her earrings and, After a month of baths, he will move into a lodge at the Opera with the aplomb of a Stern or a Gunzburg.

Take as your opposition a brave entrepreneur from French building, very honorably enriched, he will always have days looking a little awkward and embarrassed, he will flee from the circles too elegant. His son, born in better conditions,

"2^ THE JEWISH FRANCH

i tied to the refinements of life, will be quite different. The Your little son, if the family continues to rise and remain honest and Christian, will represent the true gentleman, he will have a delicacy of thought and a nobility of feeling that you will never have.

On the other hand, if the Jew arrives straight away, he will not never achieves distinction. Apart from some Jews wearing turgais who, young, have beautiful eyes, old, a certain oriental majesty, you will never find in any of them that I don't know what of calm, of easy, of courteous, of worthy which makes a great authentic French lord, a Frenchman of race, even if he had a threadbare garment, would reconsider everywhere. The Jew is insolent, never proud; he never exceeds never this first degree to which, moreover, he reaches very easily. The Rothschilds, despite their billions, seem / of clothing dealers. Their wives, with all the diamonds of Golconda, will always resemble mar-candles at the toilet, not in their Sunday best, but eiuah-hastened.

The Jew will always lack this in relation to the Christian

It is the attraction of social relations: equality. The Jew –

/u'ou still take into account this observation – ne

/will never be the equal of a man of Christian race. He

/ ' crawls to your knees, or he crushes you under his heel; he is below or above, never beside.

Whoever this book falls upon will only have to recall their memories.
Even in a ten-minute conversation with a Jew
This phenomenon appears. As soon as you surrender
:ivec him to this familiarity, to this bonhomie, to this freedom
which makes the charm of worldly commerce, it molds you
immediately on his back, he lies down ^ or even sees, he

THE JEW 2.i

YOU remove it; you have to hold it in your hand carefully.
Whether you talk to a millionaire or a needy person,
you must remind him at every moment who you are and who
he is...

Another cause makes the Jew unsuitable for rela-
tions where one sets oneself a goal other than interest, it is
the monotony of the type; he does not have this mGuée culture, this
intellectual superfluity, something so necessary, which is the salt of
any maintenance; one only very rarely encounters at his place
these brilliant and chimerical heoiies, these piquant glimpses,
these amusing paradoxes that certain talkers sow in
chance in their words. If he were provided with these ideas the
A Jew would be careful not to waste them among his comrades and he
would try to make money from it, but in reality he lives on the
mass. It is a monotonous, and the longest conversation
don't offer any surprises with him.

While the Aryan race has a variety of
of organizations and temperaments, the Jew, himself, resembles
always to another Jew; he has no faculties, but a
unique ability, which applies to everything; the Thebouna, this
practical sublimity so vaunted by the Moschlim, this gift mer-
old and unanalyzable which is the same in man j)o-
lilic that at the broker and which serves him so admirably
in life.

It is the natural Jew that must be seen to understand the
Civilized Jew. The Schlossberg in Pressburg in particular
gives a good idea of the intermediate state between the Jew
sordid of Gallicia and the almost elegant Jew of the capi-
tales.

Imagine a causeway on the side of a mountain
which climbs arid, dusty, whitish. Skillful and

2i THE JEWISH BRIDE

left, shops or small low houses like
those of the East, decorated with bars as in the Middle Ages.

cast-offs of all kinds, old scrap metal, furniture
disparate, piles of vegetables, mounds of garbage, a
population of seven to eight thousand Jews.

There are some surprisingly ugly old people there next to the young ones.
adorably beautiful girls draped in rags; the
frock coat nevertheless dominates among men who
connected to the present by the top hat,
and in the past by the bare feet which contrast with the hair-
fury.

The general appearance, however, rather arouses the feeling of
modern life than an impression of the past. To tell the truth.
he seems to recognize idiot figures at every moment •
birth, and this corner of the ghetto looks like a little Paris. These
two clever-looking urchins dismantling the scenery
of a theater, isn't it Dreyfus and Lockroy? This man
sprawled on a rep sofa exposed in the street and on
which cabbages have been placed, does it not have a striking
resemblance to Stern, from the circle of rue Royale?
Look at this bony girl, walking barefoot,
covered only with a dirty camisole and a petticoat which
only goes up to the knees, it's Sarah Bernhardt as a child.
Here is Mr. Isaac who bites at the mouth what do you want at a
bunch of raw corn. Examine this woman who
struts on his doorstep, his appearance doesn't remind you-
Doesn't she have the insolent and silly neck movement at the same time?
of a famous baroness, this proud goose neck which has not
no relation to the graceful and supple undulation of the
The swan-necked Lagide that Gautier sang? Put some
velvet, diamonds, decent clothes on everything

THE JEW 20

people of dealers, receivers, moneylenders on gajjes
and you will have a first-class room.

They themselves seem to have an idea of this situation.
Both arrogant and humble they seem to be waiting for phi-
losophically the tidal surge which will carry them to the city;
to fortune, to honors. They are not in a hurry and do not
are not unhappy.

In the center of this neighborhood full of rags stands a
synagogue in the oriental style which is a marvel;
the watch with complacency abroad; we even take
sometimes the curious goij for some arrived brother who wants
realize the position of the late brothers. I have
gave twenty kreutzers to a woman wearing boots
huge ones who absolutely wanted to kiss my hand.

pleasant; your (they will probably be my mayor and I would be very happy to win a piece of bread in sticking strips in his journal.

A Christ, bending under the painful burden of the cross, whose the expression brings tears to your eyes, indicates the place where ends this free ghetto where the Jews remain voluntarily. Cautious in this country, and for good reason, the Israelites did not although slightly mutilated this Christ before which a lamp burns all night; they will make up for it when they will be ministers, senators, deputies, municipal councilors-paux, prefects in France by throwing in the cart to trash the crucifixes in our churches after those in our schools.

At the end of the climb we are in front of the Schloss-mountain where the kings of Hungary were crowned for a long time and that Marie Thérèse lived Nothing is as striking as ceburg where the fire left only the walls; open to all wind, gaping, formidable still, it stands out with a strange

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relief on the horizon. Below the Danube, no longer inpelt as it was when leaving Vienna, as it will be a few

- leagues further, but sleepy, gloomy, seeming to oppose ^like an inert resistance to the steamboats which climb back up painfully. On the left, the island of Au with its guin-watch, in front of you sandbanks, in the distance the large islands called the Golden Garden.

In foggy weather, as it was when I went visit what was once a royal residence, the place is of a

/deep melancholy. The feudal world with its glories, its heroic memories, its triumphant pomp is in ruins like this abandoned castle; the new world is stirring a few steps from you in this Jewish city from which will come, until the time of a Christian renaissance, the millions-naries adored by a servile society, the acclaimed artists on the strength of advertisements by the stupid and onlooker crowd.

Indeed, one should not judge artistic merit or literary heritage of the Jews by everything they print today. They would gladly say of all their scholars what they say of Rabbi Eliezer in the Rahinic Library of Bar-lolocci; "When the firmament were of vellum and when the sea water would turn into ink, it would not be enough

are left in the shadows, we beat the bass drum to the con-
milk for everything that bears the Jewish mark; it is awarded
the epithet of honor, the epithet çliover, to the least pen-pusher
or to the most horrible dauber who belongs closely or
from afar to the brotherhood.

The truth is that the Jew is incapable of overcoming a
very low degree. The Semites have no man of
genius of the stature of Dante, Shakespeare, Bossuet,

THE JEW 'Ji

of Victor Hugo, of Raphael, of Michelangelo, of Newlon,
and we would not understand why they had any. The man of
genius, almost always unrecognized and persecuted, is nn
superior being who gives something to humanity; or,
the very essence of the Jew is to give nothing. Nothing surprising-
nant that they stick to a flow talent
easy. Their Corneille is Adolphe d'Ennery, and their
Raphael is Worms (1).

In art, they did not create any original, powerful figures.
or touching, no masterpiece; they do not admit
that this<jui sells, they make the sublime when necessary, the false
sublime of course, but they prefer the bottom, which
allows them to enrich themselves by flattering appetites
coarse of the multitude and to serve their cause by turning
into ridicule the enthusiasms, the pious memories, the tradi-
august tions of the people at whose expense they live.

(1) What more striking example of this creative impotence of the
Semile than that of Carthage which, after having been the master-
braid of the moii.le, did not leave a work of art? When the Semites
all-powerful at the present time, the Rolls^childs, the Camondos, the
Stem, sovereigns of U Tunisia, thanks to Gambetta, decided to
sacrifice a few pennies from their profits to question the ruins
of Carlhage, they found only a few insignificant objects, tan-
say that the most built village in Greece we deliver every day
new treasures. There was more art in the making of a
potter living in a hamlet of Boeotia, Tauagra, which daaA Carthage
whole.

As we mjulreal Messrs Georges Perrot and Charles Chipiez
in their History of Art in Ranliquilé, the Phoenicians regularly
for centuries on the Mediterranean, without inspiring the people
with which they were constantly in contact with other feelings
that distrust and fear for their greed for gain, for their perfi-
die, for their misdeeds, or We knew that, by rush or by force, they
took what was not sold to them, that they traded

to steal, by force or by cunning, a beautiful girl or a child. Or

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Is it about unleashing with crossroads music?
screaming band of tramps? Strauss, the conductor,
raises his bow. Do we want to ridicule the army?
time when a terrible war is brewing? Here is Ludovic
Halévy who invents General Boum. Is it appropriate for
our enemies that all a people respect: heroism,
honest love, immortal masterpieces be mocked
to excess? Offenbach, the Prussian agent, is all ready. E[^]t-
it serves to dishonor the theater of Racine and Molière,
to put the guillotine on the boards, and to introduce on
our scene which was glorious a character who says: sn
d. D? The Jew Busnach offers himself to this task (1).

Do you wish that the dance halls, where the youth of other-
formerly took his frolics with honest enthusiasm become
a bad place? The Jew Markoswki is your man. Simia
the Jewess, the androgynous Wolf is there to advocate all these
turpitudes and to bring people of the world (2).

The blow is double, gemmed as they say. During
that German Jews come to commit these infamies
in France, other Jews write to Germany: "This is where

could do without them and we feared them, we hated them. We
called 7ro).yirx'.Tra).o\, the "very fine" men, "those who sa-
were going to deceive" to Tzazril'iy. eiSotéc, "those who exploited, who de-
would eat, » Tf u)XTa\, and « who did a host of evils to men-
my. "

(1) Petit Jacque,' drama in 5 acts, performed at the Ambigu on November 12-
November 1881.

(2) Note again that the Jew does not even create in this order; he
limited to corrupting what exists, it debases something that is still decent and
clean as long as he hasn't messed up. From the old French dance,
good-natured and laughing, he makes the ignoble gossip, the roguish racket;
of the song, naive aria or joyful nofil that our fathers intone-
were at dessert, he makes the op4rette to the raucous Evohés, to the under-
obscene lendiis, with lewd rhyme; journalism sometimes a

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This is France, this is its literature, this is what it
product ! "

When did the ancestors of these men pray with the ours? In which part of the village or town are we? their family tombs? In which old register of parish do you find the names of these newcomers who, less than a century ago, were not allowed to live on this land from which they want to drive us out now? What do they have to do with the traditions of the black race?

This is how we respond to real Germans, to our compatriots. of Goethe and Schiller, by repudiating all these porno-graphics and all these operettas. They then tell you: "So much worse for you, you shouldn't have received these people, you you had to assume that they only came to your house to dishonor and betray you."

As well as a certain tiny theatre, painting and music (a certain painting and a certain music always), succeed with the Jews; they assimilate themselves all the more more easily the procedures than, in the current lowering from the artistic level, the mode of expression, the exclusi-formality prevails over the essence of the idea.

Let us note this new point again that you will not be able to quote a Jew who is a great French writer.

The Jew captures Parisian jargon admirably. Heine, iVIbert WoliT, Halévy, whom we were talking about earlier, many of our Albmand colleagues are more Parisian than we who were born in Paris. There is indeed

not very lively, biting, aggressive of our fathers, he makes the chronicle to cba»-lage; only playful, light, slightly low-cut engraving 18th century, he makes the engraving; of the .aicalure of Gavarui, of Daumier, de Travics, he does the same dirty work as Strauss, worthy of the same name. of the musician, sells on rue du Croissaut.

2.

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a chic, an artificial allure, a conventional verve and artificial that the Jew immediately appropriates as soon as it is demonstrated that these chronicles, these operettas, these articles Paris are of advantageous flow. In addition, his hatred for everything that is beautiful and glorious in our past inspires him in this work of demolition by the mockery to which The French applaud with a stupid smile.

To speak French is something else. To speak a language we must first think in this language; there is between Tex-

not to address some Leven or some Reinach for
to naturalize one's style as one naturalizes one's
no one; one must have sucked the wine of the fatherland at birth,
to have really come out of the ground, Alcfrs only, whether it is
to attack like Voltaire, Paul Louis, or Proudhon,
defend like Louis Veuillot, your sentence has a taste
of terroir drawn from a common fund of feelings and
ideas.

What more convincing proof of this fact than Ganibella,
whose astonishment we will have the opportunity to appreciate later
nantt phraseology?

Other, more cautious Jews partly avoided this
ridiculous and make up their own language, the strange language
now used in almost all newspapers, and which
dilute in insipid and gray periods a certain '
number of banalities.

Noting this invasion of our literature
one involuntarily thinks of the story of Rabbi Denjamin
of Tudela who, visiting Greece in the Middle Ages, met
hordes of Jews camped on Parnassus. The contrast
Isn't it moving? Sordid bands of these circumcised
that Aristophanes despised, installed among these laurels

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roses which saw, in the radiant hours of Hellas, the god
with the silver bow, Smynthaeus Apollo guides the sacred choir
good sisters!

This inability to assimilate into its very substance
the language of a country extends to pronunciation. The
Jew, who speaks all languages so easily, always keeps
I don't know what guttural accent that reveals it to an observer-
attentive reader. Richard Andrée noted this fact in s(>
Interesting observations about the Jewish people: "Quelqi:
skillful, he said, that the Jews are in appropriating
everywhere the language of the country, and although they look at it
long as their mother tongue, they only arrive
rarely speak it correctly enough so that it does not
cannot distinguish them from the natives. Most of our
Educated Jews themselves have a particular accent that
makes you recognize them without looking at them. It is a mark of
race which is found among the Jews of all nations,
Rohep {First stay in Morocco) was struck by the same
phenomenon. "

The Jews, he writes, cannot in any way learn completely-

German Jew with his strange pronunciation; the same is true of the North African Jew. The Jew is recognizable among a hundred Arabs in his accent, although he does not differ in his physiognomy and his costume. Nothing is more laughable than hearing a Jew speak—to read Arabic and the language of the Bartaresque States.

Unable to venture out into the regions of art, the Semite did not question the fields any more unknown to science. Anything that is an exploration of infinity by man, an effort to enlarge the world earthly is absolutely outside its nature. It sells spyglasses or makes spectacle lenses, such as

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Spinoza, but he does not discover stars in the immensity two heavens like Leverrier; he does not sense any more continent on the horizon like Columbus (1), that he does not guess the laws of gravity in space like Newton.

Now that they are the arbiters of opinion, that they dominate in the academies thanks to the cowardice of the Christians, Jews tell us stories of the other world: they kept the deposit of science in the middle. At that age, they passed on to us the discoveries of the Arabs. Nothing could be further from the truth; the Jews appeared to be learned in using—some scraps from Aristotle's books, but from that we went to the source we realized that nothing came of them; despite their horror for relics, they played simply the role of the donkey in the fable.

For centuries they monopolized the exercise of medicine which gave them back Tacile espionage in their per-trying to get in everywhere, and they didn't suspect a minute of blood circulation. Lease (2), which is theirs yet very favorable, recognizes that they were a thousand times even more ignorant than their contemporaries under the scientific report; they believed that the heavens were

(1) Like Saint Louis, like Dante, Christopher Columbus was a tertiary of the order of Saul-l'Yançois. It now appears—having demonstrated that Joan of Arc also belonged to the Third Order; She was encouraged and supported in her mission by Brother Richard, the famous preacher of the ôpofjie. The Franciscans played a great role in the liberation of France and the war against the An-German Jewish agents disguised as Republicans knew well what they were doing by hunting down our religious people.

See, on this subject, an article by Mr. Siméou Luce in the Revue des

çois (/■ .4 .ssise published by the Capuchin Fathers under the direction of Father Arsene of Cliulel and P. de Porreniruy.

(2) Euit dei Ju'f's.

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solid, the firmament, vakiak, was pierced with openings by which the rain was falling. They looked at the bone Luz, as the root of the body where all the viscera ended, and which could not be broken or ground; they formulated axes like these: a little wine and bread taken on fasting "preserves the liver from sixty diseases;" • it is a symbol certain of blood plethora when dreaming of a crest of rooster. •

This does not prevent Mr. Darmesteter (1), deputy director at the School of Advanced Studies, to affirm to us that the means "age has gone to the ghetto to seek its science and its philosophy-« phy. •

Let Mr. Darmesteter tell us about • the deaf action él invisible • Jews against the Church; <« of the controversy religious which, for centuries, obscurely gnaws at the Christianity," good. But to pretend that the Jews have rendered some service to science, that is to say mock the candor of young Christian people that Ferry commissioned this Jew to instruct.

It is to the Aryan that we owe all the small discoveries or large, printing, gunpowder, America, steam, the pneumatic machine, blood circulation, laws of gravity. All progress has occurred through the natural development of Christian civilization. The Semite, we must not tire of repeating it, has done nothing but ex- to exploit what the genius or work of another had conceived. The true emblem of the Jew is the ugly bird which cynically settles into the nest built by others.

Now that we have indicated the main features

(1) A look at the history of the little jui*

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, which are common to almost all Semites, let us examine closer to race and species.

curious to do the physiology of the Jew. Unfortunately the elements are few in number. With their eniregent habilingual, their ordinary activity, the Jews got involved in all anthropological societies, in all associations that allow you to write a title on a business card-site; once there, they do everything to prevent that we do not deal with them in too precise a way.

The main signs by which one can recognize the Jewish remain *long: this famous curved nose, the blinking eyes-gnawing, clenched teeth, protruding ears, nails square instead of rounded, almond-shaped, the torso too long, flat foot, round knees, extraordinary ankle-narily had outside, the soft and melting hand of Ihy-pocrile and traitor. They quite often have a larger arm shorter than the other (1).

It is certain that the tribes have preserved almost intact the features that once distinguished them and many of which are indicated in the Bible. Gambetta, with his curved nose so pronounced, was attached to the tribe of Ephraim. It is

(i) Lavalier observes that Jews, in general, have a pale face, hooked nose, deep-set eyes, prominent nose, cons-strongly pronounced mouth ticks, frizzy, red hair or brown, with a sparse beard, the usual mark of effeminate temperaments-born. "Physical degradation," he adds, "always follows degradation-moral tion; it is more strongly noticed among the Hebrews, It is the result of complete depravity.

The portrait is a bit loaded. The Jews among themselves are not depraved; the harm they do to the yoyin is only the exercise of war, too bad for you if you are too vile to defend or even God is too stupid to protect your money.

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the same applies to Reinach and Porgès, which explains their mutual sympathy. Black and hairy Caraondo is from the tribe of Jacob. Henn-Aron, with his eyes streaked with filaments red, claimed to be from the tribe of Zebulun. The KauUa white and thin is from the tribe of Judah. Lockroy, with his little grumpy head, is from Asser. The countless Lévy's, despite apparent differences, belong to \at tribe of this name. The tribes smell each other, feel each other, rap-close to each other, but in the current state of this science embryonic, no precise rule can be formulated.-

Apart from these still poorly defined tribal nuances,-

Imcts: the Jew of the South and the Jew of the North, the Portuguese Jew and the German Jew.

The Jews of the Portuguese rite, as we know, claim to be estranged-settled in Spain since ancient times: they reject: They refuse with horror any solidarity with the deicides, they pre» even tend that the Jews living in Toledo wrote then to their brothers in Jerusalem to turn them away from committing-to be such a great crime. Many historians, the Jew Emma-Nuel Aboab among others, in his Notenology, admit the authenticity of this missive in which Levi, head of the synagogue, Samuel and Joseph, Jews of Toledo, address to the great priest Eleazar, to the wise men, Samuel Canute, Anne and Gaiaphas, Jews of the Holy Land. Graetz, on the contrary, declares all these assertions erroneous, but It should be noted that it is German, that is to say animated of hostile feelings against the Portuguese (1).

(1) See: Historical, political and literary studies /« Jvåft iC Spain, by AmaJor de Loa Bios, Ira.luciiou de M. Magnabal and the Jews of Spain, by Graaiz, tradiiclioû of U. Georif es Sieoo. ■

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In any case, the difference is very considerable between these two specimens of Jews.

Warmed by the Eastern sun, the Jew of the South is sometimes physically beautiful; it is not rare to find in him the Arab type preserved almost in all its purity. Some make you dream with their soft velvet eyes and caressing, always a little false, their ebony hair, to some companion of the Moorish kings and even to some Castilian hidalgo; it is necessary, for example, that they preserve their gloved hands, the greedy and low race quickly appears in these hooked fingers, in these ever-agitated fingers by lust, always contracted for the rapine.

The German Jew has none of these looks. The chas-the ones do not look, the complexion is yellowish, the hair fish glue color. The beard almost always of a indefinable reddish is sometimes black, but a black Unpleasant Tert. and which has reflections of a faded frock coat. He is the type of the old merchant of men, the usurer low-class, one-eyed innkeeper. Fortune, I said, Don't change them by touching them with your wand. When we see certain Parisian characters passing by, only pure ones blood carried to the woods in a pram decorated with a tortilla of baron, we have reminiscences of figures glimpsed

of needles. These were described by a coreligionist belonging to a well-known and almost considered family—Mr. Cerfbeer of Medelsheim, who was a Jew, was a resident of the Jewish Quarter.

The German Jew, he says, is morally vain, ignorant, greedy, ungrateful, low, crawling, insolent; physically he is dirty, mangy and ragged. Jewish women are imperious, credulous, slanderous, acaritious and very questionable in matters of marital faith (I).

(1) The Jews, their history, their customs.

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The author then makes accusations against the rabbis that we do not reproduce, because never a writer Christian does not attack a priest, whatever religion he belongs to—Well, he leaves that to the writers of the Jewish press.

Among German Jews, connoisseurs distinguish another variety: the Polish Jew with a big nose and hair frizzy (1).

To his financial companies the Jew of the South denies a grain of poetry; it takes your purse, — it is the race that wants this, — but with the help of conceptions that do not do not lack a certain grandeur. Like Mirés, like Millaud, like Péreire, he willingly rubs shoulders with literate, there are newspapers where people sometimes write in French—English, he seeks the man of letters and is honored to have him at his table; at most, if the writer had made him win one hundred thousand francs, he put five hundred francs under his towel.

(1) There were formerly four rites: the Sephardic rite, the Atke-Nazi, the pulten rite she French rite. The French rite disappeared in U following the expulsion of the Jews from France.

The Karaite sect has 500 members in the Wilna and Wolbynie, 200 in Odessa and almost 4,000 in Crimea.

The Karaites do not recognize the antithesis of the Talmud and do not admit that the rule of Scripture. Orthodox rabbis qualify the Karaites of Samaritans, Sadducees, Epicureans. This sect, according to them, it was founded by a rabbi of the 8th century, Anna Ben David who had presented himself in Babylon as caudidatà the high dignity of Gaon or Rescb Gloulba. Furious at having been rejected, he would have constituted a dissident sect.

The Karaites, for their part, claim that their sect already existed

said to Emperor Nicholas, who was ignoring him as he passed through this city: "We cannot be blamed for having crucified Jesus Shiist, because we were no longer in Jerusalem since the destruction of the first church. "

S

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The Jew of the North does not even have the genius for commerce; he is the cutter of ducats from elsewhere, the one who, as we say said it to Franciort, made the ecus sigh the operation of circumcision. His southern counterpart is agitated, stirred, he is ingenious; he does not move; motionless and stagnant he waits the moment behind his counter; he depreciates the titles as he depreciated the currencies; he enriched himself without pro-never drive. One is the hopping, cheerful flea, the other is the slimy and sticky louse, living in inertia at expense of the human body.

The religious Semite, the one who still remembers the days when he opened his tent to pray in the rays of the sun rising, the relatively tolerant Semite too, is the man of the Noon. The hater, the maker of obscene caricatures, the one who spits on the crucifix, is the man of the North.

The Jews of the South, however, suffered much more. than the Jews of the North, but they were less despised. The martyrdom, as it happens, grew up the descendants of the vic-times, while the hibitude of living in humiliations public has plunged the sons of the Jews into degradation Germans.

Make no mistake though, the strongest, the true Jew is the Jew of the North. Pereire, poet and artist until a certain point, tried in vain to fight against Rothschild, he was forced to give up the fight from which he had emerged strong bruised. The Jewish press and bank did not take Gambetta under their protection, and have worked to make almost pass great man the little secretary of Crémieux that because that despite his Italian nickname, he was a German Jew original.

It seems that, by a fairly natural logic, the triumph The momentary aspect of the Jew must be embodied in the complete Jew.

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in the true Jew, in the most groveling, the longest-

civilized, humanized.

We should not attach more importance to it that it is not suitable for these divisions. Portuguese or German-
mands (1), Askenazim or Sephardim (2), as we say in Jerusalem, all, apart from passing disagreements, hold tightly united against the foe, the stranger, the Christian.

The religious question itself plays only a secondary role. aside from the question of race which takes precedence over all

(f) Portuguese and Germans are waiting, to be completely reconciled-
ment, that common Penutini, Clutianism, is strait. Nothing is more idslrncUr in this respect than the beginning of a published brochure in 18C5 when there was talk of merging the two rites. We can clearly see here that hatred of the Christian is still very much alive among the Jews, that she is their rallying point, that she anioM; also both practicing Jews and so-called free-thinking Jews.

Here is the preamble to this brochure addressed to "Gentlemen merger commissioners:

c Ueasiears, before changing anything to the forms of ourrd worship, a question, a serious question must be presented to you.

c Can the divinity of Jesus Christ withstand the light that our era has made us rejoice over it

(If this divinity were to retain its prestige, if the unity of God, the adoration of Jesus, the Holy Trinity and the adoration of the Virgin Mary. wind again eire united in the same cult without reason human being is offended, if the time has not come, keep us. Gentlemen, let us be patient with the spirit of modification or reform, resigned and let us keep intact the worship of our fathers to your generation. who will have the glory of making the just religious idea triumph, of the Oieo unique. "

{On the Fusion of Portuguese and German Rites. – Michel Lévt.)

(2) Aschkeoezest, <'f 'after Genesis, the name of one of the sons of Gomer son of Japheth. According to Mr. Théodore Reinach he is considered by the rabbis like the pore of the Germans. Sefarad is the biblical name* than from Spain.

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others. In those who have abandoned Judaism for two or three generations, the Jew knows how to find the

Jewishness runs through their veins; sometimes even, – which is very well, – he spares an enemy because he recognized that he was a brother who had lost his way.

In Daniel Deronda (1), this marvelous study of Hebraism for which the Jew Lewes had made his companion, Georges Elliot, the greatest novelist of England after Dickens, two or three hundred volumes of history, this point is admirably highlighted.

Daniel Deronda is a true hero of a novel, a handsome, young, intelligent, eloquent patrician who does not suspect certainly not that he is of the family of Jacob; the attraction of the race pushes him to fall in love with a Jewish woman. Then Mordecai intervenes, one of these enlightened ones, one of these seers who are leading the world today for the benefit of the Semitic cause. He recognized the co-religionist under the gentleman, he lifts in front of him a corner of the veil which hides this policy of the century incomprehensible to the superficial and naive.

Daniel doesn't delay in knowing the whole truth. He is the son of a famous singer, the Alcharisi. The Alcharisia prayed one of her lovers, Lord Mallinger, to adopt her son and raise him as a future peer of England. While the child grows up, the actress continues her studies success, she marries a German prince, and when Daniel at the age of man, she decides to reveal this truth to him

(1) Two volumes, published by Calmann Lévy.

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that she believes she must sadden him: "My mother," she replies simply– Daniel, I am happy and proud to be Jewish.

Mordecai completes his initiation; he lists to Daniel the services he can render to his own, the action he can exercise; it shows him that it is necessary to reestablish the nationality of Israel. You would never guess why?

- To serve as a model for liberated Europe » Deronda understood, he found according to his expression or his direction social." He leaves for the East where all Semitism is stirring at this moment. He will probably have seen Gambetta before his death, he will have spoken with Jewish bankers and politicians influential Jews and said to them: "Come on, old brothers, try to have some killed on the distant shores thousands of these French idiots, it will do good to Israel, to England, and to your purse.

We understand the enthusiasm that inspired in Alexander VVeill this work is so powerful and touches so many things. No novelist in France would be able to write a book of this depth. All of Judaism moderne is there with his interloping, his hammy manners represented by the Alcharisi, its permanent conspiracy, its socialist propaganda personified in Mordecai and, dominant everything, the ardent faith in the mission of the race.

So from one end of the universe to the other, in America as in Abyssinia, Israel sends emissaries to discover the remains of the lost tribes among which Cad and loaded have completely disappeared, while others do not are represented by only a small number of members. We seek them with understandable impatience, because As long as they are lost the family will be incomplete and we cannot think of rebuilding the Temple despite all the good will of the Freemasons.

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To find them, the Jew Benjamin, born in Moldova in Folscherry and died in London on May 4, 1864, had visited for many years Egypt, Syria, Diabekes, Kurdistan, Mosul, Baghdad, Persia. We had sur-named Benjamin in memory of Benjamin de Tuièle, the famous traveler of the 12th century. Rabbi Marcché had thought he saw them in the Sahara, but it was not not yet clarified. Another Jew, Mr. Wiener, professor at the Bonaparte high school, went to look for them in America South, and the funds of the Ministry of Public Education are used to pay for missions that pursue this goal patriotic. After having made the Jews of Algeria and Tunisia, we take care of those of Morocco and those of China. That's always something to find again waiting for some new Flatters to die to go announce to the lost that their coreligionists are the masters in Europe (1).

No Parisian has yet forgotten the premiere of La Femme by Claude, the only play by Dumas that has been successfully performed fall completely. "It's too soon! It's too soon!" murmured the freshly gloved Jews, both delighted and frightened by Daniel's insolent declaration that Dumas makes speak as Cagliostro spoke when he came to announce the future (2). Alphonse de Rothschild, who never shone

(1) Flatters was Jewish by origin and he is certainly a death victim of a religious idea as much as of his devotion to science, the

(2) In a very secondary order, it is also necessary to cite as a warning a conference by a daughter Delaville, at the boulevard des Capucines, October 30, 1883: the Israelites of Paris, their talents, their minds, their money, their power.

K The Jews, the conference said verbatim, are quite rich

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by bravery, already saw himself locked up and forced to return the three or four billion he borrowed from us. Alas, France has ears not to hear and Dumas could say anything and be sure that he would not be understood.

Daniel's tirade is superb, by the way, and without to fully confess everything that Israel hopes for, sums up admirably the Semitic action (1).

When Cyrus allowed the Israelites to return to Palestine, only the tribe of Judah reappeared, because we must not count some—The remains of the tribe of Benjamin. The eleven tribes of Ephraim were not reconstituted. What happened to them? Where are they? them? Some want them in Asia, others speak of Abyssinia or an oasis in central Africa; and now the Moroccans claim to have come from it, asserting that they approached in mass to this continent. Well! I believe, after long research, that I finally know the truth on this subject and that I am perhaps—be called to reconquer our homeland. We are in a time when each person resolved to claim and have their own

to buy In France and they will buy it maybe when the dynamite will have done its work, o

The Jews nodded their heads and moved their skulls. bald men that I still see. Not a single Frenchman stood up to shout: "Tittle down, you impudent girl, France is not yet for sale!"

The representative of the German Anti-Semitic Committee, who follows here all Jewish mass festivals, not from the point of view of France which he has no mission to defend, but from the point of view of race Arrenie that he suffers from seeing so humiliated in certain countries, said on leaving: a If the Jews allowed themselves to abuse public—ment in Germany, what a massacre we would make the day after these cheeky I »

(1) M. Emile Montégut, in his *Ecrits modernes de Voltaire*—ten-e, has indicated the influence that Claude's Wife had had on the composition of Daniel Deronda. o The neo-prophet, he writes, pres-

appearance, the character of Uordecal, like Claude's wife,
by a similar transformation, became Gweadolen Harletb. •

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his soil, his home, his language and his temple. 11 long enough ago
that we Israelites have been dispossessed of all this.
We were forced to slip into the gaps of the
nations, from where we have penetrated into the interests of governments-
ments, societies, individuals. It's a lot, it's not
enough. We still believe that persecution has dispersed us, it
has spread; and holding hands we form today,
a net in which the world might well find itself caught one day
where it would occur to him to become hostile to us again, or to
declare ungrateful. In the meantime we no longer want to be a group,
we want to be a people, more than a people, a nation.
ideal homeland is no longer enough for us; the fixed and territorial homeland is
has become necessary and I leave to search and lift our act
legalized birth certificate. So I have the chance to see the country and go
from China to the Salt Lake and from the Salt Lake to the great Sahara. Each
his ideal and his madness, that He who is leads us, and as
we have been saying for centuries on our feast days: the pro- year
Jerusalem chain!

There are, however, some inaccuracies here; all the
tribes are found except, as we have said, Gad
and loaded, we still believe we are on the trail of Gad who is
finds itself mixed up with the Nestorians and the Af|^dians(l). It is for

(1) Consult, on this subject, a curious work, the Nestorism or the
Lost Tribes, by Asahel Grant. Also read a book published
about twenty years ago in England: Table of Indians
Americans, their general character, their customs, their lan-
gue and their public festivals, religious rites and traditions showing them
as- the descendants of the ten tribes of Israel, with the language of the
Prophecies about them and the path they had to follow to pass
from Media to the new continent, by A^raël Worsley.

In 1846, deputies were sent to search for the tribes,
but they returned without having accomplished their mission. They found,
only, says the Jewish Chronicle of the time, "the presence of qua-
three million Jews in the East Indies, twenty days from
Sangala. » It is likely that in some time we will do
still have to feed those.

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this that Disraeli had England undertake, under

never existed, the war in Afghanistan which cost so much of men and so much money. Mr. Gladstone, in the great meeting held on October 8, 1881, in Leeds, energetically withered—only this disastrous expedition which "had for result of alienating friendly Afghans from the English, and of de-break down the moral barrier that existed between England and the Russian Empire. "I have the pleasure to announce to you, add—he was, that we almost completely withdrew—res of this crazy and criminal enterprise and that we were able to erase some of the most unhappy memories and the most scandalous recorded in the annals of our history."

The events of 1885 when England, in retreat in front of Russia, lost all its prestige in India, and prepared the coming fall of his domination prove to how right Mr. Gladstone was in that question (I).

(1) In the month of April 1883, the Judhche tress gave some deliU interesting about the Jews of these districts. a Or signal, she said, a significant Jewish population in Merv, Turkhestan and Saraksqui is one of the support forces of the Russian army. Most are originally from Persia and Afghanistan. The Schocker of Merv est)iatif of Mercbed, in Kborassan. We follow that the Israelites of this country were forced by arms, forty-five years ago years, to embrace Islamism. Five hundred families thus crowned the turban, but this conversion, like that of the Marauas of Spain, was only apparent Officially they practice the Muslim religion—mane, but their feelings remained Israelites, and internally in their homes they scrupulously observe the worship of their —ancestors. Every family has its own shock that bleeds clandestinely slaughter animals. These Israelites marry exclusively among e.g., young girls, — they get married around 9 or 10 years old — far from receiving a dowry, they compensate their parents with a

3.

4C JEWISH FRANCE

The existence of Chinese Jews has only been known since the the 18th century.

Father Ricci, the Jesuit, known as Mr. d'Escayrac de Lauture, the pre-first and greatest missionary of his order in China, was also the first to mention the Chinese Israelites. Fr. Alexi visited them later. Fr. Goyani copied the Hebrew inscriptions from their synagogue, they were lost, but later copied by Father Gambit. The Edifying Letters published in the 18th century by the Jesuits make known to us what these eminent men

less flourishing; the Protestant missionaries themselves have more written than seen, more discussed than risky.

It was during the Khar dynasty (that is, two thousand years ago) years at least), that the Israelites appeared in China in the number of 70 families or groups bearing the same name. Their number appears have shrunk, perhaps because many of them embrace—were Islamism a few centuries ago.

The Israelites first occupied several cities among the—which Beijing. Today we only find them in Kai-Fou, capital of the department of the same name Khai-Fou-Fou, as well as of the province and government of Khouan, a city once im—large and very populated, greatly reduced after a flood occurred in 1642, located to the south and about two leagues from the Yellow River, at 32°02' north latitude and 1°00'where" west longitude Beijing County.

The Cliniois Israelites have a special respect for the book of Esther which they call Ipethu marna {the great mother). Their scrolls of the Thor have neither periods nor commas, under the pretext that God dictated the Law so vile to Moses:}that he could not put the punctuation.

contribution paid by the husband. The religious leader of these Israelites is a certain Rabbi Mordecai, who is at the same time one of the largest silk manufacturers in the country. He is said to be rich in several miliious. »

THE JEW 47

Sometimes these dispersed members of the family of Israel, the Falashas are perhaps the most interesting.

They live, says Joseph Halévy in his report on his mission—sion in Abyssinia, in the provinces of Chiré, Adubo, Asgue—dié, in the north; their complexion is black without being negro, they wear or Hebrew names pronounced according to Abyssian custom, or names of circumstance, according to the custom of the ancient Hebrews and the Queez race. They claim to be descendants of the dele—Jewish fords who formed a procession of honor for Maqueda, the famous queen of Sheba and for her son Menilek who would be king Solomon for father.

The Abyssinians talk incessantly about Jerusalem and comp—try well on the restoration of Jewish nationality.

Although the Jews are not very tender towards us,
The story of a failed exodus of these poor people has left me in awe.

Falashas. Terrified, the unfortunates suddenly decide-
to set out for this Jerusalem whose
name comes up continually in their interviews. They
abandon their huts, the old people take the lead
of the caravan singing hymns and waving
tree branches. No one in the troop suspects
what the vast Universe is, they all expect to ren-
to cross the Red Sea and cross it on foot.*:ecs as
did their fathers. Soon they succumb to fatigue, they
see the space ever expanding before them; exhausted they
stop in Axum, in Tigray, and take the side of
go back.

Alas, the hyenas and scorpions have taken possession
abandoned huts. To punish the fugitives, we want
tear away their Pentateuch and they are forced to sacri-
proudly display their last cow to save their precious book.

48 THE FIFTH JEWISH FRANCE

Human wickedness is everywhere the same. From whatever
Whichever side we look at, we encounter sadness and perse-
At the end of the world, people we suspect
barely existence suffer, and die victims of the me-
luck of men which is found identical under all
latitudes.

But let us leave these distant Jews and return to our Jews.
of Europe.

Jews of race more than of observance, like Deronda,
are almost as numerous as the others. If there is no
of short-robed Jesuit, there is what one could call
Jews in short robes. Disraeli, who knew about them,
admirably painted many times working mysteries-
laughingly to the common work.

Who does not remember this passage from Coningshy or the New
new generation?

This mysterious, cunning diplomacy, which causes so much worry to
Western Europe, is organized and carried out principally
only by the Jews; the formidable revolution which, at this moment-
here, is being prepared in Germany and which, in fact, will only be a
second, more important Reform, and which we still doubt if
little in England, develops its blossoming fully
under the auspices of Jews' who have almost monopolized the professo-
rat in Germany. Neander, the founder of spiritual Christianity
tuel and royal professor of theology at the University of Berlin, is
Jew. Benary, no less illustrious, attached to the same University, is

As for the German professors of this race, their name is legion: I think there are more than ten in Berlin alone.

A few years ago, Rugio addressed us. However, there is no never had any friendship between the court of St. Petersburg and my family. She has Dutch relations who generally have provided for its needs, and our claims on behalf of the Polish Jews-born, – a numerous race and the most degraded of all the tribes, –

THE JEW

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had not been to the tsar's taste. Nevertheless, the circumstances brought about a rapprochement between the Romanoffs and the Sidonians. I resolved to go to St. Petersburg myself. During Upon my arrival I had an interview with the Minister of Finance Russian, Count Cancrin: I had to deal with the son of a Lithuanian Jew. The loan was connected with business in Spain where I resolved to surrender when leaving Russia.

I had an audience with the Spanish prince, Senor Mendizaball: I found myself facing one of my peers, the son of a NuevoChristiano, a Jew from Aragon. Following the revelations that transpired in Madrid, I went directly to Paris to consult the President of the French Council of Ministers. I found the son of a French Jew, a hero, a marshal of the Empire and it is only fair, because who do you want to be heroes, if not those who worship the God of armies?

–And is Soult Jewish?

– Yes, as well as other marshals of France and not the least famous: Masséna for example; – his real name was Manasseh; – but let's get back to my anecdote. The consequence of our consultations was that one of the Northern powers would be addressed as friendly and mediative. Our choice fell on Prussia, and the president The Council member made a request to the Prussian minister who, A few days later, came to attend our conference. The Count d'Arnim entered the living room and I recognized a Prussian Jew. You See then, my dear Coningsby, that the world is governed by very different characters... from what those who imagine are not behind the scenes.

The table is interesting and shows well how, under various forms and different disguises, the Jew is actually everywhere. Masséna's proverbial greed, the atrocities he committed in all his tendenci campaigns

although the baptismal certificate of the minister was published in the weekly (No. 25 November 1882). Ney seems also have belonged to the race. As for Soult, the opinion seems very risky to me.

50 JEWISH FRANCE

Another assertion of Disraeli, who elsewhere claims that many members of the Society of Jesus were Jewish is absolutely unsustainable. The Jesuits, to whom their opponents themselves have never refused a certain intelligence, have always distrusted the Jews as well as the plague. The rules of the illustrious Society are formal on this regard; they absolutely forbid receiving in the Company someone who is descended from Jewish or Saracen race going up to the fifth degree. It is an impediment—absolute, indisDeusaôî^is, for which Father General îui-Meraene can grant dispensation. Congregatio declared 'lives and status hoc decretum non essentialis sed indispensable impedimenti vim obtinere, sic scilicet ut nullus omnino superior ac ne ipse quidem Præpositus generalis in 60 dispensare possit atque ila deinceps integre inviolateque servandum esse [\].

The only Jew who ever entered the order following completely exceptional circumstances could not have occurred stay (2).

These prescriptions are not surprising. Formerly, in Eltit, we didn't talk about sociology all the time, but there existed a social science based on experience, observation of facts, the study of types, we knew perfectly well how powerful heredity was.

The precautions taken against the Maranes, the Judaeans,

(1) Institutum societatis Jesu. Roma, typis civitatis catholice, 1869, volume V. Decreed V »« congregalionis geueralis. Decrelum LU.

(2) At the school on rue des Postes where he had received as a tutor Dacosta senior, who found himself in a precarious position. Who knows? role his son played in the execution of the hostages. The trial had not nen d'encouraseanl.

THE JEW 51

the Semites in a word, who seem incomprehensible to a people in full decadence like ours, respond—

social. Do we not see, moreover, the only nation which is still strong, still standing, Germany to take up the question in exactly the same form and, without in any way concerning the religious point of view, try to react against the Semitic invasion?

It was on this ground that the Society of Jesus placed itself, for it did not exclude converted infidels from its midst, of Aryan origin. "Poftr the Tarlares and the other Mahometans who are, either in Poland or in other countries, we leaves it to N. Pi. P. General to be able to dispense in the cases of degrees of kinship referred to above, because one cannot allege the same reason against them" ("1).

The Jesuit, moreover, is the complete opposite of the Jew. Ignatius of Loyola is a pure Aryan. The hero of the siege of Pamplona^ the knight of the Holy Virgin, is the last of the paladins. There is something of Don Quixote in this saint, who looks very modern. however, who later came to sit on the benches of the University of Poris, as if he personified in him the movement taking place in the world where the feather would now play the role that the sword played in earlier ages.

Whatever this error, which proves that Disraeli knew the Jews better than the Jesuits, the English statesman is no less interesting to consult.

In Endyynioiif Disraeli returns again to this diplo-

(1) Decree VI** coogregatiouU. Decretum XX.VlIi.

.)3 JEWISH FRANCE

occult malie which for a century has made sense of the world upside down.

The Semites today exert a vast influence on the business by their smallest, but most original branch: the Jews. There is no race that is endowed with such tenacity and as many organizational qualities. These gifts have given him a unprecedented empire over property and unlimited credit. as you advance in life and gain experience in business, the Jews will thwart you in everything. For a long time, they have been sneaking into our se- diplomacy Crete, which they almost took over; in a quarter of a century, they will demand their open share of government. Or. CL-lles-là are races whose men and corporations, influenced

to enter into all the calculations of a statesman...

The Jews in short robes, one understands, render services all the more reported to the cause as they are less prominently. In administration, in diplomacy, in the offices of conservative newspapers^ under the dress of the priest himself, they live without being suspected. 'The Jewish army therefore has three army corps at its disposal:

The real Jews, the Notoh^es Jews, as they are called the Archives, which officially venerate Abraham and Jacob and who are content to demand the possibility of doing their fortune by remaining faithful to their God;

Jews disguised as free thinkers (Gametta type, Dreyfus, Raynalj, who put their Jewish quality in their pocket, and persecute Christians in the name of the glorieux principles of tolerance and the sacred rights of the freedom ;

Conservative Jews who, apparently Christian, united to the two preceding ones by the closest links, deliver to their comrades the secrets that can be useful to them.

THE JEW 53

In these conditions, the incredible success of the Jew, something incredible as it may seem, the incredible way in which it pulule can be easily explained.

The strength of the Jew is solidarity. All Jews are so-linked to each other as proclaimed by the Alliance Israelite who took as his emblem two hands which meet-join and intertwine under a halo.

This principle is observed from one end of the universes with truly touching accuracy.

We can guess what advantage, from a human point of view, this principle of solidarity given to the Jew over the Christian who, admirable in charity, is foreign to any feeling of solidarity.

No one, you might think, admires this flower more than I do. sublime that Christianity has brought forth in the soul human, this tireless, inexhaustible, ardent charity who always gives, who gives without ceasing, who gives not only money, but the heart itself, time, intelligence.

a work of rigorous analysis, that is the difference which exists between the solidarity of the Jew and the charity of the Christian—here.

Christians open their arms wide to all misfortunes; they respond to all calls, but they do not don't hold on to each other. Accustomed, which is quite natural, to consider themselves at home in a country which belongs, they have no idea of forming ranks tight to resist the Jew.

The Jew was therefore quite easily right in hitting them. in isolation. Today, he is a merchant whose Jew desires the fund and that all Israeli trade is understood

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to drive everything slowly to bankruptcy. Tomorrow is a writer who is a nuisance and whom the Jews reduce to despair—and lead to drunkenness or madness. Another time he is a great lord with a beautiful name and who will have bullied a suspicious baron at the races; arrangements are made for to procure for the unfortunate a Jewish mistress; a runner affiliated with the gang comes to offer him an advantageous deal, the victim is sometimes started with a first gain and finally—She finds herself both ruined and noted for infamy.

If the merchant, the writer, the great lord had heard, if they had united, they would have escaped, they would be mutually defended; each would have brought a support to the other, but I repeat, they succumb without see, and without even suspecting who their real enemy was.

Thanks to this solidarity, everything that happens to a Jew, in the most remote corner of a desert, takes on the proportions of an event. The Jew, in fact, has a way of squealing which is only his. It is not in vain that he was told: a Croasmultiply, you countless descendants of Abraham."

The Jew's shouting always recalls these tumults of the Middle Ages, where an unfortunate wearer of yellow rags, beaten for some misdeed, would utter dreadful lamentations—that stirred up the whole ghetto.

Unfortunately for delicate ears there is always in the world a Jew who cries out and demands something thing. — What does he demand? What was taken from him, what was could have taken from him and finally what he could have gained.

Very often the Englishman, who smells something, starts shouting

the dreadful cacophony.

Who does not remember the Jew Pacifico as Thouvenel, then our representative in Greece, at a time when our representa-

THE JEW 53

tanls were neither Jews nor servants of Jews, threatened, if he did not *keep quiet, to hang from the mainmast of one of our warships?

Who does not remember the Jew Levy of Enfidha?

Who has forgotten Mortara, this Jewish pelt about whom all the press sold to Israel overwhelmed a holy pontiff with insults who simply said to the kid with his augéli smile- that: "Dear enAmt, you will never know what your soul will have cost me!"

Father Momolo Mortara was a guy; he exploited his son as Raphael Felix exploited Rachel that he had reserved the right, in his treaty with the American impresario, to show her dead and dressed in the peplum in her coffin. Whenever Father Mortara needed money, he felt his pain would be renewed and he would find Cavour. Gavour^ who claimed that the Mortara affair had affected him as much helped to make Italy that Garibaldi, gave some ducats to the grieving father; the French liberal newspapers which applauded- were committed to Italian unity, as they should have been, with their ordinary patriotism, applauding German unity, intoning- showed their great air of bravery against eternal fanaticism- nel, the Holy Ofllée, papal despotism, they poured tears over this father whom they called "a priestly victim- tale. D

The death of Cavour and the occupation of Rome by the Italties ruined this poor Mortara who was put aside from that he was no longer needed; accused of murder, he passed before the Assize Court of Bologna on October 28, 1871, and he was lucky enough to be acquitted, thanks to the support of the Franks- Masons.

The Victor Noir affair is still present in all the memoirs. Victor Salmon, known as Victor Noir, was, according to V Elbf-

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Zeitung, the little son of a Jew from the Palatinate called Salme or Solomon, who was in his youth and until 1789 minister-

became a French province this Salomon engaged, I do not know as a result of what vicissitudes, in the Italian army, there became an officer, left the army to get married, undertook a small business, did not succeed and came to settle in Paris where He lived by giving lessons.

Like all these descendants of cosmopolitan adventurers Victor Salomon joined the Revolutionary Party. Report-twenty-fifth order, he one day bowls his boulevard and comes to insult and hit at his home a prince of the imperial family The other, a little less softened by the well-be that his parents, uses the right of self-defense and shoot

If the dead man had been a Christian, he would have been buried and everything. would have ended up there. The dead man's name was Solomon and to get to touch thirty thousand francs (since Judas the number thirty is favorable to his descendants), the Jews put all of Paris on their feet and are about to make a revolution.

An upset painter exposed a charge of dubious taste. The mocked character, undisputed master of contemporary theatre contemporary, academician, author of twenty masterpieces, strong above such jokes, shrugs his shoulders and at most, on the advice of those whom Girardin named of "mortal friends," peacefully prepares to initiate a trial. A Jew finds himself there, feels the need to par-ler of him and he allows himself, him incapable of producing a work of art, to come and brutally damage a creation artistic. All the sympathies, which were for the

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veteran of French letters, immediately turn around-ment towards the painter.

Suppose a student of our religious people is indignant at the sight of these ignoble caricatures, where the masters who raised so many generations of eminent men are represented in obscene attitudes, abruptly tearing an image filthy. You can hear the police commissioner from here:

– Sir, property is sacred, no one has the right to make justice itself. 11 There is nothing left for you in the way in which you commit, only to violate homes and to pickpocket locks. It's the penal colony then

Flat as a pin in front of Lipmann, because he was Jewish, the police commissioner, – a Lévy or a

to put this shameless Jew who had destroyed to sleep in the police station voluntarily an object that did not belong to him and on which a trial was initiated.

As soon as the Jew intervenes in a matter, you are sure that a terrible uproar will occur.

How did Olivier Pain die? No one knows. people regret it, but the public doesn't care. adventure, it turns out that Prince Bismarck, who wants to approach the Tories who have just come back to power and isolate France from England, he said to himself that he would not be. bad fair to insult a little Lord Lyons who is since ambassador to France for many years.

The Jew Goëdschel Selikowitch then enters the scene. It is a former student of this school of higher studies which has become little by little a kind of Jewish seminary where one raises to the skewer of revolutionary agents; he published a bro- book entitled: the Sheol of the Hebrews and the East of the Egyptians

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Well. That's all we know about him; on the other hand, he knows the most hidden things; he saw Olivier shot Pain, he affirms on his honor, he declares that this attack cannot go unpunished.

We believe it, we organize meetings of indignation, we grossly insults England, the Queen, the Prince of Wales; diplomatic notes are sent, Rochefort swears that he will avenge Pain's death on Lord Lyons. The Parisians know that the pamphleteer will limit himself to going bet a few louis at the races the next day, but the The naive are terrified, the English embassy closes its doors...

One damned Jew was enough to organize this charivari. How does the Jew fail to change the world like this? Don't ask; I don't know. It's his secret, It's a special gift for him. "It comes naturally to him," like the drummer of Niana Roumestan.

To whatever country he belongs, the Jew is sure to find the same support. The peerage, in the sense that we attach to this word, has no meaning for the Semite. The Jew, - to em- to give an energetic expression to the Israelite Alliance, - is of an inexorable iDuversalism.

I don't really see why we would blame the Jews to think like this. What does Homeland mean? Land of the fathers.

names written on a tree and that each year that passes
digs and pushes deeper into the bark
as the tree ages so that the tree and the
name become one. You don't improvise as a patriot; you
ballast in the blood, in the marrow.

Can the Semite, perpetually nomadic, experience
such lasting impressions?

THE JEW 51)

'No doubt we can change the palne like some
Italians did it at the time of the arrival in France of
Catherine de Medici^ like the French Protestants in
time of the revocation of the Edict of Nantes. But for
For these transplants to be successful, the soil must
moral is roughly the same as the one we leave,
it is necessary that under the surface humus there is the Christian fund-
here.

The first condition, in addition, to adopt another
homeland is to renounce one's own. Now, the Jew has a homeland
which he never renounces, it is Jerusalem, the holy e»
mysterious city, Jerusalem, which triumphant or persecuted,
happy or sad, serves as a link to all her children who
Every year on Rosh Hashanah they say to themselves: "Next year
to Jerusalem!"

Outside of Jerusalem, any country, whether France,
Germany or England, is simply for the Jew a
stay, any place, a social agglomeration^ at
environment in which he can find himself well, in which he can even
to be able to serve the interests of the moment,
but of which he is only a member as a free associate,
temporary member.

Here we touch on a point that we have already indicated
and which we will have to come back to again: subsidence
indisputable of French intelligence, the softening
partial which translates both into a vague sympathy which
consists of loving everyone and by a kind of hatred
envious that pushes us to hate each other. It is
the case of certain demented people who disinherit their children and
overwhelm foreigners with good practices.

If the brains of our fellow citizens worked in this way

fathers they would quickly be convinced that the Jew has absolutely no reason to be patriotic.

Think for a minute and ask yourself why a Reynal, a Bichot, a Leven would be attached to the France of the Crusades, of Bouvines, of Marignan, of Fontenoy, of Saint Louis, of Henri IV and of Louis XIV.

By its traditions, by its beliefs, by its memories that France is the absolute negation of all temperament Jew. That France, when it did not burn the Jew, stubbornly closed its doors, covered it with contempt, did of his name the cruelest of insults.

I know very well that, according to them, a new France would have been born. in the September massacres, that she would have purified herself of its old glories with the blood dripping from the heads cut off from old men and women, that the revolution would have been, in the words of the Jew Salvador, "a new Sinai.")

These are sonorous but meaningless words. A country remains what he was at birth, like a child who grows up keeping its original nature. France, Germany, England will never be a homeland for Jews and these are perfectly right, in my opinion, not to be zero patriotic part and to follow in all latitudes a poor-distinct, personal, Jewish politics.

Our ancestors, who were sensible people, knew perfectly—ment this and they defended themselves. Do the same if there is still time, but don't be surprised; leave it to Victor Hugo, who ended up entrusting his grandchildren to the care of a Jew, the indignant tirades against Deulz.

How charming, let's say it in parentheses, this episode! How well all the actors are in their places!

LK JEW 61

Here is the descendant of the Bourbons, intrepid Aryan, chivalrous, convinced that everyone is like she, breathing in the smell of powder with her fine nostrils, ready to take off when the bugle of La Pénissière sounds

Who will she confide in? Some craftsman's son from the Noon, to some child of the Rey enclosure, to some brother of this Merault of whom Daudet described to us, in his Fiots en exile, enthusiastic and generous blade? No, a head of linnet leads this being without fear. It is the oily Jew, slimy, creeping, lippy that takes hold of this confidence.

of her king: "Do you think about it, princess, the fathers of this unfortunate people were burned, severely cut off, chased away by the kings; your august ancestors; he hates you and he is right, >

The other one is also very natural, very interesting, very typical. He promises, without laughing, to restore the throne of Saint Louis who expelled his own, the altar of this Christ that he considers himself the most contemptible of deceivers. He even turns green like a simple Bauër. He sells the princess because it is in the interest of his religion and seeks by addition in the operation – without this trait the race would not be not complete – a whole bedit penefisse.

The boos burst out, he lets the storm pass with the tranquillity that his fellows show when some pouf-pouf, some theft more shameless than the others attract exasperated curses. Crémeux takes his altitude of the big days of hearing and declares that he refuses to defend this unworthy person who dishonors the known Jewish people by his proverbial loyalty. Deutz does not move; then, when the noise has died down a little, he goes to find Crémieux: "Brother," he said to him, "the insults from all over Europe move me little, but I value your esteem and I am aware of

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always deserved it by acting in the best interests of Israel.

Crémieux naturally nods and delivers to the good Judas the requested certificate.

It would be a shame not to give the harangue that the two Gaspards address to each other.

Deutz speaks like a brave deputy of the Union Republicaine; like his co-religionist Gambetta he would say willingly: "4th clericalism is the enemy, s

This writing, he says (1), is not a justification that he presents to his judges; he has no need of them and his conscience, the most upright and the most severe of judges, told him enough that by stifling the war civil near to rekindle more active and more devouring; in sparing-shedding the blood of so many generous citizens, by striking with death this party, irreconcilable enemy of our liberties, has returned to country a huge service, (2)

I have sacrificed, he concludes, to my convictions as a citizen my in-

(1) Deutz: Arrest of Madame. Read also in the Mémoires of M. de Viel-Gastel, volume II, the story of a strange conversation about Deutz, between Marshal Bugeaud and Romieu.

(2) Note that the guy is no more French than SpuHer who was born of Baden parents, or Leveu who was born in Frankfurt, and that he has no reason to interfere in our affairs.

This Deulz is interesting, in the sense that he is in some way the precursor of all business intermediaries across the Rhine; Spuller, the Levens, the Reioachs, the Strausses, the Bauôrs, the Meyers, the Wolff, the Blowitz who fell upon our unfortunate country at the end of the empire, and which have taken such a place since the Republic.

This whole Deutz family seems to have come out of a Disraeli novel.

Drack, the brother-in-law of the wretch who delivered Madame, the husband of Sara, abjures Judaism and is appointed librarian to the Duke of Bordeaux^ his wife runs away with her children, he does penance in the synagogue of Mainz, joined his wife in England, returned returned to Catholicism and was named Knight of the Golden Spur
"t Propaganda Librarian 1

THE JEW 63

Ciémieux, the future boss of Gambelta, finds this strong beautiful. The definition of intention by this perfect republic-Cain would fill with joy this loyal Paul Bert with whom this Poor Escobar is just a child.

The intention, says the red casuist, is undoubtedly what constitutes innocence or crime; but Vincent-tion does not happen immediately in broad daylight and when the acts are at first sight of a nature to su-raising awareness is not the intention we are looking for. che, these are the acts that we see and judge.

To Crémieux's ambiguities and quibbles, we are happy to be able to oppose the letter addressed by Mr. Aie-sandre Dumas to Mr. Nauroy, March 13, 1883.

The scene that Dumas describes is truly dramatic and beautiful.

Here, moreover, is the letter in full.

MoNsiKin,

Here is the fact:

I had as a college friend, and as a close friend ever since, Henri Didier, deputy of Ariège under the Empire, died in 1868. He was the grandson of Didier, shot in Grenoble under the Restoration, following a Bonapartist conspiracy, and BLs of Didier who was secretary general at the Ministry of the Interior, when he had the arrest of the Duchess of Berry took place on the denunciation of Deutz. It was this Didier who was charged with paying the denunciation—the 500,060 francs he had asked for. My friend told me.—one day, making me promise not to make the fact public that after his death, that his father, on the day of payment, had done so hide, him, a child aged ten at that time, behind a tapestry of his cabinet, and said to him: "Look carefully at what will happen and never forget it. You must know the good "What is a coward and how do you pay for it!" Henri hid, Deutz was brought in. Mr. Didier was standing in front of his desk on which were the 300,000 francs in two pa—

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which are 250,000 francs each. As Deutz approaches Mr. Didier signaled to him with his hand to stop, then, taking the tweezers, he used them to hold the two packages together. after another in Deutz, after which he showed him the door. Not a not a word was spoken during this scene that I am telling you as it is that it was told to me by my friend, the most honest man of the earth. Here, sir, is all the information I can give you about this. I also don't know the date of death of Deutz.

Please accept, Sir, the assurance of my best regards.
more distinguished.

A. Dumas.

According to a fairly accredited opinion, the very interesting pieces ressassantes which made up the Deutz file in the Archives nationales would have disappeared, *

In any case, the communication of these documents was formal—simply refused by the Freemason Ferry to Mr. Nauroy, as evidenced by a letter published by him in the Figaro of March 19, 1883 (1). The pretext alleged by Ferry, in a letter signed by him, was reasons for high propriety. Isn't this word pretty under the pen of one of the members of this government of September 4—September, which emptied the drawers of the Tuileries with a lackey's embarrassment, and delivered to the curiosity of all papers of a very intimate nature? For documents that date

to history, the question, it seems, is quite different. It is true that it is Deutz, the co-religionist of Rothschild.

A little suffocated by such a response coming from Ferry,

(1) See also the Curkux of December 1, 1883.

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Mr. Nauroy Ct request in V Intermediary of information-information on Deutz. But a new complication arises produced. Mr. Faucou, director of ri/ifermédttaire, received excessively curious information; but, either by a scruple which can be explained either by the fear of falling out with Israel and to lose his small position in Carnavalet, he refused to communicate this information to Mr. Nauroy. He had the intention for a moment of telling him a trial he would naturally have lost.

What is certain is that Deutz did not die ruined. 3n America. The thirty denarii multiplied by five hundred a thousand francs prospered in his hands.

Deutz left two sons who took the name Goldsmidt. The eldest perished in a shipwreck; the second is fixed at London.

Deutz's brother is called Mr. Du... He doesn't seem have asked for permission to change name at least there is no trace of this authorization in the Bul-letter of the laws; it is more likely that he will have followed Texem-many German Jews and that it will have been done naturalize under a new name (1). M Du... has a enormous fortune earned on the stock market; he is a regular our theaters, he lives in a splendid apartment in the Opera district.

Deutz's sister still exists and is called Ms. S.

(1) We will return later to this question of civil status which allows many German Jews to enter society French, and to play an important role in politics, eu dissimulating their first identity, thus giving it a new look to say. Mr. Guy de Charnacé incidentally touched upon this important point-as much in the Vampire Baron.

CO LA Fi; \^(:e juivr

Children are not responsible for the mistakes of their parents. rents, such is the thesis invoked by Mr. Faucou, for refuse to provide Mr. Nauroy with the communication of documents question. This thesis would be correct if the children had renounced the money of crime; in this case they would be worthy of all sympathies; but wanting to enjoy well-being conquered by the infamy of the father and not wanting to bear the The contempt deserved by this infamy is contrary to all morality. In these conditions the brave man, who would resist all the temptations to leave an honorable name to his own, would be a simple dupe, a complete fool. The level of the public morality is so low that the conduct of Mr. Faucou will seem praiseworthy to many.

Once again, we must not judge the Jews according to our ideas. It is indisputable that every Jew betrays the one who em-bends. Cavour said of his secretary the Jew Artom: "This man is precious to me to make known what I have to say, I don't know how he does it, but I don't have rather pronounced a word that he betrayed me before even being came out of my office." ((Why would God have created the Jew, said Prince Bismarck in his turn, if it were not for ser-of spies.

Sedecias poisons Charles the Bald. LeJewMeïre poisons Henry III of Caslilia, the Council of Ten discusses, On July 9, 1477, the proposal of the Jew Salomoncini and his brothers who offer to have Mohammed II poisoned by the Jewish doctor Valcho(l). The Jewish Lopez, Elizabeth's doctor,

(1) See the Revue des Eludes juives which, in front of the note presented to the Academy of Inscriptions by Mr. de Masialrip, is well forced to confess the Salomoncini brothers; for Lopez, riliA7#/re of F/ti'ippe U

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is hanged for having sold himself to Philip II I Jew Lewis Goldsmilh served as a spy for Talleyrand in England during during the First Empire; the Jew Michel was guillotined for having delivered military documents to Russia. Another Three years ago, Goldsmith stole the plans of the great State-Prussian major. We know the role that Païva played before the war Who does not remember the attempts made by the Jewish woman Kaulla to surprise our mobilization plans? Who has Forgotten Esther Guimontelson's famous political salon? . The Jew Gustave Kloodtz. whose parents or homo -

judicial in Paris around 1869, betrayed General Hicks, who is slaughtered with his troops by the Mahdi's soldiers. Klootz receives a large sum of money and is appointed general,

Krajewski confides in the Jew Adler who sells him to Prussia and the old Polish poet is thrown into a fortress.

Faced with these facts which it would be easy to multiply to infinity, It is clear that this is not an isolated case which does not prove nothing against a community, but a special vocation to a race, the vocation of Abraham.

For the Jews, does this constitute espionage or Treason? No way. They don't betray a homeland. that they do not have, they do the business of diplomacy, of politics, that's all. The real traitors to their country are the ones who natives who let foreigners poke their noses into what don't look at them. The Republican ministers who, no happy to be named an officer of the Legion of Honor Oppert von Blowitz, German by birth and English by occupation,

by M Forneron; for Goldsmith, the Département de la France; managed during the Révolution, by Mr. Frédéric Maison; for Kaolla and elsewhere in the newspapers of the time.

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case, take him as a confidant, deliver to him the secret of our arsenals are worthy of all contempt. But what right would you prevent this Jew oscillating between two homelands to favor with its information the one of the two who pays the best?

This or that makes the study of the Jew very difficult. point of view of crime. As this excellent Gré- better, it is the intention that is everything. The harm that the Jews, terrible evil, unfathomable, unknown, enter the category of crimes committed in the name of state reasons. To murder, ruin, and despoil a Christian constitutes for them a crime pleasing to God. As Eisenstein explains- to get in unveiled Judaism, that's what they call doing a Korhan.

Such a Jew who, in the midst of his coreligionists, will have reduced to despair or suicide a Christian merchant whom he wants take the place, will be the most charitable towards his own, the most helpful, the most selfless of friends.

The absence of any serious statistical document, the skill

they hide their actions, surround, I repeat, all re-
looking for this kind of almost insurmountable difficulties.

In 1817, Mr. Cerfbeer of Medelshein (1) had given some-
some interesting figures, although very much in the air.

(i) This Cerfbeer really appears to have been an upright and sensible man.
In 1847, he addressed the Orleans dynasty, which was absolutely dominated by
by the Rothschilds, these lines which seem from yesterday, with this exception
close to those who, five years ago, expelled French people from
home, were neither blind nor mad, but paid by the Franc-
Jewish Masonry.

"Two years ago, some religious people were dispersed and driven out, and

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There are, he said, in the twenty-two main prisons of the
kingdom, about 18,000 condemned to various sentences.

Of these 18,000 condemned, the number of Jews is approximately
of 110.

Now the total population of the kingdom being 34,000,000
of inhabitants, the proportion of a condemned person is approximately one
half a percent out of a thousand individuals.

The Jews, on the contrary, being about 100,000, the proportion-
tion of the condemned Israelites is therefore more than one in a thousand
their coreligionists.

It should be added that Jews rarely commit crimes.
violent crimes and that, moreover, they are supported by Freemasonry.
particular brand that Bismarck calls the Fifth International
golden, international Goldene, they almost always escape-
days to the law.

In the issue of the Revue des Deux-Mondes, dated 15
July 1867, Maxime Du Camp published some information-
events which took place later, with certain
modifications, in the beautiful book Paris, its organs^ se»
fondions and its t'i>, doubly interesting information
in the sense that the Jews not having yet invaded all
places, we can assume that these facts have a fairly solid basis
exact. Today that French-Masonry has taken pos-
session of the Prefecture, we put all the crimes committed
by the Jews on the backs of those who are reported as
Catholics. If you were to ask for some documents
on Israel, brother .-.Caubet, who is a soldier/iWiAjice,

under oath, that they saw you murder your father.

In this way, a stupid feeling of popular hatred was satisfied. Blind or mad who persecuted them! It is not denying them Poites was the danger, but rather rue Luffite.

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It is easy to understand that the countless Lévy's, Salomon, Mayer, who populate the police headquarters from the police stations to the last job of ins-safety inspectors, will not stop one of their coreligionists-naries only at the last extremity (1).

This is what Maxime Du Camp wrote at one time already far removed from us less by the years gone by than by the changes made.

The condemnations that affected Nathan father, mother, brothers and sons-in-law, in all fourteen people, represented a total of two hundred years in prison (2). These are the main Jews-who, engaging in humble but incessant misdeeds, perform these kinds of hereditary functions. They are at fear not for their audacity, for they frequently murder, but by their persistence in evil, by the inviolable secret that they keep among themselves, by the patience they display and the ease

(1) In his book The Security Service⁴ by his former chief, Mr. Macé showed us "the agents signing their reports with the Masonic .'. , and making signals everywhere, even on duty, of that company. >

(2) The dean of the Nathans was a true patriarch, he made remount his first conviction for theft on 11 Germinal Year XIII; he suffered the last one at the age of seventy, on May 0, 1852. At that time, He worked as a timber merchant and enjoyed a great consideration in his neighborhood; friend of the arts he was the well-maker of the artists of the Boulevard du Temple, to whom he lent fifty percent money.

"The Nalhan clan," say the Famous Causes, "had its illustrations: Miurette or Eslher Nalhan, woman Mayer, thief of wo«^e5 (shopfronts), pickpocket, and especially her sister, Rosine Nalhan, elegant and fertile in disguises- Twice, in Saiot-Ger-but in Bicêtre, she was able to escape under her sister's rich clothes, because Rosine Nathan has, for many years, deceived her vic-times and the police, in the most diverse disguises. Woman of the

her lace, her diamonds. She has the language of a great lady.

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that they find to hide among their co-religionists. Jewish thieves rarely engage in open struggle against the society, but they are always in a state of silent and cunning struggle. It seems like they are taking revenge, that they are in their own right and that after all they are only resuming, when opportunity presents itself, a good which their ancestors were so often and so violently stripped by our own.

Sometimes they gather in groups and make a large-scale flight, as one does business [i]. They have their correspondents, their

as she has the exterior. It is a female Collet, comedian at least as much as a thief."

She was a bit like the Schumacher type, this coachman's daughter, who was one of the elegant women of Paris and who married the Marquis de Maubreuil. The brother was at the big game, where naturally he did not stay long, while the sister received the most distinguished people of Paris.

(1) These Jewish criminal associations seem to have continued. In October 1888, a man named Meyer was arrested in Strasbourg. He said Leitem, who specialized in centralizing titles and values from you.

A batch of 400,000 francs of stolen shares was found at his home. In Brussels, a batch of a million values subtracted, a few years ago, to Mr. Bural, stockbroker, 200,000 francs of stolen securities to Madame Boulemps, widow, owner of the café du théâtre Uoutmarle.

It seems difficult to understand how Meyer would have put himself in relation to all these different thieves if there was not an organized cosmopolitan station operating regularly.

What could be more significant, moreover, than the letters addressed to the Financial Company, following a famous vul and signed Michael Abrahams? Any comment, I think, would be superfluous in view of the quiet effrontery of these people, who serve as intermediaries for thieves, who treat this publicly as an ordinary matter:

Telegraph address London, September 27, 8 a.m.

Mabrim, London.

Today we received a visit from Mr. O^ciuels, the agent of the holders of yos Utxes. 11 informs you that the latter will want

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warehouses, their buyers. This is how the Na-
than, of whom I have just spoken, the Kleins, the Blums, the Cerfs, the
Levy. Everything is good for them, the lead shot detached from the gutters
as well as handkerchiefs removed from a pocket. The leader takes
generally the title of commission agent in goods and made
shipments to North America, Germany and k
Russia. The Hebrew-Germanic jargon they speak among themselves is
incomprehensible and still serves to mislead research. They are
the world's leading receivers and hide their theft behind-
behind a profession ostentatiously practiced.

An old Jew named Cornu, a former chauffeur, was walking
a sunny day on the Champs-Élysées. He is met by
two thieves who were great admirers of his exploits
say:

- Well, Father Cornu, what are you doing now?

"Always very drunk," he replies good-naturedly, "always-
days of great drunkenness. ^>

The great drunkenness is murder followed by theft (I) I

return the N... values due to a 35 percent payment. And,
as for other values. City of Brussels, etc., etc., you must-
asks that you make them an offer of a sum (per hundred)
to obtain recovery.

We believe they will make the N... fear less actions well
35 percent- Please write to us what amount your customers want-
will sacrifice to obtain recovery.

Signed: Michael Abrah.vms, son and C».

Here is another letter written by the same, while the stolen pro-
were following the talks, hoping to obtain conditions
best:

Since receiving your letter of October 25, we
received a visit from the person responsible for the holders of the
values of negotiation. He paid us a visit today,
and he tells us that his friends do not want to accept the 100.00U
francs that you offer; so there is nothing more to do.

Please accept, gentlemen, our sincere greetings.

MICHAEL AT BAKERS. SON AND G°,

(I) It is regrettable that Maxime Du Camp, in his Conyicferaji'onî philosophical on the Commune, did not think of indicating the part enormous that the Jewish element had in it. Renan who risked it

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All this is of little more than retrospective interest. Cornu would no longer need a great soldier now, he would be like minister of public works instead of being to forced labor and would draw from Vaerarium.

Nathan would teach France how to play the Monsignor; he would be an officer of the Legion of Honor like Clement, and would thus become the colleague of old soldiers were honored by such proximity. Cerf would have resumed his German name; he would have a magnificent hunt for surroundings of Paris and, as someone you know- sez, he would receive the elite of the Jockey. Coming into the world thirty years before, Hendlé, Cohn, Schnerb, Isaïe Levaillant au- would have been rioters deported to one of the Hebrew-speaking gangs Germans of whom Maxime Du Camp speaks; They are prefects today. You might tell me that this doesn't don't change occupation much

hardly when it comes to alleging the powerful, wrote cepeiidaut: H in the French evolutionary movements, Jewish movement has crucial role." Du Camp left this hair in the shadows. Perhaps Are there any documents on this point regarding all the notes relating to tives to his book which he deposited in Uea 6Ûr - > in which he has ea reason - and which must be moved to the availability or the public that has - after his death.

He was told that an arrest warrant had been issued against him. by the Gomuiue, the author of Paru ue parait pas se avoir bien reported the reasons for this measure. At that time Ia- The former Garibaldian did not yet have the reputation of being a reactionary which he owed to the publication of SQU's work on U Gomiuuae. Evidem- ment, the order came from a ûacosta or some JJayer who wanted to punish the outrage (act against the Jews. The apparition, in the HevueUe^ Qeux Mondçn, of these few pages which tended to strip the The halo of saul that suits them so well had outraged Uraél. We find traces of these angers in the Alliance Bulletin where fious rogue that a speaker, to calm the agitation, declares that "we will take the necessary measures.

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After writing this, Du Camp was lucky to enter to the Academy. Whoever attacked the Jews, Coughnel, the scholar-poet, Capefigue, the author of fifty excellent lights, even Goncourt which is just beginning to come out of the shadows, was kept out of success; on a The Jewish press silenced him.

In the event that the thing is possible, where the enemy writer does not already have a reputation that protects him, we offer him simply a trap in a neighborhood where a Jewish commissioner is on duty and that's it.

The case, which makes it easiest to study the Jew, is the murder of the watchmaker Peschard in Gaen, which is inter-as resonant as a novel. There, all the accused are Jewish Germans. Minder says Graft, Gugenheim says Mayer. Louise Mayer all have a characteristic physiognomy. Salomon Ulmo, the forger, an honest merchant in appearance, actually affiliated with a gang of assassins, is particularly full of relief.

The word of the trial, the word of Jewish politics in all countries and in all ranks of society, is said almost naively by M⁵ Ulmo who responds verbatim to the president: "In our religion, whenever you We can make a Catholic again, it's a godsend.

Nothing is more regular than these ban-said; the assassination is only a speculation like a other and does not exclude domestic virtues. The The Ulmo family was admirably settled in Chaulmont, a town which contains quite a few Jews. The son, say the witnesses, was very dedicated to business, he did not did not associate with young people of his age and never went at the cafe; he had the most blind submission to his

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father. The most incredible parsimony reigned in this household, the expenditure hardly amounted to more than 35 or 45 francs. per month.

The Peschard affair dates back to August 30, 1857, it would be immediately stifled today. Jews are no longer pursued, under the current government, that on very special occasions rare and when it is absolutely impossible to do otherwise-ment (1).

It's to help them. Two years ago, a group-
of shareholders summons Baron d'Erlanger and the debates are
know many facts that are far from clean. What does
the Minister of Justice to prevent the case from proceeding
his course? He has a substitute declare that an instruction-
tion is opened against Baron d'Erlanger and the court
is forced to postpone the continuation of the debates.
Needless to say, no one has ever heard of the

(1) The banker Hirscli, who had failed to change his bank accounts,
knew wrong, was condemned, it is true, by the 8th Chamber,
May 8, 188>, to a fine of 7,500 francs, but this fine
relatively light had the character of a disciplinary punishment, of a
family reunion. The banker was struck because he had
addressed to Mr. Monleaux, that he had wanted to deceive a coreligiou-
oary.

Do you see me showing up at Rothschild with a banknote?
false 1 I am arrested, put in the police station, then from there to Mizas.
secret, I am questioned, I am asked about my accomplices, and where I am
sentenced to a prison sentence.

In August 1885, two criminals convicted of the murder
•a trunk maker from rue d'Wngoulème, Gaspard et Meyer,
are together at La Roquette. Eulraiué by his accomplice.
Gaspard was only an unconscious instrument, it was Meyer who had
the idea of the crime and who coldly proposed its execution. It was Meyer
who is pardoned and Gaspard who is executed.

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result of this instruction which ended with an order-
dismissal of proceedings.

The evidence of this almost complete impunity of the Jews
accumulate every day before our eyes.

Is it necessary to remind Parisians of the history of
this poor little Spanish courtesan, overflowing with
gaiety and vitality, having for the very idea of suicide a
insurmountable horror which still seems to have happened
thrown out of the window while she was thrown from above
from the balcony by a Jew who had barbarian blood in him
the veins and who dreamed of a princely marriage? – To the simple
inspection of the premises a child would have recognized the improbability-
white of this story.

In 1882, a woman, a Smyrniot, was arrested in
a department store caught red-handed stealing. This woman

he himself married a Jewish actress who tires Paris from the noise of his advertisements. A relative of a Jewess, that's enough; one states that the thief suffers from cletomania, perhaps because she came from the land of the Kleptēs.

I am delighted, moreover, for her with this declaration-
tion and I am not far from admitting with Dr. Lassègue
that all female shoplifters are sick. Ima-
Yet, you are a woman from a Christian family.
holding and stealing a ten-cent object from a store
Jewish and you will see if she will be a clelomane.

Sarah Bernhardt outraged by Marie Colombier's book
invades his rival's apartment with three companions,
armed with a riding crop which was, as Wolff says, "the pre-
of an illustrious warrior." She breaks everything in her path-
wise. There is clearly a violation of domicile. Have we
pursued?

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If the General Ney affair has never been clarified, it is
that there was a Jewess involved, and that it was feared
above all the consequences of a big:friend lawsuit. The
most bankruptcies of merchandise brokers
Jews, who are nothing but scams of the kind
the one Du Camp speaks of, are arranged. The goy is made
to be robbed.

To cite only very recent facts, have we not
not seen two Jews from Nfayence, the Bloch brothers settled in
1882, rue d'Aboukir, have goods delivered from
all sorts and run away in September 1883, on the eve
with a due date of three hundred thousand francs? In August
1884 - another German Jew, Mendel, established rue d'Enghien,
disappears, taking it to the manufacturers of the Paris market
for six hundred thousand francs worth of diamonds. Try to
do this in Germany.

The countless Jewish money changers who take their foot off the gas with
the savings of the poor devils who worked all
their life to amass four pennies goes quietly
like Baptiste. They are probably agents of
police who carry their bags to the station, take their
place at the ticket office and recommend to the train conductor not to
not wake them up on the way (1).

(1) The robbery of the Post Office proves what can be said
allow without being disturbed. This theft is committed in the elbows-

everyone names the culprit; a journalist declares that he will designate the court if he is sued; it is indicated with details of when the annuity securities were traded Italian sent by a banker from Palermo. The high function, The accused person is not deprived of his liberty for a minute. It is said to the magistrate in charge of the inspection: "Don't push." Celtic

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The Jew Jean David, director of Crédit National, kidnaps more than three million to the unfortunate people who entrusted him their funds. Twelve hundred people accuse him of abuse of confidence and our incorruptible magistrates, who refused a three-day deadline to hold an action meeting—to the directors of the General Union against whom My only complaint, an absolutely unjustifiable complaint, had been filed, quietly let David leave. It is not that by default he is condemned by the eleventh Chamber correctional to ten years in prison, to 3,000 francs of amende and 5 years of surveillance which, you can tell me believe, he doesn't care.

When a search was made of this David's house, there was found

affair" (textual) We obviously feared having to strike someone who had been an accomplice of Isidore Levaillant and Girerd and which had given an appearance of authenticity to the famous Petit Paper found in a wagon by affixing the stamp of the job.

The Jew Edouard Millaud, to put Gochery at ease, kindly to ask him a question in the Finance Committee Senate, in March 1884. Gochery replied that the loss was barely rises to 9.414 francs. "Very well," said Compère Millaud, "that must be all the more true since at the time of the theft you published a very detailed note according to which the amount of the values subtracted amounted to a million." This Jew is truly of a squinting discretion. In his place I wouldn't have been able to help ask the Postmaster General clearly how he explained himself that a thief could have known that the bag where the values, declared or recommended, to be distributed the next day, was placed, on the night of April 16 to 17, 1882, in a special cabinet, how we were able, without breaking this armored cabinet, to open, for take the bag, two locks with different keys.

The Post Office administration has become a veritable forest of Bondy. Some of the employees seize the correspondence for the black cabinet whose debates of the Saiul-Elme affair at the Cliambre have officially revealed the existence; the act opens what

two hundred letters from deputies. An honest magistrate, who took it upon himself to stop him for the first time when he was going to flee, seized forty thousand francs from him; ten thousand francs, through excessive kindness again, were handed over to the wife of the wretch, who bears an illustrious name in the history of the arts, thirty thousand francs deposited with the registry. The Domaine refused to take the opportunity to return to the fines owed to him and, thanks to the steps of politicians, David was able to go and enjoy himself in peace abroad from the proceeds of its flights.

No doubt we still encounter, here and there, some naive substitutes who take their mission seriously and who do not hesitate to brand the groopers, even when they are Jews. Mr. Substitute Bulot had this courage in the affair of Brelay and a second Jean David who had been one of the aco-Gambelta's lytes (1).

(1} Mr. Paul de Caàsagnac, in joar de verve, traced this Jean David, who recently died and who was the leader of the Republican Party-biicaia in the Gers, a portrait already from the fantastic pencil of Callot.

"He is a tall, thin, gaunt, bossa-clad man with a face grimacing, resembling these Mephistophélès in oxidized green bronze which serve as fantastic candlesticks."

m At rest, he looks like a hanged man dried on the gallows.

"When he walks stooped, dislocated, we think we hear noises pirates, parchment rustling of the skin that fonten-read the old manuscripts, and it seems that his shin cast agnette on his fibula.

"Or is afraid that it will break, like a badly numbered skeleton and poorly assembled by 61s of iron that are too loose.

€ Morally, it is the result of electoral theft.

o He directed three times the invalidation of his competitor, my excellent friend Pejrusse, and by a sleight of hand which he himself declared inexplicable and unexplainable, he changed in one night, being mayor of the city of Auch, the attendance sheets, the bags of

_i\I. Jean David, he said, has a great political position. that, which required him to be all the more circumspect. When one has the honor to represent an electoral college, one is invested with divinity [which does not belong to you alone; we do not have the right to it to compromise in such promiscuities, and to be an oven to in turn the colleague of a Philippart or a Giros.

However bitter I feel in expressing myself thus, I am obliged to note that Mr. Jean David and Mr. Brelay have too much long ignored these duties. Mr. Jean David was at the Comptoir industrialist, at the Forges de Champagne, and chairman of the board .administration of the River Messageries.

At the counter, he directed the Press; he is also one of the members of the council who acknowledged at the hearing that we had paid the Prswe a fancy price. He saw the Euro-Bank finished European and create the Comptoir, he followed his fortune to the end; he has incurred a heavy responsibility, which you will appreciate.

These passages from a letter I received will make him understand-dream; it comes from a very humble shareholder: "If a poor person devil, like me and many of my comrades, had not seen on the issue prospectuses the known names of the deputies of his own district, Mr. Jean David, and especially Mr. Brelay, would he have subscribed? Certainly not. Giros and Adam that you continue as a scam, that is good I But don't forget I beg you, those who lend their names to attract the poor gogo! Jean David and Brelay. Here are the culprits! They kidnapped me! the 5,000 francs I had saved.

What's the point? Do you think David will control? head under this deserved stigma? Come on! he sneers

ballots, and declared himself elected, three days after the vote which had pro-Peyrusse proclaimed.

"Besides, it's the custom in Âuch. In broad daylight, we fly the" dead, the absent, the unworthy, and we complete the work in faUlBatil the votes of conservative voters.

"As for monitoring the poll, don't try it, there are three hundred of them thugs who make a barrier between the ballot box and you, and (which serve as a screen for the electoral fraud, highly avowed and known to everyone there."

as Rayoal will snigger later when we tell him about the dead of Tonkin, he seems to say: "My religion or— give what you condemn; I have no use for yours appreciations. * He is sure, moreover, of impunity and con— defeated by acts punishable by hard labor, he gets out of trouble with a fine of five hundred francs, which he will probably not pay— no more than its namesake at Crédit National has paid his own.

You have to hear Macé tell you how the n.andats, that the prosecution gave him to execute them immediately. ment, were taken up by Caubet. "This man is Frank— Mason, you will not carry out this mandate!"

How could Caubet refuse anything to the Mason— nerie? What prosecutions would he not stop for the brothers? What infamies would he not slip into the file of the adver— saires? 11 years ago, sitting behind his poor small stationery counter on rue de Seine, he watched anxiously the noise of the shrill doorbell that was making ring a child who came to buy a pencil or a penny picture sheet. Today he squints fabulous salary, he is an officer of the Legion of Honour— and, in defiance of the regulations, he has, in his private service, a whole domesticity of agents diverted from their em— ploy; he said: "François, have our horses harnessed to our car to drive our house. •

This tacitly guaranteed impunity not only allows the Jews to tear the unfortunates' savings, she explains by hoarding this high cost of everything which weighs heavily on the poor.

Article 4'2D of the Penal Code, however, is formal, it punishes hoarding with a two-year prison sentence.

5.

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How is it then that Biedermann was allowed, who committed suicide in April 1883, at his partner's house, Mr. Carlin, to monopolize the oils of the whole world. It was the case or never to apply existing laws.

All the newspapers gave details of this operation— gigantic tion.

The commercial event of the week, said the Journal des

Rapeseed oil which had been holding everyone in suspense for several months European markets. A union had formed and, supported by major financial powers, had purchased quantities considerable quantities of oil in Paris, Berlin, Cologne, Hamburg and had, through its continual purchases, pushed the prices from 75 francs to 105 and 1 10 fr. The operation had thus acquired 45,000,000 kilos of oil. In recent times, the situation had become very tense.

These formidable hoardings, which so profoundly disturb—denies the economic balance and which gives to some individuals a frightening power, are one of the seized sides—leaders of the reign of the Jews. There are kings like the call—slow the Israelite Archives. Ephrussi, owner of the 9 marks, is now the roiduhlé as was Moses Friendlender, born in Oldenburg in 1822 and died in 1878 in San Francisco. Moses Ranger was the king of cotton, he in 1883, in Liverpool, went bankrupt for 750,000 pounds, 18,000,750 francs, Strousberg, real name Baruch Hirsch Sfraûesberg was the king of the railways (1).

(1) The Jews even have a king of baccarat, that's the nickname under which was known WR Deulch, a character still the fantastic existence which, after having been director for some time of theater, gagua peudaul twenty days in a row at the Washington Club and at the Press Club, all baccarat games. The total of sou gaiu amounted to 1,100,000 francs, which he lost again with the girl speed.

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The audacity with which these people handle these operations huge, which are mere parts of play for them. is incredible. In one session Michel Ephrussi buys or sells for ten or fifteen million worth of oils or wheat. No find—ble; sitting for two hours near a column at the Purse and phlegmatically holding his beard in his hand jrauche, he distributes orders to thirty brokers who are busy—press around him the outstretched pencil. Sometimes Mr. de Gontaut—Biron, who is a regular at the Stock Exchange, comes to distract him by telling him the little scandals of the world. In the morning he is already gone to Chantilly to monitor his stable and make sure that Cunnington gave a good work to Serenade in the Lions Road; he had lunch at the Café Anglais until a hour 3/4; after the Stock Exchange he goes for a walk in the woods and the evening led the cotillion to the Faubourg Saint-Germain where, despite the sordidness of his birth, he is the best seen of Jews of Paris and truly />ersortna grata.

head to go up or down, which depends on the question of bread for thousands of human beings.

At present, it is unnecessary to insist on this point, no serious research is possible on statistics criminal of the Jews.

They even invented, for the Jews who had chagrins in less prosperous times for Israel, a kind special rehabilitation, ministerial rehabilitation, which is about as legal as trespassing by decrees. Formerly, a bankrupt was only rehabilitated when he had paid his creditors in full. Mr. David Raynal has changed all this in favor of Mr. Levy Bing.

This time it is one of the bankrupt's coreligionists, Mr. Aie-

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xandre Weill, who protested in a letter published by The event in June 1883, with all the more indignity that the writer, a fanatic Jew, but character right, is not fiddling with Jewry... and then he had lost 36,000 francs which, according to his picturesque expression, "had not been rehabilitated," any more than the twelve million from other shareholders,

"What I know," said Mr. Weill in closing, "is that Mr. Raynal, Lévy Bing's son-in-law, the linchpin of this unfortunate bank, is the brother of Mr. Raynal, who

at this moment is minister of I do not remember

more of what. »

This David Raynal, one of Gambetta's cronies, is himself even an extraordinary character. He appears in the Directory of Bordeaux from 1883 with a man named Astruc under the following tion:

Astruc (Fernand) and Raynal (David), shipping and transport agents stiaries, commissions, consignments, transit agency of the Suez Canal Company and vice versa, sardines in oil and tomatoes for export, rue Vauban, 10.

We can guess what independence this minister has, who is goods broker, had to bring in the negotiations with railway companies and others.

One day I received a visit from this Bing, a strong man

old man. He too wanted to carry out his own little revolution; This was the language he was aiming for and he had published a large volume entitled *Linguistics Unveiled*, the conclusion of which was this one: "The use of the Phoenician language is essential necessarily." Don't believe in a fantasy. The need is such among the Semites to disturb everything, to take pos-

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session of everything, to impose on the defeated Christians their idiom, their customs, their way of seeing, that the project has many members.

A Mr. de Malberg sponsored this idea in the *Moniteur Universel*^ he proposes to found a polyglot academy-tes, 0 who will take care of the preparation of the grammar and of the dictionary of a future universal language, as simple, as intelligible to all peoples, and as re-as close as possible to Phoenician, the original language.

Before Lévy Bing, the Jew Alexandre Jacob, the author of the *Maudity* known under the pseudonym of Erdan, and who was long-corresponding time of TempSy had tried to demonstrate to enter the Revolutionaries of VA. B. C, that the orthograph was a prejudice and that one had to write as one spoke. This apostle of fonography, as he said, wrote according to his neo-graphic system an anti-Christian pamphlet; "Mystical France or a picture of religious eccentricities-gieuses of this time, " which earned him a year in prison. "Our spelling, he said in his preface, has serious faults, This is what all the people who do not deny it will recognize. do not split only out of stubbornness and bias.

This irresistible tendency to turn words upside down after ideas is an absolutely Jewish trait.

The Jews, - Jules Simon at the head, - are the most determined opponents of the death penalty, not for the pain itself, since it was frequently applied in the kingdom of Israel, but because the religious formalities-his necessities for the execution of a Jew would be lre?i difficult to observe in our time.

The body of a condemned man, in fact, is considered, before execution, like a corpse, according to the prescriptions

I law, a Jewish corpse must not be touched by Christians.

The execution in 1817, in a town in Alsace, of a Jew named Isaac, was probably the last to be passed according to the rules.

The ten main Israeli inhabitants of the city demand—were to go up on the scaffold to form the minyan, the public prayers to be made by old men over thirteen years old.

The culprit, freed from all ties, walked with a step firm, and was dressed in the sarguenesse, a white shroud in form of long blouse, in which the dead are buried (a similar shroud is always given as a gift of marriage to a husband by his wife). He wore the taleth, the veil linen that is worn during prayer and tefillin, phylacteries that are applied to the forehead and left arm. The chief rabbi of Winzenheim assisted him.

Isaac recited the vidoui one last time, the prayer that say the dying and that we recite on the day of the Great Pardon, and was tied to the plank by his coreligionists—res themselves.

Note that in reproducing these details, I am not obeying any ulterior motive of mockery. This assistance given to a unhappy by his brothers seems absolutely touching to me although we do not see Rothschild or Camondo coming to attack—dear one of their comrades on the board.

Let us add that the brotherhoods of penitents which have survived almost until our days were constituted precisely to help a poor devil gently take a step difficult. Under the empire, when an execution had to have instead, a service was sent to Wolff, as for a first; all the representatives were warned on the boulevards

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feeling the cosmopolitan interlopia, all the commies and ton—your hens. In the director's apartment, illuminated in giorno, we drank and ate in all the corners until—that at the time when the head of security came to tell the condemned—born: "Come on, old lady, now is the time." The arch—The Bishop of Paris never protested against these scandals. Did Darboy remember this when he was in turn

Today, Grévygracie jumbled together, between two caram-bolages, parricides, poisoners, assassins of old women and children. He is right. A society that supports the infamies that we have been witnessing for six years is deprived even of the right to punish.

In any case, it is appropriate to bring the respect shown closer by the Restoration government for the uses of a religion which is the very negation of ours, of the ignoble conduct that took place at Roche-sur-Yon, on September 22- In 1882, a public prosecutor affiliated with the Franc-Jewish Masonry. These scandalous scenes have not been forgotten, the magistrate drunk on the morning white wine he drank with the tellers, insulting, mocking, jeering at this man who will die, outraging the priest who wants to console this evil-happy, refusing the quarter of an hour that is asked of him for celebrate Mass. With its spelling mistakes, the letter written to his parents by Barbier to announce that we are not did not allow him to receive the Holy Viaticum before his torture, is one of the most poignant documents I have seen.

The poor priest, who had tried to do his duty and stood up to this unworthy magistrate, was naturally dismissed by Prefect Calvel, The public prosecutor was reward.

Do you want another example of Celtic tolerance?

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times almost exaggerated, Christians towards Jews? The February 6, 4875, that is, when the conservatives were again the masters, we learned that the Israeli students, named-many at the Lycee Charlemagne, were scrupulous about attending to the banquet because the meat was not kosher. The principal ordered the entire meal from a restaurant. Israelite taurateur, everyone ate kascjier and "the sons of rabbis, say the A7xhives, were able to take part in Saint Charlemagne's Day, which is the first of all powerful that it takes place at the high school whose patron is the great emperor himself.

Today, when we happen to be skinny on Fri-Holy Friday in a state-run establishment, the entire Jewish press opens its floodgates of blasphemy and of insults. "Paint a villain, he will anoint you; anoint a villain, he will appear to you.

The largest contingent is provided by Jewish women.

deniable and the Israelite Archives themselves recognized it.
same:

For a quarter of a century, they write, and we cannot choose a more distant date, moralists wonder with reason: why is it that in all the big cities of Europe we notice, among the women of ill repute, a greater one number of Jewish women than Christian women? This question is unfortunately highly motivated, because, in Paris, in London, in Berlin, in Hamtown, in Vienna, in Warsaw and in Krakow, in what we are agreed to call the demi-monde, in your public squares and even in brothels, we meet more Jewish women than Christian women, taking into account the proportion that exists between the two populations (1).

(1) Inraeli Archives, dated 1867.

►

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The vice prevailing among Jewish women has a particular character-particular.

Without knowing whether the fact is true or not for Rappaporl, he is certain that a Jewish father and mother sell perfect-lie to their daughters when they are poor, while in our great cities, our poor, alas! are content, for want surveillance, to let them give themselves up to the first person who comes along. Jewish courtesans prostitute themselves for money, but coldly, without a shadow of drunkenness, with the intention of stopped getting married when they had accumulated a nest egg; They then marry an actor, a merchant, a financier-steel.

Last year, a band was judged in Vienna (Austria) of swindlers who, in association with girls, had made countless great ravages.

During the debates, the lawyer, responsible for the defense of a of the accused, the Jew Glaser says: • Every woman has the right to sell one's body and let go of it to get the best out of it possible party. ■

The revolted audience began to cheer.
President expressed his indignation, Glaser was however in the pure Semitic tradition. The Itierodules, the prostitutes tutions in the temples of Cyprus and Paphos are not rela-did not in any way affect the religion of Greece, they were

The prostitute, moreover, serves Israel in her own way; she accomplishes a kind of mission by ruining, by pushing dishonor the sons of our aristocracy; she is a mer-old instrument of information for Jewish politics.

The Jewish woman of the upper class lives in an oriental way, even in Paris, takes a nap in the afternoon, keeps I don't know what closed and sleepy She is a stranger to violent passions-

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slow, which so often trouble the heart of the Christian, that faith no longer keeps; it is preserved precisely by this absence of any ideal, which is the characteristic of Semites (1).

What is the great for women and for men? because of the faults of the Aryan, this eternal escapee from the world real? It is the aspiration towards the ideal that takes the wrong path, the dream of a being superior to all others, the chimerical hope of meeting a soul mate of ours, the need to live, even if only for a few hours, in the region of pure feelings, ardent loves, ten-infinite dresses. Neither the Semite, nor the Semite, has these exaltations.

You will never see a Jewish woman discussing the issues religious matters about which they are absolutely ignorant. read. The Jew perfectly understood the danger that I would have presented an instruction where Israel's blindness is would be quickly revealed and which, by comparison, would have allowed to the woman to see that the fulfillment of the prophecies-ties and the coming of Christlne may be the subject of doubt for upright souls. The heart of the woman not having the hateful stubbornness of the human brain would be went to the true God in a spontaneous impulse. The Talmud in-formally forbids women from any study of this kind: "He who teaches his daughter the holy law is also cut-

(1) What I say about the passions of love can be applied to drunkenness is rarer among Jews than among the Jews. The need to split, to excite, to violently stir up our whole organization-nism, is a basic form of the feeling of the ideal, it is the ideal fallen iusliaci.... The Jew is a stranger to these troubles of the soul. From that it is demonstrated to him that drunkenness brings nothing, he does not feel any not the desire.

ble as if he taught him indecencies." Thus speaks the Sota treatise (fol. 20 recto).

If she knows her religion only very superficially, the Jewess does not practice it less faithfully, even in the most hectic existence. See Miss Ada-Isaac Menken, that Rothschild, the Jewish Archives tell us, called the inspired Dehorah of his race and who had a moment the vogue that Sarah Bernhardt was to have later; she remained faithful to her faith. After playing thirty nights of following San Francisco, she suddenly stopped to celebrate the night of Kol nidre and to spend it in a miiiiian Polish. As soon as one attacked his coreligionists somewhere abroad, she sent an article to defend them to the Israelite from Cincinnati.

Here again we must praise the respect with which the Jews surround a child of their race, whatever path she takes. Follows she an actress, the world has never contemplated with such beauty; we swoon, we faint, we scream of admiration as soon as she appears. Does she return to life? Normally, all doors are open to him.

The rehabilitation of women, which appears at every step in the work of Dumas, since the Ideas of Affinity at Auhray until Denise, proceeds much less from Catholic forgiveness which blots out sin before God and leaves its remains effects before men, that of the Jewish theory infinite-kill more accommodating and which, on the condition above all that his sinner is a daughter of Zion, restores her all her rights in society. Even after the priest had pronounced, the words of absolution, the woman who had almost clashed in the civilization of yesteryear with the jealous susceptible Aryan's flexibility on the point of honor, to his need innate ideal that included only the immaculate flower.

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According to Dumas's expression which renders it very well, as always, what he means, virginity is only a capital which must be defended, but which can be reconstituted when it is lost; the fall is only a bad deal which we must wipe the slate clean without feeling obliged to grieve all his life.

you will always find this admirable solidarity which is the dominant virtue of the Jewish race which explains, which justifies, which almost legitimizes its success.

Let a filthy leaf bring an accusation against a Catholic, all other Catholics run away doing desperate gestures and saying: I don't know him.

On the bench of infamy, at the foot of the scaffold, the Jews do not abandon their own and do not allow anyone to insult about this "the big family." What more magnificent a good example of this intellectual courage than this Peschard affair that we mentioned earlier?

Mr. Bertauld, then professor at the Faculty of Law of Caen and lawyer of the Peschard family, had let himself go, in the face of the horror of the crime, to indignations which no longer rent not, he had energetically withered the ordinal practices—res to Israel.

This disappearance will compromise them, he had cried, but no matter, they are Jews, and they say all is lost except the capital. Also UImo father is offered to you in need as a holocaust for the salvation of the son, for the saved son will gather into hands always faithful... between Jews, the deposit of this fortune in lethargy—This precaution is natural to the race of these liomraes.

Ah! Without my great ideas of general liberalism, I would have tried to excuse our ancestors who hunted this race by means age.

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Immediately a general madness arises, everyone gets involved; the Central Consistory and the Paris Consistory meet, we decide to contact the attorney general of Caen to have the offensive paioles removed; several members—members of the Consistory go to the Keeper of the Seals to complain about the presiding judge who let it go through without protest against horrific remarks, remarks that tended to imply that Jews love money.

This poor Mr. Berlauld, as we know, has never been considered a model of firmness of character; he was not made of wood of which we make the de Harlay and the Mathieu Mole, he was of the wax from which the Dolphins are made; we remember that after having declared in the past that the right of congregations was inalienable to criticism, he hastened to declare the opposite, in return for a well-paid position as attorney general at the Court of Cassation. Terrified by the outcry that was being leveled at him,

claimed that it was the unfortunate watchmaker who had murdered the Jews.

In all things the Jews bring this beautiful zeal to the cause commune (1). The aristocratic public of Tuesdays applauds—

(1) I was telling you about Lévy Bing above. Read what the Israeli archives wrote about him in the wake of his misfortunes, during the celebration of Peçach.

The feast of deliverance was not an annual delirium, and for regions where the dawn of freedom of conscience has not him again, and for those whom misfortune overwhelms. And among these individuals, how could we not have a thought for the one who comes to succumb, author, we do not know, but in any case first victim of a major financial disaster which strikes at the same time and Paris and the Eastern region? It's outside of society from his orches and even separated from the society of his fellow men by

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knows how to break jokes at the French Theatre against religion. On the contrary, is a play performed where a Jew in an unpleasant position is shown, it is prevented by all means of representing it or we make it fall. This It is not only the Consistory that intervenes; everyone in his small sphere defends the race as best he can.

A little after 1830, a performance was to be performed at the Gaieté play entitled The Pawnbroker where the usurer was a Jewish. A 17-year-old child goes to find the director who was silors \e virtuous Marty, the one who did not consent to play in a drama only on condition of giving his blessing at the end; he explains it to him. Marty cries hotly tears, blesses the young man, and the usurer becomes a chre— here.

Under the empire, a comic opera Don Pedro, where a Jew Spanish had a nasty role, unleashes a real tem— fart.

The Jew Fould went so far as to absolutely forbid the putting a Jew in the theater. In his remarkable work, the Cen— dramatic and theatre, Mr. Hallays—Dabot makes note the ridiculousness of this measure.

too rigorous judicial requirements, which Easter celebrated, the author of these Religious Meditations published ten years ago.

How gallantly these things are put!

How tender and Gn is all this? Is it possible to indicate pjus delicately that a coreligionist has a run-in with Tliémis? Suppose that he was convicted, not for wanting to take the money of others, but for having defended the Truth, I celebrate Peçach in a prison, what Catholic newspaper would think of sending me a memory? What confidante would speak of me in such affectionate terms?

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The theatre, he writes, has its habits, its customs, its conventions. tions which are difficult to ignore; history has its types that cannot be deleted with the stroke of a pen... If the per-religious personality has the right to respect, a fundamental condition of freedom of conscience, the first of all freedoms, he had could not be the same as the essentially human type of a race which, as a race, belongs to criticism, to the novel, to the drama by its eminent qualities as by its natural defects-rels.

The ministerial instructions were nevertheless carried out-
The Jews disappeared from all the rooms. We went further
far away, Shakespeare was castrated, so as not to hurt
circumcised 1

The theater of the Ambigu-oomic, Mr. Hallays continues:
Dabot wanted to revive a drama, The Jew of Venice, performed in 1854.
The drama was an arrangement of Shakespeare's work.
What would become of Shylock, the immortal creation that revives
the centuries of oppression that the Jewish race had to go through, its struggles-
your deaf against the Christian, his joys, his triumphs, his humi-
connections, Shylock the striking figure whose sarcastic laugh and
cries of despair illuminate a whole dark side of the life of the
Middle Ages? The old Jew had to submit to the common law. The sov-
Shakespeare's origins, the legendary side of the character, the era and
the scene of the action, nothing saved Shylock. The fierce circumcised
had to shed his characteristic physiognomy to become a
common Venetian usurer. The play was revived under the title: Shylock
or the Merchant of Venice.

Imagine that such muti-
lation to the work of one of the greatest geniuses of humanity,
so as not to offend the Christians, and you can hear from here the
protests of Paul Meurice and Lockroy.

But isn't all this Jewish? Isn't race
and entirely in this contrast: now that they are
the masters vomit all the excrement on us
which Ezekiel had swallowed; when they were still

only a tiny minority, they could not bear to be praised
clait to them and immediately sang the great aria of the
principles of 89.

I am not far from believing, with Mr. Alexandre Weill,
that the religious and hygienic prescriptions of both
the law of Moses exerts a favorable influence on the
moral and physical health of the Semite. Circumcision is
obviously a condom against premature debauchery
which dull the senses by awakening them prematurely.
Nothing is as wise and tender at the same time as the pre-
very faithfully observed cautions with which the Jews surround
at certain times their companion:

The woman thrice holy and twelve times impure,

as Alfred de Vigny says.

Disturb the* physiology of women at certain times
more painful for the soul than for the body,
it is to disturb the source of life, it is to harm genera-
future tions.

While recognizing with what scrupulously the Jews observe
these precepts, it must nevertheless be noted that all the
religions have dealt with these questions. Books
written especially for the ministers of the priesthood ini-
holds to these mysterious secrets the priests who, by state,
must be chaste, and allow them to respond to cer-
certain questions of a very intimate nature. These manuals
of the confessor, these books of moral medicine remained ge-
generally hidden from view like medical books-
ordinary cinema. It took a funny, dirty guy like Paul
Beit, a bastard - to use an expression from
Groncourt in Faustin - to translate one of these

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manuals and take advantage of his time at the ministry to
flood the countryside '^1).

Not pi as çu'exi pç'LtdcîvW* of crime, we cannot
give no credence to the statistical figures on the i'clat
civil war of the Jews. The figure of 45,000 Jews in France is de-
finally adopted, absolutely nothing can be changed,
it is reproduced in all the statistics. Paris would be abso-
lutely full of Jews, which you would always be told

ably to an examiner a student who, to this question: How-
Well, are there any Jews in France? would not answer:
c 45,000, sir. >

The Jews themselves took the right step in cutting
short of any embarrassing investigation: they had it decided by
the government they run than in the censuses
we would no longer ask pei'soone for the cult to which he
belongs.

We understand the interest of the Jews to stay as long as
possible in a vague state in order to be able to argue their infer-
numerical priority when it is proven that in any insur-
direction, in any newspaper which insults Christians, in
every bad deal, there is a Jew. 11 will be allowed to us
nevertheless to say that they lie shamelessly in this
circumstance as in many others.

(1) If I quoted what ben Belhera oa rabbi Yokanan said in
iTaiiéYoiï/imu, or certain passages from the treatise Berakhoth relating to the
moments where the woman is Nid'ah, Jewish journalists or those of
Our colleagues who married Jewish women would tell me: "11 ja là uo
a point of very intimate casuistry that is not discussed in public.
They applauded like the deaf when, in his book on the
Jesuits, Paul Berl, the grand master of the University, raised all the questions.
these qiie?lion«.

6.

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As early as 1830, in a speech delivered in the House, the
On December 4th, Mr. André affirmed that distinguished men-
fords among the Israelites brought the number of
their French co-religionists.

In 1847, Mr. Gerfbeer, one of their former coreligionists-
naries, admitted 100,000 French Jews; in 1867 or 1869,
a speaker declared, in a meeting of the V Alliance, that
There were 150,000 Jews in France (1).

The figure of 100 to 120,000 is given to us by the
minutes of the audience granted by the Shah of
Perse to the Committee of the V Israelite Alliance (2); minutes
which has the character of authenticity, since it is signed,
in addition to President Adolphe Grémieux, Mr. Isidor,
Chief Rabbi of France, Honorary President of S. -H,
Goldschmidt, vice-president, of Mr. Leven, secretary, of
B. Allegri, G. Bedarride, Count of Camondo, Jules Car-

Michel Erlanger, Zadoc Kahn, chief rabbi of Paris,
Léonce Lehmann, Jules Rosenfeld.

(1) The last census gives for Algeria, where the cult was
.mentioned, the figure of 33,663 naturalized Israelites, namely:

Department of Algiers: civil territory, Israelites naturalized by
'fi decree of 1870: 10,414; military territory, 610.

Department of Oran: civil territory, naturalized Israelites, 11,370; i
military territory, 188.

Department of Gousianline: civil territory, naturalized Israelites,
10,006; military territory, 69.

(2) These close relations between the Israelite Alliance and the Siiali of Persia
did not continue. On March 3, 1883, the Jew Isaac Davisch was found
owner of the jewels stolen from Mirza Ali Klian, son of the late Grand Vizier.
In France he would have been decorated, but the Persians took it badly.
Isaac, put to torture, confessed that he had received the jewels from the Juit
Haim Isaac. Or also arrested Barchi, son of Simon, chief of U

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The Shah says: How many Jews are there in France?

– Si'-e, from 100,000 to 150,000.

– In England?

– A little less.

– In other European countries?

Mr. Albert Cohn, member of the central committee, replies: Sire, in
Germany 500,000; in the States of Austria, 1,200,000: in
Russia 2,400,000.

Faced with such a formal statement, it is difficult for us to...
to admit Mr. Franck's figure, which is moreover a
of the few men of value of the Israelite party who are
worthy of respect, since he never sought, nor direct-
nor indirectly, to harm Christians, either in
attacking their religion, either by stealing their money or
by pushing them into speculation wars.

Mr. Franck writes, in an article in the Annales de philo-
Christian Sophie, reproduced in the Israelite Archives
Thursday, November 2, 1882.

In the current population of France estimated in figures round to 37 and a half million souls, are included sixty a thousand Israelites. That makes, if I am not mistaken, one Israelite out of six one hundred and thirty Christians or non-Israelites.

Although the emigration of Jews from Russia must have increased considerably increase the figure given by Crémieux, Mr. Théodore Reinach boldly asserts, in 1881, that the France contains only 63,000 Jews (1). h'Anjiuaire des

Jewish community of Tehran and Chief Rabbi Abraham Hadji Baba. I managed to get them to give back 123,000 francs. Naturally. The Israelite Alliance cried out against persecution and could foresee the moment where we were going to declare war on Persia.

•'■') History of the Istac'tles, from their dispersion to our joun.

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Israelite Archives for 1885 says the figure fluctuates between 80,000 and 85,000, of which 50,000 live in Paris.

As we have already said, the removal of the indication of religion in censuses has made all difficult research. We only give, for information—very approximate statements, the statement of apple products—funeral pes of the Israeli cult, as it appears in the Statistics of Paris drawn up by Doctor Bertillon. In 1872, the proceeds from funeral services were 18,776 francs. 46 c. for a figure of 23,434. In 1880, it was 42,288 fr. 95 c. Which would tend to prove that the figure of Jews have more than doubled in Paris.

If there are already so many Israelites in Paris, judge for yourself. as it is likely that there is in all, as the aff— According to statistics, there are 45,000 Israelites in France (1).

In reality, this number of Israelites indicated by the product funeral directors represent only a third of the total

(i) One of the most comprehensive books published so far on the Jews: Zur Vohkunde der Juden, by Richard Audré (Leipzig, 1881), (there is a total of 6,139,662 Jews for the whole world; there is no still the visible errors are numerous, since the author accepts as exact the assertions of Davon, which we have demonstrated—the falsehood, and sticks to the figure of 24,319 Israelites for the department of the Seine, which is absolutely derisory for us

Malte-Brun estimates the number of Jews at 5,000,000, the Bibli-
that at 2,500,000, the Catholic Magazine h 3,260,000, Græberg and
Pinkenton at 5,000,000, Hassel at 3,930,000, Hørchelman at 6,598,000.

The Masonic Universe gives a figure of 9 million Jews.
{Outline of Masonry, by César Moreau}.

Mr. Théodore Reinach, the author of the latest work published on the Celtic
question, fixes the total figure of the Israelite population at 6,300,000,
distributed as follows: 5,400,000 in Europe, 300,000 in Asia, 330,000 in Africa
that, i2,000 in Oceania. It indicates 40,000 Jews in Paris, which is
clearly below reality.

THE JEW! 01

to the most prominent Jewish element in Paris; it does not apply
than to Jews who remained faithful to the practices of their religion.

The Jews who have retained all the vices of their race without
even order those religious principles which are always a
brake for evil, numbering in Paris at least 120
or 150,000 individuals; in the provinces, by 400,000 individuals
at least also, which, connected to each other by the
Façonnerie, settle in all the committees, lead the
electoral body and create this artificial opinion that Ton
takes for the true opinion.

It's the eternal story of the five or six hundred wretches,
which were enough to impose the Commune of 93 on Paris, the Com-
municipality of Hébert and Chaumette, the story of the delegates of
the Jacobin Society, who came, at the time of the
Terror, found a club in each city. These bandits, that
nobody knew in the country, guillotined tran-
quilling, to seize their property, old people,
young girls, old knights of Saint-Louis, cou-
green with wounds, people that everyone loved and
respected in the region.

According to the observations made in Germany by the Jew
Meyer, naturally very suspicious, the average life would be
37 years for Jews and 26 for Christians, which
would give a difference of 11 years.

Let us also quote, if you wish, for information purposes,
some figures noted by Doctor Legoyt, from 1855
at 59,

According to him, at birth, the average life of the population
general is higher than that of the population

to the latter.

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As for Jewish women, their average life does not reach that of the entire population of the same sex up to the age of 60; but from this limit, it gives them becomes superior.

In the session of April 1, 1882, Doctor Lagneau presented to the Academy of Moral and Political Sciences a rather curious memoir on the movement of the population among the Jews, compared to that which is observed among Catholics and Protestants.

According to him, the increases in Catholics, Protestants and Jews are among themselves like 1, 2, 3.

Except in the Duchy of Baden, in Hesse and in Tuscany, the Jews, in all countries, in Russia, in Poland, in Prussia, in Austria, in France, present the fastest growing. In these last two countries, it is four times and seven times faster than that of the Catholic population.

* M, Lagneau, after having noted the continuous acceleration of the upward movement of the Jews, when a phenomenon opposite accuses himself on the side of the Catholics and the Protestants, goes into details.

The birth rate of the Jews, he says, is lower than that of the Protestants, Catholics and most other inhabitants in Russia, France, the Duchy of Baden, Tuscany and in many other countries. Equal to that of the Protestants in Prussia, it is higher than that of other inhabitants in Austria, in Hungary, Romania.

In all countries, in Russia, in Prussia, in France, in the Duchy of Baden, in Verona, in Austria, except in the Bukovina and in Galicia, the illegitimate birth rate of Jews is much lower than that of other inhabitants.

The Israelite Archives which have reproduced some of these figures naturally rave about the virtue of

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Jews who have so few illegitimate children. It is permissible however to ask oneself . sui* what bases the doctor

among the 500,000 Jews who certainly exist among us,
since the Republic made our country a cow
milk for the Semites, we persist in not accusing any of them
days than a paltry figure.

Absolutely different from the Christian in his evolution
as a race and as an individual, the Jew is in condi-
tions that are also very different in terms of health.

He is subject to all the diseases that corruption indicates
blood: perifula, scurvy, scabies, flux. Almost
all Polish Jews have the ploy and say so; many
of elegant and well-dressed French Jews, to whom we will serve-
have it too, but don't say it. All
are careful not to resort to doctors who do not
are not of their religion, - example that Christians
should imitate well.

Among these insolent bankers, how many Authemans are eaten away,
like Daudet's character, "by filthy evil,
the spider with long, gripping legs, still alive,
relentless on its prey." It's the evil of gold, one would think,
and to cure hereditary leprosy, they will immerse themselves in
spending entire days in the mud of Saint-Amant.
Jewish gold thus returns to its source.

On the other hand, the Jew has a mei-veilleuse aptitude to
get used to all climates. "There are Jews in all
degrees of latitude, from the 33rd degree of the Southern Hemisphere,
up to the 60th degree of latitude North, from Montevideo to Que-
beak, from Gibraltar to the coasts of Norway, from Algiers
to the Cape of Good Hope, from JafTa to Beijing!" Thus

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cries one of them, seized with a transport of admiration.

By a phenomenon that Ion has observed a hundred times in
Middle Ages and which reasserted itself at the time of the
cholera, the Jew seems to enjoy immunity from epidemics
particular units. It seems that there is in him a kind of
permanent plague, which protects him from the ordinary plague; he
is its own vaccine and, in a way, an antidote
alive. The scourge retreats when it feels it (1)!'

The Jew, indeed, smells bad. Among the most wealthy, he
there is a smell, feior judaïca, a whiff, -Zola would say, which
indicates the race and helps them recognize each other.
The most charming woman, by the very perfumes of which
she covers herself, justifies Martial's words: qui bene olet

This fact has been noted a hundred times. "Every Jew stinks," said Victor Hugo who died surrounded by Jews.

In 1266, the great poet (2) recounts a memorable confer-

(1) See on this subject two excellent articles from the Scientific Review-
than April 23 and May 14, 1881.

During the epidemic of 1884, while in Marseille he was living there
1,800 deaths in a population of 360,000, the population
Israelite, amounting to about 4.00C iuduvidus, provided only one cliiilVe
of*? deaths. Of these 7, 2 people had been ill for a very long time
a long time, and another aged 99.

In England, this singular immunity was also observed.
Mr. Jidles' report, addressed to the English Parliament at the time of
cholera of 1853, contained this: "I have every reason to affirm that the"
Jews have suffered much less, proportionally speaking, than
the very class beyond the population; they only presented thirteen
cases per twenty thousand people, or three quarters per thousand, slums
that by mid-September the death toll had risen to twelve
one thousand eight hundred and thirty-seven for the Metropolis, which makes six out of
thousand; from one district to another the proportion varies from one to twenty-nine
per thousand.

(2) Literature and philosophy mixed.

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rence ►*took place before the king and queen of Aragon between the scholar
Rabbi Zéckhiel and Brother Paul Cyriaque, a very learned Dominican.
jiiand the Jewish doctor had quoted the Toldos Jechut, the Targum, the
Archives of the Sanhedrin, the clothed Nissachon, the Talmud, the queen
ended up asking him why Jews stank.

The question of why Jews stink has long-
time preoccupied many good minds (1). By means
At that age, it was believed that they could be purified of this smell by
baptizing. Bail claims that this fact is due to natural causes-
real and that there are still blacks in Guinea who exhale-
slow an unbearable smell. Banazzini, in his Treatise
of the Craftsmen, attributes the stench of the Jews to their uncleanness-
lent and their immoderate taste for goat meat and
2 goose hair.

Nephritis, such is the relentless disease of the Jews.
this long-persecuted people, still living in the middle
of perpetual trances and incessant plots, shaken

besides, that professions where brain activity is alone in play, the nervous system ended up being altered.

In Prussia the proportion of the insane is much higher strong among the Israelites than among the Catholics (2\ while that we only encounter 24.4 out of 40,000 Protestants, 23.7 on the same number of Catholics, the Israelites accus- sent, out of 40,000 inhabitants, 38.9.

(1) Martial compares the breath of the observers of the Sabbath fast- that "ax jrniasLQes which exhale the sulphurous vapors of the Aibula to the CHsaque of an old soldier, to the smoke of the extinguished candle 'the la Leda's lamp, to the corruption of the viper's bed, to the smell that clear the fox.

(2) In Germany, there are special establishments for treating Jewish neuroses. We find in the Archives the following announcement- boasts, where the Talmud, singularly mixing with all the allure of the

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In Italy, there is one lunatic for every 384 Jews and one for every 778 Catholics.

Dr. Charcot made a statement on this subject in his course at the Sal- Petrier, the most curious revelations about the Jews Russians, the only ones we can talk about, because the others carefully hide their illnesses in their palaces. The Israelite Archives, by noting (this territorial detail- Lie, declare that this fact can be said without comment. and increases still further, if possible, the pity which inspires- rent the unfortunate Israelites of Russia. » So be it! That the ^^Brain sick people should get treatment! But for- 'what to trouble constantly by the trouble of their own es- took people who lived peacefully and happily so much that the race of Israel did not actively mix with their existence. Whether it is Hertzen in Russia, Karl Marx or Lassalle in Germany, we always find as in France a Jew preaching communism or socialism, asking that the property of the former inhabitants be shared while their coreligionists, who arrived barefoot, get rich and are not willing to share anything whatever it is.

This neurosis seems to be transmitted even to those whose only the mother is Jewish. Dumas, at the age of thirty, has gone through a terrible crisis in this respect.

there are all these millionaires tortured by illness.

Bockenheim – Frankfurt am Main

Health Center

for neurotic hraeiies.

“Hydrotherapy establishment, electrotherapy, at the foot of the faanus, near a charming forest, arranged with co.ifort and according to the doctrine of the Talnuid.

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Who does not still remember Feghyne, this foreigner received at the Théâtre-Français because she was of Jewish origin, tan-say that a French woman and a Christian who would not have had more talent that she would not have been even admitted in the concierge's lodge? Wasn't she devoured by the neurosis, long before the attack broke out, the bizarre creature that Turgenev painted under the name of Clara Militch?

Sarah Bernhardt, with her macabre imaginations, her white satin coffin in his room, is obviously a sick person (i).

(1) Regarding Sarah Bernhardt's mortuary tastes, let us recall a story that is pretty. At the time of the first representation of Fædora, one of our colleagues, Mr. Félicien Cbampsaur had imaginé to give in his newspaper a reproduction of the famous photograph of the actress lying in her coffin. The idea did not please Sarah, and she ordered the seizure that a friend was char<!c to have the operation. Boiling with ardor, he rushes to the clerk-saire who was precisely the one who found charming that the day from Mi-Carôme a caricature of the Christ on the cross.

– Commissioner, a cartoon has just appeared infamous.

– What are you singing to me? A poor old priest that we will have turned into ridicule, a religious person represented in a indecent attitude. That's freedom, sir. Long live freedom!

– Do you think about it? Do you know who we dare to attack? Jewess, to Sarah!

– Attacking a Jewess, Sarah! What are you telling me? I understand, I grasp everything, I am grasped myself....

And abandoning the prisoner he had to interrogate, he rushed to crack down on all seditious specimens.

This brings to mind the no less amusing adventure of Camescasse.

When the Jews of Russia settled in the Golden City, They immediately thought of opening an oratory, and certainly it was

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Do not lose sight of the fact, however, that even in the con- the most delirious ideas of the Jew, there is always a ulterior motive of personal interest, of lucre; even when he loses his mind, he saves the car, Sarali Bernhardt with his eccentricities are advertised. Gambetta, even in the most bizarre expeditions, such as Tonkin, has always aimed to make money, to walk with a syndicat.

This neurosis, the Jew ended, strangely enough, by the corn – communicate to our entire generation. Jewish neurosis will have played its role in the destinies of the world. For twenty years that the Semites hold, as Disraeli said, the ills of secret diplomacy, and that they have reduced the embassies – real people in the state of parade characters, for twenty years that they have been leading European policy, this policy has become truly unreasonable and insane. The

I will not blame them. Whatever God you pray to, he is always good to pray.

Unfortunately Camescasse was not warned, and when he read But the file: Opening of an oratory, he read taken by an in 'Jigualioi» that I conceive an oratory... a chapel, he cried in dismay! Caubet who had just entered had a congestion at this word of cappell. "Uue 'Capelle! A capelle!' he crooned between two copses. 'We'll give them one.' quickly close their cap and put seals on it!"

The employee who had brought the folder tried to place it in a word.

– Allow me, gentlemen, he stammered.

' – Allow this!' Caubet shouted, 'what would Clémentine say to the ami-tié and the Aiyiis of Si?iaï f

the employee.

—Jews, murmured Camille, Russian Jews again, friends of Mr. Baron de Rothschild! Ah! the good people! that they pray at their ease, wherever they want, however they want! I had believed that he sat with citizens and French people....

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Bismarck's words: "Paris is an inhabited madhouse by monkeys" applies perfectly to the Power and Europe. There is no longer any trace in the councils of sovereigns of a conscience, nor even of a reason of State law.

The story of the last few years is the world produced by madmen reasoning, ratiocinating, having, as it arrives on the eve of the supreme crisis, an apparent logic which is disconcerting at first glance.

Neurosis, by the very fact that it takes away from the Jew everything feeling of modesty, any reflection, any notion even of the enormity of what he dares, puts into circulation types who are nothing like those we have seen before.

There are in this order improvisations of unheard-of fortune, extravagant destinies, wagers won against common sense before which we literally remain confused. The Jew always goes forward, confident in the Mazzini

What is Mazzini? It is neither the ancient Fatum, nor Christian Providence, it is good fate, luck, the star; all Jewish life seems a realized novel.

Take Ms. de Paiva; she was born into a Jewish family. Polish, the Lachmanns (1), she marries a poor little

(1) Lamarquise de Noailles, in first Dukes, Countess St. Hilaire, was also a Lachmann without us knowing if the family is the same. This marriage alone explains that a man who carries an illustrious name serves the government of decrees.

In this family again what terrible indication there would be to collect, from the point of view of heredity and transmission of Jewish neurosis!

The death of Marshal de Mouchy-Noailles, one of the ancestors of this republican, is one of the most moving episodes of the Revolution.

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tailor from Moscow, and leaves him to come on foot to Paris seeks adventure. She knows the Parisian streets all the extremities of misery, all the horrors of venal love; exhausted, she falls one day from starvation in the Champs-Élysées and swears to herself that it will be lacquer will rise its hotel when the fate, in which it faith, will finally have favored her.

She married a Jewish pianist with her left hand, the famous-Bre Herz, who presents her at the Tuileries as his wife legitimate; she is rejected, she promises to take revenge. Herz, ruined and driven out by her, fled to America; she married so, this time regularly, the Marquis de Paiva who burns his brains out shortly after. Mistress of Count Henkel,

The marshal was nearly eighty years old, he was guillotined with his wife who was sixty-six and didn't even have a face !in the indictment. "When the marshal was called, says a witness, in the History of Prisoners, to lead him to the Gonc-ergerie, he prayed to the one who told him that he had to go down to the registry not to make any noise, so that the marshal does not notice-didn't know about his departure. She had been ill the previous days, and "she was, in the remedies. - She must come too, to answer him-they say, she's on the list, I'll warn her to come down. - No, the marshal replied; since she must live, it is I who I will warn her. * He immediately goes into the kitchen and says to her: "Madam, he must descend; God wills it; ad. will go his designs. You are Christian. I am going with you and I will not leave you." The new The news that Mr. de Mouchy and his wife were going to court was repeated in a few moments in all the rooms. The rest of the day was for the prisoners a time of mourning. Some moved away from their passage, not feeling the strength to bear this spectacle; others, on the contrary, lined up in a hedge, wanting to show them a last-their respect and their pain for the last time. Someone raised the veil and said: "Courage, Marshal!" He replied, "Where did your iron come from?" me: "At fifteen, I went on the attack for my king; at almost eighty, I will go up to the scaffold for my God!"

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she handles the wine with both hands; she receives men politicians, writers, artists of a certain order in this magical residence on the Champs-Élysées whose splendours are only equaled by those of the seigneurial land of Pontchartrain. With the intelligence of his race that doubles

before the war, Prussian espionage against us, what make it easy for him to have relationships with many celebrities politicians who came to tell us about our affairs while having dinner. She has prepared the ruin of the Empire, she rises up in the slums that collapses, there she is, Countess Henkel of Donnesmarck, buying the diamonds of this empress who rejected him-sée, having it rebuilt in the depths of Silesia, by Lefuel, the architect of the imperial palaces, this Tuileries Palace from which she was expelled.

An artist to her fingertips, this peasant girl has the instinct of all elegances, the intuition of art in this that he has most refined. Eaten away by neurosis, she does not does not taste a moment of rest in the midst of all these enchantments; she is obsessed with the idea that we want to as-murder her to steal her diamonds; she forbids it under penalty of immediate dismissal that no gardener is in his park when she walks there. This woman who was hungry and which belonged to all, is more despotic, more severe than a Archduchess; she reigns over the immense staff of her domesticity the most rigorous discipline, she One day he chases away an unfortunate butler who had gotten lost started to smile when he heard a witty word at the table. Then She died at the age of 56, in her Tuileries de Silésie, from a brain congestion.

Gather all these hastily thrown traits, try to establish-bring some order to the twists and turns of this career

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strange, and from this whole will emerge a figure of a very special essence: a Jewess.

What novel is there, even that of this son of an hon-grois, who was Midhat Pasha! Pasha, he begins, according to the use, to serve his own, and organizes with Camondo and Sassoon, the Jewish schools of the Orient, then he strives to ac-climater revolutionary doctrines in the country of stillness, and finds a way to disturb even these Turks motionless and impassive, undisturbed by anything; he creates the party of Young Türkiye, and he has as confidant and for agent in Europe named Simon Deutch (1), orienta-list, political broker, standard bearer in 1848 of the Legion academic from Vienna, involved in the Arnim affair, living at the both in the chancelleries and in the brasseries of the district Latin. It is under the eyes of. Midhat in, his konak of banks of the Bosphorus, that the bloody drama takes place in which Abdul-Azis is assassinated; he is disgraced, recalled, sentenced to death, and finally relegated to Jeddah near,

which*decided the sultan to have him poisoned.

There are thousands of similar existences among the Jews.

If you want to see a fine specimen of a Jewish statesman, Take Naquet and study him. He is a restless man; young, he gives the method of a fulmi-cotton to blow up the cities, he published his book Religion^ Property, Family, in which he claims community of property and wives-

(1) Another Deuleh is one of the important leaders of the nihilist party. Arrested in the Grand Duchy of Baden, he appeared in court in October 1884 before the Odessa Court Martial, which sentenced him to thirteen years of forced labor.

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my (1); in his mature age, he converted to opportunism, and puts himself, under the leadership of a Barnum who directs the tours, going from town to town preaching divorce. Today today he turns to Prince Napoleon (2).

Even having arrived, the Jew always remains in some way mercanti, trickster, trickster. Naqnet ne si; Not content with turning society upside down, he invents a pomade to make the hair shine, which he made stand on end the heads. In the same issue of the newspaper that contains a speech of the politician, we see - singular mixture and which would have surprised Guizot - an announcement of the regenerator of the hair, which follows in the footsteps of Sarah Félix, "the sister of the great Rachel," as the pros say-pectus.

CHANGE OF HOME

KACASSAR XAQUET

THE ONLY VEGETABLE OIL RECOGNIZED AS INFALLIBLE

TO BEAUTIFY AND REGENERATE HAIR

1, PLACE DE l'opéra, FORMERLY PALAIS-ROYAL, 132

(1) "We recommend this work," says editor Ki^leiiiat kers, the bookseller who is both ranc-maçoanic and pornogr.iphiriue, in tuules people who want to know in depth the philosophical opinions-ques of the famous promoter of divorce in France. This book has J uuais or his equal in this kind of ideas; he is of a boldness and of a

laughter and in the family, and defends ideas that he never dared to bring to the French tribe... »

(2) "Whatever happens," Naquet declared to a reporter, "a month from November 1885, the Republic will live; if necessary, to save it, We would take the Bonapartists with us... Oh! there is Bonapartists and Bonapartistes, and not all of them are of the same wood as Mr. de Cassagnac.

"I am not saying," he added, "that Prince Napoleon is easy to be swallowed by all the republicans; but if it comes to that: War is like war! Anything rather than the monarchy!

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This apparently baroque life, and which certainly does not hardly resembles the life of public men of old, has its unity, however. Chemist, lecturer, deputy, Senator, Naquet nonetheless remains the Bulwark of Israel.

Divorce, for example, the guUtin, is an absolute idea-Jewish language. Only one Catholic speaker dared to declare it, This is Ms. Freppel; in the session of July 19, 1884, it was cried: "The movement which will lead to the law of divorce is, in the true sense of the words, a semi-movement tick, a movement which began at Mr. Crémieux, for finish Mr. Naquet. " He said to this dishonored left: "Go, if you wish, to the side of Israel, go to the Jews! |_We remain on the side of the Church and of France.

Ms. Freppel perhaps did not know how to say it so completely-lie the truth. To be sure to have the law that suited him, which adapted to its institutions, Israel had the project prepared by the rabbis.

It was the former rabbi of Brussels, Astruc, who wrote the provisions of the law and dictated them, in a way, to the Chamber of Deputies.

"The divorce commission," Naquet wrote to Astruc on this subject, accepted your amendment, she admitted that (article 29o) "the divorced spouses, for whatever reason, will not be able to no longer meet if, since the divorce, one or the other has contracted a new marriage (1). »

(1) Brussels Review cited by the Archives Israélites, volume 41.

For all this question, consult the rabbinical code: "Ehen

the jurisprudence of the Court of Algiers, and comparative notes of French law, Muslim law by E. Sarilajjra, president of the

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If honest, eloquent, believing men like Mr. Lucien Brun or Mr. de Ravignan were aware of these questions (1), or if they had the courage to treat them frankly, they could have placed the debate on its proper ground-rain. They wouldn't have changed the vote obviously, but

trtbaral of Mostaganem, and Mr. Charleville, grand rabbio of the pro-Vince d'Oran.

The book Eben Haezer includes five treatises: SW0//1, allions; Kidushim, of marriage; Ketubot, of fraud; Guiltin, of divorce; Ytboum, of the levirate.

Mr. Schwab, who has undertaken a very considerable work, the tra- The complete duclioiii of the Talmud^ has arrived at the tractate Guittin, but it has only published the beginning of it.

According to the Tract Ketubot, one can divorce a wife without him to return her dowry: if she gives her husband forbidden food; if she deceives him about the time of her menstruation; if she does not duty in relation to the Hallah; if she walks naked outside; if she runs into the street. Aba Saiil also says if "lie insults the parents of her husband in her presence. R. Tatfon adds if she is shrill. We understands by it, according to Samuel, the one who, speaking in her house, raises his voice so much that his neighbors hear him. According to Rab, it's only the woman we hear from another room in his marital relations.

(1) M. de Gavardie, a contagious caihotique:^ however, had a excellent opportunity to note the invasion of the Jew among us, during the discussion of the Freedom of Money Act, a law Jewish again and which is the legalization of usury. In his speech of December 1, 1885, he spoke of Moses, but he did not say a word of the Rothschilds and the Jewish banks; also this speech which would have could have been interesting, from the point of view of the social question, did it not no meaning; it answers nothing.

Mr. de l.areinly who is, I believe, at odds with the Rothschilds after having been very good to them, did not say a word about them either. No Catholic has discussed this law in a lively and current way. which closes with the triumph of Israel a struggle which has lasted since fourteen hundred years between the Church and the Jew who wants to despoil the Christian; none recalled the courageous campaign undertaken formerly against the Jewish bankers by the Franciscans, the blessed

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they would have shown the action of this race which, not satisfied to make a prominent place for itself in a society that it did not create, wants to modify all the customs and all the laws from his personal point of view; they would have pronounced one of those speeches that make thinkers think, that pre-parent public opinion to the measures that France will be obliged to take to take under penalty of perishing. Instead, they contain in pious generalities, which have no effective because they do not apply to any reality. understands the disdain felt for opponents as cloudy as men like Naquet.

Not content with having introduced divorce into the Code Jewish, Naquet intervenes to defend the interests of the tri-potters in the discussion on transport companies maritime, by opposing Raspail's proposal to request as long as members of Parliament are not part boards of directors.

Finally Naquet serves Jewry in the question which concerns him he holds most dear, he has the House vote to repeal-tion of article 1965 of the Civil Code.

Until now, when an unfortunate man had acquired the proof obvious that it had been stolen from the Stock Exchange as in a wood, loaded like in a gambling den by Israeli financiers-lites, he had the resource of taking refuge behind the exception of play; he sometimes saved a piece of his heritage, his daughter's dowry, the bread of his old age. Thanks to the law passed at Naquet's instigation, the unfortunate goy will have to give Shyllock his last penny. Everything will go through it. |

Before 1883, French law had at least the modesty to not to interfere in the turpitudes of the Stock Exchange, she said to the Nucingen who wanted to finish off their victims^

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what she said to the girls who were after them prey: "We don't know of such jobs! Come on! debate your nasty affairs away from the courtroom." From now on she will take the thief's side and lend him a hand to strip naked the robbed person who had kept his hair-bet (1).

has considerable authority for it: It is approved by Mr. Dollfus, who says the Gaul (2), "has a head sui generis, » by M. de Verneuil, successor of Mr. Moreau, "very brown skin, with a well-defined line made in the middle of the head," by Mr. Alfassa, "a gentleman with blue eyes and a blond mustache whose words retain a slight exotic accent. » It is not less than the most basic probity of buying only

(1) In every question the Jew is guided by exclusive thought to be useful to his own. See what happens for the booklets of our French industry, ruined by foreign competition, let out a long moan. Our French workers cannot find more work, because 100,000 German workers, 200,000 workers Italians also give them terrible competition; our chefs 'industry is stripped, not only of its processes, but even their trademarks by people they have welcomed and employed in their homes.

What is the Jew Edouard Miilaud doing? This false cosmopolitan who, at .fund, is only concerned with the interests of his race, has only one desire, that of making invasion easier for foreign Jews; in the Senate session of July 19, 1883. he requests the suppression of this hvrel which is a guarantee for the French worker as well as for the boss, who allows any director of the establishment to go taking into account nationality, origin, work history—whom he will admit into his home, initiate into the secrets of his work and mind his business.

(2) Gaulish of July 10, 1884.

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what we can pay and to sell only what we can—
sede (1).

As soon as there is a game, the settlement of bets is a matter of appreciation. What would be, for example, the appreciation of Mr. de Verneuil, the successor of Mr. Moreau who had a moment of fame, in the following case. I do an operation in good faith, calculating all the probabilities; the stockbroker's trustee receives from a minister, official title, news that his duties oblige him to bring it immediately to the attention of the public, he keeps it graciously hidden during part of the Stock Exchange and communicates it only to Mr. de Rosthchild. Mr. de Verneuil would he believe he was legally obliged to fulfill his obligations

I add that it is difficult to explain that agents exchange rates complain about the losses they suffer from the gambling operations since they cannot lend themselves to it. The law is formal, indeed.

(1) There is, in everything that the Jew does or says, a kind of greed lateute, of imperceptible mystification of an indefinable character which is not summed up by the burst of loud laughter, nor by the joke-harshness, but rather by a light irony gently drowned in the look, that something certain women have who seem blent whisper: "Don't I, darling, lie well? I bet that you believe what I say?" The "gentleman with the blue eye and the "blonde mustache" must have looked like that when he spoke of the need to keep one's eugagemuis. What is certain is that In April 1885, Camoudo's son-in-law and accomplice chose precisely the day when the law was promulgated to ease the pressure on leaving for twelve million differences, that the father-in-law refused energetically to pay for any invitations that might be made to him not to let the spotless coat of arms of such a noble woman be tarnished family.

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■ a It is forbidden for exchange agents to lend»* their ministry for stock market games on any effects whatsoever. » ^Law of year IV and year X.)

"The stockbroker must have the bills delivered to him in advance that he is responsible for selling or the sums required to pay those that he is obliged to buy. • (Summer from 27 Prairial to X, article \3.)

Suppose, under these conditions, that the exchange agents may lose something, would be to admit that they brazenly violates an existing law. It is a thought malicious that it is forbidden to have towards such hon-some people.

These modern existences that have nothing in common with our past existences, these strange destinies led bridle-dejected in the midst of excesses and noise with a a kind of half-crazy, half-cynical audacity ends almost always in drama.

The Jew attracts drama, he carries it with him into the countries that it invades and into the houses where it slips.

Mixed marriages, which are called in the world:

good results.

By a singular law, there are few families who have allied to the Jews in an exclusive and more or less crudely confessed greed, on which has not fallen a catastrophe. A Moskowa marries a Heine and you are not unaware of the gloomy conditions in which unfortunate perished. A Duke of Richelieu also marries a Heine and will die prematurely in the East. The daughter the Duke of Persigny marries a Jewish brewer from Prague, Friedman and sits with him on the police benches. correctional. Oil enters Poli's house-

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gnac, one of whose members married a Mires. The dishon- neur and ruin enter the Panouse with M'^^ Heil-bronn. A Crémieux, relative of the president of V Alliance Israelite, is murdered after a monstrous scene debauchery by two barrier prowlers. The lawyer Bernays is struck by the Peltzer brothers. The son Fould publishes under the Empire of libels against his father, and sadly ends a brilliantly begun life. The Jew Merton kills himself after to have won millions.

Count Batthyani marries the daughter of the Jew Schossberger, he was killed in a duel by Rosemberg and his wife remarried a few months later.

Count Wimpfen, whose mother is a Sina, burns his brains in Paris where you know, after having written to the Jew Hirsch a letter more dishonorable perhaps than a such death.

In February 1883, a relative of Naquetqui rege- nère the scalp, Daniel Naquet, one of the most opulent of the South, throws itself from the second floor of the house that he lived in Carpentras, with his brother and broke the skull. As he breathes his last, his brother, Justin Naquet hangs himself.

In October 1885, the wealthy Hamburg banker geois Primsel, the associate of the Dreyfus of the guanos, throws himself into the Seine from the top of the Pecq bridge.

Sudden death is, however, more common among Jews that suicide although it increases in astonishment- Nantes proportions which attest to the progress made at them neurosis.

Paradol, also of Jewish origin, praised, overrated, praised great man by Freemasonry and going to kill himself at

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Washington, ending tragically, at forty-one years old, a noisy, artificial existence which, by its hollow side, makes think of that of Gambetta, with less natural noise—really!

Here again, the fatality peculiar to the race falls impainfully on this family, annihilates it, uproots it sort of. The son kills himself at twenty, the daughter to whom Ms. de Rothschild, who was very good in this circumstance, since it was one of his own, had offered a hundred thousand francs for her dowry, did not want to face life; she went seek refuge at the convent of the Ladies of the Retreat against so much pain.

We naturally only see events that happen pass up or who owe some circumstance a particular impact; to be complete, it would be necessary ^collect the countless bourgeois tragedies, the facts which occur in more modest spheres or everywhere the Jew, even when he does not do evil voluntarily, drags after him I don't know which Ananké.

The Jew who, in Hegel's words, "was thrown out of nature, "has had a beautiful, by prodigies of cunning and patience, to impose himself on social life, he is chased out of it every time instant as if by an invisible force.

The drama like this ancient Fate which, irresistible and veiled, advances under the porticoes of the palace of Mycenae, has already forced the door of this proud dwelling of Rothschilds, who believed they had made a pact with Fortune. All of Paris talked about the suicide of Baron James (Jacob) de Rothschild. Although they made him pay dearly for this death to Christians, the Rothschilds are not unaware that blood of a suicide brings bad luck to a house and that the curse—tion is upon them. They feel, in the midst of their celebrations, flitting—

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over them like a large black bird beating its wings before falling on its prey.

The characteristic of the drama that pursues the Jew is to be al—mysterious days. We almost never know why

any Rothschild envoy comes to the magistrate responsible for instruction, appoints himself master, has the pieces to the fire, while the magistrate, if he is new bed, kiss the floor where the envoy of such a great monarch—who deigned to set foot. I defy you to find anything—see on the trial of Michael the assassin, who was tried under the Directory, or to know the truth about the Ney affair, on the Wimpfen affair, etc.

The race, moreover, although organized in conditions special for conservation, is no less old.

Legend has it that a Sicilian herdsman from the time of the King William found in the ground a flask which contained liquid gold, he drank it and returned to youth. Gold has not performed this miracle on the Jews. Examine the specimen which dominates in Paris, political intermediaries, stockbrokers, journalists, you will find them consumed by anemia. eyes, which roll feverishly in yellow-colored pupils grilled, denote liver diseases; the Jew, in fact, has on the liver the secretion produced by a hatred of eighteen

hundred years.

There are some very curious and striking facts of atavism; the race, by refining itself, returns to the first type, to the pure oriental. Look at the young Isidore Schiller, the father is German, fat, blond, chubby; the son, hunched over himself—even, with a very small head, looks like two drops of water to these squat captives of the bas-reliefs of Nineveh; it is

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a true contemporary of Menashe and the Yoyaquim.

Most, I repeat, are anemic at last degree In Paris, they live in airtight apartments—closed where a sur- atmosphere always reigns heated; in the huge hotels of Vienna, we see them search for corners, gaslit crypts even in broad daylight. Press these little fingers between your fingers. born in spindle, they still denote certain inclinations of the breed, but they no longer have the strong, hooked claw of their fathers. Not a drop of blood; the waxy complexion has taken on the color of the fine Sèvres porcelain imperceptibly blue; they tremble under our sky, they flee shiveringly towards Nice while poor devils work to make their

The day when Catholics, tired of defending this society become exclusively Jewish, will leave the hungry marketplace on banking houses as we walked on the convents, we will crush these beggars of yesterday who have become the tyrants of today, without their sagging making a stain*^ redder than the kosher meat they eat.

This physical state can partly explain sadness which forms the basis of the Jewish character, but is not its unique pattern.

This melancholy is due to causes that I must indicate. to complete this study, whatever my desire not to not to address the religious question itself, as long as My respect for all beliefs is great.

To succeed in their attack on civilization] Christian, the Jews in France had to be cunning, lie, take-dress up as freethinkers. If they had said frankly: *c We want to destroy this France of other-once which was so glorious and so beautiful to replace it

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by the domination of a handful of Hebrews of all country, "our fathers, who were less softened than we, did not would not have let themselves be done. They remained in the state for a long time wave, acting with Freemasonry, sheltering behind-behind sound phrases: emancipation, emancipation, fight against superstitions and prejudices of another age.

They first celebrated their worship at home, then little by little little, while keeping the instincts of their race, they lost this that there is good in all religion; they were invaded by this kind of dreadful depression which takes hold of man who no longer believes in anything.

Apart from religious festivals which brought together the whole family, meals of precepts, Circumcision, Purim, Bar Mitzvah, there were once a thousand occasions for strengthen the bonds of brotherhood, to exchange sive loneliness, gifts. A Sioim, that is to say the end of a treatise of the Talmud studied either by a society or by a particular, gave rise to a meal. When it was announced that there was Zocher at someone's house, that is to say that a child male was born, people went to his house to congratulate him. Sabbath which precedes the wedding, Spinholuz, and which continued until the following Saturday, was a pretext for long rejoicings-sessions and the table was then overloaded with these sweets and

times an enthusiastic enumeration. All this for many is now barely more than a memory.

Undoubtedly, the Jews are more faithful than one thinks. their religious practices. Such a writer who, in a Republican newspaper, has just written a violent article for to wrest from the disinherited this faith which consoles for everything, which has just crudely mocked our Sacraments, our Lent, our children led to the first Communion, runs to the

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synagogue to fulfill his duties. During Passover, They meet at Van der Ham's, 2-i 6is, rue de Maubeuge. where the Seder service is admirably organized, the traders and employees of the central district. This is where restaurant that all the Dutch and the Germans.

This is where one of our colleagues, a free thinker, was told apparent, who is only a fervent Jew, that is to say, fanati- that against Christ, this charming word which the Uraeli Archives. He had come for lunch on the first day of Easter and when it was time to leave, he asked for the bill to the young girl who served him.

– Sir, replied the young Dutch woman, we do not pre- We have no money today, a holiday.

– But, Mademoiselle, you don't know me; and if I wasn't coming back?

– Oh, sir, when we celebrate Easter, we come back...

It is undeniable, however, that indifference has penetrated- among many Israelites. It is not -one of the first- first crises that the Jewish religion is going through.

Without going into the heart of certain questions, what the Jews even having become Christians, the Léman abbots rarely do, Converted Israelites, once summed up with infinite clarity the successive phases through which the Judaism (1).

In the period of waiting and excitement that precedes the coming of Christ is followed by a violent, agitated period, during which Israel persists in seeking the Messiah,

(t) The Quotation of the Council and the Vatican Council.

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without wanting to admit to himself that he had crucified himself (1).

Soon, even giving to messianic prophecies the most singular interpretations, by supposing a thousand ways Daniel's prediction about the period of seventy weeks of years, one comes to despair. The aloi's rabbis condemn to the anathema anyone who henceforth would speak of the appearance of the Messiah. "All times that were set for the coming of the Messiah have passed away," he said. Rabbi Rava. "Cursed be those who calculate the times of the Messiah," declares the Babylonian Talmud. "May their bones break,)) adds Rabbi Lochanan.

If the Jews of Romania maintain, at great expense, in Sada-Gora, the family of Isrolska, the sacred family from where the Messiah must be born; if the Jews of Poland leave their open window when it thunders so he can come in, civilized Jews no longer believe in the coming of the Redeemer; they no longer admit anything but what they call the mythical Messiah that; rather the Messiah, the future king of the world, is Israel.

(1) The Lemau abbots have 25 false Messiahs: Theudas in Palestine, the year 40, Simon the Magician in Pulesline, from the year 34 to the year 37, Méuaadre, same period, Dosilee in Palestine, from the year 50 to the year 60, Bar-Kochhas in Pale, in the year 138, Moses in the island of Hail, i'aa 434, Julian in Palestine, in 530, a Syrian under the reign of Leo Risaurian, the year 721, Sereuus in Spain, the year 724, another in France, in the year 1137, another in Persia, in 1138, another in Cordoba, in the year 1157, another in Ftz, in the year 117, another in Arabia and another towards the Euphrates, around the same year 1167, another in Persia, the year 1174, David Almasser in Moravia, the year 1176, another, the year 1280, David Eldavid in Persia, in the year 1199 or 1200, Ishmael Sophie in Mesopotamia, 1497, Rabbi Lemben in Austria, 1500, another in Spain, the 15th, another in the East Indies, in the year 1615, another in Holland, in the year 1624, Zabalhai Tzevi in Turquie, the year 1616.

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Michel AVeil, chief rabbi, expressly says that the prophecies never mentioned a descendant of

The true Redeemer, according to him, would be, "no longer a personality, but Israel transformed into a beacon of nations, raised to the noble functions of preceptor of Humanity that he will instruct by his books as by his history, by constancy in his trials no less than by fidelity to the doctrine!"

I will not point out once again what is impudent-pretension of this band of handlers of ecus to be the beacon of nations which had Claimarmagne, Saint Louis, Charles V, Napoleon, the greatest saints, the most powerful thinkers, the highest geniuses, the most admirably organized societies. There are obviously- there is a real collective madness, a sort of delusions of grandeur no longer affecting an individual isolated, but on an entire race to which successes sudden came to the head.

These successes, in any case, did not bring Israel the happiness of the soul.

As their dream was fulfilled, the portion of ideal - very relative - of religious spiritualism which was in They were diminishing, their little shred of infinity was decreasing. These tNucingen also had their skin of sorrow of a new genre where the notion of the future life was narrowed and dried up while their present life became more brighter and wider.

Their romantic hope of possessing the land, of enjoy alone what countless generations of Christians- had founded, created, produced, had been realized against all likelihood. With such fantastic leaflets

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than those of Honduras, the Galleons of Vigo, or the Bons Ottomans, they had taken from the pockets of the poor, stockings wool, straw mattresses, touching savings, savings saint that the old woman wrapped in paper of silk and showed, with a proud smile, to the husband who feared- was unable to work anymore. On these remains con- taken by the deceitful on the naive they had bought sha- historic buildings, illustrious residences where the great men of old, at the time of retirement, had rested- sed after serving their country. The degenerate members of the aristocracy had stooped to come and admire these twists of baron and these smuggling badges drawn on the sand from the stables of Ferrières or Beauregard. Bs has not- had only one sign to make to the leaders of democracy-

té, like Raynal and Bischofifsheim.

Despite everything, a feeling of disappointment came over them: "This "Is that all it is?" they seemed to be saying.

On the balconies of the prosceniums paid for by the unfortunate whom they reduced to suicide; on the terraces of castles that they stole these triumphant, so little joyful, are assail" read by the arid thoughts that came to the bibli- Schelemo than on the terrace of his palace in Beth-yaar-ha-Lebanon or in the paths of his garden in Etham.

Man has no advantage over beast and both have the same end, both return to dust.

A living dog is better than a dead lion.

The best good for a man is to eat, to drink, and enjoy.

Thus speaks in Ecclesiastes, the Kohelet, faithful inter-ready for Sadducee morality.

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The vision of this death which is coming with great strides and after which there is nothing, of this coffin that we assemble one day in this magnificent apartment whose mirrors will remain veiled for seven days, of this corpse which is taken to half rotten, puts a shadow on all these fronts (1).

If the Jews, in fact, have kept deep within themselves—even the notion of a single God, if their mission providential has been to maintain and spread this faith in the world, the belief in a future life is very strong among them confused and very wavering, although the funeral prayers in make mention. The Pharisees had spiritual tendencies—ritualists, but the Sadducees were absolutely materialists. There is hardly any question of the immortality of the soul in the Pentateuch and the only text that speaks clearly about it in the Old Testament is this verse from Daniel: a Blow of those who sleep in the dust wakes up—will, some to eternal life, some to shame eternal.

The Mishnah forbids probing these problems and the Agadah reports in support of this defense the story of four doctors Ben-Azai, Ben-Zoma, Akiba and Acher who dared venture "into the avenues of Paradise." One of them

(1) The Jews even edict to pronounce the name of death. We see in the treatise Ketanbtoh (8 6) that a rabbi was blamed for having said in a funeral oration: "Many men will empty the cup of life u "Many men have emptied the cup, is a "This expression is permitted," said Abayé, "but we must avoid saying: many men will empty the cup." In Berachoth (60 a), Abayé once again renews this prohibition against speaking of death.

The practice of emptying all the water from a house in which someone lifeat to expire is inspired by the same feeling. It was a way to announce the death to the neighborhood without using the harmful word.

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died, the second went mad, Acher apostatized, Akiba alone got out of the situation, thanks to his firm common sense.

Mr. Charles de Rémusat was perfectly right to write on this subject:

Judaism, at least Mosaic Judaism, if it does not keep not silence, about the future life speaks of it so rarely, so obscurely—that he almost realized the paradox of a religion that could—could do without dogma without which all religion is useless. sacred legislator of the Hebrews seems to have confined himself to this world all the interests of God's people. We cannot go so far far than Saint John Chrysostom and even Saint Thomas of Aquin who want the future life to have been hidden from them, but, at less in the Pentateuch, it is only hinted at in equi—evokes and susceptible to another interpretation and even in the later books of the Old Testament, it remains the most part of time assumed rather than professed. At least it is necessary recognize with Saint Augustine, with Grotius, Bossuet, Leibnitz, Fleury, whom the Jewish religion did not place in the first rank, like fundamental article the certainty of a life to come with all its consequences (1).

We can guess that in these conditions the horizon is narrow for the Jews closed to these beautiful hopes which are ours consolation and our joy (2).

(1) Review of the Two Worlds of July 13, tSG5.

(2) Swendenborg, illuminè who sometimes has worthy descriptions of the Lady, saw Jews in large numbers in the residence of the greedy, or in the excremental hell of those who have lived only for enjoyment.

u The greatest part of this hell, he says, is composed of Jews,

smell of other spirits, manifests itself as a stench of rats.

"Erase the fault they have conceived in the life of the body and in which they have confirmed themselves does not allow them to know that by the new Jerusalem where the kingdom of the Lord is intended, in both and on earth, it was found that, when they come

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It must be added that the Jews, always aware of this which happens, not only in the world of facts, but in the world of ideas, are very keenly concerned—of the anti-Semitic movement that is emerging in all of Europe. One cannot believe the fury in which plunged them into the creation in Paris of a very valiant little newspaper—slow, very modern, very aware of financial manipulations, Vaiti-Sénitiqxe who always repai-aît when we believe it disappeared.

In short, the Jews have a confused feeling about what is happening to them. tend. From 1870 to 1879, ik, "Bt went through a period of pride delirious. "What joy to have been born at such a time! exclaimed the Jew Wolff in the National-Zeitung; "ist eine lust zu leben ! y> while on the banks of the Spree the Laskers, the Bleichrøders, the Hansemans stripped of their billions the Prussians intoxicated by the laurels. What happiness! the band of cosmo—polite, seeing that the places, the people, the hotels, the princely carriages, hunts, boxes at the Opera, everything was theirs and that the good people were content with a speech felt good about the new diapers.

Today they have toned down a bit and they feel that something be concerted between Christians of all countries that could be stronger than the V Israelite Alliance universal.

in the other life he appears to them on the left side of Gehenna, a little in front, a city in which they hurry and press; but this city is muddy and filthy, so it is called the Jerusalem defiled. There they run through the streets in the mud and in the mud up to the top of the heel, complaining and lamenting—UqL" (Lei ArccMes Célestials, 939, 940).

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In his very essence, the Jew is sad. Enriched, he becomes insolent while remaining gloomy, he has morose arrogance:

Hypochondria, which is only one form of neurosis, is the only gift they gave to this France which was once so laughing, so playful, so fulfilled in her robust and healthy gaiety.

"The Jew is dark," said Shaftesbury in his Characteristics, big word and deeper word than she has the air. It is a mistake to believe that the Jew is having fun with his own, a mistake even to believe that he loves them. Christians never support each other, but they love each other. They enjoy seeing each other. The Jews, on the contrary, sustain themselves until death, but they cannot feel; they are horrified by themselves, and as soon as they do not are no longer in business, they run away from each other like the damned. They have little more agreement with Christians; a word from respect for Christ is enough to make them sick; a plea—The Judas sanctuary, which they greet with a bitter laugh, puts them in outside of themselves. Deep down it is still relevant, the word written on the doors of the ghettos of Italy.

JVe populo regni cœlestis hæredi usus cum exhærede sit.

"Let the people who inherit the heavenly kingdom have nothing in common with the one who is excluded from it.

Sometimes there is a faint smile on those faces at the thought (the some good trick played on the Christian. The fox, in effect, is the allegorical beast of the Jew; the Meschàbol schiia-lim, The Fox's Fables is the first book that we put into the hands of the little Hebrew. When he grew up, he takes pleasure in life in emphasizing the farce he has just to do to the Aryan. After having, for example, like Bleichneider, organized the Tunisian campaign which cost France

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the life of his children, the money of his finances, the alliance of Italy, he still mocks his victim by naming himself—sea commander of the Legion of Honor by some degraded minister.

These fits of evil joy are sometimes followed by an expression—Naivety in the Jew! you will cry—You, you give it to us beautifully! Yes, there is a childish side. This representative of civilization in this that it contains more acute, more refined, more moribelly, has the cunning of the savage, he also has the naive vanity. His mouth sometimes opens with pleasure before certain triumphs—phes of glory, like the mouths of those Africans whose

to make a piece of glass or a scrap of fabric
clairvoyant.

At Louis Blanc's funeral, I looked into the
rue de Rivoli the deputations were lined up and I examined with
an unspeakable pleasure the way all these individuals at the
yellowish and dirty beard was squared under the large cord
blue of the Freemason. There was, in all these people with a mine
low, a childish satisfaction of being there, in front of the Tuile-
ries, respected by the guardians of the peace, having an im-
bearing, a role in a quasi-official ceremony, por-
a costume that distinguished them from others. The Jew is
more often than you think. When he tells you
that he received some distinction, a medal of
chocolate in an exhibition, it stares at you well to see
if you don't mock him, which is his fear
perpetual; then his pale and bloodless face lights up with a
ray of happiness like that which often illuminates the
children.

The only feeling that survives in these corrupt and

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jaded it is hatred against the Church, against priests, against
especially religious people.

Let us recognize it, how natural this hatred is! This
man born intelligent, rich, often bearing a name that
sounds different from that of all these nobles of Gerolstein
and who leaves everything to become like the poorest,
—doesn't that negate, does it not remove everything that
makes the Jew proud: money? This vow of poverty of the
monk does not seem a permanent mockery of the vow
of the Jew's wealth?

This woman who preferred a sackcloth dress, of which
wouldn't want servants, in silk and lace, would they?
she point, despite the sweetness of her angelic physiognomy-
mie, as a living and perpetual offense to this Jew
unable to buy with all his gold what this woman has
indigent: Faith, Hope and Charity (1)?

Here is one to whom death is quite equal and to whom a cer-
A pick, even if it is made of white wood, is not scary.

Simon called Lockroy (2) may insult this monk, ask-

(1) Faith, this extra-human, euthiastic, expansive feeling, which transports the being above himself, and which translates into the proselytism, that is to say by the ardent desire to share with the pro-chain the noble joys that the oia experiences, is absolutely unknown to the Jews, even the most religious. Religion among them is a form of loyalty. to a tradition, and an attachment to the race* to which one belongs.

"A remarkable fact, among all," said Mr. Franck in a conference-reference made to the Society of Jewish Studies, under this title: Religion and Science in Judaism is that the Hebrew language, I want to say the language of the Bible and the Prophets, does not have a word equivalent to that of faith. The one that later, in some works of theological controversy, it has been translated in this way {Emouna) means constancy, firmness, fidelity, truth.

(2) EJouard-Eienne-Antoia Simon dit Lockroy, thus expresses himself Vapereau. The greatest witty act of this clown, who wears a

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that he be expelled from his cell. Dreyfus will be able to propose to our honest republicans to tear away from these Sisters of charity the piece of bread which is enough for them not to move-laugh. They will always have the crucifix around their necks; it is made of copper and the baronesses of the Jewry only like which brings control of the currency.

The mere fact that these sublime virtues, these disinterestedments of all that is material, these self-denials superb may exist, stands like a thorn in my the bed of the coarse Jewish sybarite who, master of all, feels that he can do nothing to these souls.

On this state of mind of the Jew, Renan is still valuable to consult. His portrait of the modern Jew in Ecclesiastes is a delicious piece. We see at work the painter who has mysterious complaisances for Judas; he is preoc-always put a caressing touch next to a a bit harsh truth; he erases the line that would hurt for add whatever epithet pleases. He admires this parasite "so quickly free from dynastic prejudice who knows how to enjoy a world that he did not do, to pick the fruits of a field that he did not not plowed, supplant the onlooker who persecutes him, meet-"to be necessary to the fool who disdains it."

It is for him, you would believe, that Clovis and his Franks have struck with such heavy sword blows that the race of the Capets rolled his thousand-year policy, which Philippe-^uguste defeated at Bou-vines and Condé at Rocroi. Vanity of vanities! Oh the good con-

1 We all knew him, this wise man according to the earth, that au-

gobriquet like his father, is to mock the poor Brothers who take the noui of the salut that Ton fêlé the day when is pronounced their wishes. I give him a taste of his own medicine. Admit that this is not difficult.

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There is no supernatural chimera that would give all the dreams from another world to the realities of an hour of this one: very opposed to abuses, and yet as undemocratic as possible; with power both supple and proud; aristocrat by his skin fine, his nervous susceptibility and his attitude of a man who knew how to remove from him the tiring work, bourgeois by his low esteem for warrior bravery and by a feeling of humiliation secular from which its distinction does not save it. He who has upset the world, through its faith in the kingdom of God, no longer believes in anything but wealth. This is because wealth is in fact his true reward. He knows how to work—brave, he knows how to enjoy. No foolish chivalry will make him exchange his luxurious home against the perilously acquired glory; no one stoic asceticism will not make him leave the prey for the shadow. The stakes of life is according to him entirely here below. He has arrived at the perfect wisdom: to enjoy in peace, amidst the works of a delicate and images of the pleasure one has exhausted, of the fruits of one's labor.

Surprising confirmation of the philosophy of vanity I Go so trouble the world, make God die on the cross, endure all the tortures, set fire to your homeland three or four times, in—to sult all tyrants, to overthrow all idols, to end with one spinal cord disease, deep in a well-padded hotel from the Champs-Élysées district, regretting that life is so short and the pleasure so fleeting. Vanity of vanities!

No, amateur, it is not for a Jew to die of it. spinal cord in a hotel in the Champs-Élysées district Elysées that Clovis fought at Tolbiac and Philippe-Auguste at Bouvines. If our fathers devoted themselves, if they fell on the battlefields it is so that there is a France as there is an England and a Germany, so that our children pray as their fathers prayed, have a faith that sustains them in life.

It pleased the Semites, those perpetually agitated, to destroy the foundations of the old society, the money they stole will be used to found a new one; they created a social question, we will solve it on their backs. We will distribute all these goods ill-gotten gains to all those who will take part in the great struggle

which is being prepared, as land was once distributed and from fiefdoms to the bravest.

In Germany, Russia, Austria-Hungary, Romania, in France itself where the movement is still latent, great lords, bourgeois, intelligent workers, everything of Christian origin in a word – without often observe religious practices – agrees on this point. V Universal Anti-Semitic Alliance is constituted and the Universal Israelite Alliance will not prevail point against her.

In some countries, the Committees may show more or less activity, propaganda may be more or less long, the century will not end without history seeing renew this fact which has been constantly renewed: the Jew taking advantage of the divisions he creates to become master by the cunning of an entire country, wanting to violently modify the ideas, customs, traditional beliefs of this country and bringing, by dint of teasing and insolence, the people who hated each other the day before to reconcile for him fall upon it with prodigious enthusiasm.

As for me, I am only the modest announcer of the curious events approaching. Insulted, defamed, unknown, perhaps I would say, although I do not believe it, before having witnessed the things that I announce as some. What does it matter! I will have fulfilled my duty and accomplished my work. Every fact now will confirm the correctness of my forecasts, this In all matters, said Bossuet, it there is what prepares them, what determines them to undertake them and what makes them successful. The true science of history is to notice in each time the secret dispositions who prepared the great changes and the conjunctures important things that made them happen, i

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BOOK TWO

THE JEW IN THE HISTORY OF FRANCE

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e&a fai IbùcM Im Us.

PEOPLE TIMES TO EXPLODE DEFTSUKE EX 1394

The Jews in Gaul. – Delicate religious feelings and
Mr. Reuan. – The Jews in Brittany. – De anoyantia Judeorum.

– The Jews in the Middle Ages. – Accredited lies. – The
schools, the rabbis and the poets. – The Jews driven out of Spain.

– Abou Ukak, the patriotic poet. – L/i Kacida in noun. – THE
Jaiveries of the South. – The Albigensian War. – The Yellow Wheel,

– Measures of social salvation. – The trial of the Talmud. – The
elegies. – The auto-da-fé of Troyes la Lanterne. – The Jew of the Apar<
Michlet. – The Templars and the Jews. – The Order of the Temple, corrupt-
powered by money, becomes an instrument of the Jews. – The sacri-
legers. – The Templars and Masonry. – The lepers. – The
social war of the 12th century. – The Semitic movement. – The t:x
Definitive impulse of J394. – The greatness of France.

PEEiHERS TIME TO DEFECTIVE EXPULSION IN 13W

The Jews came to Gaul following the
–J Romans. In the 4th century, around the year 353, they assassinated,
on the banks of the Durance, an officer who, after having gov-
Verné lEgj'pte, returned to Gaul by order of the em-
Father Constance. The unfortunate man's epitaph was found
and described by Pierre Béranger, a Provençal doctor. Tille-
mont, in volume IV of his History of the fnj/)erei«rs, mentions
also this fact which Dom Liron questions, however,
in Historical and Literary Singularities.

If the presence of some Jews, who came at the same time
that the Romans is not disputed, it is difficult to ad-
agree with Renan that the Jews made conversions
among people "animated by deli- religious feelings
cats," to use the writer's particular style (1).
The claim that the Synagogue remained alongside the Church
"as a dissident minority" does not rest absolutely
on no testimony (2).

(1) Judaism as a race and as a religion.

(1) This is a softened variant of the famous thesis supported by
Disraeli in his Essay on the Political Life of Lord George
Dentinck.

The truth is that the Jews, more concerned than they realize say about the account they will have to give of the role played by them in the last religious persecutions and fearing that what they call "the second stay of the Jews in France » does not end like the first, would like to argue from an old title of habitation in this France, on whose soil they have always lived as nomads, without contributing anything to the development of civilization general.

It was only in Brittany * where the Jews were quite numerous until the 8th century, that the existence of a colo-Semitic nation, who came there in very remote times, for-would support itself. The signs carved in the caves "of Gavrinis present more than one analogy with the sym-axe bolic engraved on Egyptian monuments. The souve-still alive in the traditions of the country, of a fabulous city called Is, of a king surrounded by luxury all oriental, who was called Solomon, sometimes return to the mind before these fountains shaded by the biblical fig tree

civilized immense races on their own, like the Teulonique, the Slavic race. In a few years this will be taught in our colleges and it will be an article of faith in all academies where the Jews will impose it; it is still permissible to "affirm that this Thesis is absolutely insane.

Here is the main passage from Disraeli.

"The relations existing between this race of Bedouins, who, under the name of Jews, are found in all parts of Europe and the Teutonic, Slavic and Celtic races which occupy that part of the world, will one day form one of the most remarkable chapters of a philosophical history of man.

"The Saxons, Slavs and Celts had adopted most of the customs of these Arab tribes, as well as their literature and religion-entire region; they are therefore indebted to them for the greatest part of what regulates, charms and softens morals.

and which make one think of Siloë. Alphonse de Rothschild, who seeks-always trying to bring together all the scattered brothers for his future kingdom, came to take a look around Camac,

lation where faith is rooted in the hearts of the inhabitants, had to convince him that if there was a tribe there it was good lost to him (1).

In Gaul, the Jews found the contempt for which they were overwhelmed in Rome. While Christianity, completely separated from any alliance with Judaism considered as the expression of a distinct race, was everywhere rapid progress and rallied all the donkeys to him and all intelligences, the Jews saw peoples absolutely foreign to the Roman prejudices redouble spon- degree of severity towards them. The Burgondes and the Visi- Goths are also hard on them. The Council of Vannes, held in 465, forbids clergymen from frequenting the Jews and eat with them. Clotaire II rereads them, in 615, the right to bring an action against a Christian, in 633, Dagobert II expelled them from the states.

Always repressed in their wear and tear, they always return- days in the chain and in the beginning of the period Carolingian we find them more powerful than ever. Charlemagne sends a Jew to the ambassadors he sends to Haroun-al-Raschid. Under weak monarchs like Louis the Pious, they give free rein to their nature

(1) We have a testimony of the concern of the Jews "to connect to the ceitique element in Hoâlradamus, Jewish by origin, qni, in seà curieuaea Centuries, predicted the reign of a monarch which would be called the Great Celtiqut,

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invasive. Then, as today, they do not content themselves- do not attempt to obtain the free exercise of their religion, they want- slow that others bother so that they are not embarrassed themselves; they decree that the markets will not will not hold on Saturday; they demand exemption from rights that weigh on other traders.

As today, their audacity revolts everyone and the ar- Bishop of Lyon Agobard writes his treatise: De Insolentia Judeorum. Put a modern translation and even bet- his own to this protest, write a book entitled: of Vaplohm or the nerve of the Jews and you will have a bro- of the most immediate news.

So as today they sneak into the gou- government. Zedekiah has the full confidence of Charles the Bald that he poisons.

Perpetually drawn towards the East by the attraction of race, the Jews are constantly in negotiations with the Saracens to whom they deliver Béziers, Narbonne and Toulouse. It is from this last misdeed that each year On Easter Day, a Jew received three slaps on the door of the cathedral and paid thirteen pounds for wax.

Until the twelfth century their condition still seems keep improving. In 1131, when Pope Innocent II comes to France and celebrates in this illustrious abbey of Saint-Denis, of which Suger is the abbot, the feast of Easter, the Synagogue, as Suger notes in his Life of Louis the Fat, figures in the immense procession which parades in front the holy Pontiff on Holy Wednesday.

Troops lined up in battle formation, writes Mr. Adolphe Vétault in Suger, formed the hedge and barely contained the floods pressed by the crowd who saw reproduced before his eyes, in a striking image, the entry of Jesus Christ into Jerusalem whose ce-

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Liturgical monikers celebrated the commemoration on this day. The analogy was even more striking when, in the midst of these bundles of blood, came to pass the Synagogue of Paris which wanted, milk to give honor to the representative of the One whom the leaders of the Ancient synagogues had, in similar circumstances, dedicated to the mottled. Receiving from the hands of the rabbis! the text of the old law written on a parchment roll that envelop-paints a precious veil.x, the apostle of the new law tells them with a fraternal sweetness: "May the almighty God tear off the veil that covers your hearts ^1)! »

As we can see, the Synagogue had its place marked in the organisation of the society of aloi-s. Unless you have learned the story in lc Manuel by Paul Berl, any good reader faith could be easily convinced, by the little that we we have said, of the improbability of the dark novel that we tells the naive. Very wicked priests, friends of kings very greedy, enjoying persecuting poor Jews because of their religion, – such is the legend. The truth, in On the contrary, is that the Jews, as long as they did not put the pajs beside himself with their financial manipulations, their betrayals and their murders of Christian children, remained relative-mént'piTis^-anquines than the Christians of the same period. Faith was, however, also alive at the beginning of the 11th century, when monasteries were rising up everywhere parts, when King Robert the Pious himself was going to sing at the lectern, only a hundred years later. Religion therefore had no part in the measures to which the Jews were subjected later.

{!) Secetinm ipm JuffeorumPariiiensiumexrtPCfita rfffuit Si/nagoga,
<fuæ /tgisiittexnu, rotuiam scUuet vetutnm offered,., a', re ejus hanc
bet kordiæ and /ù^tatix obtinet !fu/,p>.iculio>ie,n: Au/e'ut Dcus onvii^.
Some velarnen a cordibus vestris. (Suger.odiliou Leci.y island la Alar.Le.)

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It is easy to realize this evidence in
studying the Jewish society of the time. This era was uncon-
testably for Israel the most brilliant he had known
since the destruction of the Temple.

The Jews of France then reached the number of 800,000
that they do not yet reach us today (1). They
were as rich as they are today and already possessed

(1) Regarding this figure, Mr. Albert Kolin pronounced, in a
session of the Israelite Alliance, some words which deserve to be
reproduced. "Where does it come from," he said in 1870, "where does it come from, we ask-
let us say, that Russia and Poland have 3,000,000 Jews,
while Yanoe has at most 120,000, England 60,000,
Italy 45,000 1 U must go back to the beginning of the
twelfth century, in the sad times of the Crusades and in the time of
hub age, to find the answer. Until the fourteenth century, the
France alone contained 800,000 Jews, who fled, driven by the
different and successive circumstances towards Germany and the edges
of the Rhine first, and at the time of religious persecution towards the
Poland, which at that time, united into a vast kingdom, granted
all freedom to our coreligionists hunted everywhere else like
wild beasts.

"Their influence became so preponderant that once,
when the Palatines and nobles gathered to elect after death
of their king, in accordance with the elective custom, another sou-
sovereign, do not want to agree on this choice, they decided,
on the proposal of one of them, Rabbi Bchaiiii Walil, a renowned Jew
by his iulellii/euce and his prubite, as king p^LlVl«^olIe, with the
faculty of nominating the one who was to be definitively king of
Poland. And so it was that a Jew, ancestor of Samuel's light,
of Lombes, was permlaiil one night king of I^ologne.

The answer to this kind of confusion is simple. It is because
that France had 500,000 Jews that it burned them to exist.
It was because she chased them away that she became the greatest
QHliou of Kurope. It is because the ologne has taken in these Jews,
that, liviéc ans. coirpirulius and k lanarL-lne, she has ilicpaiu du rui;fi
deit peupiea. It's a shame that the iancu has received these iuifa in turn
l^oluuan» <^a ette eei eu Iruiiu de jCiU'.

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half of Paris (1). In all the islands schools prospered, Everywhere eminent rabbis attracted crowds to them. It is Moses de Goucy, Léon de Paris, Jacob de Corbeil, Eliezer de Beaugency, Samuel de Falaise, Simon de Joinville.

A curious fact, moreover, and which reveals the incredible tenacity of that race, the persistence with which the tradition is transmitted among "the <rans \y.)\ir lesquels the centuries do not count, is the stubbornness of the Jews to return as masters in the places they once inhabited and from where they were driven out. The mills of Corbeil, which belonged formerly at the Jew Grescent, are now at Erlanjer; almost all the areas of Ile de France where Jews lived formerly belong to Camondo, to Ephrussi, to the Rothschilds, who experience a sense of individual enjoyment target to have for commensals and to flatter the lils degenerates of the nobility that once reigned over these countries. A whole band of Israelite bankers also shot down on Enghien and on Montimuey where their ancestors had houses in the past.

They own almost the entire Tem- district. place where there were Jewish quarters in the 12th and 13th centuries, as well as the Saint-Paul district, where the old Jewish street still recalls an old stay. Two or three people, all the houses in the Place Royale, Alphonse told me Daudet, who lived there for a long time, belonged to Jews. This beautiful place which was built by Henry IV, who saw the si>leudide Carrousel of 1613 where the fighters represented heroes of

(1) In tantuin dtluti sttnl quod fei'e mtdietutem totiui civitalis siùì united vindicaiei. Rigid: from Gestis Philippi Aag. Tôoie xvai des Risto- come from France.

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Vastree, who witnessed the heroic duels of the refined, who heard the talk of the great lords and men of mind from the beginning of the 12th century, is possessed now []by some usurers or some remittance dealers crooked. -Sic transit gloria mundi! Thus accuses oneself once moreover the character of the Jew who is not content to invade everything in the present, but who wants to dishonor even the past.

Let us also mention a significant fact: the Church of Saint-Jacques-de-la-Boucherie was built or at least restored com-

mel which passes, with enough plausibility moreover, for to have appropriated the sums entrusted to him by fugitive Jews during the expulsion of 1394. In 1797, a Jew, who later became a member of the Consistory of Metz, bought the Church, had it demolished and threw the bones to the wind-seeds of the enemy of Israel who, as we know, had made himself bury there; the tower alone resisted the demolition crews.

Isn't it curious this hatred faithfully transmitted from fathers to children through oral tradition and which is wakes up after four hundred years as lively as the first day?

In the South especially the Jews were almost masters.

The Jewish and Arab pemilic element, says Michelct, was strong in Lanj^uc'doc, Naibonne had long been the capital of the Sarra-sins in France. The Jiiifa were innumerable. Mistreated, but yet suffered, they flourished in Garcassonne, in Montpellier, Nîmes; their rabbis held public schools there. They believed"- the link between Christians and Mohammedans, between the France and Spain, Sciences applicable to material needs-riels, medicine and mathematics were the common study of the men of three religions. Montpellier was closely linked with Salerno and Cordoba than with Rome. Since the Crusades, read

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Upper Lansuedoc everywhere was as if inclined to the Mediterranean. and turned towards the East: the counts of Toulouse were counts of Tripoli.

While around Paris, on the banks of the Seine where near the Ix>is, they owned pleasant villas like that of the Jewish Crescent, of Corleil, which was sold 520 pounds Parisian, or that of Josson, of CouIommiers,doil the building backing onto the castle was worth 400 livres tournois, they were sometimes lords in the South. They showed with orception, in Narbonne, the famous Cortada belonging to the family of the Knlonymes whose head took hereditary the title of Nazi or King of the Jews. At the time of the de-final banishment, the little sovereign of the Cortada to which the Jews were very attached to, because it was land of freehold and thus implied for them the right to pos-seder of the fiefs, was Kalonymus ben Todras, called in the documents of the Moi^mel-Tauros time. The Cortada was sold to the consuls of Narljonne for the price of eight hundred sixty-two leagues\Your tournaments.

to use Michelet's expression, the Jews had names vulgaris, Astruc, Bougodas, Crescas, Dileral, Estori, but by mingling with the population as much as they could, they remained faithful to the memory of the homeland, they gave names of biblical cities to those of the country: Lunel became Jericho; Montpellier, Hac; Carcassonne, Kirr.ilh Jearin; they became Frenchified to conquer, they Judaized what they believed they had conquered.

In the North, the rabbis were mainly tal-mudists. The Tosaphists were particularly attached to the Pentateuch. Maimonides' rival, Rabbi Solomon, son.s of Isaac of Troyes and better known under the name c\4iascln\

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founded the famous Champagne school of exegesis. Nicolas de Lire later borrowed many of his arguments against the Church and his arguments were passed on to Luther. "Raschi and the Tosaphists," says Renan, "made Nicolas de Read; Nicolas de Lire made Luther. » Renan himself drawn from the same arsenal and the few specious against Christianity which are found in his books were whispered to him by Neûbauer who provided almost entirely the materials for his study on the Rabbis of France at the beginning of the 14th century (1).

The rabbis, especially in the South, were also poets, and here we can see the dryness of genius Jewish once he was no longer inspired by the olive trees of the homeland and the cool valleys of the Jordan. Those we have called the Fathers of the Synagogue, the Provençal Rerakhia ben Natronai, the rabbi of Lunel Jehonhatan ben David,

(1) One will consult with profit on this subject, besides the work of Renan published in the lome xxvu, of France lit lé> aire: the Jews of Languedoc, by Mr. Gustave Saige. The work attests to serious research, but we regret the absence of any philosophical point of view-sophic, the comparison between the past and the present, which, alone give value and usefulness to the story that is otherwise not than a compilation of documents.

The author seems to accept this fable of the Jew, suddenly persecuted off by people he would have done nothing to. Or feels, in a word, on every page, the shyness of someone who does not dare to write a line that could harm him near the masters of the day. This fear perpetual appears in all our scholars concerned with their future, except for a few exceptions like Mr. Valois, who spoke clearly

historical state of inferiority vis-à-vis foreigners, and particularly-
ment of Germany, who dares to say to the Jew: "Here you are, here you are
bad trick you wanted to play on the Christians who cul a-é of
retaliation against you. >

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Zerakilia Halevi, Abniham Balersi from Béziers, as well as
that Isaac of Corleil, Jechiel of Paris, who also tried
in poetry were hardly more than second-rate fabulists
order, of the Viennet of the Middle Ages.

These apologues are of several kinds, there are the Skhir-
hat Dekalin or Tales of the Arbreit, like those that wrote
lochanan, son of Zakhar; then the popular apologues and
naive, the Meschelot Khohsem or Tales of the Blmichi^isevses.

The most successful of these short stories are the }feschelot
Schuali'm or Fables of the Playing Foxes, we have it
said, a great role in the education of little Israelites in '^-
teaching them early to be smart and to put *
inside the goy.

Some fables of Berakhia: the pike and the bull,
the Two Deer, the Bull, the Lion and the Goat are pretty
without having anything extraordinary. The Bundle of Wands
of Isaac of Corbeil is more piquant; the morality sums up
the entire Jewish movement and could be included in epi-
graph under the clasped hands of the United Israelite Alliance
verselle.

The oriental fable will be eternally true. If a man binds
in a bundle several sticks, the strongest of the strong cannot
break: on the contrary, if they are separated the weakest of the fai-
bles will break them very easily.

Berakhia, the author of VHidoth Isopito Simililudes or
Enigmas of Ysopet, sometimes makes one think of Florian. Joseph
Ezobi of Perpignan, the author of the poem Qu\trath kesef,
the Silver Bowl, which he composed for the wedding of his
son Samuel and which he read at the wedding seems to have been a little
the Gressol of the 13th century.

The Jews were especially looking for feats of strength,

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defeated rificnlties, acrostics. Al)raiiam Bedersi, au-
author of the Flaming Sword and several short poems

Pèlilion des lamed, so called because in all the room did not feature a single letter that in the alphabet are beyond L, and that, moreover, each word of the room contained this last letter.

Without falling into subtlety, we can link this a kind of childishness in effect and poverty in inspiration. tion to the importance that words have taken at the expense of the idea, to the pretentious sterility that has reigned everywhere since the Jews are the masters of our literature.

We see that there is nothing there which has greatly advanced the history of civilization. We are far from the wide breath songs of gestures, improvisations full of color and naivety of the Troubadours and Minstrels, far of Jean Bôdel and Rutebœuf. If they had been allowed to do so, the Jews might have given us the operetta a few centuries earlier; that is the most eloquent thing that can be said-gieux on their literature.

The days of operetta had not yet arrived; it is the tragedy that was about to befall all these amiable poets.

It was through the South, where they appeared most solidly settled, that the misfortune of the Jews began.

Let us say first of all, going back a little, that the example of some of their coreligionists being driven out from Spain and forced to seek asylum in the florissant Jewish communities of Toulouse and Narbonne should have make cautious.

In the 11th century, the Jews were all-powerful in Spain. One of their number, Rabbi Samuel Ha Levi, a grocer,

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mixed with the civil wars which, by a singular coincidence-lière, have a particular intensity wherever there are Jews, and became a favorite of King Habous.

His son, Rabbi Joseph Ha Lévy, Nazi or Naghid, that is to say say king of the Jews, managed to become vizier of King Badis.

This grocer's son held the conduct that was to hold more later Gambetta, Jewish like him and son of a grocer like him. He revolted everyone with his insolence (insolentia Judeorum), he grossly insulted the religion of the country, and everyone soon had only one desire, that of being unloaded-fed up with him and the clique he dragged along behind him.

night lamp when the day has come.

A religious poet, the glorious Abu Iskak Al Elbiri,
went from town to town, branding the failings, preaching
devotion, reconciling the Cindhadjites and
the Berbers, long enemies, reciting everywhere his famous
Kacida rhymes in noun, to excite courage. Everywhere
we repeated with him the refrain of his song: "The Jews^^

have become great lords they reign everywhere in

the capital and in the provinces; they have inlaid palaces?
of marble, decorated with fountains, they are magnificently
dressed and dine sumptuously, while you are poor-
badly dressed and poorly fed.

Imagine a truly patriotic Déroulède instead of
to have joined Gambetta's party for love
jwur the banal advertisement, a general not being afraid of the
death, a few brave common men, all this
* kicking a smart one on the hotels of the gamblers and the financiers-
Jewish elders, and you will have an idea of the scene that took place
in Granada on the Sabbath, 9 Tebeth of the year 4827 (30 de-
December 1066).

9.

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Gambetta, in the 11th century, had not had the idea of
to die in time, was massacred with four thousand of his own.

The legend has preserved the memory of selflessness
superb than me)lra Abou Iskak. When in the gardens
of the persecutor, the crowd came to bring to the poet in front
which the military leaders had respectfully lowered
their bloody scimitars, the piles of gold, the precious stones
sparkling, precious necklaces, shimmering fabrics,
the thousands of art objects that littered the ground, Abu took
a pomegranate hanging from a tree, opened it, moistened it
his lips and said: "The heat is heavy today, I had
thirst; share these treasures, my children, but do not forget
not to say your prayers tonight, because God alone is great! >^

It was debris that escaped from this execution that had
swelled the Jewish colony of Languedoc. Without being educated
by the experience of what had just happened (what experi-
nothing will ever instruct the Jews?), they started again
their intrigues; they tried to corrupt the country where
they were so well received, to tear away his beliefs;

Albigensian.

What were the doctrines of the Albigensians?

knows nothing about it; there was everything, Manicheans, Gnostics, x\theses; in any matter where the Jew figures, the confusion is such that a cat would no longer recognize his little ones. Now Judaism was at the bottom of all these troubles. "The Jews," says Michelet, "are a living image of the Orient in middle of Christianity, seemed there to maintain the hatred of religion. In times of natural disasters, political catastrophes, they corresponded, it was said, with the infidels and called them." Elsewhere, the historian notes

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again to what extent the Jew had penetrated the idiV's of the Albigensian nobility.

The nobility of MiJi, which differed little from the bourgeoisie, was a joust composed of Jewish or Saracen children, people of a spirit very different from the ignorant and pious chivalry of North; she had to assist her and with great affection the mon-tagnards. Road bones badly frailed the priests as well as the pajvans, dressed their women in consecrated garments, bat-were the clerics and made them sing the mass in derision. It was still a great pleasure to dirty, to break the images of Christ. to break their arms and legs. They were expensive. to princes precisely because of their impiety which makes them-were insensitive to ecclesiastical censure. Impious as our modern and fierce like the barbarians, they weighed cruelly on the pavement, stealing, ransoming, slaughtering at random, waging a terrible war. The highest-ranking women had minds as corrupt as their husbands or their fathers*;;, and the poems of the troubadours were only amorous impieties-reuses (t).

Pieri-e the Venerable, abbot of Cluny who, at sixty years old before the Crusade, had been sent by the Sovereign-Pon-tife near the Albigensians with only the weapons of the per-suasion, to convert them, alludes to facts which seem to be from today: I have, he wrote to the bishops of Embrun, Die and Gap, by an infamous crime among Christians, desecrate churches, overturn altars, burn crosses, whip priests, imprison h*s monks, force them to take wives by the threats and torments." Then speaking to these herefi-

(t) Count Charles II of Provence banishes the Jews from his states because of the usury, island If ursscanaaies, » etquiu cum nntUitmulieri'

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ques themselves, he said to them: (c After having made a great
}ùcher of piled up crosses, you set fire to them, you
If you cooked some meat and ate it on Friday-
Baint, after publicly inviting the people to man-
ger, »

These are, more or less, as we see, the scenes of Montceau-
Les Mines which, according to the Republican newspapers themselves,
my, had been organized by the Austrian Jew Hendlé,
prefect of Saône-et-Loire who, cowardly like his peers,
then passed quietly into the Seine-Inférieure in
leaving the poor workers, who had been his instruments
unconscious, struggling with the courts.

It is through the schools on which Abbot Drouais has
published some excellent pages in his book: The
Albigensians, that the Jews had arrived at this result. It is
by the same means that they pursue the same goal main-
holding; only, more skillful than before, they succeeded
to make Christians pay for the schools where people learn
children to hate Christ.

Against the Semitism that all of Christianity felt
threatening, Montfort, the man from the North, the Aryan at heart
fearless and upright, marched, fought, was victorious.

This Semite, who thus appeared as a danger par-
everything and who only got involved in social life to dis-
to solder and corrupt it, it was necessary at all costs to allow
everyone to recognize it, it was necessary to know who we had
affair, no longer be fooled by the lying mask that
takes the Jew; it was necessary to guarantee the collec-
tivity.

The decision taken in 1215 by the Lateran Council was the
consequence of the Albigensian War which had just been
ended by the defeat of Raymond V at Muret (1213).

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The obligation imposed on Jews to wear a scarf on their chest
a small piece of yellow cloth was not a humiliation
for them it was a measure of ordered preservation,
not by religious prejudices, - one never thought of it
previously, - but by the imperative necessity of preserving-
to others. If you now forced the Jews to wear-

people who are easy to deceive and who, upon hearing them declaim against our religion, imagine that they support the cause of Progress while they represent only a grudge secular (1).

Things were going wrong for Israel everywhere in France. The Jews were unable to resist, at the time of the Crusades, the desire to establish relations with these Semites other countries that they saw threatened, to alert them what was being plotted against them, the preparations made, the path we had to follow.

I don't understand how anyone could have contested these

(I) All peoples have been obliged to adopt measures
Ptolemy Philopator had printed on the skin of Jews, an ivy leaf in the shape of Bacchus;
The Caliphs forced them to wear a piece of yellow cloth on their liab is; in other countries, it was required that they alone on the point of the simulacrum of a wheel, the long sleeves, the red hat or yellow with a horn for women.

There would be a lot to say about the yellow cockade. We see, for several royal ordinances, notably by the king's letters Jean at the battle of Moutpellier in 1213, that the Jews hid it under the folds of their clothes, wore it smaller than the dimensions, etc. Under King Louis in Provence, they obtained by dint of money to no longer wear anything but a small circle of wide thread omnivorous a large amount of money in the belt and only in the cities. This round became smaller and smaller, so that at last, we fled forced to restore the ancient costume.

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actions attested by all contemporaries. He would have It was necessary, admit it, that the Israelites had an incredible not to be more interested in the peoples of their race than to these barons, to these knights whose all ideas absolutely shocked their feelings. They were going to naturally to the Sultan of Iconium or Tunis, as Disraeli went to Cyprus and Gambetta to Elias-Mussali, by the Roustan Canal, to the great joy of Bismarck who would prefer a Dutch cheese to all these watermelons oriental.

The Jews were going to more serious excesses, they did not did not mind martyring Christians and especially the children. Children, these candid and charming creatures in whose soul the purity of heaven is reflected, have

to swear, Hérold and the Jewish Freemasons defile them by
v'-?— their teaching; the Jews of the Middle Ages bled them dry
—tA. and put them on the cross. Each age has its customs and its

processes.

^i^n^ To say this, I know, is to disagree with
L<*<j4^ the official science of the moment. All the testimonies, all
memorials erected to celebrate a
/^ event of which an entire city was a spectator, all the
,^ ^ authentic documents, in a word, on which it was based
until now the certainty in history, no longer have any value
^,,^<^ today when they displease the Jews. For me, I have
'f^ infinitely more confidence in the story of an ancestor, who
yiy^/ tells me what happened in his time, that in the
"A/ denials of a Darmesteter or a VVeil, even if he was a member
^ of the Academy of Inscriptions.

—^^é^y^ . We will, moreover, deal in depth with the question of sacri-
bloody fice to the VPj book — what is certain is that tones

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the chroniclers are unanimous in telling us of assassinations—
Christian children's abductions by Jews.

The men of old were not like the French
degenerates of today, weak and spineless beings,
, patiently enduring all the infamies; they heard

defend their children and the protests were energetic—
ques.

The special ability of Jews to suck up all the wealth
of a country as soon as they are left more or less alone was
further developed in excessive proportions.
complaints rose up to the throne from all sides.

Supported by the people and the Church, summarizing consent—
general ment all authority to them, the Capetians, not
let us not forget, were family men as much as
kings.

Philip Augustus, upon his accession to the throne, had to take care of
of this question and he resolved it in the sense of pity
for all (•('< miilheiror.x stripped who were his
people.

He confiscated part of the Jews' property and handed over
to the debtors of all their debts. Which proves, what—
that it has been said, that he was not guided, in taking this order—

barely if he received for himself a fifth of the sums times.

Napoleon, as we will see later, was forced to act roughly the same; any sovereign having the notion of his total right and not just holding a kind of derisory management, should, whether he were emperor or king, "behave the same way today. He obviously said—ment to all these financial company organizers pins or less suspicious ones which have ruined the shareholders in enii—

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chissanl the founders: "You have not acquired the mil-pennies that you possess by work, but by cunning, you have not created any capital, you have taken that which had been saved by others; return a few mil-pennies on the thirty or forty that you have indu-acquired." No one would find it wrong that MM. de Rothschild, for example, would be satisfied with five or six a hundred thousand pounds of income. We live on that, even in several-gentlemen.

Saint Louis, this fearless knight who unites in himself these two forms of the ideal: the Saint and the Paladin, seems to have wanted to judge the question from even higher. Designated by his enemies as judge in his own cause and condemn himself himself, the holy king had like an inextinguishable thirst for justice. An ancient hero, he had, like Hercules,

walked eternal justice

In a bloody coat carved from a lion.

A Christian hero, he throws over her the fleur-de-lis cloak with which the colors recall both the clear azure of the firmament and the purity of the unblemished flower.

He finally wanted to know what was the evil principle which determined the Jews to make themselves the object of hatred of all. At the request of Pope Gregory IX, whose attention had also been drawn to this point, he had the Talmud in a solemn assembly presided over by Guillaume of Auvergne, and to which the rabbis were invited to assist.

Mr. Noël Valois, former student of the École des Chartes and doctor of law, who published under this title: Guillaume d'Auvergne, a remarkable book, devoted a chapter very interesting in this discussion.

(.was in Piiri:s, he writes, at the beginning of summer (June 21, 1240). the court of Saint Louis, presided over that day by the Blanche family, ■it was the death of a considerable number of clerics or prelates belonging to neighboring dioceses. William had not had a long time missed the meeting. Some volumes covered in characters .•!ran:2cs attracted the attention of the curious and it was known of the convert Nicholas that these signs were Hebrew and these book* the Talmud. But soon a more interesting spectacle captivated the audience. The door of the sa had just given way to four rabbis, that a Jewish author, in his enthusiasm, decorates with the word "heritage" saint", "of his royal empire;" it was Jechiel of Paris, Judah son of David. Samuel, son of Solomon and Moses of Tucs, son of Jacob, the latter famous for his preaching both in France and in Spain gne. According to the Hebrew story, they entered "sad and worried in the palace of the infidel king, while the Jewish people disperse— knows on all sides, like a flock without a shepherd.

All facilities were left to the Jews to defend themselves. and they did it with skill and courage. They were not no less forced to recognize that the Talmud contained contrary prescriptions, not only to any society Christian, but to any civilized society.

In this book, carefully examined, we probably found, assertions even more serious than those cited Mr. Noël Valois. We saw there, not without horror, that Jesus Christ is plunged into hell, into the ever-boiling mud, that the holy Virgin engendered her divine Son following of an ad II, .ne committed with a soldier named Pandara, that churches are cesspools, preachers are dogs aljoycurs.

These amenities, which still cause controversy, Jewish press, no longer even shocks people of the world today, but it was different then.

Other passages were still made to worry at good right.

"It is ordered to kill the best goipn.

"The word given to the go}} is not binding (1).

"Every day in their prayers the Jews must launch three times curses against the ministers of the Church, the kings and enemies of Israel.

little, it was, after all, his subjects, his barons, it was him—even and the monarch was perhaps excusable "de voidoiii" to defend everything that was so violently attacked.

The holy king, however, showed extraordinary meekness—dinary. Like Jehiel, the rabbi of Paris, manifested fearing for his own people, one of the king's officers said to him: <i> Jehiel, who thinks of harming the Jews? » Blanche of Castile itself manifested the intention of protecting the Jews against all violence.

The Talmud alone was condemned, and all copies that could be seized were thrown into the flames.

The Jews did not lose heart. They corrupted money price a bad priest, as there are unfortunately—fortunately in all times, who became their advocate.

Names have their destiny. In 4880, it was a Clement who was the executor of the orders of the Jews by going to expel from their religious saints, in 1246, it was a Clé—also lies, Eudes Clément, archbishop of Sens, who sold himself to the enemies of Jesus Christ. A year later, day for day, after having signed this contract, he was seized with cruel—the bowel pains to which he immediately succumbed.

(i; Exier/ita Talntudica, Dibl. iiat. liij. laUu IGioS.
The Jewish People of Elect has covered the Jewish people of
ea& cilalioiiiâ.

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The king, terrified, said Mr. Noël Valois, fled with all his family and this miraculous punishment was followed new poui-suites. »

In his paternal kindness, Saint Louis seems not to have decided on rigors against the Jews (|a law that the necessity of {guaranteeing its pn'">—ir^niio <<n\ 1'^ romnvind.i .iIko—lutely.

The ordinance of 1254 only forbids Jews from to wear down, to alter and blaspheme the beliefs of the back French people among whom they live, she urges them to to engage in honest work (1).

It is in this sense again that Napoleon will try to resolve the issue, and when they have them after them all of Europe exasperated, revolutionized, undermined by them,

attempts not to find in France a "more severe watch" that Saint Louis.

Saint Louis even seems not to have held it against the rabbi. Jechiel of Paris for the energy with which he had defended the Talmud. Guedaliah in Jachim, in his Claiaine de la

(I, VIII--the original of the article concerning the Jews in the ordinance of 1154: "Ceterum ordinationem factam contra scribari •listhi-te precipimus, quae talis est: Impleat cessare blasphemias, sorlilegiis and caracleritibus; etiam Talmus (poor Talmudists; the printed copies bear the imprint and do not sell anything. quem alii libri in quibus inveniuntur blasphemie comburantur; And Judei qui hoc servare noluerint expelluntur, et irasores lesili-punishing me And living others In the law) orihu\$ maiuum suarum vei de negociacionibus sine terminis vel usuria. "

The Jews were granted, or so it is seen, freedom of trade, but we leupiiéretidail ensure. The word niritcleribm denotes characters magical, witchcraft practices. This is found in the Arch. uat J.-J. 30 of 199. V.

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Tradition tells an anecdote on this subject which is not lacking no character.

This Jechiel who dabbled in Kabbalah and cultivated the occult sciences had a lamp at the top of his house which, it was said, burned without oil. In his home severely closed and defended against any aggression, he had placed a nail delighted that he only had to push to make the people into the ground as soon as they approached his house.

One evening there is a knock at the door. Jechiel hits the nail which, instead of going into the wall, will come into the room. Jechiel understands that all his magical prestige is without force against the visitor, he guesses that the one who comes to see is a saint; he immediately thinks of the one whom the people, anticipating the judgment of the Church, has already greeted the name of saint. "The king is here!" he said, and rushed to the door and kneels before the sovereign.

– What are you doing at my door? asks the rabbi. Don't you know that there is a genius who watches over my remains ?

– I am not afraid of demons, replies the king, and I come see your lamp that all of Paris is talking about.

Isn't it true that she has a certain color this arrival of the king who, walking through dark Paris nocturnal of the Middle Ages, comes to visit this scholar in the depths of his mysterious retreat.

The Jews, in fact, since Philip Augustus, had had to take new precautions; times were going to become— become increasingly bad for them. Their literature testifies to this state of mind. To the little verses, to the poems jokers, to the epithalamiums that one serves the *écitcau*, in the wedding steps are followed by the *selichas*, the lamentable elegies.

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The Jews everywhere are now murmuring the lamentations— tions of Zerachie Ha Levy, nicknamed Haisghari, the author of the *Ruah* hen. Spirit of Grace.

Kelas! The Glory of Judah is clothed in mourning because the evening shadows stretched out.

Hope in my goodness, O my dove. I will rise again as of old. yet my tabernacle: I will prepare a lamp there for David thy king. And when you are rebloacbie, I will repress these ferocious beasts which lay in wait to devour you, O my beautiful dove including the *voik*. is aj;reab!e.

Everywhere we must sell the small schools, *scliolae inferiores*, where people were taught with such joy to blaspheme religion L-lirétienne. In Narbonne, the school of the Saint-Félix parish sold for 35³ livres tournois; in Orléans, a small school fsl sold for 440 pounds paissis; another, larger, for 340 pounds.

For centuries, Jews have softened the world on these misfortunes and as soon as they had a semblance of self— They closed other people's schools.

I still remember an old priest forced into exile and who showed me, with tears in his eyes, his app;i— scientific links that had been broken during the crossing. So take, at the time of the expulsions, the collection of the French Republic of the Jew Gambetta, of Ruppel of the Jew Paul Meuric, from the Lanler)ie of the Jew Eugène Mayer, from the Paris of the Jew Weil-Picard, from the Débals where the Jew Ralfa-Jovich shares influence with Léon Say, the man of Rothschild; they shout with wild joy at the spectacle' of these poor religious forced to abandon their work started, to say goodbye to these students who are their only family in the world.

We must do justice to the Jews, so insolent and so

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contemptible in prosperity, which they bear admirably-
adversity. In persecutions they were supe-
hes; mothers often threw their children themselves
in the flames for fear that they would be baptized.

The execution at Troyes left its mark in a poem
elegiac which is one of the rare monuments in the vul-
that the Jews gave us in the Middle Ages.

Must are a mechief Israel, the lost people

E is ne poet mes s'is, se va enrayant;

Because between bones ferret ars meinz proz cors sage et gent

Ki por lor vivre n'oret doné nus rachel d'argent.

The* version is over. May God save us from the violent people!

The author of this play is Rabbi Jacob, son of Judah of
Lotre (Lorraine) who also composed a selidia, in
Hebrew, on the same subject.

The events of Troyes had indeed vividly-
struck the Jews. On March 26, 1288, the day of Ven-
On Holy Friday, the Christians invaded the rich man's house.
Jew Isaac Châtelain, author of elegiac poems and the a-
were arrested along with his entire family. The unfortunate
offered to buy themselves out at a high price, but no one agreed
to grant them life only if they recanted. They refused and the
satoedi April 24, 1288, year 5048 of the Jewish era, they went up
thirteen in number on the pyre. All went to their deaths
with fearlessness intoning the scheme and encouraging each other-
mutually giant. Isaac Châtelain's wife rushed forward
herself in the flames; her two sons, her daughter-in-law and Sam-
Well, his son-in-law followed this example.

The victims were II. Isaac Châtelain, his wife, his
two daughters, the wife of the eldest son << who was beautiful, «
bimsoii called the Kudtuou or the young Alalcadmenaili,

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Solomon, son of Phebus, receiver, Baruch Tob Elem of Avi-
ley, Siraéon brother, scribe of Cbatillon, Jouah or Colon,

Cljaource.

Mr. Darraesteter recounted this execution in the Ar-Israelites chives and naturally he disapproves of it. That he said of this kind note from his friend Mayer, which appears in the small Correspondence of the Lantern of the 4th bre 1853?

There is no cause for controversy here where Tcni gets excited, where expression goes beyond thought. A good man asks Mayer for his opinion on the associations born from the Rocket and this is what the Jew replies:

" : A', he. – And you conclude that Oit was wrong to shoot the poor scumbags in ibTii. We are of the opinion on the contrary; we even believe that too much has been used consideration towards them. They hadn't stolen it: that tie could make marlt/rs, all that e(lectivemeitt ueii did none. »

Undoubtedly, one cannot defend oneself from a feeling of pity for those who suffer, whoever they may be; it is impossible to run, without having a heavy heart, along maityrologist of Israel, VEmek habkha, Celtic Valley of tears where the victims of all countries are inscribed (l).ll It is good, however, to oppose the hypocritical phrases of Jews their true feeling towards Christians. The thing is all the more obvious, since for a hundred years not one of

(1) The Valley of Tears, chronicle of the sufferings of hraèi dt-puii Alt iii''j '. 'ifioit ju^ifu'à «('•»■ Days, pure vinitte Joicph Un-Cohen, méiit:iu iCAcfjnou {Xôl^i, published for the first time in French, pai Jul en S.ie.

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((these poor Calotius " did not say a word against the Jews, did not demanded a measure of violence against them.

There is some difference, we realize it once we are there more, between history as it is understood in academics-mies and in the salons of false Catholics, and the real story as truth-loving thinkers see it in fact.

The courage shown by the victims of Troyes is not

this strength of soul, we must refer to the time when these scenes happened. Society was then absolutely religious; by placing himself outside general beliefs, the Jew does not did not only put himself in the law; to use the word of Hegel, whom we have already cited, he rushed into some- that sort "outside of nature." What hope of fighting con- so many forces united, had indeed this poor nation who, since the fall of the temple, had found his God deaf to all his prayers?

The energy of the Jews was once again wonderful. I does not speak of the courage shown in the face of insults, in the face the executioners, in front of the pyres, I speak of more energy rare that it takes to resist a current, the influence from the middle, to the feeling of implacable helplessness.

Compare this attitude to the baseness that is done in front of a government that they despise well-established people, rich, who only have to wait and judge...

Then, but only then, does the Jew become the character which Michelet painted in an incomparable page which u la vigor and the strange accent of life of an etching by Rem- brandt.

In the Middle Ages, he writes, he who knows where the gold is, the true alchemist, the viai sorcerer, or the Jew, or the deuu-Jew, the Lom-

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baid. The Jew, the filthy man, the man who cannot touch m commodity nor woman that one does not burn, the man of outrage, on the- what everyone is spitting on, it is to him that we must address ourselves.

Proliferating nation, which, above all others, had the strength multiphane, the force which engenders, which fertilizes at will the bre- Jacob's encore or Shylock's sequins. Throughout the middle age, persecuted, chased away, recalled, they made the essential in- intermediary between the tax authorities and the victim of the tax authorities, between th patient, pumping the gold from below, and returning it to the king from above with the ugly grimace... But they still had some left thing... Patient, indestructible, they have won through time. They have encountered the problem of evaporating wealth; aiïranchis by the letter do changes, they are now free, they are masters; from blows to slaps, here they are on the throne of the world.

For the poor man to address the Jew, for him to app- close to this little, disreputable house, so that he speak to this man who, they say, crucifies little children, he does not It takes no less than the horrible pressure of the taxman. Between the taxman, who

will take the Jew as its middle.

When he had exhausted his last resource, when his bed was sold, when his wife and children, lying in ground, trembled with fever, crying: bread! head bowed and more bent than if he had been carrying his load of wood, he headed slowly towards the odious house of the Jew, and he remained for a long time at the door before knocking. The Jew having cautiously opened the small grid, a dialogue began, strange and difficult. What was the saying? Christian? "In the name of Uicu! – The Jew killed him, your God! – By pity! – What Christian ever had pity on the Jew? These are not the words that are needed. A pledge is needed. – What can he give who has no connection? The Jew will say to him gently: – Alon friend, in accordance to the orders of the King, our lord, I was neither on habit bloody nor on a plow iron... No, as a pledge, I only want yourself. I am not one of you, my right is not the Christian law. It is a more ancient law (in pattes secando); your flesh will respond. Blood for gold.

The Jews were treated more harshly by Philip the Beautiful than by any of his predecessors. The edict of 1300

read

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expelled and at the same time ordered the confiscation of everything what we could grasp of their links.

The Jews, however, had not lost entirely courage.

The inexplicable Templar affair that has remained in history as an enigma whose solution has never been known word, like a kind of melodrama whose outcome is sinister but whose plot is not clear, is explained perfectly when we realize the way of proceed from the Jews.

Their way of acting varies little. They do not like to openly attack, they create or rather they corrupt when it is created, because there again they are not inventors, a powerful association that serves them as a machine of war for Lattre in breach of the social organization which bothers them. Order of the Templars, Freemasonry, Inter-Nationalism, Nihilism, everything is good for them. As soon as they are entered, they proceed there as in a financial company, where the efforts of all are solely employed to serve the cause or interests of Israel, without three-quarters of the time people have a sense of what they are doing.

The Knights Templar had been found on many occasions taken in connection with the Jews, for matters of af^ent. It was through the Templars, in fact, that all these the financial operations of the Crusades, including the mechanics is still so little known; they collected the money that the abbeys voted to help the Christian armies; they van- were money to the lords and expected effects- payable at Saint-Jean-d'Acre. Now every individual, every body? constituted, any people of Aryan origin who delight in handling of money is lost: money depraves him without that this depravity gives him no advantage,

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As long as they were able to buy their land directly to the nobles who were leaving for the Holy Places, the Jews acted eiix-niôrnes, but when the royalty had begun to put an end to their usurious dealings, they were forced to use the Tem Plira as a pretext. From there the wealth of the order more apparent than real.

Ø)mly the knights of Christ, the heroes of Ptolemais and from Tiberias did they come to outrage the crucifix? Mr. Mignard tried to explain this progressive moral decomposition of order in a very learned work devoted to the description of a curious box belonging to the Duke of Blacas (t). This box, found in a house in the Temple in Essarois and all chained with cabalistic signs and of Arabic inscriptions, reproduced the main symbols of the Gnostics, the seven signs, the star with seven rays. The doctrines born in the Jewish School of Syria, spread more later by Manes, had entered the order of the Temple <•! Manichaeism defeated with the Albigensians. / found a asylum among these devoted servants of the Christian faith yours.

What is certain, what is noted by all the witnesses- reports, which emerges from each line of the trial documents. published by Michelet, in the Unpublished Documents of His-

(i) Monograph of the box set of M, the Duke of Blarat. – Continuation of the Monograph of the box or proofs of the Manichaeism of the Order of the Temple.

ReggbeliDi de Cbio, a zealous Mason, very hostile to realism, explains quite well also horned these candid souls of knights crusaders suffered the invasion of the East and left to take the caplieu.-e exepesis, to the perfidious arguments of the enemies -Ju (Christ. [Im. Masonry considered the result of Egyptian religions,

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tory of France, is that at the time of the suppression of the order, the outrage to the crucifix was part of the ceremonies of initiation. The knights spat three times on the crucifix by denying it: *ter àbnegabant et horrihili crudelitate ter in faciemspuebant ejus*. Brother Guillermy fled ohligé for his initiation to deny and spit three times on the cross as a sign of contempt for Our Lord Jesus-Christ who suffered on this cross: *DespiciendoDominum Jhesuyn Christum qui passus Fuit in ea*.

x(Spit on this cross, they said to the Templar Jean de Thounnes showing him a cross where the image of the Christ, spit on this in contempt of what this ohjet represents! *Spuas super istum in despeclu ejus (1)*. »

According to the testimony of Geoffroid de Thutan of the diocese from Tours, the formula of denial was: "I reney Jhesu, I reney Jhesu, I reney Jhesu. »

The shameful kiss completed these initiation ceremonies-tion.

Osculatus fut recipientem in ore et postea in fine spinoe dorsi.

All societies that propose to debase being human by making him abjure his divine origin, by making him making us deny the Man-God, who died for us, feel the need to symbolize this degradation by a visible sign.

Nothing changes in this respect and we find the

i) Doc. in volume 11.

The knights also worshipped an oriental idol in figura Daffometi, a sort of monstrous island that seems a reminiscence-cence of strange Phoenician deities.

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shameful kiss from the 13th century to the 17th century in one of the Masonic orders, the Mopses.

The applicant was asked, as with the Templars,

slightest contradiction; " he replied: "– Yes, great Mopse. » He was then asked what he preferred to kiss– serve the back of the great Mopse, the back of the Great Master or the Devil's behind." This option, we understands, left perplexed those to whom this was proposed unattractive choice.

A movement of indignation, writes the author to whom we refer let us borrow these details, which the recipient rarely fails to do at this moment, obliges the supervisor to pray him with all politeness and all possible instances of choosing one or the other. This forms between them the most original dispute that one can imagine. The recipient complains bitterly that takes the mockery too far and declares that he does not pretend to be came to serve as a toy for the company. The supervisor, after having uselessly exhausted his rhetoric, will take a doguin of wax, cloth or some other similar material which has the tail curled up like all the dogs of this species; he applies it to the recipient's mouth and makes it thus kiss by force. The dog destined to receive this respect– A slender tribute is always placed on the table of the master of the Lodge as a symbol of society and this is where the surveil– lant will take it [i).

This naturalistic symbolism is nothing but very natural.

(1) The Order of the Fi'nncs–Masons betrayed and the secret of the Mopses revealed, in Amsterdam, Mr. ccc Lvni.

The plaucbe saw reinsenle the reception of a lady in toilet of court, which bears a kiss on the eyes, and to which or presents the dog to kiss.

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Is it not logical, as soon as one despises God, to render tribute to a dog (1)?

Philip the Fair had a rougher hand than our souve– modern rains, the Templars noticed it.

The great dream cherished by the Jews of a uni– verselle organized from above by a cosmopolitan order allied to almost all the noble families, below par lepers who from one to another transmitted the golden word– dre, outside by the Moors of Spain and the Semites from Tunis with whom their coreligionists from France

months from the pyre of Jacques Molay.

A constant tradition in pre-Freemasonry tends that March 18, 1314, a date still celebrated in the lodges, some initiates disguised as masons came to collect-read the ashes of the great master on this Isle of Cows which is now the Place Dauphine, and there they served to exterminate the Capetians and avenge their victims. times.

(1) In the provinces, the author of the Three-Point Brothers tells us, the test of the Goat of Sa/omon is still practiced in the lodges. The Venerable said gravely to the recipient, who was taken care of to play no tricks until then: "Mother, we possess-dons the goat that served as nurse to King Solomon; this goat by a benefit as miraculous as it was providential, is still alive and the Masons drink with delight from its milk; it reminds them, in fact, a great monarch whose history is intertwined with that of the Freemasonry. You will kneel low, and you will have the honor of suckling from one of the sacred goat's names of Solomon. The profane, without suspicion, puts himself in the position wanted, and he opens his mouth, believing that he is going to be presented with a goat's udder properly adapted; or applies the lea to it lips to the dirty behind of a filthy goat.'•

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They took time to keep their oath, but in all case it must be noted that it is at the Temple, the mother house of the Templars in France, that Louis XVI was imprisoned before the son of Saint Louis went to the scaffold, Temple also where the little Louis XVII was martyred speaks Jewish cobbler Simon (1).

We do not, I think, have to insist on the close correlation which exists between Freemasonry and the Templars who called themselves militia templi Salomonis, fratres rniliilix Salomonis. The fact is proven by the very name of certain lodges. The Manuel or Tuileui' states that "if the Templars have disappeared from the order They left traces in Freemasonry. >> Ragon, a Masonic authority, also admits Celt filiation (2).

Regghelini is particularly explicit on this subject.

several rites, he says, preserve the distribution of the ancients provincial masteries in their differences, and the commemoration-allegorical tion of the Templars in recognition of the do,;!me and

crusaders. The high grades which, more particularly, commemorate
The Templars are the Knights of the Sun, the great Scottish,
Patriarch of the Crusaders, the Royal Secret, the Kadosch, all the elect-;

(1) Like all beings of fatality, Marie-Anloioctte had
pressuliii.enls who did not deceive her; she felt for this
Temple tower a uayeur iu»t.uclive. u I have always had uue
such terror binds that light, she said, in the 6q of 1792, that I prayed
thousand Tois the o nite of Arlois to have it brought down. It was a pressuti-
of all that we would have to suffer there."

(â) The ^niiiiiid chapter of Stockholm preludes to possession of the will
author of Jacques Molay, in which he established the continuity
the Knights Templar, under the patronage of the mystical coufieri-
that lies Masons.

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who derived from it, the Scotsman of C'ermont and all those of this cha-
clown, illustrious knight, sublime Templar, Knight of the Eagle of
elected master, all high grades of strict observance as
iEqnes professas^ the Knight of Charity or Mage, the Knight
of Hope, the Grand Inquisitor, the Grand Commander.

In ancient and modern Masonic assemblies, we
retains the same outfit and configuration of the crusader knights,
of the Templars, and even of a large part of the old cor-
porations. The Venerable represents the former magister calliédralis;
he is on a throne in the east from where dogma and doc-
trines. The two Overseers are the former procuratores placed
at the ends of the columns as in the old chapters.
The Alienated Brothers on the two columns replace the Equities
and the Ecclesiastical Brothers, as in the an- corporations
The oath of the recipient Mason is a similar oath
of the one that the crusader knights, the Templars and other corpo-
rations made on the occasion of their wishes.

There is no doubt that the Jews, agreed
with the king of Granada and the sultan of Tunis, have orga-
organized a conspiracy of lepers to poison the
fountains and in this way throw the crowd everywhere, create
one of those states of crisis, one of those periods of worry-
vague and troubled study that made possible the im-
mense upheaval of 93 which was so proQtable to
Israel.

These facts abound. I know well, again
once, that we have agreed today to declare apo-
crypts all documents that are not favorable to the

watchword; he is allowed to use his reason, to judge past events in the light of present events contemporary situations.

The very existence of a general leper uprising is attested by all the authors of the time, by the continuator of Guillaume de Nangis in particular. "We ourselves,

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he said, in a part of our vassalage, we have of our eyes saw one of these bags. A leper who was passing, fear- Annoyed at being caught, threw behind her a tied rag which was immediately brought to justice, and a head of a cow- work, toad legs, and like hair of women coated with a black and stinking liquor, a horrible difficult to see and feel. All put in a large fire, could not burn, sure proof that it was a violent poison.

There were many speeches, many opinions. The most probable, is that the king of the Moors of Granada, seeing himself with the pain so often beaten, imagined to take revenge by plotting with the Jews the loss of Christians. But the Jews too suspicious They themselves addressed the lepers... These, with the help of the devil, were persuaded by the Jews. The principal lepers held four councils, so to speak, and the devil, through the Jews, their made it understood that, since lepers were considered such people abject and counted for nothing, it would be good to ensure that all Christians died or became lepers. This pleased everyone; each one, upon returning, tells the others... A great number, lured by false promises of kingdom, counties and other temporal goods, said and firmly believed that the thing would do so [1].

The Lord of Arthenay, we read in Michelet, writes to the king that a great leper, seized in his land, confesses that a rich man Jew gave him money and some drugs. These drugs- were composed of human blood, urine, to which was added the body of Christ; the whole thing was dried and crushed, put in a bag with a weight, was thrown into fountains or wells.

What wonder that the lepers were excited by the Jews? Do we not find here the usual procedures, the

(1) Conl G. de Naag. anu. 1321, page 78.

way, the constant system of the Semite? For the Jews, the lepers, the unfortunate proletarians, these pariahs, these lepers of modern civilization, the mougicks of Russia are ready-made instruments that they mount, that they shake, that they deceive, that they unleash on society with great speeches against tyrants and which they abandon to the ruthless repressions, when Israel pulled from a revolution all the profit that could be made from it.

Pay no attention to this peculiar mixture of urine and of human blood, suppose it is oil, nitro-glycerin or dynamite and you will be in full modern way. Whether it is Naquet preaching the use of gun cotton under the Empire, the Jews Goldeberg, Hartmann or the Jewess Jessa Heftmann using nitroglycerin in Russia, you will always find the Semite in all these special affairs. The Aryan temperament is not found there nowhere. The Aryan stabs or shoots a shot but doesn't understand anything about all this chemistry.

Relations between 14th-century Jews and foreigners are hardly more debatable. I don't see very well on what reasons could be used to contest the authenticity of the letters addressed to the Israelites by the king of Grenade and the King of Tunis. Authenticity cannot make the omission of a doubt (1).

The most important of these letters, that is, the translation of the original text in French certified by five notaries

(1) If we publish the letters discussed between the Jew Elias Muifsali and the Jewish bankers and statesmen who organized the expedition of Tunisia, where one would undoubtedly find stronger things than this. The clinics of clinicians who were killed for to provide millions for the Cunioudo and the Ilirsch.

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the uyaix and sealed, is kept in the treasury of the Charters (National Archives, box J, 427, no. dS).

Here, moreover, is the text of this document which has not been so far exactly published:

"To Sanson, son of Melias, sent by the King of Granada. You told us that you gave to the best by your side Saint-Jaque all the gold we have given you. If you miss gifts that we like that you pay them well, that you us you have sent that CXV meisel por eus and por les autres have done the

charged to have; if you order that you give them without fault.
 I>You know that Jacob and Acarias made arrangements with us
 between the mons. If you order that you prescribe the venom that
 we have tramped you and made you measure in tanks, in peas and
 in fontiiincs: and if you do not have enough medicines, I will tra-
 metra a.-scz. And we promised you to return the land of
 pro:nis.>ion, and we will give you a suitable one. And I sent you to-
 very cliosc that you lie in the water that the king drinks and uses; and not
 hold on, do not spare any possession to give to those who will give and
 eieteror.t these poisons, but that the need is faced bastively;
 when I will give you bor and bib in such abundance as you
 would like, and we do not doubt the expenses or missions, as long as the
 need to face. And these letters are shown to Aron the young,
 and you all put together to hear this word. And you are all
 greetings from the King of Granada, who wishes you to be
 tuit of an acort and a volunlé.

"From the King of Thunes. To my brothers and their final greetings.
 Think of doing well the work that you have, when I tell you
 Irameltra enough bor and money for the costs. And [if you me
 If you wanted to keep your children, I would keep them as my own.
 You know that these are part of us, of the Juys and of the niaiucis*
 was last mentioned on Easter Florios. Don't worry
 bor ne argent que n.'enpoi>onni>iz htit fment les cre.-;iens. And at
 surely the air were LXXV July and sick, if like you
 know, ^we greet you and your brothers, when you are our
 brothers in love, el no.is we greet the little ones and the big ones.

"Magister Petius do Accra, phisious, juriitus a<i sancta Dd
 evangeiia dictam liUeram manu et Ungua aiabica sciipiam vera-

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cite exponere, ipsam exposait in lingara gallicam forma et modo
 superius declarato, die jovis post festum apostolorum Petri and
 Pauli, anno Domini iM" CCG° vicesimo primo, in presentia viri
 nobilis domini Franconis de Aveneriis, militis, domini nostri régis
 baillivi Malisconensis, in Castro Matisconensi, domini Pétri Mau-
 relli, ejusdem domini régis clerici, judicis majoris emerged and appeal-
 lationum Lugduni, domini Barlholomei de Jo., archdiaconi, and
 Guioii de Albaspinga, cantor Matisconensis, Stephani Verinci,
 Guiiielmi de Nuyz, Pétri Pule and Johannis de Cabannis, nolariorum
 regionum.

"Ego vero Gui'lelraus de Nuyz, clericus, auctoritate regia pu-
 blicus noiarius et juratus, expo-itioni suprascripte, per dictum
 magistrum F*etrum, ut premittitur, facte, una cum Petro Pule de
 Matiscone, Stepliano Verinci and Johanne de Cabanis, clericis, note-
 riis regiis et testibus scriptis, interfui vocatus et rogalus, teste
 hoc sign meo, »

(Notary's signature.)

t lit ego Perronetus Pule of Matiscone, clericus, auctoritate regia publicus notarius et juratus, suprascripte expositioni dictates littere, per dictum magistrum Peirum, ut premittitur, fact, inter- l'ui una cum dictis Guiilelmo de Nuyz, Stéphane Verinci and Johaune de Cabannis, clericis, notariis regiis, vocatus et rogatus, teste hoc solito sign meo. »

(Notary's signature.)

“Et ego vere Johannes de Cabannis, clericus, auctoritate regia publicus notarius et juratus, expositioni suprascripte, per dictum magistrum, ut premittitur, fact,. una cum Petro Pule, Guiilelmo de INuix, Stéphane Verinci, de Matiscone, clericis, notariis regiis and testibus scriptis, interfui vocatus et rogatus, teste hoc sign meo. »

(Notary's signature.)

“And ego, Stephanus Verynci, of Matiscone, clericus, aucto- ritate regia publicus notarius et juratus, supradicte expositioni dictum littere, per dictum magistrum Peirum, ut dictum eat, fact, nterfui una cum dictis Guiilelmo de ^'uiz, Johanne de Cabannis,

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Petro Pule, notariia regiis, vocatus et rogatus, teste hoc solit i ïigno meo. »

(Notary's signature.)

And our Petrus de Lugnyaco, civis Matisconensi?, tenens sigil- lum commune excellentissimi governed Francie in bailivia Matisconen^i constitutum, cum nobis constet de expositione suprascripte littere. lingua arabica scripte, per dictum magistrum Petrum de Acra,ut suprascriptum est, in lingua gallicana facte, per faithful relation dictorum notariornm regionum, quibus super hoc et aliis fidem plenariam adhibemus, sigillum commune predictum presentibus litteris duximus apponendum. Datum anno et die jovis pre- dictis.

(Seal of the royal bailiwick of Mùcon, in red wax, on double parchment tail.)

Other documents in any case confirm these rela- tions.

To guide us in appreciating what happened,

says Mr. Rupert in his learned work *VEgliie et la Syna-*
igue, we have before our eyes a monument taken from the com-
authors of the *Bohemian Fastes* and published by Marquar and Freher.
The statement of facts is attached to the Pope's leprosis letter
John XXI. In this letter, which dates from the very year 1321,
the Sovereign Pontiff reproduces a report addressed to him by
Philippe, Count of Anjou and who speaks of the various means put in
work by the Jews to harm Christians.

"Finally the next day," said Philippe, "the people of our county did
irruption among the Jews about the drinks [impolationes) that they
had composed for the use of Christians. By engaging in activities
searches in the house of the Jews, in one of the dwellings which
belonged to the Jew Bananias, in an obscure place in the house,
in a small chest where his treasures and secrets were found, we
found a sheepskin or parchment covered with writing from
two sides. The seal, which was gold and weighed 19 florins, was
held by a red silk cord. On the seal was depicted
the figure of the crucifix, before which a Jew appeared in a

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posture so ignominious and so dishonest, that I am ashamed to de-
to write.

"Our people would not have paid attention to the contents of the letter,
if suddenly and by chance they had not been struck by the long-
length and width of this seal. Newly con-
vertis translated the letter. Bananias himself and six other Jews
sufficiently educated made the same translation, not of themselves-
same, but constrained by fear and force. Separated
then and put to torture, Bananias and his companions persevered-
began to present the same translation. Three clerics educated in
theological science and in the Hebrew language translated
Finally the letter in Latin.

The letter was addressed to the Prince of the Saracens, master
of the East and Palestine, seat of the Jewish nation, and
whose power extended as far as Granada, Spain.
and asked that a treaty of friendship be concluded between the Jews
and the Saracens, and showing the hope of seeing the two people-

prince to be willing to restore to the Jews the land of their ancestors. It read:

The Christian nation obeys the son of a vile and poor woman—of our people, who unjustly usurped our heritage and that of our fathers.

When we have forever reduced this nation under the yoke of our domination, you will give us back into possession of our great city of Jerusalem, of Jericho and of Ai, where lies the sacred ark. And we will be able to raise your throne over the kingdom and the great city of Paris, if you help us achieve this goal. In the meantime, and as you will be able to verify by your noble viceroy of Granada, we worked on this work in skillfully throwing poisonous substances into their drinks—born, powders composed of bitter and pernicious herbs, in throwing poisonous reptiles into the waters, into the wells, into cisterns, in fountains and in watercourses, so that Christians, one after the other and each according to his constitution, perish prematurely under the effects of corrupted and inhaled by these poisons.

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We completed this project particularly in, distributing considerable sums to a few poor Jews of their religion who are called lepers. But these misers—suddenly turned against us, and seeing themselves surprised by other Christians, they accused us and revealed everything we do. Nevertheless, he misses this glorious point for us, that these Christians had poisoned their brothers, a certain mark of their discord and their dissolutions.

This letter also contains a significant passage:

You will soon be able, with God's help, to cross the sea, you return to Granada, and extend to the rest of the Christians your magnificent sword with a powerful hand and an invincible arm. And then you will sit on the throne in Paris, and in the same time, once free, we will possess the land of our fathers that God has promised us and we will live in harmony under one law and one God. There will never be again from this time, neither anguish nor sorrow, for Solomon said: "He who walks united with one God, he has only one will with him." David adds: Oh! how good it is, how pleasant it is to dwell together as brothers!" Our holy prophet Hosea thus said spoken in advance of Christians: "Their heart is divided and because of this they will perish."

The hatred of the crucifix which is the dominant feeling of the

very clearly stated. To use a foreign prince-ger, whether it is a Napoleon I* against Germany or a William against France, as from a point of support, to make Christians fight among themselves and bring about by these divi- the triumph of a race whose children all stand closely by the hand, – such has been the doctrine constant of the Jews and it is to her that they owed all their success.

Europe obviously went through at the end of the 13th century and at the beginning of the 14th century a period of ana-

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similar to the one we are going through at this moment, where the high banking, Freemasonry, the cosmopolitan revolution lite, all three in the hands of the Jews, compete in the same goal by different means. She came up against this claim of the Jew to take away from both Christians and the religious idea that helps to do without money and money all the more necessary since we only believe in one whole life terrestrial.

The suddenness of decision shown by Philip the Fair by stopping the Templars everywhere saved Christianity from Semitism, like the victory of Charles-Martel, at Poitiers, had saved her from the same scourge six centuries earlier, as a vigorous and simultaneous blow struck at the Jews by all the sovereigns of Europe would still save it today-today.

The Jews, alternately driven out and recalled, appeared still some time among us. Under Philip of Valois, we tried to use their fiscal genius by making them per-tax collectors. John the Good, upon arriving at the throne, appears having wanted a decisive test and he attempted it in very striking conditions of loyalty. The Jews were assured a stay of twenty years and the son of King John, Count of Poit-third party, was made guardian of their privileges. Charles V and Charles VI confirmed these provisions.

With their incredible stubbornness in evil, the Jews continued to pursue their multiple intrigues. They began to ruin the country again by usury, they procured-they brought hosts to desecrate them, they slaughtered children on Good Friday. Naturally the less people patient that now screamed, the preachers thundered and the kings had to adopt again preservative measures-vatrices.

Charles VI finally took a decision on September 47, 1394 of definitive expulsion, he banished the Jews from his States to life imprisonment and forbade them to remain there under penalty of death.

This expulsion, as noted in his book:

Jews in France, Mr. Haliez, who is nevertheless in favor to the Israelites, differs absolutely from the previous ones by its character as well as by its results. "It did not have for mobile the love of lucre and the spirit of plunder and what proves that all the Jews' claims are due to their be paid. It seems that we wanted to faithfully execute the ordinances which, since King John, had authorized them to stay in France; because it must be noted that the deadlines set by these laws were almost expired when the The annihilation was ordered.

To enable the Jews to liquidate their businesses, we even extended their stay for two years after which- They had to leave France forever.

This date of 1394 is one of the most important dates of our history. Kings have tried in turn to severity and gentleness; it is now proven that the Jew does not can acclimatize in France. The most diverse breeds, Celts, Gauls, Gallo-Romans, Germans, Franks, Normands, have blended into this harmonious whole which is the French nation, they have softened their angles, they have brought their qualities, they naturally tolerated their defects. Only the Jew could not enter into this amalgam. The France said to him: "My friend, we cannot agree, Let's go our separate ways and good luck!

There is intolerance there, no doubt, but not intolerance. in the religious sense of the word, since the most formidable The Jew's opponents were princes like Philip the

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Beautiful, more political certainly than mystical; there is intolerance- rance in the sense that science gives to this term when- that she says: "The subject cannot tolerate such substance." The France cannot tolerate the Jew, it gives him back; it does not receive him true that a long time later wrapped in a whole philosophical-humanitarian literature and will be very ill from it if she doesn't die from it.

Thanks to the elimination of this venom, France, which Gst still immersed in the horrors of the Hundred Years' War,

she will become the great European nation, ruled by the arms, by letters, by the arts, by exquisite courtesy, by taste, by the charm of his benevolent nature and sociable, by his originality of good company which is so accommodating to the ideas of others. She will be the arbiter, the model, the envy of the whole world; she will be among his sons glorious generals, illustrious ministers, incomparable writers; she will have triumphs and setbacks, but honor will always be safe; she will not be free from vices but from those vices which do not degrade, and when she runs to battle it will not be for the good Mexicans, nor for good Tunisians. At her place, everyone The world will be, if not rich, at least happy, because the Jew will not will not be there to exert his parasitic influence on the work of others. usuriousism. In a word, from 139-4, the time when which she drives out the Jews, France will always rise. From 1789, when it took them up again, e) the will descend without ceasing

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The recollection of the Jew after the expulsion of 1394. – The great silence. – The Kabbalah. – Reucblin. – The impression of the Talmud. – The Reformation. – Nostradamus. – Concini. – Lopez-

– The Jews in Holland. – The World of Rembrandt. – The Jews t>n England. – Cromwell and Manasseh. – The drama of Victor Hugo. – The four Jewish families of the Paris of Louis XIV. – The Jews of Metz. – The Prolection of Braricas. – The Jews of Comlat. – A good rabbi's advice. – Papal Avignon and Mistral. – The Jews of Bordeaux. – Montaigne and Alexandre Dumas. – The Princess of Bigdad. – The Maranas. – Efforts Jews to enter Paris. – The request of the merchants and merchants of Paris. – The Jewish golden spider, die judische gol l\$-pinne. – Voltaire and the Jews. – The two agents. – Voltaire financier. – The ignorance of the 18th century about the Jews. – The colo-Jewish community of Paris. – Peixotlo. – The first Jewish cemetery.

– Louis XVI and the Jews. – The latent Jewish movement. – Franc-Masonry. – The expulsion of the Jesuits. – The Jews in disguise: Law, Count of Saint-Germain, Cagliostro. – Hatred of the Jews against Marie-Antoinette. – The Jew Angelucci and Beaumarchais.

– Miriam Theresa and the Jews. – The Affair of the Necklace. – The Illuminati- nism. – The Saint-Jean de la Candeur lodge. – The Duke of Orleans, Grand Master of Freemasonry is allied with the Jews. – I^ Paiùon of Louis W\.. – The Acidemia of Metz. – Abbé Grégoire.

– The Jews and the Constituent Assembly. – Emancipation. – The former

FROM 1394 TO 1789

What happened to the Jew from 1394 to 1789? We don't really know. He fainted; he shaved, like the hare for- followed, he changed his plan of action, modified his tricks, extinguishes his ardor a lot. He then seems completely immersed in Kabbalah (1), absorbed in reading the Zoliar or the Sepher Zetzirah. He is an alchemist, he draws horoscopes- copes, he questions the stars and he can, speaking of the Great Work, have access everywhere. On this subject he is inexhaustible, he knows indeed and the wandering brothers with whom he comes into contact in every city also know what this word Grand means Work hidden under its mysterious symbolism. Make of gold, to rule by the banker over this world which only believes in priest and soldier, poverty and heroism, politics Jewish is still there. But this project, on the success of which we constantly consult the numbers, seems very chimerical or rather very far away. What must be reversed before to undertake nothing, it is the old hierarchy, the Church, the Monk, the Pope.

What should we do? We shouldn't think about France. Spain, which the Jews had handed over to the Moors, he conquered step by step the soil of the Fatherland and it is by the expulsion definitive of the Jews that it will prepare itself for the great destinies which awaited him under Charles V and Philip II. Germany

(1) Kabbalah comes from the verb Kibbel, which means in Hebrew race- Toir by IraJilion ora!e.

he.

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is more conducive to a movement, it is divided and there is no will not meet this already so powerful royal authority which on the other side of the Rhine centralizes the force and defends the beliefs of all. As much as France, however, Germany Magne is repugnant to the Jews and burns some of them from time to time in time.

The Jew, made more cautious by his misadventures, does not attacks Catholicism more directly; he blows Luther away, he inspires him, he suggests his best arguments to him.

The Jew, says Mr. Darmesteterfl; very rightly, understands how to reveal-

discover, besides the intelligence of the holy books, the redoubtable sagacity of the oppressed. He is the doctor of the unbeliever; all the revolutions of the spirits come to him in the shadows or in the open air. He is at work in the immense blasphemy workshop of the great emperors Frederick and the princes of Swabia or Aragon: it is he who forges all this murderous arsenal of reasoning and irony that he will bequeath to the skeptics of the Renaissance, to the libertines of the great century, and Voltaire's sarcasm is only the last and re-tantalizing echo of a word whispered six centuries before, in the shadow of the ghetto, and even earlier, in the time of Celsus and Origen, in the very cradle of the religion of Christ.

"Any Catholic who becomes a Protestant," said Alexander Weill, takes a step towards Judaism. » All Protestant, would it be more accurate to say, is half Jewish.

Protestantism served the Jews to enter not yet in society but in humanity. The Bible, left in second place in the Middle Ages, took its place later near the Gospels, the Old Testament was placed next to the New. Behind the Bible appeared the Talmud. Reuchlin,

(1) A look at the history of the Jewish people.

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the man of the Jews, campaigned to throw it again. the circulation of the book prohibited.

This Reuchlin or Reuchlin appears to have been corrupted by the doctor of Maxirnilien who was Jewish. In 1494, he was shown to be favorable to Israel in this book: of Verbo mirifico, where he had put in pi-ésen-e uû fthiltASophe de antiquity Sidonius, a Jewish brother and philosopher Christian phe Capnio (Latin translation of Reucldia which means small smoke). Chai-gé to examine the Taluiud, it does not found nothing reprehensible in the insults it contained against Christianity.

The trial of the Talmud became a European affair. Faculty of Paris dealt with this question for forty-seven sessions and showed itself, like all of France at the time, resolutely anti-Jewish in condemning Reuchlin. The Emperor Maximilian, on the contrary, agreed with the Jews' lawyer. In 1520, the very year that Luther burned the papal bull In Wittemberjj, the first edition of the Talmud was printed in Venice.

Luther, however, whom the Protestants represent according to

of tolerance, was hard for the Jews, harder than the had never been any priest.

To ashes, he cried, to ashes the synagogues and the houses—sons of the i\i\is, and these ones that we park them in the stables! That from their goods a treasury is formed for the maintenance of converts; that the robust Jews and Jewesses are subjected to the harshest labors, let their prayer book, the Talmud, the Bible, and that they be forbidden, under penalty of death, to pronounce the name of God.

No weakness, no pity for the Jews! Let the princes without any form of trial they drive them out! Let the pastors inculcate in their flock the Jew's tiara. I could have known about the Jews?, that

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I would gather the most educated and the best of them and the would threaten to cut out their tongues at the back of their throats for their prove that Christian doctrine does not teach a single God—but one God in three persons (1).

The work of dissolution of Christian society, between—taken by Protestantism, was nevertheless profitable to the Jew. It was an opportunity for him to free himself, at least in Germany, from this ban on usury thanks to the—which the Church, with maternal solicitude, protected for centuries the fortune of the hardworking and naive Aryan against the lusts of the crafty and greedy Semite. A sermon of the time quoted by Janssen explains admirably—the situation.

What harm does usury not produce? Nothing helps! Like everyone sees that the big usurers of commerce are becoming rich in a short time, everyone also wants to get rich and make money a great profit from his money. The craftsman, the peasant carries his money to a company or a merchant; this evil did not exist in the past; He only became a general ten years ago. They want to win many and often they lose everything they had.

The picture of this period of transition, says Mr. de Breda (2), is no less curious to study by its analogy with what is happening nowadays: "We were losing the taste for work; we looked for businesses that brought in money a lot with little effort. The number of shops—ques and cabarets increased incredibly until in the countryside. The peasants were becoming poorer and were forced to sell their goods; the craftsmen were

(2) Political Economy in its relations with moral law.

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talent of the corporations and, devoid of their salutary protest
tion, fell into misery. Too many people at the same time
throwing into the same speculation business, most
failed and formed an irritated proletariat. Wealth
increased rapidly for a few, the mass appe-
impoverished.

No doubt the Jews were agitated and felt the ground on the side
of France. This Corneille looks like a Jewish agent.
Agrippa, professor of occult sciences, involved in all the
intrigues of his time, speaking in riddles, going without
' stops from Nuremberg to Lyon, and from Lyon to Italy, making
lectures on the mirifico of Verho of Reuchlin. The?
monks were hardly wrong in accusing of Judaism
Pantagrue's Her Trippa, this 16th century Cagliostro
who, always followed by his black dog, wandered around in col-
carrying strange words.

In Provence, we find this strange figure of Nos-
tradamus sitting on his brazen tripod and questioning the
Kabbalah about the future of his race, sometimes wondering if his
science was not in vain and if the light he saw was
indeed the dawn of a rebirth:

Sitting at night in secret study,
Alone resting on the bronze saddle,
Narrow flame emerging from solitude
Let hope be that it is not vain to believe.

.Current view of the mysterious work in which the
his own, he predicted, with a precision that astonishes today,
the terrible events that will take place at the end of the
18th century and which will bring Israel out of its grave.

At the end of the great seventh number
A young time of slaughter will appear,

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Not far from the great thousandth age.
The buried will rise from their graves.

The prophet of Salons was, moreover, from a tribe in
which has long perpetuated the gift of prophecy.

Nostradamus, writes the scholar Haitze in his book: Life and the Testament of Nostradamus, was Provençal, from a family noble, although Pitton wanted to say the opposite in his Critique writers from Provence. This family was a neophyte, it was thus included in the famous tax which was made in 1002 on these kinds of family of this province. It is in the article of those which lived in the town of Saint-Remi. His tribe was from Issachar, renowned-
née for the gift of the science of time on the people of the-
which he had been more particularly rejianda. Nostradamus, who was not unaware of his extraction, he glorified himself, he paraded it. See what is said in the 32nd verse of the 12th chapter of the Paralipo-even which states that those of Issachar were experienced men-
rhymed able to discern and notice all times.

In any case, the time was not yet right for Israel. Louis XII had extended to the newly united countries the France's final edict of expulsion of Charles VI, which con-
probably contributed to giving him the nickname of Father of people. The Reformation itself remained in military France, more disinterested as elsewhere in any financial speculation, that is to say, foreign to any Jewish element.

Only a few Jews, driven out of Spain, arrived then to gain a foothold in Bordeaux, but with what precautions-
tions they had to act, what disguises they were obliged to wear! to put on! We will talk about this interesting thing later colony which, at least, paid for its hospitality to France, since it is to her that we owe Monfaigne. Let us note only here that the newcomers did not present themselves in no way as Jews and that they do not ûn-sd for a hundred fifty years at least no exercise of their Tviligion.

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Henry's letters patent authorizing the stay were delivered not to Jews but to new Christians.

Some still tried to enter from another side and, in 1615, the edicts against them had to be renewed, but the Jews, under the minority of Louis XUI, could not believe it return to France in fairly large numbers. They had a powerful protector at Court. Goncini was in-
surrounded by Jews. Galigai was considered to be of Jewish origin, c She lived constantly, says Michelet, surrounded by mede-
Jewish cins, magicians and as if agitated by furies. When she suffered from the terrible neurosis peculiar to the race, Elie Montalle, still a Jew, killed a rooster and applied it to him-
was on the head.

Goncini plundered everything, trafficked, fiddled. France was

temporary? What was Gambetta, in fact, if not, in a good way at least points, a second incarnation of Goncini? Under the Farre ministry, it was distributed in the barracks a brochure entitled: General Gambetta. This genius Doesn't the word remind you of this Count della Penna (Count of the Feather), of this Marshal of Ancre who had never drawn a sword?

Our Goncini was unfortunately able to do everything the evil he wanted without having found Vitry. France no longer gives birth to men like this valiant man who, tranquilly, his sword under his arm, with three soldiers at the guards for all company, were made to kiss the passage, on the Louvre bridge, to the proud adventurer who was advancing followed by an escort as numerous as a regiment. – Stop! – Who dares to speak to me like that? And as the funny stranger added a gesture to these words, Vitry, the well-adjusted front, broke his head with a pistol shot.

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Then he went in to the King and said: It is done. – Great Thank you, my cousin, replied Louis XIII to the humble captain, that his courage, as we still see in Spain, had just made the King's relative; you are marshal and duke and I am happy to greet you on the first of your new-calf title.

Through the window, a loud noise was coming at the same time time, it was Paris which, finally avenged of so much shame suffered, clapped his hands frantically.

Today, the industry still has knights and the Barons' purse, but heroism no longer makes a tide-lime or dukes. Foreign Jews can all per-put in our house, no one in Vitry will draw the sword to stop the oppressors of his homeland. However, I know in Paris a bridge, at the end of a famous square, where a colonel who would have hair on the chin could win a title more beautiful than the one that the bold captain of the guards won the April 24, 1617, on the Louvre Bridge.

Goncini had barely been killed when the Jews were ordered to, with their ordinary activity, had already constituted as a small synagogue at the home of a member of Parliament, disappear immediately.

The only Jew in the spotlight, of whom we find a trace in Paris at that time, is Lopez. But was Lopez really Jew? At least he defended himself like a devil and

tan; he ate pork every day to the point of becoming obsessed with it
make sick to detect suspicions.

Despite all poor Lopez's denials, I fear
although he was not of the race. Jeweler, dealer in dia-
man, banker, political agent, finally advisor
of State, does he not look like a true ruler of today?

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today? There is in him a mixture of Proust and
Uchoffsheim.

"Lopez and a few others like him," Talle told us,
mand des Reaux who was very amused by the character,
came to France to negotiate something for the Moors-
ques he was a part of.

Henry IV saw this as an excellent opportunity to create eni
internal barriers to Spain and put Lopez in touch with
the Duke of La Force. The death of the king broke off the negotiations,
but Lopez did not lose heart, he established himself as a merchant of
diamonds; "he bought a large rough diamond, had it cut;
This gave him a reputation, and from all sides people sent him
rough diamonds. He had a man at his house to whom he gave
eight thousand pounds a year and fed him sixth; this
man cut diamonds with admirable diligence
and had the skill to split them with a hammer blow when
it was necessary, b

In the Rjtnan of the loves of the Duke of Nemours and
the Marquise de Poyanne, the Duke consults on the beauty of the
adornments "a certain Portuguese named Don Lope who went there
knew better than anyone."

Richelieu, whose genius has so much in common with that of the
Prince Bismarck, was the first to understand the party that a
politician could draw from a press that he would direct
and he had encouraged Renaudot, the creator of the newspaper ei;
France. He also clearly distinguished the usefulness of which could-
were going to be these Jewish agents so clever, so flexible, so well in-
formed who were later to be like the Blowitz, lei
Erdan, the Levysons, rendering so many services to the chancellor
iron. He employed Lopez as a spy, he was happy with it,
the chai'gea of a negotiation relating to vessels in
Hollande and on his return he made him an ordinary State Councilor.

Jewish emperor of the West he would find a way to sell the iron crown. Lopez flea market in his mission and return to Paris made a sale which was even more popular than that of Rachel and Sarah Bernhardt. "In Holland he bought a thousand curiosities from the Indies and he did at home as an inventory; we shouted with a [^sergeant. It was like an abridged version of the Saint-Germain fair; there was always many beautiful people.

This Lopez, however, appears to have been relatively honest. He was accused of being a spy for both governments. nements; it was demonstrated that it only served one, this which, an anti-Semite whispers in my ear, would tend to prove that he was truly not Jewish.

It was Ledoux, master of requests, who had put this mal- I'll hear noise in traffic. <l In fact, says Tallemant desReaux, he believed he had complete conviction through Lopez's book where there was: "Guadamisilles por el senor de Bassompierre: -so many thousands of maravedis, » and other similar articles-wounds. Lopez asked M. de Rambouillet to see this good master of requests. The master of requests said to him: Sir, there is nothing clearer; guadamasilles, etc. Mr. de Rambouillet began to laugh: "Hey sir," he said to him, "these are gilded leather tapestries that he brought from Spain for Mr. de Bassompierre.

* Richelieu seems to have been his State Councilor as one would treat a Braun or a Gastagnary.

Cardinal Richelieu, Tallemant still tells, to entertain, one day when Lopez was returning from lluo1 with all his stones-eries that the cardinal had wanted to see on purpose, made him attack by of feigned thieves who nevertheless only frightened him. He went there ^0 all his property; also the fear was so great that he had to

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shirt changer at the Neuilly bridge, his shirt was so gas-The chancellor in whose carriage it was said that he was pre-felt rather boldly at the thieves. The cardinal was displeased for having played this trick on him, because he had played at killing this poor-real man and to make amends he had him summoned to his table. It was not a small honnear.

j Oa did not spare much, moreover, the jokes to Lopez.

One day the Abbé de Cercey and Lopez were making a fuss about who would go first. - Go on then, Lopez, said Chasteller,

the Jews), the Old Testament goes before the New.

Another day he asked an excessive price for a ciiii-cifix. – Hey, they said to him, you delivered the original to meil-their market.

Despite the mockers, Lopez, by dint of accumulating me-various third parties, nevertheless arrived at a considerable fortune-rable that he displayed with the bad tone of his peers. He had six carriage horses, "and never was a carriage more times than he meets ambassadors.

He owned a rather nice house on Rue des Petits-Fields and kept repeating: "There is an im-number of chimneys in my home.

How is this sentence, which the contemp-Is it surprising? This is the reflection that comes-will be to each one and this very astonishment indicates the che-min traveled from polite, refined, well-bred society from then to the brutal and coarse society of today.

Nowadays the feeling of certain delicate nuances is blunted even among Christians. No one is sur-taken when Baron Hirsch, having at his table people who claim to represent the Saint-Ger- suburb

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hand, said quietly to his guests at the moment when Ton serves strawberries in January: "Don't be shy about eating them eat as much as you want, it's expensive, but I don't look at it (1). »

Jewish or not, Lopez, who died in Paris on October 29 1649, lived and died as a Catholic; he was buried in Saint-Eustace and on the marble of his tomb they put the ins-following description:

Natus Iber, vixit Gallus, legemque secutus,
Auspice nunc Christo, mortuus astra tenet.

It was Marshal de la Ferté who bought the house of Lopez, as this passage from Loret testifies.

Marshal of La Ferté,
During the summer season,
Cities for the King to Conquer
And during the winter he acquits,
From what I was told today,

Buying that of the late Lope,
Not the most beautiful in Europe
But very well built, convenient and such
That it can pass for a hotel.

If the Jew could only be accepted in France by
energetically denying his origin, he had stopped elsewhere
to be the Pariah of the old days; he had found in Hol-

(1) It is still Hirsch who, after citing, said to Lavissee, pro-
fessor of history at the Sorbonne, university lecturer, who had
agreed to give his El's story rehearsals: "Take me
This cigar, you don't smoke like that at home, it costs me
twenty-five sous." Lavissee had more dignity than the people of the world
and after fifteen days he left the house.

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moorland more than an asylum, a favorable terrain where all its
defects were powerless to develop, where its quali-
can make a career for themselves.

The destiny of this race is indeed singular: alone
|of all human races she has the privilege of living
in all climates and, at the same time, it cannot
maintain, without harming others and without harming itself-
even, that in a moral and intellectual atmosphere
special. With his spirit of intrigue, his mania for attacking
constantly the religion of Christ, his fury to destroy the
faith of others which contrasts so strangely with his ab-
sence of any desire to convert foreigners to his own, the
In some countries, a Jew is exposed to temptations
which he always succumbs; this is what explains the per-
constant persecution of which he is the object. As soon as he has to deal with
these great German brains, hungry for systems and
of ideas, to these French minds in love with novelties and
words, to these imaginations of Slavs always in search of
dreams, he cannot contain himself, he invents socialism, the in-
internationalism, nihilism; it throws on the society which has it
welcomed revolutionaries and sophists, Herzens,
Goldebei^, Karl Marx, Lassalle, Gambetia,
of Crémieux; he sets fire to the country to cook there
the egg of some bankers and everyone gathers at the
end to push it towards the door.

On the strong heads of the English and the Dutch, in the con-
milk, the Jew can do nothing. He smells instinctively, with his nose
which is long, that there is nothing to try on these attached people
to their old customs, firm in the traditions they

happy to offer deals that the natives discuss—
they try meticulously and that they do when they are good

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but he doesn't tell stories, he doesn't tell the sons that
their fathers were horrible scoundrels or abject serfs,
he does not invite them to burn their monuments, he does not do that
neither fraudulent loan, nor Commune; he is happy, and the
others too.

This little Holland, industrious and commercial,
foreign herself to this chivalrous ideal which is so
unsympathetic to the sons of Jacob, was truly the cradle of the
Modern Jew. For the first time Israel knew there, no
not the resounding success which intoxicates the Jew and which loses him, but
long-lasting calm, regular and normal life—
male (1).

It's Rembrandt that you have to, I'm not saying look at it but con-
to study, to scrutinize, to search, to analyze if you will
see the Jew.

Student of Isaacson van Schanenberg and Jacob Pinas,
tenant first then owner of this house
Joden Breestraet (Jewish Street), in which he painted his
masterpieces, Rembrandt lived constantly with Israel.
His very workshop, cluttered with art objects, a veritable chaos-
naum of fabrics and trinkets, resembles those shops of
second-hand shops at the bottom of which the eye is momentarily disoriented
finally distinguishes a sordid old man with a snotty nose. His

(1) A reaction, however, may be in the offing.
here again, because the Jews will end up exasperating the most peaceful people—
In Amsterdam, in October 1884, we recount the
Archives Israélites, the owner of the first café in the city refu^a
access to his establishment for Jews, excusing himself on the repu-
gnances of his customers. One of those expelled, Mr AG Werlbeim, rides
member of the Legion of Honor and officer of the Academy,
since he is Jewish and a foreigner, he protested violently, but the owner—
He defended his right, and he was warmly congratulated by all
the world.

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work has the Jewish color, it is yellow of this ardent yellow
and warm which seems like the reflection of gold playing on a
old medieval wheel forgotten in a corner.

How talkative these Jews of Rembrandt are, talking
business on leaving the s[^]Tiagogue, discussing the course
of the florin or the last shipment of BataWa, these travelers who
walk with their sticks in their hands with airs of Jews and
who feel that they are going to arrive and sit somewhere(i)!

(1) Cue appearance of the Wandering Jew eol place in 1640 in lllaxelieset
Bembrandl [read] struck by this story. The bourgeois who meet-
rent the eternal traveler the hairy Irouvèreul of a very faded costume-
bré; he entered with eax into an other>erge, he drank there but refused
sit down. He was seen on January 14, 1603 in Lubeck, and the
year in Nuremberg where he attended a sermon. Uaitbieu Paris^ one of the
first who gave details on this legendary character,
reproduces the story that an archbishop of Armenia had told him before-
sense of a knight of Auliocbe. This story differs from the popular version
in several points. According to him, Cartapbilc, porter of the praetorium
of Pontius Pilate, who seized the moment when Jesus crossed the threshold
from the door, would have contemptuously punched him in the
back and shouted to him: "Go then, Jesus, go then faster, what are you waiting for-
IQ t » would have been baptized and called Joseph by Auanias, who baptized
Saint Paul, he would usually live in Armenia.

The last appearance of the Wandering Jew dates back to 1774. It is
this period that dates the popular engraving that everyone
knows: "adorned with the portrait drawn from life by the bourgeoisie
from Brussels.

The seventeenth verse, in its trivial naivety, sums up admirably-
surely the Jewish character:

Mes>ieare, h temps me presaa,

Goodbye to conpafoie;
Thanks to King Politeness 1
I thank you for that.
I AM too excited
When I stopped.

I don't really see what thinkers and historians have to add.
to this coDfecsiO s'mcère. Tormented and tormentor as soon as he is

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How much more striking this alchemist in ecstasy before
the Kabbalistic circle around which are traced charac-
mysterious authors who comment on the Sepher or the Zohar,
which reveal the hour and day when the Great will be accomplished
Work! Isn't this doctor a Jew?
Faustus whose face barely emerges from the intense shadow?

Rembrandt, fluttering luminous atoms. This silence is well the one that Fromentin speaks of, "this silence which is not the cessation of all noise, but the beginning in con-milking of these indeterminate noises that the soul alone perceives. We hear this man, so parched, so dried out, thinking, so ossified that he appears half dead and who, through the window open, question the sky to seek the star of Israel, the star that must rise from the side of Chaldea after so much years of waiting.

The physician Ephraim Bonus, resting his hand on the banister of the staircase, says these things in another way. Hairstyle with a large felt hat, dressed in everyone's clothes, he really has the honest appearance of someone who no longer goes to Sabbath every night; he looks more like Germain Sée from Yvon to a maker of potions from the Middle Ages and he seems to whisper to him too that he will be satisfied.

He went quietly somewhere, such is the Jew. He arranges always to so trouble the nations that welcomed him, that one is forced to ask him to leave.

We will consult with interest A booklet printed in 50 copies please only, Cbez Techener, when the novel was published Eugène Sue: Historical and hibernial notice on the legend from Wandering Jew, by GB de B.

See also a reprint of a study published in the Encyclopedia religious sciences: the wandering Jew, by Gaston Paris.

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Things were indeed better for the Jews. In England. they had found the man they love, the Sdiilo, the fake Messiah, the exclusively earthly leader who, not relying on any traditional right, is forced to have recourse to the secret force that the Jews hold (1). Cromwell, sou-held by the already powerful but very Freemasonry occult and still very discreet (2), had been the zealous protector Jews and had tried to have the proscription order lifted. tion that weighed on them.

It was stated that the right of residence had been formally granted to them-

(t) The spectacle of this terrible sectarian, causing his king to perish under the axe, seems to have strongly struck the imagination of the Jews, who, even in the most distant countries, were perfectly informed of what was happening in Europe. ■ A singular deputation, writes Léon

from the depths of Asia. They were a few Jews, led by a famous rabbi of the East, Jacob Ben Azabel, who came to make sure if Cromwell was not the Messiah. We obtained several audiences from the Protector, and made him the proposal, which he rejected, to buy all the books and Hebrew manuscripts from Cambridge University. As they did not hide the main purpose of their mission enough, they were sent back of London, where the suspicion that Cromwell might be Jewish had produced unrest among the people."

(2) The Jews were as ruthless enemies of the house of the Stuarts, than of the house of Bourbon. He was a Jew from Amsterdam who helped William of Orange to dethrone his father-in-law. "William, Prince of Orange, was preparing his expedition against James II of England and anxiously sought where he would find the funds needed to equip his fleet and carry out his pro-war jets against the English, when an Israelite from Amsterdam-Dam asked him for an audience.

"When this citizen named Schwartzau, was admitted before the prince, He said to him: "My lord, you need money to accomplish your project: Here are two million that I bring you: if you succeed, you will give them back to me; if you fail, we are quits. » {Sameii Mornings, book of moral and religious education to Cusaque ûe lajetnesse Israelite, by Ben Levi.}

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only granted at that time; Dr. Tavey in his *Annals of the Jews in England* denies this. In his curious book on Moses Mendehohn and on the political reform of the Jews in England, Miraherm, who was the man of the Jews like Gambetta, thus recounts the negotiations which began at this subject.

The hatred of popery which then prevailed, or rather which debent other furies, had inspired favorable dispositions for the Jews. Several parliamentary motions were made in their favor and if none was followed by success, they encouraged least the Jews of Amsterdam to make some proposals for to form an establishment of their nation in England.

Negotiations were entered into and Manasseh Ben Israel was chosen for deal with conditions. This venerable rabbi came to England and determined Cromwell to take into very serious consideration the requests he made on behalf of his brothers.

Then the Protector called two judges into his council, seven citizens and fourteen clergymen. He asked them if he

they held in the affirmative, under what conditions this nation should be recalled i Four days were consumed in arguments useless on the part of the ministers of the Holy Gospel, and Cromwell dismissed them, telling them that they left him much more uncertain- than they had found it.

The outcome of the special deliberations of the Pro- detector. Some writers in truth positively declare that he granted permission to the Jews to settle in England; but others maintain that this permission was not granted to them given only under the reign of Charles II, in the year 1664 or 1665.

Manasseh ben Israel, to whom Victor Hugo gave so much relief in his drama of Cromwell, filled almost Cromwell, this role in which the Jew excels, this role of Rei- to which one can say anything without fear of being embarrassed by this consciousness that we feel living in the depths of the soul of the most

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servile of Christians. By a very frequent contradiction and more logical than one might think, the Protector asked for the secrets of heaven to this man, which he employed at the lowest land negotiations (1).

Strange fate I spy on men and stars!
Astrologer up there, spy down here I

By a sudden change, Manasseh enters the scene by placing a bag of money at Cromwell's feet, suddenly comes from subtle business intermediary apportion- as much as his share of taking to the man in power, a Kaballist, an alchemist, and when the Protector said to him: will I be king? he answers with a certain sincerity:

...In its elliptical walk

Your star does not form the mystical triangle

With the star Zed and the star Nadir.

Then the hatred of the Christian, the thirst for the blood of the goyim resumes the Jew on seeing Rochester asleep; as we says the poet, he tempts the one with whom he speaks. This power

(t) Manasseh was very concerned about the question of the ten tribes; of which We spoke in Book I." "Constant concern," said the Archivei Israelites, Manasseh was concerned: what had become of the ten tribes

Had they been annihilated? The restoration of the kingdom of Judea was impossible without these ten tribes, and even the confirmation of the prophetic promises became doubtful. The meeting of Joda and of Israel that the Prophets had predicted would only be fulfilled with the participation of these tribes. Manasseh thought about it constantly and indulged in every imaginable supposition to find them somewhere. It was then that a chance, which he considered as a revelation from above, put him in contact with Montesiuo who told him that the remains of the ten tribes were in the South Amenoue. It was then also that, not doubting the truth of this story, he wrote—
lives his Hope of Israel.

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supreme, Cromwell can have it, it is enough to sacrifice the chre—, yours. Is this not the eternal pact that Israel proposes to the ambitious? Let them strike the Church! and they will be great, we will give them in exchange for persecutions an ephemeral appearance of power.

Manasseh

Strike 1 you can't do a better action.

[Apart.]

By a Christian hand let us sacrifice a Christian I

It's the Sabbath, strike!

But Cromwell is not a Gambetta; he is not one of those generals of the Directory who, after having massacred the republicans ask the Republic for a little gold to pay the girls, he is the intrepid and dark hero of Worcester and Naseby, he is a believer. He wakes up as if from a dream, he trembles at the word sabbath.

It's a fasting day!

What am I doing? A day of divine vigil and rest,
I was going to commit murder and I listened to a fortune teller.
Go away, Jew

The poet, the seer, the one who fell from so high, the author of the Prayer for all who had to abandon their little ones children to the caresses of a Lockroy, was truly possessed by the spirit of Shakespeare when he wrote Cromwell.

Michelet showed us the usurer who demands blood for gold, Shakespeare, too, painted in Shyllock the human flesh merchant; the type that Victor Hugo embodied in Manasseh is different. He is already the modern Jew involved in plots, fomenting civil wars and

and of the Holy Alliance.

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Everything is Shakespearean in this scene from the first act; This is the theatre as Shakespeare understood it in Henry V and before him Aeschylus in the Perseus, the story all alive put into dialogue and presented thus to the spectators—Asian tors. Listen to what "Cromwell's spy" says, banker of the Cavaliers.

Of the two rival parties, what does it matter who succumbs?

11 Christian blood will always flow in torrents;

I hope so at least 1 is the good one of the plots.

From the banks of the Seine to the banks of the Spree, do not hear it—Haven't you been saying this monologue for almost a century? it is not the conclusion of all the cannon shots that are fired in Europe? For it to be gold and Christian blood—flowing, Israel always agrees and Berlin, by through VA Llimice Israélite univériellej gives fraterally hand in Paris.

In the 17th century, France, fortunately for it, was not there and had not even entered the path of

conciliation of England.

Under Louis XIV, when France was at its peak of his power and truly reigns over the world not only by arms but by the ascendancy of his civilization, do you know how many Jews Paris had?

There were no more than four families of this religion. region living in the capital and one hundred and fifty going and coming(l). In 1705, there were only eighteen individuals in all—

(I) Memoirs of the intendants of the state of generalities drawn up for instruction of the Duke of Burgundy and published by M. de Boi^{li}ie.

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most of them employed in the services and stages of Metz e1 authorized by the Chancellor to stay in the capi—

There can be no doubt, said the lieutenant general of police, that Tagiotage and usury are not their main occupation since 2 is (if one dares to express it thus) their whole study and that they make a kind of religion of deceiving as much as they can :all the Christians with whom they deal.

It is mentioned from time to time in the correspondence of the stewards of a few isolated Jews, in Rouen in particular, the date of 1693, of a man named Mendez, who owned a fortune of 500,000 to 600,000 pounds and whose expulsion would have been detrimental to the province's trade. Everard Jahach, born in Cologne, banker and great collector of paintings, seems to have been Jewish. One can, I believe, to look as a Jew at the comedian Montfleury, whose real name was Zacharias Jacob. It was he who, to take revenge on harmless mockery of Molière who, in Vlmpromptn de Versailles, had reproached him for "being fat and plump like four," addressed a request in December 1663 to Louis XIV, in which he accused the great comedian of having married his own daughter.

Was Samuel Bernard Jewish? Voltaire says yes. We read in a letter addressed to Helvetius: "I love- I would rather have Parliament do me justice for bankruptcy! of the son of Samuel Bernard, Jew, son of Jew, died surin- j tendant of the queen's household, master of requests, rich of nine million and bankrupt.

But this question of money, which always had so much im-bearing for Voltaire, could have inspired this epithet of Jew. In 1738, in his speech on the inequality of conditions, he dedicated to Samuel Bernard, the father, two verses that

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the poet made di.T appear of his works when the son, who por- was the title of Count of Coubert, would have made sixty disappear a thousand pounds from the poet's purse.

While there seems little doubt that Samuel's family Bernard was of Jewish origin, the documents published by Jal prove that in the 17th century it was Protestant since two or three generations. Samuel Bernard's father, talented engraver, converted to Catholicism and was buried by the clergy of Saint-Sulpice. Samuel Bernard had married in second marriage Ms. Pauline Félicité de Saint-Ghamans, he had a daughter. Bonne Félicité, who on September 22- September 1743 married Mathieu-François Mole, lord of Champlâtreux. Count Mole, who was charged by Napoleon

was therefore a descendant of Samuel Bernard.

During the Regency, we see the appearance of the Jew Dulys, whose misdeeds occupied all of Paris

Enriched by the System, this Jew had a mistress actress named Pelissier. Obligated, after having ruined quite a lot of the world, to flee to Holland where all his fortune was, he gave fifty thousand horses to Pelissier on the condition that she would accompany him, but she ate the money with him Francœur, a violinist from the opera, and did not move. Dulys furious then sent his valet to Paris to assassinate Francœur, the blow missed, the valet was broken on the wheel, and Dulys "contumacy suffers the same torture, but in effigy (1).

(1) The story of Dulys is a great success abroad iron. In 1739, it was published in England: Mimoûes anecdotes pont to the hibtary of Mr. Dul'js or read the continuation of his adventures after the catastrophe of that of Miss PélissUr, actress of Popéi has from Paris to London, at Samuel Harding.

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J3arbier. points out that we should have apprehended the Pélissier and condemn her for having had relations with a Jew. In some provinces, indeed, the fact for Christians or Christian women to have had intercourse with the enemies of their race was equated with the crime against nature.

All the songwriters were amused by this:

The hero of the Synagogue,
Who made you richly fashionable,
In a sad state is reduced.
You made him your idolatrous dupe,
On the scaffold he is led
Just for seeing you at the theater.
Let Dulys be put to the wheel
And that Francœur plays with him.
This seems impertinent;
But, if Themis would do well,
Pélissier would go for ten years
Living in Salpétnère.

The Jews were however tolerated in Metz where the kings of France had found some of them settled. Letters three patents given by Henry IV state that he takes under his protection "the twenty-four Jewish households descended

These Jews were settled in the rue de l'Arsenal, near of the Guise entrenchment; the Duke of Epernon granted them, On February 17, 1614, the right to acquire houses in the district of Saint-Ferron, but not elsewhere. His son, the Duke de Lavalette, fixed the interest they could receive, and for purify the neighborhood, ordered that the enclosure they inhabited would be limited by large stone crucifixes embedded in the wall of the last house on each street. The Jews of

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Metz wore beards, a black coat and a small flap white; they had been exempted from the yellow hat.

Some conversions took place among them. Weil brothers abjured in the hands of Bossuet, then canon of the cathedral church of Metz. During the stay of Louis XV in Metz, the dauphine held a young woman at the font Eleven-year-old Jewish girl from a neighboring village. In these Occasionally the cannon was fired and the Mutte sounded.

At the beginning of the 13th century, the Brancas discovered-discovered, I don't know how, the existence of these Jews and eu-came up with the ingenious idea of making money from it.

On December 31, 1715, Louis de Brancas, Duke of Yillars, peer of France, baron of Oise, obtained from the Regent a decree by which the Jews of Metz were subject to a right of pro-protection at a rate of 40 pounds per family.

This royalty was abandoned for ten years in Bi-ancas and to the Countess of Fontaine. The Jews protested that they had no need of such protection; the Bran-cases persisted in protecting anyway and we ended up jwr to trade at 30 pounds. The number of Jewish families in Metz was 480 at the time of the 1717 census. In 1790, The Jews were about 3,000.

It is one of the most comical episodes of the 18th century. that this debate between the Brancas and the Jews; it makes one think of the famous Brazilian round:

Do you want? Do you want?
Will you accept my arm?

-I assure you I'm doing very well on my own, cried Jew, leave this worry...

- No! No! replied the Brancas, he could

Misfortune could happen to YOU if you were not protected, and we would be inconsolable.

Israel subsequently multiplied its efforts to-
near the king, the Brancas fiercely defended the Sef which they
had created themselves. The brilliant Duke of Lauraguais, a Brancas
always, had this royalty continued and received it im-
disturbedly until 1792, he did not let go of his protégés
in spite of themselves than in front of the revolutionary Kafaud.

"These are many abuses from which 89 has delivered us!" cries
will be the republican writers, and the same writers, who
find it abominable that a descendant of Villars should take
on Jews a few hundred louis for his menus
pleasures, will find it very fair that with the help of scams
Jewish financial institutions take millions from Christians
Look, let a beggar from yesterday be the insolent rich man of the
tomorrow. On any occasion these are for the stranger.

For me, I see differently. France owed its
salute to the heroic soldier of Denain, she fulfilled this duty
debt to the nephews of his savior, what could be more just?
All these great lords, moreover, did honor to
this money which they spent in the most magnificent way
and the widest. The artists and the scholars were at
them in the incomparable residences of these patricians
good boys. Lauraguais constantly entertained Paris
through his adventures, his loves, his words, his duels, his bro-
chures, his epigrams, his eccentric trials, the explo-
sions of his good French humor.

Did not opulence suit this great lord better?
high mine, to this lover of Sophie Arnould, to this gene-
reux who gave the sum necessary to make the disappearance
the benches that cluttered the stage, to this collabora-
Lavoisier's author, to this very original fantasist, than to this little

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grumpy Alphonse de Rothschild who passes, gloomy, to
through Paris with his pale German face? It's
I ask you yourself, Baron, what have we lost?
at the exchange? You take the money like Lamaguais and you
take more; only Lauraguais, with his sallies,
would have at least entertained me, and you don't amuse me...

There is no medal without a setback and no victory without a

brought to France a considerable quantity of Jews
it would have gone well.

Very numerous in Alsace, the Jews were very advancement treated. They depended not on the sovereign directly. but lords who, however, by a singular contrast-bind, had the right to receive them and not to expel them. They had to pay, in addition to the right of residence, an amount usually at 36 pounds per year, a reception fee set at approximately the same amount; they were, in addition, subject to toll rights. Following a sedition which they had excited in 1349, they did not have the ability to stay there. Strasbourg and paid a tax every time they entered were in the city.

The Strasbourg meeting with France improved a little their situation. From 1703, says MA Legrelle in his book Louis A IV and Strasbourg, the French authorities insisted that we relax these ancient customs because Israeli merchants had accepted them the burden of military supplies. The war over, the Senate had to tolerate, for the same reasons, a supplier belonging to the proscribed confession. Moses Blien. This revirement, from which the Cerfbeer family also benefited, attracted so well the Jews that before 89 there were twenty thousand in the country, owners of 12 to 15 million in debts.

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Louis XII had extended to Provence the ordinances which expelled the Jews from France, but many of them had, in these regions, followed the advice given to them given their foreign co-religionists, and pretended to convert. In 1489, when there was talk of a expulsion, Chamorre, rabbi of the Jussion of Arles, had wrote on behalf of his brothers to the rabbis of Constantinople to ask what to do and had received the letter following dated December 21, 1489 (1):

'^^ « Beloved brothers in Moses,

"We have received your letter in which you notify us the troubles and misfortunes you suffer. Resentment which touched us as much as it did you. But the opinion of greatest rabbis and satraps of our law is as follows:

"You say that the King of France wants you to be a Christian- Here, do it since otherwise you cannot do it, but gar- Always keep the law of Moses in your heart.

merchants, and by means of traffic you will gradually have theirs.

"You complain that they are making attempts on your lives, do your children doctors and apothecaries who will make them lose theirs without fear of punishment.

"You assure that they destroy your synagogues, you assure that your children become canons and clerics because they will ruin their Church.

"And to what you say that you bear great ve.\a-tions, make your children lawyers, notaries and people who are ordinary occupied with public affairs, and by this means, you dominate. You will conquer the Christians, win their lands and take revenge on them.

(i) The original text of the two letters was published for the first first time by Abbot Bouis, priest of Arles, in a work which bears this title: The King crowned by the kings of Arles, dedicated to Gentlemen consuls and governors of the city, by J. Bouis, priest, in Avignon, by Jacques Bramerav, 16U.

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Do not deviate from the order we give you, because all you will see by experience that you will be lowered than you are very high. »

YSSVF F, Prince of the Jews of Constantinople, on the 21st of CasleaU89.

Needless to say, this letter, too, is declared apocryphal. We do not see, for our part, on which one relies to contest the authenticity of this piece which admirably sums up Jewish politics (1).

In the Comtat Venaissin only which was then land papal, the Jews of France had found freedom at little near complete and relative security. In the middle ages, Avignon could be called the Jewish Paradise.

Mistral did not forget the Jews in the picture full of color and movement that he traced, in NertOf of Avignon of the Popes.

E de cridèsto, de bravado,
Of paro-garo and abrivado,
Fjn'un judièu, from Tes que ia,
Qu'alin davans cour esfraia.
— Lou pecihount lou capèu jaune t

Fifty children ié soun darrié;
And of a thumb, per truffled.
Simulant eli l'auribeto

(1) On this subject, one should read in the work of Abbot Chabauty: Let Jewish our masters, a few pages which are a masterpiece of criticism ingenious and subtle, erudite and moderate.

The eminent writer does not let stone fall upon stone
objectiona that the Julys tried to raise against the auhenticile of these
lellret.

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Em'un gueiroun de sa braieto,
lé crido lou vou d'esparpai:
Vaqui Vaurihù de toun pai!

In short, shouting, noisy parades,

Clashes, alerts,

And sometimes some Jew

Who over there, scared, runs away...

– "The rag! The yellow hat J

To the Jewry! Let him hide!"

Fifty children are after him;

And of a pig, in derision,

They simulate the ear

With a corner of their fly,

The flock of dizzy people shouts to him:

Here is your* father's ear!

Lei5 Jews from Avignon, who included among them distinguished rabbis, seem to have trained even during long enough a particular branch different from the German Jews and Portuguese Jews. In the 14th century, the Rabbi Rouber made them adopt a special ritual which they follow-

permanently with the Portuguese Jews.

No doubt, from time to time, popular movements—
res burst against them following too glaring wear,
but the Pope or the legate always intervened to calm things down
the spirits.

There, as elsewhere, however, the Jews were not embarrassed
hardly to do dishonesty to Christians who cou —
felt to welcome them, and to insult their beliefs.
For a long time, at the entrance to the church of Saint-Pierre, we saw
from Avignon, a holy water font which recalled one of their tricks:
I stoup the Beautiful Jewess. A Jewess, of rare beauty,
had found it pleasant to enter the church on the day of
Easter and spitting in holy water. The Beautiful JAiLve,

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today, following this exploit, would be named inspector—
general director of schools in France; then, she received the
whipping in a public place, and a commemorative inscription
recalled the sacrilege committed and the punishment suffered.

In Carpentras, we learn from Andréoli, in the Monogra—
phy of the Cathedral of Saint-Siffrein, we saw other—
times in the church square a large iron cross with
the following inscription: Horatius Capponius Florentinus,
episcop. Carpentor.j crucem hanc sumptibus Hehreorum
erexit ut, quam irriseraul magis cons^icuam, verendarm
ac veierandam aspicerent: il fehr. \$160. The Jews, a
Good Friday, had solemnly crucified in derision
a man of straw. The cross was raised in atonement, and
The Jews had to maintain it until 1793, when it
was replaced by a liberty tree. The straw man
had been deposited in the archives of the Episcopal Court and
took it out once a year.

The Jewish colony of Bordeaux alone had prospered. Qnand
Spain, after the final defeat of the Moors of Gre—
Nade, saw herself called to play a role in Europe, she filmed this
what had France done as soon as the monarchy was cons—
established; she eliminated from her bosom the elements which were a
perpetual cause of trouble. On March 30, 4492, King Fer—
Dinand of Ai-agon and the Queen of Castile Isabella, on the advice
of the illustrious Ximenes, issued a judgment which ordered
all the Israelites to leave the land.

Some families then took refuge in Portugal where
they found a precarious protection; soon they were
expelled again, and Michel Montaigne, whose parents

distressing moments of this new beginning in a chapter where

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one feels more emotion than in the ordinary pages of the skeptical.

Some of these outlaws came to seek asylum in Bordeaux. Among them were Ramon de Granolhas, Dominique Ram, Gabriel de Tarragera, Bertrand Lopez or of Louppes, the Goveas which were made quite quickly as legal advisers, doctors, merchants, a place in the Bordeaux company (1).

Montaigne's mother, Antoinette de Louppes or Antoinet Lopez, was therefore Jewish and this fact is not without interest-interest for those who like to explain by filiation the

(1) Here again what we said about the influence of the environment for the Jew. Despite their apparent exuberance, the people of Bordeaux are deep down cold and serious people corame their wine. The Angle-land, which occupied these regions for so long, left a little of itself there-even, of his good sense, of his thoughtful mind; the people of Bordeaux, by many points, are more heady English. Israel, represented moreover by men of merit, did not find there a population that he could disturb, but a bourgeoisie very capable of appreciating the serious commercial qualities of the newcomers. More than the letters patent of Henry II, the general provisions of the classes raised protected the arrivals, defended them, allowed them to to found a lasting establishment.

Let us note in passing the vile side of the race which always returns evil for good. Under the Terror, in a feast of Reason, the Jews of Bordeaux organized a sacrilegious parody in the genre of those of today; the Papacy, which in all countries of the world had defended the Jews, was dragged through the mud; a Jew of colossal size marched at the head of the procession vomiting obscenities.

Let us also note on this subject that it is in Bordeaux that the Jewess Deborah, to dishonor the French army, came to weave this plot in which three officers were taken who were, according to all appearances-rence, absolutely innocent, but who were victims of the rumor that The Jewish press covered this affair.

At the time of the execution of the decrees, all the Jewish rabble of Bordeaux insulted the religious people in the street who had just been bassist from home.

temperament of a writer. Down-to-earth wisdom, sweet irony of this mocking and disillusioned man does not attach itself to do they not refer through the centuries to the philosophy de-encharmed by Ecclesiastes? Despite education and the Christian atmosphere of the time, do we not find point, in many passages of the Essays, the echo of the words disillusioned with the biblical Koheleth meditating, pro-leading along the terrace of Etham Palace, on the vanity of human designs, proclaiming that the most beautiful hopes are not worth present pleasures and the good meal washed down with Engadine wine? Who knows? of one is it not related to the perhaps very vague to which the other seems to believe so little?

Kept within the bounds of prudence, the objection discreet to the teachings of the Church, the half joke veiled go further in Montaigne than the undulating phrase and subtle does not seem to indicate it at first glance. In this touching account of the suffering of the Jews of Portugal which is entitled: Jews Afflicted in Various Ways to make them change their religion but in vain, we feels the secret admiration for these stubborn people who have so much suffered without denying (i). Here and there an allusion appears in

(1) This passage does not appear in the first editions, it was "added in the 1593 edition to chapter XL, chapter 11 of first editions which is entitled: May the giust of good and morals depend largely on our opinion of them. Montaigne had judged it useless to draw attention to this passage the origins of his family, at a time when the Israelites of Bordeaux •were forbidding themselves to be Jews. He took up this note at the time when he was tra- was worth a definitive revision of the States, at this time already voi- state of death where childhood memories, reminiscences of maternal stories sometimes come back to you with precision and greater liveliness.

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the work of family misfortunes that we want to make people forget and to forget oneself, so as not to remind men among which we live, the cursed origin. This vision of pyres of Spain which haunted the author of the Essays in this visit to the synagogue in Rome that he told us about, did she not continue in her castle of Montaigne the advisor to Parliament when he wrote: "It is putting one's conjectures at a much higher price than to cook a man with them all alive (i).»

Montaigne and Dumas fils, both of Jewish origin by their mother, are the only two truly French writers worthy of the name that the fertilized race of Israel has produced by the mixture of Christian blood. Without establishing a rapproche- which would be forced between smiling mockery and light of the first, and the harsh mockery of the second, it is per- put to note that both were destroyers, that both, in various forms, have highlighted the vices and ridiculousness of humanity without offering it anything else no higher ideal to achieve. Both were laughers and sad, disillusioned and disillusioned.

(1) On many occasions, we see that Montaigne is obsessed with the plot idea of the stake, for which he has no vocation. To exculpate himself- for having fled Bordeaux at the time of the plague, when his duty was fulfilled as mayor was to set an example, he wrote: I will follow the good gone to the fire, but only if I can. "Well, done Veuillot remarked on this subject, when the plague was raging in ea city, it was in June. It was too hot, that's the explanation- tion. »

The nature of the Jew, little suited to heroism, is revealed elsewhere i each line in Montaigne, and contrasts with the morals of a time when everyone died so fearlessly for their cause. Under this report, he at least has the merit of sincerity, and his confessions are stripped of artifice. "In some way," he said, "that one can to shelter from blows, even under the skin of a calf, I do not I am not a man who would shrink from it.

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For Dumas, in particular, the influence exerted by the race constitutes a diminution of intellectual heritage lectual of our country. No contemporary has been more preoc- cut off from religious questions; no one has penetrated further in certain depths of the human being. I had insisted near one of the most eminent members of these con^ega- tions expelled by Gambetta's gang, so that he read these beautiful Prefaces which stir up so many ideas, and I remember of what he wrote to me on this subject: "This man was made for to be a priest.

Enlightened by the Truth, this intelligence so firm, so virile, could have rendered immense services; himself seems to have had an intuition of what he was losing and Ao what he made others lose by not believing; he did not obeyed no base ambition, no vile temptation, no desire to get along with the so-called free-thinkers sisters in power today and of whom he often spoke with a haughty contempt, but he could not take the decisive step; he

That she will be curious to study later in the big writer this kind of racial fatality to which he never could escape!

About Shakespeare, the illustrious playwright spoke eloquently, in the preface to *VÉtrangère*, àQ% créateurs who, as they grow older, will lose themselves in abstractions and dissolve, in a way, into what is the essence of their being. What light no longer illuminates the psychology of the writer this million in virgin gold of the Princess of Baghdad?

Shakespeare, the Aryan par excellence, launches into the blue, in the dream, in the fairyland, in the fantasy almost impalpable of *Cymheline* and the *Tempest*. The last-

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Dumas's latest artistic conception is to materialize excess, instead of spiritualizing, of giving a tangible, palpable, effective to this stubborn concern of the gold that perpetually haunts the one who has a drop of blood of Semite in the veins. Shakespeare returns to heaven, Dumas returns to the East, to Baghdad; one, in the effort supreme and definitive of his talent, wants to seize the cloud, the other wants to pile up metal, a lot of metal at the times and finds nothing that can tempt his heroine than to stir gold with both hands, gold new beating, virgin gold. Doesn't that make one think of the anger which seized the Athenians assembled at the theater of Bacchus when, in Euripides' play, Bellerophon ecried that gold must be worshipped! The Aryan genius rose up before this blasphemy, and the actor, half stoned by the spectators, had to leave the stage.

The Portuguese Jews, as we have said, had never were admitted to France as Jews, but as New Christians. It is only as Christians that they had received letters patent in August 1550 which were verified in the Court of Parliament and in the House from the Paris accounts, September 22 of the same year and recorded only in 1574. The Memoir of the mar-Parisian chands, who opposed in 1767 the entry of Jews in the trades, insists on this circumconstancy.

It is impossible, says this Memorandum, to see a combined project with more finesse and cunning than that of the establishment of Jews in Bordeaux. They first presented themselves under another qua-

- to surprise the religion of the very Christian king. Henry II their

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granted letters patent. One might think that they have eager to have them registered; nothing of that; twenty-four years passed, not in vain for them, but in choosing the place most suited to their views. Bordeaux is chosen. We believe—perhaps they still presented to the Parliament of this Tille their letters patent to register; their march is not so right; less known in Paris than in Bordeaux, they address the first of these two courses and there fooc record their letters patents in 1574.

In any case, the Portuguese protested energetically whenever they were called Jews. Worried a moment, in 1614, they made the king show that "they inhabit—were in the city of Bordeaux for a long time and that the jealousy of the goods they had made them look as Jews, which they were not, but very good Christians—hold on and Catholics.

They scrupulously complied with all the practices—external ques of the Catholic religion; their births—sessions, their marriages, their deaths were recorded on the Church registers; their contracts were preceded by the words: in the name of the Father, and of the Son, and of the Holy Spirit (1).

After living almost one hundred and fifty years like this, the Jews had remained as faithful to their beliefs as the day of their arrival. As soon as the opportunity was favorable, in 1686, according to Benjamin Francia, they returned open—ment to Judaism, they stopped having their children at baptism and to have their marriage blessed by Catholic priests.

. Even Jews whose families, for two hundred years,

(1) On this question, one will always consult with profit the work by Mr. Théophile Malvezin, the History of the Jews of Bordeaux, which is full of research and little-known facts.

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officially practiced Catholicism in Spain, crossed the border and came to be circumcised and rem—

bins were installed there.

The persistence, the stubborn vitality of this Judaism that nothing affects, on which time slides and which remains—passed down from father to son in the privacy of the home, is suddenly sure one of the most curious phenomena for the observer.

The rare minds in France who are still capable of link two ideas in a row, will find there an opportunity for reflection on the anti-religious movement, the study of which is still being carried out to do, because the elements of this study, that is to say the con-birth of the true origins of the persecutors are very incomplete, although we have been working on it for some time gather them together (1).

(1) In this order of ideas, one must read the account of a journey in Spain published by the Jewish Chronicle in 1848, and reproduced by The Archivas Israélites (volume IX). It is nothing, in appearance, but It is an excellent historical and human document.

In 1839, an English Jew wanted to communicate with the coreligionists of Spain and barely obtains a letter for some of them. He arrives at one of them in a Tille, whom he does not name out of discretion, enters a living room in-filled with statuettes of saints, silver crucifixes, and images of piety. He makes himself recognized, but his host, by opening his arms to him, recommends not to say anything that might compromise him, because the paya believes him to be a zealous Catholic and his son and daughter are unaware that he is Jewish.

In the middle of the night, the head of the family and his visitor come down in an underground room. This is where the members of a small Jewish community whose existence no one suspects.

From the ceiling hangs the perpetual lamp, In the east, a cabinet covered with black velvet contains the scrolls of the Pentateus—

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Among the countless foreign Jews who have slipped away—spun in France following the great surge of 1789, many have settled without fanfare and have lived out of everyone's life. Suddenly the opportunity arose presented, the old hatred against Christianity, dormant

that and a copy of the aecuons of the irupiiieies, on the t<bii dt
The two commandments are engraved in bronze.

Next to the cabinet is a Jewish calendar and the list of all the illustrious Jewish peoples who, without being recognized as such, have played a considerable role in the affairs of Israel.

In the center, on a black marble table, the phylacteries are spread out, and on the table, the Hebrew prayer books.

Only one grave appears. Forced to endure the humiliation of being buried in the Catholic cemetery and to undergo the prayers of the priests, the Jews were able to save the body of their rabbi, and they buried him there. At the death of each member of the community, we come to place a small stone near the grave.

The foreigner and the Spaniard converse for a long time in this sanctuary of their common hopes, then through one air vent one sees the dawn breaking, here is 1 hour of morning prayer. • He we must not leave the synagogue without having raised our hearts to the God of our fathers." The bell of a nearby convent tolls into the air its Argentinian and clear notes. A slight movement is made in the house: It is the young girl who runs to the church, and who hurries to don't miss the first mass....

The traveler returns to Spain, ten years later, he believes he is mistaken for he finds a palace in the place where the humble maypole once stood." sound of his coreligionist. We sit down at the table and recite the prayer of use out loud: the young girl is openly Jewish.

The Jews, moreover, have almost entirely taken possession of Spain. As early as 1869, Mr. Jules Lan noted that most of the descendants of converted Jews had preserved a Hebrew canon, what is called in German ein Judischer hers. He engaged in dithyrambic transports meeting everywhere in the neighborhood of the great merchants of Madrid, the Montara, iiiCalie f'aen Carrai atm Berheuijdes ilayer, des Levy, des Wesveiller, des Werlheimer.

This is enough to explain why Spain is getting rid of the mid-point. incessant revolutionaries.

At the inauguration of the Lisbon synagogue, there was some^OM

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in the fathers, awoke in the children who, disguised as free thinkers, began to insult the priests, to to break down the doors of the sanctuaries, to throw down the crosses.

In Bordeaux, as elsewhere, the development of evil Judaic followed its psychological course, the evolution that it has everywhere, in all climates, at all times, without

On May 22, 1718, Mr. de Courson, intendant of Bordeaux, noted the presence of 500 people belonging to the Israelite religion. The report submitted on December 8, 1733 to Mr. de Boucher, successor to Mr. de Courson, mentioned the presence of 4,000 to 5,000 Jews. As soon as they had felt a little free they had found a way to open seven synagogues.

With their usual aplomb, they always went from the front. To enhance the splendor of their burials, they were escorted by the knights of the Watch and the sergeants.

We have seen the same facts repeated in a identical order. Under the pretext that a duty officer had complied with the strict text of the regulation and had refused to follow the civil burial of the Jew Félicien David, the Jewish Freemasonry shouted aloud and cried: "Free thought, this sublime thing, what do you do with it?" This is the first step. When it comes to driving Gam-

years, "we were surprised," says Mr. Théodore Reioach, "to see families arrive from far away in the interior of the country, to take part in the feast of the Great Pardon; they were Marranos who had preserved intact, for three hundred years, the faith and traditions of their fathers.

The word Marrane comes from the Hebrew word Marran-âtha, "anaUiègjfi-aur^ you 1 » that the Jew pronounced in a low voice to curse the priest '^^Methicist, when he was forced to attend services.

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betta at Père Lachaise, Freemasonry requires magistrates and officers to follow a funeral that sou-raises the indignation of all honest people. It is the second step. In some time we will prevent the magistrates, officers, citizens to attend religious funerals, claiming that it is a way of clerical celebration. This will be the third stage.

After this stage it generally arises, in the countries which have not fallen completely into decay, a energetic man who, armed with a vigorous broom, puts-all these people out. Then the protest scene breaks out, it's the blow of Zion, as we say in slang, a Oh! the fanatics! Poor Israel, victim of the wicked! you cry, but you will have your turn.

banter. The report submitted in 1733 to Mr. de Boucher said: "The Jews have pretty peasant girls as servants—that they make pregnant to serve as wet nurses for their children and make those whose young peasant girls carry give birth to the foundling box.

It's in order: goy, son or daughter of goy, all of this is created to enrich and amuse the Jew. Cannon fodder, cannon fodder pleasure, factory or brothel livestock, that's understood. The his-yesterday's story is today's story. Some women of heart, some heroic virgins once managed to collect some of these wrecks of misery and debauchery, to save them from despair or shame. will prevent this.

Chancellor d'Aguesseau, hardly suspected of being an enemy of the lights, was struck however by the way in which they walked the Jews of Bordeaux and tried to put a stop to it!

In truth, the Portuguese were somewhat victims of their

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coreligionists. The Gradis, the Fernandez, the Silva, the Laneyra, the FerrejTa, the Pereire and C'% including the chief Joseph Nunez Pereire called himself Viscount of La Menaude and Baron of Ambès from 1720, were at the head of houses of bank or trade which provided certain services. Unfortunately, seeing the city open, a cloud of Jews A.vignonais and Germans had rushed to Bordeaux. tribe of Judah, to which the Portuguese belonged, was compromised by the tribe of Benjamin who had dedicated themselves with eagerness to negotiate old clothes and old braids and which did not always bring all the honor to this traffic desirable stubbornness.

To make matters worse, a violent quarrel had broken out raised about the kosher wine on which the rabbis pretended to collect a right because they prepared it according to the rite, while the German rabbis wanted prepare it themselves and pay no fees.

In our time, we would calm these differences by appointing all the Jews in rivalry prefects or sub-prefects and in them praying to pass their bad mood on the Christians, but the 18th century was not yet there.

Despite the resistance put up by the Dalpuget, the Astruc, the Vidals, the Langes, the Petits, Avignon Jews who claim—were carrying out a serious trade, a decision of the Council

definitive without any delay of "all the Jews of Avignon, Germans or Germans who are established in Bordeaux or in other places in the province of Guyenne.

Thanks to this measure, Portuguese Jews were able to remain in relatively peaceful in Bordeaux until the Revolution.

Bordeaux was, however, a very good place for the

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Jews; they tried in vain in 1729 to spread to the Rochelle; another judgment of August 22, 1729, re-issued on the conclusions of d'A^esseau that we always find when- that it was a question of defending the Fatherland, drove them out of the city of Do not verse.

It was Paris above all that they were aiming for; in 1767 it was believed they had found a way to enter. A stop of the Council had ruled that with the help of patents granted by the king, foreigners could enter the trades. The Jews, always on the lookout, imagined that it would be easy to slip through this door.

The six merchant corps protested energetically. The Petition of the Merchants and Traders of Paris Against The admission of Jews is, without doubt, one of the most most interesting that exist on the Semitic question.

We can no longer, in fact, tell us the old stories- res of fanatical peoples excited by the monks, of pre- considered religious. These bourgeois are Parisians of the 18th century* •century, contemporaries of Voltaire, rather lukewarm probably- ably.

What they are discussing is not the religious point of view, This is the social point of view. Their arguments, inspired by the common sense, patriotism, the feeling of consent, are the same as those of the committees of Berlin, Austria, from Russia, from Romania and we can say that their eloquent request is the first piece of the anti-scimitic file modern on which the twentieth will definitively decide century beginning, if the trial lasts until then.

Parisian merchants protest vigorously against the assimilation that we want to establish between the Jew and the foreigner; the foreigner is inspired by a fund of ideas which is common to all civilized peoples, the Jew is outside of all peoples;

It's a fairground, something like the anti-circulator that.

The admission of this species of men into a politics can only be very dangerous; they can be compared to wasps (I) which only enter hives to kill the bees, open their bellies and take out the honey that is inside their entrails. Such are the Jews to whom it is impossible to assume the qualities of a citizen that one must certainly find-worm in all subjects of political societies.

Of the kind of man we are dealing with today, none has been raised in the principles of legitimate authority. They even believe that all authority is a usurpation on them, they make no vows that to achieve a universal Empire; they look at all the goods as belonging to them and the subjects of all States as having taken away their possessions.

It often happens that in wanting to rise above prejudice-
ges, we abandon true principles. A certain philosophy-
The philosophy of our days wants to justify the Jews for the treatment they have received experienced by all the sovereigns of Europe. It is necessary or to regard the Jews as guilty, or to appear to reproach the sovereigns, even to the predecessors of His Majesty, a cruelty worthy of the most barbaric centuries.

These merchants of the 18th century who are less stupid than our hunters of today, who agree to let themselves be drive out of their homes to make way for invaders, indicate in terms worthy of Toussenel, this gift of aggregation that Jews have which attract each other and unite against those who gave them hospitality. This that they write, about the fortunes made honestly through work, is in some way like the testament of the old Parisian merchants so honest, so conscientious.

(1) This is the idea that the Germans express in a more picturesque again by calling Semilism: the Jewish Golden Spider, die judische goldspinne.

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so far removed from all the shameless advertising methods which is now used to sell junk and which make tourists look at Paris as a real one den of brigands.

All foreigners are pressured by the Jews. These are

lesser slope come together in a main block.

Fortunes in business are seldom made quickly when it is exercised with the good faith that it requires; also one could general guarantee the legitimacy of that of the French and particularly-merchants of Paris. The Jews, on the contrary, have everything time accumulated in a few years immense riches and it is still what is happening before our eyes.

Could it be through some supernatural ability that they manage so quickly to such a high degree of fortune?

The Jews cannot boast of having given the world any advantage in the various countries where they have been tolerated. The inventions, useful discoveries, hard and assiduous work, manufacturing, armaments, agriculture, none of that does not enter their system. But take advantage of the discoveries to alter productions, alter metals, practice all kinds wear and tear, receiving stolen goods, buying from anyone, even of a murderer or a servant, introduce the goods prohibited or defective, offer to wasteful or unfortunate people born debtors of the resources which hasten their ruin, the discounts, small changes, speculation, pawnbroking, bartering, second-hand trade, that's pretty much their entire industry.

Allow a single Jew a single trading house in a city, it would allow trade to the whole nation; this would be to oppose to each trader the forces of a nation whole which would not fail to use it to oppress the trade of each house one after the other and consequently that of the whole city (I).

(1) What would it be now where ministries, police, judges, commissioners, junior agents, banks, newspapers, everything is theirs and where they get along like countless thieves, in a fair immense to strip the Christian?

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If the practice were dangerous everywhere, it would still be more fatal in this city of Paris. What a theater for cupidity! How easy it is for operations of their liking! The laws more vigorous than one could oppose to their admission, any the vigilance of police magistrates," the special care that the city body would take to support the views of the administration, nothing would be able to prevent the frequent and momentary acts-fed up with their greed. It would be impossible to get them drunk in their oblique and dark road.

a true masterpiece of reason where one can clearly feel the loyal soul and patriotic «g ûZZ âiccires:

An ancient philosopher was asked where he was from; he replied—said he was cosmopolitan, that is, a citizen of the universe. I prefer, said another, my family to me, my homeland to my family, and mankind to my homeland. May the defenders of the Jews not make no mistake! Jews are not cosmopolitan; they are not are citizens in no place in the universe; they prefer themselves to all mankind, they are its secret enemies since they propose to enslave him one day.

These indignant protests were successful. first stop, it is true, dated July 25, 1775, had granted the release of goods seized by the gar—draperies and haberdasheries of Paris at the Jew Perpi—gnan, and had allowed the Jews to continue their trade, but the Council reformed this decision and a judgment of the February 7, 1777 definitively dismissed the Jews.

The Jews had been defended by Lacretelle, but it is necessary admit that they had chosen a singular defender there.

This people, he wrote {!}, familiar with contempt, makes baseness the way of his fortune; incapable of all that requires

(1) Plea for Moy3e Gay, Godechaux and Abraham Lévy, Jews from Metz.

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energy, it is rarely found in crime, it is surprised constantly in roguery. Barbarian by defiance, he sacrifices—would have a reputation, an entire fortune to ensure the most chelive sum.

With no other resource than the razor, he makes this resource of the art of deception. Usury, this monster that opens the hands of avarice itself, to gratify itself further, which, in silence, in the shadows, disguises itself in a thousand forms, constantly calculating the hours, the minutes of a terrible gain, goes everywhere, spying on the unfortunate to bring them perfidious aid, this monster seems to have chosen the Jew as its agent. This is what the Inquisition more rigorous could be collected on the Jewish people; and it is admitted that there is reason to be afraid of the portrait if it is faithful. // is not that too much; it is a truth that we must lament.

This feeling of repulsion so energetically formulated is all the more interesting since no one, especially in France,

attacked especially the Old Testament in hatred of the New, overwhelmed the Jews with his naughty mockery, but he spoke of them as he spoke of everything without knowing what he was talking about said.

The hatred of the author of The Maid against Israel was, it must be said, recognize it, inspired by the vilest motives and the philo- low. Voltaire was in the 18th century, with the talent, the style and wit in addition, the perfect type of today's opportunist- today. Hungry for money, he was constantly involved in all the shady negotiations of his time. When at the time of the centenary, Gambetta, in a conference chaired by the Baden Spuller, came to praise the friend of the King of Prussia e* declare that he was the father of our Republic, he accompa- truly fulfilled a duty of filial piety. Associated with the suppliers who were starving our soldiers and who left everything naked, afflicted with all the malt makers of his time, Voltaire, nowadays, would have had Ferrand as his sponsor-

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silent, he would have made a nice profit in the loan Morgan, he would have beaten Challemeil-Lacour and Léon Renault in financial negotiations.

It is not surprising in these conditions that Voltaire was mixed up early in Jewish affairs, This Frenchman, at Prussian heart, moreover resolved the difficult problem of being more greedy for gain than the children of Israel, more deceitful than those that he insulted.

A spy's spy for Dubois, such is the posture, to use a word from Ferry, in which first reveals to us the great man dear to democracy French. A curious fragment of his correspondence, to which, alone of our writers, Mr. Ferdinand Brunetière has makes a slight allusion (1), shows us the philosopher to the age when noble feelings flourish in natures the less gifted, denouncing an unfortunate person to Dubois Jew from Metz, Salomon Lévy, who honestly did his spy job.

The letter, addressed to Dubois on May 28, 1722, is interesting for the order of studies that we are pursuing; It sheds light on the figure of Voltaire and also shows us- ment in action the penetrating cosmopolitan Jewish informant everywhere thanks to its race (2). Gela could be called both agents and serve as a counterpart to the fight between the two police officers Balzac: Peyrade and Contenson. It is Voltaire, however, who seems the most skillful, perhaps because he is the

(1) Critical studies on the history of French literature.

(2) This vocation is so innate in them that we see fHeine himself, "this nightingale who, according to a pretty expression, had has its nest in Voltaire's wig, » to sign the founda se-

nets, throughout the reign of Louis-Philione.

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"My Lord (I),

€ I am sending to Your Eminence a short memorandum of what I have was able to unearth anything concerning the Jew whom I had the honor of telling you talk.

"If Your Excellency considers this important, would I dare to represent that a Jew is not from any country other than the one where he earns money, may as well betray the king for the emperor, than the emperor for the king. •

Memoir touching Solomon Levi

Salomon Levi, a Jew born in Metz, was first employed by M. de Chamillard; he passed over to the enemy with the ease that the Jews to be admitted and to be driven out everywhere. He had the address of to become a munitioner of the imperial army in Italy; he gave from there all the necessary advice to Marshal Villeroi, which did not prevent him from being taken in Cremona.

"Since then, being in Vienna, he had correspondence with !Marshal de Villars. He received orders from M. deTorci, in 1713, to follow Lord Mariborough who had gone to Germany for pocket the peace and he gave an exact account of his demar-ches.

0 He was sent secretly by Mr. Leblanc to Pirtz, ten-eight months, for a supposed state affair which turned out to be a nonsense.

- Regarding his liaisons with Willar, cabinet secretary of the emperor, Solomon Levi claims that WiUar never discovered nothing but as a man attached to the interests of the Empire, as being the brother of another Levi employed in Lorraine known letters.

"However, it is not likely that Willar, who received money from Solomon Levi to learn his master's secret-

tell the French as much.

0 Solomon Levi, it is said, thought he was hanged several times, this which is much more likely.

(1) Voltaire: Complete Works, Beucbot edition, volume LI, p. 73.

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"He corresponded with the company as secretary of Willar.

"He plans to make connections with Oppenheimer and Vertenbourg, the emperor's munitions workers because they are both Jews like him.

"Wilhar has just written a letter to Solomon demanding a prompt response, awaiting these words of the letter: "Give—I'll meet you while we're still free."

"Salomon Levi is currently hiding in Paris for a special affair with another rogue named Rambau de Saint-Maire. This matter is at the Ghàtelet and is of no interest to the Court. "

The multiple traffickings in which Voltaire engaged did not go not without some misadventures. Mixed up in the affairs of the Jew Medina, Voltaire lost in the bankruptcy of Jacob's son twenty thousand pounds which he regretted all his life, because he had not not the philosophy of good subscribers of the mines of Bingham (1).

When Mr. Medina, he wrote some time before his death, made me bankrupt in London for twenty thousand pounds, four-thirty-four years old, he told me that it was not his fault, that he did not—had never been a child of Belial, that he had always tried to live as a son of God, that is to say as an honest man, as a good Israelite. He moved me, I kissed him, we praised God together and I lost eighty percent...

Nearly a century passed without softening this stinging memory.

The affair of Abraham Hirsch or Hirschell affected the great man even more deeply. If he only lost one part of his honor, to which he had little regard, he lost Frederick's friendship, which he held dear.

title: Voltaire and the Jews, in the Archives Israélites (No. 16, March 7, 20, 27, 1882).

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To understand the Hirsch affair, we only have to look at ourselves memory of the good Tunisians affair. It's the same operation with almost insignificant variables.

Under the government of the Polish kings, Saxony had issued notes which were called "Slaûer notes" and which had fallen to thirty-five percent below the rate of issue. Frederick II stipulated by the Treaty of Dresden that these notes would be reimbursed at the issue rate. More honest nevertheless than our rulers, he declared for—that no further speculation would take place on these tickets.

It is precisely the opposite, we understand it immediately, of what happened to our state railways or for the railway from Bône to Guelma, where the deputies, who were in the business, bought at a low price from the first subscribers, the only interesting ones, demonetized securities which suddenly regained all their value when France had given 6a guarantee.

This is also the opposite of Tunisian bonds. Fallen to nothing, thanks to the cîgatîpagae that the Jew Lévy-Cré—did better against them in the French Republic^ they were taken over by Gambetta's gang and became first-rate values now that France, to enrich some members of the Republican Union, takes on the debts of the Bey of Tunis who does not do not look more than the debts of the Emperor of China.

A Jewish jeweler saw the operation to be done and came to tell Vol—to be silent: a. You are in court, let's buy on account half of the Slaûer tickets at a discount, and let's do them pay back at par, I

What happened next? It is very difficult to know—

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see clearly. A second Jew, Ephraim Weitel, got involved 5 the case to get his share of the profit. Voltaire, in exchange of a note from him, had demanded from Hirsch a deposit of ten—eight thousand pounds worth of diamonds. He let his letter of protest

further asked Hirsch to bring him a ring and a diamond mirror to examine them; then, not content to keep this pledge, he violently tore it from the unfortunate Jew a ring he had on his finger.

The trial that followed caused a terrible stir. Voltaire, who willingly denounced and who arranged to always be well with the authorities, had prayed Mr. de Bismarck, one of the ancestors of the terrible Chancellor, to arrest Hirsch who, detained for some time, was soon released.

Frederick II treated the man, to whom republican France-Caine now raises statues, with deserved contempt: "You ask me," he wrote to the Margrave on this subject, of Bayreuth, what is the trial of Voltaire with a Jew; it is the business of a rogue who wants to deceive a rogue. Soon we will learn from the sentence who it is the biggest rogue of the two."

Driven out of Potsdam, Voltaire humiliates himself under the outrage. "Sire," he wrote, "I beg Your Majesty to substitute the compassion to the feelings of kindness that enchanted me and have determined me to spend the rest of my life at your feet."

"I beg Your Majesty's pardon, your philosophy, to your kindness.

– "You had the dirtiest affair with the Jew in the world world," replies Frederick, and he orders Voltaire to leave his states.

These financial inconveniences explain the hostility that Voltaire testified all his life to the Jews, his mockeries on

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their rules of hygiene, its names of circumcised, of foreskinned, who come back every moment under his feather.

Which is surprising, even when we know the ignorance of Voltaire, who is always wrong when he is not lying, This is, I repeat, the idea he has of numerical strength Jews.

We think, he writes in the pamphlet: A Christian against six Jews, that you are not more than four hundred thousand today-today, and far from it. Let's count: five hundred at home in front Metz, around thirty in Bordeaux, two hundred and five in Alsace, twelve a thousand in Holland and Flanders, four thousand hidden in Spain

ment in London, twenty thousand in Germany, Hungary, Holstein, Scandinavia, twenty-five thousand in Poland and surrounding countries, fifteen thousand in Türkiye, fifteen zero in Persia. That's all that I know of your population; it only amounts to a hundred haits one thousand seven hundred and thirty Jews. I agree to donate to you one hundred a thousand Jews in addition; that is all I can do for your service. The Parsis, your former masters, are not in greater number. You want to laugh with your four million...

Compare this figure given by a man, very super-official no doubt, but who was actively involved in the movement of his time, of the figure of eight million Jews openly declared today (1). You understand!

(1} Mirabeau, otherwise aware of the matter, was hardly closer to the truth. In his Essay on Moses Mendelssohn, i\iadl' that, according to Brendel's statistical tables, we count from 9Cî,09â Jews in all, noting that this very inaccurate statement is probably decreased by almost half. According to him, he has France (in 1781) 3,045 Jewish families at & per family, or 15.215, in Auace 4,200; this bill, Mirabeau points out, is too weak-ble of at least 6,000. (See Book I**.)

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well the great silence that Israel had suddenly made around of him to devote himself to underground work against the society. The kind of recollection in which the Jew was entered had allowed Europe, during the whole of the 18th century, to live relatively peacefully and cultivate the Muses in peace with interludes of small war which, being neither neither racial conflicts nor religious struggles killed not many people. We greeted each other with our swords before the battle, we shook hands afterwards and went together to the comedy.

At the end of the 8th century, however, some Jews appeared-feels he has succeeded in establishing himself in Paris in good conditions precarious.

Apart from the nomads, more or less receivers, who slipped through the cracks of the law, we tolerated in the capittells of some Jewish families of the German rite who came from Lorraine and Alsace; they had as trustee in charge to represent them a man named Goldsmidjt, whose descendants-dants, I believe, have a sumptuous hotel on rue de Monceau, and even bear a noble title that they certainly do not have

police officer named Brugères and had to report to him every month to renew their driving license stay; it remained up to him to refuse the visa and to demand the immediate departure from Paris. It was absolutely, as we see, the mapping that we apply to certain categories of women.

Besides these families, there still existed in Paris a small colony of Portuguese Jews who, originally from Bordeaux, for the most part, participated in the privileged situation which a certain amount had earned the Jews of this city

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outfit, real merit and relative respect, astonishing among of the Israelites, of the religion of those who had given them granted hospitality.

The trustee of these Portuguese was a man to whom the science had given a separate situation, Jacob Rodrigues Pereire, the inventor of a method for making people speak deaf and dumb. Louis XV, struck by the experiences to which he had assisted, had granted in 1750 a pension to Rodrigues Pereire; in 1753, the Academy of Sciences had awarded a prize for a dissertation on this question: What are the ways to compensate for Vaclion's wind on the large vessels; in 1765 finally, he had been appointed King's interpreter for oriental languages.

The personal consideration of the sJtidic was therefore added to the favorable prejudice that one had for the Jews Portugais.

The government, however, which knew; or rather who thought he knew the Jew, held his hand to what der-Behind these tolerable individualities the invasion does not occur did not produce.

A letter from Mr. Lenoir addressed to Pereire and that the community had it printed, because, ultimately, it was for her a guarantee of certain rights subject to a certain conduct, shows concern always a little worry with which old France watched over Israel (1).

(1) Copy (a letter including the original and the envelope containing it-were deposited with Mr. Giraudeau, notary in Paris, on November 18 bre 1777, written on the 15th of the same month, by Mr. Lenoir, councilor of State, lieutenant general of police of the city, provost and viscount of Paris to Mr. Pereire, pensioner of the king, secretary interpreter of

Portuguese of Paris, providing regulations for Portuguese Jews,

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All Jews, in general, who come to Paris, Sir, writes Mr. Lenoir, can only stay there by means of a pass-limited ports granted to them; because they are subject to a very special police. Spanish and Portuguese Jews, known under the name of new Christians or Portuguese merchants, have only been exempted from this rule until now; but I thought that, if they were not themselves subject to a particular regulation-bind, their privileges would result in disadvantages, notably-ment in that several foreign Jews could take falsely claiming to be Portuguese Jews and entering Paris to disturb the good order there; which would be all the more easy, that by means of this false quality, they would not be observed as they should naturally be.

To prevent this abuse, the king decided that all Spanish Jewsgnolls and Portuguese, from wherever they come, are required, when they want to stay in Paris, to provide certificates of the trustee in charge and six other notables of their community-duly legalized community which will contain their description and attest-will say that they are Portuguese Jews.

By presenting their certificates and other identity documents, notify, they must declare the reasons for their stay in Paris, their dedie and announce their departure three days in advance.

All these declarations must be entered in a register which will be presented at any request.

Speaking of Portuguese Jews in Paris, we must reserve a special place at the famous Peixotto. We find-We will see in the life of this millionaire many names which were worn by people we know, the name of Dacosta or Acosta which is that of the assassin of our priests, the name of Catullus Mendes who, to decide Sarah Bernarhdt to play the play of the Enemy Mothers in in which the Jew has such a beautiful role, parodied the Salutation Angélique and wrote to the actress: "I greet you Mary full of grace.

Peixotto himself is a true modern Jew, he has

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t\pe that we rub shoulders every day with gross vices, the foolish boasting, arrogance, the perpetual need to be in

In 1775, he began to make all of Paris resound with his separation trial with his wife.

The Memoir for Lady Sara Mendez d'Acosta, wife of Mr. Samuel Peixotto against Mr. Samuel Peixotto on a request for annulment of marriage and on Jewish divorce teaches us the origin of the character and how he got married.

Mr. Peixotto, says the preamble to this Memoir, was born in Bordeaux, in January 1741, of Portuguese Jewish parents; in 1761, he was sent by his mother to Holland and London. His father had been one of the most accredited bankers in Europe, and it was appropriate for him to follow the same career, almost the only one in which a man of his nation can distinguish himself. It was addressed in the capital of England to Mr. Mendez d'Âcosta, a well-known banking house, and long-linked time to that of Peixotto by the commercial correspondences as well as by the relations of nation and religion.

He was well received; he had the opportunity to see young Sara Mendez and married her at the Portuguese Jewish Synagogue in London.

Nothing could be more regular than such a marriage. Peixotto nevertheless maintained that his innocence had been abused, he made declare this union null in December 1775, by a judge-default against which his wife appealed to him in intent as a trial which, Bachaumont tells us, began to be pleaded on March 30, 1778.

Peixotto, however, does not appear to have had much to say. complain about his partner, since he only blames her to be in a bad mood and start to be on the return; furthermore, to be cantankerous, meticulous and counter-saying.

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This is more than is needed, it seems, in the Mosaic law. to legitimize the divorce that the Jew Naquet succeeded in Impose by all means on this France which has had to for so long his moral greatness to his respect for the indissolubility of the marriage.

Rabbi Hillel, whose authority Peixotto invokes, says well that a husband cannot divorce his wife without cause, but he claims that the slightest cause is sufficient. According to him, it is a

her husband's dinner: etiam oh cihum ejus nimis ardore coctum (1).

With the shamelessness that characterizes these people, Peixotto cited the example of a prince allied to the royal family prove that one did not have the right to marry abroad to ger without the king's permission; he recalled the cancellation of the marriage of the Duke of Guise with Madame de Berghes. To what lawyers replied, that they would no longer allow themselves to say today that a banker, "who was not French although naturalized, but Jewish, » was perhaps not the Duke of Guise.

Peixotto's aversion to the bonds of marriage is explained- for reasons that the chroniclers of the time do not have not hidden from us. The banker's nasty tastes were well known in Paris. On October 18, 1780, Bachaumont writes:

Mr. Parizot, former director of students at the Opera, author and actor, has a starting order for the Haliens. When he presented himself to the assembly to be approved by the actors, Mr. Michu testified to the mood and exclaimed: "I believe that they want to infect us with all the jokers on the boulevard, » The

(t) See Book I.

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Siear Volange present, humiliated by the reflection, said to him: "My- Mr. Michu, if I didn't respect your sex, you would have to deal with me." And the whole troupe laughed, he indeed has the reputation of a bardache and to belong to the ugliest debauchee in France, to a Jew, named Peixotto, very rich and who maintains her as his mistress- braided.

We have another testimony of Peixotto's morals in the Deer Park or the Origin of the terrible deficit; but it is really difficult to talk about blindness with the Dervieux and the engraving with peacock feathers which accompanies loincloth the text.

I deliver everything to the Jewish publishers on Rue du Croissant, who will be able to attribute the story to some honest man of Christian and thus attract, once again, the esteem of Jewish Freemasonry.

The noise made by Peixotto was not likely to stop any time soon.

Following what circumstances did Peixotto go?

Dini de la Guerra, Bishop of Siguenza? I don't know, still-days is it that he offered to the church of the village of Talence, in the Bordeaux region, near which he owned a castle, a painting commemorative intended to be placed on the high altar and which was the height of comedy

This painting was about Peixotto's baptism.

Peixotto was in santo benito, sword at his side, presented by his godfather, the King of Spain, to the Blessed Virgin Mary, raised in a cloud, held the Child Jesus in her arms and opened his mouth from which came out a ribbon the color of fire on which one read these words: a Being of my family, he was just that he should be presented to me by the Catholic king (i).

(1) Curious and remarkable genealogy of Mr. Peixotto, Jew of origin, Christian by profession and banker from Bordeaux. "Work

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It must be recognized that the most famous grotesques of other-today, Hirsch having his weapons traced on the sand of his stable at Beauregard, Ephrussi bravely setting up in the glorious home of the de Luynes, Rothschild saying to the Duke of Aumale: "I share the passion that our ancestors for hunting, » do not yet approach this ridiculous.

The priest of Talence, one understands, was indignant at this charge; he consulted the archbishop and the painting was removed from the church.

Peixotto did not give up, he addressed the archbishop, he assured him that he was cohen, priest-king, and that he had to be placed on the altar, that it would be all the better there because it belonged to both faiths. The congregation, gathered by Monseigneur in his castle of Beauséjour, was not convinced and dismissed Peixotto without any consideration-ment.

Peixotto, who absolutely wanted to be recognized as Cohen, accumulated evidence that he possessed the cohennate from father to son. He quoted an extract from the register of the Jews of Bordeaux: "The zealous Jean Cohen Peixotto founded the 16th of the month of Nissam, year of the world 5465 (according to the (Israelite supposition), a synagogue in his own house

intended to prove to the disbelievers that Mr. Peixolto is descending in line direct from Adam, Noah, Aaron and all the cohens of the universe.

Verum hæc tantum inter alias extulU urbes
Quantum lenta are inter viburna cupressi.

In Avignon, from the printing house of Aubanel, bookseller of Sa Stin-
tetelé, 1789.

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and presented him with a Pentateuch with its ornaments.
gave the first place by his quality of cohen and the pre-
eminence over all other Israelites."

The rabbis of Hamburg and London confirmed
these certificates are useless; Cohen or not, Peixotto does not
could appear in the church of Talence. In any case, the Revo-
lution which sacrificed so many illustrious victims, by virtue of the
principle of equality, was indulgent towards this friend of privileges
The Terror that Killed Malesherbes, André Chénier, Lavoisier,
the old Abbot of Fénelon, a nonagenarian who had been the
benefactor of the unfortunate, did not kill Peixotto.

Peixotto got off with a fine, like all the
Jews from Bordeaux, by the way, except for one.

On December 16, 1793, the military commission rendered
the following judgment: Convinced that the man who idolized
the kings and had the pride, even under the old regime, of being
above all nobles, can never be the friend
of freedom; having regard, however, to his eagerness
to buy national goods, although he may not have in
view that his own interests, condemns him to a fine
of 1,200,000 pounds, of which 1,000,000 for the Republic, and
200,000 pounds for the sans-culottes of Bordeaux.

Another important figure of Jewry in France,
in the 18th century, was Liefraann Calmer. The Anyiitaire des
Israeli Archives tell us that he was born in 1711, in
Aurich, in Hanover. His Hebrew name was Moses-
Eliezer Lipmann, son of Calonymos; this is undoubtedly the
Hebrew transcription that made Liefmann from Lipmann and
the name of Calonymos (in German Kallmann), which is
became his last name, Calmer.

Calmer first settled in La Hâve and ennoured Rachel Moses

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Isaac. Soon he left Holland to settle in France

for him and for his children. Calmer did not stop in so beautiful path and it was in reality the first Jewish baron that he there was in France.

On April 27, 1774, a straw man, Pierre Briet, sei-
Lord of Bernapr , bought off the creditors of the Duke of Chaulnes,
for 1,500,000 pounds, the barony of Picquigny and
emptied of Amiens. Soon after it was declared that the acquisi-
tion was made in the name of Liefmann Calmer, great bour-
geois of the city of The Hague, naturalized French and become
thus Baron of Picquigny and Vidame of Amiens.

From that moment on, Calmer spent his life on trial.
Far from seeking to appear conciliatory and humble, he had
the claim to exercise its rights in all their rigor
feudal lord. He was so impudent as to want to confer
himself the prebends of the collegiate church of Saint-Martin
of Picquigny. We were not used to seeing Jews then,
as Cr mieux did, appoint bishops, and the bishop
of Amiens rose up with rare energy against this incredulity-
ble claim (1).

Despite all the noise made by Peixotto and Calmer, the
The situation of the Jews in Paris was still very precarious.
detail says it more than anything else; they didn't even know
no place to be buried. They buried their dead in
La Villette, in the garden of a wagoners' inn,

(1) Calmer died in 1784. He had four sons, two of whom were
guillotined under the Terror; the last died without posterity
in 1823.

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the sign of the Soleil d'Or. They paid the owner-
to pay fifty francs for the body of a great person-
rings.

The owner, Mr. Matard, ruthlessly exploited-
Blentenl these Pariahs, he insulted them in their dearest
beliefs, he had oxen and horses skinned
in the earth intended for burials, he buried the flesh
and the bones of these animals to the corpses, he disturbed
the Jews, in their funeral ceremonies and threatened them
to no longer receive their dead.

Isn't this contrast between yesterday and today striking?
today? Look at these unfortunate people, who are leaving furtively
in a lost suburb of Paris, not even having a

widows and orphans, to recite the prayer: "O Lord, Rock of the worlds, God who lives and endures forever, you full of mercy, you who forgive offenses and erase them iniquities, I implore you for the soul of him who comes from die, » – Before a century has passed, they will be the masters of this brilliant Paris, through which they slip like shadows; they will have the palaces, the horses dashing, the boxes at the Opera, the authority^ they will have everything. In this very corner of Villette the factories of Halphen where three thousand Christian workers bending under the ceaseless labor, stifling in an atmosphere of cin- in a few degrees, led by the stick like the builders of the Pyramids, spit blood from the age of forty for that this man has a little more gold...

I wanted to see this cemetery again which still exists, and I found at 44, rue de Flandres, the Soleil d'Or as it is more or less that it once was. Although the hotel has disappeared, the im-furniture has kept its name and the owner's receipts,

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Mr. de Ribbes, bear as heading these words: House of the Golden Sun.

Even at first glance, one would always think one was in the other-18th century bank. In the immense courtyard, which has a little In the air of a farmyard, we see chickens, din-gifts, ducks bathing in a pond; it seems that we only wait for a call from travelers to put everything this on a spit; a goat completes this rural aspect.

The house is attached to the General Stores, and large hangars were built to store the excess full of goods. On the first floor is installed the office of the navigation inspector for the basin of the Villette.

People in the neighborhood don't know that there's a cemetery there. Jews, however, come to visit him sometimes, who knows? perhaps to collect oneself like Abdolonyme, who, from gardener having become king, would go and contemplate in a corner of his palace his humble clothes which reminded him of his condition first.

No place is more suitable for meditation. The wall, black of saltpeter, crumbles. The grass grows dry and thin in this arid enclosure, shaded by a few stunted trees. Humidity has eaten away the tombstones loaded with Hebrew characters and rendered most of the

used as a place for storage. In the corners we put shards of bottles and old scrap metal. Under the moss greenery we discover some inscriptions which prove that the cemetery was still used for burials during the Republic and the early years of the Empire.

Here lies the beloved Judith Delvallée Silveyra, aged 36 years old, born in Boyonne, died in Pantin, near

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Paris, the 0th of tri'ilnj of the year 5563 of the creation of the world, corresponding to the 13th Vendémiaire of the year II

Here rests the body of Abraliam Lopes Laguna, born in Bordeaux, died on July 19, 1807, aged 58. The time, silent about everything. Go withdraw from this world with all the family's regrets.

We still find the names of the Lxigonna, the Da-costa, from Suloinon Perpignan, one of the founders of the free drawing school.

The cemetery contains 28 graves in total.

The body of Jacob Pereire, who had been buried there, was exhumed by the family in 1878.

Or is filled with pity when thinking of this clannish funeral—the fates of yesteryear: I know well that they were implacable themselves for our dead as soon as they were masters, and I will tell later the painful story of a poor man 70 years old, whom Jewish Freemasonry killed in throwing her in the snow and to which she refused to sleep her eternal sleep in this Hermitage in which he had dreamed of praying to God quietly.

No matter! we are involuntarily moved and we are interested to the efforts tempted by the Jews to try to have naked falls in this land of France which owed them belong.

The Jews AUemauji, il-pic^L-ulcs by Guliismiilt, they The Portuguese soldiers, represented by Jacob Pereire, asked to acquire a common location for their services—these funerals; which gave rise, throughout the year 1778, to a long correspondence between Mr. Leuoir and Pereire.

It was about the acquisition of land between La Villette,

Pantin and Belleville. Or wanted to have half an acre,

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space, which can contain approximately 200 graves, or three-quarters of an acre, or even a whole acre, was blown away surround only two-thirds or half of the terrain. It was reported that 12 to 15 Jews were dying in Paris every year, which gives a population of around 400 individuals.

Lenoir replied that the land could only be purchased by a naturalized Jew. The Jew Calmer was alone in these conditions, the others being only tolerated. Meanwhile, Matard made these poor people sing according to the word consecrated, he demanded an enormous compensation, 40,000 pounds, and again to only allow his land to be used for six years.

The project to establish a cemetery for the Jews of Paris, written by M. Pereire according to the orders of Mr. Lenoir, carries in the margin: "read at the meeting held on October 27, 1778, which was composed of Messrs. Cerfbeer, Liefmann Calmer and his three sons, J. Goldschmidt, Israel Salom, Silveyra and Pereire.

Here is the preamble to this project:

Gentlemen, the children of Israel, whom Providence has led and supported in France, cannot thank heaven enough for happiness which he makes them enjoy under a government which only breathes order, justice and humanity.

This last virtue that Jews most need to find everywhere, and which we can say that they have been since the dispersion a true touchstone among all peoples, they perceive the special effects brought to Paris by the kindness of Monseigneur Lenoir, police lieutenant, in the most likely way to excite any their recognition.

In 1780, Jacob Pereire appears to have come to an agreement with Matuid to definitively acquire land that could be used

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cemetery for Jews of the Portuguese rite (1), but Mr. Silveyra, satirist of the Portuguese Jews and agent of the community-Bayonne Community, requested, on May 24, 1781, that the Jews

special.

They again approached Matard, but he refused. clearly to let them bury no one of their rite, and even wanted to exhume the previous dead, to which Mr. Lenoir opposed.

It was only five years after the Portuguese that the Jews Germans were able to have their cemetery. Mr. Cerfbecr, who enjoyed great consideration in the Israelite party, advanced the funds and he sent a new request to co subject to Mr. Lenoir, June 22, 1785, attaching the letters patents granted to him by Louis XVI, on April 15, 1775, under which he was permitted to acquire and pos- seder in the kingdom (2).

(1) Even today it is impossible to know who owns this land belongs. The Council, therefore, has no right to property Neither does Mr. de Ribbes. However, it is he who pays the tax which is minimal: on Tranc i0 per year.

(i) In 1778, a first oratre for the use of German Jews was opened, rue Brisemichp, a second in 1780, rue du Renard-Saint-Merry. A few hours later, a third one was installed in the former Carmelite convent, which received the name of Ctirmélilts schul, Carmelite synagogue A fourth, located on rue des Pelil»-Cbamps-Saint-Marlin, was long known under the name of Hutmaefur school because of a hat shop that was next door. This last synagogue could contain one hundred and sixty->ix ptr-sonnf3:she had for Bazan (singer' Mr. Léman Hirsch Pbilippi, and for free rabbi Mr. Ndi hau Poiak. The first official rabbi was Seligman Michel, arrived in Paris in 179*, and appointed chief rabbi in 1808.

The temples of rue Sjiii.t Avoye and rue du CLaume fa: eut

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A difficulty arose again at the last moment. Calmer had acquired a land at La Villette; seeing that his fellow soldiers were going to take this land, Calmer's wife wrote to Mr. de Vergennes, Minister of Foreign Affairs, for prevent this acquisition and force the Jews to take the Villette land.

Finally, all obstacles were removed and on May 31, 1785, Lenoir authorized Mr. Cerfbeer to dispose in favor of the Jews of the land he had bought in little Montrouge. This land

Père-Lachaise granted by the City and like this second land soon became insufficient, the City granted some another in Montmartre. When Christians bother the

closed in 1821, at the time of the construction of the synagogue of the Victory Street.

The first Israelite restorer was called Bertoan, he gave hospilalié in 1784 to the chief rabbi of Amsterdam, Sriùì, who was passing by Paris to go to Jerusalem, alin to finish his days in the city holy. Mr. Albert Cohn, from whom we borrow some of These details tell us that recourse was had to Talmudic knowledge. traveler's records for the establishment of a religious bath which did not yet exist. At that time, we organized uu on a white-bissuses boat near the Poul-iNeuf, which remained at the same place for Irenleeight years.

Around the same time, two small schools were opened. boys, in which they learned to read the Bebrcu. One was directed by J. Cahen, the other by M. Aion, Polish, whose descent-dant, who had been my fellow student, became director of the Official Journal-heaven, because he was Jewish, and, under the pretext that I was Jewish, found a way to remove from me a small position that I occupied in this newspaper.

During the Terror these two masters led each decade their students x Noire- Dume, devc-nuf» the temple of Reason, for there vi'ir 1.1 opera fillo which daubail on the Mailii; altar.

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Jews who have become more and more numerous, their bones in the wind or they will be burned, as they wish Naquet and Salomon.

The Montroujie cemetery was open not only to the Jews of Paris, but to those who prowled around the Court in the suburbs of Versailles, always watching for the oc-case of a usurious loan to be made to some gentleman pressed for money.

It was precisely through them that Louis XVI found himself a day in front of the Jew whom his ancestors had driven out and whom before him arose the eternal Semitic question.

As told by the Israelites the interview is striking (1).

One day in the army in 1787, Louis XM left for the

hunting the master of the most beautiful kingdom in the world,
happy, smiling, in a good mood.

Suddenly, in the vicinity of this Versailles which awakens
still in the mind an idea of grandeur and majesty
melancholic, like the impression of a setting sun
in the purple, in the middle of the Roquencourt alley, the
king sees four old men with foreign faces carrying a

(1) The place of the meeting itself is interesting. Fifty
years later, the Jew Fould was mayor of Roquencourt, and by his
tyranny became the terror of the inhabitants. The beautiful hunts of
Roquencourt now belong to Hirsch, the inventor of
good Ottomans, the fanciful character who claims that the nobility
de France is very excited to go to his house. It is he, we know, who
wanted to shoot the officers of a regiment with his gun
artillery garrisoned at Versailles, because the dog of a sub-
lieutenant had irreverently ventured onto his properties.
(See Book V.)

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coffin covered with a sheet. A small troop
of individuals with an oriental type, with an elongated nose, with a complexion
humble, followed. On the orders of the monarch, the captain of the
guards inquire, he tells the king that these are some-
one of these Jews who come to Versailles to traffic in ma-
gold and silver chariots, which carry the corpse of one of
their coreligionists at the Montrouge cemetery.

The noble pity that we felt just now takes
in the heart of this lioness, a king's man, so weak, so incapable
of any manly act, but so good too. The memory of the infor-
tunes that he met on the way follows him in this magnificent palace-
where he still reigns in the splendor of his omnipotence.
He calls Malesherbes, he wins him over to his generous ideas.
In 1788, a commission was formed to research the
ways to improve the lot of Jews. Chaired by Males-
herbes, this commission called upon some
Israelites considered in their world: Furtado and Gradis
from Bordeaux, Cerfbeer from Nancy, Jacob Lazart and Jacob
Trenel, from Paris.

Alas! the good-natured one, who took care of the miseries of the
others, was already promised to the scaffold. On the day of the coronation he
had, according to the ceremonial, lain down for a few moments in
a black velvet shroud that had been carried over the tomb-
beautiful of Charlemagne, in Aix-la-Chapelle, and less happy
that the urchin whose poor beer had moved him, he did not

Christian who was interested in the Jews, the mutilated corpse had to go, without even being covered with a shred of sheet, from the bloody plank of the scaffold to the pit of quicklime from rue d'Anjou.

As of January 21, I have searched a few times in the Jewish newspapers, Mayer's Lantern, Drey's Nation-

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was, the journals of the Simond brothers, a word of praise or compassion for this very human man who was the first, in France, tried to improve the situation in Israel; I did not never encountered anything but the most brutal invectives sir this Capet was justly punished, perhaps, for having thought that one could treat Jews as anything other than dogs (1).

At that time, the Jew who was not admitted anywhere was actually everywhere and had been since the Regency. It was a Jewish, no doubt, but a Jew who carefully concealed-ment its origin, that this Law (Lewis, Levy), He truly founded-tablement in France, on ruins which did not instruct person, this financial exploitation of human stupidity which was later to take on such enormous proportions. He was the bold apostle of a new Creed, the Credit, the belief in imaginary values that was going to to be the faith of a society more naive than the old one and more easy to deceive, provided that you appeal, not to higher ideas, but to lusts, to the love of gain.

The Scot's success in France is a major event. ment, he announces that to the sincere and sensible Christian other - laws will be succeeded by a type completely unknown to the centuries past: the fool, the onlooker, the shareholder...

(1) There appeared on this date, in these newspapers, news such as this one from January 21, 1884:

"On the occasion of the anniversary of the death of Louis XVI, a large conference-concert, followed by a raffle, will be organized by the electoral committee of the eleventh arrondissement.

This festival will take place at 205 and 207 in the evening, in the suburb Saint-Antoine. »

The foreign Jew has more of a feeling for this situation than the French Jew; he pays with audacity and the authentic Jew, who timidly enters Mr. Lenoir's office, meets often an arrogant character than the police lieutenant carried away, exhausting himself in servile bows.

- – The people of Count Saint-Germain! shout the lackeys in the anteroom.

And sometimes perhaps the Jew says quietly to his brilliant coreligionist, leaning towards him as if for him ask for his protection: "All my compliments, my Brother Wolff, it is impossible to be more of a red heel, »

What they could not do in the Middle Ages with the Templars, the Jew did it with Freemasonry, in which he had founded all the particular secret societies—lières, who had walked in the shadows for so long.

After the countless volumes published on this subject, it seems to me pointless to repeat what all historians, Louis Blanc, in particular (1), wrote about the role played by the Freemasonry in the Revolution. It is no longer contested. per person as well as the management of all the lodges had not then passed into the hands of the Jews. The Portuguese Jew Paschales had founded, in 1754, a society of initiates, the Coliens, whose ideas were popularized by Saint-Martin. In 1776, the Jew Adam Weishaupt created the sect of the Illumined which had as its main goal the destruction of Catholicism.

The enigmatic Count of Saint-Germain went from town to town city, carrying the mysterious watchword, tightening the bundle of lodges between them, buying everywhere those (jui

(1) See in the History of the French Evolution the clapilrc JU from the second volume; The Mystical Revolutionaries.

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were for sale, disturbing minds with prestige or nonsense spoken with imperturbable aplomb.

However, we must be careful not to get attached to these preparations of the Revolution, which are essential to study, strange and fantastic proportions that they have given playwrights and novelists. If the collapse is formidable, the means used to destroy the old France were actually quite simple.

The Freemasons had got rid of the only enemy that they had serious reason to fear in this society inattentive and frivolous: the Jesuit. Very clever, very perceptive, the Jesuit personified the French spirit in what it has of best, common sense, 1 love of letters, balance of the intelligence that made the 17th century so great in history; very informed, without being as well informed as Jul. he had and still has a certain gift of smelling the cosmopolitan adventurer, he guesses it instinctively, like U-P. Olivainl in Jack by Daudet, immediately guesses the contraband nobility of Ida Barency; he sees the point black in beings of this nature, not at all by default in ways that are sometimes correct, but at a certain lack of intellectual culture. The system Jesuit education, in addition, their logic exercises train men capable of thinking, of not let the words take hold (1).

(1) Josept) de Maislre has admirably explained this antagonism. "A body, an association of bodies which are iuvariable uieut towards Ufi cerlilin but, cannot (if there is no way to annihilate it), be comballu and rejiriiné only by a couiral association. However, the euuemi cepital, ualurcl, innate, irreconcilable of the enlightened, it is the Jesuit.

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A madman of these points of view, this adversary very mixed with the worldly affairs without feeling any of the passions beyond land was troublesome, and the supreme skill of the Freemasons; was to remove him from the theater in which they were going to act.

The Jesuits saw clearly the danger that threatened France, since, as early as 1774, Father de Beauregard had announced in the chair of Black Lady that a prostitute would be worshipped in this temple where he had just announced the word of God; but they did not suspect, at least one would believe, that It was the Jew who held the cards. The strength of the Jew then was his apparent weakness, as his weakness today is its cynically displayed strength, – colossal strength without doubt, but which is based on nothing, in the sense that it suffices– would require a few movements of the telegraph to confis– to spread this unduly acquired wealth throughout Europe.

The success achieved by men like the Count of Saint-Germain and Cagliostro is not surprising when, without undergoing the impression of what is distant, we judge these made by what is happening before our eyes. It is not necessary to understand to engage in great historical considerations, it is enough to bring the present closer

The kind of fascination exercised by the foreigner has always been the same. There are thousands of native French people, very considered and very honest, who will never enter into the large circles, which will open with two leaves in front

They feel, they discover each other like the dog and the wolf. Everywhere where we let them do it, one will have to devour the other.

Rabaud Saint-Etienne, Protestant and Protestant, summarized the question in one sentence: Without the preliminary abolition of the Jesuits, The French-speaking co-operation was impossible.

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Jewish speculators, slave traders, adventurers of all kinds countries. A Frenchman would come and ask one of our famous jewelers to sell him a twenty-pound ring on credit francs for his marriage, that the merchant would put it to the door, and the next day he will deliver three hundred thousand francs of jewels to a count of anyone, marquis of anything.

What is certain is that French society, which demanded formalities from a man of Jacob's worth Pereire welcomed with open arms the son of an Alsatian Jew named Wolff, who called himself the Count of Saint - Germain. He played a role in all the diplomatic intrigues - tics of his time, he was initiated into all the state secrets, and in these skeptical salons he did not find a contradic - tor, when this wandering Jew of Court affirmed that, gifted •one of eternal youth, he had been a contemporary of Jesus - Christ, and that he had rendered him good offices with Pontius Pilate. No one doubted that he was make diamonds at will. What's so surprising about that? Have we not seen Jules Ferry, this noble emancipated spirit of all vulgar prejudices, convinced that M™* Caiihava, armed with her magic ring, was going to reveal enough to him treasures in Saint-Denis to cover the deficit that the dilapidations and thefts of the Republic have dug into the budget of France.

Cagliostro's influence was even more considerable. This one traced his genealogy back to Charles-Martel, and Frédéric Bulau, in his Enigmatic Characters^el Mystical stories, shows us what to think of this fable.

The truth is probably less brilliant and less romantic,

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it is the inaction of Balsamo. Which allowed Balsamo to give himself for one of the descendants of Charles Maitel, is that his great-grandfather, on his mother's side, was called Mathieu Martello. Besides, he had his reasons for insisting on his maternal genealogy eternal much more than on his paternal genealogy, expected that he had probably met many Jews there. This Mathieu Martello had two daughters. The younger one married Vincenza a certain Joseph Cagliostro, born in Nuava and was the godmother of our adventurer. She gave him the baptismal name of her husband' but, subsequently, Joseph Balsamo took the family name of the godmother's husband, and added the title of count for him give something more important. This name change also served to confuse the curiosity of those who would have wanted to go back to its true origin.

Pietro Balsamo, the adventurer's father, had some in Italy, less serious in any case than those of Gambetta's uncle, who was unfortunately hanged; he got away with fraudulent bankruptcy, as the father of Chailemel-Lacour.

Long before the arrival of Cagliostro, at the very moment when Louis XVI ascended the throne, Queen Marie-Antoinette that Israel pursued with a special hatred, we will say everything at the time why, had already been attacked as queen and as a woman. The first of these pamphlets against the unfortunate sovereign who was to multiply Tnifini had been launched by a Jew. Here is what Mr. de says about it Lomenie, who had in his hands all the papers of Beaumarchais, and to whom the work entitled Beaumarchais and his time opened the doors of the French Academy.

Beaumarchais's zeal, not being able, because of his blame, to be used officially, it is always in the capacity of a secret agent that the government of Louis XVI sends him back to London in 1774. It was still a question of stopping the publication of a libel

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which was considered dangerous. It was titled: Avis à la branche espagnole on his rights to the crown of France in the absence of her third. Under this guise of political dissertation, the pamphlet in question was especially directed against Queen Marie-Antoinette-clear; we did not know the author; we only knew that the publicity had been entrusted to an Italian Jew named Guillaume Angelucci, who in England bore the name of William Halkin-

incognito and who had enough money at his disposal to do print at the same time two considerable editions of his libel, one in London, the other in Paris. •

The complete liter of the work that recent controversies have made almost topical seems to have been: Dissertation extracted from a larger work or Notice import- both to the Spanish branch on its rights to the crown of France in the absence of landowners, and which may even be very useful to the whole Bourbon family, especially to the king Louis XVI. y. A. in Paris. MDCCLXXIV.

According to the story of Beaumarchais, the author of The Barber deSéville Aura'û succeeded for a sum of 500 pounds (75,000 francs), to buy back the Dutch edition and the edition English; then learning that the Jew, once paid, went fled with a copy that he intended to have reprinted, he would have pursued him across Germany, would have joined him in a wood near Nuremberg and, the gun on the throat, would have torn out this single copy. It was at this moment that Beaumaichais, surprised by thieves, would have was injured and would only have died on the arrival of his servants- ticks.

Even those who were willing to believe that Beaumar- chais had dramatized the situation and exaggerated the dangers that he had run had never questioned the reality redemption of the brochure and even of the i'Alle adventure"

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Magne that the innkeeper to whom we had trans- carried Beaumarchais wounded. But a certain school which has taken to the task of dishonoring all Christians, to make Jews are so many little saints, don't doubt anything.

Mr. d'Arnelh, who published some documents in Vienna on Marie-Antoinette of rather questionable authenticity, took it upon himself to claim, in a brochure entitled: Beau- tnarchais und Sonnenfels, which Beaumarchais had played an unworthy comedy, that he had fabricated the pamphlet himself- even that the Jew Angelucci had never existed.

Mr. Paul Huot translated this brochure in 1869, under this title: Beaumarchais in Germany, without anyone paid great attention to this paradox.

What surprises me is to see a scholar like Mr. Au- guste Vitu not to be afraid to adopt this singular ver- sion, in the excellent introduction that he put at the head of the

It is a serious matter, after all, to accuse of an action as low a writer who, however one judges the scope of his work, has nonetheless honored France by his talent. On what basis does Mr. Vitu accept—to accept Mr. d'Arnelh's words? I admit for a minute that Beaumarchais was the man that this last one paints for us—deny with a pen that I believe is slanderous. He had done to fabricate a libel, he had received 75,000 pounds for it buy back; the coup was successful, he just had to come back in France. Why run to Germany in search of Angelucci? Why, by imagining the story of an exempto please éciappô, to give such a poor idea of his skill at the time when he was aiming for diplomatic missions?

In my opinion, Mr. Vitu lacked critical sense in pro-speaking out against a compatriot, without investigating the motives

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which probably made Mr. d'Arnelh act Austria is for many years the prey of the Jews. The aristocracy, charming and generous, but a victim of her vices, is absolutely under the yoke of Israel; the true ambassador to Paris, as we have seen from the letters found—The one who is interested in this poor Count of Wimpfen is Baron Hirsch. Mr. d'Arnelh wanted to exonerate Israel from one of the unnamed—the misdeeds attributed to him in denigrating a writer French. It would have been worthy of Mr. Vitu to foil this ruse by engaging in a more in-depth study of the question which would have demonstrated to him that Mr. d'Arnelh accumulates the improbabilities on every line.

Had dishonored Marie-Antoinette, Israel, who holds a grudge tenacious and who pursues those who roll up to their fifth generation, took revenge on a sovereign who had persecuted him with a rigor worthy of the Middle Ages.

Maria Theresa had been the implacable enemy of the Jews; she had renewed against them all the human prescriptions — activists of the past, she had forced them to wear a long beard and to sew on the right arm of their garment a small piece of yellow cloth.

On December 22, 1744, it was published in Prague and throughout the kingdom of Bjhômc said following:

i" For various reasons, I decided to no longer tolerate in Tave—to banish the Jews into my hereditary kingdom of Bohemia. I want

Jew in the city of Prague, if we still find any there we will make them chased away by soldiers;

2* However, in order to arrange their affairs ^ dispose of their belongings that they could not take away before the last January, they were allowed to stay another month in Icreste of the kingdom,

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3 But at the end of six months all the Jews also shall come out of the whole kingdom of Bohemia;

4» Finally, this evacuation of the entire country will take place before the last-last day of June 1745.

Which shows how powerful the Jews already were everywhere, with what force was exercised this authority which, since the founding of the Universal Israelite Alliance^ manifest with more frankness and insolence, it is the liveliness with which certain European states intervened at the same time. The General States instructed the ambassa- The Dutch Prime Minister, Baron Van Barraenie, intervened. The English plenipotentiary, Knight Thomas Robinson, wrote a note as well. All they could get This was to push back until the end of March the time of the banishment; on this date, 28,000 Israelites had to leave Prague.

Thanks to new recommendations from Poland, from Denmark and Sweden, the Israelites obtained the autorisai ion (ie stay in Bohemia.

The aedile of May 26, 1745 stated: "His Majesty, by a effect of his natural clemency and in consideration of the powerful intercession of the King of Great Britain and the States General of the United Provinces, allows the nation Jewish to remain in the kingdom until further notice of Bohemia and to attend to the affairs of trade and others which are specific to this nation.

The Israelites of the Pas Pays had a medal placed on this occasion. The vexations, the onerous taxes, the humiliations did not multiply less against the Jews of Au-cheated.

The Jews acting through Freemasonry took revenge

on Marie-Antoinette of what Marie-Thérèse had told them made to endure.

Never, since Christ, was Passion more painful than that of the sovereign that the people, who do not comprehend nothing of the horrors that he is encouraged to commit, had learned to hate under the popularized name of the Austrian by countless pamphlets. When we reread the details from this slow agony one wonders how a being human can suffer so much without dying; there is a refinement in the ignoble, an ingenuity in the torture morale, a skill in the art of dishonoring, of stirring up the iron in the wound, to make almost despair of God who bears the Jewish mark. It is at the Crucified One of Golgotha, I repeat, and I do not think that we see a sacrilege in my comparison is to the holy Victim drenched in gall, torn by thorns, overwhelmed by ignominies that one thinks when, without daring to dive to the bottom, we penetrate on the unspeakable suffering of this unfortunate woman, particular and special scars that neither Louis XVI, nor Ms. Elisabeth suffered to the same degree. The Necklace Affair is one of the most beautiful affairs that the Jewish Freemasonry has ever molded; it is a masterpiece-work of the genre; it has everything in it: satisfaction of revenge, the dishonor of the Church by the role that plays Cardinal de Rohan, and finally the money manipulation. What unanimity also throughout Europe to make the uproar around this scam of such a character. I mean in reality! As we see that the Jews drive the intrigue of the importance that the thing suddenly takes on! As later in the Salmon case (Affaire Noire), all starts moving at a signal and the most passionate are naturally those who are not in the secret.

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Jews appear everywhere in this speculation dirty. The first money given in black bills to M^{me} La Mothe, by the cardinal, had been provided by the Jew Cerfbeer, it was represented by three effects of ten thousand francs. The first ten thousand francs came, according to M^{me} La Mothe, from the old Poissy fund and had been given to the cardinal by Cerfbeer to whom he had given the entertainment company for the Count of Montbarrey. The other twenty thousand francs came, still according to her, from Cerfbeer that the cardinal had supported in his lease (1). »

Cagliostro, however, was not in these scandalous
Daleux a simple crook, nor even a vul-

It is a fact that I have noticed many laws, like to announce—to show by parables and figures the evil he is preparing. In the most secret of agents there is always the nabi.

Joseph Balsamo fulfills this role of warner and, in order that she was not unaware of it, came to declare to the queen that she belonged—was attached to Fate and that nothing could save her. Gambetta which, apart from a common origin, is close a lot of Balsamo, in conditions and environments different of course, readily used the same ones procedures than him; he willingly made the cowj; of the carafe, he confused people, disconcerted them by announcing in advance of majorities, by predicting the future. It is obvious that, if he had come across a real Frenchman of yesteryear, on a brave and loyal soldier with common sense and courage, we would have shot our nabi in a corner without anyone

{I} Cam pardon: the Trial of the Necklace.

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found fault with it. The strength of Jewish policy is precisely—It is important to rely on the fact that we can do anything we want. towards the French, given that the man of good sense and hair that would make the shot miss will no longer be encountered Never.

At the moment when, through the phenomenon of suggestion, Cagliostro showed the queen a severed head in a carafe, the fall of the Capetians was decided, in fact. In 1781, German Illuminism and French Illuminism had carried out their merger at the convent of Willemstad; the assembly of Freemasons in Frankfurt, in 1785, the death of the King of Sweden and that of the King and Queen of France had been decreed (1). The greatest lords

(1) These facts are aujourd'hui hors de doute. See on this subject the letter from Monsignor Cardinal Mathieu, dated April 7, 1873, and that of Monsignor the Bishop of Nîmes, dated January 17, 1878. published in the *Univers*. These two letters appear in the *Œuvres* of Monsignor Besson.

There is in my country, writes Cardinal Mathieu, a detail that I then give you as certain. There was in Frankfurt, in 1785, a—assemblies of Freemasons, where two men were summoned considerable figures from Besançon who were part of the company: Mr. de Reymond, postal inspector, and Mr. Mayor of Boulogne. Speaker of Parliament. In this meeting, the murder of the King of

ligney returned dismayed, promising never to hand over the feet in a Lone, and to keep the secret. The last survivor "said it to Mr. Bourgon, who died at nearly ninety years of age, ■possessing all his faculties. You may have heard about it here, :ar he left a great reputation for probity, uprightness and firmness among us. I knew him well and for a long time long time, because I have been in Befançon for forty-two years. and it is died recently. He often told the story to me and others. You see which sect knows how to plan its moves in advance: this is where had two words his bi.-tory.

"PS – Mr. Bourgon was honorary chamber president at the Court.

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of France, the Duke of Larochevoucauld, the Duke of Biron, Lafayette, the Choiseuls, the Noailles were pushing from all sides their forces to the Revolution.

The work of Father Descliamps, Secret Societies and the society, contains the curious enumeration of the members of the Propaganda Lodge, almost exclusively recruited in the aristocracy. The composition of the Lodge of Versailles is perhaps even more interesting. The inspirers occult of Masonry, by a rather witty irony, had baptized this Lodge Saint-Jean de la Candeur, and it was indeed necessary to have a strong dose of candor great lords, to conspire against themselves in joining a Society that would "strip them and put them naked like little Saint Johns.

Mr. Abbot Davin discovered, at the castle of Elément, the minutes of this Lodge, from March 21, 1775 to March 20 1782. 0 It is, he tells us (1), a small folio of 340 pages, bound in red leather, decorated on the spine and corners with symbols' Masonic: compass, square, king's foot, plumb line, level, olive branch, it bears this title:

Register

deliberations and receptions

made in the St-Jean lodge

of Candor

to the glory of the Great Architect

of the Universe

ious the auspices of the Serenisima

Grand Master

5115

(1) Bossuet, Port-Royal and Freemasonry.

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This register is a d'Hozier. The most beautiful names are represented there. Women rub shoulders with men. There we find the sister of the Marquise de Choiseul-Gouffier, the sister Marquise de Courtebonne, the sister Marquise de Monfmaure, the sister Countess of Blache, the sister Viscountess of Faudoas. We find there, in the order of the inscriptions, the Marquis of Arcinbal, the Marquis of Lusignan, the Marquis of Hautoy, the Marquis of Gramont-Caderousse, the Viscount of La Rochefoucauld, the Marquis of Tavrin-court, the Count of Launay, the Viscount of Espinclié, the Marquis of Saint-Simon, the Count of Busançois, the Count of Goudon, the Count of Damascus, the Viscount of Grammont, the Count of Imécourt, the Knight of Escars, the Viscount of Bethune, the knight of La Châtre, the Marquis of Jumilhac, the Count of Clermont-Tonnerre, the Marquis of Clermont-Gallerande, the Marquis of Ferronnays, the Baron of Montesquieu, etc., etc.

The Most Serene Grand Master was the Duke of Orleans. Monfjoie described to us the ceremonies he had to undergo submit to be received as a knight Kadosch (1).

To be admitted to the rank of knight Kadosch, he said, Louis-Philippe Joseph was introduced by cini{ Freemasons called Brothers, in a dark room. At the back of this room was the representation of a cave containing illuminated bones by a sepulchral lamp. In one of the corners of the room, there was placed a mannequin covered with all the ornaments of royalty, and, in the middle of this room, a double ladder had been erected.

When Louis-Philippe-Joseph was introduced by the five Fières, he was made to lie on the ground, as if he were dead; in this

(1) History of the LPJ d'Orléans conspiracy.

to repeat all the oaths he had made. He was then made to an emphatic portrayal of the rank he was to receive, and, one exit that he should swear never to confer it on any Knight of Malta. These first ceremonies finished, he was allowed to get up; told him to climb to the top of the ladder, and when he was at the bottom—to lower the rung, they wanted him to let himself fall, he obeyed, and then they shouted to him that he had reached the *nec plus ultra* of the Mason-
nerie.

Immediately after this fall, he was armed with a dagger, and ordered it to be pushed into the crowned mannequin: which he executed—
cuta. A blood-colored liquid spurted from the wound onto the candi-
dat and flooded the pavement. He was also ordered to cut off the head of this figure, from there hold raised in the right hand, and keep the blood-stained dagger in his left hand; which he did 1

Then he was told that the bones he saw in the cave were those of Jacques de Molai, Grand Master of the Order of Templars and that the man whose blood he had just shed and whose bloody lot he held in his right hand, was Philippe the Fair, King of France. He was instructed in more than the sign of the rank to which he was promoted consisted of putting his right hand on the heart, then extend it horizontally, and let it fall—
ber on the knee, to mark that the heart of a knight Kadosch was disposed to revenge. It was also revealed to him that the touching between the Kadosch knights was given by taking hands as if to protect himself.

Can one imagine a more singular spectacle than that of this prince of the blood striking a king of France and holding his bloody head in his right hand?

These simpletons of so much wit, these ambitious and these impostors, dupes of stronger people who led them, do not had little doubt that by inviting them to rebuild the temple of Solomon, who was of no interest to them, they were invited to serve as instruments for the demolition of this noble edifice of old France, which for so many centuries had sheltered them

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all: nobility, third estate and people. They would have been very surprised if they had been told that before less than a hundred years the most beautiful castles in the country would belong to Jews

When the catastrophes that are plaguing us have occurred, nacent it will be very instructive to compare this list of great lords who made the Revolution the list toe^ members of the center right and the center left who made the

no doubt, but there are many honest people there in the sense worldly of the word, of the owners, of the manufacturers, some ordinary Casimir Périers, much more guilty certainly the Jew who spits on Christ and the expelled from school out of racial hatred.

What thoughts will these men have when they are not only condemned themselves, but that they will see, like the victims of the Terror, their wives, their they, doomed to a sad death, and they will say to themselves: If it is our work! " This is what would be interesting to know, this is a spicy spectacle for an artist and a thinker. I have two or three friends in the advanced parties to which I have been literary pleasant, which have always pleased me promised to let me see this before shooting me, but Will they keep their word? Will they be able to keep it?

The Duke of Orleans, the head of French Freemasonry, who openly conspired against his cousin, had not the excuse of ignorance; it was intimately linked with the luifset knew that they were the ones who ran the Masonry-Count de Gleicher, in his book entitled: Facts remarkable, tells that, during his trip to England-land, the Duke of Orleans had received from Rabbi Falk-Scheck "a talisman ring, a Kaiuaoih which was to ensure him the

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throne; this ring (1), although the prophecy did not made for Philippe-Egalité, appears to have been known on pledge of the incomprehensible craze that all the Or-Léans, apart from the eldest son of Louis-Philippe, have always had for the Jews.

A few wise ones, among those who are never listened to, did they have at that moment a vague notion of what was really in question: the empire of Israel? One would suppose so; because, at this time, we see some publications appearing where the name of the Jew comes up quite often associated, one cannot not to say to the martyrdom of the monarch, Louis XVI is not a martyr, whatever has been said, since he did not accomplish his duty and that he did not defend the people whose guard was entrusted to him, but to the sufferings of this poor honest man man. In particular, in 1790, people shouted in the streets a duck of some leaves: The Passion, and the death of Louis XVI, King of the Jews and Christians. – In Jerusalem-lem. The epigraph read: Popidus meus, quid feci tibi 9

At the head was a curious engraving; it represented the king crowned and wearing the fleur-de-lis mantle put in

In the background the Assembly deliberates while in the front guns are pointed at her.

(1) If we are to believe the author of Judaism in France, this ring, that Philippe-Egalile was still wearing at the time of going up to the escalator—must have been given by him to a Jewess, Julielle GomicIiau.T, who wire passed to the Duke of Cliartres. Louii-I'liilippe kept this liijou until his death, and transmitted it at the moment of expiring to the Paris committee. The ring being too big for him, it was sent to Paris II Jewish jeweler named Jacques, in whose window he would have been some—that Leuips e.xpodé.

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In the text, Philippe d'Orléans is Judas Iscariote, Bailly Pilate, Lafayette Caiphe.

“Eli, Eli lamraasabbacthani, my people, my people
Darling, why did you abandon me?

It is in vain that the poor king addresses this desperate appeal—
perished to the French. The plebs led by the leaders
foreigners respond; “He is not our king, we do not want him—
We do not know any other kings for our king.
than the Caesars of the suburbs and our twelve hundred sovereigns...
To the lantern! To the lantern! >

The New Calvary, an engraving published a little earlier
late and which was sold at Webert, at the Palais-Royal, Ga-
woodwork, No. 203, formed a complete picture. No. i,
Louis XVI tied by the rebels to a cross that sur-
rises the Phrygian cap; at the bottom we read, on a table of
proscription, the name of the three Rohans, of Condé, of Bouille,
of Mii'abeau, of Lambesc. Nos. 2 and 3: Monsieur and Monsei-
Lord the Count of Artois bound by the decrees of the factious.
No. 4: Robespierre straddles the Constitution, followed by the
Gentleman Jacoquine, presents the sponge on the end of a pike
soaked in the bile of her regicidal motions. No. 5: The Queen
Overwhelmed with grief, she shows her husband to her brothers and solicits—
cites prompt revenge. No. 6: The Duchess of Polignac
at the foot of the cross. No. 7: Monseigneur the Prince of Condé
draws his sword and prepares to avenge his king (1).

The vast majority of the nation had no idea
what he was made to do. The Jews, who ruled France—

(1) See also: The Possession of Jesus of the true Catholics
by the Jewish schiiiiuittque^ of the department and of your municipality: of

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Masonry, took care, as one can imagine, not to show what it was about and remained behind the curtain.

The Jewish question, strictly speaking, hardly inspired any sympathy in France. The Royal Society of Sciences and Arts de Metz had however established a prize for the best thesis on how to improve the lot of Jews. The prize that was to be awarded in 1787 was only awarded August 23, 1788. It was Abbé Grégoire who obtained this prize with his essay on physical, moral and regeneration Jewish policy.

The work of Abbot Gregory, said Ræderer in a first report, resolves almost all the difficulties. It is illuminated by the politics, history and morality. A healthy philosophy and sometimes sublime is shown there with dignity, with brilliance... but the work is shapeless and indigestible, the materials are poorly arranged. seen.

The alterations made by the author made disappear some of these disadvantages without removing—to see at work its character of mediocrity.

While not hiding his sympathies for the Jews, Abbot Gregory defended them somewhat in the manner of Lacre—such, he painted a heartbreaking picture of how they squeezed the unfortunate people who had dealings with them.

Unfortunate inhabitants of Sundgau! Reply if you have any—core force. Isn't this frightening picture that of the state to which many Jews have reduced you?

Your land, once fertile and which enriched your fathers, produces barely a coarse loaf to a crowd of their nephews, and creditors, as merciless as they are rogues, are still fighting with you the price of your sweat? With what would you cultivate them from now on? these fields of which you have only a precarious enjoyment? Your livestock, your farming tools have been sold for

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to satisfy vipers, to pay only part of the usurious rents accumulated on your heads. No longer able.*here—to destroy the fertility of the earth, you are all reduced to cursing the ceïlo of your wives who gave birth to unfortunate people. We do not left only arms withered by pain and hunger and if he you still have rags to attest to your misery and the"

tear them off (1).

I don't know why the Jews didn't have this passive on the pedestal of the statue that they raised with our money to Abbot Gregory (2). As for the idea of a man

(1) To know well all that this paper can bring which» it has been said, bear everything, we must bring closer this picture drawn by an ardent friend (the affirmations of Renan in a conference given at ■ Saint-Simon circle, and which had been begged by the Jew Mayrargues. Treasurer of the circle:

"When the National Assembly, in 1791, decreed emancipation of the infidel, she paid extremely little attention to the race. She felt that men were to be judged not by the sanctuary that flows in their veins, but by their moral and intellectual value.

(2) We know the sad role played later by this apostate, who betrayed consequently all the causes, and of which Mr. Jules Simon has not fears to praise. On a mission in Savoy, he stole in writing to the condemnation of Louis Capet by the Convention, without appeal or sur-". Later he declared, with the cunning that characterized him, that he had understood by these words that Louis XVI "was condemned to live." Appointed Commander of the Legion of Honor, Senator, Count of the Empire by Napoleon, whom he overwhelmed with the basest flatteries, The former Jacobin was one of the first to demand the forfeiture of his benefactor, and he dared to go to meet Louis XVIII in his handsome costume as a senator of the Empire. Excluded from the Chamber of peers, expelled from the House of Representatives, • as indigne, » struck off the list of members of the Legion of Honor, he was rejected even by Louis-Philippe. Greedy, as much as scheming, the Count Gregory proBla however of the revolution of 1830 for to have Crémieux claim the arrears of his former salary Senator. These are the men to whom statues are erected!

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who says: "Here is the plague, I ask that it be inoculated with whole country," it fits into these conceptions that he I can't understand.

In any case, Gregory's efforts will have had a result. The picture he paints of a corner of France in 1788 could apply to the whole of France in 1888. With some new loans, two or three financial companies—and some roundups like that of the General Union, The Jews will have quickly taken away from us the little they have agreed to leave us until now.

had inspired a number of memoirs and brochures. Under this title: The Cry of a Citizen Against the Jews, Mr. de Foissac published a violent protest against the conduct of the Israelites in Alsace and Lorraine.

Dom Chais, Benedictine in Saint-Avold and former parish priest of Gharleville, proposed to use the speed of the Jews to race to carry administrative messages; he re-also said that they were employed in the harvest of honey from which they are very fond of it. He added in a second memoir that Jews are birds of prey that must be cut off the beak and the talons.

Mr. Haillecourt believed that, to ensure the happiness of Jews and the tranquility of Christians, it was necessary to transport all the Israelites in the deserts of Guyana.

We see that no major current of opinion existed in in favor of the emancipation of the Jews.

When the Constituent Assembly met, some Israelites from Paris, MM. Mordecai, Polack, Jacob Trenel, Goldsmidt rentiers, and J. Lazard, jeweler, joined forces to solicit of the Assembly the emancipation of the Israelites of France.

By a singular chance, the Constituent Assembly had to deal with

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the same day of the two beings so despised in the past, who hold the top of the pile in our society of hams and gamblers-tors. The question was whether the members of these two interesting corporations would be admitted to the functions public. For the actors the thing suffered little from difficulties, but the discussion was lively when we approached the question of the Jews.

The debate that began on September 21, 1789, continued the following days. A far-sighted gentleman, Mr. de Cler-Mount Thunder, did not fail to take up the defense of the Jews; one of his descendants, moreover, was, I believe, forment scalded in the General Union affair (i).

M. de la Fare, Bishop of Nancy, came to tell a pretty anecdote that has been often recalled about others Jews (2). "One day," he said, "when I had gone to the in the middle of a riot to try to restore calm, a seditious people approached me and said: Ah, sir, If we were to lose you, we would see a Jew become our bishop, so skillful are they in seizing everything,

Abbot Maury spoke a few words of reason and showed by the example of Poland, what was going to become of the France put to the soil by the Jew.

(1) This friend of the Jews himself was taken away from this bad speech who was our bad aclioo. n 11 had seen, from the morning of August 10 1792, says Count de Reiset, in his work Modes et Usages in the time of Marie-Antoinette, investing in her hotel in which one claimed there were weapons. Torn from the arms of his [•'mme and "induced to his seclusion, he was found innocent and sent back to him. When he was returning there, a cook, whom he had chased away, roused the people against him. After having harangued him, he received a blow on the leg of threads and runs away to Madame de Brassac's, rue de Vaugirard. Or He continued to the fourth floor where he was killed.

(2) Who does not know the words of Monseigneur Dupanloup, about Jules Simon: "He will be cardinal before me."

16.

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The Jews, he said, have lived through 17 centuries without mixing with others. nations; they have never traded anything but money, they have were the scourges of the agricultural provinces. None of them ennobled still his hands while steering the plowshare and the plow. In Poland, they own a large province: well! the sweats of the es-Christian claves water the furrows where the opulence of the Jews germinates who, while their fields are thus cultivated, weigh ducats and calculate what they can take from the currencies without ex-to impose the penalties imposed by law.

They own 12 million mortgages on land in Alsace, in a month they will own half of this province; in ten years they will have completely conquered it and it will not will be more than a Jewish colony.

A representative of Alsace, hardly suspected of retro-ranks, but who knew the Jews since he had them seen at work, Rewbell, confirmed the accuracy of these facts.

Camille Desmoulins, who spoke about the questions without to know, did not fail, like all republicans today, to take sides with the foreigner against his compatriots. Rewbell replied to this supporter of the Semites, who were then called Africans, a few lines which deserve to be mentioned. After having engaged the panegyrist Jews to go for a little trip to Alsace, PæwbeU added: "Even humanity, after a few hours of

from the numerous, hardworking and brave class of my informed compatriots oppressed and pressured in the manner the most atrocious by the greedy band of these crowded Africans in my country.

Robespierre, very advanced in Freemasonry, whose father, Venerable of the lodge of Arras, had been one of the zealous propagators in France – which explains the popularity of the son – declared himself for the Jews.

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Talleyrand, who, like Voltaire, had a Jewish soul, likewise; he too guessed well that the eternal enemies– Christ's place was behind everything that was happening, he negotiated with them to have his share in the immense traffic which was going to be done on the property of the Clergy (1).

The Assembly, very embarrassed, postponed the solution. decree of July 28, 1790 only states that • all Jews known as Portuguese, Spanish and Avignon residents, would continue to enjoy the rights they had enjoyed until then and which had been granted to them by letters patent. •

On April 30, 1791, the deputies, who supported the Jews, returned to the charge, but the Assembly declares that it does not intend to prejudge anything on the question of the Jews, which has been and which is adjourned.

On September 27, 1791, the Assembly had again to deal with this serious subject. Dupont skillfully made a social question a religious question and tried to place on the ground of freedom of worship.

(ly The clergy of the diocese of Aulnoy clearly live to the Jews. Honestly, he obeyed the bishop, and he did not hide from him what he]>was of his conduct. When the apostate engaged the priests and the vicars of Saône-et-Loire to submit to the decrees, or knows the response he received.

"My Lord,
"Your apostasy surprised no one. Stopped at this point of opprobrium where nothing can debase or degrade in reputation, you must aspire to "oneself" even iniquity and receive the stormy fruit. But if you had been afraid to find accomplices in the disrespectful ministers to whom you address your letter, all of you strangely abused sermons. We only willingly imitate those we esteem. The sacrilegious sycophant of the churches! The lawyer of the Jews! What

Mr. deBrogliti tried to have it put into the law: "That the taking of the civic oath by Jews would be regarded as a formal renunciation of civil laws and policies to which Jewish individuals were everywhere submitted.

A representative, named Prugnon, whom the Jews had won, opposed this motion, on the pretext that the laws The civil laws of the Jews were identified with their religious laws. According to Prugnon, it was France that had to submit to the Jews and not the Jews to France.

The Assembly, visibly tired of these debates, decreed in these terms Dupont's motion:

The National Assembly, considering that the necessary conditions to be a French citizen are set by the Constitution and that any man who, meeting the said conditions, takes the oath civic and undertakes to fulfill the duties that the Constitution imposes, is entitled to all the advantages it provides,

Revokes all adjournments, reservations, exceptions inserted in the previous decrees relating to Jews who will serve—civic responsibility which will be regarded as a renunciation of all privileges and exemptions previously introduced in their favor.

Revvbell returned to the charge and demanded that

(t) The good and pious Madame Elisabeth clearly perceived the misfortunes that this measure would attract on the branch. "The Assembly," wrote to Madauie de Bombelles, put the finishing touch to all his nonsense and irre-religious by giving Jews the right to be admitted to all jobs. I can only tell you how angry I am about this decree. But God has his days of vengeance, and, if he suffers evil for a long time, he will not punishes him with no less force.

In a speech delivered in May 1872, Crémieux mocked gently the innocent victim who was more foresighted than the policies.

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the Assembly. If it were held for the Jews, it would have some pity for the Christians of Alsace.

to 4.5 million in both capital and interest. If we consider that the debtors' meeting does not amount to 3 million and that the Jews are not people to lend millions on 3 million of valiant, one ^era convinced that there are at least, on these claims? millions ij" wear.

The Assembly decreed that the Jews would be obliged to provide within one month a justification of their receivables, so that an equitable liquidation could be carried out. of these claims.

Naturally, no follow-up was given to this. measure. When you make a Jew pay for his food, you you are singularly clever.

The Jew was in France!

The news circulated from town to town, awakening hope-rancid in the most distant ghettos, bursting the thanksgiving to the Holy Blessed One in all the temples, in all the synagogues, in all the schools. The October 21, 793, a Hebrew canticle, by Moyse Enshaim, sung in the synagogue of Metz to the tune of the Marseil-ease, proclaimed the triumph of Israel.

The mysterious word, the decisive incantation of Hermes Trismegistus, whom they had so long sought at the bottom of their laboratories the old alchemists of the Middle Ages leaning over their hieroglyphs, was finally found! For to decompose, to dissolve this France of which all the plots were holding up so well, a few calls to the Frater-unity, to the love of men, to the ideal had been more powerful than all the spellbook formulas.

has

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The old Kal)l)ale was over, the new one was beginning. The Jew was no longer going to be the cursed sorcerer, which Michelet shows us performing his evil deeds in the darkness from the night, it transforms, it operates in broad daylight; the pen of the journalist replaces the ancient baguette. We can break !>' magic mirror; to the fantastic apparitions of yesteryear will be succeeded by prestige of a completely intellectual order, which AM will show the poor dupes the disappointing image of a happiness that always flees.

What were we told about this naive Schylock demanding a

not a scrap of the body of the Christian that the Jew asks for, \, it is the whole body, it is the body of hundreds of thousands of Christians who will rot on the fields of battle of the world in all the wars that will be appropriate to Israel's interests to undertake (1).

What's the matter of a few ducats to be cut? billions that the goy will now sweat. We will stir gold by the shovelful in banks, credit institutions, loans of all kinds, national loans, foreign loans, war loans, loans of peace, loans from Europe, Asia, America, loans from Türkiye, loans from Mexico, loans from Honduras, loans from Colombia... These brave people of kings of the past did not know how to "work," as they say in

(1) Mr. Le Play saw this transformation well. "An influence The news, he said, also tends to ease the scourge of war; it is that of certain money handlers who, supported by the "European Stock Exchanges" rumour mill, which cuts scandalous fortunes leuses on the eni{,ruuts, contracted for the costs of the war and for the excessive ransoms imposed today on the vanquished. {The Cons-institution enseriiwUe.)

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Scholarship; they had a paternal heart at heart; after having made France the world's leading nation, dazzled the universe of their grandeur, built from Versailles and Fontainebleau, they stopped in despair in the face of a deficit of fifty-two million. Let it be, the Jew will show what the French can do; they are big to feed the Israelites of both hemispheres, for Jacob is good brother, and wants everyone in the family to have a share in the party.

Bewitchment, moreover, is both spell and charm. fully successful this time. By a singular hallucination-lière, this serf of the Jew, more enslaved than ever was beast of burden of the Pharaohs, believes himself to be the freest, the most proud, the smartest of men.

Look at it, however, you who have preserved voli'e reason, as this abominable old regime had left it.

Field or city worker, he is at peace a land where there are only French people like him. Peasant, he dances in the evening to the musettes, he sings these beautiful rounds ancestors whose distant echo sometimes delights us in a

its brotherhoods, where people gather to pray for the com-
dead companions or to hear mass before going
have dinner together on the day we receive a master. We like
this work that we have the leisure to do well and that we take up by
this pretty preoccupation with art which enchants us in the
the smallest remnants of the past. The militia, which takes ten thousand
men per year and only those who have a taste for the regime-
ment, does not weigh very heavily on the country, and it is
cheerfully that the village leads to the next town
soldier of the king's armies.

Now look at this Pariah of our great cities

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industrial, bent under devouring labor, worn out before
the age to enrich his masters, stupefied by drunkenness,
healthy, he has become again what the ancient slave was, according to
Aristotle, a living instrument, ernpliukon organon.

We must warm up this human machine, we must
damned of life, to which the Jewish newspapers taught
that there is no more sky, tears himself away for a moment from the awful
reality that weighs on him. We invented alcohol. More of these, good
fresh wines which sometimes went to the head, but whose
slight intoxication flew away in a song; in their place
horrible mixtures of vitriol and acetic acid which
give delirium iremens after a few years,
but which at the time galvanize the body a little
asleep.

No matter! The spell still holds. Listen to this
unfortunate, lying drunk in the street, who gets up with difficulty-
ably so as not to be crushed by someone's car
Rothschild, of an Ephrussi, of a Gamondo; he remembers
in his delirium of biblical jargon that his exploiters
learned to speak and he whispers: c(It's true, all of
even, that the French Revolution was a new
'^•aaï i»

m

LA RÉVOLimOS El LE .T>KMIK.i; Eml'JUS

The Jew during the Revolution. – David and Marat. – The flight of the
Furniture Repository. – Jewish Fiddling and the Directory. – N«{m>-
Was iéoQ 1" a Semite? – The Empire and Frauc-MaçoDneiiu.

– The {;raad Sauhedrin. – The noble homage paid by the Jews:»
of the Papacy and the Christian Clergy. – In^iratilude of the Jew from
that he was the master. – The insults to Pius IX. – What one would have
to be done in 1806. – The opinion of Portails. – The Jewish invasion.

– Repressive measures. – The decree of 1808. – Obligation
forced Jews to take a name. – Jewish names. – Mayer,
Jkleyer and Maier. – The census of the Jews under Napoleon ^^

– Marshal Ney and the Jews. – Kujiture of the Jews with
Napoleon. – Rothschild at Waterloo. – A mistake by Mi-
«•hellet.

17

THE EETOLUNOS AND THE PREILIEU ENPIEE

Where is the Jew during the Ptevolution? – on the roads.
He looks for a corner that suits him, he enters by h»
breach opened, it takes root in that society of which or
has just broken the frames. The opportunity is good, indeed.
In the almost deserted towns where the scaffold has been
to knock off the heads of the most honest and intelligent, 'i\
no longer has to fear this vigilant attention which he would have
been the object in this old world where, old and young, cha-
each knew each other from having prayed together in church,
held together by a thousand traditional bonds, supported each other, loved each other
May.

From the beginning, the Revolution had, like the Republic
Jewish today, the character of an invasion. The element
French disappeared, as today, in front of a gathering
of strangers who took over all the im-
carrying and terrorized the country. "All the scum
boiled, said Mr. ForueroD(l). Switzerland gave us
Marat, Hulin, Clavière, Pache, Saladin; the Walloon countries
sent Theroigne, Prolys, Clools/Pereyra. Fleuriot,
all leaders of murderers; the downtrodden of all languages
were welcomed as brothers by those of Paris who
claimed to fix the destinies of France and perhaps
those of the human race.

To this list we must add Poles like Lazow-
ski, Germans commo " ^ " ^ ' < ^ t Clinrles ce

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Hesse; Italians like Gorani, Pufourni, Manini, Pio

Maichena. In this invasive flood, the Jew passes imperceived.

Pereyra, Marat's inseparable friend, Gobel's friend, who pushes this unfortunate man to the sacrilegious comedies that one knows, is authentically Jewish; according to a tradition cons-aunt, Simon, the executioner of Louis XVII, was Jewish (4).

It has also been claimed that David was of Jewish origin, as the name tends to suggest, and one can explain—would thus, through racial hatred, justify the outrages inflicted on the king and queen by a man whom the old regime had filled with blessings.

What do you say about Marat? Mara is the real name. family was expelled from Spain, she took refuge in Sardinia, then in Switzerland and, unable to admit to being open-Jewish, she became a Protestant. With the leprosy that eats away at him, the filth in which he lives, the hatred he testifies for the Christian society, it is indeed there a son of Judaizers, a Maranian responding to the stakes from Spain by the guillotine of France.

Mr. Taine certainly foresaw this when he spoke mixed races that produced this monstrous being, but, He, too, has been circling around the issue. What he has done well highlighted in his lysychology of the Jacobin leaders (2),

(I) This Siuioa was one of the first and one of the most enthusiastic supporters of the secularization of hospitals. "One day," Goret said daus Hon Térnoiymicjc, madauie Elisabelli bereaved him as if his sick wife was going to the Ilôiel-Dieu.

— Ali! It's a pleasure, he said, to see the ladies today. of the ilôiel-Dieii, f.cssout dressed comuie luareiuoie, like you, ui pla^, no less.

(i) Ori(jimi Ut' lu Contemporary Fiance. The Revolution, volume III

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It is the efat menfal island Marat, which begins with the mania from persecution to homicidal mania.

Marat's madness is, however, special: it is neurosis. Jewish. Among the boldest in their doctrines, none no Christian foreigner would think of going to London, to Berlin, in St. Petersburg, calmly say: "We must do 270,000 heads fall in this country. :» We wouldn't dare; the

This intellectual audacity, this enormous impudence which we have spoken about often, because we meet her at every step, in financial companies as in political enterprises, have as their basis an idea imprinted-been in the brain for centuries. Religion, which teaches the Jew that he is superior to other men, that he must destroy everything that is not him, that everything which is on earth belongs to him, is the powerful vehicle of these delusional conceptions of a particular form, it is the first principle of these theories, it constitutes the secret and invisible logic of these incomprehensible aberrations-possible for the superficial.

The classic phrase "the hideous Marat" is not correct only half. No doubt, the lipless mouth, contracted by a kind of trismus, is fierce, but the eyes are beautiful; if they sparkled with fury in the Varat at the tribune of Simon Petit, they are almost soft in the portrait of Boze and in that of M^{lle} Alais. The Marat at the Bajazet, the Marat wearing a turban like a scarf whose knot forms an aigrette, resembles an old Jew from the Orient.

Take a close look at the Canuivah Museum^t the i>or(rail which was part of the Saint ALL'in and sinlout collection the biscuit bust, you will see rhailuciné, the neuro-

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pathe; you will discover there, as in Robespierre, moreover, as in many actors of these scenes tragic, this asymmetry in the two sides of the face which reveals an unbalanced being.

The wax modeled almost immediately after the shot of the heroine's knife, by M^{lle} Tussaud. very skillful, one knows, in this kind of work, and that we were in charge of it usually gives the same impression. This time we we have a hand, a hand with slender fingers, which is not the grip of a murderer, of a violent person, of a bloodthirsty person who strikes himself, but of a completely theoretical villain. The suddenly deadened on this face calmed the dominant, the deep within the Jew, a great sadness, almost touching.

No doubt there was more than one Jew among these organiza-Jacobin societies which fell from who knows where to denounce, proscribe, send good people to the guillotine. I don't think much thought was given to it then to ask them for their papers.

When the taste for these studies on the Jewish movement in France, which we hardly mention in this work draw the general plan, will be spread, of patients looking-chors will have the idea of searching the departmental archives- tales from this point of view, to inquire about the time at which some inhabitants arrived in the country and; in the In most cases, I am convinced, they will find a Semitic origin to families in which hatred of priest is hereditary.

In Paris, the first concern of the Jews is to show themselves worthy of their emancipation, was to rush to the Crown diamonds; they played the main role in the robbery of the Garde-Meuble. I have recounted this pil-

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lage (read Garde Meuble, still so obscure, buried <the so much of mypleas (1). One would think one saw a symbol there. The spec- tackle of these treasures, patiently accumulated during in- countless generations, royal crowns, chalices offered by Suger, jewels given by Richelieu, magnificent souvenirs- fiques and glorious, sown in the streams by the fugitives, shared in haste on the banks of the Seine, buried there some pond, lying around in all the taverns, hidden under rags, is he not like the very image of everything the brilliant past of this France, delivered ^\^x hordes of the cosmopolitan revolution?

Like the affair of the Necklace set up by Cagliostro, the toI of the Garde-Meuble had the character proper to all the entre- Jewish catches; he attached himself from above to the superior poli- superior of Freemasonry, he served below to make earn some money for Israel.

The long-standing negotiations between the German Freemasons and French Freemasons, to obtain the retreat of the Prussian army, remained in suspended? due to lack of financial resources; the diamonds of the Garde-Meuble provided the necessary funds to purchase Brunswick.

D'Allonville, in his black fictions, is very explicit on this point t 2;.

The Commune of Pans, he wrote, as Damouriez had not did not delay in plotting to try to save his san- glante domination. Dohm, whose name is found in all the occult neo-sociaJions of the Prase, which, during the insurrections

(1) neviie of In Re'i'olution (March 5, April 3 and May 3, 1885).

(2) Secret Memoirs, volume III.

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I Belgium, had become friends with Abbé Tondou, a journalist then at Horve, and since Minister of Foreign Relations under the name of 'obrun; Dohm in correspondence with the French Jacobins by a man named Benoît had, from the beginning of the campaign, made com-[I melted to Madame de Rilz, drew Lucchesini and to Lombard very credit near PVédéric-Guillaume, the advantages that he could personally draw from a secret agreement with France and those that (This power would provide the natural enemy of the Aulrith^: but the loyalty of the Prussian monarch and his desire to save the family royal prisoner put an obstacle to the very pronounced wish of his entourage to whom, moreover, gold and lots of gold were needed in order will determine them to satisfy the desires of those that the monarchs-ques had a horror.

To overcome this double obstacle it was necessary to ruin the Prussian army and the slowness of the Duke of Brunswick there-want to collect these things; I am sure to corrupt the ministers Prussians, and the diamonds of the Furniture Market supplied it.

Billaud-Varennes, who left Paiis after the massacres of the 2nd and 3rd September, had, from the H, surrendered to the army and had begun the negotiations in which the amounts promised and not yet paid are delayed only the conclusion, 2 to 3 million, fruits of the plunder of the \0 August, were all that the Paris Commune possessed and this was not-was not enough. Why don't you have the Furniture Repository robbed? cried Panis, and the thing took place on September 16, by the care of Tal-link and Danton, which provided, in various values, a sum thirty million.

Initial openings had facilitated Dumouriez's escape from a position in which he would have been lost without resources; from other-very prevented him from being deposed during the cannonade of Valmy; and from the 22nd to the 28th the negotiations were, as we have-already said, followed actively.

Crown diamonds long fueled the trade of the Jews of Germany. Danton and Fabre d'Eglandine, whom M""^ Roland accuses so formally of theft, euient their share of the plunder. Some subordinate Jews who had left to take were brought to trial alone.

said the Bulletin of the Criminal Court, which had to undergo the sanction of the law, was a Jew named Louis Lyre, born in London and aged 28, working as a merchant in the district tier Beaubourg. He had been accused of having participated in the looting committed on the nights of 2, 13 and 15 September and to have sold, during this month, to a certain Moyse Trenel, pearls and diamonds, his share in the proceeds of the theft. He left a dying will, and on October 43, 1792, at ten o'clock and a half in the evening, he suffered his punishment, showing courage and composure worthy of a better cause.

Another Jew, living on Rue des Vieux-Augustins, Delcampo, who called himself Deschamps, was also executed.

All the Jews of Paris were involved in the affair. We found— We go to the Dacosta debars, always willing to do good to do, Lyon Rouef, fairground merchant and innkeeper, rue Beaubourg, as well as his wife Leyden, Israel, Aaron Hombergue, the Angles father etfids who sell to the Jew Benedict Salmon a large quantity of diamonds. This S;dmon had already profited the opportunity to buy 150,000 francs of fine pearls.

Some appear to have been more fearful or more scrupulous than Trenel and Salmon. We read in the Thermomix of the day, written by Dulaure and B. Chapet, at the date of Monday, September 24, 1792:

"A trenloine of diamonds from the Garde-Meuble were submitted in a letter to the Deputy Clerk of the Communed by Messrs. Anselme and You, Jews, to whom we had offered to buy them.

The Crown Diamonds, in any case, have no luck with the Republicans and with the Jews. The first Republic lets them or makes them fly; the Emnirc and .a

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Monarchy roconsilnent this marvelous Treasure; sons la Current republic, the Jew Lockroy connects with the hook-nosed merchants who gather in the sounds— Swedish coffee soil and, to facilitate an operation for Israel— lucrative ration, proposes and has accepted a law authorizing the sale of all these memories of the past.

It was the Jews who organized the pillage of the

faith in the genius of our medieval image-makers. What is the most wonderful opportunity to satisfy at the same time his hatreds and greed, to insult Christ and to enrich himself-chir! All the silverware of the churches, acquired at a low price, passed into these rapacious hands. The Public Treasury, Cambon he himself notes, had almost no part in these spoliations.

Often the Jews bought entire churches with "a handful of assignats and, when calm was restored, the praised very dearly to the faithful. I have already told how they had bought and demolished the church of Nicolas Flamel, Saint-Jacques de la Boucherie. Two Jews?, Oltevuere and Stevens, were awarded the church of Saint-Leu-Saint-Gilles, in the rue Saint-Denis, and, in 1802, sold it to rental to the abbots Morel and Girarcî who served it. From year to year the rent rose from 3,000 to 10,000 francs. Finally the church was bought by the City for 209,312 francs in accordance with the decree of July 20, 1810.

(1) The true people were deeply attached to the religion of their fathers. In 1793 the women of the Halle orgauir-èreul still re-stands for the Corpus Christi procession. These lords, from remains, there were still those of the workers of French origin under the Commune.

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The "remîrrés" furniture was another occasion (ropt*-fruitful rations. The members of the Convention and even some of them cooperate with Jews to appropriate the remains of the outlaws.

In the Crimes of the Seven Members of the Former Committees of Public Safety and General Security^ Lecointre, de Versailles, tells that at the sale of the castle of Monlbélianl, Bernard got along with a Jew, named-Trefoux. to be awarded, irregularly and almost- ' for nothing, objects of great value. He would also have distracted from inventory and fiiiit 'packing for his own has a blue marble table, precious books, etc. He would have been automatically allocated a car, without any auctions, 8 chandeliers, 12 metal torches, 4 column feet.

The corrupt and cheating France of the Directory offered to the Jews a prey almost as beautiful as France Third Republic.

The Jews, writes Capellgu^, in his History of the Great Operas

came from all sides and took from all sides; they began-
rent, at first timid, through small businesses, the supply of che-
value and small usury, limited stock trading on assignats; l's
did not yet have their feet firmly enough on the ground to dare 'i
bank that they left to the Genevans; they were content to a-
buy old furniture from castles, relics from churches,
confiscated jewels, to lend a few louis to the emigrants f0
exchange of good values. In some departments, they are
were established on the soil of the cultivators, like crows on
their prey; in upper and lower Alsace and in Lorraine, i!^
became masters of landed property through loans on
mortgage and redemption deeds. In Paris, they flooded ie-;
neighborhoods around the Temple, which had become, in a way, their ghetto.
They were allowed to walk freely and, in a period of

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Uunps, they would be the masters of the industrial market and of ar-
f^ent.

The Jew, then less refined than today, is nililiated
lr)rigand, half l)anquier or rather comnieuce by being bri-
igand before establishing himself as a banker.

It's the time of the famous Michel, Michol Vassassin, donf
little girls ended up marrying dukes and princes,
without the sinister legend that attaches to it having yet disappeared
to this name. Michel had attracted to a nearby castle
from Paris a family of emigrants whom he had slaughtered for
seize the money and jewelry she brought back with her
she. Acquitted by a winning jury, despite overwhelming evidence-
blantes which disappeared with the complete file of this
affair, he was nonetheless condemned by public opinion-
blique.

Simon, who maintains M'^® Lange, the fashionable hetaera,
scandalizes the city with its splendor and all of Paris claps its hands
when, at the Salon of the year 711, Girodet, in a corner of his
painting by Danae, represents the millionaire as a turkey
giggling and tail fanned out.

The Jews, however, inaugurated this policy which will
now be theirs: to succeed a revolution where
we fish in troubled waters for the momentary reign of a sauv-
any servant who ratifies by possession, under a
regular government, ownership of what has been stolen.
The legitimate king would have hindered them then, they prevented by
by all means his return, they needed a Shiloh,
as Cromwell had been, a temporal Messiah; the man
was all ready.

Was Napoleon of Semitic origin? Disraeli said so, the author of Judaism in France supports it. It is certain that the Balearic Islands and Corsica served as a refuge for

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many Jews expelled from Spain and Italy who died. by converting to Christianity and, as it happened in Spain, took the name of the great lords who had godfathers, Orsini, Dona, Colonne, Bonaparte. Michelet, who, with his clairvoyant organization, had the intuition of certain deep things on which he did not dare insist too much because of his party, touched this point twice had three times. € I said, he wrote in particular in his Nineteenth century, that a witty Englishman would like to make King Bonaparte of Jewish origin. And as Corsica was formerly populated by African Semites, Arabs, Carthaginois or Moors, Maranes, say the Spaniards, it seems : to belong to them more than to the Italians. >

Freemason certainly and very deep in secrets of Freemasonry, fierce Jacobin, friend of Robespierre young. Napoleon had everything it took to play the role that was expected of him. The finance adopted him; the Michels, the Cerfbeer, the Bedarride sponsored it during its first shipment to Italy at the time when the crates of the State were empty. He only had to appear for everything to be succeeded: he took impregnable Malta in one day (4); for

(1) "He worked prepared by hand by the Iramcà aeorètes, said Mr. Thiers, the tradition of the Isle of Malle. Freemasons like .,)e knight Dotomière and Bosredou were locked up there, and the coward Grand Master Houispech did him the honors, as well as the tlea adjacent, in the middle of a principality in Germany or, at its det, 300,000 Fr. life pension, 600,000 Fr. compensation. 700 Tr. of Dsion for the knights of the language of France. Cafarelli Dufalga, senior officers following Bonaparte, traveling the which he admired the fortifications, from this word: We are •We're glad there was someone there to help us laugh at the doors. The support given by Masonry to Napoleon was indicated by Maisire, and very well highlighted by Father Deschamps. Cdmtyaceres, the vice-emperor of the time, was at the same time: the great

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return to France to do the 18th Brumaire, he crossed tran- the Mediterranean, crisscrossed by cruise ships, clay. Freemasonry had organized around him

the air, communicates from near to far and ends up win over an entire country. We had a rehearsal of this kind of forced card with Gambetta, this big bloated man of words that had been inept and dishonest during the war and that France believed for a moment to be the man necessary.

Napoleon fulfilled his obligations to the Jews, and took care to bring them definitively into the laws the equality so thoughtlessly granted to the Israelites by the Constituent Assembly.

On July 26, 1806, a first assembly of deputies Jews gathered at the City Hall; it was composed of main notables and fifteen rabbis under the presidency of Mr. Furtado, of Bordeaux. A decree of July 22 had instructed Messrs. Pasquier, Portalis and Mole to follow, as commissioners, all matters concerning the Jews. The meeting was to resolve a number of issues religious which were summed up in this: the Jews, by accepting the benefits of equality, that is, by entering into a company fully incorporated at the time of its incorporation, had had no part, would they deign to modify what their religion had anything contrary to this society?

Deputy Master of the Grand Orient; 2nd Sovereign Grand Master
Commander of the Supreme Council; 3rd Grand Councilor of the Rite of Heredoiu de Kilwinning; 4th supreme chief of the French rite;
5th great national master of the benevolent knights of the holy city
– Strasbourg, Lyon, Montpellier.

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The program included the questions following:

1* Submission to the laws of the State in civil and political matters
Is ticking a religious duty?

20 Are polygamy and divorce generally consecrated?
and lawful among the Ilibroux?

3» Are they allowed to answer the calls of the serrico?
military, to cultivate the land, to take care of mechanical work–
■"[ues ?

4° Do the Jews regard Christians as /r^'re* or as
^1 ranger a ?

The clioses did not go as easily as one would have believed. The Jewish* deposed, without religious character, esteemed •=ans doTite that he was going to promise everything, keel to keep nothing ![! -. ! The rabbis seem to have been animated by cer- some scrupulous and wanted to fully defend the old Mosaic law which never assimilates the Christian, the goy^ the '.T'rt to a Jew (1).

\In document from the Archives: yole on the Council of yfinislres, sennce chi 5 seplrmbre 180G, indicates certain internal difficulties (2).

There are fifteen rabbis in the assembly, if this number is not sufficient no, we can have thirty more come. We would add to these four-

(1) A rabbi who had met Gregory, Ziikiul Hnurwifz expressly says: "the T.ilmud only forbids stealing iVnr.ing.>r 'the nacri), but it allows to profile its error » However, it would be fa- It is difficult to understand that between taking advantage of a mistake and inducing a fa- In this error the client is not Jong. BiscIio(T>liein> does not have, at strictly speaking, stolen the nacri in the loan of the Hindus, he has profile of his mistake, only he had written leaflets for make him understand this error.

(2^ National Archives: AF iv.

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thirty-five rabbis, thirty of the principal members of the assembly, and these sixty-fifteen individuals would form the Sanhedrin; but the assembly as it is would remain in its entirety, it would be alone-increased by thirty newly called rabbis... large number would encourage the timid rabbis and act on the fanatic rabbis, in case of extraordinary resistance, by placing between the necessity of adopting explanations or the danger of a refusal which would result in the expulsion of the Jewish people. These que-family realities would likely lead to the goal that one is seeking propose.

But before bringing, to put the assembly in the case to form within its ranks the great Sanhedrin, a number as con-huge number of rabbis, it is necessary to ensure that the fifteen rabbis, deput-current affairs, will be of the opinion of the answers given to the questions and how much they hold to theological views. It would be, in indeed, very ridiculous to bring in thirty new ones at great expense rabbis to declare that the Jews are not the brothers of the French.

reach an agreement. The letter addressed to the Emperor, to the date of April 1, 1806, by Mole charged with this thorny affair, in fact, proves it.

Having received delicate and confidential, which I believe are of a nature to be directly subject to Your Majesty, I request a special audience. I beg her to see in my request only proof of my ardent zeal for his service and my deep desire to assist her designs in the mission she entrusted to me.

Sire, of your imperial and royal Majesty, the most humble, very devoted and very loyal subject,

Math. Mole.

Following these talks, the assembly's responses of Jewish deputies, in accordance with those that the Emperor The driver was waiting, having been aired in the sessions of 4, 7

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On August 12, Mr. Mole spoke on September 18, for announce the convening of the Grand Sanhedrin. The mission of this Sanhedrin, composed of seventy members without counting the president, had to be converted into a decision doctrinal the answers already given by gathered.

"His Majesty," Mole had said, "wanted that he should not remain no excuse for those who do not become citizens, She assured you the free exercise of your religion and the full enjoyment of your political rights, but, in exchange of the august protection that she grants you, she demands a religious guarantee of the principles set out in your answers. »

Two-thirds of the members of the Sanhedrin were to be rabbis among whom would take place first those who had been part of the previous assembly, the others members were to be appointed by this assembly at secret ballot.

The great Sanhedrin met on February 4, 1807 and its sessions lasted until March 4 of the same year (1).

It was made to strike the imagination, the meeting, after so many centuries, descendants of this race so long banned. For the first time since the destruction of the Temple, a Sanhedrin gathered the members of this wandering family in an old chapel which.

[i) Chateaubriand seems to believe in some ulterior motive of Napoleon to occupy Jerusalem one day. He writes in the Memoirs (beyond the grave: the Rumor of foul, Napoleon imagined towards the time the great Sanhedrin. That assembly which did not give him Jerusalem^ but, from consequence to consequence, it brought down the world's finances at the stalls of the Jews. The product there in political economy without fatal subversion.

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before becoming an annex of the City Hall, had been long dedicated to Saint John, the beloved disciple of the Christ.

Israel's representatives appear to have been moved by the solemnity of this spectacle. One of their first acts had a character of grandeur which is not usual to what comes out of them.

They remembered the long persecutions, the years countless ones that had followed one another, always filled with such vivid anguish, always threatened by such dreadful dangers – tables. They remembered that, for more than twelve hundred years, a single man had constantly spoken for them, had constantly declared that freedom of their conscience, had intervened with the kings to protect the persecuted, had given the example of tolerance by granting better treatment to the Jews in its states theirs than anywhere else. This man, always the same in his doctrine, always similar in his goodness, this man who never dies, was the Vicar of Jesus-Christ (1).

(1) We find, in every part of history, traces of this protection granted to the Jews by the Papacy. In the 7th century, Saint Gregory defended and protected them throughout the Christian world. Alexander II congratulated the bishops of Spain; who had taken under their protection the persecuted Israelites. Innocent III and Alexander IV take steps in their favor. Gregory IX intervenes for them in France, in England, in Germany, it prohibits, under penalty of excommunication, that their festivals be cut short. Clement VI leniently granted asylum in Avignon. Nicholas III wrote to the Inquisition to order him not to force them to embrace Christianity. Judaism by force. Clement XIII had this freedom respected for them to raise their children as they wish that Jewish Freemasonry has taken away from the French as soon as she took power.

The fact is easily understood. From the heights where he hovered, the Vicar

After so many years, the Jews, at last at peace, wanted thank the representative of Heaven who had made himself so often the lawyer of the outlaws with the powerful of the earth. These thanks, the members of the Sanhedrin expressed them in an address which is certainly one of the honorable pages of the history of Israel.

In the session of February 5, 1807, on the proposal of Mr. Avigdor, the following draft address was adopted:

The Israeli deputies of the empire of France and the kingdom from Italy to the LiebraT Svnod decreed on May 30th, penetrated of gratitude for the successive benefits that the Christian clergy has given in past centuries to the Israelites of various States of Europe;

Full of gratitude for the welcome that various Pontiffs and several ecclesiastics have done in different times to Israel-elites of various countries, while barbarism, prejudice and igno-united rance persecuted and expelled the Jews from the midst of the >companies,

Stop:

That the expression of these feelings will be recorded in the pro-minutes of this day so that it remains forever as nn authentic testimony of the gratitude of the Israelites for this Assembly, peoples benefits that the generations who pre-ceded received ecclesiastics from various countries of Europe (I].

of Jésns-Cbrist saw only ogirés for Icsqnelii he prayed by extending his protective hand over them, as well as the heads of state, placing themselves at the point of "economic and social view, were obliged to to ensure that order in the country they had not been disturbed for duty to defend.

(1) Collection of acts of the CAsiemhléf of the I^oëHles rf» French and of the kingdom of Iltdie, by Mr. Dio-rene Tama. Salvador who, in his book Pniiii, Rtme and Jerusalem, speaks at length about the Sanhedrin of 1807, do not say no to me of that one.

Mr. Théodore Reinach also passes over in silence this fact charac-teristics.

persecuted in turn, the Jews overwhelmed him with insults in their newspapers, they plundered the soldiers' belongings in Rome who had come to defend him; they organized, which paints race, a vile riot against the coffin of Pius IX.

The declaration of February 5, 1807 should be compared of the story of the infamies committed by the Jews of Piome, story made precisely by two converted Israelites who became priests, the Léman abbots, who published a brochure under this title: Letter to the Dispersed Israelites on the conduct of their coreligionists in Rome during the captivity of Pius IX at the Vatican.

On September 20, 1870, the Léman brothers recounted the Zouaves pontificals, defenders of Rome, received the order from Pius IX not to continue their heroic defense, and they left the remnants to meet, sad, isolated, one by one, in the Vatican Square—can passing by the Ponte Sant'Angelo, Their friends hurried to bring them civilian clothes. Now, at the head of the bridge and throughout its course there were troops of Jews who, at amidst the clamour and insults of the revolutionaries against the Zouaves, tore them away from themselves or from the people who followed, the travel packages, the clothes, everything they could seize, and, as if it were not a question of plunder but of political, threw them over the bridge into the Tiber. But in down there were their sailors who, with their boats, collected everything that was thrown there.

The Jews then looted the barracks and kidnapped everything from weapons and uniforms to bedding and furnishings.

Last year (1872), the young authors add, there had, at the gate of the Gesu, scenes of abomination and ferocity! People were shouting at the Christians who, peaceful and inoffensive, had gathered to pray together. At the nettle, they were struck. Eh Well! Behind these people who were screaming and hitting we recognized—

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the Jews of the ghetto were born. We recognized them! We have caused us—monies with people who knew them by their names and who saw them from the top of the windows which dominate Gesu Square. They saw them throwing lead bullets "large comms of nuts, so as to provoke the effusion of the »ang and stir up hatred. ■

When we asked about the scenes ignoble things that happened in front of the Quirinal and elsewhere, where holy things have been ridiculed, the priests insulted, the Madonnas defiled, the holy images torn, we are

Last year did we not see the Jew Levy, at-
author of an odious pamphlet against the Pope, to have it declared,
by the anclerical Congress which he had organized, that the
The next meeting of the congress would take place in Rome for
better to brave the august captive of the Vatican?

Inexorable in demanding what is owed to it, Israel has a
strange way to pay off one's debts!

In 1807, in any case, the hearts of the Israelites of Loidail were
gratitude. The Hebrew thanksgiving voted on
Napoleon seems to be crossed by a breath of poetry
biblical. One would think one hears a prophet of Zion thank-
citing one of these Sin-Akké-Irib or these Schal-Manou-Asir
which we see in the Ninevite bas-reliefs preceded by
large Argyraspides and sinking into the chest of the
defeated

The wheel with itsXi of steel of the chariot scaled with gold.

Napoleon, all kings have been dissipated before you, their wisdom
fainted and they staggered like a drunken man.
On the day of Austerlitz you broke the entire strength of two Emperors,
Death walked before you and you traced the path for his fury
that she had to follow, without deviating from it. Past generations
that death has devoured, that hell has swallowed up, they said to the noise

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of your exploits: among the warriors, among the Jjgrave». never any
did not resemble him. God chose him to govern the peoples; he
alone has done as many great things as all the heroes of the centuries
past.

By calling on the Israelites to comply with the laws of the
countries, asking them "to do whatever depends
of them to acquire the esteem and goodwill of their
fellow citizens, "the Sanhedrin had not been able to modify this tempo-,
Jewish tradition on which nothing has influence, nor the bad pro-
transferred, nor the good ones.

The fight against Semitism, which passed almost in-
perceived in the middle of such a large number of events
prodigious accumulated in a few years, does not hold
less a considerable place in the reign of Napoleon

By a phenomenon, which will cause perpetual astonishment of
history, the little artillery second lieutenant had made way
suddenly to a head of empire having, not only the

monarchs of ancient dynasty. This upstart, we are forced to admit it, is the last sovereign who has really-governed France.

This one certainly, no more than Bismarck, does not resemble these mystical kings that the fanciful historians of the school Jewish people show us driven to persecution by zeal monks. He was exclusively struck by the danger that made the country run this incessant infiltration in the social organism of an element of decomposition and disorder.

All the eminent men of the time recognized, moreover, that the Constituent Assembly had acted on this issue as in many others, with the haste and the lightness that she brought to everything.

THE JEW IN THE HISTORY OF FRANCE 3H

Something could have been done for the Jew, no doubt, to be inspired, for example, by this Roman wisdom which distinguished between the Roman Citizen and the Lathijimior to which we left the disposal of his goods, to whom we permitted even to display insolent luxury, but whose riches after death returned to the State half. Applied to families like the Rothschilds, this system would have given excellent results and would have entered the field public the excess profits received, without preventing these mercantile races par excellence to obey their vocation for money trafficking. Rome still had the Peregrinius which was forbidden to approach Rome; but, at the worst days in its history, the Aitranchi was not admitted to enter the curia of a provincial city. Never the People-King would not have understood that a eliangier, even naturalized like Spuller or Gambetta, was the equal of the son of the old citizens who had founded Roman greatness

At the time of the meeting of Jewish deputies in 1806, a illustrious jurist, whose high and serene intelligence was foreign to any fanatical influence, Portalis, proposed very clearly on this point in a memorandum which has no less than 39 pages and is a masterpiece of Uupailialilé and common sense.

The Constituent Assembly had believed that, in order to make the Jews 1806 citizens, it was necessary to make them participate individually. and without prejudice to all the rights enjoyed by citizens French; but experience has fortunately proven that if we had not lacked philosophy or had lacked foresight

to fight usefully with new ones only as much as one has worked above all to prepare and train new men.

The error comes from the fact that we only wanted to see a quota of

;n2

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religious tolerance in the [)rol)lerne to be resolved on civil status Jews in France (I).

The Jews are not just a sect, but a people. This people once had their territory and their government; they have been dispersed without being dissolved, it wanders all over the globe to seeking a retreat and not a homeland, it exists in all nations without merging with them, he believes he lives only on a foreign land.

This order of things is due to the nature and strength of the institutions—Jewish tions. Although all states generally have the same object that of preserving and maintaining itself, each State has yet one that is particular to him. The enlargement was the object of Rome; the war of Lacedaemon, the culture of letters that of Athens, commerce that of Carthage and religion that of the Hebrews.

It is in the nature of such legislation that philosophers and scientists have sought the explanation of its duration. We understand in fact, when among a people religion, laws, and and the uses of life are the same thing, it would be necessary, to oper—to bring about some revolution in the opinions and customs of this people, to be able to change at the same time all the institutions and all the preconceived ideas that make up his existence. This does not perhaps, we have, in a way, proof of it in eternity even of the people we are talking about.

Religion is usually only relative to things which inte—feels conscience; among the Jews religion embraces everything which founds and governs the Society. From then on the Jews form everywhere a nation within the nation, they are neither French, nor German, nor English, nor Prussians, they are Jews.

From the fact that the Jews are less a sect than a people, it follows that it was not prudent to declare them citizens without examining if they could, if they even frankly wanted to become one;

folding another shape. This is the point of view at which they are placed the auli-Seinitz of Germany, of Austria-Hungary, of Kuinania, who leave the common question completely aside.

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it also follows that it cannot be unreasonable or unjust to su-
to impose exceptional laws on a sort of corporation which, by
its institutions, its principles and its customs, remains constantly-
ment separated from the general company.

By assimilating, without precaution, the Jews to all the other French-
French, a crowd of foreign Jews was called who infested our
border departments and we did not operate on the mass of Jews
older established in France the happy changes
that we were promised by the naturalization system that had been
adopted. In this respect, the present circumstances speak sufficiently-
ment of themselves.

The Jews, at that time, had not yet inaugurated
their new way, the great financial movement which
will be, as they say* the glory of the 19th century, and which consists
to make money go, come, return, gold dance and shimmer,
to crumple and rustle the blue tickets so that
that the gaze flickering and troubled by these sleights of hand
pass does not notice that this movement is very simple
and that it consists of introducing into the pockets of the Israelite
what is in the pockets of the Christian; they did not operate
still without pain; they stuck to the old game, to the
classic wear and, freed from all monarchical constraints-
chic, armed with their rights as citizens, they give themselves to it
were having fun.

Unhappy Alsace groaned under the Vampire, prayed,
begged, shouted, agitated, threatened. The brave Kellermann,
who had led so many heroic charges, felt his
courage to abandon it in front of this flood of German Jews
which fell upon the unfortunate province which he governed.

Distraught, he poured out his sorrows into the bosom of the Empe-
and he wrote from Colmar, on July 23, 1806:

The mass of claims for which they obtained ins-
descriptions is elTrayant'j.

an offense that had not yet been presented in the criminal courts-
of Alsace. These courts have had to judge, for some time
time, causes for false receipts which were opposed to the
Jews whose bad faith alone inspired the idea.

The administrative and judicial bodies had to transmit to the
Minister of Your Majesty of the more extensive details on the evils
which result from usury and the bad faith of the Jews.

The Emperor, with that attention which he paid to the least-
dressed things this powerful brain which embraced the gov-
ernment of the world, not as a whole
only, but in the most minute details, was done
to provide constant reports on this issue (1).

The report sent to him at Firckenstein on August 25
1807, by Champa^{ny} (2), and on which we read: Object
urgent, referred to the Council of State, Interior section,
is undoubtedly the basis of the famous decree of
March 17, 1808.

The first way to prevent these disorders, said the minister,
is to put the authority in a position to prohibit any kind of tra-
fic to the man who would have also abused the facility left by the
lo:s for civil transactions. Thus the Jews outside, on the

(1) On the date of May 30, 1807, a first decree had already been issued
suspending the execution of the judgments issued in favor of the Jews
against the farmers.

The ex|iose of the reasons said:

Napoleon... On the matter which has been reported to us, that in several
sepleiitrioiiiaux departments of black Eii)|iire, rctaiiiiis Jews, nVxer-
there are no other professions than those (leTu-siire, have, by the accum-
laliou of the inlerances the immoderate pines, nor many cultiva-
tors of this country in a state of delirium, we have suffered
that we should come to the aid of those of our subjects who
unjust greed would have resulted in these unfortunate extremes.

(2) National Archives, \. F. iv.

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morality? of which one could not have positive guarantees?, not
will be allowed to come and traffic in France only after having duly
justified in their faculties to do so honestly, because a pre-
well-founded assumption leads one to believe that a Jew incapable of fulfilling
this condition would only seek in France to exercise a

Your Majesty's intentions to see foreign Jews thus abuse, for their own benefit, the protection that it deigns to grant to the Jews of his States. Thus still no Jew, other than those engaged in wholesale, manufacturing or operating trade by themselves a rural property, will not be able to make commerce without express authorization, which will be given born by the local administration, which may be revoked, and which will always depend on the acquired certainty that he does not abuse this so-called trade, for shameful speculations. These authorizations will have to be aimed at when the Jew traffics outside his home, peddlers will be subject to surveillance particular and the Jews will be prevented from misleading the good faith outside places where they are particularly well known.

The decree of March 47, 1808 was in accordance with these indications.

Article 7 read:

From now on and as of next July 4th, no Jew will be able engage in any trade, commerce, or traffic whatsoever, without having received, for this purpose, a patent from the prefect of the department, which will only be granted on specific information and on an – certificate: from the municipal council stating that the said Jew – is delivered to usury, nor to any illicit traffic; 2° of the 'Ajnsisioirô of the synagogue, in whose district he served. a\es– his good order and his probity. This patent will be renewed every year (i).

(i) The authority made sure that the decree was rigorously executed. Just for a trip from Nancy to Saverne, a decree was necessary. We quote at random the authorization granted

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Article 16, in the Him to stop the swarming, di-
knows:

No Jew not currently domiciled in our departments from the Upper and Lower Rhine will no longer be allowed to take domicile. No Jew not currently domiciled shall be admitted to take up residence in the other departments of our Empire, that in the event that he had acquired a rural property and would engage in agriculture, without getting involved in any trade, trade or traffic.

Article 17 further stipulated that the Jewish population would not would not be allowed to provide replacements for the cons– According to the description, every conscripted Jew had to perform personal service.

Napoleon seems to have been guided in these measures by a single thought, the desire to see his Jews. In this, the sure instinct of his marvelous genius did not deceive him: every Jew we see, every proven Jew is relatively little dangerous, he is sometimes even estimable; he adores God of Abraham, it is a right that no one dreams of contesting and, as we know what to expect from him, he is possible to monitor it.

The dangerous Jew is the vague, socialist Jew in words, agent provocateur, spy from abroad, he deceives both the workers who trust him, the police (who pay him

to Gondclianx, whose son or nephew was Minister of Finance in 1848, and saved Holhscliild by the kindness he showed him at the expense of the Treasury.

"Napoleon... On the report of our Minister of the Interior, our Council of the Enleudu, we have decreed and decree what follows:

Article 1

Mr. Isaac Goudchaux, eldest son of Jacob Gondcliaux, Israelite and merchant in Nancy, is authorized to preude doiuielde in Saverue, de- mainly from the Bas-Rhin.

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and the government that employs him; he pushes the naive dars the Commune then denounces them to the Versailles troops and disappears when we want to clear things up and reappears when the calm was made to declare that he suffered for the good cause; it is the harmful animal par excellence and at the same time the elusive animal; it is stuffed, in fact, in so many things, that we don't know where to start. If you stop him in a riot, he claims his pa- sort, the victorious Germany, which knows how to enforce its children; if you try to expel him, he proves to you that he was naturalized at some point. Soldier of emancipa- tion of the people when democracy is at the top, defender •the order when reaction triumphs, it is the most powerful- the most troublesome agent that the earth has ever produced, and he thus goes through life with the joy that the Jews get from awareness of having, in various forms, done loujouis harm to Christians.

To see his Jews, Napoleon first demanded that they take- smells names.

On July 20, 1808, a decree was published concerning the Jews who do not have fixed surnames and first names. Here are the main points:

Article 1": – Those subjects of our Empire who follow the Tiébralque cult and who, until now, have not had a nona of family" and fixed first names will be required to adopt them, in the three months from the publication of our present decree, and to make it the declaration before the civil status officer of the municipality where they are domiciled.

Article 2*: – Foreign Jews who come to live in the Empire and who would be in the case provided for by article 1*^' will be required to complete the same formalities within three months following will see their entry into France.

Art ■ !'. :> : – No surnames will be accepted

18.

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not taken from the Old Testament, nor any city name. May be taken as first names those authorized by the law of 1 1 germi-nuIanXI (I).

Article 4": – The Consistories in making a census of the Jews of their community will be required to justify and make known to the authority if they have individually fulfilled the prescribed conditions-tes by the preceding article. They will also be required to monitor and to make known to the authority those Jews of their community-community who have changed their name without complying with the dis-positions of the aforementioned law.

The following will be exempted from the provisions of our present decree: Jews of our States or foreign Jews who will come to settle there when they have known names and first names, and they have cons-particularly worn; although the said names and nicknames are taken of the Old Testament or the cities they inhabited.

A circular to the prefects, signed by the minister of Tinlé-laughing Crettet and dated September 8, 1808, further specified-the formalities to be completed.

The decree of July 20, said this circular, imposes to Jews who do not have fixed surnames or first names Obligation to adopt them.

It is important that the Jews be informed of what they have to do. and that the execution of the decree takes place in a uniform manner in

I invite you to take a decision in which the
decree and which will prescribe the following provisions:

A double register, stamped and initialed by the president of the tri-
first instance court, will be open at the town hall of each

(1) The article!" of the law of Germanic law XI reads:
publication of this law, the names in use and the different
calendars, and those of the people known in ancient history,
may only be received as first names in the Télet registers
civil, 068111105 to note the birth of children and it is prohibited
THEY public officers to admit any other into the Cursacles.

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commnnnc WHERE there are Jews, to receive the declaration of
all those who are French and who are designated in the articles
<•' and 5 of the decree.

Every adult must make the declaration himself; the fathers,
failing which, mothers will do it for their minor children,
guardians for their wards.

The adult son will be required to take his family name
existing father, the adult brothers and sisters no longer having either father or
mother will all adopt the same last name.

The declaration shall be made in these terms: Before us,

mayor of the commune of, canton of district of

department of...., Aaron introduced himself and said he was taking the

•iom of, for family name, for first name that of...., and

] who signed with us on 4808.

This formula will be the same for Jews who are in the case
of article o of the decree by substituting the word conserve for the word
take.

It will be followed by the fathers or, failing that, by the mothers of the children.
minor children and by guardians with the following modification:
who declared to give to Baruch or to Sarah, his son or his daughter
minor or his ward, born in the surname of...

A declaration will be made and received on both registers
particular for each individual; each will be signed by the mayor

Please open a double register for this purpose without delay.
in the municipalities where it must be established and inform me of the
measures you have taken.

These registers, some of which still exist, will be
interesting for reconstructing the civil status of the Jews who tend-
increasingly losing themselves in the community while
preserving, from the point of view of their interests, their organi-
separate station.

It must be recognized, however, that, this time again, the
The name change measure was not executed as
she should have been.

When the Jews of Austria were given names, under

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Joseph II, this care was left to the subordinate employees-
who found there an opportunity for profit. By paying
for a few florins we had a pretty name of a bird or a flower,
a poetic or auspicious name, we were called breeze of the
evening or morning scent, Strauss, bouquet; Wohlgeinich,
good smell; Edelstein, precious stone; Goldader,
veined with gold. Those who paid nothing, on the other hand, received
ridiculous or unpleasant names, like Gcdgenvogel,
gallows game; Saenfer, drunkard; Weinglas, glass
wine. In France, the Jews were left absolutely free
to choose their names. Most, taking advantage of the tolerance
of the law for names consecrated by use, adopted
place names, Lisbon, Paris, Lyon, Marseille; other-
three took ordinary names. Picard, Flemish, Bour-
geois, Clément, Laurent; many drew on the calen-
revolutionary drier and called themselves Oats, Rye, Fro-
ment, Laurier.

The most common name is Mayer (1). It is
of very ancient origin and appears in the Old Testament and
in the Talmud; it pleases the Jews by evoking for them
the image of something shining. The real word, indeed.
is Me'ir (bright, radiant), and derives both from the word gold
and the word light.

(1) The philosopher of Vlllustrulion once told us about this subject:
auujiaile anecdote which, alas! has as much actcalilé niaintenaül a
Paris as in Germany, there are so many Mayers, tell us.

•t On the other side of the Uliin, the Meyers with an e, an a, an i, a y,

Meier, and the ands are amused by it.

"By chance, a bourgeois from Berlin, Sciiilize on Millier, arrives to the late Ihall. The hall is full. Not a single empty seat,

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Cohn, Kahn, Kohn, Cahen are all variations of the D3ot Hebrew cohen (priest of the family of Aaron).

The most common first names among Jews are tra-
duction of a Hebrew word: Maurice corresponds to Moses,
Isidore to Isaac, Edward to Araon, James to Jacob, Alphonse
to Adam.

The tolerance of the Restoration actually abolished all
formalities that might have bothered the Jews. The paintings
drawn up by order of the Emperor, to the contrary, are
masterpieces of vigilance, attention, clarity in the
details, they contrast with the generosity that reigns in the
present-day France where everyone enters the homeland as if it were
a mill. They still serve as a plan and model for the
anti-Semitic committee which tries to see a little more clearly
in our business.

The columns are divided as follows: merchants, manufac-
turiers for their principals; owner-operators
rural property, practicing arts and crafts, doing the
second-hand goods, having competed for conscription, fallen into
fate, serving in person, replaced, serving or ayar j
served voluntarily, students attending public schools-
ques; mortgage statements.

The Jewish population of the empire is spread across 38

not a free str.tpontin. And yet Mûiler or ScLùhze wants to ro>r
the room and to be seated properly.

What to do? It's quite simple. As soon as the act comes, it sets in
at the entrance to the corridor and shouts in a frightened voice:

– Gentlemen, there is a fire at Mr. Meyer's!

Fire! At Mr. Mayer's! Immediately, about fifty

I look at them. wind, very pale, and all the Mayer, the M ver, the
>Ieïer [reef ilent towards the door of sonie. while, very tranquil-
The Berlin joker then chose, among the stalls that had become va-
lantes, the one that seems best to him.

3;2 THE FIIAN'CR .TIIIVE

depari eiTi have S; it is 78,993 individuals; but the Jews from newly annexed countries in Holland and the North are not included in this work.

The number of Jews is 46,663 for the whole area of present-day France.

In the Seine department, we note the presence of 2,733 Israelites; we see to what extent they have multiplied since some figures from the Consistory allow us to count approximately 42,000 confirmed cases.

I^yon and the department of Rhône, which are infested today, since the Jew Millaud managed to get there to have elected senator, are almost intact; we are counting on it in total 58 heads of family making together 195 individuals. We read in one of the reports that 40 Jewish families have established in Lyon since 1790; among their members are 2 merchants, 2 owners, 9 artisans practicing arts and trades, 15 to 20 children attending public schools.

The Jews addressed a petition to the Emperor on sup-apply to be exempted from the strict provisions of the decree of March 17, 1808. The Jews of the Gironde had were examples of continuation, those of the Seine, on which the information had been good, had been the subject of the same favor.

The statements drawn up on this occasion provide us with some more clarifications on the Jewish population in some departments.

Among the departments that requested the exemption without having obtained it, we find the Moselle with 6,506 Jews, the Rhône 195, the Meurthe 3,489, the Meuse 405, the Côte-d'Or 250.

Among the departments, which requested and obtained the exemption, include the Gironde with 2,531 Jews, the Lan-

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of 1,598, the Seine 2,783, the Basses-Pyrénées 127, the Alpes-Maritimes 303, Aude 4, Doubs 86, Haute-Garonne 107, Hérault 141, Seine-et-Oise 95, Vosges 345, Gard 425, Bouches-du-Rhône 948.

let's raise the Allier with 5 Jews, the Ule-et-Vilainell, the Finis
 tery 11, Loiret 7, Loir-et-Cher 10, Loire-Inférieure 11,
 Marne 2, Pas-de-Calais 63, Seine-Inferieure 47, Somme 14,
 Yonne 27, Aniennes 11, Charente 8, Lower Charente
 70, Puy-de-Dôme 38, Haute-Vienne 29, Dordogne 1,
 Varl4, Vaucluse 631, Haut-Rhin 9,ÎM5, Seine-et-Marne
 132, Haute-Saône 5, Haute-Marne 44, Bas-Rliin 16,155,
 Isère 4.

The Jews, however, had friends around them
 Napoleon I*'. Ney, originally from Alsace, was he Jewish
 as has often been claimed? This name, in any case, is
 quite common among Jews. The particular fatality which has
 weighed on this family, the mysterious catastrophes which
 fell upon her, would confirm me in that
 opinion. In any case, if we are to believe VAUg-z-dbr-Jud^
 he carried Israel in his heart.

When this newspaper reported on November 40, 1806, in 4863,
 Marshal Ncy occupied Magdeburg, he received the visit of auto-
 rities and n(>tal>ies of Tille. The marshal had asked
 (expressly that the notables of all confessions should be to him
 presented. After they had passed in front of him, he asked if there was any
 had no representative of the Israelite coiaranauié. The city of
 Magdeburg. replies one of the assailants. enjoys the privilege of not
 There are no Jews among these inhabitants; there is only one here and he
 is tolerated for particular reasons. – You mean the
 Israelites, replied the marshal, France does not know any Jews:
 moreover, gentlemen, where doanac la Kraaoo there is no pu-

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vilèges and from this moment the equality of worship is in Maude-
 town the only principle accepted.

"Today in Magdeburg," he said in conclusion,
 the German Israelite newspaper, 5,000 of our coreligionists
 and one of them is a member of the city council."

The Archives, which report this fact, do not pronounce
 not clearly on the fact of Ney's Jewish origin.

"We will add," they tell us, "that Ney, originally-
 from Saarlouis, was long considered to be extrac-
 Jewish tion; it didn't take many anecdotes like
 the one we just brought back to make this for him
 reputation. "

We have proven that Disraeli's assertion about Mas-

during, absolutely improbable. In this case, the grandson of the Marshal, the Duke of Rivoli, who recently married a Jewess, Mrs. Heine, herself widow of the General Duke of The Moskowa, who was said to be descended from the Jews, would have obeyed a kind of racial attraction that we have cons-
felt quite often in the course of this work. For the Marshal Soult, Disraeli's supposition seems to me absolutely
lucently romantic, although it appears in a Plutarch Jewish at the same time as Jules Janin.

According to the Petit Journal, the first Jewish officer of the French army would have been Mr. Marqfroy, who died three years ago years old, in Biarritz, aged 95.

He had made the last campaigns of the Empire and had reached the rank of captain.

The deceased's father was the owner of the Château de Manacq, in Bayonne, which he sold to Napoleon I, and where he attracted and killed the king of Spain and his son, later the great Lord VII.

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Mr. Marqfroy, in an audience he had with Napoleon I",
had obtained admission for his sons to a military school.

State schools had previously been closed to Israelites.

The deceased and his brother were the first two Israelites admitted in the military schools of France.

According to Mr. Kohn, the first Jewish officers were Messrs. d'Almbert, Mardochée and Polonais, released in 1809 on first from the Ecole Polytechnique, the other two from the Ecole Saint-Cyr (1).

(I) The Notice on the State of the Israelites in France by E.-C M., cited, under the Restoration, among the soldiers of Israeli origin: "General Baron Wolff, Field Marshal, Commander of the Legion of honor; his brother, battalion commander, knight of the Légion; Colonel Maurice; Alphonse-Théodore Cerf-Beer, captain artillery, knight of the Legion of Honor; Gustave Mévil, capi-artilleryman, knight of the Legion of Honor; Fes'el, captain, director of the Mutzig arms depot, officer of the Legion of Honour-neur; Worma son, captain and captain; Lion Berr, captain aax Invalids, etc., etc. »

Napoleon I's podiatrist, a man named Tobias, was Jewish; he later exercised the same functions with the Duke of Berry. The An-

a little burlesque, but touching nonetheless, because a man who respects one's religion, even in the state of pedicure, is always respectable. "One Rosh Hashanah day, Tobias³ was in the synagogue when that he was fetched in full by the Duke of Berry.

The chiropodist's embarrassment was extreme; he went to seek advice from the Grand Rabbi Michel Seligman. » The revered pastor joined the scruples of his administered religious; he nevertheless urged him to ^e to submit to the prince's orders, a refusal, in this era of clericalism outraged, which could have serious consequences, but to arrange for only violate the solemnity of the day as a last resort.

Tobias, very perplexed, arrives at the Tuileries.

—Ah! that I am sore! exclaims the Duke of Berry when he notices, I long to be delivered from my ills.

Tobias bends down, examines the foot carefully, and presses with his finger. on several occasions on the part occupied by the horns.

— Ouch! cries the prince, you are hurting me.

—You see, Monsignor, replies our pediatrician boldly.

id

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The Jews, in the presence of the new measures, are bound— apparently arose from grievances, but the divorce was complete between them and the Emperor. Napoleon, whether he was or not of Semitic origin, personified, even in matters financial, the opposite of the Jewish spirit (1). By contrast as we find so many in this astonishing genius, this man so chimerical in certain matters, this stove in action in the manner of an Alexander or an Antar was, from that it was about public finances, the most economical rigid, the most meticulous, the most honest that one would have seen of— then Colbert. For works that honored the name French, for constructions, fear of encouragement to artists, for parties more dazzling than haircuts those that the world had contemplated until him, he threw gold without counting, then the next day he defended Targent of his people, taxpayers' money after all, with the bourgeois harshness of a Louis XH. He was precisely, if we can allow ourselves to bring these two names together, the con— milking of Gambetta, who said: "Take, plunder, dig "I don't give a damn about deficits, I'm not from here..."

suddenly inspired, I notice a violent luflauimatiou, and, in

a day or two, take care to surround the foot with compresses, and I will come back to get rid of your horn.

Thanks to this subterfuge, Tubias escaped the cruel extremity, for such a scrupulous practitioner, to violate the solemnity of Rosch Haschauah. »

(1) In a discussion at the Council of State, he clearly indicated the parasitic character of the race: "One does not complain," he said, "of the Protestants and Catholics, as we complain about the Jews. It is that the evil that the Jews do does not come from individuals, but from the very constitution of this people: They are grasshoppers and caterpillars that ravage France.

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The Jews, sheltering behind Ouvrard, had taken advantage of the when Napoleon was busy waging battle'
il'Austerlitz to abuse the candor of Barbé Marbois,'
Minister of the Treasury, and organize about the Es- bonds
the famous Tunisian loan trick, buy in
l) leave, then decide France to guarantee and sell in
liausse. We know the terrible scene which took place on the return,
when Barbé Marbois, leaving the office in tears
Tuileries, said to the Emperor: € I hope, at least, that Your
Your Majesty, don't accuse me of being a thief. – That's good.
worse, replied Napoleon, roguery is less dangerous-
even more so than stupidity: roguery has its limits,
'•ètise doesn't have any.'

From 1810, the Jew, who had supported until then
Napoleon, who no longer had anything good to expect from him, began
(read on the European side. The all-powerful Emperor had against
him now this mysterious force of finance to the-
which one cannot resist, even when one is Napoleon,
as Léon Say, Rothschild's man, declared it a
insolently in the House.

Admirable for pushing, preaching, launching, Jewry is
also po destroy or rather to undermine, to undermine,
ruin below. When the Jew is against them, chief
of empire or simple individual, journalist or singer
operettas suddenly feel caught by a thousand Lilliputian threads
which prevent them from moving forward; "they are thwarted in
everything," as Disraeli so aptly explains; defamed, dishon-
demoralized, they don't know who to blame, nothing
succeeds for them without them understanding why. It is necessary,
to brave this occult power, before which Bis-
marck retreated, men like Napoleon or writers-
vain with an upright heart, with an unrepentant soul who have meditated the

words of Christ: "Blessed are those who suffer persecution for righteousness, for theirs is the kingdom of heaven. holds on. »

No doubt, in undertaking the Russian campaign, Napoleon contributed to spoiling his business, but, a little more sooner, a little later, the financial coalition would have had reason for him.

The future banker of the Holy Alliance, Rothschild mon- tra, when the time of the denouement approached, an activity without equal; the very grandeur of the events seems to have raised above itself this Jewish nature generally not inclined to acts of heroism.

When evening fell on Waterloo, when the Emperor had tried in vain to enter the last four, Roths- child, who was watching in Brussels, was informed immediately of the defeat by the Jews who followed the army to achieve- to see the wounded and strip the corpses. If the first, in England with the news, he won twenty millions, he ran to Ostend, but a terrible storm seemed to make the crossing impossible. Puzzled a moment in front of these waves which broke with fury, the The banker gave the order to leave anyway. "Don't have Don't be afraid, he could have said to the captain, you carry more than the ancient boat, you carry the misfortune of Caesar and the for- Rothschild moon. :>

Bonaparte was dead, writes Michelet; from the iron age was born the silver century by the loans that were made for the war itself in full peace and for everything. An intelligent Jew Olinde Rodrigues, in the name of Saint-Simon, wrote the Gospel of this new religion.

The Jews, who until then were in the Republic, formed themselves

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in double royalty. The German Jews, later those of the South, created two reservoirs into which capital was poured.

While the former raised funds for the armies of the Holy Alliance, your seconds gave themselves to the second Bonaparte.

Michelet seems to indicate an antagonism or at least

ruins of France between the Jews of the two rites; always agreed despite the apparent oscillations of the Stock Market, They were going to monopolize the money of the universe. Peoples and Kings were nothing more than puppets held by the Jews the sons. The nations had fought until then for the homeland, glory, flag; they will no longer fight de- now only to enrich Israel, with the permission of Is- Rael, and for the sole satisfaction of Israel...

IV

THE RESTORATION AND THE JULY MONARCHY

liquidation's account. – The outbreak of the Holhscilid. – The Restoration remains foreign to any sense of justice and pre- clairvoyance. – French bankers conspire against enx mdmcâ.

– The Orleans family and the love of Taraient. – Rothschild is the true minister of Louis-Pliilippe. – 1st masterpiece of Toussenet.

– The kings of the time. – Saint-SimoMism. – The pliiloso- financial philosophy. – The Pereire brothers. – The death of a shoemaker.

– The last preparations of the Aryan spirit against the invasion Semitic. – The thi^âlre and literature. – The C/oélienneiies ôi Petruâ Boiel – The Duke of Orleans' contempt for the Jews.

THE AWARD AND THE JULY MOSAIC

In 1790, the Jew arrived; under the first Republic and During the first Empire, he entered, he prowled, he looked for his place; under the Restoration and the July Monarchy, it sits in the living room; under the Second Empire he lies down in the beds of others; under the Third Republic, he com- begins to drive the French from their homes or forces them to work for him. In 4890, if, as I hope Still, there is still enough hidden strength in us. to snatch us from death, he will have returned to his point from departure and will have returned in bulk everything he had taken in detail to people who are too hospitable and too trusting.

In 1815, all the superb speeches delivered since 89, all the blood shed on the scaffolds and on the fields of battle, the beautiful deaths of politicians, heroes, heroines, Girondins islands, Montagnards, Ven- deans, the courage of the soldiers of Sambre-et-Meuse, of the

these Scottish women, the Yergniauds, the Saint-Juets, the Charettes, Cathelineau, Stofflet, Lannes, Davout, Bessière, Charlotte Corday, M^{me} Roland, the capital Europe's pillows taken in turn, the irresistible charges of cavalry led, with lightning in their eyes, by the Murats, the La-salle, the Montbruns, the Nausoullys, the Bluchers, the Ziè-Ihen, the Platow, Yalmy, the Pyramids, Marengo, Austerlitz, Waterloo, the genius of Napoleon, the cunning of Talley-Rand, Wellington's tenacity - all this resulted in a

liquidation account. - This formidable human movement

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ended up in Frankfurt's Judengasse. The man from
At one moment there was a servile and still groveling Jew, who said:
"y affre moyen" or "y affre bas moyen."

The Aryans had been killing each other for twenty-five years*
to put on a pedestal a Semite with an abject face who, pen-
while we were fighting, peacefully clipped ducats.

The liquidation count is the triumph of the Jew. In fact
opening one is the dream he constantly caresses. As long as a
considering how long this one lasts, we can be relatively
quiet; as soon as it is closed, we must expect to see recom-
begin a new period of war which will open a
other.

Centralizing in his hands all the particular debts-
from Germany and England, Rothschild put in
at the same time its funds at the disposal of the government
French; he provided the money he demanded and demanded
the money he provided. Like Master Jacques de
Molière, he changed roles according to the circumstances; he was
alternately the most implacable of creditors and the most
complacent lenders. How to discuss the validity
of a debt with someone who obliges you?

Under pressure from this helpful Schylock, France had to
pay the most unexpected claims to the last penny
babes, the most fantastic repairs, the most debts
more chimerical. All that armies of 1,500,000
men had been able to cause real or imaginary damage-
naries in their walk through Europe returned to
the Restoration, but enlarged by the filth of the hands of the
subordinate Jews, through whom these claims had passed
before arriving at the already cleaner hands, but still-

even came out of the tomb and France had to pay the salary

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of a repression of German reifres that a principle which-
conch had supplied to Henry IV.

I These traffics, apparently exclusively financial, had
the additional advantage of powerfully serving the Jewish idea.
The Jews scattered throughout Europe, and to whom one
took over with a profit the debts they had
bought for a piece of bread, knew that there was some
France one of their own who dealt with state affairs directly-
ment with the ministries.

James de Rothschild, who had already settled in
Provence was no longer the little companion of the past,
he was an Austrian baron, if you please, thanks to Mr. de
Metlernich. If the Duchess of Angoulême, seized with surprise
to the proposal, cried out: Fi donc! when spoken to
to admit M"- de Rothschild into his presence, the Nucingen
which crosses Balzac's work with its Germanic gibberish
was already a kind of character.

The Jews from across the Rhine, who were timidly trying
still, it is true, to gain a foothold in Paiis, were accustomed to
look at the House of Rothschild as the house of
of French Judaism. With the spirit of solidarity which animates
the race, the Rothschilds helped the new airixants,
provided them with funds to do the little it?mv, in
At the same time they received valuable information from them.
ments and organized this police force which is without equal in
the whole world (1).

(1) See on this subject the book by Capefigue: History of the Grandet
Financial Offices that the future, fairer than the present,
meUrâ among the rare works of this temple intended for reading.
Also consult a Guancier work signed Auguste Chirac: La
High Bank and the Itévoialiom The author has hardly done anything besides that

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The Restoration did not see the danger of this invasion.
Jewish, which Napoleon had so well discerned. Royalty
had lost the sense of France for more than a century,'
she understood nothing about the Revolution, neither before nor after •
he lacked precisely what had originally made If
greatness and power of this confined Monarchy

The strength of the first Capetians had been to identify themselves with French genius, to protect economic interests of the country while expanding its territory and to increase his prestige by arms. The latter Bourbons did not have warlike tastes; at one time where everyone, willingly or unwillingly, had appeared on the fields of battle, they had not fought once. these three brothers, descendants of François I", of Henri IV, of Louis XIV, of Louis XV even, so gallantly brave Fontenoy, none had known how to risk their lives to defend his throne.

What was missing from them more than anything else, what failed in such a fatal way for us to the monarchists of the Assembly of 1871, this was the principle without which any Christian monarchy is nonsense, the spirit of justice. Discite justitiam moniti, says the Scripture.... The Bourbons had been warned, but they did not like it any more justice. If they had been just, they would have had them shot, to avenge human conscience, a dozen Conventionals among those who had shown the most tenacity-

distinguish Capefigue. The only interesting part of his book is that which affects contemporary financiers, on whom he doubts curious indications.

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lie against the unfortunate Louis XVI, and they would never have shot a soldier of the Grande Armée.

In everything they brought the same contempt for the justice. Do you know what he received from the Restoration, on the billion of emigrants, the felonious gentleman who had betrayed his king, cowardly abandoned a woman who trusted him, Lafayette, the main author of the Revolution? 450,000 rent books

Meanwhile the Chouans, who had held the cam-
loincloth while waiting for princes who did not appear, were starving in their roofless huts. Cathelineau's family had lost twenty-three of his own on the battlefields and the Cathelineau family lacked bread while Robespierre's sister received- had a pension of six thousand francs!

The conduct of Louis XVIII towards the Vendéans, dominated by Elie, first Duke of Decazes and Freemason

By a real villainy, the king refused to recognize ranks that he himself had granted and to reimburse the vouchers that the chiefs had signed by his orders, for a war undertaken in his name; he did not even leave to the Vendée the advantages that the treaty of the Jaunaie, concluded between Charette and the republican government-bilican.

The widow of Lescure and Lcmis de Larochejaquelein, known as M. Crc-tineau-JoIy in the military Vendée, the sisters of co derniei-, Boncbamps' widow was placed under surveillance in the middle of the Bocage. We searched several houses, we even found, Saint- .\ubin-de-Baubigné, desecrate by the impious contact of the police the house where Henri and Louis de Larochejaquelein were born; this house whose windows open onto the cemetery where dai;s are buried

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their eternal sleep of glory the two, brothers dead for the Bourbons.

Conservatives call this "playing politics"; They claim that men of proven reliability are needed. to engage in this exercise; they thus arrive at des-honor their cause and to be shamefully put to the door, which does not prevent them from starting again at the next opportunity The monarchists of Versailles take-nent Decazes fils like those of 1815 took Decazes father.

Justice, once again, is the best policy. ques. If the Bourbons, grateful for the services rendered, had established small fiefdoms for their faithful Bretons half military, half rural, that their owners would have had an interest in defending, they would have found there a strategic center to reorganize their army and march again on Paris when Lafayette, whom they had gorged, chased them away again.

The Jews were therefore able, under the Restoration, to continue their silent work. At the small synagogue on the street Saint-Avoie, which had been enough until 1821, had succeeded the temple of the rue de la Victoire, a street name in which the Jews like to see an omen.

It was only in 1818 that the Semitic question returned before the Chambers. A courageous citizen, the| Marquis de Lattier, demanded, in a petition, the proro-gation of the decrees of 1808 for ten new years. The

discussion. Lanjuinais, sad thing to say for a memory which deserves to be honored by so many other culés, asked for the floor to counter the petition. In the House

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of the deputies the petition had more success. A man of heart, Mr. Paillot de Loynes, concludes with the dismissal of the petition to the Ministry of Justice and the Interior. After a slight discussion, the Chamber of Deputies adopted these conclusions and the referral was pronounced, but influences occult reasons prevented the case from being pursued.

The Jews, it must be recognized, then showed a great political mind while making very little noise about themselves. There was a period of reserve and preparation.

With the stubbornness of this race, which is eternal restarter, the Jews, as we have said, had inscut in the very place where they were when we had them chased away in the Middle Ages, rue des Juifs; then from there they had radiated into the surrounding area and occupied part of the quarter-Saint Paul's tier. New arrivals from Germany and Poland, gathered around the Mont-de-Piété and around the Temple, they gradually invaded the j>a-Roisses Saint-Jean-Saint-François and the White Coats to Saint-Merry, on one side, while others, following Saint-Antoine Street, established themselves in the parish Saint-Gervais. Today, the parish of Saint-Eustache is almost entirely contaminated and the Ilot has penetrated up to the arcades of the rue de Rivoli.

Fervor reigned in this reborn Kehilah. svTiagogues of rue du Chaume and rue Saint-Avoie were full. Every Saturday, the little lamp lit up in these pious dwellings. For a year, when he died Mayer de Piothschild, the office of the dead was celebrated every days ^ evening and morning, in the house of Salomon Alkau, cousin of James, who lived modestly on rue de l'Homme-Aruié.

The cumbersome and brnvnnt Jew <)"uijournliui n'existed

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not yet. There was no question then of insulting the Christians well, nor to mix with the dukes. As much, since 1870 above all, overwhelmed by the triumph and already imagining themselves to be completely our masters, they were cynical, rude-

under the Restoration, they proved that they were capable to know how to wait.

All they had to do was wait, in fact. Given the lack-
that absolute of any spirit raised in the bourgeoisie, he was
visible that she was going to do out of base envy what the nobility
had done out of carelessness and ignorance.

The number of bankers of French origin was, at this time
time, quite restricted to Paris. "France," said Cousse-
nel, this great generous nation, is so repulsive by
nature to the ignoble traffic which forces man to lie, that he
he had to bring from Judah and Geneva infamous mer-
cenaries.))

In front of the Rothschilds, the Hopes, the Rarings, the Casi-
mir Périer, the Lafiltes, the Ternaux, the Delesserts, occup-
pay, however, in the financial world, a situation
considerable; together, they could have prevented forever the
Jewish bank, the German bank, to seize the
finances, to introduce theft into the market and to ruin
our country. They had been treated with consideration, as
they deserved it by their probity, by this impre-
clairvoyant no doubt, loving the French too much to suspect-
to understand the hatred that Freemasonry stirred up around
of her, but so straight, so pure, so irreproachable to the point of
view of honesty! They were in relations with mi-
nisters who were not yet, like those of today- '
(today, botuso kickers and throwers
mines without ore, in; iis men reproached who

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came out of business poor, often keeping, for
all heritage, a name around which no one rose
suspicion.

A few petty grudges, the burning desire to play
a role stifled all patriotism among the bankers; they
sponsored the opposition, they overthrew a royalty
whose history can undoubtedly judge severely the weaknesses
wounds, but which was the honor even if we compare it
to the governments that followed, which assured our
nation the first rank in Europe, which personified by
so many beautiful sides of the great and noble France of the ancestors,
this France whose old king had put the colors on
Algiers acquired before leaving for exile.

There is an affinity between the people of Orleans and the Jews. All
Both worship money and this common worship brings them together.

it's just the value of money; they borrow it when they don't have any; when they have any they give it preferably to their enemies, in which they differ from the Bonapartes, also generous, but who prefer to give to their friends; the d'Orléans know what it is to have, They say like the poet: oportet habere.

These similarities in temperament explain the pre-eminence that the House of Rothschild played under the Monarchy of July ciliate. In reality Rothschild was the first minister-three of the reign and immutably kept this place under changing council presidents.

With the government of Louis-Philippe the reign of Jewish begins. Under the Restoration one could more or less to know the number of Jews. The costs of worship being at their expense, all were registered on the Consistory.

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In 1830, Roilischild had this measure repealed and made any census impossible; the religion of Moses was now employed by the State.

As Toussenel says, "there was no more royalty in France and the Jews held it in bondage.

From this reign of the Jews, for eighteen years, a chief-an imperishable work has been published: The Jews, Kings of the Age.

Pamphlet, philosophical and social study, work of poet, thinker, prophet, the admirable book of Toussenel is all of these things at once and my only ambition, I admit, after long years of literary interest, would be that my book could take its place near his in the library of those who want to understand the causes which have cast into ruin and shame our glorious and dear country.

"He is refined and delicate above all," he wrote to me. Mr. de Cherville, who has points of contact, was one day with the author of *V Esprit des hèles*, who, like him, has the feeling of sylvan nature; and my correspondent was surprised, with a naivety that astonishes me in turn, that a so wonderful a writer was not of the Academy, as if a man could achieve anything when he has a whole nation on his trail.

Toussenel was more than that; he was a spirit that the contemplation of Nature had made him deeply reli-

Phalanstery, would have gone straight to Christ.

He had what the saints had: love and hate,
I "love of the poor, the suffering, the humble, hatred
rogues, exploiters, traffickers of human flesh-
Maine.

In this eloquent book the epasbe iuat the icjjjiuit ^.ii.^ i ^'o.

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more decent in appearance than our Republic, in essence
almost as rotten as she is. All the dirty bargaining
are there; the Rothschild diary is recounted there in its
dirty kitchens and there you meet the Léon Says, the
John Lemoine, Tes Aron, the Charmes, the Berger, the
Raflalowich, the Jacquols of the time being given
official applications, directorates, consulates,
concessions by always threatening to refuse their precarious
support, getting angry when they offer to pay them no
not what they value, but what they are worth.

Jewish exploitation is displayed here in all its cynicism.
sees the king's ministers spending, to build the
Northern railway, one hundred million, an enormous sum for
the time when we ignored the gigantic scams
Israelites whom we were able to admire; then they were taken away,
when everything is finished and there is nothing left at the stall but
exploit, offer Rothschild forty years of exploitation
for a paltry sum.

Fould is there too, competing with Rothschild, who
causes the death of a hundred people by his refusal to renew-
to take a machine out of service.

This Fould was the son of a shoe-picker and the Biograpltie
Alsacienne-Lorraine tells us all about the curious
origins of this family.

'In the last century,' she said, 'lived in Nancy, in great sei-
lord and respected, the banker Cerfbeer of Medelsheim, trustee
General of the Jews of Alsace and Lorraine. He was the father of eight
children including four sons, to whom he had given an education
broad and liberal, but who, as true family Gis, profit-
were few and placed their duties only after their pleasures.

.\u the bottom of the banker's window stood a small stripper
j lif, which illu-trjit the shoes of the people who went to
the clerk. He noticed this child who was collecting the papers

who were thrown out into the street, and practiced writing and drawing with a pencil conipter. Armed with this application and pained by the laziness di- his sons, he reproached them, cited the example of this poor man little abandoned orphan, who acquired education by himself- tion that teachers of all kinds, experienced, expensive paid, tried in vain to give them. Then opening the window He called the little one and said to him: "Sit here, my child, you You are studious, you are wise; from now on you will share at this table the my son's exercises, and I hope it will be useful to all of you."

What was said was done; the young shoe cleaner was installed in the banker's hotel and took advantage of the education he received if liberally, became valet, factotum of the house, then clerk, then cashier. He married one of the chambermaids of M"" Gerfbeer of Medelsheim, and finally wanted to settle in his account and founded a banking house in Paris. For this his benefactor gave him an advance of thirty thousand francs, but they did not were not enough and the new bank collapsed. A new sum thirty thousand francs was advanced, which did not improve matters; finally a third sum of the same value was brought to the post to the bankrupt by Ms. Alcan, granddaughter of Gerfbeer and niece of the general baron VVoIff. This time fortune smiled on Fould's efforts and never left him. He joined forces with his son Benoît, who married a Miss Oppenheim, from Cologne, hence the company name Fould and Fould-Oppenheim, long known. His other sons were ■Louis and Achille, the friend and minister of Napoleon III; his daughter of- came Ms. Furtado.

Fould senior died at almost a hundred years old, about thirty years ago. of years. As for the gratitude he should have given, he and his family, his benefactors, it is not up to us to talk.

In Toussenel's book, the new Jewish feudalism is masterfully painted and we cannot resist the pleasure of reproducing the terrible picture that it traces the illustrious writer.

Montesquieu forgot to define industrial feudalism; it is Too bad. There were some piquant revelations on this subject

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expect from the spiritual thinker who said: "The finan- "The people support the State, as the rope supports the hanged man." industrial, financial or commercial feudalism is not based on on honor, nor on honors, like the Republic and the Montesquieu's monarchy. It is based on the commercial monopoly-

insatiable greed, mother of cunning, bad faith and coalitions. All its institutions bear the stamp of monopolization—ment, lies and iniquity.

If anarchic despotism only overthrows the proud and respects the humble, it is not so with the despotism of the safe. This one invades the poor man's cottage as well as the palace of princes; any food suits his voracity. Like the mer- cure (I) subtle which insinuates itself by its heaviness and its fluidity to through all the pores of the gangue to seize the most tiny particles of precious metal that it contains; like the hideous tapeworm, whose parasitic rings follow in their circum- evolutions all the viscera of the human body, thus the vampire mercantile runs its suckers to the extreme ramifications" of the social organism to pump out all the substance and extract all the juices.

The tone, under the regime of money feudalism, is the egol-me who vainly seeks to hide under the mask of a phi- hypocritical anthropologist. *
Its motto is: Every man for himself.

The words homeland, religion, faith have no meaning for those men who have a shield instead of a heart.
Merchants don't have a homeland!
Ubi aurum, ibi patria. Industrial feudalism personifies itself in the cosmopolitan Jew.

A Dutch-style religion tramples Christ underfoot and scorns him. to the face to acquire the right to trade with the Japanese •

(1) We will note, this time again, that Toussenel the phalanste- nothing is found in the expression itself with the "marshallis pari- his from the 18th century, of which we have partly reproduced Request.

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No one better than Toussenel has signaled the conquest of all the Christian states by the Jew.

The Jew, he writes, has struck all States with a new hypo- library and a mortgage that these States will not repay never with their income. Europe would be subservient to domination of Israel; this universal domination that so many conquerors have dreamed, the Jews have it between their mothers, the God of Judah has ter.u word to the Prophets and gave victory to the sons of the Maccabees. Jerusalem imposed tribute on all states; the most clear from the work of all workers goes into the exchange said

If the German Jews represented by Rothschild had so quickly managed to grab most of the fortune public, it should be recognized that they had been powerful—greatly helped by Portuguese Jews.

The Saint-Simonian school which was largely recruited among the Jews, without excluding, however, Christians of origin—gine, certainly one of the most interesting attempts of the human spirit.

Saint-Simonism was an attempt by the Jew to escape from his prison, which was no more than a moral ghetto, to become what Henry Heine called *uh ^uî/" Tibtirtj*. Without rallying to Christianity, the Jew got around the difficulty by founding a new religion.

Without doubt, here again, material enjoyment, satisfaction—faction of the present life, the love of well-being, the worship of money were the dominant elements, but a desire social organization nevertheless appeared. We opened people with great visions of the future; without any exclusion, I repeat, we invited all the sons of the family human to magnificent feasts; we made it seem

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before them prospects of promised land. A share even was reserved for these noble feelings of the soul, for these principles of respect, faith, fraternity without which the man falls to the rank of *aolmal*.

Artists, thinkers, writers, men with projects, the Saint-Simonians did not blaspheme filthily; they did not basely outrage these beautiful ideas which have civilized—read the world. In everything they were the negation of Judaism that we see at work and that we can call the Freemasonic Judaism or Gambettlisle Judaism.

The Saint Simonians proposed to resolve the ques—social tion, Gambettism declares that there is no social question no more than there is a good God. Nothing to do on earth when one was not born a slider, nothing to hope in heaven. When Gambetta or his successors. Ferry, Tirard, Paul Bert and those around them are full, others can brush their stomachs without having the right to seek an absent Providence in a firma—ment empty.

Saint-Simonism, moreover, was profoundly artistic, he had musicians like David, critics like

Bûchez, Emile Chevallier, Lerminier. The Gambetlismi.', as well as Zola very rightly explained, had and still has, because he is not quite dead, the scholarship holder's hatred for everything which is literature and art; it can only show pen servants like Laurent or histrions like Coquelin.

Capelig-ue discerned, with his usual penetration, the characteristics that differentiate closed Judaism from the Holy Simonism, which could be called open Judaism.

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The Saint-Simone spirit and the Jewish spirit, he writes, have this similarity that both tend towards speculation, fortune, but Saint-Simonism becomes colorful, passionate, poetic.

[1 makes social humanitarian theory while Judaism limit to work, speculate, win; the year makes the gold ducat shine, puts it under the prism of the sun, the other just puts it in his leather purse without ever being dazzled by the fake shine: Is it of good alloy? that is all he looks at, appreciates and which makes him decide.

The characteristic of the Jews who crucified the true Messiah is to try to create fake ones. Neither Bazard nor Enfantin found themselves up to the role. The Saint-Simonians did not Jews followed their chimeras on all roads, Jewish Saint-Simonians, like the Rodrigues and the Pereire, quickly returned to the instinct of the race and began to arm-to do business.

The Rothschilds, speculators of their nature, had taken care, as we understand, to follow the Jews of the Saint-Simonian school in their attempts to regenerate to create the world. In the immense Paris of ideas and utomagpies, they have always been the same as in their house of thick wooden fence of the Judengasse in Frankfurt, they wait for someone to knock at the door to half-open the peephole and ask what pledge we bring.

The Pereire brothers' first project, the railway of Saint-Germain, had hardly smiled on them; however, as Jacob refuses nothing to his brothers, they helped and sponsored their former employees a little.

When success came, they found that there was really some profits to be made in this way. Only-In fact, regarding the Northern Railway, they asked the Pereire not to concern himself with organizational details,

When everything was finished, when France had spent a hundred millions to give the Rothschilds a railway brand new iron, James brought the Pereires and held them to a little after this speech:

"How little you realize the mission of every race! The Aryan must invent, find steam, by example, and then die of hunger in an attic; he must, in addition, in the form of taxpayers, more or fewer, spend a number of millions to open the network. Then, but only then, we other Semites intervene to collect the dividends This is how you work with the goy. Isn't it written in the Talmud that the Jew is a man and that those who are not Jews are of the seed of cattle? The Deuteronomy Ronome, in verse 11, chapter 6, does he not say: Jehovah, your God will give you houses full of all your goods you have not built? Remember this lesson by love me and praise the Holy One Blessed to be Jews as me otherwise you would not have a penny of the sums which come back to you and that I will hurry to see you-ser. »

The Pereires then understood that the moment would not be^ Having just broken with the God of Moses, they drew closer more of their coreligionists, but nevertheless gar-dere in Judaism, a distinct and separate figure.

Isaac Pereire was a man of great worth. With his handsome patriarchal face, his supple and dignified manners at the same time, he really looked like a descendant of David The hands alone, rapacious and hooked, betrayed the race.

On a cheerful April morning I still see this great old man in this magnificent hotel on rue Saint-Honoré.

In front of the study stretched a wide terrace

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decorated with busts, then, after having descended a few marble ches, we entered this splendid garden which goes to Avenue Gabriel and which exercised, on the vis- emerging from the muddy and gloomy street, this attraction

houses.

On an armchair, near the table, was an adorable Pater bought at a sale the day before. As I was examining this painting smart and fresh where French guards, sandblasting the Champagne, the little maids were teasing with good heart rebels and not very shy coiuédiennes, the old man said in his very sing-song and very sweet voice: Is it pretty?

If it was pretty, he no longer knew. The eyes were pres- that completely extinguished and, to ask for enjoyment last to the art he had sincerely loved, the possessor of so many wonders passed the hand to guess the outlines on the statues that decorated its park.

A noble vision of serenity and grandeur came to me the soul in this imposing setting, and yet consider this that is the association of ideas. While birds, rejoiced by the first smiles of spring, ga- were playing in the trees of the garden, a stubborn memory came to me from my father's shoemaker. He lived in an apartment perched high in a sad, airless, fetid house, rue Quincampoix, One day, my mother took me with her to find out why we didn't bring a pair of boots promised for a long time. When we arrived, in the black staircase, a horrible staircase with a damp banister that I still feel, so vivid are the childhood impressions- tines, oozing under my fingers, a whole world of coiumères, of neighbors, of workers commented on the lamentable story of the unhappy. With his life's savings, he had.

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through a legal advisor bought shares in the Furniture loan without his wife's knowledge, he had lost everything and he had hanged himself with the cords of his workbench- vail.

These small details did not disturb, I suppose, Tsa<tc Pereire; he was however faithful to the Jiumanitarian theories of his youth; after having begun by doing his good Happy to him, he dreamed of making the whole world happy.

He willingly placed in the conversation the famous aphorism:

"All social institutions must have as their goal the improvement of the moral, intellectual and physical condition of the largest and poorest class. >

no way, all to the contrary. The poor driver
^yes, night and day standing on his locomotive, exposed to the cold,
in the heat, the face whipped by the snow and the wind,
contracts one of those terrible diseases that science de-
Moorish powerless to cure, is much inferior, to the point of
V ;e physical and moral, to the good villager who lived peacefully
in a corner of old France, did not work at the beginning
of his strength and fell asleep in death with hope
to enjoy eternal beatitudes.

The same is true of the famous motto: "To each according to
his ability, to each ability according to his works." That it is
Jewish low-class people, from Frankfurt or Cologne, who came
France to., following the Rothschilds, and who have neither caj aché, nor
good or bad works, possess the superfluous, while
only men, who have capacity and who have produced
(the works lack the necessary!

None of these doctrines stands up to scrutiny, and as
need others, Isaac Pereire always preached participation

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without ever having involved those around him in anything
would.

Let us take advantage of the circumstance to point out the (('lé
joker of all these so-called apostles of Progress. There you go,
for example, a man like Isaac Pereire, who has everything
his life sang of association, cooperation; how did he not
didn't think of saying: "Hey, I was a journalist and beso-
in my youth, the newspaper La Liberté is only a
pin in a ball of fifty million, I'm going to
leave ownership to all my editors who will join
to exploit it jointly; there will be an interesting test there-
healthy. »

These apparent seekers of social solutions are at
a thousand leagues from such conceptions. They are less advanced,
point of view of devotion to their fellow men, that the
Romans of decadence who not only, as well as in
testify to countless inscriptions, freed
their slaves, before expiring, but left them
to live in peace. "After my death," said Trimalcion
himself, I want my slaves to drink water
free.

The Pereires, however, are relatively good people.
They live very simply and, I believe, don't even have a
lodges at the Opera; they do good, moderately, but they

honorable and more French than the Rothschilds, they have point, like those escapees from the ghetto, the fury of putting themselves constantly forward, the gross impudence of coming crush with their insolent pomp families whose name is gloriously mixed with our history. This altitude gives them attracts consideration, and, in worldly terms, they are as respected as the Rothschilds, with their pretensions

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ridiculous, are hated, mocked and despised by those very people who frequent them.

With the ideas they stirred up, the Per'iiire returned to the Judaism, under the government of Louis-Plulippe, the immense service to bring the Jews out of their isolation, to bring them more closely into the community, to put them in good on the horizon the silhouette of the Jewish humanitarian serving in appearance the cause of civilization.

The Rothschilds had substituted the old usury government loans, the Pereires created a whole financial system—new firm; benefits of credit, incessant turnover of money, circulation of capital, they wrapped the all a simulacrum of philosophy and a hint of God literature: bringing people together, improvement, suppression of pauperism....

No doubt the Pereires themselves would not have found all by themselves. To their intimates they showed the skull of Saint-Simon whom they had piously kept in their remains; we can say that this skull was an emblem Of this unfortunate skull emptied, scraped, cleaned, scraped by the two brothers, all the ideas of Crédit Foncier and Crédit Mobilier, all company labels who enriched Israel in the 19th century.

The merit of the bankers of the rue Saint-Honoré was to see what could be learned from this theme. They provided so to the German Jews this 4)little story, this novel—peaceful or warrior zero that must always be told to the Aryan while his loot is taken, the music necessary to accompany the extraction of molars.

This staging was not useless.

The invasion of the Jew, in fact, was endured docilely

gUJourd'Ilui, then raised violent protests.

The romantic school, which had been resurrected in literature old France, corrected many false ideas, reconstructed with their color and their relief the customs of other-formerly and the existence of the disappeared generations, had been able to to account, in his study of the past, for the reasons which justified the repulsion of our ancestors for the Jew.

In Victor Hugo, the epithet of filthy is almost always attached to the name of the Jew.

French society protested vigorously against the enemy who was going to destroy it by trickery. All of Paris, revolted by the tasteless luxury that was beginning to display Nucingen, clapped his hands frantically at the scene from Marie Tudor, where Fabiani-Delafose said to Lockroy-Gilbert: "They are all like that, these Jews. The men-dream and theft is all the Jew, »

At the inauguration of the Northern Railway some fanatics tried to shout: Long live Rothschild! But Immediately, snorts and boos were heard. At Ver-The crowd gathered, bursting into laughter, in front of the Smalah dC Ahdd-Kader where Vernet had represented Fould in the guise of a Jew running away with the cassette.

At that time, we heard what no one would dare. now. Rothschild was openly attacked, and and 75,000 copies of the amusing brochures were sold healthy and spiritual that contain astonishing details on the manipulations of the Jewry.

It was called: i7js<ozre edifying and curious of Roths-child 1'-^ king of the Jews; - Ro^hscJuld i^r, his servants and his people, war on rogues, etc., and was the joy of a Paris still independent. New Year's gifts to Rothschild, Almanac of the thousand and one, had the same success.

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In this order, we must also mention a spicy one. brochure, published in 1816, all the predictions of which are are made and which seem to tell of events from other today. Its theme was: Grand Trial between Roulis-child I", king of the Jews, and Satan, last king of impos-tors: judgment given on the indictment of Junius, rap-The first page read: Arrit

King of the Jews, former bailiff of the courts of Europe^
general farmer of public works of France, of Germany
Magne, of England, etc., etc., suzerain of the discount,
usury, pawnbroking, speculative trading, etc., financing
steelworker, industrialist, decorated with the Order of Christ, of Cord
of the Legion of Honor, etc., etc.

For the maintenance of legitimate rights, monopolies,
universal omnipotence of the House of Rothschild and in
particular of the said James Rothschild Z^r.

As early as 1835, a work by a man named Renault had appeared
Decourl, whose prospect we were only able to meet-
tus, because the Jews make all the books disappear where they are
judged a little harshly.

The work was entitled: Universal Conspiracy of the
Judaism, fully unveiled, dedicated to all the remembrances-
7'ains of Europe, to their ministers, to statesmen
and generally to all classes of society mena-
of these perfidious projects.

The author already pointed out the progressive invasion which has
taken on such formidable proportions over the past fifteen years

Since the liberation of the Jews of France, he said, their
number has increased so much that, in the provincial towns where
there were barely a few hundred of them, but there are now
counted by the thousands. What did not seize their views

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usurious? In what kind of business are they not [.as by their
devious and cleverly combined tricks cause a crowd of people to fail
respectable merchants? Ask the unfortunates who enjoy-
were once of sufficient fortune where their
goods.

It is certain that the good of the French who, from rich
became poor, had to go somewhere. The Jews
not having, as far as I know, arrived golden hatches from the bottom
from Germany, it is obvious, despite the all new loc
systems of political economy, which they had to take from where
they were the riches of which they were proud.

The Jews, who now have the press almost to themselves
entire, except for a few rare exceptions, had not yet
bought that the Press, the Debates, the Council and the
Century, who refused the advertisements in the brochures
agreeable to Rothschild.

Independent newspapers of all parties, the Reform, the National, Peaceful Democracy, the Cor-Satan's sary, V Universe, \a Daily, France, written by valiant and French feathers, overwhelmed, with their biting epigrams, of their indignant revelations, these Turcarets swollen with crowns. It is in vain that the Archdukes The Isaiahites called upon heaven to witness the virtues of Israel, earth responded by recounting his misdeeds.

In July 1845, a charming spirit, a little turned towards the strange, but of exquisite originality, Petrus Borel, wrote a true masterpiece in the Journal du Commerce, regarding a representation given-born with great fanfare, by Rachel and the tribe of Felix; he treated from top to bottom, with a fine insolence of a scholar, whose pen leaves bruises on the skin like a gentleman's riding crop, this whole gang of

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gypsies and street singers, who had ended up take the high ground in Paris.

The Jew is more and more invasive, he wrote, without realizing-to what extent he was a prophet, in art as in the city: !e time is not far off when this race, once proscribed and burned, will will have been so decimated and subjugated that our cities will have nothing left but in a small corner of their suburbs a Christian community where there will be relegated to opprobrium and misery the remains of the last Chileans, as in the Middle Ages they each had a jui-where the last remains of Judea were rotting.

Poor wretch! The Jews, according to their custom, pursued him all his life, they hunted him down like a wild beast; he was already dying when they managed to to snatch from him the small job he held in Algeria, where he had taken refuge to escape them. Thanks to their intrigues, Pelrus Borel, the great writer, died of ignorance!

There was, once again, a very curious movement of defense against Semitism, on which the place we lack to insist as it would be appropriate. Someone will undoubtedly be found to devote to this subject a chapter which will be instructive and for which information-new elements will be provided; this question, in fact, (July has been sleeping for almost thirty years, has only just returned in the discussion, the monopolization of all the newspapers by the Jews even prevents it from developing.

Historians of the 19th century will return to all this.

or. poorly known from the 13th and 14th centuries. When we study-
will say this point, most of the journalists of the reign of Louis-
Philip, to whatever opinion they belong, appear-'
will play a very beautiful role, very far-sighted, very pere-
greedy, very political, absolutely disdainful of money

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that the deputies and statesmen accepted without shame
Rothschilds and Foulds.

The Duke of Orleans was also very struck by this invasion.
3a new genre and proposed to put it in order. This
prince, so easy at first, so affable to everyone and who treated
the artists as comrades, never wanted to receive Roths-
child at his table. In 1842, when the baron demonstrated the
desire to attend the Chantilly races, the Duke of Orleans
refused to admit him to his platform.

A very significant passage from the eloquent author of the Jui/'s
Rdis of the time, shows us what the feelings were
of the Royal Prince on this point (1).

Sire, the Prince Royal, your beloved son, moaned bitterly
of the encroachments of this insatiable power of the Jews, of these
Jews, he said, who violate the power, crush the country,
bring the curses of the worker back to the innocent throne
burdened.

In his dreams of future royalty, he dreamed of freeing himself
of a shameful vassalage, to break this new feudalism so burdensome
for kings and for peoples; but he did not hide himself
perils of the struggle. Perhaps royalty will succumb in Celtic
struggle, he said one day to one of us; because these bankers will make themselves
for a long time still, against the king, a weapon of ignorance of this
the same people that the king wanted to serve. They will irritate his sufferings-

(1) The heroic Prince Im, a material that the Freemason Carrey
ambushed and murdered in Zululand, had
exactly the same feelings, and we can say that we
will find traces of it in the draft constitution and the political works-
ticks emitting from him, which were published some day. While
showing opposition to any idea of religious persecution, the young man
Prince strongly affirmed the need to protect the worker
against Jewish exploitation, to defend savings against maneuvers-
works of the Enaacists.

frances by their lying press, they will again empty several salc-
bind them in the public square, they will throw their serfs against the palace
unoccupied; and to lull the fury of this people, after which
will have unleashed it, they will throw it one more royalty to devour.
I know that harsh eventualities await us; but there is no
no longer to shrink from the dangers of war, because the dan-
The gers of peace are even more imminent... It is necessary that, without
later, today's royalty takes back the people from
Jews, otherwise this government will perish by its Jews.

Did the Count of Paris know these noble words when-
that some time ago he sat with his family
at Rothschild's table, when his 011th was making his first
First steps in the world in Ferrières? What a start for
a girl from France I

U VtXmmiE REPUBLIC AND THE SECOND EHFIBE

CrémieuZ and Gondchauxaa pooToir. – Rothschild jumps the bank-<
rolls. – France changes Jews. – The reign of the Ja'jti 4P
Noon. – Pereire, Mirés and So'ar. – Offensive return of the German Jews-
mands. – The organization of war. – The tempter lenlé.
– Bishop Bauer. – The German Jew is everywhere at the end of the Ei0-
worse. – The dispatch from the WolfTel agency the declaration of war.

fi

THE SEVENTH BEPCBLIQUK AND THE SECOND EMPIRE

The Revolution of 1848 is the only one in France which did not
not been pleasant to the Jews, while waiting for the one who
will be infinitely less actionable for them, the good one, the one
which will be made against them.

Lagrange's pistol shot almost blew up
the Jewish bank, but like the Greeks who do not sit
never at the écarté table except with a king or two of
spare change in their waistcoat pocket, the Rothschilds do not
only play with two or three Jewish statesmen
in the sleeve. The king xraà fell under the table, the ban-
quier suddenly spread out on the carpet, in front of the gallery which
saw only fire there, a nice batch of brand new kings: Crémieux
and Goudchaux. I think there was a three of a kind and that
Mary was also of Jewish descent.

The first played a fairly important role in the

we dedicated a special chapter to him. Goudchaux was fiddling around in the small bank, he exploited the traders-embarrassed Parisians, with the secret help of Rothschild; he was expecting what I believe are called brooches. It was a manner of Tirord; of the maker of false jewels, Minister of Finance of the Third Republic, who so easily misplaces a hundred million at the pawnbroker's the second, the difference is not very noticeable (1).

(1) In the Revolution of 1888, said Crémieux in 1839, the war council of Oran, de laifj were attached to the timou of

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According to the Israelite Archives (year 1863), this would not be that on the pleas of the provisional government that Goudchaux would have deigned to accept the Ministry of Finance. I think we should see this as just another feature of the effron-Jewish society, the hutzpah. These abasements, usual in our Republicans of today, were not in character Republicans of 1848. Arago was able to take this step, but our glorious Lamartine, who remains so great despite his mistakes, had a soul too disinterested to be involved in these maneuvers; with the candor of the Aryans, he let-a Goudchaux introduced himself into the government to guarantee-shot the interests of Jewry, but he did not have the thought to humiliate before the Israelite bank the people who had just break a throne (1).

this tank was so difficult to steer. One of them was a member of the gov-provisional government and minister of justice, that is to say of the holiness among men; the other was the minister of finance, that is that is to say, probity among men." What aplomb! Malesherbes wouldn't have dared to say that.

(1) Here in any case is the story from the Archives: "Two members of the provisional government, Messrs. Lamartine and Arago surrendered at Goudchaux's on the night of Friday the 24th, at one o'clock, and begged him to take over the Ministry of Finance temporarily. On his refusal, they told him that Mr. de Rothschild and the principal members of the high bank were preparing to leave Paris, and that for the prompt restoration of commercial interests, it was urgent that he accept the Ministry of Finance. These niolifs alone have overcome his resistance. Indeed, upon his acceptance, Mr. de Rothschild went to his house and told him that his presence reassured him, and that he would remain in Paris, and the General Council of the Bank declared that he would pay at an open office.

▼erse of kings and ciiasse of valiant princes who fought for France, and lets itself be led by the nose by Jews from Frankfurt, which indicates to the ministers that it is necessary to take 1 In spite of of the hypochondria which comes to them from the race, like letiRolbschilddoi- sometimes laugh heartily when we talk to them about these citizens

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Everyone, moreover, remained faithful to their role. Lamartine, faced with the perils of the Fatherland, cried out: "Let us save France!" Goudchaux cried out: "Let's save Rothschi ld î"

Rothschild's situation was critical, and he was filling the antechambers of lamentations not on what he was losing, but on what he lacked to gain. No victim was less interesting; as Capefigue explains to us (i), he had tendered, in 1847, a loan of 250 million; from November 1847 to February 1848, he was able to place this loan by realizing even, the courses attest to it, a modest profit of 18 million francs.

With the greed that distinguished him, Rothschild had not found these 18 million worthy of him; he had kept the titles in his portfolio. When the Revolution broke out, he cynically refused- to pay the 170 million he still owed, he went bankrupt purely and simply. He is not necessary, in fact, to be very versed in the questions financial, to understand that the chance of winning implies that one accepts the risk of losing.

The government's conduct was all mapped out, it had than to grab this bankrupt and deposit him in Mazas which had just been built.

The good Goudchaux, you guessed it, took care not to act Thus, he considered Rothschild's theory valid. that the word given to the goy does not bind the Jew. No only he secretly admitted this man, who had just fail to meet its commitments to the State, to a new

veraables which do not reveal mitlres, and which lead to the baguette in times of Republic, by one of their employees, Goud- lime or Léon Say!

(1; History of Grandet Financial Operations.

your conditions, but still he pushed kindness to him
provide the funds necessary to service the Greek loan.

Here Copefigue falls struck with admiration and we
Let us explain this feeling (1). In history, I know little
of more amusing episodes. The people are all black with po-
dream, he dies of hunger on the cobblestones he has moved, all the
workshops are closed; finally he is victorious, he is emancipated,
he secured the freedom of the world, he succeeded... in what?
to put an obscure Jewish money changer in the Ministry of Finance:
the Goudchaux. In the midst of so much supplicating misery,
only one misery strikes the sensitive soul of the child of Israel;
in the dry Treasury, he finds a way to pick up some

funds and he takes them himself to Mr. de Rothschild. There,

Lockroy, the comedy you should have done; you would have given us
entertained more than with the Zouave is in l'ias....

Proudhon, with a harsh and just word, defines the Revolution

(1) F aile Barrault, in the series of Letters sold in the streets
there were many placards that he addressed in 1848, when he was
Chief Editor of the Tocsin of the Workers, to all the men of
niomeul, to Limartine, to Thiers, to Cavaignac, to Prince Louis Napo-
Leon, showed the same surprise.

"You are a fool, sir," he said at the beginning of his letter.
to Rollischild. Maluré his four archdukes, despite his legal majority,
Loni^~l'hilinpe falls; Guirot collapses; together they leave
royalty coiittilnliDiineile and parliamentary eloquence, you resist.
It is not only the established peace that February overturns;
what he raises he brings down. Where are the personification of the pocsi", and
rillusttaliou of science, which an explosion of popularity launched
to the top; where are Arago and Lamartine? On the ground. You, you pla-
nose. Shareholders, shopkeepers, manufacturers, rentiers, tumble into
crowd, big on small, crushing on crushed Alone, in the middle of
so many ruins, you don't flinch.... In short, all opulence
collapses, all glory is humbled, all dominion is thrown away; 1
Jew, king of the era, kept his throne.

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of 1848: "France," he said, "has only changed
Jews, n

However, this Revolution was almost ended.
a considerable influence on the future of France. From
the proclamation of the Republic, the peasants of Haut and

on the homes of the Jews; in Heyemheim, in particular, they had regained possession of everything that had been stolen. Brought before the jury in Strasbourg and Colmar. They were acquitted amidst cheers and carried on triumph.

Before the jury of Colmar, Mr. de Sèze, lawyer at the Court appeal, defended these accused, more interesting than the victims, with wonderful talent and withers the Jews in one of the most energetic harangues that ever sounded in a French courtroom.

Unfortunately the movement was isolated, no committee anti-semitic did not exist then to allow everyone the oppressed to get along and act together, and the attempt at emancipation of Christians had no suites.

Fould first married Jewry with the Empire, and, in his as Minister of State, then married the Emperor and the Emperor operator, pronouncing, without doubt, m petto, all the formulas of curses that the Talmud contains on the child who was to be born of this marriage and who was the unfortunate Princ* Imperial.

At the beginning of the Empire, German Jewry, represented by Rothschild, stepped back a little to leave the field free to the Bordeaux Jewry represented by the Pereire, the Mil-laude, the Solar. The Jew Mires enters the scene.

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The Jews of the South displayed the qualities peculiar to their race and that we have already noted: the brilliance, the taste, movement. With them the gold, which piles up gloomily in the Rothschild cellars as brought back by the silent rake of an invisible dealer, rang, tinkled, shone with splendors of fairyland and sounds of song; it accompanied, like Marco's refrain, the joyful period of this reign which was to end in terrible catastrophes.

The rolling of the coins was joined by the resounding declaration on the reign of civilization, the era of progress, the improvement of cities and the moralization of individuals by the gas.

To see this truly dazzling spectacle again, if close to us in date, and which already seems lost in the distant ages, you only have to reread the beautiful dis-

today these scandals, these outbursts of ap-
small, this deification of wealth, opposed to these
corruptions the austere image of the future Republic which
would reduce spending, ban nepotism, respect-
would be everyone's home!

A book by a great writer, who at least is a
honest man, the Money Handlers, sums up this
movement, as Toussenel's book had summarized the
movement of the reign of Louis-Philippe.

Toussenel, however, had the courage to indicate the
the leading role of the Jew in these shames. Mr. Oscar de
Vallée left this point in the shadows. Time had mar-
ché, in fact, and the Jew had become an adversary that one could not
could not brave without danger. This gap, nevertheless
removes any precise meaning from the work and makes it a

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declamation in the style of Seneca rather than a study taken from life
of French society.

Despite everything, this first phase had a picturesque appearance.
resque, a frenzied enthusiasm. The Jew of the South is not far-
I am embarrassed to believe that the Aryan has the right to eat sometimes;
he rubs himself with letters like the Bordelais rubs himself with garlic, he
is not incapable of appreciating a newspaper article.

The Constitutional, this Voltaire of the time, the Country,
this Paris of the Empire, opened their coffers to writers
who were not without talent. Millaud founded Vllistûire which
fell before him and the Petit Journal which survived his
nephew Alphonse. Without having the noble bearing of the Farmers
generals, who were called Lavoisier or Be.uijon, who created
chemistry or founded hospitals, the Em-
worse enjoyed the company of artists, they were even
writers in their spare time; to Solar, who had Clai-
ron ei Clairette, Millaud responded by giving the Palais-
Royal My Niece and My Bear.

To a few, as to Solar, fortune had come
without doing much to conquer it, by virtue
of this secret force, which brings money to the Jew as
the iron to the magnet. On certain days, the author of Clairon and
Clairette seemed embarrassed by her millions.
Who does not know the melancholic word of this millionaire?
in spite of himself: "Peace and little, such has always been my motto,
I always lived in noise and I ended up having too much.

Bordeaux surrounded themselves with French people; their guests were called-Dumas senior, Ponsard, Albéric Second, Méry, Monselet.

Happy to be alive, they had palaces built and were restoring old castles when German Jews

21.

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knocked on the door of the banquet hall and said to them: "Brothers, you have been at the table for ten years, you must be satisfied, if you would let us in in turn."

To invite them to leave, we lightly pressed the place with the help of German capital. Pereire, who had Mirés, was half crushed by Rothschild and we saw intervene in the market by bankers from Outre-Rhin.

To move big things you need a lever, a theme. The Rothschilds, in their first way, had played state loans, the Pereires and the Mirés, in fact appealing for public subscriptions, had emptied the small purses. Some had relied on peace without phrases, peace at all costs; it was the time when the famous saying: "We will not have war, the king is there decided, but Mr. de Rothschild does not want it. » The others had supported in their newspapers a kind of peace intermittent, philosophical at the same time, bringing together in an idyllic group the sister nations finally reconciliated, opening Universal Exhibitions.

The peace was worn out, the German Jews as a base of operation took the war; they organized, under the appearances-military events, the most vast and admirable speculative financial operation that has ever been tried and succeeded.

Who does not know this famous interview where, on the terrace from Biarritz, Mephistopheles Bismarck came to attempt the Emperor by offering him kingdoms to share (1)?

(1) The frivolous courtiers of Biarritz, it seems, owed this visitor strange with eyes shining with a dark fire, with Liaulain manners and beduisanles in tuônne time, both iuquiélaut el fasciut, to have

The tempter himself had been tempted, he had succumbed and concluded the Jewish pact, which is as subtle as the Devil, had gone to find Mephisto and showed him Alsace as Mephistopheles showed Napoleon III the shores of the Rhine.

Isn't the famous scene from the Second Faust?

– We have no money to pay our troops, Our states are in full revolt and our Chancellor does not know where to turn; thus speaks the Emperor, as if he recounted the critical situation of Prussia when the Parliament refused to vote for taxes.

– Never mind, replies the Evil One; to bring out money from the bowels of the earth, it is enough to create paper currency.

Alois is holding a party that looks quite similar to the Exposition universelle of 1867, where, as in the Second Faust, we see the Beautiful Helen appear, and suddenly the marshal enters into all joy, announcing that all is well world; the general also comes to say that all the troops have been paid; the treasurer cries out that all his coffers are full of riches.

felt an impression of this kind, they made it continuous, according to the fashion of the time, a small canon of operella.

tonight, it's a horrible page

To tell that one –U!

A stranger at the Villa

Vat ring in large equip;

They welcomed him: it was Satan!

< Satan, says Mr. Cuvillier-Fleury who cites these Verses dated 1860, said Posthumous and Revenants, it is Mr. de Bismarck, he came to the Villa where he left behind, when he left, like a smell of sulfur and saltpeter. " It smells like biiiile\" àisail-oa.

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–So it's a miracle? said the Emperor.

you presided over the party, in the costume of the great Pan, Your Chancellor told us: "I bet that to do the general happiness, a few strokes of plume." So, for the rest of the night, a thousand artists quickly reproduced a few words written in his hand, stating only: this paper is worth ten; this other one is worth one hundred; this other is worth a thousand, and so on. Your signature is affixed, in addition, to all these papers. Since this moment, all the people are given to joy, gold circulates and flows everywhere; the Empire is saved (1).

Goethe's scene gives us roughly the scenario of the events of 1870. The Jews offered Bismarck all the paper money he needed and, to exchange the paper money for hard cash, they made to succeed in the French war, because France was the only one country where there was money "in the bowels of the earth. "

The preparation for this war was admirable by all points, I repeat. Germany, in reality, had few thing to do and the agents of Stieber, the police chief from Berlin, who launched armies of spies upon us, found-saw the job ready-made; the Jew delivered to Germany the France all tied up.

From 1865 onwards, everything was invaded by German Jewry; The German Jew is the master in all places where the social life manifests itself. The Jew Olienbach, united with the Jew Halevy mocks the army chiefs in General Boum

(1) The Second Faust, translation by Gérard de Nerval.

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French. The excellent Father Kugelmann runs this printing-a street constantly crossed by people coming and going, who speak aloud and who always deliver, to ears always tense, interesting news, information-useful. His neighbor, Schiller, has the most organs. serious, like Time. Wittersheim has VOfficiel; Dol-Lingen and Cerf, two Jews, keep the newspapers by the announcements. The Jewish correspondents, the Lewitas, the Lewi-sohn, the Deulchs, the Jacob EMans, arrive at the time of layout in editorial offices, are installed in a good armchair, read the proofs before the writers and quietly collect in their notebooks everything that is said out loud and what is not written.

Germain Sée, despite the courageous petitions of Mr. Giraud in the Senate, demoralizes the growing generation, in teaching materialism to the youth. Turn around towards the places where we have fun, and, under the palm trees in zinc of Mabilly, you will see the Jew Albert Wolf, familiar with Colonel Dupin and making himself explained by the former leader of the guerrillas in Mexico, on which he published an interesting article, the weak sides of the French army.

Enter the Tuileries, it's Adrien Marx who occupies the em-Racine's work and who is a historiographer of France; it is Jules Cohen who directs the music of the Chapel; it is Wadleufel, who conducts the orchestra at the Court balls. Jewish archives request that a professor be appointed maHiemaliques of the Imperial Prince a Jew of Bohemia named Philippe Koralek.

Enter the sacred retreat from which no one, not even the Emperor, do not cross the threshold, you will see a woman there

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kneeling before a priest and confiding her anxieties to him sovereign and mother about the war that is brewing.

This priest is the German Jew Jean-Marie Bauer. Never, since Cagliostro, Jewish interlopism, which nevertheless produces-bearing such curious figures, has produced such a complete, also worthy of interest to the writer who, later, will try to paint our strange century.

A fine morning, this suspicious convert arrives in this France whose clergy, by the height of its spirit, pro-founder of his science, the dignity of his life, is admiration of the whole world; he sets out to supplant the venerable Abbé Deguerry, chaplain to the Empress since long years, to occupy this position of trust of preference to all the priests in the country and he succeeded...

Does he achieve his goal through hypocrisy, by displaying apparent virtues? Not at all; his motto, as well as all Jews, is that we can get away with anything with the French; he organizes these famous ecclesiastical lunches where assist Paul Bert's future advisors, those who change-probably try with a prelate known for his republicanism:

Our paradise is a cherished breast.

displays a luxury of lace that makes women dream.

The siege begins: this acrobat in purple stockings puts on boots on the horse, he is chaplain general of the- ambulances, he gallops to the outposts, and his cavalcades drag him- always so close to the enemy that he would have time to throw him some useful information about the besieged city.

When it's all over, he bursts out laughing in the face of those he has fooled; he throws his Monsignor's robe into the wings

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from a small theater, it inspires pornogi'aphi- publications questions about the cocodettes of the Second Empire, he parades at the Opera where the greatest lords admit this priest unworthy in their lodge; in the afternoon, you meet him at horse in the Bois de Boulogne, where he gives a military salute to Gallifel, who, with a gesture of his hand, returns a bene- episcopal diction. Finally, slightly demonetized, it ends to go and get married in Brussels.

By choosing such a schemer as confessor, the poor woman who paid so cruelly for such improvidence obeys the general feeling, which increasingly distances those who have an action on the affairs of the country of all that is French, of everything that comes out of the ground.

You know the word d'Aureilly. Someone said before him: Oh! me, if I confessed, I would not want confess to Lacordaire. - Monsieur has the pretension to have distinguished remorse? exclaims the illustrious writer Catholic.

The unfortunate sovereign also had distinguished.

In other circles, there was a love of vague theories, sentimental paradoxes, cloudy speculations.

A few months before the war, Michelet sang in

(1) The brother of this Bauer fulfills in Madrid the role that fulfills- knows eo Belgium the Lambert who married a Rolhschiid; he is General of Jewry in Spain. Viscount Dressou, pre- first secretary of the French embassy and now cbar^^é business in Belgrade, came with his wife to play the comedy of company cbez him, sometimes Feuillet, sometimes Gozlan. You guess the contempt that Kavilisse inspired in the Spaniards, so proud and so dignified-

from Spain.

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Our sons, an ardent hymn to "his dear Germany!" including he regrets being separated by the Kehl bridge; he dreamed of make this bridge a kind of Avignon bridge where all the people would dance in circles.

They are all like this. Generals, writers, all confess-sent to the Jews.

You saw Colonel Dupin, look at Colonel StofTel. He too receives a visit from a Jew who comes as a pollster, as they say in thieves' slang. Read what the colonel made to Pietri and you will see the Jew at work go-between, field tester, half spy and half negotiator.

Lieutenant Colonel StofTel wrote to Mr. Pietri, at the dated November 20, 1868, while Mr. de Moltke, executed his famous study trip to our borders.

I told you in my last letter that I had some rather curious details to give you; here is the thing: MB., which I spoke about more high, is an important banker in Berlin, correspondent of Rothschild and businessman of Bismarck. Starting from the bottom, he is par-came, through constancy and practicality, to make a considerable position. He is the only Jew that Bismarck receives familiarly, the only one with whom he agrees to dine. He employs him as intelligence hunter, gives him certain missions of confidence, etc., etc. Something to note in the history of government-Prussian governments that have succeeded one another for a hundred years, they have almost crazy employed a Jew (already in the time of Sieyès), as more or less occult instrument. The one I'm talking to you about, without to be precisely an intriguer, aspires to play a role and to take the place of his predecessors, among whom the Jew Ephraim shines in the front row. Add that he is a gifted man, of forms benevolent, with whom I live in fairly regular and cordials. So, MB..., after having spent eight days in Varzin. at Bismarck's, came to see me very recently, and, if I'll tell you the details of our interview, it's just that everything

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suggests that he was responsible for probing me or knowing my notice. He took care, as a preamble, to ask me for the secret more absolute about our conversation, and then told me at length-his last conversations with Bismarck and the arrangements where

The minister, Mr. B.. told me, desires peace more ardently than never; he will do everything possible to preserve it; he is other- so much more sincere in expressing himself thus that he explains himself why the North cannot and should not desire annexation today of the Southern States; that the unity of Germany will come about quite naturally- sooner or later, and that his mission, Bismarck, is not to rush the moment, but rather to consolidate the work of 1866, etc., etc. On all sides, people are wondering if there is no means of restoring confidence between France and Prussia, no means of reassuring minds in Europe and putting an end to this affliction- giant stagnation of business. An interview with the Emperor with King William would be watched by many people as the most effective way to achieve these results. It was discussed in Varzin, and people around Bismarck seek his opinion on the possibility of a such an interview. His close friends told me that he would be delighted if she could take place, but he does not hide the fact that, in order to bring it about- to the Emperor, it would be necessary for him (Bismarck) and the king undertake to give serious guarantees, clearly expressed- (in writing, the banker told me), that of not interfere with a view to arriving at a union with the South. At the end of account, MB.. asked me what I thought of the provisions of the Emperor to accept or refuse an interview with such guarantees given (I).

The confidence of all these people in the Jew was unimaginable. Do you know who Colonel Stoffel, who however- dant knows the Jews, addressed to send to the Tui- leries his secret dispatches to the Prussian Jew Bleichröder.

(1) Papers and correspondence of the imperial family.

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It is absolutely necessary, he wrote to Pietri on November 20, 1868, that you let me know, by two words thrown to the post office, if you received a shipment last Thursday 19, in the evening. It was one job for the Emperor and another for the minister, both contained under the same five-seal envelope that I had entrusted to Mr. Bleichröder, a Berlin banker going to Paris {}.

Benedetti was in Berlin the tenant of a Jew to whom, from rest, he forgot to pay his rent when he left; that's what he did the most spiritual thing in his diplomatic career.

The Dave Correspondence recounted, in 1872, how a Czech patriot had given Mr. de Gramont a tra-

English. Mr. de Gramont found nothing better "than to give this document to a German Jew who hastened, naturally, to publish it in the German newspapers, great profit from his friend Bismarck. »

In such conditions, Técrouloment has nothing that may surprise; it was a stock market hit like the disaster of the General Union. All the supports were sawn in advance and European Jewry being a bitch and France on the other, it was easy to predict who would succumb—berait.

However, everything almost went wrong at the last moment. A sovereign humanitarian, a man with a profoundly good heart, to be endowed with a clairvoyant faculty that was neutralized by the absence of will aggravated, this time, by a terrible, Napoleon III resisted as much as he could the pressure of the Empress who, goaded by the Jew Baaer, cried out: "This is my war!" Christian monarch, William sen-

(1) Papers and correspondence of the imperial family.

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was his conscience troubled at the thought of the hundred thousand men who, today, peacefully cultivated the land and who, in a month, when a word would have been spoken—cée, would be lying dead on the battlefields. Until—At the supreme hour, the Empress Auirusta was near him a supplicant for peace; it is even said that she threw herself one last time at her husband's feet, when everything seemed—blait finished, to urge him to make one last effort.

William did what the Emperor certainly would not have done. or rather could not have done in his place, the candidacy of the Prince of Hohenzollern to the throne of Spain was withdrawn.

Desperate German Jews attempted the coup fake news, which almost always succeeded for them, the shot (hi Tartar, as they say at Rothschild. An agency Jewish agency, the Wolff Agency, announced that our ambassador had been grossly insulted by the King of Prussia, and you see from the enthusiasm with which the French Jewish press sent back the steering wheel.

"We have disrespected our ambassador, we have slapped the i'rance, my blood boils in my veins! "so cried these republicans who, today, receive all diplomatic kicks, saying: thank you very much (I)!

Although it is only the prelude of amazing things
that we will now collect at every moment
in this history of France, which is now nothing more than history

(It is needless to add that Count Benedetti formally denies—
In his book: My Mission in Prussia, the history of this ou-
imaginary tragedy. "I will not stop," he said, "at the pretenders
insults to which I would have been subjected, nor to the improper procedures that
attributed to me.

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Jewish in France, the fact of this war, declared on a
Stock Exchange dispatch, deserves to attract attention. He says well
the psychological state of this country, which no longer has as its basis
traditional institutions, which is in the air, subject to all
atmospheric influences, sometimes rising upwards
like a balloon that the wind lifts, sometimes falling to
flat as a deflated balloon...

VI

THE GOUGERELLE OF SEPTEMBER 4. — LA COULONNE THE THIRD REPUBLIC

The Jews of the Government of National Defense. — The austerity of the
Picard. — The continuation of the war. — Simulate the Baden and
Steenackers the Belgian. — The two Jewish sovereigns. — Gambetta and
Crémieux. — The intervention of a third Jew. — The spies
Jews during the war. — The Jews during the siege. — The entrance
Prussians in Paris. — A Stock Exchange in a camp. — The worker
Parisian. — The Commune. — Simon Maycr and the column of the
Grand Army. — Like the men of the Restoration, the
conservatives of the Versailles Assembly are foreign to everything
feeling of justice. — The repression is both relentless and
unjust. — The talisman of the little papers. — The morals of the
high democracy. — Catholics foolishly ignore the instru-
moves from the failures of the men of September 4. — The Duke of Bro-
glia and its ignorance of reality. — The Jewish slaughter in Germany
and in France. — Paris, depopulated by the Commune, is repopulated
by the Jews. — The false Alsatians. — The Jews take the direction-
tion of the republican movement. — The trade manifesto
Parisian. — The Castries and the Sina — The Count's ideas
of Arnim. — An insolence of the Baroness of Rothschild. — The em-
barras of M. Decazes. — The restoration of the Monarchy. — The
Count of Chambord did not want to reign. — May 16. — The man-
that the government's energy. — The political testament of

Berlin. – The Jews in Romania. – France driven out of Egypt.

– The reign of Gambetta. – The Jews prepare a new war against Germany. – The big deal. – The attitude of the Prince of Bismarck. – Roustan on stage. – The expedition of Tunisia. – Our poor soldiers. – The Tunisian Founding Credit and the fez of Mustapha. – The virtue of Floquet. – We are looking for new quarrel with Germany. – The affair of the rue Saint-Marc.

– The dangerous madness of Déroulède. – The Sedan feast.
– – Gambetta disappears. – The arch-mime Ferry. – LeToi.kin.– The

search for gold. – Always the financial companies. – Laug-His. – The convention with the railways. – The railways of Senegalese iron. – Absolute impotence of Jewish policy. The Tohu va bohou lalmudic. – The solution to the question social.

THE GOVERNMENT OF SEPTEMBER 1. – U COMMUNE THE THIRD REPUBLIC

September 4, as expected, put the power to the French Jews: the Gambettas, the Simons, the Picards, the Magnins, to whom, if we are to believe \i. of Bismarck, who is generally considered to be quite well informed, You should contact Jules Favre. He is a Jewish financier, Edmond Adam, who took possession of the prefecture of police. Camille Sée, the secretary general of the Ministry of inside, is Jewish.

Mr. Busch's work, Count Bismarck and his continued during the French war, is very explicit in this subject. On February 10, speaking of Strousberg, the minister said:

Almost all members or at least many members" of the Provisional Government are Jews: Simon, Crémieux, Magain and Picard, who was not believed to be Jewish, and very probably also <îarabetta, from the type of her face; I even suspect Jules Favre.

We do not know to what extent the fact is exart for Jules Favre, at least it seems true for Picard. A Picard was among the deputies of Jewish notables in 1806. Among Jews admitted to the Polytechnic School in 1882, the Archives Israelites mention a Picard Berheim, – the son of the publisher of Paul Bert's anti-French manual. We know the role played in the Tunisian affair by the Jew Weill Picard.

It is not, as Mr. Henri Rochefort claims, a

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It is due to the energetic intervention of Fould and the Jewry that Ernest Picard's brother had to come out of a town bad step. (1).

(1) Here is also the story of Mr. Henri Rochefort in Vlntransi-giant of May 21, 1883, a story to which Mr. Arthur Picard did not oppose cuD denied, although the General Council of the Basses Alpes put it obliged to do so. When such fellows are mixed up with liquidation accounts which include two or three billion and that they find themselves in the company of men of their caliber, you judge whether the coins should roll.

"When I sat in City Hall as a member of the government-National Defense Department, writes Mr. Henri Rochefort, Raoul Rigaul, then secretary of the police prefect of Keralry, gave me a report, found in the boxes of the former prefect and signed by a commissioner police, which recounted the arrest and imprisonment in Mazas of a scholarship holder accused of stealing 300,000 francs from various people.

"This story was all the more interesting because the thief was the one brother of a member of the September 4 government, - against which Gambelta harbored the most lively hostility. Nothing could be more curious, in fact: the prisoner was going to be taken to the police station, when The Emperor had the idea of proposing to the deputy of the Opposilian, brother of the miserable, to save his family from dishonor, on the condition that the fierce opponent would pass imperceptibly into the ranks of the majority.

"The deal was accepted, and the party that called itself an inslaiit The "Open Left" was born from this washing of dirty linen. Well, this former resident of Mazas, you can probably imagine that the SpuUer, the ChallemeI and other puritans excluded him from never of their immaculate group? Think again: they all recom-called for universal suffrage with as much warmth as they had put to exorcise Mr. de Boueiller. He is now a deputy, and it is up to them only he must.

"We will be less odious than these honorable people, and we will not name-will not let the thief they made their friend. Unfortunately, our discretion will probably be useless, because it is likely that as soon as the first words everyone has already recognized.

Mr. Henri Rochefort []speaks of a police commissioner because he remembers a report by Mr. Martinet, dated July 31, 1857, ousla-that he had been forced to expel Mr. Arthur Picard from the Stock Exchange where his presence among his dupes caused a scandal. The report

The situation was very simple. France spent its existence of nation to win resounding victories and to suffer terrible defeats, she had Tolbiac in turn. Bouvines, Marignan, Rocroy, Denain, Fontenoy, Auster-Litz, Lena, Solferino and Cr cy, Agincourt, Poitiers, Pavia, Rosbach, Waterloo; she only had to do what she had always done in similar circumstances, to sign the peace, to heal his wounds, to say: "I will be happier-reuse another time.

This is how Bismarck, who reasoned according to the principles of common sense, had understood things. And that he has declared it on many occasions, notably to Mr. Werl , mayor of Reims (1), he intended to sign peace in Reims;

constatating the theft of 300,000 francs from the "accusal of the Soci t  g n rale, the arrest of the accused and his confessions, that of Mr. Bondeville, peace officer; he is from December 11, 1915, and he has published. How austere these left-wing deputies are!

(1) Read the cover of Mr. de Bismarck with the mayor of Reims Mr. Werl , in quilting the Chancellor, faithfully recorded the exact text of this interview in the newspaper that he held of the slightest facts of Prussian reoccupation; Le Figaro has reproduced part of this document.

The King of Prussia left Reims to go to Ferri res on Wednesday, September 14, around ten o'clock in the morning.

The day before, Mr. de Bismarck came to find Mr. Werl  and said to him:

"Let's talk tomorrow; I'm leaving with a heavy heart. - We hoped
"signing peace at Reims was the King's will and my greatest
"burning desire: it is in this hope that we remained ten
"days here. - Or we are forced to continue the war... we regret it-
tt tera. »

- Count, interrupted Mr. Werl , France has no interest to continue the war, and, for it to refuse peace, it is necessary that your conditions are unacceptable.

"I will tell them to you," continued Mr. de Bismarck; "we ask
"two billion, Strasbourg with a plot of land of 4 or 5
"leagues wide as far as Wissembourg, so that the Rhine flows

after which everyone would have gone home, some with a thumbing their noses, others with laurels, as it happens sees from the beginning of the world.

Two billion was very little for the Jews, who dragged behind them a whole staff of starving people, to whom the spoils of France had been promised.

Then one of the events occurred which will remain the most singular of the SIXTH century and, one might say, of all centuries. A gentleman, born to parents who remained Italian, barely French himself, since he had not opted for nationality French only at the last moment and with the certainty that a infirmity would exempt him from all service, doubly foreigner, since he was Jewish, and who, in any case, did not represent that the twelve thousand electors who had nominated him, came say :

a My honor is so ticklish, my courage is of such a rare essence that I cannot consent to this that peace be made and that, on my own authority, I want continue a war to the bitter end."

In the most rudimentary civilizations, among the

Among the Kaffirs and the Bushmen, there are, in serious cases,

■ a semblance of consultation with the country; we ask the tribe gathered: "Do you agree to take your bows, your arrows or your tomahawks?

The hairy kings consulted their leudes, Charleragne consulted his peers; under the old regime, we gathered-

"Games listed in German cities -- We ask for the

» reanioD of the Chambers, because it is with them alone that we can-

We are going to treat, and it is, - he added, - this last condition

"I have the most difficulties."

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knows the general States in critical circumstances. A

we fell back beyond the Kaffirs and, for five months, a Genoese adventurer sent people to have their heads broken arms and legs, while he smoked exquisite cigars, and this without anyone thinking of protesting.

It is true that Garabelta had a witty word, this somewhat coarse spirit, particular to the Jews, but which does not wear less.

î» As I look at you all as fools, he had said to the French people, I will, on thirteen-eight millions of French citizens, choose a Baden-Baden as Secretary of the Government of National Defense.

No Frenchman was judged worthy either, gloomy for the defense of his country, to keep the secret of these dispatches telegraphs which then had such considerable importance—maple; a man was chosen who was born in Lislx)nne; let us add that it was of Belgian parents, according to Vape—water.

If history later wants to look for the Ince of one of those who played the main role in what was called, by antiphrasis no doubt, the government of Defense national, she will only have to open the Salon booklet at the section: Foreign sculptors and grace^irs on medals or on fine stones, we will find there: Steenackers (François-Frédéric), born in Lisbon, MH

There were in reality, during this period, two sovereigns Jews: The Taikoun and the Mikado. One, Gambetla, took care of the financial institutions of Israel, made the loans and leases chés, lodged the Jews in places, where, like Esfjuiros in Marseille, they could get rich quickly; the other was occupied—

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^upa of the general interests of the race and of the Hebrews of the out.

The emancipation of the Jews of Algeria, in the midst of the invasion, highlighted the Jewish character in all its relief, implacably indifferent to anything that is not family. We treat—We will examine this question thoroughly in Book IV.

An even more surprising phenomenon which leaves a lasting impression the decline of the French temperament! Not one of these offi—ciers, who were going to be killed for the pleasure of the Jews, didn't have the idea of going up to this old Jew's house and shaking him up in the legendary yellow patterned dressing gown that he

and tell him:

"Miserable old man, we have abandoned the Father
common faithful to come and do our duty in France,
we have sacrificed all our preferences, all our sym-
pathies, all our memories, we obey funny
escaped from all the cafes, vomited by all the dives,
out of all the cesspools, to Spullers, to Pipe-en-
Wood, to ex-convicts like Bordone, to Poles
equivocal like de Serres, and you only think of diminishing
still the little strength that remains to us to free
some abject date and pastille merchants from
seraglio!

When Gambetta and Grémieux had done their task,
Jules Simon came to Bordeaux to announce that it was time to
represent the large five billion piece for which
The Morgan loan had been just a curtain raiser.

Oii claimed that we would never know what was said
in this interview in Bordeaux; he is not at all uneasy
however, from the facts, to guess which act the canvas
of speech. This is the method of Titus Livius.

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"Brother," Jules Simon must have said, "you've given yourself enough."
You and your friends, give way to the German Jews who are waiting
impatiently tooth their share of the cure; you will come back with
another trick up your sleeve and after personifying mer-
vigorantly, by your fiery courage, the war to
excess, you will personify with your organizational qualities
and your knowledge of geography the hope of revenge.

Note that in these conferences, where the decision is made
comes out of France, the original Frenchman, the native Frenchman,
the son of the French, who cleared the land, made the Fatherland,
does not intervene in any way. The dialogue continues between
two foreign Jews; one is Italian and descends from Germany
mands who were called Gamberlé, the other is Swiss, called-
pelle Schweizer from its original name, Suisse from its name
birth certificate, Simon by his literary name (1). Neither the
neither the first nor the second have received any authority to govern
kind of mandate.

It is not displeasing to the imagination to imagine the real ones
representatives of the country, who pays, who fights, who dies,
waiting in an anteroom for the end of this interview
Israelite.

an old man with white hair, should we sacrifice the last one?
I'm ready.

– Should we go and treat the wounded or those with smallpox?
asks the Sister of Charity; I await your orders while praying
God for you.

(1) It was really amusing to see how these people respect each other. This is how, in May 1884, the newspaper de Gamberlé treated this poor Jules Simon: "Mr. Schweizer says Switzerland, says Simou, who changed his name like all the comedians-diens, etc., etc.

2i.

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– – Many thanks, said Jules Simon, that the study of philosophy has made civil; a prayer never makes wrong.

– God! What? Is there a God! exclaims Gambetta, rushing towards the door, with this movement of a lone rider, both undulating and swaying, who earned Bullier his first successes. I'm running away, I'm I'm running away for now, but I'll be back.
you, Beguine, take care of the law; I will give you some congregations; no more are needed! There are Jesuits?, Domi-Nicains, Brothers, who went to collect the dying under the shells while I burned my shins in the fire, I will have them expelled from their cells; to better bear witness contempt for the country, to better demoralize the army, I will force French officers to come in full uniform to take religious people and old people by the collar...
On that note, good evening everyone! Long live wine and long live Girls! Let's go to San Sebastian!

In every way, the Jew thus served Bismarck.
The Prussian spy in Metz was a merchant named de Mayer, – another one! – Discovered by the soldiers French, who broke everything in his shop, he hanged himself. Germany was hardly embarrassed to replace him.
"We are being noticed," said the newspaper Le Nord, "at the date of August 19, 1870, that most Prussian spies taken in Alsace are Jews This ignoble profession cannot to be better exercised than by the sensuals of that degraded race who had the execrable fortune of producing in Judas the the most accomplished type of perfidy and treason." According to the Journal de Rouen, Régnier "was only a Prussian Jew–

The Illustration has painted us in striking colors—their the Jew Allernaud in his role as a spy during the war.

The Jew, said this newspaper, in an issue of September 1873, was the scourge of the invasion.

As long as the battle lasts, the Jew remains behind. He fears the blows.

But has the enemy fled, is the battlefield clear, then the German Jew runs up.

There he is master and king. It is to him that all these belong corpses. It is not with impunity that the soldier designates him under the characteristic name of crow.

In all tranquility, he strips the dead, he goes from group to group. .\ seeing him leaning over like that, running, lost, eager, <»one would say a parent who is looking for a brother, a friend. He is only looking for gold. Sometimes we hear a moan, it's a wounded man who sup-folds, but the crow really has time to stop for such trifles. Doesn't he have a mission to fulfill?

Because we must not forget this side, the worthy character is functionary of the State, it is part of the German organization, it does not He doesn't just steal, that's the personal side; he's a spy.

Cczi the crow who, after the lost battle, will carry to the quarter-General Tier all papers found on senior officers.

We see that this is not a sinecure; moreover, it is not do not limit the fatigue. We must go to meet the army, seek resources from each village, gather information on the hiluation and the forces of the enemy.

Sometimes when he is sick the Jew is shot, but this happens very rarely. First, because of this inexplicable passion that he nourished for his sad person, he takes all his precautions and only wanders wisely. Then, if despite all his tricks, he falls into a trap, he is free to operate on a larger scale. He betrays the Germans as he spies on the French; in the future he will keep the information in double entry and the profession will not will be more lucrative.

But the triumph, the dream of this strange and repulsive personality, it is the armistice; we are then sufficiently at peace to have-

see neither cors nor bullets to fear; we are still quite at war to be able to practice his honest profession.

So much profit!

First there are the requisitions, which bring in whatever one is forced to give up the biggest share, but we make up for it with the soldier; the soldier is stupid, he gives for a florin what it is worth hundred.

Then, for industrious people, there are still other resources.

We have, in the west of France, around Le Mans, could see for ourselves that the Jews, that the German army-mande trailed behind him, rented Prussian soldiers by the day-his own and were accompanied by them in the villages. Frap-At a house, the Jews displayed a filthy parchment covered with more or less authentic stamps. The translation of this paper, we guess it, one word is enough to render it: requisition. How could the peasant resist; the soldiers were there? as a threatening proof. They delivered their cattle which one was going to sell.....

But I see a concern emerging in Fespril of my readers. Financial Jewry is getting rich with borrowing Morgan, the English Jew, Merton, who was to end tragically-He, too, is charged with a confidential mission, the Jew Esquiros sits in the prefecture of Marseille and by a reminiscence, no doubt, of his book The Vie-^'ages crazy, is made, to agree to leave, to allocate a strong compensation from morality police funds for Jews Germans strip our dead and ransom our pay-without; everything is for the best, but what happens during this time the little Jews who remained in Paris?

Rest assured, they're doing very well. We refuse work for industrialists who have five or six hundred workers to live, it is granted to all the daughters of Israel. statements made before the procurement commission for

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the arming of the National Guard are edifying on this point. Let us quote just a few lines from the deposition of Mr. Berthe.

remember everything that was done during the siege. For a long time I sold to a concierge from rue Grenier-Saint Lazare every day 4 or 5" • francs of merchandise that he was going to take to the Town Hall; i! con«- filled the supplies and was going to deliver them.

In the same house, a half-year-old girl from eighteen to nineteen years old, Israel, daughter-in-law, merchant of good goods (I), had known how to •open the doors of the City Hall and find a way to deliver every day 3 to 400 francs of goods.

And I could never get a deal 1 This young girl passed in front of me, at the Town Hall, as if in love. She would come in right away and I would have to wait for hours. I had three or four hundred workers at home!

I noticed that Jews struggled with suppliers like number at least. Most of the markets were given to these people; they are more sociable, more patient than us; they sa- They want to do what is necessary, they do what is necessary.

The young lady I was talking about, I was told, only wants to pay that... that will be bad! too bad.

I confess that we have thus provided ourselves with bad goods.

There were some very intriguing Jews and Jewesses who obtained what we could not achieve. To achieve this, he would have

(1) Almost all dealers in holy objects and ornaments church are Jewish; which allows them to make pretty profits with a clientele that pays regularly, and to spy what is happening in the ecclesiastical world. All the scandaleux in which priests were involved were organized this way, thanks to a surprised mole, to a trap set. The way to act of the calliolic party in France, its candor, its absence binds any precaution will be an eternal subject of wonder for the Future.

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had to give tips, lunches, dinners, and all things that don't didn't suit me.

Once the armistice was signed, the Jew became a merchant again and few people cared. he had to succeed in preventing the supply of Paris; settled in Versailles, the Jews bought everything at low prices who appeared on the market and resold it at rates

drew a fair sketch of this singular world which is dragging-born in the footsteps of the winner.

In the streets, he said, soldiers of all arms are moving around stiffly and silent. Noisy, on the contrary, are the German Jews who followed the army carrying out their small trade with obstinacy and the spirit of consistency that characterize your Jewish race. These picto-few samples of commercial Germany cry out in dis-I will French their merchandise in the highest tone; they appear especially well supplied with tobacco, judging by their cry perpetual: "Dabac to fimev and to brïsscrà two vrancs the licre!" There is one in particular whose intonations are very comical; In some ways they remind us of the voice of our colleague WolCF.

Bismarck, seeing Jules Favre arrive at Versailles, had blown the whistle. Cosmopolitan Jewry, which had inspired, sponsored, led, prolonged the war, had to appear in triumph; she entered Paris behind the cuirassiers whites. A writer, whom I don't know, but who knows painter, Mr. René de Lagrange, fixed this scene with a incredible accent of truth, in a study published in a corner of the Figaro supplement and which, I affirm to the future historians, is one of the rare exact pages that we have written about the events of 1870-1871.

THE JEW IN THE HISTORY OF FRANCE 19TH CENTURY

It was not the aptness, writes M. -René de Lagrange (I), that we first noticed, it was the General Staff which, obviously, was doing the deolairears office. This vanguard arrived at a trot, casting a worried glance, right and left, at the thin headband of spectators who formed the hedge on both sides. The caraliers who composed this escort - I still have them - were almost all men of tall stature and powerful build, standing on horseback like thoroughbred squires. They wore, for most of them, the shining uniform of cuirassiers. Wearing helmets their crest bore chimerical animals, reyétus of cui-decorated with raised coats of arms or metal shields, these (.avaliers sparkled under the first rays of a March sun.

The plivaionoaiie of these aristocratic soldiers was in harmonies with their male armor. The whole thing was grandiose. Their blond red hair, their heavily planed mustaches-and with a bold jet, their complexion clear and red at the same time, their sky-blue eyes with their fierce rays reminded us, to the point of being mistaken, the portrait of these same men, once traced by the chisel of Tacitus: Oculi cœrulei et trueei, rutila amœ, magna corpora. 11 You have to be fair, however, even with your opponents, these phy-

Seeing these kinds of giant horsemen, one would have said these Burgraves from the banks of the Rhine, contemporaries of Redbeard, such as we see them sculpted on the facade of Heidelberg Castle or in Li.'s prints by Albert Durer. This whole group breathed Germany from the iron age, the reign of force, the military middle ages, little escort, in the middle of which one could distinguish the king of Prussia and Mr. Bismarck, whatever army she had, only advanced a precaution, as we have said. Entering this Paris, in this revolutionary abyss following a five-month siege and a half, it seemed scary. It was like entering the volcano. Before risking the army, the General Staff was feeling the ground, out of fear, no doubt, that, despite all the precautions taken, what a mine loaded with dynamite, did not explode under the footsteps of the army

fl) Figaro of February 28, 1883.

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of invasion It was a king, princes, generals making, that day, functions of uhians.

This military group was immediately followed by another group, but civil, that one. The second group was, certainly, more curious even more than the first. Behind these fully armored Centaurs* of iron and glittering with steel, advanced, mounted on their horses> worth like tweezers, strange characters dressed in long, brown, padded coats. Elongated faces, glasses-golden tones, long hair, dirty red beards, vermiculated in corkscrews, wide-brimmed chajieaux, these were all ban-Israelites, as many as Isaac Laquedem, following the German army-like vultures. In this getup, he was not difficult to recognize their professions.

They were, obviously, Jewish accountants or financiers in charge of collecting our billions. After the military headquarters, It was the Ghetto General Staff. We don't need to say that an even more accentuated fear could be seen on all these terrified and sordid faces.

When this double procession had passed, quite a long time, more than an hour, at least. We learned, the next day-hand, what had been the cause of this gap; the General Staff in question had stopped at the Elysée Palace for lunch. Mr. Ernest Picard had the kindness to have the enemies served there to his friends put, a welcome feast and washed down with Champagne wine.

When this republican lunch was savored and washed down to perfection, the procession resumed its march to go up the Champs-Élysées and

the armored and gleaming Centaurs parade before us again, followed by the children of Israel with dirty beards, but this time the physiognomies were no longer the same. Lunch had produced its effect: the face illuminated by the wine of the best vintages of France, with a blazing eye, syrup in his mustache, and an arrogant attitude—giant, assured, moreover, that no aggression was to be feared, that no mine would explode under their feet, the armored generals—trotted up the avenue (1).

(1) See an article in the *Dieti Public*, March 3, 1871, where I believe, gave the true impression of the d<'i>arl of the Germans, remailaul in

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I have observed more than once, in my historical work—ques, the hesitation one feels in adopting the story that gives the best the exact and just note, and that is why, I repeat, I am not afraid to recommend this page precious to the historians of the future.

I myself lived then on Avenue Montaigne, and forced to going out for one of my sick relatives, I was able to check the scrupulous fidelity of this painting.

Picard, according to the testimony of neighbors, would have attended at the beginning of the meal and toasted with the Germans, in any case, he himself came to the Elysée to ensure that. nothing was missing from the winners' lunch.

Among the German Jews there were quite a few Jews. French, who were already dealing with the famous loan This Exchange, in the middle of a camp, had the strangest aspect; it was like the lamentable and comic epilogue, as the sinister and grotesque commentary of this Jewish war.

Everything is true, once again, in Mr. René's story. of Lagrange, notably the episode of this unfortunate ouvrier who, mad with patriotic grief, plunged his knife in the chest of a general's horse and, delivered immediately to the German Provost, was shot, we believe, behind the Palace of Industry.

This summary execution had the character of an omen and the meaning of a warning.

The Parisian worker, as he still was, was a nuisance to France. Jewish Masonry. He was a very unusual type, that one—

in front of the Arc de Triomphe.

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there. Everything was mixed up in his confused brain; he loved the France and Poland, because she had been persecuted, he hated what he called, we never knew why, the left as a priest, but he did not admit, like Paul Bert, that the man was completely like a dog; he looked—without horror the crucifix which adorned his humble death, he remembered having placed it once on the bed where some loved one had just died, he hung it on the Branches the blessed boxwood branch that the child brought back; near the crucifix, sometimes, was attached the cross of honor of some companion of Napoleon!<=>■.

The parisian worker was, in fact, revolutionary and chauvinistic. wine, he shot at the troops on days when the crowds gathered and felt his heart beat when some regiment paraded in the suburbs. Convinced, by reading Eugène Sue, that the Jesuits spent their lives hoarding inheritances, he nevertheless said a friendly hello to the Brother who had instructed him. He spoke out forcefully against superstition and would have been sorry if his son and daughter did not not their first communion. The big day arrived, it let the mother and child go to church alone, then, suddenly, threw down the tool, put on the frock coat of the di-sleeves and, hidden behind a pillar, he chased the boy or the little girl, among the white crowd undulating in the nave to the sound of hymns, to the brightness of candles; when he had recognized a beloved face, he turned away to es-wipe away a tear, found himself face to face with a comrade who cried like him and said: "You too, old man... What do you want, it moves you" (1).

(1) See this subject, as an excellent document on the iHat of es-real price of the Parisian population, the curious Journal held little-

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Skillful with his hands, undisputed master in these works half aisles and half industrial where Paris, supplanted now there as everywhere by the foreigner, triumphed so long time without dispute, Parisian worker, served by a innate taste, which took the place of knowledge, was rarely idle and lived relatively happily.

By his qualities, his enthusiasm, his gaiety, this guy was everything particularly an object of hatred for the German Jew; by his patriotism which had just been affirmed during the siege, it was an obstacle to the invasion of foreigners among us; by his loyalty, his selflessness, his love of all that was right and honest he was a danger for the future political-financial dictatorship of the Jew Gambetta. The Commune was an excellent opportunity to

daot the Commune, by the priest of Saiol-Thomas d'Aquin, the abbot Ravailhe. At the time of giving the first communion to his children, the priest fears that the Federates, who occupy the place and the artillery barrage, do not oppose the exit of the procession; he will soon find the postmaster. – How so, replies the brave insurgent, and he has his men put under arms* and sound the bugle, while the eofauls pass in chantanL The next day the balailioa was changed, and Mr. Tabbé Rjvaiihe adds that he does not know what has become of the federal officer. He will have been killed (from behind) by some friend of Simon Mayer and Dacosta, or denounced to the Veràaillais by some Freemason, to whom the oppo-Tunisia will have given, later, a position of tax collector or sub-prefect. The place he occupied in the workshop must be occupied today-today by a foreigner.

In 1848, when the barricades were being erected for the June days, and where the Mouffetard district was in full swing excitement, the priest of Sainl-Uédard and his clergy were buried desired that, according to custom, the body of the deceased could make a final times around the church that had been his. The workers lent themselves-wholeheartedly accepted this wish, and removed before the coffin the paving stones which they replaced as soon as the procession had passed.

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kill as much as possible. Denounced by the leaders who had trained, by the Barrères who, since then, have become plenipotentiary ministers, victims of their courage, these unfortunate people strewn the streets with their corpses, avenues, squares, gardens, parks.

You have certainly met them, during the second siege, going to the ramparts with conviction, making cook their potatoes under the trees of the Tuileries, marching in good order in front of the Rothschild palace and not having the thought of entering it. For the lower Jewry German woman who ruled Paris, the hotel of Monsieur de Piôthschild (always put an accent of admiration on the ô), was an object of veneration, and without effort she imposed the respect of this dwelling to these armed multitudes (1).

The Aryan, it is necessary to repeat, is a being of faith and discipline and he keeps these feelings even in the revolution; he was born to be the fearless crusader and believer, the soldier of the old guard, the obscure victim and still interesting from a Commune. It is in turn the hero of the Chanson de geste, the grumbler that celebrates Béranger, the black powder fighter of the three Days, the one who

On the gold strewn before his steps,

Victorious, walked barefoot and did not bend down.

(1) An eyewitness and very truthful, I am convinced, told this little fact which is characteristic. Lea? or May 28, when everything was already lost for the Commune, the Federates considered the place of Belleville the shop of a hosier, and my faith, they began to seize the socks with the eufauline joy that we have all experienced changing our clothes after some big fatigue. A sergeant arrives and accuses them of dishonoring their cause by pillage, and here are our people returned and restored everything they had taken. Isn't that very Parisian?

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The Commune thus had two faces:

One unreasonable, thoughtless, but courageous: the French side.

The other mercantile, greedy, plundering, basely speculative-lative: the Jewish face.

The French federates fought well and were killed.

The Jewish Communards robbed, murdered and oiled to hide their thefts. Some established traders rue deTurbigio organized the devastation as an oper-commercial ration and retired to New York two or three times millionaires. Like Nathan, who is talking about Maxime du Camp, the Jyiifs made the pregnant souZasçe, only-The murder followed by theft was complicated this time. of fire.

The Commune also had two results.

First, it enriches, in modest proportions, it is true, the Jewish bohemia which, after the passage of the govern-National Defense Council, could hardly do more than shake

especially to strip palaces, ministries and hotels
individuals of the Ch.viiens of their works of art. (The Com-
mune did not once touch Jewish property;
not a single one of the Rothschild houses has been
set on fire.)

Then, – a much more important result, – she
to have thirty thousand French people slaughtered by French people.

The Germans, in exchange for their high and disdainful
protection, asked only one thing from the Commune.

After destroying the prestige of our armies, they were
still offended by the glorious legend of our ancestors.
This column, made of cannons taken from the Germans, which
stood up in Paris, embarrassed them; despite their easy triumph

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on the nephew, they still wanted the Emperor invin-
target that we saw draped in the coat of
Augustes,

Morning in the azure, evening in the stars.

Masters of Paris, they would not have touched this column;
They respected everywhere the monuments of our victories and
the images of our heroes; the tomb of Marceau, the sta-
kills of Fabert, of Kléber, of Rapp. There are things that the
Aryans do not do these things themselves, but sometimes,
They have them made by Semites as if to prove that
these may be useful on occasion (4).

How moving is this scene of May 16th in the square
Vendôme! This vague emotion, which agitates a crowd assembled-
wheat, makes you wait for unforeseen events. We say in
the groups that the Invalides will come to line up at the foot
of the Column to defend it; these few survivors
great battles, which we used to see happening every day
May 5 and every August 15 to lay wreaths there, have
dressed in their uniforms "worn by victory," they accost-
rent all:

Lancers, grenadiers with ticking gaiters,

Dragons that Rome would have taken for legionaries;
Cuirassiers, gunners who dragged thunders,
Wearing the black colback or the polished helmet,
All those, those of Friedland and those of Rivoli.

(1) The Prussian officers witnessed the fall of the column of balcony of the Ministry of Finance Prussia ganJa for trophy the statue of Victory which was bolted in the Emperor's house and which, despite all the research, could never be found.

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Nothing shows. The hour has struck. We wait for the signal.
Who will give it? Thank God it's not a Frenchman,
He is a Jew; he is Simon Mayer.

Listen to Maxime Du Camp (1):

Suddenly a man appeared on the crowning, waved a tricolor flag and threw it into space, in order to clearly indicate that all that had been the French Revolution, the first Em-
worse, the royalty of Louis-Philippe, the second Republic, the Second Empire, disappeared from history and was to give way to the era news, symbolized by the blood-colored rag, which is called the red flag.

The man who had the honor of throwing the colors of the France was worthy of this mission: his name was Simon Mayer. On March 18, he had behaved nobly in Montmartre. Captain to the 469th battalion, commanded by Garcin, replacing the elected leader was Blanqui; then imprisoned or on the run, this Simon Mayer had heroically assisted in the assassination of General Lecomte and Clément Thovuas. This beautiful action found its sweetest reward at ^Me hour, under the sun, in the presence of the members- of the Commune attentive and charmed. A bugle call was heard. An enormous siler.oe, as Gustave Haubert would say, filled the streets. Everyone was silent and kept their eyes fixed invincibly on the column in front of which the cables were stiffening. It was a little after 8:00 p.m.; from time to time, a few distant shots of oéaoo seemed like a funeral salvo drawn from the depths of invisible horizons.

A man sold a God who came to bring to the world words of mercy and love; his name was Judas, and he was Jewish.

A man sold a woman who had confided in him;
His name was Simon Deutz, and he was Jewish.

A man, in front of the Prussians, gave the signal for

(1) Convulsions of Paris, volume II, pages 257-288.

to overturn the monument of ours on a bed of manure old glories; his name was Simon Mayer, and he was Jew (1).

This sublime trinity, God, Woman, Genius, Celtic triple form of the ideal, Divinity, Beauty, Glory, of all this the Jew made money from...

Before handing Paris over to the high-flying Jews, the Low Jewry took the opportunity to satisfy a little his age-old grudge. When a venerable priest, in charge-wantwhites, asked Dacosta what crime he had committed to be arrested, the Jew responded with a typical word where the affectation of Parisian slang poorly hides the hatred that comes straight from Jerusalem: "There are eighteen hundred years that you made it for us."

Gaston Dacosta particularly incited against the priests-very Rigault, a fierce kid, no doubt, who was like a like a little Nero drunk with omnipotence, but who had good times and would have done infinitely less of evil without the sidekick who pushed him (2).

(1) By a singular comparison, it was again a Jew who played the main role in this scandalous ceremony of the inslalla-Lion of Cazot as president of the Court of Cassation who forever dishonored our great judiciary.

It was believed until the last moment that no president of the chambre would not consent to receive the administrator of a company now bankrupt financial institution, the crazy man whose appointment (was a slap on the cheek of each magistrate.

When, on Wednesday, April 25, 1883, Bedarrides was heard inviting Cazot to take possession of his seat, a sudden boo arose, irresistible, unanimous. "Bailiffs, silence!" cried Cazot exasperated." That was all, and this very short scene remained present in the memory of all those who were indignant witnesses.

(1) It was to Raoul Rigault that many ecclesiastics owed to be able to leave Paris, and this, in very singular circumstances-

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When we went to the Mazas registry, Gaston Dacosta, who was at Rigault's side, no doubt to prevent him to weaken, drew up the list of hostages; on the file of one of them, he had written in advance: "Keep this rabble

The first name of Isidore de François, the director of the Roquette, who presided over the executions, would perhaps tend to do believe, as has been asserted, that it was also Israelite stock. He too thought and expressed himself like Dacosta: "Fifteen hundred years ago," he said, speaking of the priests, that these people crush the people, they must be killed; Their skin isn't even good for making boots.

We could have done and we will probably do more than one

jièred, and of which I can guarantee rexbclitude. This captain of the Commune, Lalaane, obsessed always by this idea of seeing soul and everywhere, had been to search the Auguàlines from the rue de la Santé. He didn't find any underground passages, of course, but was struck by the greeting he received from the Superior who was a woman of high intelligence; he spoke of her to Raoul Rigault. A delegate to the Police went to fix Pietri's sail, and came to talk for several times with the nun. "I guess what you don't dare ask me—der, he said as he left, passes for your calolins.... Here you go. I'm sure that if I were defeated you would still hide me. here.... B The person who gave me these details was absolutely convinced that when Raoul Rigault was surprised, rue Gay-Lussac, It was towards the Augustinian convent that he was heading.

(i) The Hungarian Jew, Leon Francke), born in BuJa-Pest'u, and member of the Commune, was a descendant of the famous Abarbanel or Abravanel, Minister of Finance of Isabella the Catholic, and who had to leave Spain during the Great Expulsion of 1492. The family d'Abarbanel, who took refuge in Austria, took there, we learn from the 4''cAi-Israelites, the name of Franckel. Isn't this background curious? The future of a Spanish Finance Minister, who became something as Minister of Public Works in France, and avenging his own by murdering our priests?

Vermersch, as he himself acknowledged, was descended from a Jewish family from Amsterdam.

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interesting discovery from the point of view of the influence of type and breed, researching the family of most of those who were involved in these horrors; but France, then, had other concerns. Delivered to Prussia by the German Jews she had welcomed, bled white by GamLelta, dishonored in her glorious memories mi" litteraries by Simon Mayer and the column demolitionists

and other Simon; she sent the Bamberger to the Chamber, she decorated the Jew Stern, she swooned with admiration in front of the Rothschilds who were going to exploit it thoroughly.

Not a single man in the majority foresaw this situation.

What these men, who were called clerics, lacked was caux, it was simply to be Christians. No more than the policies of the Restoration, they did not understand the word from the Scripture that we have already cited and that must always repeat, because she is the alpha and omega of man of State: "Discite juslitiam moniti, warned by the events, learn justice." It is on justice that returns constantly this great doctor of politics, Bossuet, "the only one, said Doudan, in his always somewhat precious style, who could have made the speech from the throne of God, if God suffered a representative government." "When I appoint the justice, writes Bossuet, I name at the same time the link sacred of human society, the necessary brake on license, the only foundation of rest, the just temperament of authority and the favorable support of subjection. When the justice reigns, faith is found in treaties, safety in commerce, neatness in business. » Elsewhere, it indicates the essential conditions of social balance in a more eloquent and more precise line in its sublime

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familiarity than all the volumes of the rhetoricians: "Justice and Peace are two close friends (1). > Jiistttia and Fax osculaUe sunt.

Justice is the first need of people; at the same time as long as the guarantee of interests is the satisfaction of a innate aspiration in all human souls. France brings to this love the passion that is proper to it. That asks this nation in love with the ideal? Justice. What where does it lie, even in its revolutions? the chimera, the oml^, the parody of this justice which is necessary for him as air to breathe. Why the French Republic, so c^ié-tive in this Ile-de-France which was his bei-ceau, has it so quickly and so prodigiously grown? It is that the first The Capetians were, above all, men of righteousness and justice. What is the image of king that has remained the most vivid and more popular? Is it that of so many monastics? of bold rides and rushing into the thickest of enemy ranks? No, it's the image of a vigilante sitting under in the oak tree. More than the memory of the Taillebourg bridge defended by a single man against an entire army, the memory of these rustic seats where everyone, without interest.

the one who had the strength, remained engraved in the souls.

Why, after such a long eclipse of Royalty, then that for many years the legitimist party was not more than a brilliant general staff without soldiers, the country calls—read it freely, spontaneously, representatives of the premonarchical principle? It is because the Monarchy, always
^ ' ,

[\\)JusUtia fundamentum Kegni, lit—oo on the facade da Hoff^urg^ the imperial palace of Yiemie, and the inscription is good and— Link placed.

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tender to the little ones, had known, on occasion, to be severe to the strong.

It was to do justice that the country, in its interest, had recourse to the men of tradition, to the deputies from the ground, to men whose families, ordinary life, the character were known to all and inspired confidence, in troubled times, to those who, in times ordinary people, would have preferred entertainers and charlatans.

At that time, there was a lack of a man animated by this noble spirit. love of justice, a man of high heart, of soul great, gentle to the lost, terrible to the wicked who had cold-bloodedly sold their country, who took over the leadership of the party monarchical and demanded above all the punishment of a adventurer like Gambetta, who had allowed himself to conclude loans without the authorization of the country, of a Ferry, of a Jules Favre.

Not only did the Catholics betray the mandate of justice entrusted to them against the men of the September 4, but they left the repression of the Com—can be accomplished in conditions of savage iniquity.

This whole phase is, moreover, one of those which stop—will last the longest the thinkers of the future who have there is the opportunity to study in action, at work, the high demo—French cracy, to see what its morality is, its true feelings towards the people, the conception she has of herself of Good and Evil, of responsibility, of equality.

The French Monarchy, as we have said, exercised virilely and Christianly its function of justice, it had gallows for the financiers, the Enguerrands of Marigny and the Semblançay, beautiful velvet scaffolds

Morency, the Marilhacs.

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The Restoration, even in its failings and its mollesse, did not have the vile repression: she did not take the little one soldier, she took the marshal prince of Moskowa, the General Mouton, La Bédoyère allied with the noblest families from France.

The Republic was merciless to the humble, and trembled in front of those who had an appearance of situation, in front of all those who had bourgeois nobility, who possessed—were the mandarin's jade button, which were inscribed
But any painting.

All those who were shot at Satory — at part Rossel — were poor devils, tiny habentes, people without connections. Thiers had granted the pardon of Crémieux; it was General Espivent beyond Yilleboisnet who had him executed, so to speak, on his own initiative—Crémieux was to be shot at the same time as a foot hunter. The members of the left naturally did not take any notice of the poor little one: cannon fodder, good for killing; they interceded for the man intelligent, responsible, for the lawyer! General Espivent, who was of old French race, did not understand the democracy in this way, and he clearly stated that he intended that the lawyer should have the fate of the soldier (1).

This history of the Commune, still so little known and whose face will change completely as soon as the

(1) Crémieux was so sure of his grace that, when they came to take him—to Fort Saint-Nicolas to take him to the Pharo, he was convinced that he was being taken to ratify the letters of pardon; it was not that he saw the troops lined up in a square that he understood the truth; he felt unwell, and they had to sit him on a chair to shoot.

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incredible documents which are in some hands (1), was the triumph of small papers.

All the men of September 4th, the Jules Simons, the Jules Favre, the Picards, Thiers himself, had been in relations with most of the leaders of the Commune, and not

The instructions given once were redone new with an injunction to drop certain charges. Those who could not be justified were released (2), and it there was not a day when some letters were not seized sent clandestinely to prisoners like those that Jules Favre wrote to Rochefort.

The captives used whatever pledges they could get. – which is quite understandable – and the lawyers pre-seers imitated this good Jolly, on whose tomb Gambetta made such a beautiful speech, and were endowed with

(1) Let us add that not all the Tuileries Papers were burned, as is generally believed. A few were saved during – during the first siege by Mr. de l'ienne. The most important had were deposited in the cellars of the house occupied by the great AumAnerie, rue de Rivoli. At the time of the entry of the troops into Paris, their presence was reported to General Douay at this location, who had just arrived at the Place du Carrousel; he immediately made them load onto 17 or 18 vans, and, without saying anything to Thiers, Ules "sent under escort to Cherbourg from where they were sent to England – earth.

These are the documents that will show what the republican-nism of the men of September 4, and who will avenge, by contempt of history^ the unfortunate people they had slaughtered.

(2) Félix Pyat, whose retreat was known to everyone, remained calm – hidden on Rue Pigalle, and only left Paris with a passport perfectly regular.

A senior official of the Ministry of the Interior still has his possession an order to free six prisoners signed Thiers and countersigned Calmon,

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the smallest scraps of paper from the captives to use later against them (i).

A few pages blackened with ink were then the best talisman against violent death. Ranc, born clever, seizes Thiers and Pallain's cassette entered political life by going to negotiate to take it back. Legend has it that the box was returned, but absolutely empty; the astonishment-nante fortune of this Pallain who, despite his absolute nothingness, found a way to be a director in three ministries at the times, would seem to indicate however that one or two papers remained in the cassette. The rest, still according to

the fall of the Commune; it is, in any case, a fact which shows little in favor of the independence of justice military, than a man who deserves to be condemned to death October 13, 1873 can walk peacefully until that time and even if in the House, without that no one should dare to pursue him. Either he was guilty or he was not; in the first case it would have been natural to* continue immediately, in the second case it might have been fairer not to condemn him.

The historian of the future will undoubtedly not forget to complete this picture with the features which shed light on morals

(1) From the point of view of character reduction, od rappro- chera that time of the little papers of another era of war civil. Who knows the story of Wgtippa d'Aubigné, in love with DicUie de Talcy, whom he is too poor to marry? He is offered to take advantage of documents on the Wmboise conspiracy which are in his possession, and which seriously compromise the Chancellor of the Hospital. He goes to get the coins, throws them in the fire and says: "I'm here." burned them for fear that they would burn me, for I had thought of the (enta lion. ■

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of all those people who cried out so much against the corruption of tyrants. We have noted, speaking of the government of National Defense, that France, in terms of guarantees and rights, had regressed beyond the tribes Kaffirs, since the blood of his children, his money, of his destiny, without deigning to consult her. Under the moral report, it is the rabbit farm which seems to be the model of the high French democracy whose circumstances exceptional highlights private life.

This rabbit farm, however, has a special character; she is a rabbit in a prosecutor's office, in a lawyer's office; the hutch witness to these loves seems to be a green card. Jules Favre is not content not to have natural children, he tries to bring them in by force in the normal framework, it tortures the code about of them, he commits forgeries, he has Millièrè shot who has denounced these infamies, he was held captive for three months, in the Versailles detention center, the unfortunate Laluyé who knew too many intimate secrets to be allowed to live and who in fact ends up succumbing to the mistreatment in another prison (1).

All these people, friends or enemies, are held together by

of supposed sons, of legal precautions taken to trans-
put a fortune, a name, a title sometimes.

To all this shameful trafficking, to this bargaining, to this

[I] Laluyé, who lived quietly in Rueil, and against whom one does not
absolutely no charge, he was detained administratively.
ment for three months. This is how the power behaved
this Jules Favre who, under the Empire, always had the word virtue at the
buckle.

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impunity granted to people we fear, to people who
closely or remotely still touch the bourgeoisie; it
must be contrasted, to complete the painting of the state of mind of the
Republicans of 1871, the most appalling contempt for life
human being that has ever been seen at any time.

In history, I seek above all not the detail
scandal, but the symptomatic detail, not the information
sensational, but information for reflection. I believe
that tiny facts are also interesting for study
of an era that only important facts. In the great
facts actually, the battles, the extraordinary events-
dinaries, it is God who reveals himself, in the small facts, it is
the man who betrays himself. I look, for example, as a
excellent document this conversation that Baron Olivier
de Watteville, then inspector general of prisons, had
with Galmon, then Undersecretary of State at the Ministry of
the interior, and which he authorized me to reproduce: M. de Wat-
Teville wanted to maintain the arrest of a MB of Mr.
which the government later decorated.

– He's one of our agents; let him go.

– But, Mr. Under-Secretary of State, he did
to shoot fourteen national guards who were refractory to the Com-
municipality.

– It was to better hide his game. ...

– That's very disappointing, Mr. Undersecretary.
of State, for the families of the victims.

Who uttered this dreadful word? Is it a Sulla for
which reason of state justifies everything? A soldier accustomed to
risk his life and for whom the lives of others are no more
price than his own? No, he's a bureaucrat, a center

a member of the Academy of Moral and Political Sciences

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ticks. What politics and, above all, what morality do we teach?
in these places!

What human beings fell in those terrible days,
the bloody harvest that death brought, no one will know pro-
probably never.

Communist writers who admit the figure of
thirty thousand deaths are rather below than beyond the
reality. Men who through their functions have seen the
things up close admit thirty-five thousand in private.
Mr. de Watteville, director at the Ministry of Education
public, the brother of the one I was talking about earlier and
who was one of the first to enter Paris, fixed at forty
thousand the number of victims both on the side of the troops and
on the side of the insurgents.

The paltry figure of six thousand five cannot be explained.
hundred deaths given seriously by Mr. Maxime Du Camp
that pays the special conditions in which work
the writer. To raise a monument which, despite its
imperfections, will be of considerable interest for the future,
Mr. Maxime Du Camp always had to turn to the sources
officials and he found the most competition everywhere
eager, but with the reservation of not saying certain things
things, to always maintain a certain conven-
tion.

Jewish Freemasonry, which wanted to depopulate Paris
to make room for foreigners and the men of September 4-
members who wanted to punish their rebellious voters, and,
they too, to go and look for them "in their lairs," had
each on their side an ingenious idea which proves that the
Progress is not an empty word.

The foreigners who led the Commune changed
the neighborhood battalions, they disoriented them; the battalions-

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Federated ions of the Boulevard Malesherbes fought at the
Place de la Bastille; the battalions of Rue Mouffetard
were on Boulevard Malesherbes. This measure facilitated the
fires, because known men in a street would have
hesitated to light a fire at their neighbors' house; she returned the

the Commune could not escape the bullets; in their neighborhood they would have been aware of the issues, they would have found help to hide. All the doors, in the con- milk, closed before them and they fell by the hundreds- on the sidewalks or roadway.

The idea of the Versailles Republicans was also good. The generals had asked that we march the peacekeepers at the head of each coloime. Thanks to their knowledge of Paris, the city would have been retaken in forty-eight hours, and one was not, as it happened, stayed a whole day in front of a wall that we could turn in a few minutes. Picard and Jules Favre oppose were to this extent and thus succeeded in making the fight much longer, the exasperation more vivid, the massacre more barbaric.

To the federalists shot at Petite Roquette, at the barracks Lobau, at Montceau Park, at the Porte de Versailles, you must add one thousand two hundred men who, for various causes, insubordination, attempted escape, were passed through the weapons not on the plateau, but in the woods of Satory, where was still being executed on July 10. It is still necessary to join this figure those that the disease decimated. The prisons, the Construction sites in particular were hell. The unfortunate guarded by gendarmes the loaded rifle did not have the right to get up to satisfy their needs, they languish-

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Saienl in the middle of their garbage, at the slightest movement we were firing.

The Conservative MPs let everything happen, they did not did not understand the word of Scripture: *justitiæ Dei siint reclæ*, they had neither the beautiful mercies nor the severi- necessary things. They chatted familiarly with men who had usurped power and violently penetrated- ment in Værarium and they were merciless to the unfortunate people who, pressed by poverty, had accepted a small place under the Commune and dabbled a few pennies in a box where the people of September 4, all poor before, all rich after, had not left much.

To the unfortunates of this order they were merciless; they could not find sufficient tortures to punish them, they shipped them across the seas in a kind of cages and probably regretted not being able to send them all at the Satory plateau.

cruel or their mediocre intelligence? No, only they had brains shaped in a certain way, they saw it like that, they were imbued with the prejudices more bourgeois. A man, who occupied a position in the world, like Jules Favre, everything could be per- to put, to kill thousands of human creatures without never be worried; the idea of shooting a barrister of the bar association, an academician, would have seemed sacrilegious to these polite people, like the idea of delivering a car to the executioner- dinal, a porporato, would have seemed so to the sovereigns of the past.

The leaders of the Assembly, moreover, were thirsty of power and, on the contrary, had never been hungry; the am- bition therefore seemed excusable to them in its most abominable worthy misdeeds, while the unfortunate one who had

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took a job to eat, seemed worthy of all the punishments since they did not understand it.

The notion of reality was what was most lacking in these men of indisputable honesty, but of experi- practical experience, which, not being illuminated from above, nor informed from below, should inevitably be defeated by men who came out all bruised, all vibrant, all smoking, all soiled sometimes with the most real life and the most difficult.

Take the most illustrious defeated Dacian, the Duke of Broglie. What could he know about modern Paris? He probably had- surely never set foot in a workshop, nor in a cafe, nor in a brothel; he had not talked, the eye to eye, nor with unreasonable workers after their day is done, nor with crossroads agitators, who shake up society by knocking over dominoes, nor with girls who live and die from the corruption of cities. He left his house full of examples worthy of being imitated, glorious traditions, high feelings, for drive to another salon where he found the same atmosphere; he had never left a world where one speaks and where one thinks nobly, where even weaknesses are veiled in idealistic appearances, where passions are rare- ment low. Looking within himself, he saw nothing that was a degradation of man, he saw himself all young, working as if he had his career to make, obsti- faithfully, in his generous optimism, to certain liberal ideas, having pride, no doubt, but the beautiful pride in letters, the laudable ambition to render ser- vices to his country.

Obviously, this former President of the Council will have been actively involved in the movement of a century where the Jew r.

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everything leads and leads everything without having seen the Jew, without guess his role for a minute, without suspecting what can contain hatred against the old French society, against the aristocracy, against Christ, the heart of a German Jew, whose fathers were hanged between two dogs. If the Juii appeared to him, but only in the form of a baron already washed, very honored to be in such company and holding on to it pretty well; he didn't doubted that the one who had just called him obsequiously "my dear duke" bribed the insulters who were going shouting through the streets: "Demand the bankruptcy of the Union general, the suicide of Mr. Bontoux, the arrest of the prince de Broglie! »

If we were to ask the former minister about the Jewish question foreign affairs, we would obviously find at him the tolerant and broad theories that Lord Macaulay, who was an applauded orator and a fine scholar, like the Duke of Broglie, developed, in 1831, in his Essay on the Incas-political pacities of the Jews.

With less eloquence and merit, most of the members of the right lived like the Duke of Broglie, in the same unreal sphere. I bet that the Viscount Dthenin d'Haussonville, for example, did not know when he was a deputy, a quarter of what he learned by going par-to cover the furnished rooms, the dives and the public balls, for his beautiful book of V Childhood in Paris.

The first one who seriously dealt with the issues workers, from a conservative and Christian point of view, was a soldier. Why? Because this soldier had seen the Commune closely, because the military profession, which provides a living in the midst of all classes of society gathered together, puts immediately a man of the valor of Count Mun opposite

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beyond reality, peels away the prejudices of education and concenacle conventions, constitutes an admirable school observation for men who are organized for to understand and to think.

Anyway, the muii>ut i^i.-. - i.<_- i .v:-.-i iudh c de

the odious sea of a merciless repression that they desired eagerly, in their hearts, the future henchmen of GambeHa.

They struck, with outstretched arms, on the little ones and on the humble The usurpation of functions especially, I said, found these naive people who had not had the courage to be implacable rage to bring to trial the men of the A Sep-month.

The members of the pardon commission. Tuilhand, Corne and other Batbies, sent to New Culetluouie, as guilty of usurpation of functions, an old man who, I believe, had agreed under the Commune to be something thing like sub-inspector of lamps in a ministry.

One day while they were arguing over this case, GambcUa passed by, heard some scraps of conversation and knocking vigorously, as usual, sm' the abdomen of a members of the commission:

– Bravo! Gentlemen, he cried, with a loud laugh, if he has usurped, let him be punished! Let us have no pity for those who usurp public functions!

Then he walked away, looking at them with a look of contempt.

The years 1872 and 1873 thus saw the triumph of There was, from one end of Europe to the other, a Jewish hosannah accompanied by the noise of millions. The Jews did again, but in prodigious proportions, what R.othscliild had made a small deal at the time of liquidation

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of 1815; they got rich by lending to the French, they took back from the Prussians what the French had taken from them paid. Of the five billion at least four remained in their hands.

Bismarck had nothing to refuse to those who had commissioned for the war; Thiers was on his knees before those who gave an appearance of financial glory—to a country crushed under all the shame of defeat.

The king of the moment was Bleichræder for whom the France was later to undertake the expedition of Tunisia.

It is in the second part of this work, Europe Jewish, that we will have to deal with Germany which

speculations whose main theater was France.

A very remarkable study, published in the Revue du Catholic world and signed Hermann Kuntz, is enough for us give for the moment the essential for the portrait and the role of the character.

Mr. Bleichrøder, said Mr. Kuntz, had the greatest part in all financial and stock-market affairs of the new France from 1866 to 1870 (I). When Paris had to pay its ransom, Bis-Marck called upon the enlightenment of Mr. Bleichrøder. He had him come to Versailles to verify the funds advanced by his associate and friend intimate, Mr. de Rothschild, whose wife played the irascible patriot to the point that the poor German ambassador, Count Harry d'Arnim, thought it necessary to complain about it undiplomatically. Mr. Bleichrøder received the Iron Cross and was awarded the particle, as a reward for this distinguished service. His fortune became immense and in no way inferior to that of a Kolhschild. After its

(1) Deliveries of October 15 and 31, 1881.

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ennoblement, he was also created first consul general of Austria. In this capacity, he gave a dinner for fifty people at the corj^S diplomatic. The table, set in a decorated dining room by the first artists, was loaded with centrepieces, candelabras, etc., in richly worked gold and silver. Behind each guest stood a servant wearing the house livery, overloaded of gold embroidery. We can imagine the effect that must have produced the description of this sumptuous feast and the goldwork estimated at several million from Mr. Bleichrøder in the year of grace 1876, to when the population of Berlin was desperate as a result of the crash of 1873(1).

Germany was quick to understand the meaning of the scene from the Second Faust, which we mentioned above. Duped by a real phantasmagoria, she believed, with the paper money created by the Jew, own real gold and soon realized that this gold had slipped through his hands. After three years she had nothing left in her fingers but scraps of paper that were worth less than leaves dead, and all the gold stirred up had gone to be buried in the pockets Jewish.

The losses inflicted on the German people, says Mr. Kuntz, hung this period of unbridled speculation, are calculated at three and even at five billion by statisticians. It is estimated at three or four hundred

(1) Let us not forget, however, that if Germany agrees to serve the Jew as an instrument, and to reward him if necessary, she keeps him absolutely away from everything that touches on honor and the dignity of the country. When the son of this Bleichröder, who had slipped away, we don't know how, into the officer corps of the hussars of the guard, presented himself in front of his comrades, a huge boo rose up, He was spat in his face and had to flee in a hurry. Never German officers, who still have some traditions from the ancient Teutonic knights, will not admit that one can entrust a flag to a man who is willing to sell it for money, then—that he puts money above all else.

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thousand families of owners, industrialists, small capitalists that were ruined while the newspapers were graying them of glory and excited their hatred against the Church, the Jesuits, the religious works.

In exchange for the billions they stole, the Israelites of Germany organized, in fact, the Kulturkampf, which gave them anti-Semitic agitation, as the share that they took from us when poor religious people were expelled from their cells will cause them to be expelled from their palace.

Moreover, speculation and persecution were rife among us. also, walk in company. Beforehand, the Jews pre-
parried this invasion which is the obligatory complement and in reality the only appreciable result of all the revolutions in France; they attracted all the wanderers to Paris, all adventurers, all bad business traders—
res of the Israelite world, they placed them in the voids what the Commune had done in the populous districts.

In June, July, August, September 1871, certain streets seemed deserted. At the end of the year, everything was full, lively, alive. The pure-blooded Parisian, who roamed the city as an observer, was quite astonished to meet everywhere strange types he had never seen, to see on all the shops named Mayer, Jacob, Simon.

Thanks to the ease of naturalization^ to the pre-fire meditated on acts of civil status, to the complacency of em-
folded which had been placed in all the necessary places, These intruders quickly formed a sort of identity. A
The difficulty that bothered them was that devilish German accent; They then played the Alsatian string and the good Mr. d'Haus-

helped them wonderfully by this society of Alsatians—

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Lf^iM-ains who, despite his laudable intentions, has caused incalculable harm.

What would he not have done for these Alsatian Jews? who said so patriotically, with one of them, the rabbi Isaac Bloch, so sharply noted in the past by the Universe^ that the war of Prussia was advised by the Pope for to have honest people slaughtered, and that the Prussians, con-produced by the hand of God, had happily arrived to punish the guilty and save the innocent.

How touching and how great this genera-rich and dear Alsace, which paid for France everything whole! What heart would not feel stirred at the thought of this noble province that war has separated from us! Glory to her who, silent and dignified, bends over her hop fields to hide her tears, and, when she raises the head, sadly questions the horizon to seek there what which was the Fatherland!

Glory to that one! But shame on this theatrical Alsace which has put herself at the mercy of the acrobats, in this Alsace of shop window and concert café that we see everywhere, posing or cooing romances with her eternal knot in her hair, to the weepy, intriguing and begging Alsace which dishonors the most august information ever the earth contemplated.

One collects herself and prays, the other beats the drum with her mourning, lives off the annexation as the Savoyard lived off his marmotte, organizes benefit performances and noisy raffles where the Germans who appear in the committee put as a big prize a zebra to remind, they say, with their somewhat loui'd mind, the speed with which the French fled in 1870.

One gave Kléber, Kellermann and Rapp to France;

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the other is personified in the grotesque type that we call there the Schmider, she gave Kœchlin Scharwtz, Scheurer Kestner, Risler, she gave birth to wom-my dead enough to all patriotism to marry the Floquet and the Ferrys, the starvers of besieged Paris (1).

One must be respected and kissed on the forehead like a persecuted mother, the other must be treated like a daughter

(t) The excuse for these fatuMles is that they are more German than French. Ms. Jules Ferry is a great-granddaughter of the heroine from Gölhe's novel, Werther.

The famous Charlotte, Charlotte Buff, born in Wetzlar, married Johann-Christian Kestner of Hanover; she is therefore the grandmother of Ms. Kestner, whose daughter became the wife of the president of the Council, friend of Bleicbrøder. The ham element is always more or at least represented in these families. The famous Miu Duverger, who finds a relative; related to Jules Ferry by marriage, never loses the opportunity to remind him; she wanted to clarify her parentage in a letter addressed to the newspapers, in October 1884.

Montmorency.
Sir,

My mother was the boss of Mr. Cbailes Kestner, who was my cousin-sin, therefore. She often told me the story of Char-monkfish. Only she added the following anecdote:

Charlotte, my great-aunt, being on a trip with an old woman relative, was forced to stop at an inn where these ladies of the-rent^spend the night, due to the delay of the post horses.

The relative knew in a somewhat uncertain way what was being said. in his family: that Charlotte was the heroine of Goethe's novel. The room they were given had two beds, and as luck would have it, the curtains of these beds represented... Werther's suicide!

-If it's her, thought the old lady, she won't go to bed.

But Charlotte didn't testify, and she went to bed.

Did she sleep? No one ever knew.

I wanted to inform you about a fact, quite curious in 8sum> and, convinced that you will not hold it against me, I beg you to accept, Sir, my most sincere greetings.

AnSDSIINB DCVIBORK.

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of shameless brewery which soils in debauchery a costume which should be sacred from now on.

of being Alsatians, they were Alsatians-Lorrainers; they had two names as one has two, hands, to take more tache.

Whether they came from Cologne, Frankfurt, Hamburg, from Wilna, all these foreigners were fiery patriots. If they had not been betrayed by the heroic officers of Saint-Privat, Gravelotte, Bazeilles, we would have seen some beautiful! The France of Saint Louis, of Henry IV, of Napoleon, Condé, Bossuet, Fénelon had languished in ignorance, they no longer wanted this; they did not hear—would no longer be tyrannized by their ancestors. If you tell them asked what their great-grandfather was doing in France or their grandfather in those cursed times, if he was merchant, worker, soldier, in which city he lived, they remained silent, felt guessed, and murmured: "It's a clerical.

Their opinions, moreover, quickly betrayed the falsehood feelings that they displayed with such ado. If they had truly loved France, they would have pronounced with admiration—the name of Louis XIV who had reunited Alsace to kingdom; their great man, on the contrary, was Gambetta which, by prolonging the war, was the sole cause of the loss of two provinces.

The admirable solidarity of the Jews among themselves, their spirit of intrigue, allowed the newcomers to get rid of—quickly serve everything that, in small businesses or the middle industry, was still of a French, had kept the good sense and the fine judgment of their ancestors. They snuck into all the committees and soon

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had removed everything that bothered them; they recruited their workers and accustomed them to receiving servilely a slogan. They thus succeeded in getting elected in this city, which claimed to be patriotic, Baden people like Spuller and Frankfurters like Leven.

By 1873, the Jews had openly taken the lead of the republican movement in Paris and forced to follow them most of the traders who clearly saw that we were going to ruin, but who did not dare to resist, for fear that their credit was not cut off by the Israelite banks. In the petition addressed to Mr. Feray d'Essonnes, by the Parisian business representatives, to congratulate him on having

among 160 signatories.

Here we find all those who, at the beginning, contributed to give the Republic a reassuring appearance, point of view of interests: the Beaucaires, the Brunswigs, the Cahen, Frankfurt and Elie, Godchaux, Hirsch, Heymann, Lantz, Lazard, Lyon, Oppenheimer, Rheims, Simon Brother and Guesdon, Schwaab, Schwob, Trier, Wimpfen. We will mark how many names, among those, betray a German origin. This alone should have given rise to an awakening to the Parisian population and show them where their truths were interest tables.

As usual, the Jews sought a false Messiah and quickly found it in Gambetta. We will paint, at chapter devoted to the character, the group of freedmen that formed around him and the special world of which he was the spokesperson or rather the docile instrument.

MacMahon did not bother them much. True to their inexplicable craze for half-foreigners, conservants, instead of addressing a brave general,

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French Men strain, in Canrobert or Dacrot, which would have risked his life and would have won the battle, put their confidence in this deceitful soldier who, himself, did not speak never and always lied."

Although the guy was awfully scruffy at home, MacMahon, the grandson of an Irishman, can be considered a representative of the ruling Celtic race.

"The Greek," wrote Paul de Saint-Victor, "was the child of genius of the Aryan family." We can say of the Celt that he has was the terrible child of this family.

The Celts had heroes, prophets, poets, There has never been a politician among them. century after century, some characters emerge from this race extraordinary and almost legendary. It is a Celt that Duguesclin, who reconciles France with Victory; it is a Celt like Joan of Arc, who saved the Fatherland; herself seems to have some revelation of this identity of origin-gine with the winner of Cocherel. When she goes up to horse to go and deliver Orléans, it is to Jeanne de Laval, the widow of Duguesclin, than the one inspired by the Fairies fountains sends her maiden ring. It is a Celtic again that Marceau, born in Chartres, in full thunder

meeting in the middle of the melee, on the Place du Mans.
moment when they rush at each other, saber raised,
the soldiers separate them as if they were deducing that they were
two brothers who were going to fight each other.

The readiness to devote oneself, this spontaneity, this brief
surge of enthusiasm which suddenly arouses, from the middle of
this race of beings of inspiration of an almost greatness
superhuman; all these precious gifts are annihilated by
the absence of any faculty of order, of measure. As

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social organization the Celts left to themselves have not
never been able to get past the clan.

Ireland died of family divisions.

During the War in the Vendée, Charette, Stofflet, the prince
de Talmont spent their time arguing and did not
never been able to combine a general movement. Very capable
to accomplish some exceptional feat, the Celts are
unable to pursue any plan in a sustained manner.

Mac-Mahon had all the qualities of his race on the
battlefield, he had all the faults in power. He
was unbelievably grotesque as President,
left to chase from an impregnable situation, did not succeed
never understand anything and ends up capitulating in shame-
ment in front of some lawyers who were trembling in their
skin every time he looked for his handkerchief, believing
that he was going to grab his sword. He had neither the flexibility, the habit-
political lethality of a Greek like Thiers, nor the feeling
of duty, respect for one's word, tenacity to support one's
right that a German would have had. Thiers called him "the soldier
disloyal" and he justified this judgment by abandoning all
those who had believed his formal promise "to go
until the end.

Before him Trochu, another Celt, had acted exactly
likewise, not even trying to defend the sovereign
to which he had addressed emphatic declarations,
accumulating lies upon lies for months on end
dreams like a child who is happy to win
an hour and escaping from a responsibility he had sought-
carried out by vanity by a subterfuge worthy of a savage (1).

(1) Trochu, nolez le, even manages not to lie to the Imperial
Empress; when she asks him if we can count on him he does not

At Trochu as at Mac-Mahon, the two men who, unfortunately for us, played such a considerable role in our affairs you find the same naive duplicity. When the Count of Chambord came down to Versailles to see the Count of Vanssay, the Marshal refuses to receive him; the envoy of the Imperial Prince, on the contrary, he replies that he is legitimist; he betrays everyone, he prevents everything by a kind of very confused personal ambition that he does not dare admit to himself. Ambition is always like this in the Celtic, she does not stand out in full light, in full relief like the objects in the South, it is indecisive and lunar like an Ossian landscape.

The Jews, near the Marshal, acted through Baron Sina, and the Castries. Baron Sina, a very wealthy Jew from Vienna, who had embraced the Greek religion, had given one of his daughters to one Castries, the other to the Ypsilanti pi'ince, which had quite serious claims to the crown of Greece. The father-in-law, when he had accepted this son-in-law absolutely ruined elsewhere, already saw himself sitting on the steps of the Hellenic throne and making a loan for the country from which he would settle the brokerage himself. Either the prospect to be governed indirectly by a Jew, even if he was baptized, said nothing to them, whether they were happy with King George, The Greeks showed no enthusiasm for rights of Prince Ypsilanti and the baron died without having realized

answers neither yes nor no, he replies: "Madam, I am Breton, Catholic—that and soldier." All this is strictly true. He had said: "the gov-Governor of Paris will not capitulate, * and he resigns to the moment of surrender. This is the counterpart of the story of the lord Dreton, who had given his word not to see the king at his passage to Paris, and who, in order not to fail to keep to the letter of his serment, talked with him in the darkness

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his dream. But the family inherited the idea. Gambetta had the address to persuade the Sina that he was not asking better than supporting Prince Ypsilanti's candidacy for throne of Greece and these, for their part, did everything they were able to prevent Mac-Mahon, who went every year hunt in their homes, to seriously oppose the establishment—of a Jewish Republic in France.

The countless negotiations about Dulcigno, the strange trades with the Kohkinos and the Tricoupis have not

Duke Decazes, associated with many financial affairs, was also under the domination of the Jews. The mother of the Duchess Decazes, Madame de Lowenthal, married to the son of a Jewish banker, had been in Vienna The damned soul of Baron de Hirsch (1). The engagement of the daughter of Duke Decazes with the young Lucien de Hirsch.

(1) See The Vienna Society, by Count Pail Vasili.

Who does not know Marie-Antoinette's saying: "You will tell me" so much! " At present, there is no politician, even with very sincere Christian sentiments, which is invulnerable-capable of this terrible force of money. We defend ourselves for a long time-time, but we end up giving in to certain sums so con- so astonishing that consciences are as if floored. The most farms hesitate for a moment, then look at those around of them, understand the meaning of certain silent looks and capitulate. Mr. Brunet, a magistrate who was considered honest, a former Minister of Moral Order, agrees to become the second in command Baron de Hirsch, to take his share of the spoils of so much misfortune. reux. He left for the Orient in August 1885 to defend the iute- retsduJew. It is true, says the Gaul, that the baron makes the things. "As proof we only want to cite what Mr. Brunet was telling the other day at the Palace, in the middle of a tight group of lawyers-cats of all ages. He said that, hating the sea, he would make his journey via Vienna, to the terminus of the Austro-Hungarian railways

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The great misfortune of France, then, was not to find-to get to the head of politics, real representatives feeling of the soil, to fall into the hands of this nobility very modernized, very money-hungry, very mixed up particular to stock market speculation and therefore very Jewish.

The only one who was above these concerns and who had an incontestable moral value, the Duke of Broglie, was constantly deceived by Léon Say.

France was able, however, to have a moment of shadow of hope; she had found an unexpected helper in a Prussian so admirably organized, perhaps, for politics than Prince Bismaick, but less virile than he, weakened and worn down to the marrow by the passion he always had for the feminine essence, the Weihliches weren of which Goethe speaks.

History, later, will dramatize this short fight between

the struggle between Cinq-Mars and Richelieu; it will give its truths tables proportions to this episode which could have had considerable consequences on the destinies of the world and which went almost unnoticed, thanks to this Jewish press, all whole this time again on the side of Prince Bismarck, and which only reveals contemporary events what it takes to deceive public opinion.

Serbian; that from there, to the frau of the baron, he returned to poate until Sarambey, head of the railway cbemio of CoDSlautinople, ne traveling only during the day, the postilions themselves not traveling not to risk traveling at night"

What example does this veteran of the bar give to interns, and By what right do conservative newspapers accuse Floquet of Mustapba's businessman?

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Count Harry of Arnim was no mere favorite like Cinq-Mars, trying to overthrow, to please a coterie, a minister superior to him; he was considered by Prince Bismarck himself, as the only man who could replace him. At the beginning of 1872, the Chan- The celier had even proposed to the Emperor to appoint the am- bassador of France his ad latus.

Count Arnim wanted more. Seconded by the most of the German aristocracy, supported by Empress Augusta, he dreamed of replacing Bismarck and to continue his work, but by changing completely- the operation plan.

Prince Bismarck, as he declared with the brutal frankness which is usual with him, encouraged the Re- Jewish public in France so that France would be powerless health, despised, dishonored in Europe, without taking care of the dangers that the outbreak of infection posed to the world that he let grow.

Count Arnim, on the contrary, wanted to cure the France so that Europe does not fall ill thanks to this neighborhood. It was inspired by the maxim of Philip II: "It's better to put out the fire in your neighbor's house- only to wait for him in his own. » To France, once in monarchy, either with the Count of Chambord, or with the As Prince Imperial, he offered Belgium and Metz as compensation. sation of Alsace, while Germany occupied Hol- moorland, and became a maritime power. England

betta, constantly betrayed us and ended up taking Cyprus and Egypt, right under our noses, was held in failure for a long time Europe was entering an era of peace and order that could have lasted a century.

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Prince Bismarck, who was then acting in concert with the Jews (1), broke the unfortunate Arnim like glass who, deprived of his jobs, stripped of all his titles, went to die in Switzerland from the grief of having lost such a beautiful person part. All those who had been involved in this movement, which had ramifications all over Germany, fled—rent to escape the harsh condemnations that he made rain down on them Mr. Bismarck, in a country where crimes political crimes are assimilated to common law crimes, where the regime is the same for the writer who attacked the Chancellor that for the thief who stole a wallet cash !

Count Arnim, moreover, did not find in France a conservative to understand it. Mac-Mahon and the Duke Decazes let Baroness Rothschild insult, in an official reception, the ambassador of a great power—ance which pursued a design favorable to France.

One would not believe in this aplomb of a Jewess, whose grandfather was clipping coins in the Judengasse in Franc—wrong, if the diplomatic documents were not there (2).

(1) See, in the pieces published by Count Arnim, the role played by the Jew Simou Deutch, friend of all French republicans.

(2; We have already insisted on the very psychological character curious about these aplombs of Jews and Jewesses. Compare in this order to the act of Ms. de Rothschild allowing herself to lack respect to an animator accredited to the French government, the incredible scene of Sarab Bernardl at the border (October 1884], refusing to allow his belongings to be visited, and overwhelming them with insults customs officers; also reread the episode of Gambetta calling his adversaries miserable and dunghill, when he is in the opposite and making seize from his bench and lock up a representative of the people, whose discourse does not please him. The significant side is docility with which one accepts, or undergoes; neither the geus of the world, nor the deputies that protest. There are hardly any except the customs officers who have retained some of their dignity.

The poor ambassador, who feels the affront that one he made it was inspired by Berlin and that we obey a mol order of Bleichrøder (1), written to Duke Decazes:

It seems to me that the German ambassador, committed to present to the most official house in France, should be able to counting that the persons admitted, at the same time as him, to the hospitality of the Head of State, are required not to demonstrate by an attitude of spiteful animosity and calculated nonchalance that – as far as he is concerned – peace has not been restored between France and Germany.

You and I would have immediately answered: "My-Sir, I am sorry that someone was invited. as ill-mannered; if she has the misfortune to present herself at the Elysée, I promise you I'll have her thrown out by the servants.

The unfortunate Decazes thinks about his actions that Rothschild can lower the stock market the next day and he gives birth from the following post which, moreover, is not badly written:

Paris, December 12, 1873.

It is at the moment when my audience begins that I receive, Sir, your private letter dated yesterday.

I can neither admit nor understand that such a inconvenience may have occurred. It is in truth, Mr. Marshal,

(I) The Antecedents of the Trial of Arnim, at Pion.

On the occasion of the marriage of Miss Beatrix de Rothschild with Maurice Ephrussi, Mr. Bleichrøder sent, as a wedding gift to the young spouses, a painting by Hais Makart, "a nuptial allegory-much-watched, much-discussed, "A\\e Gaulois. Come on, so much better, our money is used for something 1

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which, more than any other, would be especially and directly affected. So I will discuss this incident with him and take his orders. In the meantime, Your Excellency will be pleased to agree with me; regrets for what can only be a misunderstanding, the expression very cordially of my highest consideration.

As for the Faubourg Saint-Germain, it is still convinced

quier of M. de Bismarck and the associate of Bleichröder,
obeyed a movement of patriotism, a fit of heat-
French vinism by insulting the German ambassador.
Tears come to everyone's eyes when we tell
This story is The Good Baroness, the women whisper,
How she loves us!"

On the other hand, the same people who spend their lives with
Prussian Jews, who invite them to all their parties
are loudly indignant in their patriotism when they
see the banner of the German Socialists appearing on the
burials next to the banner of the French Socialists.

Despite everything France, the real honest, patriotic France,
worker wanted the Monarchy so much, she had so much
need that the restoration of the Royalty was very close to being
TO DO.

In reality, the only obstacle was the Count of Gham-
edge. God forbid I should disrespect this
noble and pure memory! I wept at the death of the poor man
Little Imperial Prince more than most of those that
the Empire had showered them with blessings. I still remember
the hours of sadness that I spent in my little garden
at the time of the illness of the Count of Chambord,
Before my lilies, which droop on their stems, at the moment that

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the days passed, seemed like the image of this
existence, as the symbol of this Monarchy of ten
centuries, in which France had so completely
incarnate.

History has rights, however, it will say what it doesn't?
let's say: "The Count of Chambord did not want to reign."
In ages past, on the morning of the coronation, the Archbishop of Reims
was going to knock on the door of the room occupied by the king
in the Chapter's apartments. – The king is asleep! replied
said the Grand Master of Ceremonies. – Wake him up, said
the archbishop. In 1873, France knocked on the door of the
king's room, but the king didn't wake up!

If some writers, like Dr. Carlyle, look
history as a collection of small labeled vials
in advance and into which we enter the facts, others,
on the contrary, and we are among them, want to sur-
everything in history studies men, sees beings.

What more exciting study than this when, without

that the party intends to impose, willingly or unwillingly, on public opinion, we puts you in people's shoes, you try to guess what they are thought, what we would perhaps have thought in their place!

One word is enough to describe the Count of Chambord, the word Goethe's on Hamlet:

"It is a soul charged with a great design and incapable to accomplish it.

No king's soul was higher, more generous, more right, but the temperament was not there. We see, as through crystal, the battles that take place in this heart. As soon as the opportunity arises, Count de Cham-
The board tries to find a pretext, it tries to win

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of time, he curls up in his flag (1), like us
we curl up in our sheets when someone comes to us
searching at dawn in winter for a boring chore.
that he has retreated, he sf, reasons, he brings himself back.

To this lack of determinism, it is necessary, to remain in living analysis, join the completely natural intervention of the Countess of Chambord. Leave aside all the sentences; stay in simple humanity, and imagine what this devoted woman must have felt when she saw her husband, happy near her, doing charity, hunting, eating well and she said to herself: "Tomorrow, all this happiness will be replaced by infernal machines, gunshots, riots.

-I came back once, the Duchess often said.

(1) It is not doubtful now, for any man of good faith, that the flag issue was only a pretext. At the Ad^em-
At the Bordeaux assembly, some Orleanist deputies addressed themselves to Mr. de La Ferté, which they knew was equipped with the full powers of the council of Cham-
edge.and asked him if the flag issue would be an obstacle.
Mr. de la Ferlé replied that he was authorized to affirm that this question would not cause any difficulty; he added that, in his opinion, It seemed impossible for him not to maintain the tricolor flag which the misfortunes of the last war had just made sacred.

On the 29th or 30th of June, 1871, Mr. Bother met in room i
three legitimist deputies to run the Reservoirs: the Duke of L.aro-
chefoucanld-Bisaccia, Count Armand de Maillé and Viscount de
G nlaul-Birou: he asked them what was the meaning of the letter that the

on my heart, but delicacy obliges me to ask you to wait that I have explained myself to the country on the reserved questions. These gentlemen declared that they understood nothing and that there was no had no reserved questions." Although it was close to midnight at 8At the end of the interview, we ran to Mr. de la Ferlé's house, made him get up, They explained to him what he was thinking; he was troubled, fainted, and said, "I "If disavowed, it must be the question of the flag!"

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from Angoulême, but I will not agree to return second time.

The Countess of Chambord had been raised with the Duchess of Angoulême who constantly told him about the scenes from the Temple, the almost uncon- naked, because history has hardly dared to raise them, along martyrdom of the little Dauphin that the poor princess, huddled behind the door, heard every morning screams of pain under Simon's blows. "Madame," someone said to me who lived for a long time in Frosdhorii, had kept these stories an inescapable impression. The people of Paris inspired in him a real terror.

The faults of the Count of Chambord became even worse thanks to contemporary habits. Formerly a pre- tending in this situation would have found some companion as Henry IV had, not having his language in his pocket and speaking to his king as a comrade. Our time, of in which all heroism has disappeared, lives, on the contrary, in a perpetual written lyricism, in a kind of daily lyricism- nalistic; we have the glory without having to give ourselves the hardly worth acquiring. The future will be amazed to see that the Count of Chambord and Marshal Mac-Mahon, who have never made an effective effort to save their countries, have been overwhelmed with more flattering epithets than all the saviors of peoples together.

The lie of vain adulation followed the Count of Chambord until death and many people are convinced that it was the intrigues of the d'Orléans who prevented the restoration of the Monarchy.

The facts absolutely contradict this statement that would be enough, moreover, to deny the character of the Count of Paris.

their tireless, the Count of Paris does not respond completely- to the ideal that a romantic country like ours should be made of a sovereign; it has nothing to stir the imagination. We regret that a little flame and enthusiasm does not add to so many serious qualities.

The dream of the one to whom birth has imposed so much great duties would have been to live the life of a planter in free America. Curiously, at the beginning of 1870, the Count of Paris's departure plan was definitively immediately stopped and he had set the date for July its installation beyond the Atlantic.

We become attached to the countries we fought for and the Count of Paris, whose calm courage had excited the admiration- tion of the army in the Civil War, kept, from his stay there, a reprehensible taste for institutions which are not suitable for France. "He is a prince who does not have enough prejudices, it has been said of him; he would be more just to say that it is a prince who has or who at least has long had all the prejudices of modernism.

The d'Orléans, as we have said, have always granted money is of excessive importance to them, having it is as a complement, as an extension of being. The company of the Yankees, among whom the god Dollar is the object of a true cult, has not modified these feelings- ments. For the Count of Paris and his family, the fact of possessing- der much constitutes a merit and it is under the influence of these ideas that a firmly Christian family is arrived to give the country the demoralizing spectacle of ! house of France living on a level of intimacy with the House of Rothschild.

This is, I believe, the impartial portrait of a prince founded-

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truly honest man that France, returned from well chimeras, will perhaps be very happy to find for to bring some order to this country ravaged by a horde of bandits. Given such a man, his conduct towards- The Count of Chambord's life could only be 'very correct. He was very happy, all those who approached him closely testify to this, to be rid of the legacy of 1830 and to return, not only to the monarchical tradition, but still in good behavior, in decency which come to a tidy family; from the visit of the August 5, 1873, he no longer considered himself anything other than a Dauphin.

On October 30, 1873, after the publication of the famous letter that overturned all restoration plans, Tailhand ran to the Count of Paris and found him surrounded by three dukes: the Duke of Broglie, the Duke of Audiffret-Pasquier and Duke Decazes.

—He doesn't want it, said the Duke of Audiffret-Pasquier, mon-Lord, the sleeve is yours.

—It is impossible, interrupted the Duke of Broglie, the honneur forbids you. We only have to extend the Marshal and see coming.

Alone of all the important men in the government, the Duke of Audinret-Pasquier, the one whom Thiers compared to a cockchafer in a drum, intrigued to diminish in advance the authority of the King. He had said at a banquet attended by several priests from Normandy: "We will tie him up like a sausage and it will be impossible for him to move.

This remark, reported to the Count of Chambord, aroused, without doubt, his distrust of the Assembly, but deep down he does not asked only to be discouraged.

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What is striking about the Count of Chambord, I repeat, what is truly patient is the antagonism of the temporary that always eludes and of the consciousness that constantly pushes towards the accomplishment of duty.

After the letter of October 27, which did not appear until the 30th, because V Union kept it for three days without wanting to insert it and only decided upon receipt of an imperative telegram, believes everything is over. On November 17 or 18, Count Chamboard arrives at Versailles.

How moving this day of November 19th is—bre 1873, which perhaps decided the fate of our country! The monarchist deputies who stood in the house neighbor of that of the Count of Vanssay where he stayed the King knew that the Earl of Chamlwrđ was at Versailles, without realizing that he was just a stone's throw away from them

They begged Mr. de Monti, Mr. de Blacas, Mr. de la Bouillery, to let them know the location of the other-guste traveler; they clung to them to persuade them to talk.

gather on the Place d'Armes to form a procession for the King; as soon as they were seen entering the Assembly shouting: Long live King I one hundred and fifty others would have joined the first and would have uttered the same cry. Royalty represents was born quietly into possession of the palace of Louis XIV; she was restored with acclamation by the country's representatives.

The King would have encountered no difficulty. On a word from Yes, Mac-Mahon would have come to pay his respects and take his orders. Ducrot was all his; Charette would have 'walked by his side. If the Duke of Broglie, undergoing, as we have said it, the influence of Léon Say, who already flattered Gambetta, the man of the Jews, had not helped in the restoration-

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ration as much as it should have, it had hardly bothered the royals- lists in their preparations; he would certainly not have had the will, nor the power to have the legitimate King returned to the border.

Let us add that three thousand papal zouaves, perfectly organized and who could go to Versailles without waking- to draw attention, were quite willing to come and give the I>oi a honor escort. An arsenal in Rennes contained the weapons of these regiments.

But even that would have been useless. Everything would have been swept away. in a surge of enthusiasm, in a broad and irresistible current. The French soul, let us not forget, did not resemble not then to what it is today. There is a world of difference between France then and France today, debased by the oppo- Tunisianism, dead to all great thought, rotten in the marrow, preoccupied with dirty trafficking, pornography and scandals. The tremendous events of the war and the Commune had awakened patriotism in all hearts, purified feelings; we still believed in the rele- movement of the Fatherland.

The people of Paris, disgusted with the republicans who had slaughtered their former friends, accepted the restoration. I heard twenty times of workers who were going to their work or who were returning from it, say philosophically: "Let them bring back their Chambord and give us the peace ! "

The Count of Chambord's heart failed him at this hour. supreme; instead of acting as a King and summoning the marshal

From this side could still come the decisive act which would have everything saved. If the Marshal had been of the race of these military men, frank, jovial and round people of the past, he would have

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perfectly understood that the Count of Chambord was these men who must be thrown into the water to persuade them to swim. He would have made an appointment with him, he would have invited him to lunch, he would have made him drink a glass of champagne for the health of France, he would have prevented two or three reinforcements of cavalry forces, all the officers of which were ardently legitimists; then, suddenly, he would have shown the sovereign to the troops. This time again we would have shouted at the top of our lungs—Head: Long live the King! The right center and the left center would have met to do paperwork for hours and hours in commissions, they would have nothing to put against the *fait accompli*. We would have a few billion less debt today, and France, instead of being an object of pity for the nations, would have become the arbiter again of Europe.

Marshal MacMahon was neither cheerful nor frank; he could not have been already having a solitary dream of a presidency; he refused to receive the King.

In this country, which was once the land of hardies, headbutts, wild bravery, no one moved. The only one who really felt his mission, the hero that France was waiting for, the Imperial Prince was too young, and no doubt he was saying to himself in England: "If I were the Count of Chambord!"

From this date onwards, there was no longer any evidence in the party monarchist, to use an expression of Saint-Simon, that "cascades, snow words and pistols of straw." We fell back into this perpetual convention which loses and emasculates an era that only asks to be deceived. We talk about uprisings, fighting, Vendée on paper; it is vaguely suggested that we conspire worse to flatter the subscriber at the time of renewals—

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ments (1). In short, we see this thing as completely dull, Arthur Meyer exclaiming from time to time: "The King is coming!" Montjoie-Saint-Denis 1 Forward, sons of the valiant!

contrary. The effect produced by his death attested once again to the more the place held in the world by the idea that he represented—felt. Posterity, without accepting the hyperboles of the days—boulevard nautique, will be respectful for this figure, she will understand why such a man did not have the courage to reign over a people who kill princes who do not belong to him does only good and who adores the tribunes who deceived him and ruin.

Christian nations need good pastors
peoples as the Bourbons were for so long, to
countries panicked and exasperated by revolutionary ideas, he
We need beastmasters.

The Count of Chambord was not of this race and, quite
by encouraging his supporters in their hopes
more adventurous, while undoubtedly continuing to pray
for France, he gradually detached himself from it. I would say
almost that he detached himself too much from it, because one would have liked to find—
see in his will a 'word for so many men who
had defended his cause, a thank you to writers
like those of the C/nion, a legacy, on 17 million, for

(1) There was, however, some time before the death of the Count of
Ctiambord, a fairly serious conspiracy start
organized; which proves once again the correctness of what we
said of the perpetual oscillation of this spirit. If he had lived, the
Count of Chambord, who would only have had to want to reign
who had not known how to want, would probably have tried, out of scruple
ie conscience, to return by a scuffle.

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these workers' circles which are such a noble attempt at social-
Christian lism.

Curiously, this prince, whose mother had been dis-
Norea by Deutz, was treated by two Jewish doctors, because
Vulpian was only called at the last moment. Did he
sought this expiation by spirit of sacrifice? I want
believe it because such a preference would have been very unusual.

After missing the opportunity and not working
that very weakly to bring about the only possible solution, the
statesmen, who so unfortunately led the party
conservative, had some inclinations to react to May 16
and they would have succeeded if they had had the slightest energy.
Who does not know, alas! the ridiculous conditions in the—
that the fight was engaged by pusillanimous beings who,

What, were only concerned with removing it?

Of the two leaders of the Seize-Mai, the one more willing to sacrifice his life would certainly have been the Duke of Broglie, but he was embarrassed by the habits of a completely literary temperament, by this perpetual hesitation of mind which makes men—of a certain political school unsuitable for any determination. Fourtou, pure Gascon, true captain of comedie, was with more cunning, the model of Sulpice Vaudrey of Mr. Minister, the provincial corrupted by the life in Paris; he only took advantage of his time in the ministry to "get so far in there." The Duke of Broglie was timid like a parliamentarian, the other coward like the one; the first was afraid of damaging his doctrine, the other trembled at the thought of compromising his skin (1).

(1) This miniature so soft which, with the powerful machine of the centralization at "a disposition, believed to go to the last limits

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Whenever action was required or proposed to them to act for them, the men of the Seize-Mai retreated. Mr. Oscar de Vallée told me a detail on this subject which has his interest. His nomination had been announced in the French nation as attorney general at the court of Paris. "I am ready to accept, he said to Mr. Brunet, but I presume that my first act as magistrate will be to do arrest Mr. Gambetta and his famous committee (1).

The government hardly thought about this. These so-called Catholics, whom we have seen so hard on the poor devils of the Commune, trembled before this Italian factious.

The real culprit, however, was Field Marshal McMahon. He himself had taken the initiative of the Sixteenth of May that

audacity, by banning the sale of the Petit Journal in train stations, found himself on the platform; he responded very proudly to the threats of the victorious left: "If I had done all my duty, you would not be not here." This is not one of the least drawbacks of the system parliamentarian, than to give the direction of affairs to men who have only verbal courage, who imagine themselves according to the word of Guizot, "to have acted when they spoke." Apart from a few exceptions—tions, assurance on the podium and energy in action are mutually exclusive between them. Bonaparte almost fainted when he entered the Orangery Hall, he saw three hundred covered puppets of grotesque tinsel, bawling. Morny himself, who was

piece of paper the smallest words he spoke to the Bedroom.

(1) Mr. Raoul Duval, whose energy is well known, would have also consented—simply to take the portfolio of the interior. He only asked to be authorized to arrest six hundred individuals who, since 1870, had committed common law crimes, and who were walking around peacefully—just like Challemel Lacour, who never paid the hundred thousand francs to which he had been sentenced for the part taken by him in the looting of the Calluire establishment.

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nothing made it indispensable at that moment; he had repeated in every tone that he would not back down; he refused to call at the Ministry of War, General Ducrot who declared himself ready to take whatever measures the circumstances require—stances.

General Ducrot, in this sad period of our history, was the only one who was constantly resolved to sacrifice if necessary for the salvation of the country. At the beginning—ment of 1873, when everything was so well organized for the return of the Emperor that Napoleon III, in order to be able to mon—riding, underwent the operation from which he died, Ducrot was the soul of the movement that was about to take place. He began then with the most complete devotion at the disposal of the Count of Chambord. In December 1877, he did not—only ordered to act, stating only that once the order If he had recovered, he would pronounce himself "for the first person who would be there." These were his own words. The Imperial Prince, who was waiting impatiently on the other side of the strait, would it be arrived before the Count of Chambord? I believe so. In all case, France would have been saved; the Marshal did not want that she was; he obeyed a feeling of petty jealousy towards a comrade in arms by refusing to call the General Ducrot at the Ministry of War (1).

(!) Oa claimed that Mr. de Lareinty had managed to raise a moment—the morale of the unfortunate Martchal, so lamely collapsed that he had arrived. A soldier, to cry instead of com—baltre. He would have been appointed Minister of War and a piece signed by him in this capacity would still exist in the Ministry of the Saint-Dominique. Viscount d'Harcourt is said to have returned near Marshal and would have determined him to consent to his own forfeiture.

This is possible. There is no doubt, however, that Mr.

These facts were confirmed to me by intimate confidants, by personal friends of the general, who heard him repeat, at that time, that he accepted all responsibilities; they are, moreover, public knowledge.

—You are a hundred times right, one of the men told me. more actively involved in these events and who express themselves on the Marshal's account in terms which I do not wish to repeat, but you are wrong to be so clear, it will harm the success of your book in a certain world.

That's where they are. The truth bothers them, like light. bothers the sick, they need the night light that burns sadly—ment in the carefully sealed room.

It seems to me necessary, on the contrary, that if France perishes we know the name of the one who lost it, necessary also that we pay homage to this poor General Ducrot,

Lafayette, who is, it is true, considered very versatile and very inconsistent—so much, was not one of those who came to find the Marshal to decide to surrender to Dufaure.

To appreciate the truly shameful role of the Marshal Mac-Mahon, on whom such a heavy responsibility will weigh, if the France succumbs under the government that he allowed to establish itself, it is necessary read the Journal of Ten Years, by Mr. Eugène Loudun. It is not no step that has not been attempted, no question that has not been made, no argument—nothing that was used to excite the Marshal to act. Everything was useless.

Mr. Rouher said on this subject to Mr. Eugène Loudun:
< The Marshal is a nobody. You said he was discredited, despised, I told him myself, four years ago: "You could—you must be Cromwell or Monk; if you are Cromwell, show it, we let's see if we should follow you. It is easier and more dignified to you to be Monk; but, if you are neither one nor the other, you will be despised by history." Today, he was neither, and he continues to drag himself along with no other idea than to stay where he is. Par—sometimes he is very annoyed and even scared, and he cries; he cried still in November, but it leads nowhere."

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who sleeps there in a corner of the Nièvre. Twice defeated the great patriot did not want all this military noise, bugle calls, drum rolls, who avail) rocked his heroic life resounded around his coffin and it is simply that he went to wait, in a cemetery

Fourtou, himself, wanted to crown with a memorable act this beautiful resistance of the conservative party; before leaving to the ministry, he appointed a knight of the Legion of Honour the Jew Albert Millaud, author of *Madame l'Archiduc* and other bawdy operettas. This was his testament to Brutus and farewell to the business of the representative of order and religion.

The Jews were the real victors of May 16th and the opportunity soon arose for them to show that they were the masters in our house.

For the first time, at the Berlin Congress, France was going to find himself facing Europe, which had so trans-left mutilated in 1871.

Who was chained to represent this ghost? An Ange

I have sketched elsewhere the portrait of Waddington (1), this cosmopolitan who falls into the category of all naturalized, of all the peregrini, of all the circulatori that we will meet in the course of this work. It has relatives everywhere, except in France; his cousins are nombreux in Germany, his sister married a Prussian diplomat-

(1) Unpublished papers of the Duke of Saint-Simon, one volume, chez Qaadi.

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his own, Mr. de Bunsen; one of his uncles is a colonel, in the English army, another, Evelino Waddington, died in April 1883 in Perugia.

No one in the country was surprised by the choice of this Englishman, not more than one was surprised by the choice of Spuller as Secretary General of the Government of National Defense- The lowering of intelligence was such, at that moment, that we did not even pay attention to these enormous- mites.

The attitude taken by Waddington at the congress did not raise even timid protests.

The course of action was clearly indicated and the first A Frenchman who came, intelligent and patriotic, would have followed her with ins- tint.

Russia, through the latent antagonism that exists between it and Germany, is if not our natural ally, at least the only nation we can count on. The Czar Alexander had done us a signal service in 1873, by opposing an offensive return of Germany against us. What could the conditions of the Treaty of San-Stefano pro-Russia?

However, we saw this strange spectacle of a minister of foreign affairs, nominally French, marrying, with a desperate zeal, the interests of England, pushing her to take Cyprus, smiling when she announced in advance the intention of driving us out of Egypt and seizing it.

For France, Waddington demanded only one thing... the emancipation of the Jews of Romania.

For Romania as for Germany, we ren-
let's see our next volume, Jewish Europe, and we don't let us take from the question only what it has in common with the France.

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Whatever the lies of the Jewish press, each, moreover, is somewhat aware of the situation of this unfortunate country.

Brave, artistic, hospitable, the Romanians, who descend-tooth of the ancient Colonists of Trajan, like to recall that their very name attests to their close kinship with the sons of ancient Rome.

It was only under Aurelian in fact that Rome was con-forced to abandon Dacia to the Barbarians and to Dacia mountains substituted, on the other side of the Danube, the Dacia from the shore: Dacia ripensis.

We will not say so easily that the Emperor, writes eloquently-recently on this subject Mr. Victor Duruy, a final farewell to this valiant Roman population of Dacia Trajan. Worthy of his origin and of the one who gave it its first cities, it has played the role of Pelagius and his companions in the Carpathians in Asturias, braving from the height of this impregnable foaer-ble all the invasions, regaining foot by foot, while they flowed towards the South or the West, the lost ground, and reconstituted-killing, after sixteen centuries of fighting, a new Italy, Tzarea Romanian, whose advent is welcomed by the peoples of Latin race among the free nations.

oriental grace both masculine and poetic, they like to sing in the evening, by the light of the stars, these original melodies whose strange rhythm remains in the charmed ear. They would be, in a word, perfectly happy, like the French, moreover, if the Jews did not exist. *?

The Jew there does not constitute a fixed disease, a swamp more or less extensive and more or less fetid, it is a kind of perpetual flow that is impossible to stop. The great reservoir of Semitism, Galicia and the provinces

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Neighboring Russians are constantly pouring their hordes there. "T^ stinky.

A hundred times these Jews with corkscrews and tufts have been described filthy moorland adorned with enormous frogs, leaving dropping vermin wherever they go, offering danger constant for public health.

Bent on this unfortunate country, where their Messiah, they say, must be born from the family of Isrolka, the Jews made of him what they would like to make of France; they devour it, they gnaw it, they suck it, they exhaust it. Monopolising the sale of strong liquors, they gradually attract all the money, all the products, all the properties belong to them of the region (1).

As soon as a farmer sets foot in a cabaret, he is

(1) The facts occur in the same way in Russia. In the Jew of Sofievku. a volume published by Pion, V. Rouslane which, me ^ it is said, is the pseudonym of a woman with a big heart, the baroness "" of Dxxkull, whose husband is Russian ambassador to the King of Italy, admirably described the absorption of a whole village by a family of Jews. A Jew falls from starvation at the door of a castle, an old servant, guided by his instinct, wants it 7 push back, the merciful Lord intervenes she collects; to the ^ after a few years the Jew is absolutely the master; he has ame- a whole tribe was born; the lord is ruined, the castle belongs to the n invaders. The outcome is superb. Mocked by those who r. have stripped, these unfortunate Russian peasants see everything suddenly reality; without thinking, without consulting, instinctively, They rush upon the Jews; they do not plunder, but slaughter, burn, and only stop when they are exhausted.

Despite the wise measures of the Russian government, the Jewish baron

300 million.

o Jewish vampirism in this country has still retained its brutal side and

» material; in our house the octopus is gloved, it snatches the purse

without violence. When the victim screams by chance, the Jewish press makes

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lost, everything goes through the gears: the farm, the field, the cattle, clothes, wedding ring, everything. Alruti by the poison that is poured on him, the unfortunate man signs an engagement – that we overload and that we no longer represent to him anything but long after, when he is unable to pay. So the Jew has it seized, and a crony buys it at a low price. poor devil's little domain.

All small businesses, writes Mr. Ernest Desjardins (1), member of the Institute, like Mr. Waddington, and not very suspect by nature of exaggeration, is in their hands; milk, meat, fruits, especially brandy, which they do not drink and which they adulterate with vitriol, deceiving the Romanians, poisoning at the same time the city and the countryside.

This people, says the same writer elsewhere, wants neither to serve, nor to learn, nor to cultivate, nor to pay; he does not want to participate in any charge, makes no sacrifice, does not even submit to the laws of police, hygiene regulations, and with its eight hundred thousand arms seizes neither the plow, nor the pickaxe, nor the rifle – but the money (2).

These are the clients that Mr. Waddington gave to France,

go the music to cover his voice: "Freedom, principle of 89, forgetting barbaric prejudices... » The unfortunate ruined man understands that it would be bad form to complain, and will commit suicide far from the Jew's palace so as not to disturb him.

(1) The Jews of Moldova.

(i) Romanian Jews have at least the merit of confessing, with a certain frankness. Their horror for the profession of arms. The On July 1, 1863, a document was placed on the desk of the Buckarest Senate petition of the Jews of the commune of Leova, who, in order to exempt themselves from the military service, said this: "As we Jews are generally fearful people who don't even know how to shoot a hare – reason, for which we have lost our homeland and groan for two thousand years of a situation inferior to all, – we do not

year 1865.)

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the age-old protector of the oppressed; these are those for whom he took up the cause, to the amazement of Bismark who laughed out loud at every session where our minister delivered the question on the carpet.

After the Treaty of Berlin there were some really touching in the pain of this people that Europe condemned to disappear before the Jew.

It was not, we repeat, a determinate number-mined of Jews to admit, but of all the Jews to whom it would be nice to settle in this country to the detriment of the pro-landowners. According to the Waddington doctrine, any Jew was a Romanian citizen.

A former revolutionary, a man who, during his exile in France, had been the friend of all republicans arrived, Bratiano told the House of Representatives that moving words: "Gentlemen, in my political life I have gone through many vicissitudes and many misfortunes, but nowhere and never have I felt as unhappy as in Berlin."

Meanwhile, Jewry was exalting itself, and Crémieux, in a session of the Israelite Alliance, exclaimed in a tone dithyrambic:

My faith is great in the face of our situation today, which is so beautiful. Ah! let me attribute all this to the conduct so noble, so loyal and so pure that our Minister of Foreign Affairs held in Berlin manages, our Waddington. (Several rounds of applause) welcome this word from the speaker.)

This word seems to indicate that Waddington is of Jewish origin; unless Crémieux meant by which the Minister of Foreign Affairs was theirs because they had paid for it.

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Jew OR paid to serve Jews, Waddington in all Cas spared nothing to defend his marriage or to win his money. He supported the cause of the Treaty of Berlin, which was the death of Romania, with all the bitterness Judaic. France, thanks to him, generous France, played

weak nation, to allow the Jew to enter by force from vitriol in the throat of the dying woman.

Bratiano, with the energy, the ever-living hope of the true patriot, undertook a similar journey across Europe to that of Thiers going to beg for defeated France.

Austria, Russia and Turkey recognized individually-dually the independence of Romania. In England, In Italy, Bi'atiano found ministers sold out everywhere to the Jews, and had encountered merciless resistance. consciences, however, had revolted before the facts that he was telling and he was answered: "The powers signatories of the Treaty of Berlin are in solidarity. That the France declares itself ready to recognize the independence of the Romania without demanding the immediate fulfillment of the leonine clause relating to the Israelites, and we will make it as much, s

Waddington resisted and always replied: <r Point of citizenship rights granted to Jews who keep houses sounds of girls, poisoned brandy cabarets, usuiiera counters, no accredited French minister near Romania.

In vain they said to him: "But what is this question which Is any internal police of interest to France? Freedom of worship is not the same as the cause since it is It turned out that Romania is perhaps the country in the world where tolerance is the best practice.

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The Waddington didn't move and the left, almost entirely mixed up in financial speculation and living thus to the wages of the Jews, naturally found this admirable conduct.

Another Romanian envoy, Mr. Catargi, was not happier. Here it is, word for word, from the newspapers Israelites, the cynical response Gambetta gave him: "I commit your government to comply; France will not recognize not the independence of your country without you having recognized civil rights to all Jews without distinction. Mr. Gré-better hold on. Mr. Waddington took to the Berlin Congress the initiative of this question; it is a matter of honor for the France not to let her elude. I myself gave my word to Crémieux to support it; so I cannot yet once you commit to fulfilling your commitments without delay-managements. »

Let us repeat that this was not at all a question of religious freedom.

Mr. Ernest Desjardins still writes about this in his brochure: Jews in Moldova:

I affirm that the religious motive has no part in the measure taken by the government, nor in the hostility that the population testifies to the Jews. The lukewarmness of the Orthodox Greeks for their worship and the indifference of the priests employed by the State make impossible the slightest suspicion of religious persecution. What we hate is a foreign people in a country whose substance, forming a State, within the State, like the Protestants in France before the edicts of Richelieu.

But we have from this fact a more significant testimony—still active, that of Mr. Ad. Franck who enjoys in the Israelite world of deserved esteem.

In the response he sent to Mr. Xavier Roux who

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had asked what he thought were the causes of the agi-anti-Semitic agitation that is growing throughout Europe, the professor at the Collège de France declares that in Romania as in Russia religious beliefs are absolute-ment foreign to the measures taken against the Jews (1).

The learned author of Kabbalah would be very kind then to tell us on the basis of what principle we are intervening in the internal affairs of a people who have only the misfortune to be too weak to ask us to mingle of what concerns us.

Romania, however, half escaped the danger.

A Republican MP had the courage to address this issue which everyone avoided with the greatest care.

"It's been eighteen months," said Mr. Louis Legrand in the session of December 15, 1879, that the Treaty of Berlin proclaimed the independent state of Romania. Austria, the Russia, Turkey, the three most interested powers to the observation of the Treaty of Berlin, immediately recognized the independence of this small nationality. Italy has recently followed this example. I asks that France do the same and ties up with the Romania has regular diplomatic relations.

to explain the motives that had made him act; he feared the publication of certain documents which would not have been did not do justice, he simply quibbled about naturalization- tion by head and by specific categories which look at it did not in any way, and in which the government French had no reason to interfere.

(1) Annals of Christian Philosophy, October 1881.

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In fear of being unmasked, he nevertheless ends up give in. The Jews, moreover, felt that the Romanians were at the end of their patience; they were not unaware that it was prepared scenes on this side near which the exec- cuts of Bulgaria and Russia would not have been, for use a word from Retz often quoted by Maxime du Camp, only "greenery and pastorals."

We decided to send him to this side, as a member French from the Danube Commission, an official whose Semitic origin would not surprise me and which, in in any case, was like the representative of French Jewry in this region. We choose a man named Barrère, former condemned by the Commune who became a Gambettist. If necessary judge from the quick way he fled under the Commune as soon as the street battle began, I believe that at the time of a great massacre, his coreligion- naries there would have been wrong to count on him. remains, grateful Jewry has since passed it into Egypt where we will find him again soon (1).

Jewry was not ungrateful to Waddington.

(1) The Jews did not give up on overcoming the Romania, and they use all means to succeed. In 1885, the French government imposed a fifty percent duty all the products* of a country guilty only of not liking Israel's usurers; it is a real commercial blockade. The Ar- Israeli chives do not hesitate to declare to the Romanians that This is a providential punishment. Divine justice, they say in their issue of August 13, 1885^ which is not as slow as one goes away repeating it, inflicts at this moment trials on Romania- denies this commercial land, access to which was illegally, odious- defended the Israelites. And it is France, which has so courageously- actively defended the Jews who were oppressed, tormented and tortured by

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1883, V Israeli Alliance had the credit of withdrawing the old minister of the contemptuous oblivion into which he had fallen, to send him to Russia to plead, with the authority that can still attach himself to the title of French ambassador, the cause of the Israelites of Russia.

Mr. Jules Delafosse gave a speech on this occasion of admirable patriotism. Leaving all politick aside, he only placed himself on the ground of the French interests; he recalled that Mr. Waddington, subservient to England had thwarted all the Berlin Congress projects of the only ally we could count on; he asked that at this ceremony where foreign nations deployed all their pomp, France was represented by one of his real children, by some glorious soldier.

It was all in vain. The Israeli Alliance had spoken, covered the speaker's voice, and from the stands one could hear The deputies shouted laughingly: the English! the English!

Waddington went to Moscow to take a walk at our expense its nobility of business card and its grotesque crest where depicted fleurs-de-lis under a bundle of arms, with this motto which, for such an oblique character, seems of a mockery: Loyalty!

During his embassy in Russia, Waddington, convinced that we can do anything with us, was huge plumb. To prevent any rapprochement with the Russia, Germany wanted us to do an insult to the government of the Czar. Waddmglon consented willingly-third party and, in the grand official ball that he gave, he did not deign not invite the Minister of Foreign Affairs, Mr. de Giers.

This fact, which my readers might accuse me of in-boasting out of partisan spirit, is absolutely authentic, it , is mentioned in particular in the Gaulois of June 22

1883, by Mr. Lonis Teste, a very moderate and very aware of diplomatic matters. Isn't it delightful—still, France, on the eve of bankruptcy, offered two hundred and fifty thousand francs to an Englishman to go to be insolent to the only power that has preserved for us a shadow of sympathy?

Mr. Waddington's dispatch to London crowned this building of ridicule. It was said that the former student of Cambridge was fixed there with no thought of returning and that, the , a quality of Englishness not being lost, he had the hope of being appointed peer. We were not so lucky; he continued to serve England on our backs. It is he who decided the French government to disavow and deprive of his command the brave Admiral Pierre who died of grief. But his masterpiece was the project of accession of France at the London conference for the settlement of the Egyptian question. Not only did France accept the occupation by England of this Egypt where our influence had been so long preponderant, where our French capital had been swallowed up, not only she agreed to the reduction of a debt guaranteed by all the powers, but it admitted a loan taking precedence over all the others and intended by England to repair the damages that she alone had caused.

The Germans and the Russians, fortunately, defended—better serve our interests than our ministers had done, and the conference miserably failed. Mr. Waddington in was inconsolable.

As for Barrère's conduct, it was more singular. again. We know with what interest all of Europe followed this which took place in Egypt in September 1884, in when the suspension was announced as imminent

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of debt repayment. To serve his country, Lord Northbrook, as a good Englishman, had left his great existence, his hunts, his beautiful residence of Forham in the Hampshire. Barrère, the wicked Commune turned minister—from France to Egypt, did not deign to be at his post: ((I shot the French flag in 1871 in front of Prussians, do you believe that in 1884 I will go there? defend in Cairo against the English? » Thus reasoned probably this opportunistic diplomat.

The French debt commissioner, Mr. Lechevallier had also chosen this moment to indulge in the resort.

Everywhere, moreover, we find Waddingtons and of Barrères. In an English newspaper, the Statht, a diploma-Mate painted a burlesque picture in August 1884 and heartbreaking for us who have kept a heart French, of what our foreign policy was delivered to all the adventurers of Europe. We got rid of them soon few of all the men in the career to entrust our interests to Jews of all countries; when a diplomat had by chance concluded an advantageous treaty, it was dis-wished because he had not reserved any special benefits at the Jewry.

In 1880, says the English newspaper, France took Africa a militant attitude. Gambetta, concerned about moving public opinion public in Italy, sends to Rome and Tunis a diplomat of race, experienced in business for twenty-five years. Baron de Billing appeases the resentment of the Italians and brings back an excellent treaty-slow. It is disavowed because the crooks of opportunism found few nuggets to collect. The invasion of Tunisia has place, the Bardo treaty is imposed on the Bey. Who is entrusted with the care to label it? To Mr. Bréard, Brigadier General, absolutely

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unknown, and to Mr. Rouslan, a small agent of purely commercial order-cial.

In China, a fine and skillful diplomat, Mr. Bourée, makes a treaty as much as the convention of Kassar-Saïd reported from Tunisie by Mr. de Billing. Quickly, the opportunist faction also rushes to disavow it; and France launches into negotiations absolutely-ment buttonHes conducted by naval doctors, com-aviso officers, Prussian customs officers. This is the height of irony. we despair of seeing Courcel or Saint-Vallier soon command battleships.

Two years before I died, Gambetta, feeling the need to fill the p&cl)ir« efai Israelites more or less German or cosmopolitans of *on «îltc-wrigo, wanted to operate the conversion of ia Italian debt. To the Ii:rU to send on a mission to Rome an ins-brilliant viewer of the ënaacas, he invents sending a picnic there plate of M"»* Arnaud, from Ariège, a Spanish Jew by the name of

We know the welcome given to this sad character by the Co-

Gambetta wants to obtain an audience with Bismarck. He launches scout an Algerian deputy, &m\m customs agent at Marseille, soon followed by another deputy, a rapper in his spare time, lotteries maker, and angelica merchant from Niort. The ban-Jewish quier Bleichbræder, despite all his good will, participates in these ridiculous talks that fail miserably.

- The Jews had Waddington on the outside, on the inside they eureftl Léon Say. Léon Say who passes, rightly or wrongly, for the brother of Alplionse of Rotliscnld, is the king's man Jews, he prefers to wear his livery, he lives every rfiâtitiJ like a faithful clerk take the watchword che2 he flees nothing but for him, through him, with him. In the im-posing in the Republic, the Rothschilds had not alone-, ^nent the satisfaction of being absolutely the masters of the the Uâi'cbé fiuiaiçiier, he§ tasted the proud joy of seeing

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one of their employees to govern this France under orders that they did not deign to govern themselves.

The \Tai master of Jewry in France, in fact, the one in which Israel and Freemasonry put their dearest hope was Garabetla.

In exchange for power, the Jews asked Gambetta four things:

1° Business to be done;

2° Religious persecution, the abduction of classes of this Christ who offended them, the closure of these schools from which so many illustrious men had come and where we learn-born to children to become good Christians and good French ;

3° A general security law which allowed, at the time appropriate, to complete the work of the Community, and under pretext of repeat offenders, vagrants, pimps, to drive many French people from their native land, in order to insti-to take all the Jews of Russia and Germany in their place, from Romania who feel the need to change country ;

4° Finally they asked for war.

Gambetta organized as many businesses as anyone wanted.

He carried out the Bône trick in Guelma, the trick of the false conversion with the help of Léon Say, he decided to buy back the local railways, by the State, which was so successful.

It was the pure and simple repetition of what

to prevent the repurchase of all lines on behalf of the Em-
worse, but Prince Bismarck had bought it back, for the
account of Prussia, a number of lines and the
Jews, on an operation of twelve hundred million, had
made at least five hundred million in profit. They had

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acted as one would later act in France; warned
in advance, they had brought down the shares, they had
seized and had been reimbursed at the rate of the issue-
sion. The Prussian Parliament, it must be recognized, was
more honest than our deputies who all made no secret of it
not, had a part in these manipulations. Mr. de Maybach
having proposed to buy back at the rate of 23 the shares of the
Rhine line, which only have a nominal course of 8,
such a clamour arose in the Assembly that he had to renounce-
to his project. In France, the republicans would have sim-
ply said to the Minister of Public Works: "How much
Is there any benefit for everyone?

Gambetta had persecution carried out, we know how,
by the Conslans and the Cazot. •

The law of proscription of the French, he charged Reinach
to prepare it and Waldeck-Rousseau to present it

All this, for the Jews, was trifle.

They like, as we know, to speak in parables, in figures
that the initiated understand half-heartedly. A few months
before the war of 1870, you did not talk with two people-
sounds a little mixed up in the movement which was being prepared without
that there was no talk of diverting the course of the Nile. Divert
the course of the Nile, it was to pass the influence of France
to Germany. From 1872 onwards, there was talk of the
big deal. The rich discussed it at the Opera or at the
circle. The most needy of Israel, taking half*
cup, hinted that the times were near and
that they too were going to have castles, hotels and
hunts.

Big deal, indeed, and so big that no event-
No part of the story would have had such an impact.

The billions that the unfortunate French had paid

looted; everything had been done to sow division and hatred in the hearts; the army had been cleverly disorganized; nothing was ready, we saw it clearly when Farre, to send a regiment in Tunisia, had to take men from Brives, horses in Perpignan, saddles in Versailles (1).

Put this disorganization in front of the formidable organization of Germany and you can guess the result. would have barely had time to make the small loan and the enemy was upon us, squeezing our throats, while a Duke of Frigolet or any Thibaudin would have tried to set in motion this formidable machine of mobia system that would take a Napoleon to handle.

It was the crushing, that is, ten billion ransom.

How to pay them? The Jew was there. He took care of it. Germany's account to advance part of the sum, only the return, we understand, not being able to be done in one day, it would have taken over the country in some way

(1)Aumomenlo\iDérrouliède and theL'guesdes Patriotes provoked stupidly Germany, we didn't even have ammunition; the parts of our arsenals were damaged and unusable. At the end of 1882, General Billot had to ask the Chamber annual extraordinary credit of 2,673,323 francs intended to destroy these cartridges which had cost us enormous sums See on these brass cartridges letters full of technical details addressed to the newspaper La Ligue (January 21, 22, 23, 1885), by Mr. Albert Uubuer, a notable merchant, who had the naivety to go and entrust his patriotic anxieties, guess who... to Spulier.

In his letter of January 24, Mr. Hubncr notes that behind the The main manufacturer of these brass cartridges was the Rothschild. See what we say, book!•', of these Jewish kings, king of the wheat, king of the railways, which, in reality, have the mastery absolutes of everything that concerns the security or life of a country.

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in charge of the winner; he would have carried out his dream of being the master, at least temporarily, of this land promised who had so long rejected him from her borders to keep France in the soil. Tax collector necessary in Germany, he would have exercised a kind of royalty, perhaps to be obtained for Rothschild the title of viceroy. Then all Jews, young and old, would have come to sit in the hearth no longer by thousands, but by hundreds of thousands.

amiable man, moreover, unrolled one day before me,
would have come true.

The French, truly worthy of the name, would have
scattered throughout the world like the Israelites after the
destruction of the Temple, or the Poles after the defeat of
Kosciusko.

The mass would have remained, working under the stick for
that the Jew would have chased away, sold out Meyerbeer's operas
or the operettas performed by Judic.

Big deal, again, because never speculation
more gigantic haunted a human brain.

Gambetta could not succeed in this prodigious operation.
, Who saved France led by a band of schemers
and exploiters, deceived, fooled, mystified in every way
ways?

It was simply this vital instinct to which France
had already owed her salvation so many times. She let everything be said,
dare everything; she shouted to the people who governed her: "Pillage,
steal, traffic in everything; but to any desire for war,
she opposed a force of inertia, obstinate, dull, unshakeable-
label on which nothing could bite. This feeling of
conservation did not come to the land of a higher intuition,
he was all animal; like the beast that senses the approach of

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the slaughterhouse, France prudently refused to advance and nothing
could not force him to do so.

In vain Gambetta pushed for the ridiculous demonstration of
Sweet, as if France, from which we had torn
Strasbourg, had an interest, some motive to remove
a city to these brave Montenegrins to give to the
Greeks. In vain he incited Greece to war and gave her
a pledge of our intention to support it by organizing the
ridiculous Thoraassin mission. In vain he went to hold discussions
belligerent course in Cherbourg; no one moved.

Neither France with ridiculous boasting, nor Germany
Magne by insolence did not play into the hands of the man of
Jews.

It is appropriate to dwell here on the attitude taken by the
Prince Bismarck vis-à-vis France. We can
judge it now as the future will judge it, whose

In 1873, the Iron Chancellor had the thought of rushing to us. Was he wrong in his view? It was happening so, we said, a real attempt at recovery—The terrible lesson seemed to have borne fruit. perceived among the new geuei-ations, that they were Bonapartists or royalists, of ugliness, of the elau, of the dedication. These young officers, who had learned the path of the sanctuaries, these old chaplains who gather—There were soldiers around them, who spoke to them at the same time of their duties to God and to the Country, this return to the immortal memories of Christian France, all this worried a lot, said Tetiunger, and seemed to announce that the great nation would become itself again.

As soon as nothing more is left to command and the triumph of Gambetta and the Jews would have thrown France into the open

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social and military decomposition, Prince Bismarck stopped threatening us and did not even seem to have wanted to take advantage of too easy benefits.

What happened in this soul? The Prince of Bismarck seems to have acted like these higher politicians, who are concerned not with the immediate result but with the figure that they will do before Posterity and the role they will have in the annals of Humanity.

With this gift that great men have of already living in future centuries, the Chancellor represented himself, without doubt, if France collapsed as a nation, the sentiments which would animate those who would be called to judge the biggest trial in history, he guessed that a whole literature would be based on this theme: naive France, che-Valeresque, generous, crushed by a German diplomat clever and devious.

Obviously, thinking of us, Bismarck was haunted by every moment by the memory of the curses that have pursued those who destroyed unfortunate Poland by violence and cunning. He wanted his memory to remain pure of the shadow that even such successes cast on processes.

What is certain is that his conduct was very clear. No one can claim that the German statesman has deceived France, he constantly told it the truth. When of Arnim's trial, he made public letters in

ment who did Germany's business best.
Another time he recognized that the only force that existed—
was still in France was in religious beliefs.
In 1883, at the time of the disclosure of the Triple Alliance
between Germany, Austria and Italy, the official newspapers

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German heavens proclaimed that the Republic
that, by making France incapable of reorganizing itself, was
the best guarantee of European peace."

In the smallest details, Germany brings this
brutal, crude, but real frankness. Noting on
a contemptuous tone of disgust that the German officers
feel like they are in contact with Thibaudin, the man
who kept his word, the Grenzhoteji, the Official Review—
The Chancellor's sky said harshly:

LWlleraagne can only wish to see General Thibaudin
to keep the war wallet as long as possible.

Likewise, in fact, as the maintenance of the Republic in France
is the best guarantee of European peace, likewise a
a man with a background such as that of General Thibaudin must exercise—
cer on the French army, — where, due to political dissensions—
ques between officers, cohesion is only safeguarded by
the ideas of duty and honor, — "a completely
solvent. •

France, once again, was not deceived, it was
free to save herself (1), she was able to have at her head, at
place of all the ignoble jokers who dishonor and plunder it—
slow, the most honest of men and the noblest of kings,
she did not want to; she also asked for Barabbas.

Faced with Gambella's incessant provocations, he
was easy to accept so as to make a war inevitable—
table, the host of Varzin, under the hundred-year-old beech trees in the shelter

(i; Bismarck did not intervene in our affairs in an active way except
only once, by opposing the proclamation of the state of siege during
May 16th. I believe I can state this fact without fear of being
denial. One can imagine the interest the Chancellor had in the triumph of the
republicans who perpetuated anarchy in France.

from which he so often asks for the calm of meditations, must certainly have considered the five or six for a long time probable hypotheses.

France could have an awakening as it had one with Joan of Arc, get up suddenly at the moment to expire, violently reject the traitors who had done it roll so low, call the King for help and win a supreme battle.

Europe could oppose total destruction and demand that there be a France. However reduced it might be summer, this nation finally enlightened, recognizing the authors of his ills, having the same faith and the same thought, was more dangerous than this enormous mass, accessible to all coming, floating in every wind, directed by a few vulgar people fidgets, where there is no longer any link to unite citizens in a tight bundle, where state secrets are secrets of all the Punch and Judy of the Chamber, of the Stock Exchange or from the street.

A France put on the chain of Jews to pay for the ransom offered another danger and Bismarck who, after 10 Culturkampf, after all, had found that he was less humilitant to go to Ganossa than to Jerusalem, did not care not to give this invasive and evil race a such tremendous power.

If the wandering Poles had troubled Europe which had so basely let the nation that had saved it be slaughtered so many times, what seeds of agitation would not carry everywhere the French now without a homeland (1)?

(1) All these great social questions, absolutely foreign \ Our French politicians are familiar with German state alliances. In July 1884, Mr. deMolike published in the Revue lilustrCe

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All these reasons, no doubt, decided Bismarck, IA big deal did not pass from the domain of tovà dan* that of reality.

Lacking a big affair, Gambetta organized one. small: the war in Tunisia.

You have often seen in books I traveled these African Jewish women half-sprawled on cushions

hands all loaded with rings on a big belly with flabby flesh. Embarrassed by the plumpness of his slow years health is degenerated, they no longer have a passion, or even increase lie the heavy necklace of jewelry which surrounds their con puffy.

It was with one of these women, Itlîas Jfussali[^] that the Roustan decided that we should have a certain number killed of our poor little soldiers who only asked to live, to complete their time, then to return to the country, to sing again at the harvest or at the TWidanf[^]es the« joyful songs that had serenaded their children.

Is there any need to recount all these shames? They have been 'spread out one by one before the jury during the trial brought against The Intransigent. The Tunisian Marneffe receiving the prize I his complaisances towards Tamant of his woman the cross I, Commander of the Legion of Honor, the good brother formerly condemned to twenty years of hard labor, content with the officer's cross and has the right to say to our old h'<»[^]ion-« naires: € I am one of you, s the impudent men&rnjoc r?d

Vom fels zum meer {From the rock to your sea), som ce tîlre CVt.:>- die Polen, an article in which he indicated the anti-social role played by the Jaifts in Poland and their share in the ruin of this unfortunate country.

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Feiry declaring until the last moment that it was only to repress Khroumirs who have never existed, the millions spent in the absence of the Chambers, the malevolences, the extortions, the infamies of all nature... You know all that.

The treaty that Leon Renault had proposed was published. cynically serve the Bey in the name of some French Jews.

The Bey answers honestly: "We have a hundred thousand-lions in all gold and silver in the Regency, you me propose to issue five or six hundred million shares: or you will strip my subjects by giving them paper in exchange for their metal, or you will steal from the French which I have no reason to hold against."

– Fine! You take it like that, replies Léon Renault, we will declare war on you I

– France, I know, is a great and powerful country. nation, it sometimes goes to war for a stroke of the fan,

imitate the Jews of my capital who are fighting over some-
some piastres.

-That's what's wrong with you. The Jews you despise so much
are the masters in our house, and since you don't want them
enrich yourself at the expense of your people, you will have some of my
news.

All this, once again, has been said, proven, demonstrated
until the evidence, despite the precautions taken by the
Jew Weil Picard to buy the Bhockos file.

- If twelve French jurors declared on their honor
that they believe these facts to be true, I would be the first to ask-
Mr. Roustan sat down in the dock.

Thus spoke Attorney General Dauphin in a
access of virtue.

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- All these facts are true, we declare on our honor-
neur, the jurors replied.

Dauphin didn't ask for anything at all.

Rous*an, after returning to Tunis one last time
to attend a banquet organized by the Alliance israé-
universal lite, was sent as minister to "Washing-
tone, where he pockets, with double treatment, the insults
that the Yankees do not fail to provide him with cha-
that they meet him in the street.

Do you believe that after the impact of this trial, the
scandals will stop, at least for a while?

You don't know the Republicans. Cambon continues
Roustan. His predecessor received bribes, he
seems to have a preference for water; he makes a
huge profit with the Tunis Water Company and
arrests Arab advisers who want to oppose
these concussions.

The history of Mustapha's property is a chapter of the
financial annals of indescribable gaiety. Once
landed here, this poor Mustapha, so playful at Bardo,
fell into the Parisian quagmire like an old horse
in a swamp full of leeches. At his wit's end, he was
happy to find the Transatlantic Bank which offered him
a million and he blessed Allah for making him meet
such helpful people. After leaving him alone for a few

– At least find us someone who will win, they said to him.
guarantee your debt.

The unfortunate man was in despair when Yolterra and Alfred Naquet came to talk to him about a philanthropic society which proposed to put into action immediately, not the terrains that she possessed in Tunisia, but those that she could–

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would possess one day, Mustapha confided his sorrows to these two good Jews who said to him: "We are those whom you seek and you are the man we seek. Yield we will give you your land and we will answer for your million.

Definitely, thought Mustapha, Paris considers Her city extraordinary! Everything is there. He happily accepted the offer which was made to guarantee his debt, which was all the more easier for his new friends than those who threatened him to pursue him and those who offered to save him were the same, belonged to one and the same group financial.

Mustapha, however, was not at the end of his troubles. He must have seen all sorts of things with his Jews. and go through all the vicissitudes with them. As long as we needed him, he crossed the antechambers in the middle of bowing ushers, he sat in the place of honor at the council table and he was called as big as the arm: His Excellency General Mustafa bin Ismail. A little more Later, he was asked with a laconic: "What does the general Mustapha? » In the end, he had become again, as in In his youth, a simple hahhak, he was left to moping with the office boys and he was hailed from the door of a disdainful: "Hey, Mustapha!" His fez, sometimes triumphant, sometimes lamentably collapsed and collapsed like his master, recounted these various phases.

The situation, in fact, was not very clear. The fifty millions of properties, which Saddock had given to his favorite, in these hours of effusion, where one does not know always what we do, were goods hahhous, that is to say– say inalienable. Some belonged to the Sadiki college, the others constituted the private domain of the family beylical.

eager to make a deal. A former civil servant of the September 4, who had Cambon as secretary, was in charge of gea, for a reasonable price, of course, to make Mustapha Cambon's claims favorable. declared that it was essential that a person be sent to him-French political scene, heavy on influence and light on scruples, which could help him to influence the Bey.

Floquet was naturally chosen for this role and he went to Tunisia to plead this ugly trial, which had been already lost by Mustapha before the Charaa court, the alone competent in this case (1).

Cambon had the winning side. "You see," he said to the Bey, The President of the House himself is interested in this question, if you do not give in it will bring misfortune to you and you will be dethroned. You only have one thing to do, take for arbitrator an honest man, a man foreign to this matter, disinterested and pure republican... the virtuous Naquet(2). »

Everything was going well and by statutes filed with Mr. Dupuy, notary, on March 24, 1885, the Tunisian Land Company- his was definitively established, it was among

(1) The French court itself, before which the case had been carried, refused to give complete reason to the Jews. One took Ye'imreT's side to have judges who were reliable. President, Mr. Pontuis, was appointed President of the Chamber at the Court from Nîmes.

(S) Naquet, after having recognized that he had been one of the shareholders of the Tunisian Land Company and that the money had been paid for lai by Mr. de Rothschild, admits that he was detached in advance as arbitrator, but he claims that he had surrendered his shares. He does not therefore does not justify having Floquet involved in speculations on buildings in lilies.

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its founders, almost all Jews: Messrs. Gery, Thors, Jump from Beauregard, Bloch, Volterra, Rey, Levy, Césana, and Mustapha ben Ismail.

A new black spot soon appeared. official of September 4 found that Cambon had everything took for him and left him nothing and he ran to rajconler throughout, in the Figaro, these dirty manipulations. We then heard, for some time, the most amusing duet-

The Lantern imperturbably praised Flo's integrity-
quet and declared that a civil servant like Cambon, who
lent himself to these traffics, was the most contemptible of concus-
sionaries. Le Figaro, without defending Cambon, affirmed,
with some reason, that it was shameful for Floquet to en-
to put down for this Mustapha, who had been so long
deliciæ domiⁱⁱⁱ, and thus to dishonor not only him-
even - which was little - but - the House
French, of which he was vice-president and of which he was more,
late the president (4).

They were both right, one for Cambon,
the other for Floquet. No doubt, under the pretext of civiliza-
tion, the peoples were often cruelly ransomed

(1) See Le Figaro of July 9 and 11, 1885, which does not give the full
the genesis of the case, as we do, but where speculation
Floquet, Naquet and C'^ is very exactly summarized; consultfir also-
the countless articles in the Lantern. These two newspapers
complete on this question like the two ends of a case.
Lanterne, as we know, had challenged Cambon to pursue her and,
To avoid the trial, a commission called the 6/an- had to be appointed.
commissioners composed of Mr. de Saint-Vallier, the former ambassador,
Flourens, president of the section at the Council of State, and Martin, ins-
Inspector General of Bridges and Roads.

M. de Saint-Vallier was so bothered by the miasmas which were released-
were so sick of this washing that he died six weeks later.

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barbarian strains, but never crooks fell
in a country with pine trees of rapacity, we have never seen
politicians to display their corruption more brazenly
tion; never were facts more ignominious than those
for which the press had to open a special section:
The Smells of Tunis.

What should be said is the suffering endured
by our soldiers to allow the Jews to engage in these
operations.

What was missing from the account of this expedition was a
writer-painter, in the manner of Fromentin, recounting the
unspeakable sufferings of this war made to procure
money to scholarship holders. ^

Who hasn't felt their fists clench when hearing an offi-
I can describe to you this march in columns, under a sky

the desert a few steps away î On camels, we carry
the necessary water which, sometimes, is three or four months late
three leagues and arrives hot and stagnant (1). Suddenly, a
a man speaks incoherently, he laughs out loud,
he went mad 1 Another, suddenly, falls like

a mass, people rush around him; he is dead A

In a hurry, we improvise a coffin with a box of bis-

(1^ It is a good Jew, naturally, ChemU who is the supplier
official of the French army during the expedition. In a few months
ii-wins three million. A unanimous cry of disapproval is raised against
the unheard-of concussions committed at the expense of health and
life of our unfortunate soldiers. In June 1883, we were forced
to bring Cbemlu before the court martial of Sousse, where the io-
Quencedes Tunisian gropers and a babble plea from Mr. Georges
Lacbaud had him acquitted. Too bad for those who died of
hunger 1

27.

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©«ite <f?it èmi% il© salaïe, that the next night will come»
rfitaillèiri' - ^6scciaod^=^, tan ceriteuiæ Ibeimàllfoiireiw;. IParféiç le

(S!e^limT[BlllTlbiIBByirqfunëk and ^"«èàt hyaU la Franc-

îll&gjiiMQnieKiE ytt (iii'feiittâia ;a Eatrré d'atHadaer of the chaplains at
expeditionary force.

Every isolated soldier is lost; taken prisoner, he is handed over
as a toy for the women of the tribes who kill him
slowly pushing needles into his flesh
reddened by fire. One of my relatives, who came back dying
of the expedition, told me of the feeling of horror he felt
had experienced in front of a non-commissioned officer of the train that one did not
could recognize. The unfortunate man, his eyes gouged out,
ofMlles cut, the virile parts horribly mutilated,
tried in vain to write his name on the paper
with a pencil that had been put in his hand! What a
ttaEilcaoi for the vengeful pen of a great writer!

The Jewish general Lambert, soon to be related by marriage to the
Rothschild, came expressly to walk in the streets of
Tunis his general's uniform and prove that it is the
Jew, so despised in the East, who now governs and
command in France. This is the real Jewish war that we are talking about.

the ash with arms crossed, like its divine Master: the war, where the French are killed for Jewry, in even being the hope of another life for them.

After all, scientific documents are perhaps more eloquent than the descriptions of the most wonderful

Who has read the report on the hospitals of Doctor Lere—a friend of the government, a regular at the newspaper
\\\$ T^mps f No beds, no doctors, no remedies.
§Hf straw, dying people struggle in the waters—

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chemars of typhoid fever as in purgatory anticipated. In a mephytic room where the genies float of Death intersect the calls, the moans and the groans. We hear all the divas clashing together in a jumble—gations and all the delusions. This one gasps and, the gorçedessé: ched, cries without ceasing: to drink! This one is no longer thirsty, he drinks in imagination the clear water of the native stream; poui savor it in longer draughts, he leans through the gorse and grasses; by one of these associations of ideas which are established even in brains in disarray, it is sees himself going back up the hill to return to the village, he sits down—sits near the old mother, he eats wheat pancakes black and chestnuts, he opens his mouth to smile

the country and without suffering he has just exhaled the last

sigh. Look at the head expressing serenity... the pauvre piou piou seems to be asleep and, in his stiffened hand, holds still the small medal of the Virgin that the Brother, who gave him learned the ABC, he put it on leaving. The braided rascal who, to please the left, eliminated our chaplains military, will not have been completely successful. Yet another Frenchman who just died a Christian!

But, is it not so, that this putrid atmosphere com—starting to weigh on you? Go see Mantegnisi who is at Gamondo, Beauregard who is at Hirsch. The waves gushed—healths which, similar to those of Vaux, "are neither silent nor day or night, » the cool coppices, the thick shade, the wonders of the air of all centuries embellish existence tence. Life is beautiful, indeed; the shares purchased 125 francs are worth 500, since the Bard's treatise and the France takes care of the debt!

The pretty word was spoken by Gambetta! "After all, he said at the Senate podium with an indefinable gesture

disdain, how many men died? 1500 French
at most »

This time, however, he lacked stomach. If he had accused
the true figure, the Jews would have carried it in triumph (1).

The epilogue was told to me by a friend of mine who happened to be—
was, on November 19, 1882, on the road leading from the
Gretz station at the Château de Saint-Ouen Mantegnis, pro-
perty of the Levant Gamondo. "On the superbly
harnessed, which transported guests from the station to the castle,
says Le Figaro of November 22, were installed:
Mr. Gambetta, accompanied by Mr. Arnaud de l'Ariège,
Léon Renault, Antonin Proust, Dugué of Falconry,
Pignatell, Alfassa. »

What Le Figaro does not say is the fit of gaiety which
took all these gentlemen, when they saw some
soldiers on leave who were going to take the train.

In Tunisia! In Tunisia! cried the merry companions,
to which the sight of these poor guys, who were walking along
saddened brow, with their effects in a handkerchief
checked, had just recalled the benefits they had
realized.

Under this melancholic and rainy autumn sky, these

(1) A usually well-informed provincial newspaper, the Call to
Peufille du Gers, gives a figure of eighteen thousand victims.

"Do you want to know, fathers, how many of your children have
been killed, wounded, discharged or died of disease since five
months for the sole benefit of the "Jeckers" of Tunisia and the opportuni-
nism?

Eighteen thousand out of fifty thousand.

This is the official figure that a doctor gave us yesterday.
military doctor who did the whole campaign and that we put the
government of the RF should contradict.

noisy grities, my friend told me, were sinister to en-
tender.

Let us now give the floor back to Le Figaro, which is still good.
informed.

"Table of the day: 700 pieces including 450 pheasants.

"And they say there is no more game in France!"

When he raised the Rent by one cent,

The soldier can die content;
Because we have to have fun and sing and not,

Because the Turcarets must
Coin with the mourning of the Fatherland,

Even if it means leaving afterwards;
It is necessary that, unleashing his fiery passion.

Such a fool who didn't have a penny
May a pig spread out in the Bois de Boulogne

In his crooked car;
It is necessary that such a fellow with hypocritical gestures,

Trapped in concordats,
May one of these mornings liquidate its bankruptcies

Arec the blood of our soldiers (t).

With the League of Patriots, Gambetta attempted a supreme
effort to procure for his adopted country this war which
would probably have resulted in it disappearing
of the map of Europe.

In undertaking this work we had above all for
aim of teaching our compatriots to exercise their intelli-
agency, to bring ideas together, to reason in a word

(1) Clovis Hugues, The Days of Combit.

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as our fathers did before them. By whom? For whom?—
This is the question that we must ask ourselves before everything
significant leak.

So let's break down the incident on St. Mark's Street, and
Let's see who's involved. A farewell party is organized—
established by the German Gymnastics Society. In honor—

from the first evening, will teach us.

German Gymnastics Society in Paris

PP

Due to an unforeseen incident, the meeting room is no longer fortunately not at our disposal this evening,

The farewell party in honor of Messrs. Jul. Gras and A. Cohen will therefore take place next Wednesday, August 30, and yes» We are counting on a large meeting.

Kind regards.

-For the committee,

The 2nd secretary,

Eugene Wolff.

It's two Jews, probably, and certainly one, A. Cohen, whom we want to celebrate in this society, which has for president a Jew, Dr. Mayer, and for secretary another Jew, Eugène Wolff, probably related to the Wolff, whose agency had sent, in 1870, the famous story of the insult to Mr. Benedetti.

But a copy of this circular goes astray; it is brought, by an astonishing coincidence, to a member of the League of Patriots, whose susceptible courage is moved and sees there a challenge. Is this patriot, with his sensitive freedom, one of those French of ancient date, which have preserved deep within

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of themselves the memory of the glories of old France? Through a bizarre encounter, this fiery patriot carries the Jewish name of Mayer, absolutely like the president beyond German company.

Who's on fire here? It's the Jew Laurent in the journal of the Jew Weil Picard, confidant of the Jew Gambetta

Everything therefore happens absolutely between Jews, and the life of Tilers of Berrichons, Bretons, Poitevins, Bour-Guignons is played on a card, in a back room neighboring the Stock Exchange, among some Israelites. It is come that the first Mayer will play the insulter, and that the second Mayer will play the insulted one, who jumps at the name of his mother

To make the coup succeed you have to find a fool good faith; D roul de is there. He is absolutely incapable, I am convinced that I received anything to play with the role of the agent provocateur. He's just a guy the current link, the man maddened by advertisements (1). having the need to always be on stage. He made himself a sort of profession of his noisy patriotism; it is in this role that the Paris of the firsts is used to seeing him, and he can no longer strip this character. He is a patriot in the city, in the

(1) Let us add that the president of the Patriots' Line is not always very scrupulous in the methods he uses. Under pretext which Mr. Rothan gave to the imperial government the warnings- the most clairvoyant and prophetic statements on the designs of Germany, Unrolled (to appear on its lists, in qu- vice-president, the former minister in Hamburg. The diplomate, who does not want to be in the spotlight with the Erckmau-Caiatryan, who declared that the officers who fell heroically at Gravelotte and Saiut-Privat were cowards or Irailre»,

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countryside, morning, evening, at the Vari t s and at the BoulTes^ to the Little Bride and the Mascot. At the Salon, next door old soldiers who have twenty campaigns, ten Lies- sure, he gets painted by Neuville, the hood rolled up around the body, carrying in leather cases all kinds instruments, cartridges, spyglasses, a revolver. Did he really believe that Gambelta, at the Battle of Le Mans, had charged alone, shouting to the fugitives: "Turn around at least to see how your general dies!" Was- he convinced that, like John the Good, in Poitiers, the head of the National Defense government had fought two lying on a pile of dead, alone, superb, mad with pain and courage,

Keeping only a section of three great swords.

I don't know; the fact is that he was talking about this Vitellius declamatory, as one would not speak of Brutus of Philippi, nor of Francis I of Pavia.

protests energetically. D roul de promises to erase his name and will not have did nothing. Finally, in August 1885, Mr. Rollian was expelled <his property of Lulteribach, in Al ce, where he composed peacefully books that could have instructed us while D roul de walks triumphantly down the boulevard, delighted to have done

The jumper appears everywhere. In October, Déroulède writes,
"Whatever my personal opinions, I refused to let
put my name on any list, because the cause I serve
and that I do not want to give up forbids me from being the candidate
of no party, » Six weeks later, he asks to be placed on the
opportunistic list and, to give a pledge to his despicable friends,
he outbids Goblet, who takes away the bread of poor priests of
80 years old, he asks that they also take away the right to fly, that we
make them real Outcasts.

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No, no, they saw nothing, looked at nothing but themselves;
Their only problem is their interests.

The French state is nothing to these petty minds.
They even built his weakness into systems,
These new feudal lords of republican times

But, go on! your roll is good, and theirs is bad:
Theirs, without a common goal, leads to disarray;
In following it, one must trample or deviate;
And, for anyone who strives for French greatness,
The Obstacle, it's them! – The Rally, it's you!

No doubt, if we could lock up for two or three hours
this dangerous vain man, if he could collect himself in this
isolation which weighs on these natures like the silence of tom-
handsome, he himself would be frightened by the danger he has caused
run to his country; he would listen to the one who said to him: "Come,
you are a Frenchman, a Christian, and to provide a
deal with the Jews, you will have thousands of people killed
who have mothers, wives, children. You know
that nothing is ready, that the embezzlers and the embezzlers-
House Speakers have wasted the billions we
aircraft supplied for the reorganization of the army. Laisant,
a man from your party, proved to you that the strength of
our regiments was ridiculous, you saw Farre at work,
even in a matter in which all Jewry was interested;
stay calm and do not associate your name with the ruin of
your country.

Unfortunately, Déroulède probably had
never found anyone to talk to him like that, when he-
resumed his campaign on Saint-Marc Street.

This expedition, which was only ridiculous, could have been dan-
gereuse if the AUetnagne, for reasons that we have

deduced, had not been resolved to peace, if Paris, guessing instinctively, without knowing exactly the truth, speculations hidden there below, had not remained deeply indifferent-rent (1).

There was a Landwehr captain there whose phlegm phi-The philosophical was admirable. Imagine a Napoleon I, after 1806, who would have come to disturb his coffee? You can hear the swearing and the challenges from here. This brave captain's man, who is probably a man too brave as Mr. Déroulède, went peacefully to take his mug elsewhere.

Germany not only had common sense, it had of the mind, which is quite rare for her. Mistress of the municipalities full of Jews from across the Rhine who, as well as we said, give themselves for Alsations, she made organiser, a few days after the Déroulède demonstration, a grand banquet to celebrate Sedan's anniversary.

You can see the contrast from here. In September 1870, the French corpses littered the battlefield; captives were making their way, gloomy and dark, towards these islands of the Meuse, where they remained two days without food; amidst cheers and cheers, the regiment of the mounted guard paraded raising our flags in the air... Twelve years later, on the same date, at the same time, the Republicans were toasting champagne in the palace of the Scholarship to celebrate this happy day.

(1) We saw at the festival of July 1884, the reproduction of the same silly rudeness followed by the same backtracking. The flag German was thrown into the stream by a police commissioner Distracted with fear, a young German, Mr. Wurster, was almost massacred created by the drunken crowd.

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On the square, the Landwehr captain, whom Déroulède had prevented him from taking his beer, for no reason plausible, laughed in his blond beard with that Barbe-like laugh-muche, particular to Germans and which sometimes veils itself of a kind of saddened philosophy.

Suppose that Déroulède, instead of being a poser and xx boastful of patriotism, would have had truly at heart

of his country, what a wonderful opportunity this offered him to inter-
come, to remind the modesty of these shameless bankers!
Imagine a speaker with ardent and hot speech going
find workers, bourgeois, former soldiers
and saying to them: "Will you allow it to be commemorated with
feast a similar anniversary, that one chooses, for
get drunk, the day when France was so painfully
struck?

These men would have understood, we would have rushed on them
revelers, the tablecloths would have been overturned, Floquet would have
completed its digestion in the sewer and, shaken by the storm,
Deputy Winckam, the expeller of the Sisters of Charity,
a very French name again, by the way,
would have broken all his bandages.

Déroulède did not find the spectacle of this revolting
Sedan festival and we did not hear in this circumstance:

The beautiful, tearful lute that vibrates beneath his fingers.

Under no circumstances, moreover, will you find
the founder of the League of Patriots demanding a
wise and practically useful measure for the defense of the country. D
there is, for example, a gap in our codes which would appear
incredible, after what the war of 1870 taught us

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of the way the Prussians had organized their service
of information, if one were not fixed on patriotism
of a Chamber which for a long time had the Baden SpuUer as
oracle. Foreigners caught in our country in the act of es-
espionage, are not liable to any penalty. Colonel
Mazza, who had previously been accredited by the government
Italian as military attaché to follow our great
maneuvers, was arrested a few years later at the time
where he took the plans of Fort Mont-Gilbert, in Savoy.
was content to take him to Chambéry where he was put in
freedom.

In September 1885, it was the Prussian general
commander in Mulhouse who was caught in Belfort.

At the fort of the valley of Servance, called the Liberal of the East, two
gentlemen, followed by two young people, examined and mounted
even on the escarpment; the guard noticed it and asked them
what they were doing there: they replied that they were looking for the way
of Saint-Maurice. The guard pointed it out to them, without ceasing to sur-

The guard, who knew German, heard:

"We could mount an assault here." He immediately warned the commander who tells him:

(Take men with you and arrest them!) They appeared surprised. The older one gave his card: It was the Prussian general from Mulhouse, his sons and his aide-de-camp. They were searched, they had maps. They were brought into the lieutenant's house—while telegraphing to the place which replied: "Recognize them to the border."

Drive them back to the border! That's all the commander of the place, whose conduct seems to me singular in this matter, is content to respond. He would have

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could remember, however, that a French officer, attached at the headquarters of the 15th corps, and taken in the vicinity of the Col de Tende, had been sentenced to two years in prison.

An honorable merchant from Mainz, Mr. Tissot, against from which only unimportant stories could be heard, had been sentenced to five years in prison.

Why, while he celebrated Gambetta in prose and towards, did Mr. Déroulède not think of asking him to urgently pass a specific law on this subject? If, instead to have Mrs. Edmond Adam fired rifle shots, at the Vincennes polygon, he had organized a meeting and opened a petition to resolve this matter question, one would have said: "Here is a man who is not a boastful of chauvinism, but a vigilant and attentive patriot which strives to preserve us from what has lost us in 1870. »

In any case, France had a lucky escape. Jewry, moreover, had operated with less unity than customary; perhaps this was what saved our peasants. While the Mayor of the German Gymnastics Society—Whether he insulted or not, we never knew just the truth, that the Mayor of the Patriot League? was indignant, that a third Mayor, the Meyer of the Gaul. spoke vaguely about the honor of the French flag and made it clear that he would not let a fourth Mayor be touched. that of the Lantern, entered the scene.

Had he come too late? Had Gambetta distributed all

onion skin intended for our unfortunate soldiers for the next war? I don't know; the fact remains that he did to bring out the astonishing ridicule that Déroulède had covered himself in.

This last Mayer, precisely, was unlucky, for

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once he had been honest. The poet went to slap him and, like all the abbots in the world, the abbot whom the Jews least like is still the abbot of the Sword, we had to wear* the slap in the face to the courts that condemned Déroulède. to a fine of twenty-five francs, - which seemed good light to those who had heard the bellows appeared, at the con-milking, exorbitant to those who knew the character who had received it.

Happiness never comes alone. France, which came to escape a war which would have been his ruin, was put definitely some time later sheltered from a new one attempt of this kind. On the very day that the year 1882 ended-knows, there arose, on the side of Ville d'Avray, a little of this dust that Julian the Apostate had thrown towards the sky in the plains of Persia, crying out: "You have conquered Galilean!))God had touched Gambetta with his finger and this powerful had collapsed, like his peers, in a tragedy that remained mysterious. Quomodo this said potens...

Behind the convoy of illustrious Romans marched a slave dressed like the deceased, charged with parodying his gestures, his attitudes, his head bearing, it was VArchi-mimc, funereal and comic actor at the same time, like a figure of Dance of Death walking through a carnival, like a Mardi Gras mask that would frolic in a cemetery. Ferry was Gambetta's arch-nemesis; he was a second himself same, but with this difference which separates the valet (!;i master; he thus pleased the Republican Union and reassured almost the country. Even more Freemason than Jew, auco.i-milking Gambetta, who was more Jewish than Freemason, he was the [)redestined* executor of the infamous works of the inio-laughing, but his baseness does not rise to such blows

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the organization of a European war; he does not have the kidneys to push this and his cowardly sides reassured those who were frightened by his shameless, funny manner. Without a doubt, he is fierce against all that is weak and willingly implacable against everything that is noble and generous, but at the same time-

blood, and France came to regard this as a good thing,

From this moment, like the Rhine which is no more than a stream when it reaches the sea, the story of France is now little more than the history of the Ferrys and 1 history Ferry itself is hardly "just" the history of the Bank Franco-Egyptian.

It is Charles Ferry who is in charge of centralizing everything and to serve as a business name. Former flower broker and feathers before being employed at Watel, he had had everything young the vocation of commerce. Formerly he was in charge of negotiate on the quays the books that were sent to his brother, which is not a crime, but does not indicate a very prosperous situation of fortune.

This is how I bought it, in memory of the witty author Letters from a Passerby, On the Hunt, a ruled booklet in red and coquettishly printed by Jouaust which bears this dedication: To my dear friends Jules and Charles Ferry ^ Arthur de Boisaieu.

Today, Mr. Charles Ferry is a twenty-times millionaire. We see him become a purchaser, in the month of September-bre 1884, in the liquidation of the assets of General Tunihis Ben-Aïad, from the building located at 43, nie Saint-Georges, and pay him 540,000 francs!

The newspapers report the fact. Charles Ferry has the impudeny the purchase, and to affirm on his honor that he has not I bought a house in Paris. We put him in peace-

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ment before the eyes the extract from the Small Posters of the September 10, 4884.

A house has just been sold in Paris, rue Saint-Georges, 43 and 45, awarded at the request of:

1** Mr. Ahmed Bey-Ben-Aïad or Benaïad, in Paris, avenue des Champs-Élysées, 99; 2' Mr. Tayer Bey-Ben-Aïad, in Paris, rue Blanche, 49, for the benefit of Mr. Charles Ferry, deputy, in Paris, rue de Rivoli, 244, following the judgment of the auction houses of the Seine, !e June 48, 1884, for 540,000 francs.

That's all there is to it. No one thinks of calling out to this poor man. yesterday's story about the origin of the fortune he possesses today today. It is hardly so, in the face of the cries of indignation of the voters of the Vosges, Charles Ferry has the modesty to withdraw

temporarily to public life.

With Marc Lévy-Crémieu, Charles Ferry organizes tou-
These are the major operations of the Franco-Egyptian.

This Lévy-Crémieu, highly esteemed in Israel, because he was everything in charge of the spoils of the goyim, was the real minister of the finances of opportunism. Master of state secrets, knowing all the events in advance, he realized in a few years of huge profits. Agree with Challe-
mel Lacour, he had undertaken, in the French Republic-
çaise, the downward campaign against Tunisian bonds-
his own. He was with Lebaudy, behind whom were the Rothschild, the organizer and 'preparer of the Crash' that the government facilitated with all its power. Finally, it is he who negotiated, with Tirard and Dugué de la Fauconnerie, the operation of conversion. It had begun in Marseille in the canvas trade, - then established himself in Paris and had gone bankrupt. At the time of his death, at the end

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from January 1886, he left fifteen million and properties everywhere, in Nièvre, in Seine-et-Marne, in Seine-et-Oise. The Gaul devoted an article to this good man where admiration for this stock market skimmer overflowed who had spent his life accumulating mourning and ruins around of him (1).

As for the Franco-Egyptian Bank, it is one of these immense Jewish machines that would have to be dismantled and analyzed-
piece by piece, to realize the eco-
economic, not only of France, but of the world
entire.

Mr. Taine, in the last volume of the Origins of the contemporary France, which must contain a lot of statistical and financial tables, account, it seems, oc-
to answer these questions, but I doubt he'll get away with it. Prou-
dhon, the author of The Stock Market Speculator's Handbook, would have seen more clearly.

The Franco-Egyptian Bank, whose director is a Edgar May, a pleasant-looking Jew, who is almost exclusively primarily composed of Jews, does ordinary business, like the Didot-Bottin, where Edmond About had won a

(i) At the same time, France lost Lange, another Jew.
"Nobody," cried Arthur Meyer in the Gaulois, with a transport

He would have sold thirty thousand of the same value in a single exchange! So bankers were looking for him. A lot, and more great, made use of his wonderful temperament. He gained from it the cross of the Legion of Honor!"

There are not fifty people in Paris now who can understand how precious this sentence is as a date, which can appreciate the almost unconsciousness of this Jew who swoons with admiration before a lynx of the Stock Exchange, that the OD decorates because he placed a lot of ptimea.

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part of his fortune, the Brasseries et Malteries de France, the Waters of Constantinople, the Weapons Manufactures of Saint-Etienne; she finds that we have not yet lost enough with Mexico; and warmly patronizes the National Bank of Mexico, it deals with foreign exchange, and She has a counter in Mauritius, where her agent shoots the parent company in Paris, and sells its prints in France at 33 0/0 profit; she also takes care of collections on Egypt. There she continues the system of the English Jews and Levantines, who managed to strip almost entirely-ment the unfortunate Fellahs by engaging them, by all the means, to borrow small sums; they are unable-able to return on time and they are expropriated. (1) This is always the ancient war stripping the weakest of his piece of land, and reducing him to slavery, only the war here is waged from a distance by the Jew dear to Renan, the one who dies of spinal cord injury in a good hotel padded Champs-Élysées.

(1) I have shown the Jews resettling in Paris and the surrounding area from Paris, to the very places where they were during the expulsions; After three thousand years, the Jews returned implacably to this land of the Pharaohs where they had been slaves; they raised, on these poor populations, truly monstrous tributes.

"It is difficult," says M- Gustave Lebon in his book: La Ciuiiùation of the Arabs, to establish what the European financiers, the Jews above all, have extracted money from the Fellahs in a few years. We know, by figures published by Mr. Van den Berg in 1878, that on a amount of 1,397,175,000 francs, product of five loans, the financiers had taken in VIP pots, commissions, etc., the modest sum of 522 million. Only 875 million entered into the Egyptian government coffers.

all humanity French democracy and English liberalism act-
feels towards enslaved peoples, such as the Arabs and the Ludieuâ.

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All these operations are hardly accessories.
big deal of the Franco-Egyptian Bank, these are
the unions, the speculation, the stock market gambles undertaken
agreed with the government men.

The Tonkin expedition was an operation of this kind.

Obviously, no motive can be put forward
patriotic or elevated. Colonial policy, which has its reason
to be for the people embarrassed by too much
population, would be insane for France where the number of
births is lower than that of other nations, and which
is now forced to call on foreign workers
its soil (i). This admirable Algeria, which is at our gates,
which only asks to be cultivated, and where no one wants
go, is there to show us the inutility of our possessions-
distant sions.

(1) M Berlillon, although belonging to the advanced opiuiioa, had the
loya'ilé He notices this elTraytiit symptom in Statistics
human of France. "In the 17th century the population of France,
compared to the population of the great powers, re-
presented 38 percent. This figure shows quite well what weight it has
then the will of King Liuis XIV, because he represents, all things"
equal elsewhere, our economic strength and more precisely still
our military strength, compared to that of neighboring states. Our king
was the most powerful monarch of his time." In 1789, the
France still accounted for 27 percent of the total population;
in 1815, the currency was more than 20 percent; today it is
by 13 percent.

The weakening of influence, the decrease in the number of those
who speak the French language or who read French books, cor-
responsible for these figures. It feels like a star entering the
jilaceous period, whose radiant atmosphere diminishes. This is what
The people should repeat this constantly, with proof in hand
while the left-wing deputies, lying as usual,
declare to the people that he is the greatest of all the peoples of-
then S9, while it is precisely on this date that 8 begins.
decadence.

a population much larger than the French population. In the province of Oran, there are 83,000 Spaniards against 58,000 French people (1). We do 920 million in business with South America, which we have never been busy, and we only do 306 million with it Algeria which cost us so many men and so much money.

The highest figure for imported goods from France in our French establishments, in Oceania, has been of 618,567 francs! In Gochinchina, there is hardly, in fact of French, that civil servants that we are obliged to pay. We barely ship to all our colonies combined for 47 million products per year.

These gross evidences are obvious to everyone and the most limited mind perceives them. In six hundred years, the inhabitants of Tonkin, who are the most destitute people of Asia and who live exclusively from the rice they harvest, won't buy us a million worth of goods.

((I challenge, said, before the commission, the vice-admiral Duperré, former governor of Gochinchine, that I quotes a Frenchman who could win in Tonkin, in the industry, enough to pay for his passage back to France.

(1) Nothing conclusive like the report sent by the director of General Security to the Minister of the Interior on the emigration in France for the years 1882, 1883 and 1881. The three years combined give an average of 4,162 emigrants, descended to 3,768 in 1884, despite the general misery.

If we add to the totals from the agencies the figure for passenger crews, which can be considered as belonging to a similar category, we arrive, for 1884, at a total of 6,100 individuals of both sexes and of all ages, who left for exotic regions. Now, during the same year, 31,339 foreign emigrants settled in barged in two seaports for America and the coast of Africa.

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Mr. Alcide Bleton, who had been instructed by the Minister of the navy and colonies, from a trade mission to Tonkin and whose report was published, has absolutely nothing since one could export or import into this country. All this that we could do, according to him, to earn a little money—people, would be to build galleys for the employees Europeans and establish laundries. At the time when Germany is threatening our doors, to have our best soldiers to get to launder the dirty linen of the

that.

It is no less true that we went to the
Tonkin to make a deal.

No doubt, one could have been mistaken. One could hear
Tongdu, even after Lang-Son, shouting in the corridors:
"I will never lower the flag of France! The honor
national above all! Even if it were necessary to sacrifice fifty thousand hom-
that I will not leave Tonkin!" They said: "It is
excessive, but it doesn't matter, this Tongdu is a rabbit... »

Dietz-Alonin and Bozerian spoke the same language at the
Senate, and the conscript fathers, struck with admiration, re-
were: "These two fellows are two skulls; they
are not afraid of anything. > •.,

Suddenly, Mr. Andrieux brought to the commission due
Tonkin a document which showed Tongdu and his friends sôufe
a new day. Here is what the text of this paper was:

CBÉ.\TION PROJECT

d'dnk large February state compagmib in the ihdo-chih";

Article 1. – I^ President of the Council, Minister of
Foreign Affairs, on behalf of the State, grants the French Society

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General Assembly of Vietnam-China. represented by Messrs. XXX, gui
accept:

1" The concession for ninety-nine years
of all vacant lands, forests and mines of the
Gochinchine, Annam, Tonkin and Cambodia^.
having a state character.

2* The exclusive right:

To establish in Tonkin, Annam and Cambodia,
"a Bank of issue of loan and discount, enjoys-
of the rights and privileges conferred on the Bank of
Rindo-China by the decree of January 21, 1875;

To construct and operate the railways whose
g-QuFrench government will order the establishment;

And to create and operate transport lines

ports, canals, docks and warehouses that could be necessary;

3» The –recovery in cash and in kind, con-
training in the Annamite law on property tax and the
cash realization on behalf of the State of the
part received in kind, in return for compensation at
fix.

Following this project was a handwritten note
de Ferry, signed with Ferry's initials, noting that this
financial treaty was submitted to him by Tondu, Dietz-Monin,
Bozerian and other deputies and senators of this shade.

These things are admitted by all and hardly shock.
not. If there were once public men who did
trade of their mandate, they hid, they took
infinite precautions; they turned their heads away so as not to
not see the bank hills or the stock packages, that
discreet go-betweens like the grave pretended, at the
following a hearing, having forgotten on the corner of the desk.
Often, people did not even dare to proceed in this way; they waited
New Year's Day to send to the character's daughter, who
"I was interested in your business, a beautiful doll of my

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Giroux, and the doll happened to have it on her
fifty thousand francs worth of diamonds. The diamonds, around
of a snuffbox or a portrait, thus covered with their
|sparkling pux quite a few pretty dirty compromises.

Today, the traffic in consciences is open-
ment, frankly, cynically. We carry these markets
to the legal experts, asking them to regularize them,
in order to avoid disputes; we shelter these turpi-
studies with notaries,

Whose old sign swings with pride
One hundred years of hereditary honor.

Before discovering Tondu's scam,
Mr. Andrieux had already analyzed, in Le Matin, without indi-
too violent a declaration, most of the treaties relating to the
Tonkin.

The entire Ferry family takes part in the slaughter. It is
Mr. Bavier-Chauffour, cousin of Jules Ferry, and who married
a niece of Mr. Floquet, who, after having led without success-
from a bank in Bern, is responsible for going to represent

The Radical Correspondence gave the text of the treaty passed by Mr. Bavier-Chauffour with the court of Annam.

(1) Our generals, at least, have manifested their repulsion for these vile¹DS trafficking, as evidenced by the two communi- requested by the Tonkin Commission, in the session of December 1st 1855:

General de Courcy to Minister of War

"Receive letter from the Minister of the Navy, signed Rousseau. He asks explanations about land concessions in Bavier Chauffour, in Queb-Do, and the Hong-Gay coal basin. I refuse to interfere

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Mr. Bavier-Chauffour, whose status as a relative of the minister created a privileged situation, was able to buy, under the reign»» of the treaty of -1874, and without it being possible to prevent this market, the Treaty of Hue not being ratified:

<"The entire island of Ke-Bao, for a period of one hundred years: ground, basement, etc., at a price of 60,000 dollars (at 4 fr. 05), payable August 31, 1886. Deposit, \$600.

2° The Hou-Gae coal basin, in the bay of AUong, in price of 40,000 dollars, for the same period, and payable as previously. Deposit, \$400.

The court of Annam will levy 1 0/0 on the net profits of the basement business, and will attach a mandarin to the exploitation- tion, as financial controller.

After a hundred years, the concessions granted to Annam returned dated, unless there is a new agreement with the heirs of Mr. Bavier-Chauffour; in any case, obligation to the court of Hue to give the preference to the latter over all others with equal proposals.

Mr. Bavier-Chauffour is also granted the right to cons- build wharves, quays, railways, etc., of ce- to der, transport and sell.

The example of the men of the government excites everyone. At the first news that a treaty has been concluded, we

to these fiddlings. Everything seems to me to be cancelled^ previous king and ministers prevaricators fled or deported.

"From ConRCY."

Here is the response from the Minister of War:

To General de Courcq/.

"I share your opinions on the Bavier-Chauffour affair.

"Campenon."

This explains why General de Courcy was recalled and replaced placed by Paul Bert who went to try to raise the affairs there financial opportunism.

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we learn that a group of traders and financiers, in headed by Jews, the Gunzburgs, the Ulmanns, the Ernest Lévy's, met at the premises of the Trade union chambers, rue de Lancry, to throw there, like said the Gaul, "the first milestones of an organization in Tonkin. »

At first glance, with bombastic phrases on the civilization in addition, the situation therefore seems to be the same than in the 16th century.

Finding gold! That was the fixed idea of the companions of Cortez and Pizarro, and the historian, alas! tells us that they did not fail to put more than one unfortunate Indian on the grill, to force him to declare where they were these mines overflowing with fabulous riches, including thought stubbornly haunted the invaders' brains.

As soon as you take the trouble to think, you are quickly convinced that there is no analogy between both cases.

The Spaniards looked for gold, they found it, they brought back some and the galleons from the Indies allowed the kings of Spain to support a fifty-year struggle against the world. If you had any doubts about this, you you would only have to contact Mr. Duclerc, the former minister foreign affairs. Under the pretext that a galleon had once stranded in the bay of Vigo, he found a way to extract fifteen million from shareholders who have never neither Philip II's money nor their own.

The circumstances this time are completely different. There there are no mines in Tonkin and we only wage war for

previous companies and will ruin all those who entrust-
will give their capital to the founders.

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Mr. Raoul Duval, speaking in October 1884, with
a journalist who came to question him, had the cou-
rage to tell the truth on this point; he showed clearly
the heart of the matter.

A commission of engineers was loudly appointed to
regulate the concession system. The clearest product of these
this, you can be sure, will be to pass in the
dealers' pockets the money that naive shareholders do not
will not fail to give them. As for reporting values, there are no
there are no mines in the Red River Delta, in which we
hold the points occupied by our troops without it being possible
to get out of their line unless they risk the head (1). To find
mines, you have to enter the mountainous part and very little
accessible which borders the Chinese provinces.

As for gold, it only exists in appreciable quantities on
Mr. Dupuis' chimerical cards, and as for other metals,
you need to have very little knowledge of the current state of the market
metals to imagine that mines in Tonkin, so rich
that we can suppose their veins are usefully exploitable.
Iron and copper have never been so cheap. Lead is
{rfas depreciated again; so much so that the mines of England, Spain-

(1) Here are the terms in which one of Ferry's journals, *VlMépendant*,
from Bar-le-Duc, speaks of these mines:

"Gold is so abundant that in some areas, we
raises ducks only to collect in their
excrement, which became precious guano, the gold they swallowed
while paddling in the streams.

Does this not bring to mind the conversation between the Gascon and the Mar-
Seillais?

- I dropped a match in my field the following year-
boast, I found a forest there.

- Hey! You fool! What a great thing, replies the child from La Canneblère;
in Marseille, you lose a bolt of pants, eight days later, you
find ready-made pants.

goe and America, located at the very center of the markets of con-
sumptions, are doing bad business today. It is really
It is sad to think that it is for such a chimera that we exhaust
the strengths of France and its credit.

This is how we always return to the Jewish system.

"We live by what we are and what we create," he said.

Proudhon, Now the Jew is a negation, he creates nothing and he
wants Tarçent, he is therefore fatally condemned, inevit-
ably condemned to go and look for it where it is, that is to say
in the purses of those who worked to acquire it.

The Castilians, by dint of audacity, of superiority in the
courage, were able to storm the palace full of gold of Mon-
tezuma (1); the Jews will always return, with all
kinds of apparent circuits, to make the same seat, the seat
of the ice cream cabinet, in which the small rentier, the ouTricr
tidy, the porter tightens their savings (2).

The truth is that ten thousand French people were killed in Ton-
kin and spent eight hundred million to find a place

(I) The relationship between these two cupidiled struck Mr. Barboux u(
we find traces of it in his plea, in the rafloire of the ^uduos
of Auguste Dreyfus. The Société Générale demanded from this Dreyfus, who
is colossally rich, a trifle of fifty million.
first time, Judilh Grévy, to influence the judges, had not?
uaiol to come down from his seat as President of the House to
come to defend a contractor. Mr. Barboux, however, did not make res-
sufficiently bring out, in my opinion, the difference which exists between the act
bold adventurers who will take the money far away and the tour
of sleight of hand, the simple prestidigitatation of the Jews who, with the help of
lying flyers, always take the money from the nth place,
in our pockets.

(i) To fully understand the new form that the
"Expedicious civilizers, you have to read the articles in the New York Herald
on the Congo Free State and international riociatiûn, that the

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favorable to advertising on which one could display a pros-
financial emission pectus. All locations having
already served, we looked again and chose the mu-
China rail.

We don't have to go back over the improbable
details of this war that began without ever being said
why and continued for so long without having been
declared. We don't understand anything about the way things are

must hide all kinds of secret infamies and that the ave-

American newspaper calls it a "vast swindle, i It's the son-in-law de Rolhschild, Lambert of Brussels, who organized this affair with a number of Jewish financiers. Only a quarter of the funds intended for this enterprise were devoted to the purpose for which they had been subscribed. Details of the frauds committed, on the soulTrances endured by the naive who let themselves be drawn there-inside, are unimaginable. So we take great care, when engaging them, to make those you hire promise in writing never to say a word about what they saw.

It is to come to the aid of this State of Congo, from where the French are excluded, where the four governors are German, English, Belgian and American, that the Republican government, which had refused to authorize a two million lottery for the poor of Paris, authorized, in November 1885, a lottery of twenty thousand lions.

The Mariotti affair also reveals a whole side of these expeditions. The daughter of this poor devil is raped by the agents of the Compa-Panama genius, she dies of shame. The desperate father addresses the directors of the Company to seek justice. No one does not deign to answer him. Brother Cousin is making dis-moral courses in the Grand Orient; Mr. de Lesseps writes reports on the virtue prizes at the Academy; democratic societies for the repression of abuses do not want to get into trouble with a financial power. The unfortunate man is reduced to firing a pistol shot on Mr. de Freycinet's car so that we can take care of this affair.

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ni" >eu\ will bring to light. Everyone is meddling in the negotiations, except those that it concerns. We disavow eî disgiacieM. Bourée, who had obtained, before the commen-cement of all hostility, more than the Treaty of Tien-Tsin gave us after so many men sacrificed, and we are charging a naval officer to negotiate on the basis that we have refused to accept. The Times publishes this singular treatise and we see that it contains precisely the opposite of what Mr. Jules Ferry claimed to find there. The inept Millot makes our soldiers ego-ger at Bac-Lé, for not having taken the most elementary precautions. Jules Ferry solemnly exclaims-mentally: "These things have to be paid for" and, after having re-claimed two hundred million, he had an Englishman conclude a treaty where there is no question of the slightest compensation and by which we leave the Pescadores Islands, the only one point that was useful to us in these parts, the only one where we

die by the thousands from bullets, typhus, cholera, climate; hospitals are full of sick people and empty of medicines. Finally, to crown the building, the unfortunate Herbinger loses his head at Lang-Son and our frantic flight from the Chinese ends up taking away the French army what little prestige it had left (1). The mind is baffled when one considers that all these

0) We do not have to dwell on this distressing episode. The fact even from drunkenness it would be true that he would not attain the honor of the French army. 11 are in the German army and in the army English drunken officers, only the Minister of War is a man who does his duty, who understands the cnacuu file and who ensures that never one of these officers can be charged This mission requires composure. For me, the internal side ressalt, trisleiueut i.itercissant for the observer, it is always the

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extravagances are history, that men are actually dead by the will of such puppets, that an Assembly approved all this. Perhaps nothing gives a better idea of the endurance of poor humanity, of the way she endures everything. The wretched, who have taken away life to so many human beings, quietly enjoy their millions. Barely recovered from an initial terror which, it is true, had been strong, Jules Ferry, at the time when Ton discussed the Lang-Son affair, laughed out loud at his bench with Raynal who, it seems, amused him a lot by telling him—so much the hideous mutilations that are inflicted on our people there prisoners of war. One would not believe such cynicism if the minutes of this meeting were not there.

Mr. Clemenceau. — All debate is over between us. We do not want— We don't want to hear from you anymore, we don't want to discuss with you anymore. you the great interests of the homeland. (Applause.) We* we don't know you anymore; we don't want to know you anymore. (More applause.)

On what you have said or done up to this time, I want today lift the veil of oblivion. (Various movements.)

These are no longer ministers that I have before me, they are accused. (Applause from the right and left.)

rnensôoge of these republicans, the system of deceiving opinion,

in an article from May 31, 1966, in the French Republic, it was stated: "The t-fance would have to entrust the most difficult of commands that it could make a better choice than to hand it over to the Lieutenant-Colonel Herbiuger." She added: "Those who saw him at the work know that there is in him the spirit of a Kléber. " Do you see the France having confidence in Spuller's newspaper and asking, in a war against the Allegiance that we entrust the most difficult of commaiideuieuls at Uerbmixerl

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Voices on the left and right: These gentlemen are laughing!

Mr. LB President. – Please, gentlemen, nursery silence.

Mr. Raoul Duval. – There are indignations that cannot be contained, Mr. President of the Council! (Applause–ments on the right.)

M^ Clemenceau. – Yes, those accused of high treason, on whom, if there is a principle of justice and P>ance, the hand of the law extends–will be here before long. (More applause from the left.)

Mr. Gaillabd (Vaucluse). – I see that Mr. Jules Ferry is laughing. again. (Noise.)

Ferry's fall is a page of history to look back on, and this date of March 29, which saw the collapse of man decrees. Worth stopping at.

Under the emotion caused by the news of the disaster of Lang-Son, this society, suddenly awakened, showed itself as she is like one of those old women you meet the Eve, still elegant under the makeup and who, with the cries: to the tey! rush down a staircase and reveal this that they really are, horrible to see, wrinkled everywhere like old, cadaverous apples.

The Paris we saw at that moment offers us the image saddened by what the capital would be like after a first defeat, however insignificant, in a war with Germany Magne. There is no more authority, no more government, there there is nothing left, everything is on the ground.

A single word of truth is enough to strike down this oppo–Tunisianism which had constantly lived by lies, which had erected the imposture into a system. This truth, how Did Ferry say it? Why didn't he hide this hurry–how he had hidden the previous ones? He was afraid. This sinister lawyer, who killed more men than a conqueror,

siege, which was settled by courts martial in 1871, which killed

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by Tunisia and Toiikin is obsessed, like a fan-ghost, of the fixed idea that he will one day fall alive between the hands of the people and that he will pay for all the evil he has done. received the dispatch he thought he was lost and he gave up everything.

The masses seemed, that day, to have been disarmed. by disgust. It is in these nervous hours, when everyone city movement is on the Forum, where journalists, composers, mechanics, stitchers, merchants of newspapers, chat pell-mell in the middle of the printing houses, that we see how many beautiful sides the people have retained. He has a sudden intuition of true responsibilities. workers had not read the Times, which noted that it was _ the Rothschilds who had taken charge of the Chinese loan and had thus provided weapons against us. Spontaneous- However, groups form from eleven o'clock in the morning. morning, at the corner of rue Laffitte and rue Lafayette. is indignant, there is loud discussion, people shout: "At Rothschild! at Rothschild!

"Fortunately," said the Gaul, "other people intervene and dissuade the crowd from putting this project to execution. "

Without sharing the opinion of the Jewish newspaper, it is necessary to note this almost instinctive manifestation which is like the cry of the public consciousness, a lucid moment, and that the day-nals fall asleep very quickly.

What source of patriotism still exists among this people? who only reads newspapers where it is declared that the Fatherland is just an empty word! How these proletarians commune truly in thought with our unfortunate lost soldiers thousands of leagues from France, surrounded by hordes countless, drowned in waves of barbarians! What poignant voice we ask the journalists that we are ima-

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I don't know anything! I can still see, with its spots freckles and her gray eyes, kind and sad, a humble worker, one of those sickly beings, badly dressed, beaten by the husband, barely eating to give their share to the children. In what an anguished accent she said: "We gave away the army's treasure, what a misfortune! Do you know

The army's treasure! What did it matter to him?
to this poor woman, who had perhaps forty sous
in his filthy purse to get through the week,
and our hearts sank despite everything, when she told us
repeated: "Do you know if the flags were saved?"

We recognized the plebeian of the seat who, by
the harsh winter, chattering teeth, queuing up as soon as
four o'clock in the morning at the bakery doors, and
laughing all the same in the cold wind, mocked Bismarck and
cried: "How furious he must be to see Paris defending itself
like this! »

Flags! What we call high society, don't worry about it
was making fun of a lot. A real fever of parties and balls
coincided with the news of the misfortunes that struck the
Country.

Easter week, as usual, announces Le Figaro, is
a true worldly revival.

Tuesday: White ball at the home of the Duchess of Maillé.

Wednesday: Ball at M^{re} de Chateaubourg and at the Countess's
from Ferronays.

Thursday: Morning dance at the home of the Duchess of Treviso.

Friday: The costume ball at Mr. Gaillard's.

Gentlemen, party conductors, to your posts!

All the financiers rush to this Gaillard, who finds—
(was the opportune moment to dunk a masked bull in

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a hotel that he had the strange thought of building
on the same plan of the castle of Blois.

The Jews open their salons wide, Grflud bal
at the Baroness de Hirsch's who, no doubt to celebrate the
victory of the Celestials, placed a garland of laurels
in her hair. The dress is of naive green satin or—
green on a silly faille skirt all studded with pr.

"The Duchess of Bisaccja is in brocade dress
retinue of gold and silver. Duchess of Maillé in lampas
Renaissance.

((^rr-o jjenry Schneider: lovely Empire dress in white crepe with a long belt of poppy ribbons,

"M'" Salomon Goldschmidt: lilac lampas dress, the front all embroidered with fine pearls, with large lapels and purple velvet bodice.

All the Rothschilds are on deck. The ball of the Baroness Adolphe is more select, but that of the Baroness Solomon is more brilliant. The entire aristocracy parades in the hotel on rue Berryer, and the enumeration of the great seigniors and great ladies, who are having fun while we die there, holds two columns in the newspapers well informed.

Lang-Son, in fact, had been an unexpected boon for the Jews, and the Stock Exchange had regained its former glory days.

A writer whose uneven talent sometimes has glimmers superb, Mr. Octave Mirbeau, has painted a striking picture of this world who does not dream in the face of such a catastrophe than pleasure and money.

It was the Stock Exchange that had to be seen, the Stock Exchange at the spectacle of the spectacle that the heart was lifted up, of deciduous. Each time that the Krance

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is in danger, every time blood flows from its flanks, the tears from his eyes, there are thousands of men of prey who beat on her, who rush to collect this blood and cease tears and, hideous alchemists, transform them into gold. From the depths of which dens, which banks, which prisons, which ghettos—Had these wretches run to you, unleashed?

Mouth twisted, arms flailing, eyes ablaze with plunder, they ran, crushed, stepped on each other, and an immense clamour rose, more barbaric than the cries of life. The steps of the large building were still black, of this teeming and grimacing crowd, which seemed to carry, on his shoulders, the enormous, eyeless monster, from which one hears—would come out, like sounds of collapse—the collapse of the fortune of France. And one wondered if France was not not there, lying in this tomb, beautiful, pale and dead, and if all these greedy hands, like octopus tentacles, did not approach her, did not land on her, and, slowly, eulacant with their thousand suckers, with their thousand suction cups, do not pour—do not pay for the hot blood from his open veins.

core, the defeat more definitive. They invented the new sin-
very, as if reality wasn't already painful enough, and the
rather dark mourning. It was not enough for them that, over there, our little
army was perhaps lost and that perhaps not one of those who
fought did not return to the country that mourns them, they did
the rumor that there was a riot in Paris, that people were cutting each other's throats
around the House and on the boulevards.

If they had been able to learn all of a sudden that the Fatherland was collapsing-
duct, that there were only ruins, that from Marseille to Lille,
From Nancy to Bordeaux, France had become a field of horror.
what carnage, what cheers and what frenzied hurrahs! E\,
as the prices collapsed, as our income,
under the effort of these united brigands, were lost in panic, in the de-
road, we saw the joy tighten on these faces, like those
of these sordid Jews who, on the evening of battles, among the gun carriages of
broken cannons and twisted rifles, will strip the wounded and
rob the corpses.

Yes, I swear, I wished for a moment to see the cannons

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and the machine guns sweep away this band of jackals and bring down
one by one the stones and columns of this cursed temple which
stands up impudently, like a perpetual insult and a tra-
hison to the Fatherland.

And meanwhile, while the men of pleasure
rush to pleasure without pity and that the men of the meadow are punished
to shameful prey, our heroic little soldiers, without a second thought.
without hope, perhaps awaiting death in these bristling defiles-
of ferocious enemies; and perhaps their mutilated corpses, the face
facing the distant country, they litter the rice fields and the
stinking swamps, their testicles in their teeth I

In the midst of all these shames, only the glo-
laughing and pure figure of Admiral Courbet. This stoic who,
slave to duty, sacrifices his life to obey orders
of men whom he deeply despises, seems like
the incarnation of military France; this great Christian who
wears around his neck, like the last of his sailors, the medal
blessed by the Holy Virgin, appears as the living
antithesis of the persecuting and fiddling Freemason person-
unified in Ferry. This France, for which he died,
the heroic sailor still serves her beyond the grave, defunc-
tus adhuc loquitur. These letters, where such contempt overflows
for the Republicans in power, these letters which are
like so many breaths on those infamous cheeks, revived-
a last spark in the souls, and, when the

who still dare to admit to being opportunists.

Jewry only slightly regretted the opportunity-nism, she had gotten all she could out of it.

The agreements with the railway companies, (pie the Jew Raynal had made the vote, had pledged France among the Jews. The new law replaced the Jews in the State,

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carved out for them an immense economic fiefdom in the open ground French, made our masters, no longer in fact, but thanks to an authentic title (1).

What bribes there were, what shameful innuendos, of unmentionable underbelly in these treaties with the paths of iron, no one can say.

From this point of view, the discussion which took place at the Chamber, July 3, 1883, about a fantastic path of Senegalese iron, will still be a valuable document for the historians who want to really see, outside of any party declamation, the functioning of the Republic Jewish in France.

First, we take a few million from the country under pretext to build a railway in the middle of the sands, in a region periodically ravaged by fever
YELLOW.

After a while, sixteen kilometers were built—and spent sixteen million, the government admits, twenty-seven million, says Mr. Blancsubé, who must be competent since we wanted to make him a minister of colonies.

Is it sixteen million? Is it twenty-seven million? Per-

(1) The House was so determined to deprive the country of all its control rights, that she refused to accept an amendment which simply asked that the mechanics, responsible for driving the military trains in case of war, even if they were French!

Not a single MP thought of taking advantage of the opportunity to impose on the... Companies organizing a special service to establish in case of mobilization. After so many billions spent on the budget of the war, it seems unimaginable that nothing was planned in the hypothesis of a mobilization; however, it is so. The employees of the large companies tried to draw the minister's attention to

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sonne doesn't know anything about it. The sixteen kilometers, which return SL a million one by one, the rails being probably Are they even made of gold? We don't know at all. I) it is very possible that this railway will be like of the Memphis to Pacific Railroad, for which the shareholders paid enormous sums, on the return—even from which some dividends were distributed and which never existed. What is certain is that three governors of Senegal have successively boosted their resign rather than associate himself with this theft.

Someone other than Ferry would have been content with this pretty result, but, with his usual impudence, the president of the con—he told his close friends that he felt it was important to extract a few more million. Charles Ferry, in the discussion, gave of his person and demanded the vote, "Without doubt there "there is some leakage," says Maurice Rouvier in his beautiful language, "But where aren't there any in our time? We voted...

By a truly unheard-of misfortune, he arrived at the accounting documents, with which the government hoped to respond to accusations of embezzlement, the same accident as in the government accounting documents National Defense Administration; they disappeared into a fire at the very moment they were no longer necessary. "There are truly astonishing coincidences—nants I a cried the i\|a(m, recounting this lamentable event—nement.

The redemption is just and Jules Ferry (had to cruelly suffer upon learning of this disaster.

Have you visited Thiers? Nothing is as picturesque as this small town buried at the bottom of such a deep valley that, from the railway viaduct, one can barely distinguish the

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cnhutes I cutlers, who crowd to the edges of the Darolle. All around are huge black rocks, debris of volcanic revolutions, rise up and seem to touch the sky. Sometimes, during the summer, you can see up high like a yellow carpet that almost blends in with the sky of the firma—ment. It's wheat that grows there.

How was this wheat sown on these ridged blocks? liveliness that seem inaccessible? How are we going to achieve it? harvest? It's a mystery. The heart is moved, however in front of this effort of man, who knew how to use this scrap digs it up to try to stick some bread back on it. The eye will workers from below who, from morning to night, make small knives that we pay a ridiculous price for, for these peasants from above who risk their lives to obtain a sheaf of wheat.

These are the ones, and the miners who vegetate at the bottom of the airless galleries, and the poor ploughmen of Ceiiainea countries that feed on porridge, which, through taxes, pay all this money which benefits the Ferrys and the Lévy-Crémieu, while the left claps its hands, without knowing exactly whether it is sixteen or twenty-seven million.

The Jew costs us dearly! It is the thought which, I believe, will come to Ctiacuan after seeing me read.

We have now arrived, in fact, at the end of this picture, incom- necessarily complete but accurate, we think, in its lines essential, which shows the role of the Jew in France.

Those who have followed us through so many years and so many events have already, without a doubt, formulated the conclusion! sion which is suitable and which is summarized in this axiom: <(When the Jew rises, France falls; when the Jew decline, France is molding.

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Until the 14th century, as Mr. Albert Kohn recognizes, There are 800,000 Jews in France, they do not pay any service, and, through intrigue and attrition, force the pro- owners of the land to chase them away. From this time on, the prosperity of France takes on a magnificent development They returned behind Freemasonry in 1790, and become the absolute masters of a country they have detached little by little, with prodigious cunning, of all the tra- conditions that made its greatness and strength.

The striking aspect of this situation is the helplessness absolute authority of the Jew to do anything with a power that he conquered with undeniable skill over beings easy to deceive with words. With the Semite, everything starts from Stock market, everything comes back to the stock market, all action is summed up in a speculation. ,

"Found financial companies!" This is the first

Christ! Persecute those who worship him!" This is the second maxim.

It is clear that such a design, applied to a large Christian state, can only lead to the situation where we are, to this chaos that the Talmud (tractate Hagguiah) calls the Tohoii-va-hohou

Would our unfortunate country have a chance of escaping to this collapse?

Yes, no doubt, if the oppressed would agree to react against the Jew who is their common enemy (1).

(1) Oa will certainly not accuse Sébastien Mercier of being a representative—many retrograde ideas. From the Directory, however, this writer to the mind so curious, to the insights sometimes so iivtp.« avijt [ir'Wn qi.e le Semitise would become a dani^er \nn\v rKuru»-^; who would be obliged

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Who is the current regime bearing the brunt of? the revolutionary worker and the Christian conservative. One is affected in his vital interests; the other is wounded in his most cherished beliefs.

For the worker, the social revolution is a necessity

to sustain a fierce struggle to defend itself. The chapter consacred to the Jews, in the year two thousand four hundred and forty. Dream if he ever was, has the character of a true prophecy. *

"The worn-out politicians," writes Mercier, "had not been able to foresee the unfortunate consequences that the sudden explosion of a population could have* numerous and inflexible in his opinions whose ideas, conlrastaul strongly with those of other peoples, became cruel and fanatical—of their law and the pompous promises that dated back to the origin of the world, because the earth belonged to them and the other peoples were in their eyes only usurpers.

"The Jews, regarding themselves as a people prior to the Christians and created to subjugate them, gathered under a leader to whom they attri—suddenly drank all the marvelous made to shake the imagina—tions and arrange them at the largest revolutions and the pins ex—extraordinary.

t He then composed, in Europe, a scattered multitude which could rise to twelve million individuals, and the Jews spread throughout

America's leading cities running or sending help, the first
The first invasion was violent. Political invigilance had to be repaired.
of previous centuries and we needed wisdom, cons-
strength and firmness to break down this ardent fanaticism, to
to calm this dangerous fermentation and reduce the Jews as
formerly to earn their living in absolute tranquility.

"They had worked in all centuries and in all moments
with the thirst of greed and the ardor that carelessness gives for
any other object, always greedy, always happy in speculations
low or self-interested, eternally fattening their purses. Their
enormous riches had given them a fanatical audacity and!
title of King of the Jews, given to an ambitious man, had caused
political storm whose shocks did not leave us alone
worry. We didn't want to shed a lot of blood, and this
people of his city were ready to renew all the horrors
qaulfre his story and of which he was the agent and the victim.

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a})3o1ue. Convinced now that there is nothing beyond the
land, bending under the weight of an exploitation that the exi-
agencies of capital make it more and more harsh, it looks at itself
like a disinherited person of life; he wants to possess the tools
industrialist, like the peasant, before 89, wanted to possess the
land, he demands socialization, expropriation for his benefit
work tools.

All the reasoning that one can oppose to these
claims, which have force at their service, can
be excellent, but unfortunately offer only a very limited value
philosophical and literary.

Basically, in these questions, Good and Evil have only one
meaning of convention. In 1792, many brave
people owned fields, woods, houses which
had nothing feudal about them, which came to them most legitimately-
ment of the world by inheritance, which were the fruit of saving-
gene of five or six generations, who belonged to them
same title as my watch belongs to me. They guillotined
the owners and the property was taken. As early as 1817 or 1818,
when the Restoration had passed over it, the spoliation was
an established fact; the former owners sometimes greeted the
passage those who had robbed them. Today
conservatives, Christians enjoy without any remorse
from the result of their grandfathers' theft, and sometimes make
a very profitable use. A gentleman, who would own five
one hundred thousand pounds of land rent, from the purchase
of National Goods, would be infinitely better received, in
the Faubourg Saint-Germain, that a gentleman whose raëi1l

belonging to a spotless family, would have only twenty-five hundred times in his pocket.

It is therefore a question of knowing not so much whether the workers have

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reason to propose this IMT, than to see if they have a chance to achieve it under current conditions. I am convinced, for their part, that they will not succeed; they will put very easily take control of Paris, but they will not be able to seize of France.

The difficulties that will stop the workers are not in themselves very considerable, but they will be sufficient to make their business fail.

In 1792, the peasants were on the ground; they did not that to take possession of it in a definitive manner, and like wheat, wine, fodder are productions of first necessity, they only had to continue what they previously did by simply becoming farmers owners.

The workers are also in the factory. They count, from now on, among them quite intelligent men, said skilled foremen to operate everything, from so that the boss's disappearance is not noticed not even. I'm sure they just have to want it, given their current organization, to seize All.

Unfortunately for them, a revolution like that there will stop all the factories, and in the meantime, the bourgeoisie will rally, find a general who will drown in blood the proletarian revolt.

If the French bourgeoisie does not do this, Germany will do it for ^Ue, will seize this opportunity to intervene and will be supported by the terrified bourgeoisie.

This goal, which the workers pursue, and which they do not have wrong to pursue their point of view, could he not pat be reached peacefully? Why a Christian prince, a leader with firm and broad conceptions who, instead of seeing

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questions through commonplaces, would look at them

with the resources thus created, would it not allow the workers to experiment with their theories on exploitation collective and direct from factories and establishments industrialists? Most owners would lend themselves very willingly to this amicable expropriation, as soon as they would be adequately compensated. One could judge, by the results, advantages and disadvantages that pre-fer, with their different constitution, the unions purely secular workers, and the unions formed on the model of the Catholic Workers' Circles.

In such matters it is important not to be under any illusions- sion, and to predict what one can count on.

Jews own half of the circulating capital on the land, or the fortune of France, which pays a budget of nearly four billion (1), can be estimated at one hundred and five-

(1) The ordinary budget for 1886 is three billion thirty million six hundred and twelve thousand three hundred and eighty-eight francs. The extraordinary budget is one hundred and sixty-nine million eight hundred eight thousand two hundred francs. The compensation of five billion paid to Germany is not the cause of this insane increase, as Republicans enjoy making the naive believe it, since the The 1876 budget was two billion five hundred and sixty-nine thousand lions in which 200 million were included for depreciation. The squandering and embezzlement of those who govern us alone explain the gap between the 1876 budget and the current budget. "For the seven years you have been in power," one MP said. Republican, Mr. Amagat, to Gambetta's henchmen. You have de- thought more than seventeen billion, you have increased the public debt of more than eight billion. Opportunistic squandering has been more disastrous for France than the war of 1870.

The deputies have managed to no longer discuss this formidable budget. ble. We vote five or six hundred million in an hour, in the last- last fortnight of raun(''p, in front of bins, with a hundred

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a hundred billion (i), of which the Jews own well four-vinirls billion. I estimate, however, that with the me-obligatory operations, with the ease of distorting the va-their (2), an operation like that would not produce immediately more than ten to fifteen billion and I accept the number ten as a minimum.

representatives at most in the room. We don't even have time

provisional elevenths, to allocate a billion to the government to do what he wants. The right to control the tax, which existed at the origins of the monarchy, ceased even to be exercised.

All these words: floating debt, consolidated debt are fiction. pure, prestige similar to that of the magicians of old. The government, being right in the Jewish system, which consists of take the money earned by the worker to support him to hold the paper, seized the 2,300,000,000 francs deposited at the Savings Bank and replaced them with annuity securities which, in case of panic, would have no more value than the assignats* revolutionaries.

Mr. Leroy-Beaulieu showed, in V French Economist, that the amounts due from the State, either immediately or in the very short term maturity, amounted to more than three billion francs, and that the encash that he could have available to respond to these enormous requirements barely exceeded one hundred and fifty million francs.

In other words, the government finds itself in the situation of a trader who would have assets of 150,000 francs and liabilities of 3,000,000 francs.

It is clear that at the slightest serious alert, it means bankruptcy. forced.

(1) A deputy, Doctor Vacher, estimated this fortune at two hundred sixty billion, Mr. de Foville, head of the statistics office at the Ministry of Finance, stops at two hundred and fifty billion; but these are purely theoretical figures.

(2) It would be a complete mistake, however, to believe that the for-L-rael's tune is exclusively on paper. The Jew, absolute king, had France, not only exercises the sovereign right to issue shares which are genuine banknotes, with this exception almost that they are not guaranteed by anything; he still mints money, he can send ingots to the Mint to be struck and profited of the benefit. It is not a privilege, they say, and everyone can

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With five or six billion in cash (1), we expropriate—would certainly have enough factories, without harming anyone again, to allow workers to experience—to ly their social doctrines in conditions of all the more better than any violent revolution that has ever taken place no unemployment would occur.

All this, I do not fear to insist on this point, accompaniess—would accomplish without jolts, without outpouring of sanctity, by sim—

to do the same; Mr. de Ureda responded vehemently to that objection: "Yes, all those who have ingots in abundance, but gold and silver materials and cash being concentrated in the hands of the Jews to such a degree that the word monopoly would have no nothing exaggerated; it follows that they are the ones who have monopolized up of the most lucrative sovereign rights.

This cash monopoly is, in reality, the real strength of the Jews; it is because Mr. de Rothschild has, not by credit, but in an effective manner, of the major part of the gold in circulation in France, that he can impose his will on the government.

(1) The disorder was so great, the theft so general during the Revolution that it has always been impossible to know what it was, at the fair, the value of national property. In his report of 25 germinal year III, in the name of the committees of Public Safety, of legislation and of finances, Johannot declares that these assets constitute a fortune effective figure of sixteen billion. Louis Blanc adopted this figure in his History of the Revolution. Lavoisier estimates these goods at two billion eight hundred million. Cambon gives a total of 1,840,740,159 pounds,

To this figure we must add the property confiscated from emigrants and the condemned to whom Koland, .Tohannot. Gnmbon attribute success—initially a value of five billion, then nine billion. Pans I9 table that he presented, on this subject, in the year IV, to the Council of Five Cents, Eschassériaux gives a total of ciuqbillions in melal value—“lique.

In his learned work. The Finances of the Old Regime and of Revolution, Mr. René Stourm pronounces himself in favor of the figure of five thousand-1.5 liards, which seems a little weak to me and which, according to him, breaks down as follows: three billion for the assets of the Clergy and the Couroime, two and a half billion for the assets of emigrants and condemned.

THE .TUF OANS the hIRTOTRK DK FnVNCB 523

one of those crises from which foreigners take advantage. The administration Confiscated Jewish Property would operate as it did-
tioned the administration of National Property^ and I do not see
not sure how we would attack the legitimacy of this act
since there is no inclination of the materials, which we put between the weeks of
youth, does not risk a blame against the confiscations
revolutionaries.

The advantage itself, if we were to compare, would be for the transfer of ownership that we propose. No one will seriously contest, in fact, that Jewish wealth

essentially parasitic and usurious, it is not the fruit of the saved labor of countless generations, but the result of speculation and do); it is not created by work, but extracted, with marvelous skill—'euse, beyond the pocket of real workers, p;irdes societies financial companies that enriched their founders by ruining them their shareholders.

Do we not see, moreover, every day, the days—Jewish people and at the same time people who are proclaimed willingly free from all pecuniary traffic, like Mr. Prisson, declare themselves in favor of the confiscation of the assets of these con"gregations in which each member has one in the other for his part five hundred francs per year? What does the abbey of Vaux de Gernay, which is the property of M'''' de Rothschild, would it be more respectable than an abbey where religions? raise poor orphans (1)?

(1) The franpa-maçoQf) and jqifs newspapers warmly applauded the vote of the House of December 1884, which "placed under a personal trust the property of the relatives tions; they declared that this was only a route to» li

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The causes, which will perhaps prevent this operation from ^ 1;:., public safety which would replace France, for two or three ' a hundred years ago, under normal living conditions, are \ of more than one kind.

It must be noted, first of all, that at the same time as a ^ decrease in physical strength, there is in Finance a dimi- f "l nution of intellectual strength, an obvious weakening faculties, like a beginning of softening of the brain common to the working classes as well as to the high classes.

The workers, accustomed to the artificial atmosphere of novels 1 that we tell them, victims of words, accustomed to

unable to see reality, to grasp the relationships of ideas together, to have an overview.

The Jew, moreover, is very clever; to destroy the old society which rejected him, he placed himself in the sheet metal of democratic action. The Karl Marxes, the Lassalles, the main Nihilists, all the leaders of the Revolution cosmopolitan are Jews. In this way, the Jew imprints on the movement in the direction he wants. (We saw it clearly under the Municipality where not a single property has been touched Jewish).

If a speaker, in a public meeting, indicated the solution that I have just presented, and which is excellent, a Jew would immediately divert attention, which would show up untimely-

co-taxation; they therefore admit that it was enough to be the strongest to not respect the principle of property. Under these conditions, the The system I propose has nothing that could shock received ideas; it has the advantage of being fairer and more profitable for the

""'^"- C^^ ^^Jc^ ^^-ty-^ - ^*^^^^ -'^^ - ^

'- ^i; 0X.^ , ,J^ ^>^t^--^^ -^~V:^^ /'^^■/'■^

THE JEW IN THE HISTORY OF FRANCE ^23

pestively on Mr. de Rothschild, recounting that he met countered a Capuchin who walked barefoot and who looked defeated by someone who is fasting. Walking barefoot! Fasting! What a crime! this poor people would cry out without thinking that it doesn't bother him at all and he won't be richer when he will have prevented this Capuchin from walking barefoot and ';!To fast.

^^ However sad you may be about decadence

c^ mental of this people, who allow themselves to be fooled by those

. \^ who enrich themselves at his expense, we must take this into account

\ fact that the union, which has always been the strength of Jewry.

- serves wonderfully in this circumstance. The Jews

\ from below are supported by those from above and the Jews from below

""^ theirs who lead the insurrections,

It must be added that members of the upper classes do not have
^ hardly a clearer vision of the situation than the prole-
silent. In their country, the Christian resigned to persecution in
which he finds an opportunity of merit with God,
takes too much precedence over the citizen, who, born in a country that his fathers
have cleared, expanded, civilized, intends to defend its 1
rights and does not allow anyone to treat him as a pariah; they do not
do not realize this, that the one who goes to look for the
persecution in China or Japan is a hero, while
%v' whoever patiently endures it at home is a coward.
- - No one protested when the Jew Stern said, at the Circle
of the rue Royale, this word that the newspapers quote complacently-
at least once a month: "In ten years,
I don't know how a Christian will live.
Among the representatives of the nobility who made up
^"■^ this circle before his misfortunes, he did not find himself a
man brave enough to take up this insolence, to

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say: "But finally, Jew, why then do Christians not
Would they not eat in their own country?

These obstacles are considerable, but they are not
insurmountable. It may arise, from the ranks of the people, a
man of French origin, who has the magnificent ambition
to attach his name to the peaceful solution of this problem
of the proletariat, which has already cost so much blood unnecessarily
plebeians and who will cost them even more if they follow
another way.

There may also be an officer who is brave,
deeply struck by the degradation into which his
country and who risks his "life to raise it up.

In the current situation, in the presence of a govern-
despised by all and cracking on all sides, five
one hundred determined men in the suburbs and a regiment
surrounding Jewish banks would be enough to achieve the greatest
fruitful revolution of modern times.

The whole thing would be over before the end of the day and, when we
Would see the posters announcing that the operations of the Fund
Jewish goods will begin in a few days, all
the world would embrace in the streets.

Thus the beautiful words of Peter the Great would be fulfilled.

etiani invilis ipsis, divitiæJitdea'UDi

BOOK THREE

GIMBETTl AND HIS COURT

The dericatuM Toili reanaai..

A Jewish Emperor. – Origins. – The Gamberlé Family. – Youth.

– Morny's Obsessive. – Barbey d'Aurevilly and Voiture. – The journey to the Orient. – The Qualre-September and the Coraniune. – THE National Defense accounts. – The new layer*. – The Jewish claim. – Our illusions. – The Augustiani. – Henri RocheforU – The aiUi-gambettlisle campaign. – The meeting of Saint-Biaise Street. – The Opposite Fortune. – The Situation criticism of Gambetta. – The Rous in exile with Daudet. – Death.

– A word from a woman of the people. – The brain of a tenor. – The Gambetta's vocabulary. – The hatred of intellectuals. – The me- taken from the bumauilé. – A coronation at the Grand-OrientU

AMONG so many portraits, is there a single one that gives a complete idea of Ihomine whose incomprehension-possible and extraordinary fortune will be a perpetual subject of astonishment for the story? I don't think so. Is it so that this book requires penetrating analysis and subtle of a Carlyle or a Taine? Certainly not. Despite his tricks and his subtleties, this being is too coarse for not be relatively easy to grasp. It is only necessary see the two elements of which it is composed: it is a Jew and he is an Emperor; a modernized, crusading Jew and mixed as you like, an Empe- temperament reur dii Twist the most vile and the lowest, I grant you, but in the end it's both.

When Rome conquered the world, the world conquered Rome, Rome successively had Spanish Emperors and African Emperors; it had Gallic Emperors who ate an ox for their supper, and Emperors Thracians who struck down the leaders of cohorts that displeased. She had a Syrian Emperor, the sixteen-year-old Heliogabalus, who, constantly dressed in woman, her arms laden with bracelets, presided, in her long trailing Phoenician dress, at the wedding of the Black Stone with the Moon. Although the son of Soemias was

for a moment this Emperor. He is not a demoted Caesar precisely, it is a forgotten Caesar who had missed entrance and which took its turn in the chance of an inter-reign.

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t>'.H) L\ FRANCR JUIVI'J

To understand this well, we must imagine a way of Barabbas, Barabbas pardoned, became prefect of the Praetorium one fine morning, in the middle of a fight, and making himself to award the purple by dint of gift of the gab.

This sort of late reappearance of a distant type is curious and worth examining the evolution of the character.

Lightning does not rumble around this cradle on the day of birth, but the origin is interesting. Gambetta does not is not born of foreign parents, because, after all, being foreign.- to live in a country is to have a homeland somewhere; it has for fairground generators. Following the movement peoples by the French Revolution, certain Jews, as well as we have explained, began to travel around Europe, looking here and there for a place to settle. A Württemberg Jew, A. Gamberléj settled in Genoa at the time of the continental blockade- tal, traded in coffee and smuggling, married a Jewish woman from the country whose parents had been hanged and Italian- then changed his name, calling himself Gambetta (1). The son or the grandson came to France, settled in Cahors, and we gave the great man who never had absolutely nothing of French, not even the style.

Is he Hebefi, Genoese, Illyrian, Dalmafi,

Italian, Bohemian, Hellenic or Prussian?

Where does he come from? Between us, he himself doesn't know.

(1) See on this subject a strange volume which we have already spoken about, Judaism in France, published in Stultgard in 1872, almost completely untraceable, the Jews having made all the copies disappear, which contains very curious information on the movement Jewish in France, and particularly on the role played by Mf Bauer.

The AtxUiie^ lyruéliies have preserved for us a pretty word from the prince of

So sang the amiable rhymers of the Hundred Sonnets a par
a lilac blackbird." He himself didn't even know the date
exact date of his birth. At the head of the graduate thesis of this
licentious, thesis relating to mortgages, we read: • The act
public on the following matters will be supported on Monday 19
January 1860, at two o'clock, by Mr. Léon Gambetta, born in
Cahors (Lot), April 11, 1838. » However, the birth certificate which
It was published that Léon-Michel Gambetta was born on
April 3, 1838, at eight o'clock in the morning.

In Paris, whatever was said, the future dictator did not
no more effective than many mediocre people who are agitated
licaucoup without anyone looking at them. He did not exercise on his
contemporaries the serious influence that very young people have exercised
some men. Member of a small group, which made
part Hebrard, Dépret and some others, and who meet-
knows every week at Brébant, he tired his
friends, one of them told me, of his deafening din,
that he did not strike with his eloquence. "Shut up, you loudmouth!"
was the usual word used with him, which
does not imply, it will be admitted, any kind of prestige among
the one who was thus called to order.

These are the pieces of a cabinet of Brébant where the cenacle
had arranged to meet for the occasion, that Gam-
Betta saw this convoy of the Duke of Morny pass by, which takes place
in the Nahab as a parade of the imperial world. No one

Bismarck about Gambetta. "I am surprised," said the Cham-elier
h his passage in Berlin in 1880, that the Jews of the Municipal Council
of Berlin have not yet been named honorary citizen of Berlin
Semite Gambetta; it is perhaps out of consideration for Marshal de
Moltke and for me; but they are mistaken, the Semite Gambetta nou«
would use as much as coucilo>eu d'houiienr. h

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suspected for sure that the screamer would occupy the palace
the great lord who, at least, hid, under graces
of patrician, a less complete absence of moral sense,
certainly, than that of his successor; no one foresaw
that, seventeen years later, I, the noisy declaimer of the time
would have a funeral almost as solemn as those
of the dandy statesman, who had harnessed himself to the shining chariot
of his fortune the politics of love and the love of
policy.

Perhaps the vision of the Palais-Bourbon already haunted

Morny's obsession with people who were young people in 1852 was very lively, and Alphonse Daudet has well translates this impression. Henchman, man of the world, stockbroker, art connoisseur, this voluptuous unscrupulous killer was an ideal for many of men of this generation closed to any superior.

Each took from this complex role what he could bear. ter and played it with the means at his disposal.

The man of prey was embodied in Raoul Rigault who, most likely, when he spent his evening at the Délassements, the day the street battle began, pen-knows at the Morny of the Opéra-Comique.

There is a reminiscence and like a charge of Morny-Patrons in Proust organizing lotteries and makeup-ignoring works of art that appear in a portrait by Manet, worthy in every way of the original, strapped in an indescribable frock coat.

The finance man is Gambetta. Be convinced. that in organizing the Tunisia affair, he was very proud of plagiarize Mexico and that he was very happy then to

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pose in front of his gallery of freedmen for the maker without scruples.

Those days were still far away. At Gambetta's, lawyer, we sees no appreciation for his profession, no love of good reputation acquired through merit and hard work vail.

Barbey d'Aurevilly charges trainee lawyer with trial press. The cause was piquant, the case good for a beginner. Gambetta thanks, then disappears, does not prepare nothing, comes to find Barbey the clever one of the audience for him ask what to say and finally, to amazement deep of the court, he compares the author of the Priest married... to Car.

"You pleaded like a cab, sir," he said to him. d'Aurevilly with that accent we know him for.

Compare Barbey d'Aurevilly to Voiture! This thought could only come to the inventor of fiery steeds

but do you not discover there a manifestation moreover of this nature so anti-artistic and so anti-French, so delicate and so fine in everything that concerns questions of interest, so obtuse and so resistant to all nuances intellectuals? This ludicrous comparison must have come quite naturally to the spirit of this evil learned like him came the inappropriate epithet, the metaphor which makes you laugh and the prudhommesque phrase where all the words scream to be together.

The future dictator's means of existence was, in this time, to serve as a company man – of bad company of course – to a kind of very active mercantile-actively involved, as Crémieux's secretary, in all the Jewish affairs. He was a guy again, this Lau-

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laugh, and Jules Vallès was, up to a certain point, right to write: u This little man, without a chin, without lips, with the head of a weasel and also of a linnet, is one of the heads strongest of his time, the Machiavelli of his time, – a grumpy, blabbering, searching, lively Machiavelli, then – that he comes after Tortillard, Jean Hiroux, Calchas and Game, »

It was always the Orient that this Semitic world aimed for. was to make such handsome profits there. Laurier went to feel the field with Gambetta in Constantinople, passing through Vienna to consult with the Jews of Austria. On the way he explained to his companion what was being prepared, introduced him to Israel's dream of a government French-Masonic and financial, which would make France sweat all the gold of his savings, the opera of a few superstitions honestly republican" that he could still have, showed life as Vautrin had shown it to Rastignac, in the Vauquers boarding house; on his return, he placed his disciple near Crémieux. Near the old man, Gambetta found himself in full kitchen of the Temple of Solomon, in the heart of the Grand Orient, in . full 4^Israelite Union. i)e that day, he was famous. The Jewish press exaggerates the merit of the speech at the Baudin trial, made his thing of the success of the orator.

Well warned, remaining in a semi-reserve, Gambetta was the man for the job when the war broke out 1870, the Jewish war, To see him leave for the province, in "in the company of his inseparable Laurier, he seems to see in action a fable by Berakhia Hanack: The lynx

'^^,0^^ This debauchery of five has been recounted many times
'/ month, this eluding orgy, this regulated cutting of the

û f mo

<^î.^^^^' ^^Z^ ^^i^^ ^ J>j:i'2^jH,.^i^

A , y û. r ? '^ . .J a. J^^

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France by all cosmopolitans, from SpuUer to
Garibaldi, from Bordone to Steenackers.

Achilles, at the court of Lycomedes, betrays himself by rushing
on the sword hidden under a pile of fabrics and jewels;
the son of a Jew, if any doubt had remained, would have quickly
revealed upon his arrival in Tours. Putting aside all swords
loyal and shining in the sun, he cried: where is the forest? where is the
stock market hit?

The loan was the main thing, the war was only one-
secondary question; she had the advantage only of
made the Fiançais to make room; she made some, and
The Commune did even more.

We were talking about Gambetta's role during the Commune,
one day at Victor Hugo's.

– Ah! replied the poet, I received in Brussels a
very significant letter from him on this, he was absolutely
agree with Thiers.

– How? they asked him.

– Yes, he added, the Commune was made by those who
took advantage of it.

He was about to say more when little Lockroy turned away
quickly the conversation with some nonsense.

Only the future will know the more or less con-
siderable played in the Commune by Gambetta, represented
by Ranc, the oblique Jacobin who slipped away as soon as the affair
was engaged. Historians of the future will have on those of the
past this advantage, which we give them, from now on,
the broad outlines of all the maneuvers of that time and

Quiet in San Sebastian, and feeling well what was in question, Gambetta refrained from saying a word in a one way or another.

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Sulla was calmly offering a sacrifice to Fortune when— that suddenly loud cries resounded around the temple. It's nothing, he said to those around him, it's thirty a thousand Marianists being slaughtered. He too is sheltered in the Temple of Fortune, Gambetta showed the same impassiveness bility before and during the May days, with this difference— that it was not his enemies who were being slaughtered, but his friends, his voters, these illusionary plebeians who, in good faith, had believed in him. Not very brave by nature, he is said to have had a crisis upon leaving Spanish soil. His fate, indeed, was in the hands of the majority; it seemed truly— It would be foolish to hope that this majority would not ask no accounts to a man who, without any mandate, e— was constituted the master of France.

This insane hope, however, came true. Never did the acts of the government of National Defense were not discussed. The most improbable stories were accepted that Gambetta liked to tell; the legend in particular accounting documents that we would have chosen the time of March 18 to send to Paris, and who would have were destroyed in the fire at the Ministry of Finance; the account of the second fire, on the railway, this one, of other— three pieces that were also hastened to be sent to Paris. ratified the payment of a sum of 75,138,978 francs for for which no justification was provided, absolutely none. We didn't even think of saying: c(There are people who paid and others who received, that they provided— feels like a duplicate of their accounting documents.

This abandonment, by the majority, of the interests of France and of the rights of justice, would seem improbable, if the report of the Court of Auditors (Ju 31 August 1876 was not there to demonstrate that this is history.

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The fire at the Ministry of Finance, this report says, detained documents relating to payments made in Tours.

Those relating to payments made in Bordeaux had to, on execution of the government decree of April 25 <871, èln—

found.

Both payments included, one to the treasurer's account-general paymaster of the Rhône, the other to the account of the treasurer-payer general of Seine-Inférieure, and both relating to advances for the service of the Armaments Commission, remained destitute of justification.

As for the payment of two million charged to Chapter XVI from the extraordinary budget of the Ministry of the Interior {execution artillery batteries in the departments), and resulting from a order issued in the name of the President of the Armaments Commission, on the central paymaster's cash register, for the price of thirty bat-artillery shells purchased in America on behalf of the departments, this payment was not justified.

Only one member of the right, Mr. de Lorgeril, seems to have protested with indignation against this absence of any supporting documents that concealed shameless thefts; he was replied, laughing out loud: *. (that these pieces had without were probably included in a convoy of three burning wagons between Bordeaux and Versailles. >»

The Ferrand markets were more scandalous, if that. possible. Here again it is necessary to cite the report of the Court of accounts.

It was paid to Ferrand, at the end of the financial year 1870, in various mandates, 1,005,039 fr. 50 by the treasurer-payer of Ille-et-Vilaine; by proxy, 96,897 francs and by the treasurer-payer of Maine-et-Loire, 400,000 francs.

No justification of employment was produced in the accounts for this^j fiitrépiites sums.

•*)3S LA FRANCR .îUIVR

The same applies to various advances amounting to 1,913,400 francs issued by three general treasurers to agents beyond the Ferrand house.

Memoranda, a number of markets have been attached to support for expenses amounting to 4,590,480 francs i% centimes, paid directly by three general treasurers-paymasters, to suppliers or contractors.

But if these justifications, certified by Mr. Ferrarid, were such as to establish that the supplies had been delivered to him, they could not, to any degree, provide proof that the state, which had borne the expense, had been put in regular possession

Gambetta's complicity with Ferrand was flagrant. Protector of Ferrand, who had already gone bankrupt, commanded-edited by Ferrand for the French Republic, host of Ferrand to Lesnavar, even warning of his next arrest this wretch who had robbed dying France-health, Gambetta was not even worried.

From this time on, Gambetta was relatively tranquil. No doubt, he still had what one could call venettes, but that came from his character essentially coward. On May 24, Léon Renault, a business gambler like he (1), worthy of being a Jew, if he is not, betrays the government-which he served without believing in it, for the benefit of the government-that he fought with the certainty that he would triumph,

(1) We have seen the role played by Father Leon Ben«ult in the affairs Since then, we find him as administrator of a company went bankrupt: Lt grande Compagnie trassuranres. Mr. Beaugé, the k^yudic, reveals the most serious irregularities in management: an operation of four million which does not appear on the books, active dividends 00l were dislrilmés. "The bankruptcy," concludes the s^udic, "is due to the iuob-

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and kept Gambetta informed of everything. On May 16, he hesitated a minute and was quickly reassured as soon as he saw that all the ener-The company's saviors' strategy was to hinder the sale of the Petit Journal in the departments. We gave penknife blows instead of saber blows, according to the expression of Admiral de Gueydon. We were going to see what The Jew is capable of audacity as soon as he has stopped trembling.

We have already shown how, following the events-ments of 1870, a whole flood of adventurers had rushed to the France. A new world was born, or rather, had grown. like a harmful mushroom on the ground deep stirred. Gambetta saw this boiling manure and the successive layers which rose above it, it continued that something could be done with this and pronounced in Grenoble, in 1872, this famous harangue on the new new layers, which is the only speech of his where there is a idea, the only one that corresponds to a true situation.

gcrvalion of the statutU and the combinations iuveDtéeâ by several perâouues to enrich themselves at the expense of society.

How can one explain that a government, which bore this title of

government of the Christian Order, would have left such a personage to the head of the Police Prefecture after May 2nd? How did the idea did it not come to the politicians, who had assumed such a burden? task, to take either a man like Maxime Du Camp, who con- born in Paris and the revolutionary staff, either a brave provincial, honest and One, accustomed to dealing with the peasants and who would have been as malicious as the Parisians? Mr. de Vitrolles, who was the main, the only author of the Restoration, had not (.anointed dragged into this junk which ('foams forever the notion of Good and of Evil, he raised sheep before getting involved in politics and from These first steps proved more skillful than all the schemers who surrounded the Princes.

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Have we not seen the appearance, since the fall of the Empire, of a new generation, ardent yet restrained, intelligent, clean to the courts, in love with justice, concerned about general rights- rates?

Have we not seen appearing all over the country – and I absolutely want to highlight this very new generation of democracy – a new electoral political personnel, a new- personal calf of universal suffrage?

Yes, I sense, I feel, I announce the coming and the presence in the politics of a new social class which is in charge of- then sometimes eighteen months and which is far, for sure, from being infer- lower than its predecessors.

At the time, no one understood anything of this speech, and many, even today, are not far from seeing there one more manifestation of the usual verbiage of this mad- beggar, talker of nothing. What, one wonders, is Celtic new layer that the speaker was talking about? There is, in our democratic society, that a new element which can to gain access to public life, to make a place for oneself considerable in the government of the country, it is the People- ple, the fourth State, according to the expression of the socialists. Now, Gambetta's hatred for the worker is known to all, the workers' applications which, logically, would have had reason for being under a radical Republic, have been al- days fought by Gambetism; since 1870, not one No worker, apart from Brialou, arrived in the Chamber.

The new layer, we have said, really existed; she formed a ready-made staff for whom- would use it. The new layer consisted of beau- coup of Jews with a complement of Freemasons for the-

of unscrupulous shopkeepers, like Tirard, of makers

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of dupes who had brushed with hard labor, like Constans, of bohemians and tavern pillars, like Lepère and Cazot, of disgraced generals, like Thibaudin, of debris of 48, doctors without clients, health officers, veterinarians-rinaries, of students who smoke pipes, retired in province and who, under a regular government, would have quietly finished falling into childhood while caressing the girl and the vial.

It was, with the added Semitic element, the eternal greedy and shameless peat of which the Greek poet speaks, has the small fry of foreigners who would only have had to invoke Jupiter whipped, of slaves, of people of low birth and worthless hardly better, arrived yesterday and which Athens would not have even wanted in the past for expiatory victims.

To all these equivocal citizens, a true Frenchman could have address the apostrophe that Scipio Aemilianus threw from on high of the Rostra one day that a crowd of slaves and freedmen interrupted the second African: "Silence, false son of Italy, you can do whatever you want, those I brought garrotted in Rome will not frighten me, however loose they are NOW ! "

The pact was finally signed with the Jews when Gambetta had formally promised persecution in this word that made him almost a king: Clericalism is the enemy.

Do you hate Zophar? It is a ram's horn. curved at its lower part and which announces joyfully, with its two alternating rings, the Tekiah and the Terouah, the Rosh Hashanah celebrations.

In ordinary life, as in the Temple, the Jews are wonderful Zophar players. They trumpet you a name of a writer, a singer, ie cabotin oudecabolic**

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^^^ (jjin/i'r^ JEWISH FRANCE

"^ until you have your ears full; they are the most prodigious claimants that exist.

Manin (1), and transformed this mediocre lawyer into a species of character, they surpassed themselves for Gambetta. Never The staging was not better organized and one cannot defend with admiration before the incomparable way in which This personality was first cleansed, then posed, advocated, glorified, idealized, apotheosized.

This art, special to the Jews, is completely modern, since the .press plays the main role there, and, nevertheless, recalls these evocations of the Middle Ages, these phantasmagoria which made appear before the gaze of beings who had forms human, who walked, who spoke and who, however, does not speak of realities. There is a kind of mixture of artimagic tricks and processes of contemporary puffism, in what they have of most cynical and most skillful, of most coarse and more cunning, – as a collaboration of the great Albert and BarnUm, like an alliance between Merlin, the old Celtic enchanter, and Goudchau the Jew, today's clothing merchant.

(1) Like almost all revolutionaries and a^^i'a'.îurs, Duiiel Manin was of Jewish origin. His father, say the i4rc.^:V)?s isméUtei (vol. 3G), belonged to an Israelite family named Fonseca and was baptized towards the end of the last century; he had then taken, according to custom, the name of his godfather, brother of the reigning doge Luigi Manin.

The fact is mentioned in a book published in 1872 in Venice, under this title: La vitaet i liempi di Duniele Manin. Nunazione du yrof. Alberto Errera and aw Césure Fingi correluta dai documenti ineDiti dejositi nel Museo Correr dal general Georç/io Manin.

There are also some details on this point in a published book by Rudolf Goltschal, iWoù– </'6<a/ØM(?ie eu Italy. The author says that ModIq himself confessed to him that he was of Jewish origin.

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We know what the phenomenon of suggestion is. Some doctors put a few straws under the noses of some unfortunate hypnotized people, in their saying: "Smell this bouquet of roses!" The unfortunate women swoon. 4 What beautiful roses! What a delious! Truly, all the scholars will affirm to you, They smelled roses. The Jews, thanks to their newspapers, made us feel the laurels of Gambetta in the same way. They took this man, who had done nothing but foolish things and dishonest acts during the war, who had smoked exquisite cigars while the others fought, who

presented it to us, imposed it on us as the archetype, '^^'^^
of the patriot, the hero of Defense, the hope of Revenge ""^

It happened, in broad daylight, in broad sunlight, in broad ^
freedom of the press, without any of these circumstances of it.
mystery and distance, which help a person to grow
ality that we do not see. Y^

Who was fooled by these maneuvers? you might ask. Everything

0

the world and yourself. The obsession with a name, constant
repeated, is such that the most skeptical and the best
informed, cannot defend themselves from a kind of hesitation.

Thanks to the sound of these sonorous syllables, constantly
renewed, Gambetta ends up haunting the minds of all, friends
or enemies; it was taken as support for the patriotic dream
that everyone caressed. Credulous France, in love with
fictions, let himself go to make them like the hero of his
romani. Wasn't it a lawyer, Juarez, who had delivered
Mexico? Who knows if this man, still so young, and who,
in appearance, seemed called as if by an invisible
predestination, did not keep deep in his heart
the secret bitterness of defeat?

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Admit that all of you, more or less, have experienced this
feeling. I judge others by myself. Suddenly
Of course, I didn't expect any service from Gambetta; it's hardly
if I dined two or three times with him in houses
literary, and I was struck above all by the significance of
his hooked fingers, which had such a singular eloquence
from the point of view of the revelation of the lower appetites.
Despite everything, I found myself talking about him, at the com-
beginning, when his name came up by chance under my
pen in an article, with relative deference.

unwitting accomplices of this comedian. There was a moment in his favor a kind of silent conspiracy as it was organized in Italy during the domination Austrian, a general conspiracy to which everyone was affiliated. Everyone imagined they were in on the secret of this Brutus, who pretended to be a madman to better deceive the jealous looks of this stubborn revenge-brooder, who long into the night, it was said, they took turns talking with old generals and young colonels. Each was waiting for the moment when, bringing together all of France in a irresistible momentum, pushing Charette into the arms of the com-Munards, throwing the priests into the arms of the free-sisters, mixing Bazaine's soldiers with the companions of Faidherbe, he would cry out: "The time has come, our coffers are full of money, our arsenals are overflowing with weapons, the France has silently remade itself, Europe is ours favorable, forward (1)! »

(I) Gambella, in later years, never accepted iuvii-heels for dinner on Friday. While the poor romantic of France forged for himself an ideal of a dreamer of revenge, the irreconcilable

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The veil began to tear when generals, like Ducrot and like Bourbaki, were driven out of the army of which the incapable Farre became the leader. The charm, however, was not completely broken until the time of the campaign of decrees, while we saw our soldiers putting backpack and bayonet on rifle to snatch from their home of the elderly and harmless religious people, French citizens expelled from the courtroom, and the infamous Cazot to declare with a sneer that there were no more courts, and that his whim was the only law. Behind the false Gambetta, to whom so many things were forgiven, the Jew was seen, which, to satisfy ghetto hatreds, unleashed on the country, which had welcomed him so well, the scourge of religious wars-gieuses. France disenchanted, awakened from its dream, cured of her novel, had only one cry: "Oh! the miserable! T>

It was then that we thought of looking at the surroundings. It was the most heterogeneous assembly that one could imagine, a bouquet of Jews, a real selam of youtres of all countries and of all colors. All the Jews of the world, old enough to travel, were there, they had gathered together at the Palais Bourbon like the molecules at the center of a cup of coffee. Some came from Spain and were born in Hamburg, others came from Austria and were

liable enemy of Prussia dined every Friday with Proust and Spuller at Païva, who became Countess Henkel of Donnesmarck; he sat at the table of the first governor of Alsace Lorraine. Curiously, it was Spuller who was the first to be put off going there.

I carefully checked this information, which seemed untrue to me. similar. If Déroulède, the singer of patriotic Gambella, desires it, I will tell him who I got it from and he will have no doubt about his exactness.

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born in France. There were Porgès, Reinach, Arène, Laurent, Lévy-Crémieu, Jean David, Reynal, Strauss; there were Dreyfus, who was born in Germany, Etienne, parent of the Stephen of Austria, Thomson, whose family was English, Veil Picard who had just arrived from Besançon. All this was fiddling, speculating, gambled, denounced, ad-milk; all this had as its common motto the word of the Narcisse and Pallas: Hoc agamus ne qui» qiiidquam hàbeat!

Nero had his Aiiigustiani who, for a treatment of twenty-five thousand sesterces, accompanied everywhere the divine Emperor to clap his hands frantically in all the theaters where he made his voice heard without equal, and to denounce the wicked guilty of having yawned at the spectacle or not having attended a sacrifice offered for the singer with a cold. Gambetta had his young Jews who shuddered with admiration at every word of the master; they sang his praises in chorus in a confused gibberish, where Teutonic was mixed with Castilian, where the Levantine dialect fraternized with the slang of the little girl Boulevard Exchange. They had faith in him, moreover; he there was no doubt, for them, that in the cabinet of you-letter of the Jardies, where the interlopers were hastily adjusting themselves visitors who came to talk to the master of the affairs of the Tonkin (1), had not this golden statue of Victory been placed, who only left the Emperor's bedside when the Empe-

(1) One must read the published documents about the beginnings of this Tonkiu affair by all the newspapers and ioliiniuiel>ar the Reform, which has long belonged to Waldeck-Rousseau, that the me()ris public has been given the name of Yaltesse-Rousseau. LU tclaireut

successor, telling the centurion to go and ask for the word order to Marcus Aurelius.

This corner of the Jewish empire, suddenly appearing in full France, will be 1 wonder of the future that will never be seen again nothing so extraordinary for a long time. Without

the ignominy of this government which sends a hero to death like River to salicify the fancy of a courtesan.

A first report had been sent by Mr. Valteese. It was thus designed:

M To carry things out here, we would have to rely on the king Tii-Duc, who is greedy and vain, put him in distrust against the China and Spain (wrongly, missions were allowed to be established here) Spanish naries), if it were possible, provoke on the part of the Chinese from Yun-Nam an attempt at action on Tonkin, offering the king shelter of the French flag and impose the protectorate.

"September 1880.

"Valtesse db la Eigne."

Gambella replied to this lady:

Paris, September 14, 1880.
Madam,

a I thank you and I am very grateful to you for thecomm-
nicalioa that you were kind enough to make for me. I find it excellent in form and substance, and you should have it published, if you want do not prefer that I have it published myself.

"I count on your good promise when the person returns well informed, and I will receive it with great pleasure.

"With my thanks, receive the assurance of my best
eeulimenls.

c Gambetta. »

Later, many interviews took place in Ville-d'Avray between Gambetta and this interesting person to advise on the means to make some profit from the blood of our poor soldiers. Celait Laurier who had started this whole thing, but he parked. He had to be withdrawn, not finding it advantageous enough. It was on this occasion

no doubt all these coriiginni came from certain person—Balzac's swims, they were linked to the Andoche Finol, to the Werbrust, at du Tillet, these cormorants that the author of the Human Comedy shows us "hatched in the foam of the Parisian ocean." A hint of sectarianism, however, mixed in them with the absence of all belief and of all prejudice. By collecting small pieces of paper everywhere, collecting the writers' copies from the printing houses, to later make false letters, they do not not only served a man, they served a cause; they sometimes found a shadow of talent to insult religious saints or the Little Sisters of the Poor, of the same pen that had just praised the actions of a company new.

All this little hateful and greedy group truly believed, in at one point, that France was conquered. The excursions—sions in the departments recalled the famous journey in Achaia that Nero undertook when he judged Rome indito applaud him. After Gahors, it was Lisieux; everywhere scenes of indescribable gaiety mark these peregrinations. The platforms collapse, the speakers roll their on top of each other; the clique slams, we slam the clique. Arnaud de rAriège, who wants to make us forget, through exaggeration of his zeal, that he is not of Jewish origin, threatens the

that he wrote this famous word: "Mr. Dupuis finds that the deputies are too expensive." Prices, it seems, have since fallen.

I may add that it is to Mr. Gai, the amiable director of the Liberté, that Ms. Valtesse had first come to confide her plans for colonization. Gay, who is from the South, but from the South flu, wisely dismisses—the visitor, saying kindly: "Go see Gambetta, My child, you will find everything you need there.

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hand a reporter who, coram populo, corrects immediately—ment the cuhicidarius. The electrified music, which believes that it's in the program, energetically attacks the Mar—Seillaise, while Spuller, all bruised from his fall from the platform, suddenly begins to start a speech in German

The disorder is such in France, the drive towards servitude so irresistible, the love of an authority what that it is so deeply inveterate that it makes spontaneous—sovereign honors to a man who has no more upright than the first deputy who comes along.

If there had been a shadow of organization in the country,
Do you think that we would have kept in the army framework?
general who, commanding at Cahors, allowed himself, in contempt
of all regulations, to make the gar-
nison to form the hedge in front of a citizen who was no longer
same President of the House, since the session was
close?

Why was this general doing this? Quite simply,
because he was ready to obey anyone.

At the time of the vote on the list ballot by the House,
Gambetta truly exercised the Imperium. He reigned
behind President Juditb, who had only been killed because
of his name, and who, after having broken the crucifixes in his
youth, looked smiling, in his old age, at others
break them for him. Invitations to the legendary lunch-
Trumpet ners were as sought after as would have been
were invitations to the Palatine: the earth, at eighteen hundred years old
from a distance, saw again this strange, degrading and very thing
crazy also which had been the lower empire. There was, in fact
in everything Gambetta did, a fanciful side,
unexpected, extravagant, histrionic, contemptuous of
have.

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riiumanity which is particular to the imperialate and which the
royalties, even the least reasonable, do not know
paint.

Antoine had given a city in Asia to his cook for
reward him with a good meal. Gambetta had fits of
similar generosity.

One day the master was given a taste of the beer he found
excellent.

—Who made this nectar? he asks.

— He's a Jew, his name is the biblical Hagar.

— I name him prefect. This brewer will brew
business

Prefect, this was not yet the account of this disciple*
of Gambrinus, who asks to exchange for a place
of general treasurer in Cahors worth 80,000 Ir.

French, that no one thought of asking who title this man, without administrative background, was promoted to these high offices, to the detriment of old servants who had been working in modest jobs for twenty or twenty-five years. When Gambetta's star declined, we however, took away from this over-favored brewer that big sinecure, and in exchange he was given a position as an inspector-water company in Aix, which only brings in around ten of a thousand francs; but, at the time, this choice did not scandalise a person (1).

These monstrous authorities of Emperors had for

(t) Today he has become a simple receiver of the coulriLulioiis, h IMliiviers', I believed.

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counterbalance the dagger of a Chereas, it was the pen of a journalist who killed this barely nascent Empire.

Mr. Henri is a singular figure indeed.

Rocheport, and to get rid of this guy, you have to hold account of the innumerable varieties of beings and ideas, which have sown in this country so many regimes, invasions, pairwise men of nations, of different human incarnations, let-from their seed. Similar to those trees that come back to life after years have passed, in a corner of the forest, because that a germ of themselves, deposited on the ground, has been preserved and developed, certain forms of distant beings return sometimes suddenly in all the first originality,

Rocheport is the feudal lord.

It is not the great lord, the marquis, the gentleman-fallen man; he is the feudal lord, not a believer, devoted, with a childlike and pure soul, but the feudal lord possessed by the devil, the blasphemous feudal lord as we saw in full centuries of faith, saying, like Piaoul of Cambrai: "You will plant my tent in the middle of the church, you will make my bed in front of the altar, you will put my falcons on the golden crucifix. >

He has a way of disobeying that is unique to him, or rather he claims its primary rights against all authority. For him. Napoleon III was only a man of little birth, which the idea could not come to a descendant of baron to submit. As for Henry V, it was not him as well as a usurper and, while taking into account his seniority, Rocheport, who regarded himself as also

before him like some recent nobles. The pamphleteer, in fact, descends in a direct line from Guy the Red—red has remained in the family,—the lord of Rochefort, a fighter, a snarler and a bad sleeper to whom

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Louis VII offered his daughter for his son, in order to have in his areas some tranquility and peace.

This being, deeply atavistic, absolutely foreign to what we have agreed to call modern ideas, has hardly, I am convinced, read more books in his life than a knight of the 12th century. He did not understand, he did not remember, he did not quote only from Victor Hugo, because the verses of the author of Burgraves have the sounds of Chanson de geste. Join to this some fragments of pieces heard, and you will have all his literary education.

What does he need a second-hand supply? He beats currency like its ancestors of the nobility of the sword or of the nobility of the pen, like Joinville, like de Retz, like Saint-Simon, he has a language of his own. Like the feudal lords of the past, he launches every morning from his newspaper as well as a burg, hits randomly and comes back.

He is unconscious, he is savage, he is damned, I would say, if a Christian had the right to write, about of one of his brothers, this word which would seem to doubt the mis-God's record, it's all the bad things you want, fatal, irritating, but he is not a Jew (1)...

For the Jew, Rochefort feels little more than the feeling—almost physical repulsion of the Middle Ages. Figure—Are you a blessed Israel caught on a road and

(1) When, on the proposal of Crémieux, the members of the government of the National Defense who had declared that "they were not in Thoinneur but in the pain, » allocated themselves an indemnity which represented fifty thousand francs per year, Henri Rochefort energetically refused to receive this treatment, he also refused—to publish any newspapers during the siege, day not to agitate opinion and divert it from the enemy's thinking through struggles interiors.

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taken to some castle to distract from a—

This will give you an insight into what became of the Jew Gambetta in the hands of Rochefort. Every morning it served as a new entertainment, sometimes it was pulled his hair, sometimes his beard was pulled out; one day his head was transformed into a Turk's head and the next day the editor-in-chief of V Intransigent tried elsewhere the strength of his foot.

. Someone other than Gambetta would have preferred a duel to the death to all these outrages, he endured everything, but we were no longer thrilled.

From this he suffered relatively little, although he had eff-terrible furies, not from the point of view of honor, to which he was insensitive, but from the point of view of the dom-caused rage. But it was the domesticity that had to be seen! This little world of Reinach, Laurent and Veil Picard, born of hams or usurers and consequently very respectful, not of what is worthy of all veneration-tions: virtue, glory, genius, but of the situation acquired, possessed money, had white anger in thinking that a simple writer could speak like this about a man who had carried out the Bône coup in Guelma.

As for the Christians, the native French, they should admit, if they were sincere, that they owed this unbeliever of Rochefort the only satisfactions they had-felt for many years. A mysterious law-laughing had wanted this man, by the sole fact that he was of French race, avenged these poor people on foreigners religious people who had no nails to defend themselves.

How many times have workers and men of the world been reconciled? by the same feeling of contempt, exchanged a look

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in the street, noticing that they were reading the same day-final!

Almost every morning I walked along the sidewalk in front of the presidential palace, the former Lassay hotel, which I have recounted the vicissitudes of old, and there is not a day when I did not see a passer-by, wearing a blouse or a frock coat, wearing a cap, hat or kepi, throwing a number V Intransigent over the j^rille along which hollyhocks raised their spears in form of this. The owner of the place, who liked to cement to walk around ten o'clock under these greens full of the memory of Morny, had to go and take his

of V Intransigent under his feet.

This French race which, deceived, perverted, abnegation,
still keeps this quality of not being Jewish,
he was to find her deep in a suburb of Paris.

Who has not yet seen this street scene?
Saint-Biaise and this banal shed in which took place
of these episodes which sometimes decide the course of a
century?

With the rain pouring down outside, the assistants
trampling in blackish mud and sometimes plunged into
the darkness, sometimes brutally lit by projectors-
tions of electric light, this site, which served as
night battlefield in the fight for the throne, had
a half-fantastic aspect. It was indeed the kingdom of
down, where the statesman, emerging from nothing, was going to ask for a
new consecration to the lower powers which
had created it. Before this Caesar in representation in
some dive in Suburre, we would talk again at those times
distant places where the investiture of Royalty was given to song

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organs, to the sound of pious hymns rising towards the
sky, by the light of valiant swords drawn from their scabbards.

Here is the rhetorician before the crowd If he triumphs, he is the
master of the future Chamber and, as he
said the representative of democracy. So it's war,
the mad war, the ignoble war rather, where French blood
will flow to turn into gold for the Jews.

He's about to begin. He's already sketching out the gesture we know about.
How topical this gesture was! The fingers were not raised,
like those of a Buddha, to signify peace and harmony,
the right did not extend like that of a leader for
command. Brought back, palm up, towards a point
centrally located at the bottom, these hands inclined and rounded-
gradually knew. Greedy and in love with lucre, these
hands seemed to caress and to grope on the
tribune a small pile of coins....

He opens his mouth and in less than a second, a

A torrent of whistles and boos sweeps away the dictator and the dic-
nature

Carmelite.

Who shouted that? Who whistled first? No one knows knows. Those who, the day's task completed, came to Cliaronne accomplish this task of justice, there will remain unknown to history. Deep in these somber suburbs—bres, where they lived, they will perhaps be, in one of these days when vertigo is in the air, actors in some as.^ssinat like that of the rue de Haxo; they will fall perhaps along a wall victims of reprisals implacables. It is worth saying that they were useful and great, to congratulate, in the name of the Fatherland, this anonymous and impersonal: the People, who, among so many objects and

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shame, had a flash of indignation, a surge of generous anger.

"Draw the curtain, the farce is over!" the new Augustus, if he had had the strength to speak, during that the faithful were hastily pulling a door which was to protect his escape. But the master had no mind to remit—classical origins. Taken by an accident, usual in Cléon, if we are to believe Aristophanes, he soiled the cushions of the beautiful coupe that ran at full speed on the hard cobblestones of popular streets. He went, he went the coupe and the lanterns Crystal threw, in passing, on the black corner of a wall, on the windows of a suspicious cabaret, on the girl standing nearby from a terminal, sparkling lights, fast as the furious gallop of the thoroughbred. Sometimes one could hear the conveys guttural and unintelligible sounds. It was Spuller who, as in all great emotions, had started speaking German and who did not interrupt his German lamentations that only to cry out in French: "That's not low! That doesn't smell low!"

Caesar, that day, did not go as far as the Gemonies and did not did not think of asking some Epaphroditus to appreciate how one killed oneself; he was no less wounded to death (1).

(1) A few days before this evening, which was fatal for him, Gambetta "He had a word which well characterizes the degree of pride in which he was arrived.

We know that the former constituency of Belleville had been divided—split in two. Gambetta shareholders held a meeting general to know if he should present himself in both sections

The master's supporters voted for both sections: success assured, certain apotheosis, etc. A far-sighted voice rose ce-

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Have your eyes ever stopped on a curious etching by Rembrandt: The Fortune of the Cross? The long from the shore a heavy horseman, a Vitellius with a laureate head, puffy and bloated, degreased, has just rolled off his head-valley. In the distance we can see statues of Hermes. On the left, the crowd rushes towards a temple whose columns are somewhat reminiscent of the Stock Exchange. On the right, a Fortune standing, stretches the sail of a boat which moves away with the wind in the stern. Absolutely naked, this Foi tune shows her buttocks to the unhorsed rider who, lying in the dust, throws in vain towards the goddess a supplicating look. This allegory brutal has always seemed to me to be a poor way of summarizing, by his very cynicism, the end of this destiny which remained so low despite such incomprehensible luck.

This grotesque rider is neither a thunderstruck Titan nor a hero struck down by fate, it is even less 'than Vitellius, It was a wine-addled Bazochian who wanted to show himself to the Wood and which ridiculously tumbled.

Above the battlefields, where just succumbed

'Napoleon's dream of power or the dream of freedom'

of a Brutus, we see hovering, serious and slowly flying away,

winged Fortunes who seem respectful of those

during which he will advise caution and declare that Gambetta for-would be beaten by Tony Révillon. Naturally the clairvoyance was booed; but Quentin, who led the chorus of enthusiasts, Siastes was directly challenged by the far-sighted man who said to him:

– Come on, Quentin, you yourself told me that: Is it the truth?

At this word, Gambetta rises, all inflamed with anger, and cries out:

– Ah! The truth! The truth! I've had enough of the truth! Isn't that quite a Roman emperor's word?

nans, nor in los Gapitoles, it is in the museum of Naplcs that Fortune lives here, obscene Fortune who, ashamed of the favorite she had chosen, for a moment of error, shows him by moving away the less noble of his two faces.

The situation was difficult for Gambetta. He had gorged his creatures without being able to satisfy them and faced with the deficit, which was already threatening, we had to close this liquidation account—donation which, escaping the control of the Court of Auditors, allowed the most brazen squandering.

One fine day, a deputy, named Baihaut, came . smilingly proposing to the representatives of France to ap—prove both the expenses of 4870, amounting to two billion five hundred and ten million six hundred and twenty—one one thousand fifty-seven francs ninety-three centimes, plus expenses incurred on the same budget, up to the closure of the liquidation account and fixed at two thousand four hundred and forty-eight million six hundred and sixty-seven liards sixty-three thousand five hundred and forty-nine francs twenty-nine cents, plus still expenses to be paid amounting to sixty-one million nine hundred and fifty-seven thousand five hundred and eight francs sixty-four centimes. All this to arrive at not being able to put a regi—ment on foot at the time of the Tunisian war and write to Colonel Grand-Clément; "we do not have army.

The House, servile as usual, had voted this a trifle of a few billion without a single discussion, without asking for a single explanation, without looking for what that he must have committed irregular acts there. and fraudulent.

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This Baihaut, moreover, who guaranteed on his oil that these enormous sums had been honestly emb—folded, was not a novice in financial matters; former office manager at Crédit Lyonnais, he had contributed to the foundation of a Fisheries company whose shares, issued at five hundred francs, are now selling at the price of paper and he would happily repeat in the corridors the word he addressed to the disgruntled shareholders: Go and do not sin more! 9

By milking poor France, the blood, however, began to come to the udders of the unfortunate beast. Gam—Betta knew it, he foresaw bankruptcy, he felt above all

trailed behind him.

Like thieves who set fire to hide their exploits, the makers ardently desired war; The Jews were crying out for it, but France, we said, did not want to hear about it and Gambetta, after his failure at Belleville, was no longer in a position to impose Nothing.

There were quarrels and recriminations. To com- Sadly, Gambetta had fallen out with Rothschild. On June 10, 1881, an intimate supper took place, at which all the newspapers spoke, and which was attended, besides Gambetta, Alphonse de Rothschild and Gallifet, some great lords in charge of entertaining: the Marquis du Lau, Kerjéti and the Marquis de Breteuil. Gambetta had joked a little the baron quickly asked for all the money he had earned since then. a few years.

Despite a vigorous slap on the stomach which underlined the friendly translation of the remarks, Alphonse de Rothschild, who had his neurosis that day, took it badly. The baron

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doesn't like to be treated so familiarly when there is drawn people.

Was Gambetta abandoned by the Jews, who forgot all previous services, when they believed that he was no more good for nothing? Was he ordered to leave the ministry to accede- to leer, by a parliamentary and almost governmental crisis- mental, the catastrophe of the General Union? It is difficult- It is difficult to decide, because everything that has brought back the ephemeral Gambetta's ministry is still very little known; the pro- ninth work published by Reinach on this subject, in the Revue politics, has only made obscure what appeared clear.

Physical decay, always prompt in these races, had come early, moreover, to this man's house who had asked existence for everything it could contain pleasure,

The last time I saw him was while reading the Kings in exile, in Daudet. He was already lost, he had this sign of marked people which hardly deceives the eyes experienced. Crimson, aged, gray and red all at once time, the flesh swollen with bad fat, he does not could sit and, leaning against the door of the office of

only. Although deeply sad, he seemed follow Coquelin carefully. Hearing his actor favorite to read this play, where one ridiculed all these scepter-bearers of old, all these descendants of other-gustes families who had ruled Europe, it seemed say :

– It's my turn now 1

And behind him one could have seen Death who already had his icy hand on the shoulder of this favorite of Chance, of this mai-

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very useful to a few whose every move was watched with complacent looks.

Charçot, no doubt, who was walking in this full room of lights and flowers this marble face of Aesculapius, this thoughtful and benevolent face despite the sarcastic con-lip traction, probably knew, from that time, what to expect. What bitter and deep joys philosophical must have the lay confessors of the penetration of that one, which circulate throughout the world, knowing the invisible wound of so many intelligences, the delay brief sometimes assigned by Destiny to certain ambitious people who do not set limits to their hopes when life has already taken its toll on them!

He might have returned to power to push for cel war to which people around him so aspired; but God judged that he had done enough harm, he touched him with his finger and he did not live to see the new year. Through a singular encounter, this adventurer, who is so much like Balzac's heroes, died in the very villa of the author of the Comedy Jiumaine. Balzac, who foresaw the greatness of Israel, had the Jew as a replacement in all the houses he occupied. It was Ganibetta who sat under the trees that had planted the painter of so many presidents of the council, great lords and great statesmen; rue de Monceau, M°>« de Balzac had barely expired when M"" Salomon de Rothschild sent to claim the keys to the hotel she had bought. In the fields, Balzac was succeeded by Gaudis-sart, in the city, he had Nucingen.

The Sunday Gambetta died, we were reading at the service of day:« Canvas p̄xerum and matrem ejus, defuHCti suntenim quiquærebant animam puer/. Take back the child and the mother, for there are fewer who wanted to harm the child's soul."

I thought of this word as I walked once more
in front of the palace where the corpse of this man had just been brought back
almighty.

At the same time as me a woman of the people, with the air
honorable and very French, passed by with his gar-
and looked, she too, at this residence that Paris
knew,

"Why did Gambetta die?" asked the child.

— Because he wanted to prevent little children from doing
their prayer.

This humble worker had simply translated
Scripture

Jewish Freemasonry, with the skill of putting into
scene that characterizes her, spared nothing for the funeral
of the man who had served him. BicJiofTsheim put up a flag
black at his hotel. Camondo rented an entire floor of the Hotel Con-
tinental, to see the procession pass. Peixotto, president
of the B'nai, B'rith (Sons of the Covenant) and vice-consul of the
United States (1), declared to the world that he was inconsolable.

(1) This PeixúLto, to whom the simplest conventions should have
to say to take sides in affairs and to declare oneself in
'favor of a lion who had shocked the beliefs of so many French-
French, has always played a considerable role in Jewish politics.
The Isrué/ites Archives show us him intervening in the following way:
more bold in the affairs of Romania. The general convention-
B'nai B'ilh conference, held in Chicago in 1874, which called upon
all the lodges in favor of the so-called Romanian mission, a
The sum of 3,153 dollars was collected and sent to Peixotto with
the order to remain at his post; he then contributed to the proceedings
multiplied near the council of Berlin in the service of the Israelites
Romanians.

In 1884, when Lasker, driven from Allt-magne by disapproval
universal, he went to die of indigence.—tiou in .\mé!ii(U'>, the Jews
tried to do what Pei.'iolto had fled for Gaïubetta; they

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Simia showed, for three columns, a face flooded with
tears. Aristide Astruc, honorary rabbi of Brussels, was
dithyrambic, to the point of appearing joker; he affirmed

signature of the Fatherland itself, which Gambetta inscribed against anti-Semitism, thus leaving us teaching. that the regeneration of men, whether outside or inside inside, is accomplished by freedom, common law and the brotherhood, n

Freedom of education, the common law of religions-gieux, the regeneration of men through financial manipulations- You can see that from here. What aplomb! is the word

that must always be repeated.

Eugène Mayer was a joy in these sadnesses. He came to cry, too, at the Palais Bourbon, and Déroulède, without respect for the place, threatened to beat him again.

– Not on the same cheek, shouted Mayer, at least change aside

Before this interlude, a burst of laughter, at first discreet, then unable to control himself," took the audience, waved joyfully the funeral hangings of the sacred place, made stir the draperies of the catafalque and the dancing flames that were burning in the streetlights. The municipal service was stifling laughter in his uniform, and one saw how undulations of backs that laughed in the deputation of

sent an address to the Prussian Central Committee in which they declared that this Jew was the greatest man of humanity; but Germany is not strong enough to match France's strength; Prince Bismarck took the address with his fingertips and placed it delicately on the desk of the President of Congress, through of Mr. Eisendecher, telling the Jews to use this paper as it would hear it.

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members of the left, who marched gravely, mixing with patriotic lamentations of various assessments on the gold mines of Tirard's Uruguay, which were still worth two crowns, and the fisheries of Baihaut, which were not worth only twenty sous left, all wet!

The vision of the Place de la Concorde, in the broad daylight of the funeral, remained in my eyes. A March time, with threatening showers more than January weather, a sun drenched in rain, the riders returning from the Bois stopping their horses at the bottom of the avenue, women from all the worlds, in their morning clothes, climbed on

circles full of curious people, in the distance the facade of the Room with its large black veil, – theatrical decor which did not shock and suited the man and the circumstance.

The impression, from one end of Paris to the other, was the same. A certain pleasure at being rid of it, but no hatred. Gambetta's death did not inspire hatred, it was not discovered not in him the basely ferocious sides of Ferry, who tastes a personal pleasure in the misdeeds he commits. Opinion unanimous, anticipating the judgment of history which begins– I already felt very well that this man had been a instrument, a delegate of the Freemasons, who had offered the glass from which Luther had drunk, a responsible business of the Jews, who had placed on his shoulders a man–temporary Emperor's chair.

The Prince of Hohenlohe, who came a minute ahead the House and who, naturally, refused to follow a civil burial, simply called on the Pont de la Concorde to a lady whom I could quote: "You don't have lost a lot with Gambetta, but he is a great "Unfortunately for you, the death of Chanzy."

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The weight of the brain indicated the lack of intellectual depth. that there was in this noisy man like everything that is empty. Byron's brain weighed 2/238 grams, that of Cromwell 2.231 grams, Cuvier 1.829 grams, Dupuytren's 1.436 grams, Gam–'s brain betta weighed only 1,160 grams. It was a brain of tenor and indeed there was tenor in this great leading role of the politician who remained an actor until the marrows.

Tenor certainly, artist never. Nothing is more interesting. and more instructive, in my opinion, than the study of this talent. We have laughed out loud at these now legendary phrases: "Havrais, I know your needs, I also know your means of flow Bold couriers, rush– you on this sea which calls you before Yours

applause does more than crown my past
they illuminate my possessions"

I find there is more than one occasion for laughter in the spectacle of this unfortunate who cannot happen pro–pronounce two correct sentences in a row; there is a teacher–to draw from the inability of this foreigner to speak a language that is not his own.

Isn't this radical impossibility striking, absolute, of a man who possesses certain gifts, to bind two ideas in a regular form? Gambetta met instinctively ridiculous and annoying reithèle, like Lamartine met the beautiful image, the vibrant comparison and just, the eloquent evocation of the native wood, of the river, of the sea.

– Yes, I conspired with the Revolution, like the Lightning rod conspires with lightning! Thus cries the tribune from 1848.

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Imagine Gambetta having to express the same idea, He is said to have said: "Yes, I have had ties with the parties advanced, as the Ocean is involved in the actions of the lions who roar.

Why did this virtuoso always slip his tongue? so skillful as an executor? It is that he had absolutely no fiber by which it held to the ground, that it did not actually denied with any of the living feelings in the French soul (1). He did not have the exact sense of words, born in his absence while his own people chanted—said Hebrew in the ghettos of Germany, that he had no tradition of these magnanimous thoughts or these innate notions, in a way, which also prevent the French to hit the weak than to say that Bouvines is a defeat.

The words, unrelated to each other, used almost in chance, wonderfully indicate the man who does not care about nothing, the political which is not connected to the past, nor to Tave-nir. The sentences here are neither the flowers whose roots plunge into the earth and which we see forming and developing—lopper, nor the flowers which, picked, still keep in their calyx and in their stem a freshness which lasts for some^5 days. – It is the bouquet, sewn with coarse thread, attached with straw, surrounded by white paper, which is given to the girls in night restaurants, or thrown into the circus in the concert cafés; these give way to a bou(iue—who passes it on to another until it is swept away

(1) "Between the language and the character of a people, there is a link just—paeut Leibuilz, there is the same mysterious reality as the moon and the sea.

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in the stream. This bouquet is expensive, it represents the money without being worth anything, it makes an impression, it is like the noisy sign of false enthusiasms, it has not however the poetry of the humblest plant that expresses an emotion or true passion.

From the spectacle of this man, who was able to become a moment the master of France, without managing to pronounce never a French sentence, which could steal our scholarship, and could not take our style, we must bring together the native, spontaneous, frankly accused aversion that they have tested for this intruder all the lettered, refined, elevés. Republicans and conservatives, Catholics and free-thinkers, all agreed on this point.

Listen to Georges Sand, the old republican, who mauls and mocks Harlequin dictator at the same time. To hear the indignant reproaches that she launches from the depths of her Berry, where she is a witness to the madness of the war in the provinces, lively person who, to prolong Torie further, has massacred our poor mobiles, does it not seem to hear France earthly woman crying for her peasants?

Here is Alexandre Dumas completing as a philosopher this which, in Georges Sand. was above all a movement of the heart swollen with disgust. From 1872, he drew on this tireless declaimer a horoscope that came true from point to point point and which attests to a singular power in the writer forecasting.

Gambetta, he says, only appeals to instincts, he does not rally a soul and he always finds himself back at the starting point. He will pass his life to start over. He locked himself in the little black box of atheism; he gives it great blows of the head believing to burst the sky; he only manages to blow the lid off like a toy enraged. He will never get out of it: his feet are stuck in what is

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death. In order not to submit to a principle, he riveted himself to a system. It is spring-loaded and immobile; it is frightening and empty; it is devilish and good-natured. What a contradiction! He claims to be the master of those who no longer want to have any; he believes himself to be the god of those who have none. Nothing to fear, and what is more sad again, nothing to hope for from this man. He is purely verbal. He will die from a flash of truth like his ancestor the Cyclops Brontes of an arrow of Apollo.

But listen. A whole room is clapping its hands,
a room^ which contains everything that Paris has to offer that is famous,
acclaims this spirited and bold work, which, at least,
avenges us a little with laughter: Rahagas.

How accurate is still the portrait of Daudet, the first,
the real, the good, the portrait before the retouching! Like the
Gambetta, President of the Chamber, remained the Gam-
Betta from the hotel table on Rue de Tournon!

What a train it was—in our time—at mealtimes! II
There were a dozen southern students there – but they were nasty ones
Noon – with rosewood beards, too black, too shiny,
a shrill accent, disordered gestures and large, drooping noses-
bants who made them all look like horses. My God!
These young Gascons were so unbearable! What a commotion!
in the void, what silliness, what aplomb, what turbulence I A
of them especially, the most shouty, the most gesticulating of the group, is to me
remained particularly in the memory. Jo always sees him coming-
worm in the room, back hunched, rolling shoulders, one-eyed with
that and the face all inflamed.

As soon as he entered, the other horse heads would stand around him
from the table, and a tremendous neighing greeted him:

Ah 1 ah I ah I here is Gambetta!

They said Ghâmbetthdh, these monsters! and they had plenty of them
the mouth.

He sat down noisily, sprawled on the table, fell over
on his chair, pontificated, banged his fist, laughed until the windows melted,
pulled the tablecloth at him, spat far away, got drunk without drinking, tore you away-

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washed the dishes with his hands, the words with his mouth, and, after having
talked all the time, it went on without having said anything! Gaudissart and
All grass together, that is to say what one can imagine of
more provincial, more noisy and more boring. I remember-
come just once" I had brought to our table a little employee of
the City, a very cold boy, very eo inside, who had just started at
Charivari and signed Henri Rochefort theater articles of a
prose as sober and as reserved as his person. Gambetta,
to honor the journalist, took him to his right, on the side of
his good eye, and watered him all evening with his eloquence, so well and
.-•i long time, that the future director of the commission of barriers-
cades took away from my dinner a magnificent migraine which cut
short to our relationship. I have since regretted it.

dug deep, is of a strange relief.

The very vulgarity of Charonnas serves his vogue. The banality of his fund of ideas is the fertilizer of his talent. Calotin to the end claws, he doesn't take a minute of vacation, doesn't hang on no coat rack, no bourgeois salon, no wedding cafe, no cabaret louches its ulsteren lion skin – always Dantonnes– that, even at the table, kid in bed 1

He read that Danton, before sneezing into the sound, declared that he did not regret life having been very thirsty with the drinkers, well nboté with the girls; and he plays the hairdresser, the drunkard, the Gargantua and the Roquelaure.

This mixture of drunken libertinism and tribunician eloquence fills the little ones of the Mole conference or the failures with admiration from the Madrid café who leave shouting to the crowd:

–Huh! Is it a mile?

Hamster! Hamster 1

It would be unfair not to mention, alongside these apprecia- violent relations, a very good study by Mr. Amagat, very moderate, very fair, fundamentally right with I don't know

of the Auvergne roundness. We feel in these pages the sadness

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of a republican who thinks about what this man could have done do for the country, if, instead of dividing and corrupting, it had tried to unite, if instead of having the ulterior motive of destroy France, he had the generous ambition of save.

No republican school, says Mr. Amagat, will demand Mr. Gambetta if she exercises a healthy criticism on him.

The parties, whose morality is not very strict, will perhaps spare him. being, not distinguishing well through its variations where com- friend begins where the adversary ends. Serious history, we dare affirming it will not absolve it. Serious history will not be wrong on his deleterious work.

What did he do for his country? Demagogue in the elections of 1869, he has awakened those furies which periodically break out in our history, from Saint-Barthélemy and Ligut) to the Terror

does not give an hour of rest to the government that repairs the evils of the homeland, and the enemy is still camped on our territory. An agitator in 1776, he provoked this guilty party with his violence. May 16, which almost threw us into civil war and which plunged into the political disorder in which we are struggling. In-schemer and corruptor during his long presidency, he tries to corrupt to break, in order to better enslave it, this noble country of France that the vilest despots have indeed possessed it for a moment, but that they are not never managed to debase and dishonor (1).

Gambetta made the same impression on everyone.

One day, Goncourt was leaving the exhibition of the Decorative arts; a fat man, at the door, clings to Burty, and all three roll together to the square of the Concorde.

(1) Mr. Gambetta and his political role. Review of the Deux-Mondes May 15, 1888.

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— What is this brown broker you are dealing with? were you talking? He's a Jew, isn't he? Goncourt asks Burty, when the other one moved away.

— Ah, my dear, replies Burty, you make me to set down

— No, who is it?

— But it's Gambetta!

— Ah!

This is the feeling that a delicate and a attentive observer among all, seeing for the first time times the great man.

The last time I met Paul de Saint Victor, he spoke to me about Gambetta, that is to say about Cléon. of the Two Masks, of which he was preparing the second volume.

— As it is, this Paphlagonian, with hooked fingers, who says: "When I devoured a piping hot tuna and drank there-over a large glass of pure wine, I mock the généra-raux, from Pylos."

—That is it, my dear master, and that is not it.

is a demagogue, but he is not Jewish, he is not concise, as Aristophanes says elsewhere when speaking of another character; finally, he took Sphacterie, and he died while fighting. I believe, between us, that Gambetta does not will not die this way

-Venus sometimes hurts, Saint Victor told me laughing, without suspecting that he was a prophet

This distance for him from everything that was intelligent and honest was, moreover, quite indifferent to Gambetta. He had Jewish ideas on the press, he saw only one trade like any other, and did not admit that one had

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a conviction; it seemed quite simple to him that a newspaper would change his mind as soon as the price was paid.

When he wanted to seize the Petit Journal and France^ It did not occur to him for a minute that the editors-tors could have an opinion of their own, and that he was disloyal, by the brutal force of money, to force workers-their intellectuals to choose between their acquired situation and their conscience.

He had no secret of conquering, of seducing, of to win, to rally, he did not corrupt with caresses, like Morny, he bought and, by a phenomenon which seems strange but which is nevertheless easy to explain, he did not estimate not those who had refused to sell themselves. "The deal was good, he said, if they didn't do it it's because they are fools, consequently, they would not have been to me useful.))

It is only through contempt for man that he closer to Napoleon I. The contempt in him was intangible, immense, deep, as if he had spent his life in front of his mirror.

The rapprochement, of course, is only relative. If Napoleon had despised the wealthy Jacobins, the regicides became chamberlains, as Gambetta had the right to despise the Nodilles, the Choiseuls, the Montebellos become-naked his complaisants and his flatterers, the great Empe-The author had always respected this sublime and generous mass. reuse, this military people to whom he owed his victories; he paid his veterans for their dedication by growing them in their own eyes, speaking to them in the most magnificent way language that has been spoken to men. When these obscure

murderer, he took off his little hat and watched them go by

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bareheaded. The flight dismayed even those whose enthusiasm-naïve and childishly sweetened siasm had raised him to power, he loudly displayed the hope of having those who had escaped the Commune; he had them counted in this unphilanthropic goal and, when they had murmured in front of him, he threatened them with his cane like a guard-drunken galley slave.

This despiser of all ended up despised by all. He had arisen in the end of an Empire which already resembled a Republic blique, with abjection, sacrileges and persecutions in less, he disappeared in an end of the Republic which resembled-much to an Empire, with bankruptcy on top. It was himself like a caricature of an Emperor, an Empe-Jewish leader, we said at the beginning; he would have pro-thrown, if only outside the dream of a senseless war he pursued some definite plan, to install a Jewish imperialism within the framework of old French society and to be crowned at the Grand Orient of rue Cadet, in some burlesque ceremony. The Freemason's apron would have taken the place of the bee-strewn coat, and the trowel It replaced the scepter and the hand of justice...

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betta. – The hatred of the intelligent. – The meoris of the huina-
nity. – A coronation in the Grand Orient.

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BOOK FOUR

CRÉMIEUX AND THE ISRAELITE ALLIANCE
UNIVERSAL

"The Alliance is not a French Alliance"
she is Jewish, German or English,
she is nniTerselle, that's why she walks,
You know why she succeeds.

Crémiedx.

Gordon and Reinach. – The mountebanks. – The role of Crémieux. – The more Judaic oath, – The democratic galtes. – Gre-
 better, on December 2. – The emancipation of the Algerian Israelites. – The Jew in Algeria. – Usury. – The patriotism of the Jews. – The Algerian Insurrection. – An Arab Hero. – Moki-ani. – Lei Crémieux decree before the Assembly of Versailles. – Fourtoui shirks. – The Jews and French law. – Tirman and his project of expropriation of the Arabs. – Justice is the best po-
 politics. – The Jew Merguich and the poor. – The so-called civil-modernization. – The English in India. – The Russians in Asia. – Anti-Semitism in Algeria. – The Algerian press. – The Crémieux monument. – U Alliance israélite universelle) its organization, its power. – The Jewish press. – Jews of Germany and Jews of France. – The Bulletin of the Alliance. – Voluntary contributions. – Schools of the Orient. – Maurice of Hirsch and Biscoifsheim magnificent at our expense. – The will-Crémieux's ment. – What is capture and threshold dementia in a Christian is an act of intelligent and thoughtful generosity at a Jew's house.

He

Gambetta's Reinach recounted in the Revue poW
 tic and literary, his meeting in Egypt with Gor-
 Don, the soldier-apostle. No doubt the Christian hero will smell it.' first this young Jew with disdain, and wondered, on seeing him-
 it is worth in these parts, if he were going to put the cataracts of the Nile in actions; but one bonds quickly on a journey, and the English talked with Reinach; he did not hide from him what he thought of Disraeli and other rulers of his kind whom he calls-
 milk the mountehanks, the acrobats.

The word perfectly describes the class of statesmen, to which belong Disraeli, Gambetta, Las-
 ker, the Gremieux. The policy of the Richelieus, the Golberts, of the Bismarcks is simple; the policy of the Jews has always the air of a fairground performance; it is both Roman-
 nesque and basely, greedy. One invariably finds there a grand display of pompous principles of liberty, equality, of fraternity, a program of progress that is never held and which quickly reveals the financial matter, a sales pitch of emancipation and improvement which translates always by the most intolerable persecution and extortion of sums of money. Bankers and bankers walk together.

Among these mountehanks^ Grémieux occupies however a special place. Gambetta, with his inexhaustible eloquence and his Mangin-like appearance, was hardly more than a character

lift your biceps while swinging your chest.

JEWISH FRANCE

Here comes the snoring donkey skin;
Come in, nannies and soldiers!
Pockmarked men will not pay.

Crémieux, himself, was in the hut, or, to be more precise, to say, behind the canvas. He was the true impresario of the contemporary comedy in France. We are too willing to see in him only the puppet in the yellow dressing gown who, sitting near a blazing fire, appeared from time to time in front of the regiments parading under his balcony in Tours and in Bordeaux, and cried: "Brave soldiers, go and do yourselves kill I The exercise is good at this time; I return to to heat up. » The bells of the Punchinello have made us forget too much Isaac Moses, the repository of the wisdom of Israel, worthy of to wear like an ancient Gohene-Hagadol the miszenophet to white veil, the mehil fringed with scarlet and decorated with bells gold and the khoschen enriched with twelve fine stones on on which the names of the tribes were engraved.

Beneath this grotesque, there was a Jewish Nazi, a prince of Jewry which exerted the most profound influence on the evolution of the predestined people, and led from the front, like a Prime Minister, foreign policy and politics interior. There was a man of admirable devotion who, leaving to Gambetta the material enjoyment of power, the satisfaction of coarse appetites, to the Rothschilds satisfaction of foolish vanities, accomplishes its work in a discreet half-tone, like a Joad who would act half hidden in the folds of the veil of the Temple.

Sovereign Grand Master of the Scottish Rite, President of V Universal Israelite Alliance, important leader of the demo-French cracy, Crémieux embodied the Masonic revolution- than in what it had of most complete. He contributed, more

CRÉMIEUX AND THE UNIVERSAL ISRAELITE ALLIANCE 5

than any other, to confiscate the French Revolution for the benefit of Jewry, will give rise to a movement which had been mixed on the one hand of ideal, of generous aspirations, of dreams of a better organization, a strictly Jewish character: it prepared and he announced loudly, in the last years of his life, the messianic reign, the era awaited since so long as all nations will be subject to Israel,

the race blessed by Jehovah.

From the very beginning, Grémieux was inspired by a single idea. The Jews had to give up living apart, differentiating themselves from the rest of the nation, to merge with the community of in any case, to momentarily disregard, in the be- care, of customs that were dear to them, even to bear the sight of the abhorred symbols of the Christian religion. only in this way could they act effectively, and destroy what they hated so much. First enter the common law to force others out, such was the instructions imposed on his own by Gremieux.

It seemed as if it was inspired by the canticle of the Fen- Masons deurs (1).

Air: My father was a pot.

Depending on the wood, a good splitter

Save his address.
Some want stiffness.
Others of flexibility.
Always on the straight line
Put down your tool,

(1) Ritual of Forest Masonry containing everything that has to do with at the Charbonnerie and at the Penderie followed by an analysis of fourteen secret political associations^ by FM Ragon, former Venerable.

JEWISH FRANCE

If YOU want to split,
The well-soaked corner,
Well put together, well struck,

The wood will have to split.

If you split a young abalone,

Take care of the corner;
Wisely, with the chisel,
Arrange the opening;
Gradually
We open a shed
To the docile instrument;
If we rush too much,
Often the gallop
Hurts the fragile abalone.

In 1839 already, he was struggling like a devil, or rather like an evil devil, to abolish the oath more judaico.

We know how this little-known event happened.

In May 1839, a lawsuit was initiated between a woman Wolff, residing in Lixheim, canton of Phalsbourg, and a resident of Drulingen (Bas-Rhin), district of Saverne, regarding a debt that he claims

The judges gave the Wolff woman the oath more Judaic.

Mr. Isidore, then rabbi of Phalsbourg, and since great rabbi of France, was invited, by stamped document, to administer the oath. On the day indicated by the summons, the litigants and witnesses arrived before the temple, and found it closed. Mr. Isidore clearly stated that he refused his assistance.

—It is only as a rabbi, he said, that I can to take this oath in the temple, before the book of the Law,

CR1^ . BETTER AND UNIVERSAL ISAXELITE ALLTANCE 7

the sanctuary opened. Today, it would be an oath exceptional, I refuse. The more Judaico oath carries attack on our rights as French citizens.

At present, when a religious person wants to defend his rights of French citizen, all the Jewish newspapers overwhelm him insults, call him a rebel, defame him on all tones. No Catholic then insulted Mr. Isidore.

The Saverne court, before which the debate was brought, declared himself incompetent and, the influence of the Rothschilds already With the help of the all-powerful, the Council of State ruled in favor of Mr. Isidore, following a very skillful plea from Crémieux (1). We know that after having started to ask take the oath like everyone else, the Jews Lisbon, Moyse, Camille Dreyfus undertook a campaign for prevent the French from taking the oath, as they do were used to.

Crémieux does the same for teaching. The Jews had an understandable preference for schools where children were taught the Torah, Christ" who sanctifies our classes, caused them a feeling of horror. Crémieux insisted anyway that the young people be sent

a session at eV Alliance israélite, have in your home the small piece of wood consecrated with the name of God (a mezuzah), have your children kiss it in the morning at their getting up in the evening when they go to eat their meal at home, but send them to secular schools."

(1) The more Judaico oath was reestablished in Alsace-Lorraine since Raonexion. It is lent to the Israelite recruits on the unrolled sepher, in the presence of the rabbi.

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The old Freemason knew well that after some time, with the pressure from the Lodges, we would not hesitate to to sadden the souls of millions of Catholics so as not to offend—to be some little Jew whom the sight of the crucifix might irritate cer (1).

Gremieux, in fact, had a quality, master; one would have could apply Bismarck's words to him: this The true politi—that, like private matters, is done as much with con—birth of people's character than with that of their inte—interests.)) He was convinced that with the French one could dare everything and that they would submit to everything docilely.

One day when I was talking about the decrees with Dumas, he told me simply said: "Catholics are cowards!" What—

A few days later, my colleague at La Liberté, Joseph Cohen, who has published two works of real value: the Deicides and the Pharisees, repeated to me: "The Catholics—They are cowards! If someone had wanted to do this to us

what we do to you, we would all have lain down in front of the chapels and the troop would not have dared to advance.

Catholics endure everything. Those who can save—sell their children, but they quietly let them deprave the other children, before their eyes, without even daring to refuse the money they are asked for for this harmful work.

Gremieux had a clear idea of the weakening of energy and national intelligence. He was certain that with a few words, we can play with modern French

(1) See on this subject a curious brochure by Mr. Aristide Astruc: Teaching among the ancient Jews (discipline, program, secularism, obligation), in which the author, full of admiration for Ferry, iuotre that the plan of current education is identically the

as one wishes. The naive confidence that the people had in This man is absolutely unheard of. On December 2nd, the workers, convinced that this joker democrat loved them really, came to seek him to put him at their head. Crémieux who, with Fould and all the Jews, was then with the Empire, was naturally very embarrassed. But it is to Mr. de Maupas that we must borrow the story of this anecdote spicy.

On the morning of December 2nd (1), I received a visit from a very kind woman whose husband, a famous lawyer and mountaineer had not been arrested on occasion. It is against this omission that came to protest Ms. G... "I am in despair," she told me; "my house is invaded by the most sinister figures. A swarm of bandits ask my husband to put himself at the head of the resistance- tance, to provoke a riot; he still preaches patience to them, but he will be forced to give in to their obsessions; they will lead him to the barricades and will have him killed. There is only one way for me to find some peace and quiet, to save my husband's life, [and this means is available only to you, Mr. Prefect. » And as I seemed to be wondering what kind of service M'»^ G... wanted to appeal, she added: "Oh, that's good simple, Mr. Prefect, have him arrested. I know very well that you will not harm him and his abominable friends will not be able to less go and get it in Mazas."

But the peaceful mountaineer had done nothing yet, at this hour, to motivate the rigors so ingeniously dreamed of by M'^ G... in an excess of conjugal devotion. I did not want resort to the heroic means that was asked of me. I promised only- I asked my visitor to keep a close eye on her husband. kept my word, and I was able to see, what I had never doubted, that the most threatening speeches were often only a debt

(1) Memoirs on the Second Empire,
II

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paid to too demanding friends, and that in the day of danger one leaves<5- knows the thorny task for the fools and the brainless of the party, those whose job is to get themselves killed for the greater profit of some ambitious people.

Our Republican lawyer remained within the healthy and traditional

dignity of party leader, gave much advice, did not shrink from

no extremity in his words, exhausted himself even more than

the platform in protests of love for freedom, for the people, for democracy; but there came a time when his ardor for language upset the agents in charge of monitoring him. What It was not my surprise to receive a report which announced the ar- remains of the fiery mountaineer! Had my agents taken him to serious, or, happier around my subordinates than she has- had been near me, Ms. G... had she finally obtained from them that they lent themselves to her prudent sollicitudes? She was able to sleep in peace; she finally saw the favor she was asking for come true: her husband was under lock and key (1).

There is such a hammy side to the Jew, such contempt for public that Crémieux, in the trial of a lady Ronconi, that he was pleading before the court, recounted in detail what he had endured the coup for the cause of freedom. This which is quite nice, is that he brought into his dis- M'^ Crémieux runs, despairing at the thought of what suffered her unfortunate husband plunged to the bottom of a dungeon. "Mr. Crémieux," said Compère Frédéric on this subject Thomas in his Little Famous Causes, inherited the privilege- Montaigne's legion who knew how to speak of himself without oflusqueï nobody." Mr. de Maupas must have laughed.

(1) This is the counterpart to the story of Lockroy going to get arrested in Clamart, in 1871, to escape his auuid beyond Coumiuue.

He

CRÉMIEUX AND THE UNIVERSAL ISRAELITE COVENANT 1 I

Isn't Gordon's mountebank quite complete?

This did not prevent the country, when the soil was invaded, from take this old Jewish lawyer to organize the victory.

Never did the Jew, perhaps, assert himself more odiously indifferent to everything that concerns the Fatherland, more implacable- concerned about himself and his race, that in the decrees then issued by Grémieux for remancipation Algerian Israelites.

The Government of National Defense, let us note first of all, had no right to modify the regime of Algeria; by seizing power he had, by a remains of modesty, the care to declare that he only took it

ment the Algerian organization, Grémieux therefore committed a usurpation within a usurpation. But these scruples do not are not among those who arrest a Jew, and Gremieux does not issued no less than fifty-two decrees on the colony apart, of course, from the appointment of civil servants.

Was Gremieux any more unaware of the troubles he was going to to excite, in a region where everything commanded us to maintain-hold of the status quo, so as not to weaken our evil further-happy country powerless to resist the enemy who pressed it on all sides? He was, on the contrary, admirably" informed of the situation, he knew the hostility that reigned between the Arabs and the Jews (4); he had been many times

(1) This hatred was such that Mérimée, whom I suspect of having was a little Judaizing and who, in any case, had never been baptized, tells in his Letters to Paniziyy that to animate the turcoa against the Austrians during the Italian campaign, or had only had to tell them that they were Jews in front of them.

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to plead in Algeria and he had witnessed fights that occurred between Muslims and Israelites regarding religious holidays. By taking advantage of such a moment to issue the decree which naturalized Algerian Jews, he therefore purely betrayed and simply France to serve the interests of its race.

In 1871, this measure had a particular character-ly odious. The Arabs had heroically done their duty during the war. These "black devils," like the called the Prussians, who jumped under the grapeshot, had amazed the enemy at Wissembourg and Wœrth. Albert Duruy, who, in order to go straight to the fire, had committed himself among these Algerian riflemen, told me many times the almost fantastic effect they produced with their cries savages, their joy in hearing the powder speak, their way to rush forward like tigers. For this comrade, whom they called "the son of the vizier," these fierce people had to both respect and affection. When, in Wissembourg, the riflemen scattered, kneeling, in the hops-nières, received the order to hold until the last moment to protect the retreat, Duruy involuntarily lowered the head under the hail of bullets. Suddenly, he feels a hand of iron that falls on his shoulder icaAs not for! as not for/ a Turk shouted at him, pointing, as if to laugh at the danger, his white teeth shining on his coppery face.

It would only be half surprising if the government of the

aunt to those heroic Arabs who, after having fought so long-time against us, defended us in the hour of peril (1).

(1) General Bosquet was one of the first to foresee the services that native troops could provide. In a letter, written on January 30, 1856, to General Randou, then govern-

CREAMY AND UNIVERSAL ISRAELITE ALUANCE 43

Rome emancipated the slaves who had fought for it during the Social War, and some proclamation, honoring those who had shown themselves of the title of French citizen worthy of the name, would have produced a considerable effect in Algeria.

But the men of Tours did not consider the things like that. Besides the Arab who fights, there is in Algeria an abject race that lives only on shameful trafficking, which squeezes to the point of bleeding the unfortunates who fall under his claws, which enriches itself with the remains of others. It is to this race that had acquired all the sympathies of the Government of National Defense, and more specifically-Crémieux.

What the Jew is in Algeria, nothing of what we see here cannot give us an idea of it, because Jewish usury, which has reached in certain countries, in Alsace in particular, proportions, is nothing compared to Arab wear.

The Emperor's letter on Algeria cites in this order one fact among a thousand (4):

In November 1861, two douars of the Djebela tribe (Aghalih of Mostaganem), affected by several bad years consecutive, had no seed grain. The main members of these douars, their caïd at the head, had recourse to a Israelite from Mostaganem. He agreed to deliver barley to them at

neur of Algeria, he said: "One day France will find among the Arabs, its Arab legions, as Rome once found them its colonies in Spain and Gaul, and that is a good question to ask prepare, I believe, as an appendix to the recruitment system general of our army... »

^1) Letter on French policy in Algeria, addressed by the Emperor to Marshal MacMahon, Duke of Magenta, Governor General of Algeria.

\TO JEWISH FRANCE

exorbitant price of 36 francs per hundredweight. This sum was to be returned at the following harvest, not in money but in kind, at the price current markets. Now, in August 1861, barley was worth 7 francs. the quintal and the people of Djebela had to return nearly six quintals rate for one, that is, they had borrowed at 600 p. 0/0 (1).

Thanks to these methods, the Jew enjoys contempt in Algeria that we understand. He can enter at any time under the tent and in the house of an Arab, the women do not cut themselves will not even take off their veils, for them the Jew is not not a man.

An Arab would feel dishonored if he killed a Jew.

In the case of the caravan of Guefsa^ in 1871, one of the accused, Ben Ganah, usually impassive, had as it were an explosion of fury when he was accused of the murder of a Jew. "Me," he said, "kill Jews! I killed Hammama, I was avenging my father, but you don't kill a Jew, you don't don't kill a woman. If I had killed a Jew, would I have come will offer me your justice? I will not dare show in my tribe.

Never, says Mr. du Bouzet (2) on this subject, never a rider of the

(1) In a republican newspaper, and certainly not hostile to the Jews, France, M. Hugucunet wrote on July 3, 1884, to, the occasion of the senicunic troubles of Algiers: "The wear is really dreadful. Here is an example: The Turcos and the Spahis, at the the day before receiving their pay, borrow a franc to pay back two the next day, that is to say 3,650 francs for 100.

Thomson, the deputy of Orau, and the Jew Etienne who, unlike to the law, is both inspector general of railways and de-whore, would have had a great opportunity to praise the virtues of Israel other's sympathies to those who serve France.

(2) /.(?To the native Israelites of Algeria, petition against the decree of October 24, 1870, by Mr. Charles dn B'^nz'^t, former prefect of Or^n, former general commissioner in Algeria.

CRÉMTEUX AND THE UNIVERSAL ISRAELITE ALLIANCE 15

Nemencha will not admit that the son of the great boss Ganah could have killed a Jew, recognizing him as such. The last of the shepherds of the tribe would be ashamed of such a murder. A bandit will murder a Israelite isolated to eliminate the only witness to his crime. But

be born so that their lives may be spared.

We could not do better, moreover, to show who were the interesting protégés of Crémieux, that to reproduce the portrait full of color and movement— that Mr. de Maupassant, in *Au soleil*, traced from Arab Jew.

In Bou-Saada, we see them squatting in filthy dens, bloated with fat, sordid and watching the Arab like a spider watches for the fly. They call him, try to lend him a hundred sous against a note that he will sign. The man senses the danger, hesitates, does not want; but the desire to drink and other desires still ti- mock: a hundred sous represent so many pleasures for him 1 II finally gives in, takes the silver coin and signs the greasy paper. At the end of six months he will owe ten francs, twenty francs at the end of one year, one hundred francs after three years. Then the Jew sells his land, if he has any, or, if not, his camel, his horse, his donkey, all he finally owns.

The chiefs, caïds, aghas, or bach'agas, also fall into the griffons of these raptors which are the scourge, the bleeding wound of our colony, the great obstacle to civilization and the well-being of Arabic.

When a French column goes to raid some rebel tribe, a swarm of Jews follows her, buying at a low price the booty resold to the Arabs as soon as the army corps has moved away. If one seizes, by example, six thousand sheep in a region: what to do with these beasts? Drive them to the cities? They would die on the way, because how to feed them, make them drink for two or three hundred kilometers of bare earth that we will have to cross?

And then it would be necessary, to take and keep such a contoi, twice as many tioupesque counts the column. So the

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kill? What a massacre and what a loss! And then the Jews are there who ask to buy, at two francs each, sheep worth two francs twenty. Finally the Treasury will always gain twelve thousand francs: we gives in to them. Eight days later, the first owners re- took their sheep for three francs a head. French revenge doesn't cost much.

The Jew is master of all the South of Algeria. He is hardly of Arab, in fact, who does not have a debt, because the Arab does not like to ren- He prefers to renew his ticket at one or two hundred for hundred. He always thinks he's saved when he gains time. He must- would require a special law to change this deplorable situation.

by all means as unfair as possible, and the real ones traders are Mozabites...

We can complete the picture with a few words that a writer, who will certainly not be accused of being a supporter of the Inquisition, dedicated to the same characters in the ou-book entitled: France, Algeria, Colonies.

Algerian Jews, says Mr. Reclus, were naturalized en masse, by decree, while we fought against the hordes of disciplinaries of the evangelical people. They certainly did not deserve it, occupied as they were only with banking, commerce, brokerage, peddling and usury; none of them holds the plow, water the gardens or prune the vines, and there are very few tradesmen among these great-nephews of the supplant-Esau's son. Not one of us had died under the cannonballs. from the North, like these Berbers, these Arabs, these Negroes, who ferment among the heroes of Reichshoffen; and if they did not defend Algeria against us, from 4830 to 1871, they will not defend it either more against our enemies.

Had these Jews at least recommended themselves by their love for France? They had limited themselves, according to their coutume, to make money in both camps.

"At the beginning of the conquest," said the captain

CRÉMIEUX AND THE UNIVERSAL ISRAELITE COVENANT 17

Villot, they served as spies in turn for the French and for El Hadj Abd-El-Kader, standing in an attitude usually neutral, until fortune had decided in our favor."

While the Arabs fought for us Jews, on the contrary, applauded our defeats with the greatest indecent cynicism. Captain Villot recounted the scenes which took place in Constantine at the news of the disaster of Sedan. All this cosmopolitan population, "really drunk with joy, » stamped his feet with happiness and gave himself up to the streets to vile dances. There was, however, one detail touching. The bust of the Emperor had been thrown onto the pavement; some natives picked up the debris and took it away. They were. Isn't it moving, this sovereign who possessed the most beautiful empire on earth and which no longer has any faithful followers that some Arabs, who remember that this vanquished man is came to visit them once in all the splendor of his power ance, that he was interested in them, that he prevented their de-possession? *

that by rushing, with the Spaniards and the Maltese, on the unfortunate General Walsin-Esterhazy who, still suffering from a wound and unable to defend himself, was overwhelmed with mistreated, beaten and forced to replace himself to barge (1).

(1) Here is the significant certificate issued by Mr. Warnier to the captain Taine Guichard, who had courageously defended his general.

"I, the undersigned, Prefect of Algiers, on the date of October 28 and called by General Walsin Esterhazy to accompany him from the palace of the government at the Admiralty, where the triumph of the Commune revolutionnaire forced him to embark, certifies, as an eyewitness sharing the dangers of General Walsin Esterhazy, that without the as-

1^ JEWISH FRANCR

Algeria was then the scene of unheard-of episodes, to which this element of impudence and pitiffism is mixed together, this side acrobat, says Gordon very well, who entered the public affairs following the Jews. The officers' affair left: free, on condition of no longer bearing arms against the Piusse, seems a chapter of Tartarin of Tarascon, a history of Cannebière.

You know what scum the cities of Algeria. Since the opening of the campaign, all the thunderbolts of war, who ranted against our generals, had spent their time making absinthe in cafes during that the others walked under the burning sun, suffered thirst, hunger, fought one against ten. When our unfortunate officers, overwhelmed with fatigue and most of them wounded, arrived from Sedan and Metz, these jokers refused to let them stay in Algeria, as a pretext that the sight of these flower heads, that is the name that was given to them, offended and defiled the sight of the patriots. Perhaps, these officers would have been better advised not to sign the setback, but frankly this military susceptibility, of the part of people who did not fight, is it not the

assistance of Captain Guichard and the men of the 2nd battery of artillery of the militia of Algiers, which he commanded, we would have been exposed to all the anger of several thousand Jews, Mal-silent, of Spaniards, misled by some French lunatics, and that, if the insults we have suffered have been limited to insults and insults, we owe it to the energy and dedication of the escort of the 2nd battery of the artillery of the Algiers militia.

certificate to serve as such.

"Warnier,
"deputy for the department of Algiers."

CRT^.MTEUX AND THE UNIVERSAL ISRAELITE ALLIANCE!9

The height of comedy? Isn't that from Erokmann-Chatrian?
African?

Behind this apparent patriotic delirium, there was everything
just a few German agents who distributed
money to the leaders of this international crowd for
prevent our officers, by returning to take their place
in Algeria, do not make other officers available, including
there was a great need in France.

These proofs of devotion only strengthened Cré-
better in his design. He was, as he himself says,
"all to the joy, one of the greatest of his life, of giving
to thirty thousand of his coreligionists the title of citizen
French." He prepared these decrees without consulting
person who was aware of the affairs of the colony; he
had been given all the files concerning Algeria
and he took care when he withdrew to steal the main ones
parts (1).

On October 24, 1870, the Defense Government pubb'a
the famous decree.

The Government of National Defense decrees:
The native Israelites of the departments of Algeria are declared-
French citizens. Consequently, their real status and their sta-
personal tut will be effective from the promulgation of this
decree regulated by French law; all rights acquired until
day remain inviolable.

Any legislative provision, any senatus-consultum, decree, reg-
any regulation or order to the contrary is abolished.
Done at Tours, October 24, 1870.

Ad. Grémikux, L. Gambetta, A. GlaishBizoin,

L. FOURICHON.

(1) Nothing could be found of the documents with the help of which
the decrees of October 24 were prepared. (Report of Mr. de la
Sicotière.)

This decree, we understand, excited in Algeria a unanimous indignation. On this point, we refer our readers to the Parliamentary Inquiry into the actions of the government of National Defense and the admirable report of Mr. de La Sicollière, which is a true page of history. conservative majority of the Assembly limited its action to document; she will bequeath the most interesting materials to the future, which will not be able to understand how, enlightened to this point on the crimes of the men of September 4- In September, she hesitated to pursue them, how, convincing cue of the misfortunes that the Republic had brought upon the country, she did not have the courage to make it disappear from following. *Meliora video, deteriora sequor*, that was his motto.

Listening to the testimony of witnesses in this investigation, by reading everything that has been written on this question by those who were well placed to judge her, it is not possible to doubt that Crémieux was the main author, the only one responsible for the Algerian insurrection.

For me, said Admiral de Gueydon, the assimilation decree was the 'the determining cause of the insurrection, the Muslims were extremely wrinkled.

Hatred of classes and races, interests hurt, says the captain ViUot, jealousies and resentments, such were the consequences of this unfortunate decree. The Muslim natives were disgusted by to see their security enemies raised to the dignity of French citizens laries, people they consider cowardly, servile and mevaluable. "Why then this preference," they said, "is it (lue The Jews, like us, shed their blood in Crimea and Italy, in Mexico; do they have ten thousand of their prisoners in Germany ? "

Mr. de Presbois, retired squadron leader, former representative of Algeria, in 1848, was more severe Again

CREAMY AND THE UNIVERSAL ISRAELITE COVENANT 21

At the time when a so-called Republican or defense committee obtained the mass naturalization of Jews, that is to say of the part less interesting of the Algerian population and certainly the more derisory from the point of view of defense, the insurrection of the Arab and Kabyle populations responded to it.

When they learned of Mr. Crémieux's decree which naturalized the Jews, their exasperation turned into deep contempt for the

Jews of Bordeaux to request their assimilation into a me- race prized. Then the first symptoms of uprising appear- For those who know these indigenous races, proud and warlike, it is obvious that their pride was revolted to see themselves me-born to be subordinate to the Jews. The French in their eyes descended to the level of the Jews.

Thus, Jews naturalized for electoral maneuvers, after having caused us a lot of embarrassment since the day of the conquest, were to put the colony in danger.

General Lucrot wrote in 1871 (The truth about Algérie): "The decree of Mr. Crémieux on the naturalization of Jews set fire to everything.

M. Serre {The Martyred Arabs, Studies on Vinsurrection of 1871 in Algeria):

- Without the naturalization of Jews by the Crémieux decree and without the events of the Commune, the revolt would not have acquired the terrible and universal character that she showed.

Akhhar said on its part, on November 15 1872:

The naturalization of Jews was one of the main causes of the insurrection; it threw insult in the face of the Muslim people by proclaiming the supremacy of the native Jew over the Arab and over Kabyle Island.

The insurrection broke out when the Muslim populations saw, at the end of January 1871, the Israelites doing the func-

^2 JEWISH FRANCE

lions of jurors. "Only then," says the explanatory statement of the draft repeal, these populations, who had not been struck by the declaration of October 24, understood that el- could become subject to the jurisdiction of the native Israelites. And if this interpretation of the facts were contested, we report- would shove that the Kalifa of the Medjana, Si Mokrani, in returning the officer's cross of the Legion of Honor, made knowing that he would rather die with weapons in hand than to tolerate the affront made to his race, by placing the Israeli- yours above her. The granting of the right to sit, made to the latter, is therefore both premature and dangerous; It was, at least, one of the causes of the insurrection.

In front of the oblique Jew like Crémieux, who betrays the country that has entrusted itself to him, it is necessary to place the noble and loyal

el Mokrani.

Mokrani is the most complete personification of these great Arab lords, such as Fromentin, took pleasure in show them to us under the finely toned skies that he paints so well, to tell us about them in his colorful books.

Passionate about beautiful weapons and beautiful horses, superb on their stirrups in the brilliant fantasias, grave and dignified at the threshold of their tents, wishing for the welcome to their guests, lavish when they treated our officers, these leaders, after long resistance, had been fascinated and seduced by the bravery of our soldiers; they were proud to wear the Legion of Honour on their burnouses neur, this flower now withered, this emblem henceforth prostitute who, in the past, meant courage, talent or virtue. Terrible enemy, sincere friend, Mokrani was worthy of life at the time of Yousouf-ben-Ayoub-Salah-Eddyn and com-

CRÉMIEUX AND THE UNIVERSAL ISRAELITE COVENANT 23

fight with crusader knights (1). Guest by a fact of arms worthy of heroic times, in a single combat—to say that he had won the officer's cross, by killing with his own hand, in the middle of his supporters, Tagitateur Bou Barghla

When a French officer transmitted to Bach-Aga the Crémieux's decree, he spat on it and returned it to the envoyeur by simply saying: <j: I will never obey a Jewish 1 y>

This man who had all the generosity did not want attack France, which was struggling with Germany. He waited chivalrously that we may dispose of all our forces to fight. It was then that he sent back his decoration—to General Augeraud and that by courteously thanking him—in recognition of the consideration he had shown him, he addressed him the declaration of war which ended with these words: "If I continued to serve France, it is because it

(1) He claimed, as we know, to be descended from a Montmorency who, surprised by a storm, would have settled in Algeria and, by more than one point; the destiny of this intrepid leader, victim of the feelings more "raised and pushed as if in spite of himself to a rebellion which his heart secretly protested, recalls the tragic fate of the vanquished from Casielnaudary.

The Jewish press, to dishonor Mokrani, maintained that it was the embarrassed situation of his affairs which would have pushed him to the re-about. Nothing could be further from the truth. Mokrani's own debts had

he had, with his usual magnanimity, borrowed considerable sums bidérables to give wheat to the men of his tribes. The Maré-ichal Mac-Mahou had given him his word that if he was not Repaid on time by its debtors, France would pay it [what he had put forward for a public service on the additional centimes-tribal councils. The Defense Government, which wasted money to enrich suppliers like Ferrand, refused, naturally, to honor the commitment of the Marshal and one said to Bach-Agha: "Get out of there as best you can."

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was at war with Prussia and that I did not want to increase-lie about the difficulties of the situation. Today, peace is done and I intend to enjoy my freedom. y>

Mokrani fell as a hero; he got himself killed, not wanting serve dishonored France, nor fight any longer a country he had loved, a country where he had been a guest in the festivals of Compiègne and Fontainebleau. For to be more sure of dying, he left, him, the rider without rival, this horse which perhaps, in a desperate impulse, would have snatched his master from danger. "It was in Oued-Zeloun, he met our zouaves who were crowning a hillock, he could pass, he attacked and how? He came down from horse, he, the great lord and, on foot, at the head of his hesitant troop, he climbed the hill and marched forward until-until a bullet hits him in the forehead. He hoped that his death, announced by him several days ago, puts-a fine line to the insurrection (1). »

Sidi Mokrani, in any case, had not obeyed Jews. Among the French officers that the fatality of the times when we were reduced to the sad necessity of putting their sword in the service of those who lived on usury and theft, many wept and perhaps envied the fate of the Sheikh without weakness and without fear.

A funny detail, in fact, and which is very Jewish, it was our poor soldiers, our sons of Christian mothers who were obliged to get killed to ensure the rights of citizens to usurers of Algeria, who did not even deign to defend the privileges that had been granted to them.

(1) Plea for Bou-Mezrag before the Assize Court of Cons-Italian (April 27, 1873).

Except for very rare exceptions, says M. du Bouzet, the Israelite in-
A native cannot become a soldier: war is not in his nature.
morals. It takes him three months to learn how to fire a shot-
without falling backwards. How much more to hear whistling
the bullets without fleeing! Now, you are not unaware, gentlemen,
that in the event of an Arab insurrection, all French people in Africa must
lend active support to our soldiers. Will an exception be made in
favor of Israelites who have become citizens? This privilege would be unfair.
Will they march with the true French? Their spirit so little mili-
silence will be a dangerous example. Finally, whether they fight or
flee, their presence in our ranks will be enough to shake the
loyalty of our Muslim auxiliaries and to exasperate the enemy.

The Explanatory Memorandum leaves no room for doubt about this
point :

During the Arab resurrection, the Israelites did not lend themselves
with extreme reluctance to military service. All the
everyone knows that in Algeria, apart from a few very few exceptions-
breuses, the temperament and morals of the Israelites refuse
absolutely to useful incorporation into the ranks of our army.
Those who did Marohé, in small numbers, were unable to accommodate themselves to
the ordinary soldier in the field, for the reason that their religious law-
gieuse opposed it. They had to be sent back all the more quickly because
the Muslim riflemen and the men of the goums could not
accept the idea of shooting their coreligionists
Arabs sending Jews into our ranks. So, for reasons-
sounds which are specific to them or which are linked to their relationships with
of other races, the Israelites are incapable of military service.

The Jews were afraid; they were merciless.

Arabs, who had surrendered to the formal word, to the
written word from our officers, who had commitments
signed by generals Lallemand, Bonvalet^ Augeraud,
were executed without our officers daring to protest
against these infamies which degraded them themselves, which
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destroyed forever the fine reputation of loyalty of our
army.

At Rebal, an unfortunate Arab had kept on him the
letter d/amaii signed by our generals and, naively obs-

never to his commitments, he handed it to the officer who commanded the firing squad. The other, instead of obeying the voice of honor and to have some Jews executed at the place of this vanquished, had the sad courage to command the

The poor Arab fell while lifting above

his head, as if in a sort of silent protest, the lie written by a Frenchman.

What is even more striking is that the Arabs were carefully excluded from the amnesty; amnesty was granted to French people who had murdered and burned, there was no mercy—ble for these men who were also excusable for having wanted to regain their independence that we would be to revolt against the Prussians if we were conquered by them (1).

(!) In the day of the event, Aurélien Scholl, almost alone in the press, took up the defense of these unfortunate people to whom he consecrated two or three eloquent articles.

The Arab question was the main cause of Tam's rejection. In February 1886. We know that Henri Rochefort had taken the initiative of this proposal, which Crijanowski failed, better known under the name of Sigismond Lacroix and who, in his capacity of Poles, would have been almost excusable to seek to restore freedom to Berezowski. The pamphleteer took advantage of the opportunity to execute his colleague from the extreme left whom he convinced, evidence in hand, in the issue of *V Intransigent* of January 8, 1886, to be an agent provocateur. It is rare, when two Republicans explain together, that we do not learn some truth.

All this point out to study the evidence. Nothing curious as

CRIMIEUX T?r L* ALLIANCE ISRAËLITE UNIVERSELLE 27

What is interesting is to see how this question ended in front of the National Assembly. You believe perhaps, among these Catholics who form the majority, a man will stand up and slap the fanatic with his contempt old man who, in the interest of his own, unleashed the bride—vaunted insurrection which cost the lives of so many French people. You assume that at least one voice will be raised for pay tribute to all those Arabs killed in the war

the anger of the Jewish deputies who are beside themselves at the mere thought of amnesty for these Arabs, prisoners already for long

he cries, that they burned farms, women and children?
Thomson states that these captives cannot be freed because
took advantage of the circumstance to steal their property and that it would be necessary
give them back. Camille Dreyfus speaks out strongly against
the proposal.

Henri Rochefort, who never thought, is, in this particular case-
particular, by his sister's inclination to be independent, a very political
provident. This is not the time for us, in fact, to abandon-
ner The species of new law which admitted that the peoples subjected
by force'^defend their independence. France is, or rather
was, before falling into the hands of the Jews, a country of pure sentiment-
ment; Germany, a country of reasoning, on the contrary, is keen to
to be able to formulate a theory to support one's actions. The refusal to
all forgiveness, the implacability shown to revolted patriots, the
right, crudely asserted by Thomson, to seize the property of
insurgents, are precedents that Prussia carefully records-
ment and which would serve him, on occasion, to exercise all the vio-
lences against the Alsatians-Lorrainers who would like to shake off the yoke.

Russia also wanted a Pole to deny this right.
to the insurrection that Poland has so often claimed against its
oppressors, and she used Cryjano-wski. All this, yet another
times, is useful to look at, from the point of view of the evolution of ideas,
clearly shows the end of the legend of revolutionary France, emanating
chieftain of nations, generous, quickly forgiving even those
that she was forced to back down. There is nothing left but the interest of the Jew
which affects our French Assemblies.

2^ JEWISH FRANCE

from Germany, for the defense of a country which had
took away their independence.

You don't know Catholic conservatives well; they
are clever above all, they do not dare to displease Rothschild,
proclaim the truth, show things as they are.
They were already smiling mischievously at that time, and seemed-
seemed to say: "Let us do it!" Encouraged by the
success of their skill, they still smile today and,
different from the good people of the past who died in
stating their opinion, they will smile even more
smarter on the cart that will take them to the sup-
accomplice. "The thin smile" of a conservative politician! What a
poem !

The real clever one is Crémieux; it's a pleasure to be-
tender to explain to his brothers of the V Israelite Alliance, in
the session of May 12, 1872, how he went about it
prevent the decree from being repealed; it seems that it is being listened to

Simon. Planks, that's what we call letters.
in Masonic jargon (1), are actively exchanged.
when Crémieux was preparing to leave for Algeria, Bar-
Thélémy Saint-Hilaire warns him that Admiral de Gueydoa

(1) In Masonic slang, a work is called an architecture,
a coin a brick, a feather a pencil, a chan-
its a hymn^ a report a column. In terms of table
the tablecloth is a sail or a large flag, the napkins are
flags, the plates of the tiles or the turntables, the forks of the
picks or tridents, bottles from barrels, knives from
swords, the glasses of cannons. To eat is to chew, to drink is/
fire a cannon.

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has just arrived, he gives him his address (1). Crémieux writes
to the admiral to ask him for an appointment, but first
Having seen him, he asks him for permission. What is it?
It's to tell him that he is an admirable man. You see.
from here the soft, caressing, enveloping Jew.

Fourtou is in turn surrounded. We hear, without
attend the conversation of the head of cosmopolitan Jewry,
who debunked this little lawyer from Ribérac who became an in-
fluent, who explains to him what the High Bank is,
who survives everything, who distributes the handsomely paid places-
fogs of railway administrators (2). We see-
sees the eyes of the Périgourdin light up. "What is
"What was I going to do? My God?" he cries, and instead of pressing-
to discuss the project for which he is the rapporteur, he pro-
puts it to delay.

The repeal decree was filed by Mr. Lam-
Brecht, Minister of the Interior, July 21, 1871.

In charge of the report, Mr. de Fourtou had been very affirmative.
and very clearly, he said in particular:

To break this balance between Jews and Muslims, call
the Israelites have a privileged place in Algerian society,
Is it not inevitably to awaken hatreds against themselves?

(1) "I was about to leave for Algeria when a happy incident
stopped me. I learned that Admiral de GueydoQ was arriving. Mr. Barthélémy
Saint-Hilaire wrote to me: My dear friend, the admiral arrived yesterday
evening, he lives in Paris, 9, rue d'Aguesseau. I have already given him your

(2) "Mr. de Fourtou made a report whose conclusions were even worse than the proposed law. But, the conversation that I had with him at Versailles ended with words generous and by the promise that he gave me not to rush the update the agenda for the discussion of this project that I feared at this moment. >-

H 2.

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still asleep, kindle against us implacable anger
Thus throwing into our colony a seed of uprisings and
revolts T

.....The ^naturalization of Jews has become one of the texts of predication ii with the help of which it was possible to produce, maintain and develop for the insurrectionary movement. To exalt religious fanaticism-
^lieus of the people, the instigators of the revolt said to him: the Jew will be "soldier, and he will be able to fight alongside a Muslim; the Jew will
|>part of the militias and he will be able to apprehend a Muslim in person.
The Jews will now be the masters, and this is the reward.
of our blood shed in torrents for the cause of France, on the
battlefields of Europe!

2nd speeches inflamed souls; and when, in fact, the Muslims saw the Israelites being included on the jury lists, the French authorities were reduced to this, in order to appease their fury, to explain to them that the Jews, always rejected by the minister-public or by the defense, would ultimately never be called to judge them. The Muslim leaders therefore preached in a kind of holy war, and we believe we can affirm that the decree to be repealed, perhaps unrelated to the initial causes of the insurrection, exercised a real and fatal influence on its intensity and its duration.

On August 21, 1871, emergency relief was requested and granted.

Gremieux became so agitated that he prevented the discussion. to come in good time. It was then that Mr. Lambrecht is obliged to propose to the President of the Republic the decrees of October 7-9, 1871, which were limited to making to remove from the naturalization decree what was absolutely abnormal.

The National Assembly, said Mr. Lambrecht in his report to the president, separated before deciding on the bill which had been presented with a view to the repeal of the decree of 24 October 1870 which conferred on the native Israelites of Algeria the

in force and must receive its application during the elections, which

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will take place very soon, for the general councils and the municipal councils of the colony, but it is important to prevent the return of the difficulties to which this application has given rise until that here by demanding, from those who will claim the exercise of rights electoral, the prior justification of the indigénat according to the principles of civil law trè?/çaif\

Article 1*"" of the decree was worded as follows:

The President of the Republic, on the proposal of the Minister of the Interior and the Civil Governor of Algeria, decrees:

Article 1: Provisionally, and until it has been stalked by the National Assembly on the maintenance or repeal of the decrees of October 24, 1870, will be considered as indigenous and as such will remain registered on the electoral lists, if they replace- Moreover, the Israelites meet the conditions of civil capacity born in Algeria before the French occupation or born since this time of parents established in Algeria at the time when she pick.

On October 20, Crémieux, including not an electoral college had not wanted in the general elections, found in Algeria a rotten town, where he was named by the Jews who owed him well that.

Crémieux, however, had a moment of fear. The project of repeal which no one was taking care of had followed his course and he was going to be put in discussion. "One morning, said Crémieux, I live by the agenda of the day after the last session this fatal sentence: First deliberation- tion, draft law relating to the Jews of Algeria., emergency declared.

That day Crémieux had gout! You have to hear him tell what he suffered. "I was no longer living," he cries; Gentlemen, when God preserved me at that time, it was that he didn't want to let me die. >

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The salvation of Algeria almost depended on an attack of drop. It was a false alarm. Lambrecht was dead suddenly, which sometimes happens to those who bother Israel, and Gremieux had even shed a few tears over him

better had definitely opened the eyes, and who already saw thousands of attendance tokens pass through his dreams, had lost his fine ardor as a reporter. Everything remained in the status quo, and Algeria was abandoned to its unfortunate sort. (1)

Not a single member of the right, I repeat, had enough patriotic foresight to bring the debate back to the platform.

Gremieux had succeeded, he had taken advantage of the catastrophes of the Fatherland to grant its own people the privilege of oppressing those who were better than them and, willingly or unwillingly, we had regularized the encroachment in the name of a fait accompli. This has been the whole policy of the Jews since 1791: war, peace, insurrection, reaction, everything brings them profit. They always advance, we have said, as the country backs down.

It is not without utility to show now what what has become of Algeria thanks to the Grémieux decree. Gomme

(1) It was Victor Lefranc who became minister. When the deliberation came to his order, Mr. de Fourtou, rapporteur of the commission, announced that, in the interval of the coming holidays to take place, the government had extensively modified the decree of October 24, that the commission would examine the new decree which seemed to him to have to put an end to any kind of discussion relating to that of October 24. The case was therefore definitively closed. buried. {Bulletin of the Alliance, session of May 12, 1872}.

CRÉMIEUX AND THE UNIVERSAL ISRAELITE ALLIANCE 33

As expected, the Jews are the absolute masters of the country. Mr. du Bouzet already predicted this result.

The Jews, he said, must inspire the Christian population and thereby a real fear to the government. Indeed, the Jews form only one and the same party. They are completely devoted and submissive to their religious authority and as there are divisions elsewhere and that there is among them the most perfect union under the influence of the religious leaders who lead them, they will always carry-days on one side only the forces" which they have and will be the masters-elections (1).

The Jews, ruling the country as sovereigns, incessantly drown-notably the French element under waves of Israelites who came from all parts of Africa. In 1875, the inhabitants from Oran, in a petition which had no success,

Israelites registered on the electoral lists of March 31, 1875,

(1) Cartier, the secretary and damned soul of Crémieux, saw himself this situation and he was looking for what he called ingenuously the practical way to avoid highlighting it,

December 23, 1870.

Justice to extraordinary commissioner, Algiers.

"I have been informed of certain localities where naturalized Israelites would alone form the majority within the electoral bodies. Please list them with the number and search for them localities what would be the practical way to avoid highlighting the purely local disadvantages of the progress made. It is not necessary that the emancipation of a race can be criticized by men of freedom on a few accidental examples.

"Cartier."
(Parliamentary inquiry).

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but that at the last moment 1082 Jews had been added barbarians, who had no right to vote (1).

We can guess what this tyranny of the Jew is, avenging the contempt he deserved and suffered for so long Biècles. There is a potentate there, both grotesque and awful, Kanoui, the one they call the Rothschild of Oran; he leads the whole department; the prefect is his humble slave; all government agents are at his disposal-situation.

In the session of November 23, 1885, the discussion of the election of Thomson, grandson-in-law of Grémieux, one of the the most vile among the Jews that Gambetta dragged after him, provides Mr. Andrieux with the opportunity to show what was this vile population.

The Jews of Gonstantin are tampering with their vote, or-sharply, in broad daylight, smooth sell for two or three francs on average (2),

As soon as the town hall, said Mr. Andrieux, distributed the cards electoral, that is to say five or six days before the re-election, we do

(1) The Mزاب, as we know, was annexed in 1882, in defiance of treaties

General La Tour d'Auvergne himself recognized in the pro-complaint that he addressed to the inhabitants when taking possession. The only reason for this annexation was the presence in Ghardaïa notably, as well as at Guerara and Beuian, of 4,000 Israelites who were thus benefited from the rights of French citizens.

(2) An interruption from Mr. Raoul Duval brought out, once again, moreover, the iniquity of the Grémieux decree which deprived the right to vote of brave soldiers to grant it to the Jewish scoundrel. Mr. Andrieux read the testimony of an honest native who had witnessed this ^aflc of voice; he recalled that Lieutenant Soliman ben Slimar had been named a Knight of the Legion of Honor following brilliant military services. "And this man is not an elector, while these "Jews felt it" cried Mr. Raoul Duval with disgust.

CRÉMIEUX AND THE UNIVERSAL ISRAELITE ALLIANCE '66

a carefully compiled tally of the Israelites who appear on the electoral lists; they are sent brokers who come find them and demand their cards. The Jews give their cards and receive a deposit on the agreed price. The broker carries the cards and stacks them in a store; on election day, the Jews come to get them; they are given to them; they are formed groups of four to five people who are accompanied by supervisors to the town hall gate and it is only at their exit that they are charged the remainder of the price. This is how which almost all of Gonstantine's Israelite voters voted for, I do not only say of the city of Gonstantine, but of the province as a whole.

The deputies so appointed are called deputies cachirs.

Of course, Jews do not recognize the courts French only as long as they agree with them. When the judges refused, by chance, to sanction something terrible wear of five or six hundred percent, they de-claim that Jehovah did not tell them to obey the civil code.

French, wrote the Figaro correspondent, on the date of November 8, 1883, they are as long as this title provides something advantage, but when it comes to obeying the laws, they are uniquely-Jews and claim to be subject only to the authority of the Consistory.

To cite just one example: that a dispute arises between Israelites and settlers or natives, these will refer, of course-tense, to the ordinary courts, but then gentlemen Jews, all French that the great legislator Crémieux made them, re-will challenge this tribunal, and appeal to the authority of the Consistory.

ruled in favor of declaring themselves incompetent in the disputes which brought them to the bar of the regular court.

What is the reason for this deplorable state of affairs? Quite simply: the power of the children of Israel, a power that has only increased and embellish since they were granted the title of French,

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From a judgment handed down by the Court of Cassation on June 6 1883, under the presidency of the Jew Bédarrides, it results that civil marriage, registration, as they say in the village, which has no moral value for us and to which we are subject, is not imposed on the Israelites who do not enjoy any less of the rights of French citizens.

Here is one of the considerations of this judgment:

No law, decree or ordinance imposing on Native Israelites Obligation to marry before the officer of French civil status^ any union contracted under these conditions must be considered as the expression of a free and spontaneous wish tired of the parties, especially since the trial judges note sovereignly, as in the present case, that no act of pressure administrative has not even been alleged by the interested party.

Why not put priests on the same footing as the rabbis? Why not leave the Christians the same rights as Jews' and allow them to contract religious marriage without having to go through fia town hall?

Let us enshrine like a pearl, on this subject, the exclamation of the Jew Naquet in the discussion of the law of divorce in Senate: "I protest against the expression of legal adultery, which Mr. Chesnelong used when speaking about divorce. I see a trace of the doctrines of this school which does not recognize-civil marriage is not born. (Complaints on the right.)"

Not only do his coreligionists not recognize civil marriage, but they don't submit to it! What a impudence in this Naquet I

The Israelites naturally kept this holy horror for the profession of arms that Mr. du Bouzet noted. They spend their lives defaming our generals in the days-

against our brave Zouave officers articles entitled: Brutes; the others write to the Lantern, like this reserviste, who had come out of the ranks to insult with his quacks! squawks! an old priest who was passing on the road, and who found it very bad that his captain had put him in the hall police for this exploit.

General Davout had proposed to resolve this great problem of organizing the Algerian army in such a way as to do 'faced with an insurrection always possible without resorting to troops from France. He was very struck by this fact that the sending of forty battalions in 1881, while throwing the disorder in the general mobilization, had not had, in Algeria, which had a mediocre effect due to the lack of acclimatization-men and their inexperience of life of A-Africa. Violently attacked by the Jews, in agreement with the Radical deputies of Algeria, still in the front rank when it came to betraying the Fatherland, the general had to give up to any serious reorganization.

Military France has repeatedly given unheard of details on how naturalized Jews undertake their duties. The plague of our African army, says this newspaper, this is military mosaicism (1).

No one has any idea of the repugnant, sickening spectacle offered by the incorporation of Algerian reservists into a regiment, sorry, no not all Algerian reservists, – because the sons of colonists, all in all, put on the uniform with good grace, – but Jewish reservists! Among Algerian Jews, the military spirit is lacking in the most absolute way. There is shame, shame indeed,

(1) Military France ^ issue of December 11, 1884.

II

38 THE JEWISH FRINGE

to give the uniform of the rough soldiers of Inkermann and Palestra to people crying in the ranks for an apostrophe a little rough and who sob when the stage is a bit long.

Tirman, the current governor, does not even receive the French. "On the other hand," says an Algerian newspaper, "he receives the native Jews as soon as they appear, it is good to add that they never show up at the doors of the palaces without being richly weighted.

From time to time the press discloses some of the

commits there in agreement with the Jews.

In the mixed commune of Guergour, the natives had still have to pay a sum of 60,000 francs on the war tax from 1871.

The Governor General gives the order to bring in this money into the Treasury coffers. After having deliberated at length, Administrator Chanel and the ca'ld of Arach decide that, without take into account the amounts previously paid, each family native will pay in proportion to his income. What was said was done. But the natives, who had freed themselves previously^ refused to pay a second time.

The administrator, armed with the famous disciplinary powers vo-approved by the Chamber for a period of six years, has the recalcitrant, has them beaten with sticks and thrown in prison. Then he hands out sentences of five days in prison and 15 francs fine.

The natives come to demand from the sub-prefect of Candle that asks the administrator for explanations.

This one, in response, has those put in prison who allowed themselves to complain and we distribute, to this occasion, five or six hundred days of prison accompanied

CRÉMIEUX AND THE UNIVERSAL ISKAELITE ALLIANCG 39

of fines which weigh cruelly on unfortunate people, already without resources.

Appetite comes with eating and the Tirman-WaU project deck-Rousseau-Kanouï aimed at nothing less than expro-pure and simple priation of the Arabs for the benefit of the Jews.

LaChambre, to the great anger of the opportunists, hesitated faced with the enormity of such an act and refused the fifty millions that he asked for, with all sorts of insinuating words gods, Tirman, Tami of the Jews, who had made the journey expressly to secure this rich prey for exploitation-tation of which a Crédit Foncier was already constituted (1).

One even wonders how a civil servant was bold enough to submit such a proposal to a French Parliament; you don't have to think long about it to see what the consequences would be.

The Arabs, sober by nature, and content with little, live as best they can on their land. Once expro-

who run all the cabarets and all the bad places
the colony, the small sum which would have been given to them, and of which
it would be absolutely impossible for them to get a job
useful. They would use the little they had left to buy
weapons and ammunition. It was then that France
would intervene to hunt down these outlaws, as have not

(1) Oa had not even waited for the vote of the fifty million
to begin the expropriations. "In the departments of Oran
and from Gonstanlilie, says the Journal des DJbats, 7,896 were expropriated
hectares, having a value of 477,164 fr. Or has, of pines, prepared
expropriation projects for 14,906 hectares, estimated at 1,607,369 francs.
This is only an introduction, because, with the credit of 50 million,
We will proceed by hundreds of thousands of hectares.

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never been hunted down the Iroquois, the Red Indians, and the
natural resources of New Zealand, which eventually disappeared.
very completely.

This is the conception that the Republicans, who have without
ceases in the mouth the words of civilization and progress,
make brotherhood.

The heart sinks when one thinks of what could
to make of these people men who would be for these
younger brothers of the human family of compassionate elders
and good.

We do not know what feeling of gratitude awakens
in the heart of the Arab every act that is honest and
right.

For a while I had a former deportee as my secretary.
of Lambessa. It was a telling portrait of one of the person-
swims of the painting so philosophical, so spiritually
observed by Beraud: a At the Graffard room. » These skulls
cone-shaped, which have a deviation from the direction of the ideal,
are malleable in youth and easily invaded by
the vapors of all systems; they ossify later and
the steam, the false idea, the erratic doctrine remain there pri-
Gentle in appearance, stubborn as mules, these
These beings resist everything. Life takes its toll on them.
without changing them.

Life, my poor work companion had learned to
"at the expense of what bitterness it may contain. Dragged to
across France, handcuffed, while the

worse or were opposed to rose water; put to the silo, breaking stones under the sun, then running after them a piece of bread in the streets of Paris, he had not had that a happy moment, the short moment when, after the am-

CREAMY AND THE UNIVERSAL ISRAELITE ALLIANCE 41

imperial nistria, he had been charged with governing an immense domain, whose concessionaires did not live in Algeria.

Sometimes, after dictating a few pages to him, reactionaries, I said to him: "Fill a pipe and tell me about Algeria! »

So the thought of this victim of politics, of this sectarian so harshly treated by Destiny, struggling every day with black misery, shivering in winter under its threadbare frock coat that he kept clean all the same, was leaving towards Africa, towards the memories of clear nights spent under the stars, towards the scents of the gardens, towards the deep silences, towards these great spaces especially where, freed from all social vexations, man seems-ble returned to the Edenic state and walks freely through these expanses that no one dreams of disputing with him.

Even in Paris, this adopted African had received testimonies of affection from the Arabs and, there, he had been loved of them as much as he loved them himself. Why? because that he had been honest, because he had been just and that the justice, there more than anywhere else, impresses people who are not used to it.

A simple fact related by Mr. du Bouzet proves what There are treasures of gratitude among the Arabs for those who do some good, or at least, for those who prevent that no one harms him.

The history of charity is the same in all latitudes and in all climates. Pious people, wanting serve God by helping his creatures, deprive themselves to found establishments where the poor and the sick are housed, cared for, consoled. The State seizes these foundations under the pretext of making it regular, he spends all in paperwork costs and employee salaries;

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he can no longer relieve anyone. At that moment the Jew intervenes and says: "Give me the building for good cause

It is the story of Public Assistance which is absolutely-
ment organized to allow a Quentin or a Pey-
to have a good table, servants, a car.

This will be the story of the charitable institutions which
exist today, when the projects of plundering of?
Freemasons will have been fulfilled. Thousands of beings
humans live there happily, peacefully, getting along with each other
them, comforting each other. When the State has stolen
these goods, all these unfortunate people will be deprived of resources
without the State being richer. Then the Jew will found
a financial company and will take the houses to open there
an agency, a casino or a brothel.

In short, charitable Muslims, knowing that paradise
is promised to the friends of the poor, had left innumerable-
buildings intended to serve as mosques, schools,
of shelters for pilgrims. This area, confiscated by
the State, became the pretext for all the embezzlement and
every imaginable groping.

However, it was tolerated that a certain number of indi-
people stayed in a few houses in this mu-
sulman, who had not yet been alienated, when everything
Suddenly the Jew Mesguich wanted these houses.

Mr. du Bouzet, who had not been warned of the situation,
had just signed the sale, when some notables
said: "It is our poor who are going to be driven out of these houses-

(1) This is the situation of the Habbous goods which we have already spoken about
about Tunisia and that a Jewish financial company has tried-
to seize through Ftoquet and Naefuet.

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sounds that are sold to a Jew." He immediately replied: "I will go
visit both births and if what you tell me is
Exactly, these houses will not be sold, your poor people will
will remain."

The Muslims left radiant, after having had a fart ins-
write their name in Arabic on a huge sheet of paper.
Before entering the palace, they had met the Jew Mes-
guich, who was shouting at them and who, no doubt, came for them
taunt them, telling them he would have the houses anyway.

But let us allow Mr. du Bouzet himself to tell us his

I went, he said, to visit the ten houses with a young pharaacieo Muslim, my secretary, Mr. Monin, and a famous physicist, Mr. Janssen.

Mr. Jansien, who left Paris by balloon, because he did not want to take a Prussian safe-conduct, had been designated by the Acade- of science to observe, near Oran, the total eclipse of sun, and he did me the honor of accepting hospitality at the palace of government.

We found in these houses a crowd of families Muslim women, a whole family in a single room, and in general- general, decent poverty with cleanliness in the house, which dis- the Moors of Algiers are angry.

These families were almost all of a fallen condition, and they were rented to them, out of charity, at a reduced and almost nominal price.

Some were quite poor. I can still see so- shot from below the staircase that served as his home, an old fename avcu/ç?le, her waist bent, holding in her hand the carta that she had just received and who was giving him leave.

She chased me with her moans.

I say everywhere to these unfortunate people: a You will remain in your

(f) Investigation into the Government's actions on National Defence, volume III; deposit of M. du Bonzet.

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houses, I promise you." And they stayed there, despite the sol- requests from engineering and administration. But I have just learned- that there is talk of selling one hundred houses in the Muslim domain- man.

Tirman will shrug his shoulders when he reads this story. Instead of Mr. du Bouzet, he would have been taken away from these poor people their burnouses.

No matter! It is no less interesting, even at point of view of politics, not of opportunistic politics- nist all about plunder and persecution, but to the point of view of higher politics, to note the emotion that produced this simple act of fairness. The news spread everywhere and, only a few days later, in Sebdou, in 130 leagues from Algiers, Mr. Alexis Lambert already heard recount-

of the capitulation of Paris, while some disturbances broke out in Algiers, the Muslims offered Mr. du Bouzet to come and defend him. As for the good democrats of the communal council, it is needless to add that, according to custom of all good democrats, they took the side of the Jew and of the rich man against the administrator who had spoken in favor of the poor.

We see the influence that could be exerted on this land from Africa, of course under a different government of the current government, which is spreading corruption everywhere with him, a man who, without even being a politician skillful or a devious administrator, would simply have pure feelings and inclined towards good.

Naturally, it would be necessary that this man were not imbued with modern prejudices about civilization. He is not, indeed, and this can be formulated as a 'law, that the tendency to slaughter and rob one's fellow men

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is directly related to the ease of speaking about civilization and humanity (1).

The English, who make great use of the word civilization, have committed unspeakable atrocities in India. Without comprehending the opium they force the Chinese to buy, and cut the wounds of soldiers who died of cholera that they sell to natives, they embraced these unfortunate inhabitants of India, so good and so easy to govern, in a gear administrative, which, like a gigantic pressure machine-tresque, expresses the gold and blood of millions of creatures human.

((The sum withdrawn, over the past twenty years from India, by the Anglo-England, says Doctor Lebon (2), is estimated at ten thousand pennies, not counting the money spent on maintaining the conquerors, each of whom receives, for his stay in the colony, a ministerial or sovereign treatment. The stay of officials in India is generally limited to five years, because it is considered that, after this period, they must have made a brilliant fortune.

These ruthless exploiters do not even leave their victims the paddy of rice which is necessary for a Hindu so as not to miss me.

(1) The two united civilizations of France and England

ruthless of these tax collectors and scribes of the twentieth dynasty whose steles have preserved the image for us. We let us see in the martaba of Giza, the Âmeneman and the Pantaour having some ancestor of the Fellahs beaten up before their eyes current, lying full length on his stomach and held on the ground by executioners who pull the patient, some by the feet, others by the hands. With the black suit in addition, it is the representation-exact tion of the Bligni res, the Rivers Wilson, the Baring, the Clifford-Lloyd (See Book II).

(2) The Civilization of the Arabs.

H 3.

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Here we have the overwhelming testimony of an English author Mr. Hyndman. "Frightening thing," he said, "the provinces of Southwest were reduced to exporting their grains then that three hundred thousand people were dying of hunger there a few months, in 1877, he adds, in the only presi-dence of Madras, 35,000 people died of starvation according to official reports.

The figures published by Mr. Hyndman in the journal The Ninth Century, under the title The Bankruptcy of rinde, have never been denied. Instead of talking so much about universal philanthropy in their Lodges, the Francs-English Masons, however, would do much better to occupy themselves of this question (1). The Fortnightly Ilevue confined itself to say about India's budget that "it was not for the peoples that the price of a peaceful and regular government bind. "

Lfi Doctor Lebon is a little amused about the expression "peaceful and regular," applied to a regime that makes to starve to death in one year nearly a million men.

This is the jargon of the so-called civilizers. Men of September 4, which were so hard for the proletarians that they flattered basely the day before, were all perfumed of modernism, all imbued with pure liberal doctrine, all experts in the academic period.

To the terrible oppression that has been imposed on the Eastern populations of races that claim to be superior-

(1) See also the episode of the English officers doing, a few years ago months, photographing the Burmese prisoners while they were being

savagery evokes a world of ideas. The English general who presides to these horrors is firmly convinced that Timur Leng and Genghis-Khan were barbarians while he represents Progress.

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higher, and this with the sole aim of enriching a few financiers, we must oppose as a contrast the example of the Piussie who does not have the word civilization in his vocabulary usual. In just a few years, it has conquered a third of Asia, and after having made himself feared by the bravery of his soldiers, she made herself loved by the spirit of justice of her leaders; she did not deliver the populations she had subjugated neither to the Publicans nor to the Jews, and she let them live peacefully under his protection, according to their secular customs-res. Mr. Germain Bapst, the tireless traveler, who was there to look for the glazed tiles of a mosque, me said that he had traveled across immense expanses of country, with the only backup of a word given by a general Russian obeyed and esteemed because he had not come to an agreement with no financial company to extort the little money-people possessed by the natives, because they were outside of modern Judeo civilization.

One consolation, however, emerges from the spectacle of so much sadness. It is through Algeria, perhaps, that com-will begin the French anti-Semitic campaign. Deaf anger is building up in the hearts of these hard-hearted Arabs. ment trampled underfoot by the .luifs. Words, which speak of an upcoming revenge, are exchanged in the shadows and if /Universal Anti-Semitic Alliance sent agents On this side, there is no doubt that she would achieve a result.

In 1882, the Atlas was a supporter of an anti-a seminar which would be held in Oran. In November :1882, the police removed posters written in large letters->red, on which one read: ce All the moïjenssont -N })ons and must be used pouv V anèm^ti^semeyil des ^ Jujf s by the Europeans. n <p '^^^x '>-^J fyu

^^■^^

^feE^,r^-^;:V---^3L:-' ':j^

^^

In many localities Europeans refuse to admit the Jews in their meeting places. In Oran, the oppressors are severely excluded from charity festivals which are organized in January 1882. "You are French in name and not in heart," they are told, when they are trying to protest against this deserved ostracism.

The mayor, Abraham Nahon, then banned the cavalry by the municipal council. Atlemcen, in May 1883, the mayor also wants to impose on Europeans obligation to receive the Israelites in an organized ball by subscription, and the troubles, repressed with violence, take place following this singular fantasy of preventing people to dance with whoever they like.

The troubles of July 1884 in Algiers had June exceptional importance and constituted a real beginning of anti-Semitic uprising. The days-Parisian newspapers, understandably, did not speak of these scenes so significant that in very vague words, as they speak of [all to this people who believe themselves to be ahead of the universe and who is less informed about everything that is happening than the last bourgeois of Liverpool or Augsburg.

Scared by a three-day riot and assault given to Jewish houses, the Consistory, less arrogant than usual, energetically denied the insults vomited by the Israelites against France.

"The French are cowards; they capitulated in 1870. y> Such are, according to the Little Colonist himself, who is favorable to the Semites (1), the remarks which had exas-

f\ (1) The Semitic press would be singularly represented there, \ ^ if we are to believe what the Cri du Peuple of January 9, 1884 says)k on a Jew named Mer, manager of the Petit Colon. A poor soldier

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the population and this exasperation is understandable. It is impossible to understand the monomania that Jews have, who were not French in 1870, to reproach us for our misfortunes in the Prussian war. We have already noted this impudence regarding the officers called capitules; we find it in radical newspapers Parisian newspapers written by Jews, where they are sons of Allemands and naturalized people who insult the most violently our defeated generals.

In June 1885, the same scenes occurred again-sent. One hundred and fifty demonstrators are locked in the covered market on Place de la Lyre, but, in front of the protests of the population, we are forced to postpone them at liberty (1).

The ardent soul of youth revolts against such

had left the regiment without permission to attend the burial of his own accord; the demands of discipline had forced him to send him at Cherchell Penitentiary; he had escaped and found a place among the composers of the Petit Colon, who knew his secret and who kept it faithfully. Sea paiwint to discover the situation of Sebouques, it was the name of the soldier, and, to have a small sum of money, he denounced the unfortunate man to the authorities.

(1) The vain mania which pushes Jews to be decorated without no rights excited a new riot in Algiers in July 1885. Tirman, the man of the Jews, had granted the cross of the Legion of honor to a man named Jacob Jaïs, adjutant of the firefighters, absolutely-unworthy of this distinction. The firefighters protested and, for no longer served? with Jaïs, went solemnly, to applause-members of the population, deposit their supplies in the courtyard of THôlel of the City.

Tirman was not afraid to state a false fact in a document public by awarding twenty years of service to Jaïs, who had six barely. A few months before his appointment as knight of the Legion of Honor, Jaïs had been the subject of a corrective action-for assaulting an old man. These are acts that ratify the Council of the Legion of Honor, which includes French generals!

^ THE JEWISH RANCE

ignoble oppression. A young indigenous high school student from Algiers, hen Hassem, wrote to the newspapers in 1882,

What have the Algerian Jews done to deserve the government? French a similar favor, while the decree, relating to the naturalization of foreigners, of March 28 and 31, 1848, which can be consider as an organic decree on the matter, opened them a door wide enough?

Is it that all the ancient peoples, all the modern peoples did not compare them to parasitic plants that live at the expense of all that produces; is the Jewish people a nation: is what I don't remember, when I was in high school, that the kings legitimate rights of France expelled them from French territory, and, Even today, do you not see them being chased by the

But without going that far, look at what is happening in Oran. The Jews, all eras, have been and will be the cause of all the distresses. Have we not seen in our city these Jews, most of them Moroccans, our enemies, seize the monopoly of elections?

It should be added that the Algerian press is not servile to the Jews like our Parisian press. journalists from there, unfortunately deprived of these religious beliefs which alone give the strength to accom- to fulfill the great designs, have, for the most part, infinitely more talent, verve and above all independence than the writers from Paris; they say what everyone thinks here and what no one dares to say. Many, young people people, desperate to make a place for themselves in Paris, at all this who is not enrolled in the Jewish band is condemned to dying of hunger, went to look for on African soil a remote place where being a man of honor one has the freedom. "

The Fanal, the Courrier d'Oran^ the Courrier de Bône^ the

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Petit Al fferieu]le Mont-Atlas immediately address to the motherland of calls which, alas! are not heard. The Courrier d'Orun wrote on May 8, 1882:

The greatest step in the impolitic way, which tends to de- to show affection for the Muslim native, was done under the auspices of the current Republic, by the delegation of Tours which decreed the mass naturalization of indigenous Jews, inspired by a in a very inopportune way, ideas of equality which dominate in France since 1789.

This measure has done us great harm in the minds of the natives. which she cruelly wounded. She was not justified by any ne- necessity no more than by the merits of those who have profited from this exceptional favor, because if the Jewish race has preserved some- that part of the character which earns him the contempt of other peoples, It's good here.

It seems that it was for the Jews that France undertook the conquest of Algeria.

Drawn by us from the ignorance in which, under Arab domination, they were maintained by age-old preventions, they invade imperceptibly our society, not to assimilate to it, but to

bold and arrogant \ public wealth passes into their hands
usurious hands and, as if that were not already too much, they are seeking
elective offices with threatening success. Perhaps the time is not
not be far away where consular judges, civil status officers, deputies
and Algerian senators will all be Jewish. A bill has been passed
on December 2, 1880, by the Chamber of Deputies, in order to extend
universal suffrage in consular elections as well as in elec-
political tions.

That this bill be now accepted by the Senate and that it be
promulgated in Algeria, where all Jews are licensed merchants,
they invade our chambers and our commercial courts, de-
becoming absolute masters of the country and achieving, in a short time,
my too just apprehensions. Their insolence, so quick to
to demonstrate, already has no limits, and, in our main cities,
They hold the upper hand, shamelessly humiliating our old woman.

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Gallic pride. Such is the master of our sentimental politics
no'isa given and to Tunic profit from which, until now, the blood
French sank on the land of Africa.

A general councilor of the province of Oran, Mr. Autun,
submits to this assembly at each session a wish which
would be the salvation of Algeria.

Gentlemen, he said, in 1883, on October 24, 1870, Mr. Crémieux,
profited from the troubles of the war, made it possible to pass with the help of in-
fluent bankers, his coreligionists, the naturalization decree
in mass of Algerian Israelites.

We will not return to the dire consequences of this
act, for which the Algerian French were never con-
sultés

Our compatriots in France are wondering what services are available
rendered by these naturalized people of yesterday, so that they may be rewarded
Easter holidays, which the French in France do not get
not the favor.

Finally, we ask the leaders of our Republic if
The Jews have no other ideal, as their
The only law in the Bible, in Deuteronomy, is to dominate by usury.
all people who are not Jewish, we ask, I say, that the
colonization is not hindered by favors granted to a
parasitic and usurious race, which boasts of never having handled the
musket, oar, pickaxe or plow, that is to say, not to have
never cleared or defended the land that it only possessed through
means too well known to colonists of all countries.

!

The Oran newspaper, Mont-Atlas, although republican, pays loyal homage to patriotic wisdom, to the admirable foresight of the few members of the Assembly constituent who opposed, with such energy, this that Jews be granted the rights of French citizens.

Our fathers, he said, made a mistake, let us repair it! We want let this Fatherland live, even if we had to, to ensure its salvation

CREAMY AND THE UNIVERSAL ISRAELITE ALLIANCE o3

to return to the age of all energies and all forces, to Iron Age.

The Little African, on the extension of voting for the election of consular judges, formulates some reflections very sensible.

The Upper House has just adopted the bill on the extension- sion of the vote for the election of consular judges. It may, on the one hand, moment to moment, be promulgated in Algeria, because it is all natural that, judging Algeria as we did, on our arrival here, the Parliament has no doubt that this law, which is real progress in France, is also one in this colony that he does not know.

However, we know the disadvantages that this law would have here.

Jews judged by Jews! They talk about their solidarity, Their solidarity is not in vain.

We will not mention the immeasurable number of bankruptcies Jewish. We will not speak of the considerable quantities of cessation- payment terms with a percentage arrangement.

Our readers know all this, our deputies cannot ignore it.

The promulgation of this law is the end of honest trade, the lack of absolute security in business.

This is providing a real service to France, to which The Parisian press stubbornly hides the truth about him show the real state of the colony. When the most formidable insurrection, of which Algeria has never been the theater, the French will be able to say that a writer at least they warned them. If they want to thank the man to which they will owe having lost this African land, which our blood flowed in torrents, they will only have to go

the Jew Aldrophe, and which was inaugurated, with great pomp, on Sunday, March 13, 1883.

All delegates of Jewry and Masonry

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were there. Thomson could be seen in the audience, Germain Casse and Camille Sée, deputies; Hérold, prefect of la Seine, Bourneville and Leven, municipal councilors, Kæchlin-Schv[^]arlz, mayor of the eighth arrondissement; Bédarrides, president, of the chamber at the Court of Cassation; Manau, President of the Chamber at the Court of Appeal; Cartier, President of the Civil Court; Crupy, substitute; Denis Weill, substitute judge at the Seine court; Lehmann, lawyer at the Court of Cassation; Salvador Abram, Derenbourg, member of the Institute, etc., etc. Leven, the chief rabbi Isidore and Proal, president of the Supreme Council of French Masonry took the floor in succession to praise the man so devoted to Israel and so faithful to the France.

The banner of the Universal Israelite Allimice was planted in front of the monument.

Before dying, Crémieux had indicated the inscription eloquent and simple that he wanted to see figuring on his tomb-beautiful.

A I3A.AC-ADØLPHE CREMIEUX
PRESIDENT OF THE UNIVERSAL ISRAELITE ALLIANCE.

Crémieux's great work, in fact, is the Alliance universal Israelite[^] and he was right to say, at his point from the point of view, that it was "the most beautiful and most fruitful that has been founded in modern times.)»

One could not dream of a more powerful instrument of domination-sant, and Ton explains that she rules the world.

The Alliance, as it is currently constituted, does not dates back to July 1860; its first meeting

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general meeting alone, held on May 30, 1861. In reality, it functioned-has already been latent for many years, but the Jews, sure of their victory, felt the need to have a

who could speak on their behalf to Europe.

The constitution of the V Alliance is very simple in appearance.
Any Jew can be part of the Alliance^ by means of a
low contribution of six francs per year.

The Alliance is governed by a Central Committee which
initially composed of 40 members and which now has
holding 60, the foreign Jews having found that they were not
not sufficiently represented. The Central Committee resides in Paris; i
corresponds with regional or local committees. The members-
Members of the Committee are appointed for nine years by univer-
versal of the members of the A / ^ i 'ajice, renewable parties all
three years and indefinitely re-eligible; they elect, each
year, among them, an office composed of a president, two
vice-presidents, a treasurer and a general secretary.

A committee may be formed in any locality where the
The company has ten members and regional committees
constituted in any country where there are several local committees.

Local and regional committees act on their own
in matters of purely local interest, but under
their own responsibility.

They transmit to the Central Committee and receive from it
communications on any subject of interest to the company.

They provoke and collect thirsts and in vers-
sends the product to the Central Committee's cash register.

The Central Committee is currently composed of the ma-
next:

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MEMBRKS RESIDING IN PARIS

MM.

L. IsIDOR, Chief Rabbi of
France, honorary president.

S.-H. GoLDschMiDT, 'president.

Joseph Derenbourg, Vice-President

Narcisse Leven, Vice President.

E.-S. Kasn, Secretary General.

E.-A. AsTRUC, Chief Rabbi.
G. Bédarrides.
Jules Carvallo.
Abraham Guéhange.
Hartwig Derrnbodrg.
Michel Erlanger.

Hippolyte Rodrigues

MM.

Baron M. de Hirsch.
Zadoc Kahn, Grand Rabbi,
Edouard Kohn.
Ernest Lévi-Alvarès.
Theodore Levt.
Edgène Manuel.
Jules Oppert.
Eugene Pereire.
Joseph Reinach.
Jules Rosenfeld.
Victor Saint-Paul.
Louis Singer.
E.-F. Veneziani.
, honorary member.

MEMBERS NOT RESIDENT IN PARIS

MM.

From Adler, Chief Rabbi, to Cassel
D^ Baerwald, in Frankfurt am Main.
From Bamberger, rabbi, in Königsberg.
Count A. de Camondo, in Constantinople.
Israel Costa, rabbi, in Livorno.
Alexandre-A. Daniels, in Amsterdam.
Samuel Dreyfus-Neuman, in Basel.
MosES-A. DuopsiE, in Philadelphia.

D' DuNNER, Chief Rabbi of North Holland*». in Amsterdam.
D''' Feilchknfeld, rabbi, in Posen.
From Frank, rabbi, in Cologne.
D' FuLD, lawyer, in Frankfurt am Main,
D' Grjetz, professor, in Breslau.
Sir Julian Goldsmio, Bart, in London,
Myer-S. Isaacs, in New York.
D''' Josephthal, lawyer, in Nuremberg.
Eude Lolli, Chief Rabbi, in Padua.

H. Magnus, in Leipzig.

Maroni, Chief Rabbi, in Florence.

From S. Neumann, in Berlin.

J. OppENHEi&r, in Brussels.

From Philippson, rabbi, in Bonn.

EsDRA PoNTREMOLi, rabbi, in Vercelli.

From Leone Havenna, to Ferrara.

Simon G.-Salomon, in Metz.

D*" A. Salvendi, rabbi, in Durkheima. d. H.

Philipp Simon, in Hamburg.

Knight Joseph of Wertheimer, Vienna. ♦

Di'A.-A. WoLFF, KD, Chief Rabbi, in Copenhagen.

The number of members is approximately 28,000. The bud-
ostensible get, which the association has, is one million
francs, but the real resources, we understand, are at
almost unlimited.

The Alliance is joined by countless societies spread throughout the world.
owed worldwide: VAnglo-Jewish association,
V Union of American Jewish Congregations, the Keshet
shelharzel, les B*nai Brith, of America, the Judisch ortho-
doxe repræsentanz of Prague, YAmour national de Phi-
Lippoli; all the small Parisian associations: the Society
of the Darnes^ the Estlier and Rébecca Society, the Israeli Agreement-
lite^ the French Israelites, the Link of Israel, the Disciples
of Moses, the Children of Zion, the Lodges like the Con-
cordia, Jerusalem, the Tri}iitarians.

Having the money of the entire major European press-
European, except for rare exceptions, and acting through it on
the peoples, the Israelites have no fewer than hundreds
of newspapers that are aimed only at the sons of their
race and tell them about the destinies that await them.
Let us quote at random: the Israeli Archives, V Univers israé-

Chronicle, the Jewish World of London, the Jewish Messenger from New York, the Wiener Israelite the Liianon from Mainz, the Volkszeitung, the Magdeburg Vochenschrift, VAllgemeine Zeitung der Judenthumsje Vessilo israelitico of Casale, the Career israeliticOy VEducatore israelitico, the Famiglia israelitica, Ben Chanonia, Ben Ilananiay Der Orient, the Maggio, the Riel of Jerusalem, the Esperanza of Smyrna, the Jaetz of Bucharest, etc., etc.

V Alliance is absolutely foreign to the idea of homeland in the sense that we give to this term; it would be superfluous to insist on this point. A few words from Crémieux summarize the spirit of the institution more clearly than we could do it.

U Alliance is not a French, German, or English, she is Jewish; she is universal. That's it why it works^ that's why it succeeds.

Nothing shows more clearly the feelings which animated the members of the association that the effusions to which the French were going to deliver themselves into the arms of their proud of Germany, a few months before the war of 1870. Listen to Crémieux tell you about the session of February 3, 1870, this idyllic scene, which took place in connection with a subscription organized in favor of the Jews of Russian Poland.

The Alliance, moved, uncertain of what measures to take, addressed itself to her German committees; she did not hesitate, she summoned them to Berlmetlà, gentlemen, we had a delightful meeting. Point of rivalry between Paris and Berlin, we were the elders in France and our cadets were like us devoted to the great cause.

Everyone goes: Goldschmidt, the vice-president still in a hurry when it comes to paying for someone and their

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scholarship, » Albert Cohn « always devoted » and Leven « who thus sanctified his great mourning. » It is a true feast of family, a bouquet of yellow flowers.

No feeling of rivalry, a complete, spontaneous competition, without reservation; the difference of nationality does not exist: there was in our meeting that Jews coming to rescue information, follows..... Do I need to remind you that you were in Germany-Magne, in this great country of knowledge and intelligence where the spirits, seemingly calm and cold, are so nobly passionate about the ideas of Beauty and Good, that we were in Berlin, in this great center of science that the triumphs on the fields of ba-

nion shone the great lights of intelligence î {Applauds.
dissents.)

This meeting had the historical importance of the famous
convent of "Willemstad where the death of
Louis XVI and that of the King of Sweden. It was there that it was decided
the crushing of France which was to bring in so many mil-
lions to the Israelite Finance, and, by disorganizing for
long our dear country, allow the Jews to invade
all important situations and to chase away all the
French.

We can guess, in fact, how much weight is in the tray
of the balance the competition of these men of all
nationalities closely united among themselves, obediently docile-
ment to a slogan. Gambetta doubtless dreamed of a
moment to have in his hand this lever which is
moves according to the interest of the moment, but Germany with
its strong organization, its severely staffed officers
closed to the Jews, his clear-sighted and solid patriotism, is
otherwise difficult to start than this France which chooses
to govern it the first foreigner who comes along.

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The novels published on the Society of Jesus give a
little idea of what the United Israelite Alliance is really like-
verselle. What is not true for the Jesuits is true for
her. The Jews themselves were struck by this comparison.
ically, declaring of course, with their modesty
usual, that any advantage of the comparison was for
them, and that they only wanted our good, which is enough
correct after all, since they spend their lives telling us
take. ,

I remember at this moment, said one of their speakers in
this general meeting of February 3, 1870, where such a warm-
praise of Germany, a conversation I had recently
with a coreligionist who had attended a session the day before
VAlliance. I asked him his opinion on our Alliance and here it is
what he answered me:

While attending your session yesterday, I thought of the Wandering Jew,
of Eugène Sue, to this scene where Rodin stripping his correspondence-
dance finds letters from all over the world.

The comparison between these two companies is fair as to the ex-
tension and the extent of our relationships with the world, but it
stops there. Ah, what a difference between these two works; one,
one is said to have springs to oppress, the other to liberate; one

turn off the lights, the other turn them back on; one spreads the cold and death, the other warmth and life. [Bravos.]

The funny thing is that these Jews, who declare—loudly proclaim that they are neither French, nor English, nor Germans constantly reproach Catholics in their newspapers to recognize the authority of the Pope, to obey to a foreign sovereign.

A foreign sovereign! cries the candid proletarian. Is—is it possible? and is this good Jew patriotic to thunder against this enormity!

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A witty man claimed that he no longer wanted to read in fact newspapers than the Hungarian Gazette. I con—I will try very well, for my part, to read the Bulletin of the Israelite Alliance, and I would certainly be the man more perfectly informed of everything that is happening in the vast universe.

V Israelite Alliance treats as equals with the powers—these, she sends notes, protests, ultimatums that the sovereigns receive with exemplary docility. We have shown our readers, regarding the issue of Romania, the foreign policy, that Crémieux had accepted by the republican government. Under the pretext, certainly strange, that France, at the time when it had her common sense and where she mattered in the world, was the the only nation in Europe that has completely eradicated the Jews from his midst, Crémieux claimed that we were the fathers, champions, tutors born to all the Israelites of the earth.

This thesis ended up no longer raising any contradictions. and, as soon as a Jew is imprisoned for theft in some corner of the planet, our ambassadors, our consuls, our chancellors, our dragomans are agitated, stirred, trot, write memoirs, formulate protests. zeal deployed we see immediately who are the members of the diplomatic corps who will have advancement. Mellinet, French minister in Romania, then in Persia, multi-folds in Tehran; Tissot goes out of its way in Morocco to deserve to be sent to Gons'antinople then to England, but Roustan surpasses them all in Tunis.

Ten years ago I predicted the war in Tunisia. It was enough to note that the Jews were not happy in the Regency to foresee that our poor French soldiers—

would one day go and die there to improve their fate. Just think, an Israelite worker in silver braid receives a beating in Tunis for having pawned some—some objects that had been entrusted to him! Can this be supported? Some Jews are expelled as were simple congregants; V Alliance demands wholeheartedly cries that Europe rises up to punish such a crime.

Horrible stories reach us from overseas 1 Fanaticism—Muslim has once again unleashed himself against our brothers in the regency of Tunis and they were victims of terrible persecution. After having suffered all the excesses of an unspeakable barbarity, they saw themselves, in various parts of the Regency, stripped of all their possessions, driven from their homes and reduced to seeking a refuge in the cities of Tripoli and Tunis. Their misfortune is immense, entire populations are in despair and in destitution, they implore the help of their co-religionists.

Some of our agents take servility so far towards the Jews, for whose benefit they ransom the governments to which they are accredited, that they even the Israeli newspapers are astonished. We read in* the Archives of December 13, 1883:

Following popular insults against a junior agent of the France in Morocco, our minister at the court of Fez demanded and obtained a financial compensation of 5,000 francs. It is interesting to note that, of this sum, 500 francs were allocated to the Jewish school for boys and the same number for girls. We let us ask in what capacity our worship has benefited from this distribution, having been in no way involved in the affair, and not being accustomed to these favors in Morocco

Ordega was planning to play Ruslan.

In May 1884, we already see him coming to Paris.

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to test the ground, sound out the bankers, initiate the affair to make, to make people talk about him, in the Jewish newspapers, like of a ^and patriot. The Elias Mussali of that one was a Jtdf of Tangier, who is the real master at the legation: Haim Benchimol, which we see listed in the Yearbook of the Supreme Council for France and its dependencies: 0 N*» 194. The Union of Morocco, or .*. of Tangier (Morocco), Venerable. • . the F. • . Haim Benchimol in Tangier. »

Public opinion, however, having shown itself to be quite hostile to a second Tunisian campaign, Ordega, thanks to the pro-protection of the Alliance, was, at the end of 1884, sent as minister in Bukarest, where the Jews are keen to have a man of theirs (4). He showed there such inconsiderate zeal that he

(1) Like most diplomats today responsible for re-present France, this Ordega prides himself on not being of origin French; it belongs, not to heroic and believing Poland for which all Christians make vows, but to Poland rallied to the Jews. In the speech he gave before leaving Tangier and which the Archiver ũraélites of March 12 transmitted to us 1885, the new minister in Bukarest was careful to declare that he was going to Romania to support Jewish interests there. "If I don't have not taken a more active part in the defense of the Jews here, he said, it is that my modest action has often been thwarted and misinterpreted by other consular agents. It would therefore have been unpoliticized to me to act whenever I had no direct instructions from my government. But you can be assured that the Jews of Demnan and those of Morocco, in general, will not have a better defense-more than me, as soon as I can get rid of the reserve that I was obliged to observe in the functions that I am leaving.

"In the new position to which I have just been called, I have no doubt not that my initiative is less reserved. The Israelites, in Roumania, form a considerable Community whose condition is not, in general, one of the best. I will, therefore, have a greater freedom of action and my sympathies for the Jews found-will have the opportunity to manifest themselves.

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became impossible after a few months, and we had to replace him with Mr. de Coutouly.

Once again reading the Alliance Bulletin Israeli, of which many of our great politicians are unaware even existence is infinitely precious. The touching side don't miss it. I am one of those who respect all the beliefs and who regard faith, wherever it lives, as the most priceless of treasures; I find interesting, by the thought which inspired them, these subscriptions, small or large: registrations of annuities, bonds, paid-up shares or imperceptible sums. Some give "in memory of a father, a mother, a son; » others « on occasion of their children's Bar Mitzvah; » a Mr. Geret sends five francs on the occasion of his appointment as officer of public education, o

schools of the Orient in particular, are sometimes magnificent. No doubt it's the money they took from us that's going there, but, again, we should not judge their actions according to our ideas which are not theirs. For them, To ruin the goy, I can only repeat, is an action meritorious. Like the Christian knights who enrich- knew the churches from the spoils of the Saracens, they took, on what they conquered, offerings that recall rOmez of ears of corn given long ago to the Cohen after the harvest and the bread of Proposition placed in the Holy on the table made of acacia wood (1).

(1) Jewish Masonry has preserved the memory of the wooden tabernacle of Temple acacia. The apron of the 3rd grade is white, bordered and lined fire color, in the middle a compass and a set square surrounded by a acacia branch. To the question: "Are you a Master Mason?" replies: "The acacia is known to me."

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On the benefit of Turkish Bonds, Maurice de Hirsch has offered a million for the Jewish youth of the East. On the gains from Honduras, the Bischoffsheims founded a school for girls, which is at the same time a normal school and a vocational school, and which carries the name of Iiisiitiition Bischoffsheim.

Students of the institution accepted through competitive examination are aged twelve to fifteen. They are fed, housed, clothed, educated for free. The various professions taught are those of linen maids, florists, of seamstresses, shopkeepers and teachers. The stay at the school is three years; the number of boarders- naries is fifty.

The establishment, opened in 1872, has already trained two hundred thirty-six students. Those who completed their studies and their learning at the same time are placed, by the care of the patronesses who are responsible for supervising them watch over, in the large workshops and stores of Paris. Those who are destined for education leave school after having took their City Hall exams. Among these students teachers, some are recruited in Paris itself; the other part of the contingent is provided by Morocco or the Orient.

V Alliance has in all the East, in Syria, in Morocco, in Tunisia, Mesopotamia, Jerusalem, thirty-six schools which receive more than seven thousand students, including five thousand four one hundred boys and seven hundred girls.

the real Crémieux; he appears familiar there, good-natured, with the airs of a patriarch in gaiety; we see paintings of ready-made genre in the spectacle of this old man who is-maintains with his own people, In 1878 we spoke of the Israelites of

Russia. ((Let them begin, " said Crémieux,
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then lowering his voice a little, "I'm calm, they'll know to move forward, to come to light (general laughter). » With a gesture of the hand, at the blink of an eye, all these cunning cronies, men politicians, bankers, and spyglass merchants had understood; they knew that, as soon as their coreligionists would have conquered a piece of rights, they would put the Russia and the Russians under their feet as they themselves had put France and the French.

Gremieux, in his will, wanted to leave public-a proof of his concern for the Israeli Alliance.

I bequeath, he wrote, a sum of 10,000 francs to the Alliance universal Israelite. As the Alliance is not a legal society-I am legally authorized to impose on my children the obligation to count, within three months of my death, to the president of the V Alliance israé-the universal Union this sum of ten thousand francs, the use of which will be made according to the decision to be taken by the Central Committee (4).

The Catholics were careful not to blame this arrangement-tion. What right is more sacred than that of having a part of his heritage in favor of a cause that one has served all his life, to survive in some way by his loyalty to an idea that was dear to you, to associate by beyond the tomb to labors and concerns which were yours?

Suppose I bequeath ten thousand francs to the order of Benedictines, with whom I spent a charming month in my youth, whose literary and historical works-ques are getting closer to mine. Do you see Lockroy from here?

(1) Liberalities of this kind are frequent. In his will-ment, Mr. L.-M Rothschild, the very rich jeweler, died in Paris 1884, stipulates that if his daughter Sarah Halfon dies without children, a third of his fortune will go to the Universal Israelite Alliance.

OR Camille Dreyfus at the podium, at Captation! Gentlemen,
dead hand goods This man knows that this congre-
gation is not authorized, and he bequeaths it to him anyway.
Can one imagine a deeper contempt for the laws?
This is what the Syllabus teaches? You won't admit it
that a Frenchman can enrich an order in which there is
to foreigners (1)! »

For these people, in fact, and for the republican majority-
hanging from the pockets of Jewish financiers, the members-
members of the Central Committee, who live in Berlin, Munich,
Hamburg, are not foreigners, and, if pressed
a little, they would end up admitting that it is only the Jews who
are at home in France...

(1) In March 1884, the Council of State, including the Jew Camille
Sée is the most beautiful flower, refused to the superior of the Daughters of
Saint-Vincent-de-Paul authorization to accept a lady's legacy
Lecerf, who had devoted a sum of forty thousand francs to
to create two beds in the retirement home of Sainte-Anne d'Auray,
in Cbâllillon-sous-Bagneux.

In their hatred for these holy Daughters of Charity, the savages
They themselves venerate, these unfortunates did not shrink from the
thought of robbing the poor.

If the Jews were asked to divert the ten from their destination
a thousand francs from Crômieux, they would cry out loud; they find
It's quite simple that we chase the Sisters of Charity out of the Cochin hospital
and that we keep the money that the founder left especially for
their interview.

BOOK FIVE

JEWISH PARIS AND FRENCH SOCIETY

In twenty years I don't know how the hell it will be.
a Christian will do for a living....

Stern.

The Directory Society and the present Society. – The moral ruins,

– The aristocracy. – The place it still holds. – Its goodness
native, his lack of hatred, his incurable frivolity. – The need
to have fun. – The Jewish classes. – The revenge of the deer. –
Hirsch and our officers. – The charter of the La Trémoille. – Dux.

– The Rothschilds. – The Victims' Ball. – Ferrières. – The Sen-

A modest and surprised journalist. – The cholera patients at the Tuileries. – The Decorative Arts Lottery. – A benefactor of humanity. – Hecht and his Courbets. – Reinach and his Frans Hais. – The love of trinkets. – The trick. – Saphira. – The scandals at the races. – Circles and gambling dens. – Mr. Leconte and the Circle of Parliament. – Military supplies. – Fashions. – The budget of an honest woman. – Money misused. – The theories of Father Ludovico. – favorite flax of the aristocracy. – The hidden misery. – • Saint Genevieve and the animal ball. – The arbiter of elegance. – Arthur Meyer. – Ernest d'Hervilly and the Duke of Rochefoucauld-Bisaccia. – Jewish journalism. – blackmail. – Hugelmann, Fiorentino, Eugène Mayer. – A rare book. – Anatole de la Forge or "the gallant man." – Simia. – The advertising freaks. – Madame Adam. – Finance at the Academy. – The patriotism of General Boum and the virtue of Madame Cardinal. – General hamming it up. – The Jews and the theater. – Friend Fritz. – The Americans. – Recognition of the Yankees. – The statue of Bartholdi. – The decoration of a actor. – The Molier circus. – The Jewish hotels. – The Monach. – Mr. Robert de Bonnières and Mr. Paul Bourget. – Mr. Guy of Charnacé and the Vampire Baron. – Cut-throat Paris. –

– Criminals and pimps. – Mr. Macé's book. – The arms-series of women. – The complicity of the police. – The crisis ouvrière. – The trademarks. – The wasteland. – Alcoholism. – Aqua Tofana. – The municipal laboratory. – The impunity of wine merchants. – The hunt for the poor. –

. The rag-pickers. – The reconnaissance of Mont-de-Piélé.* – The people are waiting. – Inevitability of the Revolution. – The end of a world.

It's a pencil I want to draw, not a painting.
that I claim to paint.

The Goncourts were able to summarize a whole world of facts and ideas in a Yolume, admirable both for the net-strength of the overall impression and the richness of the details: History of French Society during the Directory; they showed us, in picturesque and fine pages in turn, Paris as it was the day after the Terreur, with its devastated churches, its entire neighborhoods changed into solitudes, its hotels open to all winds, the hotel La Rochefoucauld becomes a bazaar, the Biron hotel transformed in public dance.

I cannot hope to achieve, in a more restricted framework, to a similar result. The present world, moreover, is otherwise complex than that which the spiritual writers described to us: the moral ruins, which are scattered around

I will just need to indicate the main points, even if it means complete later.

What is meant by a society, that is to say a set-
of laws, customs, traditions, no longer exists. What
appears to stand up is only a decoration that does not resist
the exam. We live in a perpetual lie and it is
difficult for the observer to reason from appar-
situations and displays of feelings which, the
most of the time, are absolutely false.

At first glance, however, nothing seems to have changed;
the names in evidence are names from old France
and this is not one of the least strange phenomena of

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our time than to see what vitality there is in
this nobility, in which he has never lacked anything but belief
to itself, to play the same role as in England.

One hundred years will soon have passed since it was proclaimed
all men equal, who were solemnly burned at
Champ-de-Mars the symbolic tree to which were attached
all the rattles of feudalism, the tortils and the crowns,
the coats of arms and coats of peers, parchments and
genealogies. The current aristocracy has no place
in the contemporary organization, it has not attempted anything to
deserve one; it also contains a strong element
considerable nobility of business cards, not to mention
the incredible number of sons of buyers of national goods
who have ennobled themselves by taking the name of the land that they
grandfather had stolen after having the pro- guillotined
legitimate owner.

In reality, however, despite so many scandals col-
carried by all the newspapers, the aristocracy has not completely-
has completely lost all its prestige in this century which believes itself to be
so deeply democratic. An authentic duke, by this
The mere fact that he is a duke is something he finds in my-
drown his title, to marry richly. This improvisation
fabulous of a small artillery lieutenant creating ducies,
counties, baronies, was taken seriously, was
easily grafted onto the ancient nobility which had been cons-
established like her by military heroism. There is more, this
descent of the heraldic Gourtille, this nobility that we have
called the nobility of Talmanach of Golgotha, this in-
likely outbreak of financiers declaring themselves counts and
barons, not as a result of services rendered to the country,
but following stock market manipulation, no longer excites

we hear the name of the Count of Camondo or of Baron de Hirsch, but we almost get used to it.

The aristocracy, far from finding the new France hostile or simply indifferent like America, corresponded so much to the customs and habits of the country, made so well at one with him, that she would only have had to want him to be a power, if not a power, a considerable, if not a recognized authority. Here again she was below her task, she showed herself to be unskilled at everything.

At the first Revolution, forty thousand gentlemen, accustomed from childhood to the handling of weapons, having of all the considerable situations, all brave personally, began by preparing the movement which was to carry them away by warmly embracing the ideas news, then^ instead of consulting, they fled before a handful of scoundrels. Except for the Prince of Talmont, he there was not a single true great lord in Vendée; never did a prince of the blood appear there and the insult thrown at the facing the Count of Artois, by Gharette, ready to die, is remained in everyone's memories (1). As rich and almost as powerful today as at the time of the Revolution, the descendants of these frivolous men leave France perishes with the same carelessness and does nothing to fight.

What is the reason for this radical impossibility of aristocracy? French to be useful for something? Many of those who they are composed of generosity of heart, of elevation

(1) On the sad role constantly played by the Count of Artois, consult the work of Mr. Forneron: General history of the emigrants during during the French Revolution.

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feelings, remained the elite of society. We encounter this and there, in the nobility and in the upper middle class, of magnificent devotions; there are saints there unknown, young women, admirably beautiful, so-helping the sick, works supported with charity without equal. All this without noise, with the very fear of

celestial creatures who intercede for God for us. If Paris has its undersides that the gaze hardly dares to probe, it also has its tops that very few know, these tops where live noble souls whom heaven sees more than we see them, for they are closer to him than to the land where we ram-pons.

Individually, I repeat, the true noble is generally very good. It feels good, but instead of being boasting rudely, like the Jew who beats the bass drum as soon as he has given a hundred sous, he hides his benefits with a delicate modesty. In the provinces, there are rarely poor people around the castles inhabited by ancient families. In a little corner of Forez, which I had the opportunity to live in, the Baron de Rochelaillée, for example, to name only this that I saw, opens an account for all the poor inhabitants at the baker's and the butcher's, he provides what is necessary all. It is impossible to better fulfill the functions of this rich man, whom Tertullian calls "God's treasurer on the earth. y> The radicals, to reward this generous, accuse him of taking away the taste for work from those he obliges by feeding them and they hope well, until next time revolution, guillotine him for this reason.

This, I am convinced, is absolutely indifferent to the Baron de Rochetaillée Ingratitude is perfectly equal to these souls. The noble, the complete representative of the race

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Aryan, refined and 'As if spiritualized, is foreign to any feeling of resentment. Christianity, combined with a naturally great way of thinking, destroyed in these hearts all resentment of injuries. The Jew holds to the disposal of his enemies all that, according to the word of Goncourt, this is a race, splashed by the blood of a God, may have gall annealed for eighteen hundred years;" the noble, he has neither gall nor hatred.

What could be more superb than Montmorency writing his will an hour before going to the scaffold and bequeathing to Richelieu the painting by Garrache representing Saint Sébastien Pei'cé de Flèclies who is now in the Louvre?

Later, when, in his cell at the Visitation of Moulins, the duchess relives in a dream the husband she had so tenderly loved, despite his infidelities, she learned from him that he was among the Chosen. – Which is especially that of your actions which made you grant this grace sovereign? she asked him. – The ease with which I

shown mercy to those who wished for me
dead(l).

In the touching book by Mr. Gharles d'Héricault,
History of the Revolution told to little children,
you will find a thousand things of this kind. How beautiful is it
this response from the poor little Dauphin overwhelmed with bad
treatments, beaten up by Simon!

(1) M^{re} Fliche: Memoirs on the life, misfortunes, virtues of
very high and very illustrious princess Marie-Félicie des Ursins, duchess
of Montmorency.

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—What will you do to me, Capet, Simon said to him one day, if the Ven-
Gods come to deliver you?

{50 Dauphin remembered the promise he had made to his father,
and he answered:

— I will forgive you...

Is it not still exquisitely delicate that
says Renan in his Memories of Childhood and Youth?
After the Revolution, the noble ladies pensioned at
the hospice of Treguier put chairs in front of it in the evening
the door and chatted in the tranquility of a day
ending which envelops the provincial towns of I don't know
what silent poetry. When they saw those arriving
who had enriched themselves at their expense, they were their
chairs and retired inside or went to pray at the
chapel so as not to make these rich people blush, so as not to
to make these legal thieves feel ashamed.

This stupid and charming word of Char- has been quoted a hundred times
the X, when signing a nomination for a recipe
general.

— I must warn Your Majesty that he is the son of a
regicide.

— You don't choose your father.

It is true that the place he gave to the son of a regi-
cide, the king would have refused it to the son of a Chouan who would be
died for his cause. The forgetting of services rendered, among the
Bourbons and all those who belong to this party, has
always been equal to the forgetting of offenses. In these heads

native vile takes over. "Brilliant birds with elegant plumage," says the Greek poet speaking of the Alcmaeonidae.

What is the innocuous Terror whitened next to this?

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Red Terror, which, according to Berriat Saint-Prix, was thirty a thousand victims?

Apart from a few outstanding personalities, such as Montalembert, the Duke of Broglie, the Count of Mun, the aristocrat's calf is usually very weakly organized. There is more intellectual energy, will, tenacity in designs in the last Jew of Gallicia, than in the whole Jockey Club. On all the members of the large circles, you would not find ten who have read Joseph de Maistre, all the foremen, most of the workers of Paris, read and studied Karl Marx. In the lodgings of these young artisans, who have only to learn in the evening after a tiring day, you will find a beginning of library, volumes read, reread, annotated; the nobility buys books, it is true, but it almost never reads them.

This absence of any serious intellectual culture removes from the aristocracy the notion of its superior role in the company.

Any aristocracy, said Blanc de Saint-Bonnet, which leaves my- to turn to her the spirit from below is troubled by the alloy. It is not necessary not that it takes from the people and becomes common, it is necessary that it give it to the people and make them noble (1).

Elsewhere the illustrious thinker gave another form to this definition of the duties of the aristocracy.

It is necessary, he writes, that the aristocracy constantly purifies itself and remains her. Which takes place by the application of the principles which have distinguished her- ford. The day it lets itself be taken over by the spirit of the people, the decomposition of the nation begins. The aristocracy can also

(1) From the French Restoration.

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in addition to ennobling herself to ennoble the crowd more and more; but she cannot ennoble anything that she receives from the crowd.

It is in vain that among us certain nobility believed to ennoble the instincts she received from the people, the taste for laziness, for chest of drawers, well-being, vanity, expenses, table, wine and women; she only succeeded in de-ennobling herself—even and to deprive the people of a real aristocracy.

After having unhinged herself, by putting first the meanings that make all men equal, the representatives of the aristocracy have come to lose even the kind of elegant supremacy that they had there again, they are descended to the point where they could no longer think for themselves, even in matters of opera and toiletry. They are praised for works, twenty-fifth category artists, who have no other merit only being of Jewish origin, ridiculous costumes and grotesque and they applaud wildly, they swoon, they roll around, they say in a dazed air: Ah! "That it's Psehut! Ah! That it's Vlan!"

Nothing is more singular than seeing the aristocracy in to have fallen, in Paris at least, to lose direction in this way and the mastery of this empire of taste and fashion that she possessed for so long without sharing, even having let slip—by this futile scepter, no longer look at the smallest things only through the eyes of the Jews. We remember the story of the baron de Rothschild talking with a Jewish jeweler about the reproach that Christians used to tell them not to eat pork. — If they love the dear animal so much, they must be made to wear it as decoration. — That's an idea! Eight days later, at our sad times, all our elegant and all our elegantes adopted as their fetish the little golden pig, half-nutshell emblem of a degradation of which they were the first to laugh!

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This impossibility of thinking for oneself, this ease to let themselves be led, made admirable officers of those who, instead of dragging out a useless existence in Paris because they don't know how to use it, they come in and stay in the army. Discipline exempts them from having an effective opinion. They are very happy about it. Do not ask, in fact, even the leaders, no initiative. After having reconquered Paris on the insurrection, at the risk of their lives, they foolishly went left to be taken up by some phrase-makers; They humbly suffered all the insults that were heaped upon them. dikes. None, to save his country from shame, had the resolution to remove his regiment, his brigade, his division, not out of respect for authority, believe me, but because that, in order to act on one's own, one must begin by reflecting—chir and that such work is beyond their strength.

The prevailing sentiment in the French aristocracy and in the upper middle class, which follows in its wake, it is the love of pleasure. I am not speaking, mind you, of debauchery. Debauchery is a violent stimulant which, in certain natures, does not exclude energy. The lord of England devoured by spleen sometimes tries to drown, under waves of ale and scherry, the morose and ma-ladif which exists in all English; he is Falstaff before being Nelson, Chatham or Byron. In overseas universities Pvhin, the German prelude, with lippies worthy of the Rabelais's very illustrious drinkers, to his destiny as a soldier or politician; he is Gargantua before being Bis-marck. The French do not have these tastes that would betray the weakness of his stomach; we no longer even mention great ones lively people, as there were hundreds of them, five years ago forty years. What remains is, once again, love pleasure, the desire to have fun.

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The Duchess of Persigny was born in a hat Pierrot. His mother had given birth at the time when the general of the Moskowa was going to leave for the Opera ball and the father, hastily, had collected the little one in his large hat with multi-colored ribbons. It seems that the French aristocracy current çaise had a similar cradle: despite the dire warnings, which are not lacking, she feels like tingling in the legs when she is for some time without dancing.

This compelling passion delivers, we understand, all the great lords tied hand and foot to the Jews.

Hunting is at the forefront of the entertainments of good company.

Hunting, which the aristocracy loved because it was the image of war, was a misfortune and became almost a vice for her. Among all the alleged abuses attributed to the old regime by rhetoricians, who did a hundred times worse once they have been in power, very few remain standing, since serious criticism has studied these questions; the abuse of hunting rights, the ruthless measures taken to protect this right have not been justified. In some regions, the peasant was not allowed to enter in his field! You must read this chapter in Taine for understand the anger that was forming around the castle water, thanks to this overly strict regulation.

Through love of hunting, the nobility had alienated the

to go to their house, to eat at their table.

Today we witness the revenge of the deer. Poor thing
deer 1 how many times, bellowing, heart pounding, has he
cried with her gentle eyes, sought refuge in the water
clear which tempts him, which communicates to him a sensation of

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well-being and which soon freezes his sweaty legs, the para-
lyse and deliver it to the ardent pack that set out after him!
How many, in witnessing this painful agony, that con-
tempted, with quivers of voluptuousness in their nostrils,
women accessible to all the tenderness in life
ordinary, experienced the emotion of the sentimental Jacques
As he would tell us:

As well, said the first Lord to the old Duke, it saddens the
melancholic Jacques. He swears that you are, in this respect, a
greater usurper than your brother who banished you. Today-
Today, Lord of Amiens and I have slipped in
behind him, as he lay under an oak whose anti-
some branches project onto the stream which ripples along
this wood. There, a poor stray deer, which had been wounded by the hunter's arrow-
sisters, came to grumble; and truly, my lord, the poor animal
sobbed so much that, under their effort, his leather coat
was almost ready to burst. Large tears were rolling down, one
after another, on its innocent snout. And so the hairy beast,
tenderly observed by the melancholic Jacques, stood on the
extreme edge of the rapid stream which she swelled with her tears.
And he swore that we are pure usurpers, tyrants, and
what is worse, to frighten the animals in this way and to massacre them-
create in the domain assigned to them by nature.

Is not the unfortunate deer avenged, hunted thus for centuries?
in century, by the spectacle of all these bearers of beautiful
names dragging themselves along, under the ironic smile of the servants, to the
sequel to some filthy Jew from Germany and Russia
Who was willing to invite the nobility to entertain themselves with him?

How many memories come to these unfortunate people! These forests
where the ancestors rode, the bold conquerors of the
old Gaul, black with wood, are still haunted by the
legends of the past.. The Fairies lived on the edge of these
ponds and it is here, perhaps, that above the branches of a

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clarity, appeared to Saint Hubert. On winter evenings, in the middle of fantastic shadows, a strange hunt, the royal hunt made the thickets resound with clamors that had nothing of human. When a king was to die, a character mysterious, close relative of the Little Red Man of the Tuileries and who was called the Grand Veneur, pronounced three times the name of the one who was going to disappear.

Does not the soul of our history speak in all these places? Half-pagan Fontainebleau, where the Nymphs of John Goujon seems to wander the aisles, doesn't he tell François I*', the Primatice, the autumnal poetry of this end of reign where the paladin of Marignan came to seek rest in this palace made in the image of the Italy he had dreamed of conquer? Doesn't a whole world come back to life in this room of the Caryatids where "Jean Goujon, called Michel, communicates to the stones the undulating grace, the breath of France, knows how to make marble flow like our waters undecided, gives him the swaying of tall grasses ephemeral and floating harvests? " Versailles does not say-not a whole century in a word and the brilliant cavalcades and the great ladies in the carriages that Louis XIV approaches with a hat in hand, and the splendors of this entire reign fainted?

Sometimes, when evening falls, this vision of the times distant comes to more than one duke, one marquis, one count ashamed to be the companion of all these cutters Jewish purses that his ancestors would not have looked at, and he whisper with the poet:

Ah! how sad the sound of the horn is in the depths of the woods!

Fontainebleau is for Ephrussi, Versailles is for Hirsch, Forrières is at Rothschild.

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We learn from time to time that Mr. Eplirussi "uncoupled a deer with ten horns at Malmontagne, and that after a hunting lodge the animal beat in the exchange; y> a another time: "he breaks in the large sheets and tastes water to the pigeon pond. » Cahen d'Anvers manifests himself at the Bergeries. Quanta H irich, who also cuts a fine figure at the suburb, what he prefers to hunt are officers

This is not one of the least interesting shows of our time than that of this protected smuggling baron, encouraged in his manic madness by Dreyfus, the former Jewish deputy of Seine-et-Oise, and saying to his guards: "As soon as If a Frenchman passes by, shoot into the crowd!" This tyrant even occupies this land in an absolutely illegal manner, since the Versailles city council protested against the assignment that was made to him. No matter! he conducts himself there as in enemy territory; the facts take place a few leagues from Paris without anyone ever daring to wear them at the podium: the left, we know in advance, would rise up in mass to cover the voice of a speaker who would dare to attack to be a Jewish financier.

The only republican newspaper that ever spoke of these indignities, is Time. It is true that the article borrows to the well-known moderation of its author, Mr. Jules Claretie, a particular accent.

The newspapers of Seine-et-Oise, he writes, are, without going further far away, filled every week with the exploits of the guards of a large financier who rented part of the Versailles park.

Alleys where children pass, thickets where walkers
1 of the green nests where one would like to get lost
book in hand!

One moment: watch out! There is almost danger of death.

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Baron Hirsch's guards are standing nearby, their rifles loaded. Petit Vcrsaillais, a newspaper of the country, tells that, the other day, an orderly was crossing on horseback the avenue which leads from the bou-Queen's levard at the Saint-Antoine gate. Two beautiful dogs hunting dogs followed, belonging to officers. One of them entered undergrowth; he soon returns with a broken leg and a gouged eye. The other disappears into a hedge: he is killed outright. The brigadier of the gendarmerie declared that Mr. Baron Hirsch gives to his guards-one franc bonus per wild animal killed, with prescription to assimilate to wild animals all the dogs encountered during his hunt. But his hunting ground is state property. But we should to be able to take the fresh air while hunting without running the risk of receive pellets of lead in the face 1 An officer, the Last week, he was walking with his child in an alley in below a thicket. Suddenly someone shoots. The lead makes raining down riddled leaves on the child's head, and the child has fear. The guard, questioned by the officer, simply replies: "I have shot a marten. When I encounter one, I have orders to shoot!

Admit it, between us, that this guard was lucky to come across a contemporary officer! If he had done this response to Kléber, to Desaix, to Marceau, to Pélissier or to Bugeaud in their youth, I believe that Baron Hirsch would have had a bad quarter of an hour!

After our officers, what Baron Hirsch hates is more, they are our workers. He takes our capital, but he protests indignantly in the Cologne Gazette, content to be the very suspicion of having provided work for a single one French :

The company of Ottoman iron horses, he says, has a characteristic especially German; she called hundreds to Türkiye of German employees, gave them a position, and gave them a existence, to them and their families, thus founding, on the territory Turkish, a real German colony. Locomotives, cars, bridges

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of iron, rails, etc., it is almost exclusively in Germany (in Hanover, Nuremberg, Mainz, Cologne, Dortmund and many more other German workshops) that she had everything done, opening to the in-German industry a fertile field.

For the staff of employees, composed almost exclusively of the German element, for German colonization, this would be a pitiful result to see foreign capitalists, French or English, for example, take the place of the Existing company, and I am quite sure that you would be you yourself are sorry for having contributed to such a result.

These very French feelings have naturally reconciled Baron and Baroness de Hirsch the sympathy of our aristocracy. It is the Prince of Sagan who does the honors of this residence in which General d'Abzac and the Count de Chabot play a bit of a role as chamberlains. The Count de Fitz-James, before his marriage, was employed in the house at five thousand francs a month. Count d'Andigné seeks the advantage of leading the cotillion at parties, while the Marquis of Massa takes care of the interludes. and has small pieces like the Scar performed there.

Hirsch occupies a relatively superior position in Paris—lower than that of the Rothschilds. He is the baron like the others are the barons. Unlike the Rothschilds, who want to personify a community, the baron wants to be alone and leaves his whole family in half a day of disdain—He does not have the arrogance and haughtiness of the Rothschilds.

arrived delighted, he is infinitely more open, more rounded than the princes of Israel, and, all in all, less ridiculous than them. He is insolent no doubt, but his insolence is mocking and familiar. Colorful, the nostrils open, happy to live when he is not rolling around in with excruciating liver pain, he is willingly good-natured

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with a touch of mockery; he says, for example, to great lords who come to him to beg for the wounded Carlists: "I would be happy to give you some tickets a thousand francs, but are you sure that this money will go to the Carlists?"

This difference in appearance with the Rothschilds can be explained easily. The Rothschilds inherited a situation social already created by their parents, who suffered the first first rebuffs; they believe, to a certain extent, belong to the aristocracy; Hirsch, on the contrary, believes that the aristocracy belongs to him.

This place in the elegant world, which meant so much to him desire, Hirsch, in fact, conquered it little by little, by himself-even; he knows the price of each scruple and the candle of every conscience. With Bismarck and Gambetta, he is one of the three great despisers of men of the time, but his contempt is not tempered by anything. If Bismarck was able to appreciate all the human cowardice in the diplomats and politicians on their knees before his fortune, he does not can overlook the beautiful sides of humanity when it think of so many obscure heroes who sacrificed themselves for the glory of Germany. If he had in his entourage the most frightening samples of servility, Gambetta could remember that at the beginning of his career, many disinterested and naive beings had supported him by believing help the triumph of a principle. Hirsch never saw in his life a human being who addressed him differently only to ask him for money.

It grew as France declined. There are just a few years ago, the world's downtrodden themselves-even those who refused his invitations, today the most qualified are happy to climb the famous staircase. This escal-

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bind, ■ let us say it in passing, hardly justifies the noisy admiration of which he is the object. The architect signed it as

Truly, there is nothing to be so pleased with.
One cannot imagine anything more incoherent and more disproportionate than this staircase; it is quite wide at its base for a regiment to parade there, it is so narrow at the summit that one would think resembles the rest of the house and that it's a hidden staircase.

It was from the top of this staircase that the baron said one day to his son, watching the dukes, princes and
Marquis: "You see all these people, in twenty years, They will all be our sons-in-law or our caretakers.

In the summer, visitors flock to Beauregard. Who doesn't would like to enter the dining room?

It is, says V Event, who knows worldly refinements almost as much as the Gaul, an absolutely remarkable piece—whose doors and carved walnut woodwork are marvelous eves. Four large bay windows let in the daylight and reveal from all sides the horizon reflected in the immense ice for—covering the back panel. So that, while we dine, the eyes are charmed by the magical and ever-renewing spectacle given by nature.

The Dressing Room “nestled between the greenhouse and the bedroom The Baroness's bedroom” isn't bad either.

In a very pure Louis XV style, it was copied very exactly on the one that an Electress of Bavaria had arranged for herself at the palace of Nymphenburg. The hangings are azure and silver, and, in order to harmonize the ceilings, the baroness, not finding in France any outskilled workers, had to bring some from Bavaria to silver all the reliefs of the moldings.

Old blond silk armchairs melt their very soft color in these pale tones. But, the marvel is the toilet all re—

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covered with old Argentan albs, supporting a mirror* of which The chiseled silver frame is a real gem. Above this mirror, a Venetian mirror hangs on the wall, like a block of precious stones. The frame of this mirror is a unique piece, all in rock crystal, decorated with garlands of which each cluster is made of amethysts, garnets, topazes and other stones embedded in the crystal.

The guest rooms are very welcoming.

The luxury of these pieces is the freshness which is the grace of the

meil, of different styles and carvings, adds a touch of splendor elegant. The cambric sheets, all trimmed with old flaming lace-almonds, flake on the light cretonne. It's soft, it's cheerful, it enchants and it holds.

What wouldn't we do to sleep in sheets that flake and which retain? ((Also it is a very joy envied to be among the Baroness's guests, and the series follow one another at Beauregard as they once did at Gometrapp. Among the most assiduous: Duchess Decazes, Duchess of Castries, the Marquise de Beauvoir, the com-Tesse de la Ferronnays, the Marquise d'Hervey de Saint-Denis, the Countess of Chavagnac (now the Countess de Ponlevès), the Marquis of Scépeaux, the Count of Bétliune, the Marquis of Fontenilles, Princess Hohenlohe, the com-Tesse de Divonne, the Marquise d'Aoust, the Count of Beust, etc., etc. »

In these ostentatious festivals, the Jew still reveals himself. All the hunting is sold in advance to dealers edible; the lord's guests hardly come to do there that the profession of killers, of butcher boys.

Formerly, in Ferrières, some guests, wishing to bring back to Paris the proof of their exploits, eluded

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the deposit and kept some coins in their game bag. The case was foreseen; guided by an admirable special dogment trained for this purpose, Baron James visited the chabres while we were having coffee and mercilessly confiscated-ably any game unduly preserved.

In these conditions, hunting is nothing more than a massacre, and Veuillot, the glorious plebeian, was quite right when that he wrote to his sister: a I carefully deprive myself of hunting; the child of the people does not want this pleasure royal. As for pretending, like the Rothschilds, to murder pheasant hens, brought to the slaughterhouse by "Braided valets, that's low."

To these parodies of life in the past, we must add the hunting with a canned deer. We maintain a unfortunate deer in a park, then we put it in a box, we transport it to a specific place, we pour it-follows furiously; at the moment when he is about to expire, one stops, not out of humanity, but out of avarice, we revive the animal by making it drink brandy. and we reintroduce it-black in his box. Isn't this a whole world?

of hunting?

In all these charges which recall the old hunting, as Croquefer recalled the Chansons de gestes, figure names of genuine gentlemen, who make a singular effect. How surprised they must be to be there! Have you never saw, going to the Bois in the afternoon, the man who serves as Baroness Rothschild's squire? He is a true Duke of La Trémoille. He himself, more ins- which most members of the aristocracy classified, without the help of any paleographer, his family papers the Cliartrier of Trémoille, he has

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published a magnificent volume that he did not put in the trade and which he generously distributed to librarians-libraries and learned societies.

The few lines that the Duke of Irémoille placed at the head of this volume, which is, above all, a family book, clearly specify the author's intention and are striking beautiful look of simplicity,

To Louis-Charles-Marie de la Trémoille.

Wishing, my dear Louis, to see you share the interest, I will say the affection I have for my old parchments and papers, I will try to make them known to you. My work will, moreover, aim to teach you briefly the history of your family.

I have gathered for this purpose, since Guy Vi de la Trémoille, a series of letters and pieces that follow one another without interruption from father in sons to me.

The charterhouses that we had in various castles were de-trouts; the one in Thouarsseul was saved. However, these are not during the dangers that he missed; he ran several times risk of being burned during the Vendée wars. The gate of The iron that closed it is riddled with bullets, several of which have made their mark hole; but fortunately the fire did not catch and the door held good. Barely having escaped the dangers of war, the old titles were pillaged by the good women of Thouars, who wanted to-were looking for the most beautiful sheets of vellum to cover their jam jars.

Humidity, rats and, finally, a good number of subtractions made by autograph researchers have significantly decreased our archive repository; but what remains is still quite considerable to console for what we have lost.

Isn't it true that it has a certain tone to it that doesn't does not smell the upstart and the Jew?

Nothing is more interesting, moreover, than the story of a such an illustrious race, made only with documents and

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autograph letters. We follow them from century to century transformations of the nobility. The feudal lord treats almost on equal terms with the king, he lends him money to raise troops, in order to repel the English. A Talmont dies in Marignan, a Trémoille falls next to François I^e", in Pavia, after receiving thirty-seven wounds. The reports from the Duke of Trémoille and Henri IV are still those of friendship; the king writes to his faithful companion of arm-months to explain to him the reasons for his conversion. Then the military nobility becomes court nobility; it is no longer only a question of blue ribbons and governments, and, at the On the eve of the Revolution, Marie-Antoinette wrote to her cousin to promise him a favor of this kind. The prince of Talmont, as we know, took a glorious part in the war. from Vendée. By a refinement of cruelty, he is brought from Rennes to his castle of Thouars to be guillotined in the courtyard of honor. After the execution, the peasants, whom the family has showered benefits for centuries, dance in a circle around the head attached to a pike, change so much :

Mr. de la Trémoille

Wet!

Mr. de la Trémoille

Will wet!

And look at the contrast! This man who cares about his race, which, like those knights who prepared in advance the tomb where they were to rest dead, raises to his own a monument worthy of them, is the regular guest of these Frankfurt crown miners, enriched by speculation that you know.

Seeing this descendant of so many con-

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tables, (the dukes and peers, great and proud lords, I

Delaire. This novelist is not the first to come with a tormented style. Others never worry to look for where the character they put in comes from scene; it's some random passerby who arrives, we don't know from where. Cladel, on the contrary, reconstructs above all the origin of his heroes^ he knows only a Celt, a German, a Gallo-Romans are not alike, they know the strength of this tradition which will perhaps be embodied in a man of true French temperament, who will save the Fatherland, because that he will not even bother to discuss all the declamatory turlutaines put into circulation by the Freemason and Jewish press.

Dux is the most awful coachman that ever rode through the streets of Paris, in the snow and the rain, a iron health, an unquenchable thirst and an insolence that has no equal; he has a horror of the bourgeois, he guesses instinctively, he covers him with his insulting epithets, he dishonors him by the familiarity of his use of the familiar form. Arrogant, solitary, he goes thus through the city, and the observer, in This automedon, less polite than his horses, recognizes a descended from the eagle-beaked lords of old, the type degenerate feudalism.

If he had been given the choice, who knows if Dux would not have preferred to live free among the coachmen than to furnish the Rothschild salons?

For part of the nobility, the House of Rothschild plays the role that the House of France once played. It is a strange and curious destiny that of this family to which we will later devote a special study, and which is so intimately linked to the history of this century. We do not

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we want to take today only the side that touches to worldly life. Read again the Rothschilds had to struggle-long time. Forty years ago, Tarislocracy jumped of indignation at the mere thought of seeing Jews mingling to her.

We recalled the eloquent and laconic *fi donc!* of the Duchess of Angoulême; it was necessary to put all the diploma-European matter in motion to obtain that the Rothschilds were admitted, not to the Court circle – all the chamberlains would have returned their keys to such a proposition – but were allowed to present themselves to the Tuileries on days of great official crowds. Three times the bailiff, suffocated by such audacity, threw them out,

The authors of a witty pamphlet, published in 1826: Biographies of the ladies of the Court and of the Faubourg Saint-Germain, have recounted this episode of history throughout intimate of the Restoration. Their portrait of the Baroness Esther-Rebecca de Rothschild would figure, without disadvantage, next to some sketches by Tallemant des Réaux.

One of the modern torches of ancient Zion: woman, daughter and sister of honest Israelites devoted to the worship of the Golden Calf, she believed she could see how her husband treated kings as equals. She had her horses to the carriage and ordered that it be taken to the Tuileries. But there, cruel disappointment! they refused to receive her (1).

(!) Last year, the Duke of Aumale having to dine the Duchess of Ayen and Baroness de Hirsch, put the Jewess on her right, and the Duchess on her left. During the fairs given at Chantilly, he placed, it is true, the Grand Duchess Vladimir to her right and Baroness Gustave de Rothschild on his left, but as he left the table, he offered his arm to the baroness!

Note that the Duchess of Ayen, who is said to be a woman

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Stung to the quick, she returns home; tears flow from her eyes. Jerusalem 1 she cries out, Jerusalem! what an offense to your People! Extraordinary couriers are sent immediately to all the courts of Germany to inform them of this great event-nement. Kings are agitated, councils are assembled, diplomats discuss. Metternich takes up the pen, the Austrian ambassador runs to the Tuileries, the double doors open and our baronne has crossed the Marshals' Hall. Then all is joy in Israel; the mountains leap like rams, the hills like little lambs. The harps that slept suspended-due to the willows on the shore quiver again under the fingers daughters of Zion and the chosen people celebrate once again the wondrous old passage of the Red Sea.

About the Red Sea, did you know that this color is the one that our circumcised Jesus prefers and that it is with a red uniform, overloaded with two epaulettes of colonel, that he is accustomed to attending all our national celebrations-nales? His faithful Rebecca, the chosen one of his heart, the angel of his affections-tions accompanied him to the last ball of the City. This pearl of Israel, who may be twenty-eight years old, was embedded in an embrasure of crossing, between two Christian diamonds of such beautiful water that they absorbed all its brilliance.

time. In 1846, in honor of the arrival in Baden of a foreign sovereign, they wanted to organize a ball. They appointed, to settle the details of the party, three commissioners, among which Mr. Maurice de Haber. The other two refused

very charitable and very good, has no reason to frequent the wife of a banker who ruined so many unfortunate people; she did not need to borrow money from the Jews, because she has a fortune considerable, she inherited from the Marquis de La Ferté-Mun, who was very rich and she is the daughter-in-law of the Duke of Moailles, to whom belongs the magnificent land of Maintenou. One cannot explain the Celtic habit of lowering oneself without necessity.

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to have a Jew as a colleague, even though this colleague was Mr. de Haber, the very wealthy banker from Cologne, allied with the family of a Marshal of France, to the Grouchy family. Mr. de Haber sent witnesses. The commissioners refused—rent to fight with him and did not consent to cross the iron than with one of his friends.

(The spice of the matter, say the Israeli Archives—lites (4), from which we borrow this story, it is that Mr. de Haber, although son-in-law of Mr. Worms de Romilly, president of the Central Consistory, did not belong no longer to Judaism, but rather to the Protestant religion. Mrs. de Haber, his daughter, had converted a few months earlier—converting to Catholicism, for the sole purpose of marrying Mr. de Grouchy. y>

Jewish tenacity, patience in enduring affronts and pretending not to even see them, managed to all (2). Old James entered the company as buffoon; he amused; he was made to repeat himself at every moment his famous charade.

— My first has tents, my second has tents, my third has tents and my third is a boy default.

— The word! The word! they shouted.

(1) Israeli Archives, volume 36.

(2) This fat Viscountess of Noailles who herself drew up the first Rothschild invitation list. A word spoken in this evening by Baron James has remained legendary. He gave his arm to

was in his garden and which we had forgotten to fill.

—Montâme, replied the baron, it is a drou to put the said ficomtesses when they are not good...

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—Chahmsîe, the baron replied triumphantly.
It was he who once said that we spoke in front of
him straw men:

— Fuiy the man of baille is a po7ine geose for
the rascals, they end up douchours har to make him serf of
read to their shareholders.

People told each other about him some incredible stinginess.
doesn't know the story so often quoted? One day, a friend comes
ask Dumas père for five hundred francs. The great gene-
reux was dry; the case however was pressing; he takes
the pen and wrote to the baron a letter sparkling with wit
to borrow twenty-five louis from him. The billionaire does not
doesn't even deign to answer.

Some time later, we were talking about autographs on rue Laffitte.

— So these papers have value? asked the
baron.

— It depends.

— I have one I'll get for you.

He shows Dumas's letter and is immediately offered one.
ten louis, which he accepts, naturally.

Dumas took his revenge with a nice word. One day while we were begging
at a charity party, one of the patronesses offered alms-
to the baron.

— • I have already given, said the financier.

"I haven't seen him," replied the lady, "but I believe so."

—And I, said Dumas, I saw you, but I don't believe it.
The Baron's coreligionists themselves were withering

his greed for gain. The Jewish Archives tell us
one of the lessons he received from Marcus Prague, one of the
officiating ministers. One Yom Kippur, James de

Marcus Prague to keep his prayer book for him. He notices-

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knew that he was examining with interest this splendidly connected.

- My Machsor seems to please you, he said, how much will you give me some?

- How, Baron, replied Prague, who was a zealot of the Law, in such a place and on such a day, you still want to trade

The rebuffs, I said, did not discourage him. Arsène Houssaye, who was present at the scene, recounted what a lovely way Musset put the baron in his place who had slipped into a reading given at the Empress's house and the Stream.

Another time, it was d'Orsay who took charge of the lesson. One day, while playing whist in a drawing room, the financier had dropped a louis on the ground. Immediately, it disturbs everything the world and takes a torch from the table to find his twenty francs.

- Leave it, my dear fellow, said d'Orsay, I'll light, and he lights a thousand franc note with a candle to help the baron look for his louis...

Today, the Rothschilds would still be brought to heel. if they rubbed shoulders with some writer who had preserved the feelings of pride of old, but they no longer have to fear- to meet a d'Orsay in the aristocracy.

The aristocracy, at least the one that appears in the accounts reports from Parisian newspapers, is literally sprawled at the feet of the Rothschilds; she regards it as an honor to be received by them and Baroness Alphonse was able to say what prodigious word in the mouth of a Jewess: <(I cannot yet not invite everyone!"

There is something real in this degradation- incomprehensible. What more striking example of the
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degree to which descendants of illustrious races can fall,

and dominated by this imperative need to have fun which I was talking just now about what happened at the time of the catastrophe of the General Union?

I do not intend to deal with this issue in depth. confusing, it would take a whole chapter to elucidate it.

Most likely the Catholics, candid as all-days, were lured into a trap to be robbed and dishonored by the Rothschilds with the complicity of the gov-government.

The name Feder_, Bontoux's alter ego, is a name absolutely Jewish. The Directory of Jewish Archives for 1884, the year of the world 5645, indicates a Feder among the Jewish professors at the Faculty of Nancy. The Feder of V General Union is now one of the main ban-Berlin quiers.

Admit that before engaging in this campaign, the Conservative Party leaders should have done some research. All these stiff necks, who would hesitate to go and take a mug in a cafe, should have asked to an intelligence agency to enlighten them on the morals of this Feder, before exhorting the poor priests country people, small Catholic rentiers, servants to entrust their savings to him (4).

As for Bontoux, he was surrounded in Vienna only by

(1) Details of Feder's mistress, who called herself Sou-kiss, dragged in all the newspapers. She fires a pistol shot on a financier in Lyon, she is expelled as German, she tries to commit suicide. This is the real Jewish drama that fuels daily-the facts stated.

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Jews, all his employees were Jewish. His man-fiancé was a man named Rappaport, who won ten million with him.

Bontoux, however, appears to have been of relatively good faith. The matters he dealt with were serious. The Oriental Bank project, which particularly raised against him Gamondo and the Levantine Jews, would have given to the France has a great influence in the East.

It is difficult to explain, however, that, for one's own sake,

spoke of the struggle he wanted to support against the Jews, and that he was content to murmur vaguely to the cantonade. We would have liked this vanquished person to say honestly: "This is what I wanted to do_, these are the obstacles against which I broke, the organization of the Jewish Bank is constituted in such a way, it has such means. > There would have been at least one social lesson there.

What is certain is that all the rules of justice were odiously raped in this circumstance. directors of the Company were arrested without investigation, on the complaint from a single individual who claimed that we had dis-laid down from its funds, which was later absolutely recognized false (1). Nothing was lost then since sums huge were owed to the bank, only two days later a general meeting was to take place which would certainly have-saved the situation (2).

(1) Is it necessary to recall that after the disaster of the Bank of the Loire, Savary, former under-secretary of state for justice, was left free, was able to continue to set up electricity companies and even run adventures that ended in Bras-are martyrs?

(2) I have seen how imprudent the administrators were.

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It was Hiimbert, the Freemason Keeper of the Seals, who was the instrument of the Jews.

Nothing is more curious than this figure of Humbert de the Union Chain. It appears as a way of Father Goriot or Monsieur Cardinal, but his Delphine from Nuçingen, his Pauline, it is his son; it is to him that he sacrifice everything.

As soon as the family is involved in Jewish affairs, she enters in the middle of the novel, we start talking about a succession in Spain, which reached a fabulous figure. A small professor of Roman law in Toulouse, the father, to the knowledge of all, possesses no fortune; all suddenly these people stir the gold like in a book of Balzac. A title of four hundred thousand planes of rent is consigned in the name of Mr. Humbert junior, which will not be put in possession of his personal fortune only upon the death of a godmother who is in a nursing home. In addition huge properties in the Aude, the son Humbert buys in Seine-et-Marne a royal property, the Vives-Eaux.

how much above all they lacked moral courage in not attacking not really the Jews against whom they are pushing real screams when talking to them face to face; it is right to pay tribute to the scrupulous rigor they have shown in this disaster. After the terrible maneuvers employed against The General Union distributes 70 percent to its shareholders. Suppose that a police raid takes place in one of the Jewish banks, – and I am speaking of the most solid in appearance, – one would distribute to the people the cobwebs that line safes whose money has long since disappeared.

If the coulisâiers, who gave one hundred and twenty million to the Union, had not not been Jews, if they had loyally paid at least half of what they owed, the shareholders would not have lost a penny.

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to a notary in Aude and 125,000 francs in Melun. The 750,000 francs were not returned on time. A trial, including the press reports, gets involved and we auction the Vives-Eaux, their splendid furniture, the cellar which contains great vintage wines, Moët, Cliquet, Gâteau-Yquem, Chambertin, Saint-Emilion, the stables with twelve horses luxury, Daumont-style harness, dukes, breaks, coupes, landaus, carriages. In August 1884, at the time when Mr. Eugène Delize, bailiff in Melun, will proceed with the sale, a dispatch from Aude arrives ordering a stay.

Isn't this a beautiful dream for this family of pro-teacher who had only the meager to live for long father's salary?

What confounds the imagination in the matter of the Union, It is the attitude of the victims themselves.

The French nobility had just been deprived of what, for she, was once more precious than money, more precious than life: honor. This dear treasure, amassed for so long of generations, was thrown into the stream. The most beautiful names, the Broglies, the d'Harcourts, the Biencourts, the Lupés were covered in mud, likened to those of the crooked crooks who are making headlines in the courts.

What is called the world manifested the intention of not to see at least those foreigners who, to increase their monstrous fortune, had not hesitated to dishonor old France. For eight days they kept their word. baronesses terrified at being quarantined like this,

lamented and reproached their husbands for having done the shot. To test the waters, they tried to give a small party. It was a big one that should have been given. People were suffocating in the salons at this victims' ball, and, at he 6.

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First rank, among the most oligarchical, were the unfortunates dishonored by the Rothschilds, the fathers, the brothers, the sisters of these unfortunate people, the d'Haussonvilles, by example, doubly affected in the d'Harcourt and in the de Broglie.

What a vision, for the observer, that of all these families who were glorious, parading in dazzling attire under the barely concealed jeers of some cos- Jews Mopolites who mocked their grief, counted how many poor devils had committed suicide following the Crash, asked aloud if the case would go to the police correction- or in the assize court, if the regime of central prisons was hard in France!

Some contemporary novelists have been accused of being disrespectful to the past, and to laugh at things that were august, what a picture, both sinister and comic, tragic and burlesque, could one draw which was not infer- laughing at this reality?

Note that this degradation is absolutely specific to the French nobility. A few hours by train are enough to transform the haughty daughter of Alphonse de Rothschild, Madame Ephrussi, so haughty towards our aristocracy, in a very humble little Jewess who, equipped with all kinds of recommendations, would be very happy and well honored if the court of Russia deigned to receive it, no not on the same footing certainly, but following on from there wife of some valiant officer who, for fortune, has than his pay.

The journey that he made to St. Petersburg, in the beginning of 1884, the beautiful triumphant of our salons. By dint of importunities, of highlighted influences, the Empress of Russia had let herself go, quite against

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heart, to allow Ms. Ephrussi to be presented to him at Winter Palace. The master of ceremonies, says the Cor-

He was to introduce this Jewish woman. – You will introduce her to me. leaving, replied the Empress. Consequently, the daughter of Alphonse de Rothschild was not presented to the Fzarine that at the moment when she left the living room in which she had just spoken with several ladies, with the grace which is usual for her. As for Mrs. Ephrussi who, that day, was covered with a veritable rain of rubies, she had neither a look, nor a word from the sovereign.

Last year, the Austrian government, which is pro-so much, from a financial point of view, in the hands of the Israelis – liles, refused to accept the United States Minister, MAM Keiley, because he married a Jewish woman.

We have already seen the officer corps closing in front of the son of Bleichræder, the German correspondent of the France, recounted in March 1884, how the girl of the Rothschild of Berlin was received in the society

On the subject of anti-Semitism, he wrote, here is an unpublished story one of the most curious and which is currently running the Berlin fairs. The daughter of the banker Bleichræder having been introduced, this winter, to the Court, at the first ball that took place there, no one invited him-tion, which she wept bitterly after returning home she; and, nevertheless, she appeared at the next ball at the Old Castle, and suffered exactly the same fate at the third dance party of the Court, the Hereditary Prince of Germany took pity on the young Israelite and ordered an officer to go and offer himself to do it to dance.

By order of His Highness the Crown Prince, the latter said to Ms. de Bleichræder, I have come to invite you to the first country dance.

The daughter of the banker who taxed France five billion, in 1871, gladly accepted such a vitalion...

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The spectacle we are witnessing in France explains to us that how races end. Rome lives in decline analogous. Juvenal showed us the patricians, whose ancestors had conquered the world, begging for a place in the table of the enriched sons of slaves. Lucien paraded in front of we the varieties of parasites: the Plagipatide or the Duricapitor who receives blows, the Dérisor who has as attribut- • lions to say good words.

The Pvothlischilds are more hospitable than the Virron of Juvenal who left his guests the wine of Benevento, while that he drank, himself, from the large cup,

Where on the amber a festoon of pearls stands out,

Alban wine, such as only Thraseas and
Helvidius on the birthday of Cassius or Brutus. We drink at
Ferrières du Romanée which is famous. Baron James has
tried to bring him to the cellars of Paris, but this
was no longer that." At least that is Arthur's feeling.
Meyer who apparently drank it, or who conversed with
people who had seen them drink it.

The Romanée is Alphonse's; the Château-Laffitte is
Gustave; the Mouton belonged to James who no longer drinks it for
all sorts of reasons that are very good. Our wine, where
the national spirit was once re-tempered, belongs to the Jews
like everything else. Thus is fulfilled the promise made to
Israel by Jehovah: "You will drink the wine of the vineyards that you
will not have planted." Let us sing in chorus, for lack of
to be able to sing something else, the words of the diagram:
"The Eternal is one... and the goyim are not clever."

The heraldic goym who crowd into the Roths-
children are not only attracted by the scent of
Romanée. Many, among those who seek this hos-

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humiliating pity, have at home a little wine which is not
bad point, an old hotel often where there are portraits
family books that speak of the virtues of yesteryear, books where
relives the youth of our ancient writers, an intel-
intelligent, children to whom they could tell the
battles where their fathers were. Why leave everything
this? My God, it's always atavism which, unfortunately-
As we know, this transmits defects rather than
qualities.

For them, going to Rothschild is like going to Court.
"king of the Jews, the Jew of kings" is not quite Louis XIV,
but they have the illusion of being in a palace.

Court life was essentially parasitic and yet-
while it ruined those who lived in this atmosphere.
In dealing with the Jew, the Christian, who appears to be
the obliged, gains nothing. We paid the parasites the dress of
feast, the Trechedipna, necessary to present itself decem-
ment at table; the Jewish barons undoubtedly pay
occasionally some invoices from seamstresses. Blei-
Chræder acts thus in Prussia, but Count Vasili, in
his Memories of Berlin Society^ notes by what
dishonorable familiarities he makes pay for the slight service he

a diabolical pleasure to make a great lord feel proud or to a haughty noble lady the weight of his benefits. He finds a particular joy in moistening them—bind, with the help of an odious and coarse familiarity. He types on the shoulder of the young man who comes to confess a debt to him of play, kisses the hands of the woman who finds herself forced to confide in him about his troubles and ask for his help to pay his seamstress. >>>

This arch-millionaire, almost blind, darkened by

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the thought that death will come to take him on his bed millions, is a type that reproduces in thousands of copies—to please in the Jewish world.

In the midst of all these men who bow down before them, but who are still superior to them in elegance native, the Rothschilds are still uncomfortable. You I know them. None of them look like much.

Baron Alphonse is 54 years old, he looks 70, or more—early on he has difficulty carrying them; he is very small, with whitish sideburns, sparse hair of an indefinite; it personifies the premature decrepitude of his breed.

What is striking in this physiognomy is the absence of gaze, the perpetual blinking of the eyes. A diplomat One day a stranger pointed out this peculiarity to me: It seems, he told me, that the metallic reflection of the gold that this man has contemplated all his life has extinguished, worn out this look, as happens to workers who embroider fabrics of gold or silver. *

Very rogue in the world, Alphonse has popular instincts—laries; he likes to go around Paris while hiding his royalty and posing as a photographer near the little seamstresses or florists, with whom he chats gladly.

Edmond is the classic spyglass seller, he has a reddish beard and points a lorgnette at his eyes with a nervous tic that would like to be impertinent: he always has the searching air of someone who is looking for something he can't find.

Gustave, with his brown beard already salt and pepper, his tall, would look relatively distinguished, if he knew

than the other members of his family; his wife is of a unbearable arrogance.

Everyone is more or less gloomy and queasy. Some have a damaged spinal cord or an effusion of the synovia, like Edmond; the others become blind from an early age, like Nathaniel who was being taken for a walk in a small car through these magnificent apartments-fiques, whose luxury no longer existed for him. We find them badly brought up, they are above all morose, feeling, like the most other Jews, within a scandalous opulence, what we call: the great misery of everything. 3) They have no incentive, no motive for action, they wanted conquer France, they conquered it and they feel that it dies under their deleterious breath, that they have only one corpse.

Alphonse has wit or rather a kind of humor English turned to bitterness and irony which, maintained, by the need to accommodate high society, which he despises, sometimes pours out in fanciful sallies, in disgusting allusions-obliging and teasing. To these sudden escapades, the con-lively laugh yellow, the servants laugh below and read Baron adds, mockingly: "Do you want to have a duilomanée(l)?"

(t) A memory of Arsène Houssaye on General Fleury attests ■how little these upstarts have any idea of true politeness, of that politeness which comes naturally from a high heart. One day that Arsène Houssaye had General Fleury for dinner, he gives the place of honor to Taucien, grand equerry. – "Oh! oh!" cries Fleury, This is what I am no longer used to. There was a time when the old man Rothschild gave me the place of honor, perhaps because mea wines were no worse than his own. After the war, I was "I was still invited to this house, but I was put in second place, then to the third, then to the end of the table.

A gentleman, – I do not speak of those of today, –

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Much has been said about the splendors of Ferrières and, in risk of disillusioning onlookers a little, it is necessary-to show our readers what the reality is dwelling of the king of the Jews.

inspired the Rothschilds to want to imitate Louis XIV; they were guided by other considerations: ease^ in case of alarm, to reach Germany via the line of the East (1), the memory of a Jewish colony which, we have seen, was very flourishing in the Middle Ages in this region, Chelles, Meaux, Lagny, Gagny.

With their ordinary bad taste and their lack of sympathy—thie for our French artists, the Rothschilds have charged a English architect, Paxton, to build this royal residence. What was bound to happen happened.

would have exaggerated, on the contrary, the respect towards a vanquished. Who does not recalls Louis XIV set fire to Europe to ensure the right to precedence to our ambassadors over the representatives of all other powers and constantly giving way, at Versailles, at Jacques H, poor and dethroned?

(1) The Rothschild hotels in Paris are machined like theaters, barricaded inside like citadels, organized for defense like medieval ghettos. If I were not afraid of harm entrepreneurs, I could give a lot of serious information. The London Voice, in December 1883, published some details of the work carried out in the hotel from Saiut-Floreutin Street.

"Baron Alphonse de Rothschild has just completed the transformation of his house on rue Saint-Florentin into a sort of formation—armored terrace. The watches or display cases for trinkets disappear a simple push of a button in sealed safes in the wall.

"Each painting has its (numbered) morocco case, so that, If necessary, the entire gallery could be packed in an hour. The note of the cases alone is set at 50,000 francs.

Will they have enough time to pack?

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Our great national architect, Philibert Delorme, in his Treatise on Architecture says excellent things about the impossibility for foreigners to fully understand the conditions that suit our country, to harmonize their constructions with the climate, the sky, the French habits—women.

Ferrières once again agrees with the Abbot of Saint-Serge. Paxton built one of those bizarre castles there,

its four facades of dissimilar style, seem quite de-
landed in the middle of our northern countries. We think involuntarily-
silently to this gigantic caravanserai of Schafîahaûsen
which, with its tall columns and Italian-style promenades,
contrasts so singularly with the landscape in front of the waterfall
of the Rhine.

The interior is more interesting. After crossing a
large vestibule decorated with a Tiepolo ceiling, we
enters a small dining room which contains some-
some pretty paintings by Philippe I^ousseau. The great hall
beam dining room, with its forty velvet armchairs
red, does not lack a certain allure.

From the Louis XVI salon, the surprises begin.
We see all the successively passing before our eyes
wonders of the genius of the centuries that have been able to gather on
a single point gold, universal relations, freema-
bullshit of second-hand dealers, on the lookout throughout Europe,
and reserving the flower of their finds for the sovereigns
of Israel. The masterpieces of 18th century art, the
tables by Gouthière, inlaid furniture by Riesener and
Boule, Gaffieri's brass adorns this charming piece
in its spring and clear tone surmounted by a pla-
background of Henry Lévy. In the middle appears, like a trophy,
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Marie-Antoinette's incomparable harpsichord, which we have
heartache to find myself in this house of Jews.

A small, dark closet catches the eye. It's a roratory:
a very simple piece whose only ornament is the rou-
the waters of the Torah and the seven-branched lampstand; in
In the shade, we can see a piano and some straw chairs.

The family room is also called the leather room
of Cor Doue; it owes its name to superb hangings of
embossed and embossed leather representing the Triumph of
Mordecai. These leathers, perfectly preserved, come from the
Flanders, they had probably been brought by someone
great Spanish lord, perhaps they had even been
manufactured on site, because factories appear to have existed
some time in Flanders; they were acquired by the
llothschild for a negligible sum. These are very
curious specimens of these golden leathers, of these cardovanes,
of these guadamacites of whom Cervantes speaks on several occasions-
taken from his works (1). We also find there, as a carpet
table, a Savonnerie tapestry all lamé with ar-

heavens.

The examination of some volumes, which we glimpse in a ebony furniture topped with a cloisonné elephant, deco- certainly slightly. "What are the books tomorrow, friends?

(î) Among others, in VEntremes del Viejo Zelo^o: "Monseigneur, said Hortigosa, I have taken the boldness to come and beg Your Greece to give me a great charity, charity, alms and good works in buying this guadameci, the work is good, the guadameci is new. See how beautiful it looks, your paintings of the pictures appear alive.

We have seen (book ii), the Jew Lopez doing an active trade in

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literary works familiar to these people?" one wonders and we look. We see: Soulié, Paul de Kock, Pigault-Lebrun, Touchard Lafosse (Chronicles of VÆil-de-Beef), Eugène Sue (The Wandering Jew), Jacob (Story of France). All this in the most dreadful editions, in editions that a scholar would not want to check a quote.

Doesn't it feel a bit like dirty laundry? under a silk dress? What insight does this give you into the world that goes there and exposes some young girl to take a random volume and to fall on Pigault-Lebrun!

To get back to us, would you like to come forward onto the steps? On the right and left you will find two Glodion vases; The pair cost fifty thousand francs. In summer, the view is beautiful, we are in front of the pond and, beyond, we sees the park and enclosures full of sheep and deer which add animation to the decor.

Let's go back to the apartments. We're going to meet, for the first time, history as a visitor in this ch- a book that has no history. In 1815, the Rothschilds came poor with the invasion; the invasion^ in 1870 the finds billionaires and can pay them his compliments.

Here we are in the tapestry room which does not contain other paintings than a few panels by Desportes. Watteau tapestries and tapestries hang on the walls ries woven from silk, of a youth and a freshness without equal. It is there in front of these smiling Loves, these shepherdesses teased by Celadons, in front of all these evocations of a

that the meeting between Bismarck and Jules Favré took place.

The Iron Chancellor's welcome to the straw rhetorician was terrible and the inhabitants of the castle, who had the echoes of

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this scene, have kept a memory of it which is not close to fade away.

After having refused the day before to receive the man from the so-called National Defense, Bismarck made him wait two hours in the vestibule, under the Tiepolo.

This time again our enemy showed himself as the Pos-truth will see it, taking advantage of the failures of conscience of his opponent, but not lacking for himself strict duties of conscience, not committing, sum any, no act that could prevent the salvation of his soul. The men of September 4th were guilty of a crime against the Fatherland by making a revolution in front of foreigners ger, by driving out the national representation. This act, they could still, if not repair it, at least mitigate it by consulting the country, asking it loyally if it wanted peace or war. Bismarck made it easy for them and, certainly, showed Jules Favre where the way was straight, honest, patriotic. The unfortunate old man refused to be able to retain power for a few more days.

After dismissing this declaimer with a disdainful gesture-tor who, resorting, in an interview like that, to a courtroom mimic, pretended to cry, The prince, it is said, remained pensive for a few moments. This great male, for sure, was not one of those sensitized people who, like to those who are moved by the kindness of the Rothschilds, lar-meient, as some women forget themselves, by a sort of tissue relaxation. The heart that was beating in this rough chest perhaps felt no less some manly pity in thinking of so many men, given birth in pain by the mothers, who were going to expire on the battlefields, so that a few million more entered this Jewish dwelling.

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Bismarck's bedroom immediately followed the drawing room. of the tapestries where the interview took place, it is the room of honor. It was formerly the chamber of Baron James, and of her time she was tense in green because of weakness

It features an exquisite portrait of a woman by Vinci and a dapper painting by Camille Roqueplan representing a episode from the Confessions of Jean-Jacques Rousseau.

The Venetian room is nothing extraordinary, this Au hunting time, we put one princess there, another elsewhere," one says philosophically to the visitor.

The decoration of the smoking room is by Eugène Lamy, who re-traced there, with a certain verve, some episodes of the car-naval base of Venice.

The hall alone is worth a visit to Feri>ières. In the evening, with the eleven hundred gas lamps from its luminous ceiling illuminating the brilliant toilets, the diamonds, the flowers, this hall is truly magical. It is the triumphant piece of the place: everything speaks of triumphs. Along the immense gallery circular which reigns all around, are arranged superb tapestries depicting triumphs: Triumph of Alexander^ Triumph of Neptune, Triumph of the Peace... and even the Triumph of Christianity at Tolbiac.

We see there What we do not see in this prodigious

mess? Here first, to the left of the fireplace, which we We will talk about the portrait of Baron James by Flandrin and Baroness James, by Ingres. On the walls A Portrait of a Man by Rembrandt, Countess Delia Rocca and Don Luis de Haro by Velasquez, a Diana Rubens' huntress, David and Goliath from The Guide, the Princess Henrietta of England by Reynolds, Diogene looking for a man from Van Mol, Bordone's Message.

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Everywhere there are Italian cabinets, display cases cluttered with small masterpieces, ivories, earthenware from Delia Robbia, the Musette Player by Bernard de Palissy, from enamels by Petitot, boxes by Blarenberghe, by the Saxons, the mirror of M'^ de Pompadour, boxes with the coat of arms of France, which we are quite surprised to meet there.

The monumental fireplace is decorated with Italian medallions-links and surmounted by a bust of Minerva. On a plaque of brown marble we read in gold letters, where each word is oddly spaced by a point, this inscription which sings the happiness of possession, the joy of having a sumptuous home, when so many unfortunate French people without shelter wander, hungry stomachs, on winter nights.

Emmy. soyet. printens. soyet. winter.
Under, white, snow, or. branches, green.
When, true, friends, we. make it, live.
So, their place, for. all. is. here.
Like, to the old. to the young, also.

(1570).

The morocco album, which is left lying around ostentatiously-
tation on the table, awakens many thoughts.

On the first page we read: "Memory of the charming
day of December 16, 1862: Napoleon. » A little more
bottom: "Memory of friendship for the charming hospitality of the
Baron and Baroness James de Rothschild, November 20
1866: Mathilde.

Charms, charmed, charmers, everything is charming and
suddenly on the next page, a name appears
drawn in large characters: Wilhem, SI September 1870.
Guillaume, before leaving Ferrières, wanted to put his
signature, not following that of Napoleon III, but

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at the top of the next page. Bismarck and Moltke have
signed after him and the most modest officer, the last
second lieutenant who passed there wanted, in turn, that his
ironic signature was drawn on the book inaugurated by
the Emperor of the French.

Along with these names of winners here are the names of the
most illustrious representatives of the nobility of France and
The contrast is painful. The Germans, who figure
in this register, entered there by force; they occupied
the house under the law of war and demanded that they
served, not as respectful guests, but as victorious ones, they
toasted, not to the graces of the baroness, but to their
valiant Emperor, their only master after God, Our
nobles, on the contrary, came there as sportsmen, court-
nodding their heads and happy to be welcomed.

How many names we would like to be able to erase! How many
falls that passions alone explain! How sad
to meet Berryer there! The game! "Let us pray to God," said Saint
Paul, to send us only temptations that are
ordinary.

The impression left by this residence is an impres-
sion of fatigue more than of admiration. It is a mess, a

bric-a-brac. All these objects, brought back from all corners of the earth, swear among themselves; these opim spoils of the universe do not harmonize, these manifestations of so much civili- different stations are cringing at this rapprochement (1).

(1) It is obviously with reference to the Rothschild collection that de Goncourt wrote: There are art collections that do not show- thirty neither a passion, nor a taste, nor an intelligence, nothing but the Brutal victory of wealth.

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The love of the trinket or rather the Jewish feeling of acquisivity, possessiveness is pushed to the point of childishness. A small stoneware pot from Flanders, worth six francs, serves as a counterpart to a plate of Oiron or a soft clay figurine. The good Semites of the hotel of sales could not resist the temptation to abuse those same whom they call with such veneration: "The barons." More than one object is modern; many pieces of gold- vrierie, in particular, seem to me to have received this late that Mr. Paul Eudel, in his book on Rigging, has^^eWe "the baptism of French hallmarks."

The park, however vast it may be, does not have the noble aspect Louis XIV avenues. At the Rothschild square you would have ordered our sculptors, who struggle so painfully- perhaps in the midst of circumstances unfavorable to their art, a whole world of statues, marbles, bronzes. The Duke of Aumale acted thus for Chantilly, he has- sent a La Bruyère to Thomas, a Therme to Lanson, a group of Pluto and Proserpine in Chapu. He ^ has barely, throughout Ferrières, half a dozen statues which have roughly the value of those which decorate the entrance of the sta- bathing establishments (1).

(1) Baron Alphonse de Rothschild, so indifferent to the efforts of our artists, so closed to the noble and generous traditions of our patricians of the past, nevertheless had the effrontery, in the month of April 1885, to present himself at the Academy of Fine Arts. This time, at the In the midst of so much servility and so much vileness, there was a revival of modesty, and a few independent men succeeded in making com- take to the Academy that the love of art and the purchase of trinkets at good account have absolutely nothing in common. Despite the campaign patriotic of Ephrussi and Albert Wolff who dedicated three columns In advocating this candidacy, the baron was shamefully rejected.

Through the aisles, we can see two or three old women
women bent over the ground picking up the grass of the sen-
third party. When the traveler is distinguished, we ask for
additional information from the village. "It was the good baroness who
came up with the idea for this work to help the residents of
the country!" You shed a tear, like Jules Favre, and
this arid and parched land seems grateful for this
mark of sympathy.

The most beautiful are the greenhouses and the aviaries. The greenhouses
are an enchantment, full of plants blooming in
all seasons, from pineapple seeds, to flowers, to fruits. In
The immense aviaries are home to hundreds of birds.
rare buckets whose color, infinitely varied, seems to reflect
the particular sky of each country.

Chinese partridges, red-bellied golden pheasants, fai-
Soemmering's pheasants, Lady Amsherst's pheasants, hoki,
trigopan wearing a scarlet hood, lophophore
resplendent with a white beard collar, touca
with the ugly black beak that devours pheasants like the
Jew devours Christians, Egyptian flamingo leaning over his
pond filled with fish, Chinese blue magpies, doves
stabbed in the Philippines with the "blood stain" on the
chest, – all this stirs in a quivering of wings,
in a picturesque confusion of multicolored plumage,
in a concert of cries, sometimes strident, sometimes plaintive, and
seems like a vision of a corner of earthly paradise.

another would have withdrawn, but the feeling of dignity is absolutely
unknown to the Semite who endures everything to achieve his goal.
Baron bought some, basely flattered others, accepted all
humiliations that were wanted and ended up being named in the month of "
next arch.

II 7.

MS L\ JEWISH FRANCE

These birds are the gaiety of Ferrières, because, deep down,
This castle without a past is gloomy. It does not recall
the great seigneurial existences of the past: Sully is
gravely going for a walk preceded by his halberds-
diers, followed by its pages, surrounded on the right and left by
gentlemen with drawn swords; Chambord or Maurice de Saxe
was guarded by his faithful regiments; the home of
Wellington carpeted from base to top with flags
taken at Waterloo. Victory, heroism, genius have not

of the Stock Exchange and the annuity!" shout the visitors as they leave so much.

The Rothschilds have only one brigade as their only guard. of the gendarmerie, which the complacent republicans gave them given out of honor, and which seems to watch over in-accused of being under surveillance. Every week the castle sends two rabbits and a dead pheasant to the police.

-That's a fine arrest to make, I said to the brigadier.

-No doubt, but we would need a warrant.
Will you bring it to me?

- Who knows?

The Rothschilds' great joy is reading the newspapers after some celebration, some death, some wedding. They put in these descriptions, they pass the sheets of hand in hand. They have the articles printed separately for their personal consumption and, in this, they are right: they pre- relative for the history of morals of the documents of which the great writers of the future will take more account than many speeches delivered in the Chambers. The re-collection entitled: Baron James de Rothschild's child, which was taken

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at Glaxo but has not been put in bookstores, is of a real interest.

All newspapers, except the Jews, the Gazettede France and probably two or three others that I forget (1), perform the duties of paid mourners at funerals of old; they tear their hair out, they tear their face with their nails, they roll on the ground in despair-pear. This dead man would have invented iron like Tubalcaïn, or the plow like Triptolemus, he would have discovered the panacea of all the evils that these public sheets would not speak of not in a more admiring mode. The formulas used to praise this German Jew, who enriched himself at our expense, push back the boundaries of hyperbole.

There are some truly astonishing letters there. "You you will forgive me for coming to disturb you in the middle of your sorrows... My excuse is in the desire that I feel..." This is the ink in which the prince writes to a money-handler from Joinville, a man who has in his veins some drops of the blood of Louis XIV I The letters of the Count of

are of the same tone.

Since 1868, servility has only increased. The descriptions of weddings are unheard of. Nothing is missing from these epithalamia; we attend the bride's toilet, we go up in the magnificent team "chosen and equipped by Claude Lachaume, Baron Alphonse's huntsman ;)> we listen

(1) Here, moreover, is the list of newspapers from which the extracts are reproduced: Journal de Paris, the Frat^{ce}, the Constitutionnel, the Liberty[^] the Petit Journal, the Patrie, the Journal of Debates, the National Opinion-nale, Le Temps, Le Figaro, VEpoque, V Evénement, Le Moniteur du Soir, General Correspondence of the Departments, Sport, Memorial diplomatic, financial week.

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Félix Lévy, "admirable tenor," sings Vlmlac^{li},. of the no less admirable Emile Jonas; then the choirs attack V Alleluia of Erlanger, which is certainly not V Alleluia of the shareholders of the banker of that name; finally, we move on to the sacristy. "It is five thirty," writes Meyer, "the Dangeau of these solemnities, five thirty at the pneumatic clocks and "always" on the clock of the sen-time))

Naturally no name is omitted. Here is the prince Murat, the Duke of Broglie, Buffet, the Count of Turenne, the Viscount d'Harcourt, the Duke and Duchess of La Rochefcu-cauld-Bisaccia, the Duke of La Trémoille, the Duke of Mont-Morency, the Count of Andigné, the Duchess of Fitz-James, the Prince of Ligne, the Prince of Léon, the Count of Mailly-Nesles, the Countess of Clermont - Tonnerre, the Duchess of Maillé, the whole coat of arms of France, in a word, rushed to to worship the Golden Calf and to proclaim to the face of Europe that wealth is the only royalty that still exists.

When there is a party, it goes without saying that the entire police force is on foot and which she allows herself, without any right, to defend to passers-by traffic on the public highway. If a street of Paris was forbidden for a procession, you would see immediately our left-wing puritans go up to the tri-bune; humble and groveling, as is their custom, before the Jewish potentates, they are careful not to intervene. The days-advanced nationals act in the same way; there is only Rochefort, which, decidedly, does not even respect the most high, who allowed himself to blame this pretension of bother others when you are having fun and who has been amused by the idea, moreover singular, "of blocking a street during the day

It is rare that we do not meet, at the end of these

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ceremonies, the tender gentleman who already has moist eyes—
of the.

— You know the origin of the Rothschild fortune,
isn't it?

— Yes, I vaguely heard about it

— At the time of the arrival of the French, the elector of
Hesse entrusted five million to Anselm Meyer de Roths-
child.

— Not possible?

— Yes, sir, five million.

— So what?

— So, sir, Anselme Meyef has returned them. It is
as I tell you, he gave them back!

Your interlocutor can't take it anymore; he bursts into tears
memory of this beautiful feature.

It is a product of the decadent times we live in;
he is a sensitized, an admirer, to use a
Mercier's expression. He would let all the French be slaughtered—
He didn't protest, but the story of this fortune moved him.
There are many journalists who have this, as soon as it is
question of the fat Jews, of the admiration of the door-
the tenant of the first floor who has silk shirts;
they worship under them. When it comes to the Rothschilds,
Ignotus, usually so independent, is of this school.

Asking millionaires for twenty-five thousand francs
to advertise it to them, is neither beautiful nor good, and
nevertheless falls within the order of explicable things. But,
when you haven't even drunk Romanée, swoon over it
people only because they found a way to
taking three billion from our pockets is a phenomenon
which has always exceeded the limits of my intelligence.

The sensitized person generally does not fail to be ecstatic

on the Rothschilds' inexhaustible charity. Oh! the good Baroness! The mother of the poor! as Wolff says.

Now, the Rothschild charity is absolutely a myth. A newspaper we have already mentioned, V Anti-Sémitique^ calculated that in proportion to their fortune the Rothschilds were hardly more generous than the man who gives two cents to a poor person every morning. This is what, amplified by the Jewish press, has become this philanthropy without restraint which moves the sensitized.

The truth, once again, is that the Rothschilds are deeply stingy. We cannot say of them what we have said of the Medici: "They spend on kings what they have won in merchants." No doubt they founded hospitals for their coreligionists; they all establish those who have some chance of success; they help those who are in need; but this falls within their functions—of Nazis, of princes of the Jews; they have at their disposal, in exchange, the most admirable police force there is in the universe; they fulfill the obligations of a charge from which they collect the benefits (1).

What is true of the Rothschilds is true of all bankers. Jews, who never spent a cent except for the gallery. The most astonishing thing is that the Jews found way to create a reputation for charity within ourselves leading us to help the miseries of their own. There is a truly exquisite and disarming racial trait there.

(1) The Rothschilds, however, make quite large gifts and almost always of a useful character at the time of large weddings; to the Count of X..., they gave a clock and a beautiful set of fireplace j to the Marquis of Z..., a living room piece of furniture.

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Disasters that have occurred in the world in recent years have almost all hit the Jews. Sezgcdin was entirely occupied by the Israelis—lites; the fire at the Vienna theatre caused countless deaths victims among them. Ghio is full of Jews. The committee affiliate of the Universal Israelite Alliance^ composed of Messrs. Issachar-Jeuda, president, Isaac Bcn-Ghiat, Gabriel Palombo is one of those who stand out for their zeal.

The thought of helping the victims was laudable, but that of bringing out the money necessary for this good

Arthur Meyer is responsible for organizing these mystifications. He watches for disasters like the sailors of an island de Batz used to watch for shipwrecks, and, as soon as a misfortune appears, he confiscates it for his own benefit.

Charity festivals are one of the manifestations of the social life that, later, historians of morals studied will speak with the most utility. They played an important bearing and have multiplied in recent years, because they have a double advantage for the Jews. They attest

(1) No subscription was opened, no ball was organized to rescue the 30,000 Christians massacred in Annam.

A valiant newspaper, La Croix, wrote about this on the date of November 3, 1885:

"If some Jews, after having been pressed for a long time by usury monstrous the people they would have come to exploit^ had been! plundered and expelled, what cries from all those who swear in the name of humanity and civilization; but they are simply classic martial arts Christ!

"They were martyrs who fell, not a thousand at once, but at least thirty thousand, with their priests and nuns. One hundred and sixty churches, built by charity, were burned-lées; we understand that the ball is retreating on this ground; the devil refuses to organize the cotillion.

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in all the lands of the universe the power of Israel, which turns Paris upside down as soon as a Semite has need assistance; they allow less than the Rothschilds to mingle with the world.

The aristocracy, in fact, rushes there with floured mouths, like everywhere she hears a little scraping of violin.

The Chios festival remains the most famous. In front of the black ruins of the Tuileries we had organized a ker-mass, a pleasure fair, as they said, which lasted eight days. It was there that Camondo gave a deserved lesson-ted in the suburb. The festival was naturally suspended on Saturday. – "Why this stop?" asked a young man. Viscount. Aren't we having fun anymore? " – "It's been a while for everything; we are accustomed to observing

we will be all joyful tomorrow, since it is Sunday
has no meaning for us and that, I believe, it does not
has little more for you... »

On Sunday, the terrace of the Tuileries offered a view
curious. Ludo games, shops,
fairground trestles had been set up everywhere. The pleasure-
stories, the lively retorts, the joyful interpellations
crossed in the air with the spiels and the raspy calls-
visitors' bacon.

There we found this old guard of the ele-
group which is always made up of the same people,
always cited with the same epithets in the same
newspapers.

Who does not remember the old women of Lysistrata, those lovers
of death that resemble "painted coffins" and
who go away saying: "So it's for nothing that we

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we are painted with white lead, adorned with beautiful dresses
yellow, and we are here, frolicking and singing
between our teeth, to attract some passers-by? » Aristo-
phane comes back to memory, in front of these old-fashioned beauties
which were at their peak at the time of the Congress of Paris,
which were already found decrepit at the end of the Empire and which
persist in eternally walking around with a figure that does not
changes more, which already seems to have the immobility of things
mortuaries.

It is also one of the singularities of our time that
this unchanging battalion. Formerly when, according to the expression
of the poet, ((the race of life was half done,)) we
decided, not without a big sigh perhaps, that we
called for retreat; we left this scene with dignity
of the world on which we made, formerly, at the hours ra-
gods of youth, a sometimes brilliant character.
Today, we cannot resolve to disappear, and
certain figures of socialites, suddenly seen under
too harsh a light, produce the effect of these skeletons
that the Middle Ages liked to represent dressed in silk,
covered in jewels, laden with ornaments, grimacing some-
that horrible smile with empty eyes, lips par-
chimneys, mouths without teeth.

Through this Priapeus, which was illuminated by a thousand lights,
mingling with the last fires of a June sun which is
slept on the Arc-de-Triomphe, came and went, in the middle

guiding a little donkey that all the big ones were petting ladies and who seemed, like Apuleius's golden ass, to have come out suddenly from a Milesian fable. On an improvised stage-aimed, the Earl of Fitz-James played the Vitrie?% and this descendant of a companion of the proscribed histrionic Stuarts

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in this garden where the bloody deaths on August 10th defenders of the Bourbons, added by his presence I do not know what spice there is in this unique celebration.

At the gates, the crowd of Sunday Paris watched, shouted, apostrophized, screamed, vociferated, whistled. In the end, she pressed gently on the low hedge of the guardians of the peace that was trying to hold her back and she entered. Then it was a terrible crowd, where people of the world and ordinary people, black-suited gummy bears and workers in overalls, large worldly and plebeian women rolled pell-mell along the Tuileries, punctuating their descent to a song of ^Jwfié.

—It's the protest against the decrees! said a Jew in seeing a duchess getting into his carriage who, 'a few months before, raised his eyes to the sky and cried out the abomination—nation of desolation (1).

How are the funds collected distributed?
a question that it might be unwise to ask. There is of these committees as of certain electoral committees.

The Dupont Committee
Composed of Dupont,
Chaired by Dupont,
Designated Dupont.

(i; These are completely the customs of the Directory, with the hypocrisy religious in addition, and in less the temperament, the vitality overflows—Dante of the time, the proud courage of the royalist conspirators. In his charming volume on the Frenchwoman of the century. Octave Uzanue quotes a passage from Riffaut's Paris Day, qifi is completely dang the Q0te of the day. Punchinello recounts his impressions at a ball: "I saw a handsome young man and this handsome young man said to me: Ah! Punch, they killed my father! — They killed your father, and I took my handkerchief out of my pocket when he started to dance; Zig, zag, don don, A step from Rigaudon, n

No clear account has ever been provided. The accounts of the Murcia lottery had not yet been liquidated at month of May ^83. An attempt was made to question, on this subject, a Mr. Bidaut, prefectural advisor of the Seine, who appeared in the committee, but we could never get an answer clear. Strange things had happened on this occasion, since, from March 15, 1880, very honorable merchants—rables, who were part of the committee, had written the following minutes that the Clairon reproduced in his issue of May 20, 1883, without anyone protesting.

Session of March 15, 1880

"The members of the Trade and Industry Committee char-organization of the Franco-Spanish lottery, wanting to-follow through to the end the mission they accepted, but wanting not to take responsibility for very regrettable, blameworthy acts energetically their president, Mr. Jules Jaluzot, and pass on the agenda. » {Adopted unanimously by the voters. — 12 votes., 2 members abstained.)

What were these very regrettable acts? Despite this formal reprimand, Mr. Jaluzot nevertheless remained president of the committee. I have since seen, in public newspapers, that Spanish mayors were prosecuted for having unduly appropriated funds, which would tend to indicate that some funds, at least, had managed to cross the border. I have no mission to clarify this matter which seems to me very complicated. The constant fact, I repeat, is that in despite the presence of a government official, the accounts of a lottery, authorized in 1879, were not still settled in 1883.

The summary accounts of the Ischia committee have been published. We saw that the amounts distributed were 165,523 francs 80 centimes, plus 4,400 francs put in reserve

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as a guarantee for a disputed matter. This relief is re—I am thus:

450,200 francs to the victims of iscllfea.
9,406,75 to the poor of Paris.
3,979 85 to the orphans of Groix.
4,937 20 to the orphans of Dieppe.

I hope that of the 9,406 francs 75 centimes allocated to the poor of Paris, we will have given a few cents to the family of this unfortunate worker whom an Italian riddled with

French press celebrated, in the Tuileries Garden, that Italy brings us (4). The costs were 244,482 francs, which seems enormous to me since all the newspapers agreed to praise the sublime self-denial, the disadmirable enthusiasm of all those who contributed to this humanitarian enterprise.

At the time when the organizers of this subscription were going up once again to the Gapitole, one of our colleagues, Marius Vachon was visiting Ischia. Modest and sim-

(1) Let us not forget the good CafTola, an Italian, who, in the month of Niars 1884, at Versailles, seeing the company of the "le" regiment of the genius who, music in hand, carried the regimental flag home the colonel after the parade, insulted the flag bearer by shouting "These dirty French, are they stupid to follow this rag!"

When an assistant expressed his indignation, the insulter hit him. in the face and was pulling a knife from his pocket when he was arrested.

In February 1885, three Italians, without any provocation, threw themselves on a poor conscript, named Christien, who was passing by the street de Rivoli, and killed him with knives.

There is not a day that goes by when our French workers are not attacked. by Italian workers.

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By nature, Vachon did not dare to reveal his quajournalistic status. ((I know southerners, thought-he, if they know that I belong to this French press, which has done so much for them, they will want to cover me at all costs of flowers and carry me in triumph, let us hide!"

Vachon, always dissembling, asked no less to his guide where was this house of Casamicciola which bore was in gold letters this inscription: Maison de la Presse Parisian.

- She's probably on the street that received the same one name ?

-What house? What street? I don't understand, said the guide.

Everything finally became clear and Vachon explained why the unfortunate city was still in ruins.

cobblestones, plaster, eight and ten meters high, where it is unwise to venture out, as the walls are crumbling. Everything is of heartbreaking desolation. In the part of Casamicciola which along the sea, low and long boats, with a dismal appearance—pleasant, were built and form a new city, which resembles to be the rag-picker cities in Paris. The inhabitants themselves hardly look less miserable than Mr. Pou's victims—beautiful; there are eight or ten people in each hut, who live on who knows what, in the middle of basic furniture, and sleep mostly on the bare earth (i).

By March 1884 not a penny had been distributed.
of this money about which so much noise had been made.
The committee, which had accepted this figure of 244,482 francs organizational expenses, had not had the idea, instead of

(1) France, March 14, 1884.

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to make so many sentences, to simply hand over to a man seriously a thousand franc note to pay for his trip and to charge him to go loyally, honestly, to distribute the amount of the subscription to the unfortunate who were without asylum.

The strongest of this kind was the festival given in the month of September 1884, in the Tuileries Gardens for the benefit of cholera. On September 17, the Lanterne published a note full of promise.

As the costs are zero, she said, since everyone has provided free assistance and that it will not be necessary to deduct from the gross revenue that a few cubic meters of gas and a few lamp-pawns, almost the entire sum will, we hope, be paid in the hands of the unfortunate.

The next day it was necessary to tone down some of this anti-joy
It was noticed that some of the tickets presented to the entrance were false. Soon the distressing truth came to light. The commissioners had committed the following embezzlements: more incredible and increased the bills in a truly ably excessive, To the note of the G"»^ of the gas which was not that from 2,000 francs, they had added 10,000 francs, or saying necessary to introduce the gas into the balloons! We will imitate the discretion of V Intransigent in the rest. who wrote on October 3:

We will not dwell on the 6,635 francs of Parisian celebration; it might be entering into the private lives of the organizers;

The night started so badly, they should have restrained themselves a little.

As for the general idea, which probably includes the
lavish dinner of the commissioners at the Continental Hotel and their
luncheon in the Orangerie Pavilion.... always for the benefit
cholera victims 1

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Accounting is definitely a pretty mess.
of committee 1

As one of our witty colleagues said yesterday, "the orga-
nizers celebrated under the patronage of two ministers; it is
necessary that it ends under the patronage of the prosecution.

Of course the two ministers, who had probably-
their share of the cake, forbade the prosecution to shoot
the matter cleared up.

The investigating judge simply hummed to those
who complained too loudly about the pretty couplets of the Choew^ of
commissioners improvised by Mr. Gaston JoUivet for the
circumstance :

We are the good commissioners

Feasts of Charity,

Wise and sincere friends

Of the poor and the disinherited.

But we ourselves, in our purse

Let us lodge the hated devil.

We are lost without resources,

Let us save ourselves through Charity!

Charity well ordered
Don't start with someone else.
The day cab is ours,
Feasts as soon as dawn breaks!
Let the tailor finally deliver us
Our clothes on paid stamp!
All state bodies must live
On the Charity Festival 1

the little verse, expressed the same sentiments, but in simple prose.

The examination of the accounts of the Tuileries festival is complete. Mr. Gauthier de Noyelles, Controller General at the Prefecture of

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police, yesterday submitted a detailed report to Mr. Camescasse, prefect of the police.

This document notes that the committee's management has left many blows to be desired, but that the waste to which certain members of the committee have delivered do not constitute, in this case, an offense characterized.

There will therefore be no prosecution and the investigation has been declared close (1).

Messrs. Jeannin and Bonnet, two of the organizers who, if they were negligent, do not appear to have been guilty, demanded in vain the publication of the accounts, so that the share of each was clearly determined. Mr. Gauthier de Noyelles stubbornly refused.

The new model parquet flooring absolutely shares the theories of Mr. Camescasse and Mr. Gauthier de Noyelles on the exercise of charity, citizen Daumas, advisor municipal of Marseille, was able to calmly cross the border—with 7,250 francs that the cholera had brought him—ques (2). However, it is not the instruments that are lacking—

(1) If one wants to realize what Messrs. Gauthier de Noyelles and Camescasse mean by "waste," it is necessary to examine some of the expenses of one of the aeronauts. It is done: allocate a car per month, he has lunch and dinner generously at his expense; cholera patients; he gets paid 1,500 francs of previous debts; at the party, he counts unreasonable repair costs for his balloons. Besides, he is given 3,000 francs for wear and tear on the balloons, he distributes—drunk on big tips to his staff, he gets new clothes, he and his lieutenants dine heartily in Meulan and stay there, always at the expense of cholera sufferers.

(2) In February 1885, Daumas was sentenced, in contempt of court, Mace, to five years in prison.

Like that fairy tale princess who couldn't say a word without a toad coming out of his mouth, the Republic cannot get involved in something without the swindler immediately

to the Marseille city council to make the additions. The administrative account of Mayor Brochier stated, for 1883, one hundred and twenty-five thousand francs of envelopes and seventy-five thousand francs worth of pens, penholders and pencils!

It is worth noting that this theft from the poor appears to the first time in French society. It is not inutile to compare this secular, republican and frank charity-mason to the wonders that our religious people accomplish and our nuns who, from nothing, find a way to do something thing, arrive with derisory resources, which would be devoured in a few philanthropic suppers, to collect old people for long months, raising children, to care for the infirm. This republican philanthropy, which is a waste when it is not a scam, is one of the signs of an era where the most expensive excessive ones bring no profit. It is not only with money, in fact, that we alleviate misery, that we carry out major works, that an army be reorganized; without a little honesty and dedication everything is sterile and unfortunately, our Republicans do not understand I don't even know the meaning of those words anymore.

As soon as the Jews touch anything, moreover, and They are in a rage to touch everything, the question of money is dirty the most righteous intentions You remember the com-

deposit a sum of forty cents to each parent; re-exposition is forbidden, we refuse to return the money that was shared between the organizers. Note that this scam has an almost official, since the offices were installed at the City Pavilion on the Champs-Élysées. The Pavilion of our municipal councilors covered, this time again, a very ugly merchandise.

n 8

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beginnings of the Central Union Society of Applied Arts to the industry? We saw gathered in the committee of names esteemed by all. Great lords, great manufacturers, elite workers had united for a work of interest general (*).

introduced there. Today, they are the masters there. Gh. Ephrussi, Gaston Dreyfus, Gohen are at the head of the committee. It was the Prussian Wolff who, in his capacity as mem- The jury judges our French industrialists! Naturally, As soon as the Jews entered, the association became a bank and we looked for the case.

Formerly, under the Empire, when it was a question of authorizing a modest lottery of one hundred thousand francs, the republicans mon- were at the podium and they protested against those who inhabit- killed the workers to feed on the hope of gain illusory and which thus disgusted them with honest work. Now they have changed all that and they have allowed this fourteen million lottery, which has been such a long scandal.

The Concourts showed us the gambling dens of the Palais-Royal walking in the garden "followed by the regimented troop of recruiters, touts, and em- baueheurs, of? card distributors, surrounded by the guard Praetorian bulldog pimps hired by the bankers.

A former Minister of Fine Arts gave us a similar spectacle and we saw it filling Paris el

(1) The exhibitions, very iitcll'igerQrae/it co-mprended and organized with great care, were almost enough to keep the Union alive. The first exhibition attended by Mr. Proust ended with a deficit of 80,000 francs.

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the departments of the sales pitch of shameless advertising, multiplying his cynical appeals, tempting the poor worker by this note placed everywhere within reach of his hand and forcing him to deduct from his pay the unfortunate franc which would have been enough to give bread to one's own for a day (i).

Of this gold, so painfully torn from a dying people of hunger, the Jew wants the biggest share. We didn't have collected a penny and we were already talking about giving six millions to the Jew Spitzer to buy his collection.

This Spitzer is a merchant, you might say? Keep you to believe it. Like all Jews, Spitzer is a good-maker of humanity. The Bourgeois-Gentilhomme, who knew about fabrics, bought some coupons that he re-sold to his friends for a small profit, but by pure kindness. Spitzer bought some old furniture

millions, because he loves France.

Don't allow yourself to joke! Listen instead, like the Jew Eugène Müntz, librarian at the School of Fine Arts, speaks of his colleague Spitzer in a letter addressed to VARl: "If Mr. Proust had really managed to to conquer such a collection for six million, one cannot—was enough to vote thanks to him, whatever his

(I) Rleii is not curious as the attitude of the newspapers in this •irconstancy. In the first moment the journalist, obeying a surge of honesty, withers this lottery. Some time later, the man money from the newspaper intervenes. What could be more siguifiralif sounds this report—port that the turnaround imposed on Voltaire by the son Ménier? The newspaper begins by speaking out against the abuse of these lotteries where the office expenses almost always eat up the biggest part of profits, and, two months later, he declares that he intends to compete all his strength to the success of Proust's enterprise.

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destination, just as one could not overfill of honors the seller who would have pushed the disinterested—ment to such incredible limits.

I only regret that Mr. Müntz does not have better clarified what he meant by to fill someone hon—neurs, » Would he like Spitzer, mounted on a white horse like a new Mordecai, through the streets of the capital? Isn't that enough for a generosity "which reaches unbelievable limits?" Self—that we give to this magnificent Remonencq, to this father Heroic Lemans, the constable's sword before the troops assembled, in the solemn fluttering of the flags slowly inclined?

I will not recall the unspeakable acts which took place of this lottery an unprecedented operation. New men—dreams, fraudulent figures, fraudulent maneuvers of all kinds, it wouldn't have taken a quarter of it in the past to put the entire constabulary on the trail of the odd ones industrialists who gave this spectacle (i).

After having officially announced on June 45 that the issue of tickets is finished, Proust is obliged to admit that he lied and that part of the tickets are remained in his hands. The lottery is drawn nevertheless without the tickets having been placed; the jackpot, as well as some lots of secondary importance, rest at the bottom

(1) See on this subject, in the Nouvelle Presse of August 8, 9, 11, 1884 and following days the articles of Mr. Marius Vachon which are a ver-indictment table. See also, at the same time, the Petit Journal, the Morning, the 19th Century, and particularly the Courrier de l'Art du 6 and March 27, 1885, which is against Proust, with evidence to support, accusations of such gravity that we do not understand that the prosecution was not moved.

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from the bag and the administrators admit that they won 770,000 francs. This is only on unanimous claims of the press and public opinion that we decide to proceed to a new draw.

What is certain, what is beyond dispute, is that a 1) authorized to fourteen million, of which twelve millions of tickets were placed, resulting in final and total five million eight hundred thousand francs. It is Mr. Proust himself, who was forced to admit this figure, February 5, 1885, in the face of protests from the committee.

Where did the other millions go? In overhead? Admitting, for a moment, this insane hypothesis, it There is a way to respond to the formal accusations that each one brings against the promoter and the organizer of this lottery, against the person who assumed exclusive management of it, is to publish the accounts.

How is it that the members of the committee, including some, like Mr. Bouilhet, occupy a certain situation in the world, whose name appears on the banknotes lottery, did not understand that they were compromising themselves themselves by not immediately demanding the publication cation of these accounts?

This does not prevent members of the left from de- declare that the Decorative Arts Lottery is a na- national. Spitzer and Proust are also national figures and Hecht therefore, the intermediary in the purchase of the Courbets!

The Courbet story is instructive!

We wanted to have one or two Courbets in the Louvre. The idea wasn't any worse than any other. In any case the step was easy to follow, you had to ask loyally- a credit to the House, if there was a shortage of money, and II 8.

at the first major sale where a Courbet would appear, send a representative from the Louvre. Everyone knows that the French collectors rarely push against the direction of Museums and that foreign amateurs themselves abstain.

Proust preferred to act obliquely, without taking the advice of the House. He charged a Jew among his friends, a man named Henri Hecht, whose brother has the idyllic first name, and Myrtil's spring, to buy three Courbets. If the eco- Had the nomy been guided, the harm would not have been great, unfortunately the figures prove that, if this is the motive he obeyed, he was very disappointed in his calculations.

How did Hecht make his account? I don't know; what is What is certain is that he paid for the paintings intended for the State absolutely unbelievable price:

The Leather Belt 26,000 francs.

The Wounded Man 11,000

Siesta during the hay season. 29,100

The Deer Fight 41,900

The Hallali of the Deer. 33,000

Now, apart from the Deer Shed, which is the chief-work of the master, and which reached 35,000 francs at sale by Lepel Cointet, Courbet's paintings have never been estimated as high. The Return of the Conference, the canvas famous, was paid at the sale of 1881, 15,000 francs, the Beautiful Dutchwoman, 8,000 francs, Lovers at the Cam-loincloth, 5,700. At the 1882 sale, the Bather, a canvas still very well known, reached with difficulty 14,000 francs, the Beggar, 9,000 francs, the Wrestlers, 5,800 francs. The other paintings fluctuated between 3,000 and 4,000 francs.

At the Monteaux sale, the Wave was sold for 1,800 francs.

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At the Dussol sale, which took place on March 17, 1884, doiib excellent circumstances, all the newspapers have cons- tested, and which contained some interesting Courbets, here is the prices obtained;

Young Woman 1,950

View of Omans 3,000

The Willows 4,500

Marine 2,100

Deer shed (snow effect). 3,800

Let us add that the magnificent Courbet, that everyone admired at Girardin, was sold for 4,400 francs. In the month from February 1885, Henri Rochefort, distinguished connoisseur in paintings, paid 4,510 francs for one of the most remarkable works by the master: Hunters in the Snow.

Before buying in such deplorable conditions, who were truly the n'Hecht plus ultra, why not having sought the prior opinion of the House? For—what all that is concluded through the intermediary of the Jews does it always turn out to be to the detriment of the Treasury? If one had had we taken the trouble to think, we would not have bought this Combat de Deer which, painted with bitumen, no longer presents itself to the eye that a shapeless black spot as one can be sure at the Louvre.

It was announced at one point that the Cham— commission bre, appointed to approve this sale, would not ratify such a scandalous purchase. Nothing came of it; the commission approved everything that was wanted.

Since the somewhat savvy collectors, far from thinking of buying nothing, quietly get rid of their

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art objects, Jewry seems to have fallen back on the Louvre.

This is how we see J. Reinach intervening to buy for our Museum for the price of one hundred thousand three so-called Frans-Hals francs which are worth a thousand shields. Only the portrait of the Lord of Berensteyn could be by Frans Hals, but that was a long time ago. The work original work has completely disappeared; it has been absolutely— ment redone by a dauber. The Berlin Museum, to whom this acquisition had been proposed, sent to Harlem a representative who, at the sight of these paintings, was taken with a fit of laughter and still running. In these peaceful little towns— where one has little fun, the Frans-Hals of the Béguinage,

had become the subject of endless jokes.
was having a good laugh in the square before going to
to sleep (1).

Later we had the story of the six incom-
parables, among which a unique Botticelli, which was offered
generously to the Louvre. A Jew owned these works
priceless; he was going to sell them! What a misfortune! It was the
when Alphonse de Rothschild applied
at the Academy of Fine Arts. What an opportunity for him to
assert himself as a Patron! He gives away some tickets
of a thousand francs; others imitate it; we thus gather or we
claims to raise one hundred and fifty thousand francs; we print
for a million advertisements on the princely gift, the
royal gift; the splendid alms given to France. Tur-

(1) See on this subject the Courrier de VArt of February 27, 1885, which
re-raises the question and reproduces letters from Dutch painters-
recognize that these paintings have no value. He read
details of a finished comic.

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who cries over the kindness of the baron, always at the head of these
demonstrations...

In short, we bring the paintings to the Louvre and we think, for the
first time, to ask the opinion of the curators that
until now it had not been considered appropriate to consult. They
scream in horror. The Virgin at the Well by Botti-
celli, is absolutely apocryphal; the Crivelli and the Van der
Goës were painted by a bad student of Trouillebert.
These so-called wonders are unworthy of inclusion in
a public gallery. Admit that, if Baron Alphonse has
seriously believed in Botticelli, he is a poor recruit for
the Academy.

Since Turquet and Proust, nothing that touches on the
Louvre is not done clearly, directly. In Alsace, a'^^
A farmer cannot sell his cow without resorting to intermediary- /f
diary of a Jew. With a budget of more than three million
liards, the State can no longer simply buy a work
master after the advice of competent men; it is always necessary- .-
days that a Jew intervenes in there to rig, tro-
to deceive, to cheat.

When the Jews have realized their dream of imposing
as director of the Louvre one of their own, each of whom pro-
announces the name, and which would already be installed if Proust had remained

two years and will substitute copies for the originals without that you notice it. You will only see fire and the entire press, led by Catholic newspapers, declares—will say that this director is the greatest of the past directors—ses, present and future.

For Jews, these big machines like the lottery
Decorative Arts are first and foremost a business, a brilliant one

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business since, according to Mr. Haëritjens, the ticket that is being sold one franc is worth three sous.

The lottery is still a means of propaganda.

We know the adventure of this candidate who found ingenious to put up posters behind the convertible his competitor, who thus served as his tireless commiss—electoral traveler. This is a bit like what happened to the hon—people and Christians who founded the Society of Decorative Arts. Thanks to the complicity of the government, which allowed all the traffic to be mixed into a work which he called patinotic, the lottery has become a species of tontine; in defiance of the law which is formal, we divide the lots by imperceptible fragments (1), we promise parts. This is what we could read in all the newspapers the following announcement:

EXTRAORDINARY BONUS:

Make a
PROFIT

possible to

and also have the advantage of knowing in detail
THE DEEP PERVERSITY OF PRIESTS

300,000 FR.

The first LOTTERY DRAW will take place on January 15th.
DECORATIVE ARTS.

This draw includes a prize of 100,000 francs, a prize of 25,000 francs and sixty other lots, each lot in cash.
Any ticket that wins in the first draw will also participate in the final draw, which includes a prize of 500,000 francs,

of 100,000 fr. each, four lots of 50,000 fr. each, and five

(1) The small cuts sold for five cents amounted to five francs the price of a ticket whose value, as we have seen, is three sous.

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hundred other lots from 25,000 fr. to 500 fr. Therefore a same ticket can cost 600,000 francs

Here is the [unprecedented] combination offered by the Bookstore anti-clerical

Anyone who will buy directly from the said bookstore a copy of the volume THE SECRET BOOKS OF CONFESSORS published by Mr. LEO TAXIL, will participate half the chances of winning Lottery tickets of Decorative Arts. That is to say that any buyer of the volume in question will receive as a free bonus double two bill- numbers of this lottery. In the event that one of the numbers allocated as a bonus and named after Vâcheteur will be drawn, the The value of the prize won will be shared equally between the buyer and the Bookstore; and, likewise, if the two tickets come out. The buyer will thus have two chances instead of one. – A TICKET THAT COULD WIN 600,000 FRANCS, 300,000 francs will therefore be the share of the buyer of the volume from the Anti-Clerical bookstore.

The de Gaulnes, the Sabran, the Chennevières, the Barbedienne, the Falizes, the Lefebures, the Paul Dalloz who have brought, in the past, to the work of Decorative Arts, the competition of their devotion, the support of their good reputation, find thus, I repeat, have contributed to spreading in the masses of publications, not doubtless immoral, because nothing is purer and higher than the morality of these confessors' manuals, but dangerous to put in the hands of young girls or children.

This explains the kind of discouragement which takes hold of all men in a position to do something, in front of the lamentable abortion of everything they have tried to do the good.

Money, moreover, is beginning to run out. Love of art has been almost as ruinous for the aristocracy current than the art of love for the great lords of the past. Auctioneers dependent on the exr

perts and most of the experts being Jewish, we agreed around the Drouot hotel to create absolutely fantastic prices fictitious. All the second-hand dealers in the universe have paid their dubious shopping in Paris; counterfeiting, imitation have taken on unprecedented proportions. Many people from world, who believe they own a gallery of real value, have at home only fake trinkets, pastiche paintings, embossed copper dishes that I myself saw being made—to search in houses that I can designate.

We dare not disabuse these illusionists. There is, in fact, something touching in the spectacle of this poor man Aryan who allowed himself to be driven from his castles, stripped of all that he possessed and who dusts, with joy childish, some apocryphal armor, some tru—that the Jew was clever enough to sell to him by weight gold. When a crash occurs again, when the convention courses supported by labor unions chands will collapse, a terrible debacle will take place, we will not find ten thousand francs of collections which will have cost five or six hundred thousand francs (1).

Read Mr. Paul Eudel's *The Truquage*, which should be in all families to preserve them from ruin. De—then prehistoric objects up to the Diaz and the Charles Jacques, everything serves as a pretext for a hateful counterfeit. manufacture of fake flint, fake Tanagra statuettes, fake figurines from Sèvres and Saxony, fake medals, fake autographs, fake bronzes.

(1) In the month of 1884, the sale was announced in Paris, from a magnificent collection of paintings belonging to an American. The crates arrive, we open them and we are amazed to see that all the paintings are fake and that no signature is authentic—tick.

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There are exquisite anecdotes and tricks in this book very entertaining. What could be more charming than the story that said the Jew Goblentz who excelled in making miniatures and grey areas like Sauvage. One day, he sends a third party sell a miniature he had to a large dealer made himself. The merchant buys it immediately. Few some time later, second visit with a second miniature in the same taste as the first. This time, the buyer rejected the offer made to him, and even made bloody reproaches the intermediary for having sold him something

– "Here," he said, "I'll show you some real Savages, and he opened a cupboard filled with grisailles. They are not not signed, but they speak for themselves, those ones, he added.

But these were miniatures by Coblentz, who laughed at them. Again.

Here again the lack of any initiative in the aristocracy. Formerly the greatest lords encouraged—were creating, founding artistic factories themselves; the earthenware of Oiron, the factories of Rouen, the school The Clerissy family was born from a generous and intelligent fantaisie. To the potter as to the painter or the sculptor the patrician gave his opinion, brought, outside of the commercial course useful and often very accurate observation. All that has disappeared. No great lord had the idea to commission a painter to paint some moving picture which traced the scandals of that time, the violations of domicile, which bequeathed to the future the memory of these shames; in In revenge, they will argue with banknotes some cheeky painting using special processes in order to to look old, some credenza executed before us
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in Batignolles or in Malakoff by a poor worker who said: "The Count of X... bought the same for fifty thousand francs to the Jew M... If I had offered it to him for six thousand He would have thrown me out. What idiots (1)!"

Among these Jewish second-hand dealers there are some who awaken almost admiration. At a certain height of audacity The scam touches on genius, it appears as one of the manifestations of the intellectual superiority of a race

(1) In an article, softs form of leftre, J>ublré in the Moniteur universal, Mr. Germain Bapst, under the name of Mr. Josse, gave a spiritual lesson to Antonin Proust, who had chosen, as frontispiece from the Revue des Arts Décoratifs, a mirror that he imagined dating from the Renaissance, and having belonged to Louise de Vaudemont, and which is absolutely modern. It has never been more finely put into highlights the ignorance of our doctors, and also the importance of the role of parasite and the go-between, the suffering of our workers who, exploited by the Jews, see artists of the past attributed their most beautiful creative.

belonged to a queen of France – it is the work of a brave and good-our chaser, named Legros, who made it around 1863, was inspired by the drawings published by Keiber in the early years of VArî for all. – Legros looked in vain for work at the goldsmiths or the brooziers of Paris; he employed his leisure time in this work and sold for 1,690 francs to a Jewish merchant; the figure is rigorous-exact. Legros is the most good man in the world and does not can be neither accused nor suspected of having helped the trafficking of Jews; He went to England with this money, found work in Bir-mingham in the Elkingion house, through which so many artists have passed French, and it is from there that another French artist, Mr. Wills, Legros addressed me when he returned to France three years ago. pl0s.

"Legros knows the history of his frame, he is not more vain; he smiles at the naivety of the amateurs who pay, one hundred thousand francs his work, when it is not signed, and would not offer two thousand He put his name to it. Legros lives poorly and philosophically of a short, lean day; I wanted to take his opinion before naming him-sea, and he authorized me to tell you what he had had until now-roic to)deslie to keep silent. »

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on another. Unable to conceive even the thought of certain ruinous Jewish financial mystifications, the Aryan would not have been able to compete with a Sa-phira. What power of persuasion, of cunning, of diploma-Matie, flexibility in handling men in this thing-a man who manages to sell five or six hundred thousand francs to Berlin Museum a collection of Moabite pottery abso-clearly false (1)!

Do you think Saphira will stop there? You don't con-be not born the species that always goes ahead without putting of limits to the boldness that it draws from an unfathomable contempt for us. Saphira calmly proposes to the Bri-Tisch Museum to sell it to him for a million pounds sterlings, a copy of Deuteronomy, written in charac-Moabite territories identical to those on the Mesa stele, and which would not have existed for less than 27 or 28 centuries tence (2). The matter was almost concluded

(1) These vases, made by an Arab named Selim el Qàri represented boashommes similar to those at the fair •p&m of spice. The clay was absolutely identical to that used every day the potters of Jerusalem. "We still saw," said Mr. Clermont-Ganueau, under one of the faces of the small earth discs cooked with which several vases were filled and which were taken for

The soft pale had been placed to be cut into slices.

See the Archaeological Frauds in Palestine, by M. Clermont-Gaûneaû, which is one of the most amusing books of this time.

(2) The forger had simply taken one of these large rolls synagogue rituals, containing a biblical text in Hebrew characters numerous squares, which date back two or three centuries; he had de-cut the lower margins, he had sauced these leather strips in bitumen oil and other ingredients. Then he had trans-written on these strips, using the qalam, the reed used in-core in the East to write, passages of the Deuteronomy that the English scholars deciphered with pious care when Mr. Glermoit-G ring came to show them the fraud.

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and it would have succeeded without the intervention of a great archaeo-French logue, Mr. Glermont Ganneau^ who opened the eyes English and demonstrated the fraud. In despair, Sapbira came to commit suicide in Rotterdam in March 4884 and, in month of September 1885, the famous copy of the Deuteronomy ronome was sold for a hundred francs in London.

Racing is even more ruinous for men.
than the love of fake trinkets. The bookmaker, that a man of wit called a pickpocket arrived, is ordinary an English Jew. The owner of one of the principal-pale racing stables is an Israelite, involved in the affair of the Honduras and sentenced in May 1856 to two years of prison for breach of trust. Everyone knows this story-story. A letter from Duke Decazes from the month of June 1875, which proves the fact to the point of obviousness. We tolerate nevertheless this intruder because he is Jewish and the Bugler called him from time to time our sympathetic owner-silent breeder X. Our elegant women continue to wear, when the horse was the winner, the colors of a crook, like their grandmothers wore, in tournaments, the colors of some valiant knight who had distinguished himself by his valor-spear.

We can guess what manipulations and maneuvers are going on. disloyal, infamies in this world of turf. It is the Aryan always, the gentleman, the nobleman who is vic-time; sometimes we don't just ruin it, we dishonors. We buy his jockey and mix him up with something

magician; he is disqualified, as they say.

From the forests of Bondy, equestrian gambling dens, enter-flying shots while running, that's how all the people express themselves

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newspapers, without exception, about certain hippodromes.

We are robbed, robbed, murdered there as if in the corner of a wood, with this aggravation that the scarps, pistol or knife in hand, operated at night for travelers, while for suburban travelers, ticket in hand, operate during the day, in full sunlight, on the bridges. Cynicism more flight is spread there than in any other place on earth. Perhaps no one is unaware of it and, incredibly, this ignoble roguery – where we find, in truth, banditry teeming in the lower reaches areas of London – seems tolerated by the police, encouraged by the gendarmes, protected by the magistrates. We wonder how come no law or person has come in-core empty these frank carpets of beveled horses, litters of jockeys, sequences of bookmakers with whom we cut the betting exchange, and return these fields and lawns to their natural destination, which is to grow sainfoin and potatoes.

Nameless scenes are happening there. The horse that we arranged to make win is late. We hear stands the jockeys who shout to their comrade, in retentive their horses: "Come on!"

One day it was jockey Andrews who almost died assassinated by his competitors. Another time the crowd protest against too obvious cheating in a race between Blonde II and Georgina. The jockeys seize a protesters drag him into the room where they get dressed-slow, whip him with all their might and leave him half death (1). •

Is it not a pity to see a man, who wears the name of Castries, a descendant of the victor of Closter-

(1) Gourée at the boulevard de Boulogne, Sunday, October 5, 1884,

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camp, witnessing this dreadful spectacle of a French tie-attacked by ten English servants united against a single man?

This is where Toisiveté, the life of the turf, the taste of base pleasures.

At the horse show, all the prizes go to Israel. Camondo, this fat Jew who looks like a chief of eunuchs Abyssinians who would have rubbed off, this Levantine Turcaret of whom Carolus-Duran exhibited, at the Cercle des Mirlitons, the caute- Playful and pale, triumphs with a black and blue mail harnessed to four bay-brown horses. The conservative daily- The teachers take us to visit the stables; we learn along the way that the hunter Arthur Voodrook "has a ambassador treatment." There are four crowns in copper on the stalls, the covers are blue bordered in red, at the corners of the coat of arms embroidered with niajn aveq this motto: Charitas et fides.

Hirsch is not forgotten. He received a prize for his part. first category with Sanshine and Caesar who are tackling arrow; as for Rob Roy and Bonmary, they step. Camondo has twenty-four horses in his stable, sixteen of which are harness all year round, and eight saddle horses; llirsch does not only twenty-three, but among them there is an Arab roan, present from HM the Emperor of Austria, to the friend of poor Count of Wimpfen. If the master is not impeccable- cable, the stable outfit is. The saddlery, in particular, is a marvel: "It is a spacious room, high ceiling, whose marble fireplace is a masterpiece. All this shines and gleams and offers the spectacle of arrangement- the most ingenious way.

Moral sense is so obliterated among the classes superiors that no one finds bad of reward- think of the luxury conquered thanks to these Good Turks who ruined

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so many French people. Those who are the most obsequious in front of this German Jew would be sentenced to prison a poor devil who would have taken a bundle of wood from their wood. The others would not pursue the bundle thief, but, soft and weak natures, they are not surprised that one dares displaying an ill-gotten fortune before them.

Circle life is the consequence of the passion of races. The government helps demo- realization through play. Here again we find hypocrisy republican, this love of everything that is troubled, of anything that allows shameful profits to be made The left-wing deputies share it clandestinely.

gambling house. We play everywhere and everywhere in a bad way-honest (1). The kitty, Dame Joséphine, as we appoints, levies on each player a real tax-

(1) In October 1884, the outcry was so lively, the complaints so numerous that it was decided to close the Circle of Liberal Arts founded by Devriès and some establishments of the same order, but they reconstituted themselves under other names. It was Leconte that he had had to continue, to set an example. In just one year, the pro-The product of the Liberal Arts Circle's fundraising had risen to four-eleven hundred thousand francs, which, at ten percent, is a sum of fourteen million put in the bank.

The Circle of Freemasonry was naturally respected. also left in existence: the Central Circle, the Hunting Club, the Circle of the Arts-Kéunis, the Fencing Circle, the Press Circle, the Seine Artistic Circle, Washington Circle and Fran-English.

The daily jackpot of these nine establishments is 69,800 francs.

The Fencing Circle, which Camescasse did not touch, is strongly supported by republican statesmen who find there lunch and dinner: it has a president named Etienne Junca, Jewish, I believe, by origin, and who was decorated as a man of

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leonine ment. A writer, who was particularly concerned of this question, considers that the sums thus collected then-the circle directors amounted to sixty million in five years.

There is, in Paris, he said (1), at the very hour when I write these lines-, more than a hundred houses of the kind I mention, where the baccarat. Of these hundred gambling dens, at least twenty-five operate in exceptionally productive conditions. So much so that, calculations made, it is estimated that, over the last five years, these only twenty-five houses have swallowed up the jackpot sum, we dare not say respectable, of sixty to sixty-five million I that is to say that the unfortunate player, without comp-to cover its natural losses, without counting the thefts which it may have suffered victim, had to, before running the chances of benefiting from a centime, pay in five years a tribute of at least sixty millions!!

Isn't that really scary? And yet that's not all again, because the player has other responsibilities, which he cannot attend to

We want to talk about the gift made to the dealer by the one who holds the bank, and the interest paid to the loan fund. We

letters, which is very flattering for writers and even for soldiers who won their cross, not with a bang, but on the battlefields.

Mr. Laisant recounted in his newspaper the Radical Republic that in December 1884, a Jew, named Goldsmith, having bra- that his revolver on two other players, they had made im- *immediately the same movement. These are completely the customs of the Haciendas of Mexico and gambling houses of San-Fraucisco.

11 occurs, moreover, almost every day, in this Circle pro- witnessed by the police, unspeakable scenes. This was following a meeting of the Board of Directors, which had been truly epic, that the boy said to one of the assistants who came to wash his hands in the sink this astonishing word:

– What's going on, sir? We've never stolen so much eavon than today.

(t) Fiyaroj February 18K4

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We will simply briefly indicate what these two consist of new taxes.

When the banker raises a bank, after winning, the inhabitant- study is to leave a small sum to the boy who "Grouped" during the pruning. This tip is not limited; still, it is is thus abandoned, after each bank in profit, a sum which varies between fifteen and two hundred francs, depending on the importance of the banker's gain or generosity.

As for the interest on the money lent, it is always very con- astonishing, since we were able to observe that a gambling boy, with a single thousand franc note had managed to double his capital in a single evening.

These figures, although so high, seem much inferior to reality to the Evil One who published a study complete on the Circles (1).

In the big gaming houses, says this newspaper, the jackpot rap- door legally (we leave aside the product of the flight croupiers) on average 6,000 francs per day, and, in the tri- low-grade pots, the minimum product of the daily recipe

to 7,000 francs per day the sums collected by the jackpots in gambling houses for five years. This makes, for each from them, a revenue of 730,000 francs per year or 3,650,000 fr. for the five years.

Now, during these five years, the number of gambling dens in Paris has been at least 24. So we arrive, just for the cagnottes, at the respectable figure of 87,600,000 francs.

To this figure must be added the profits made by lenders and the croupiers, profits which sometimes reach proportions enormous and which we will evaluate at an average of 100,000 francs per year and per head, or at the rate of five of these estimable officials-shareholders per gambling den, 500,000 francs per year and per gambling den, 12 thousand francs per year for the 24 gambling dens and 60 million for the five years.

(1) Morning, October 21, 1884.
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Let us add an average of 100,000 francs per year, for the small profits of Mr. Administrator and his cronies, or 2,400,000 francs per year or 12 million for five years.

And we arrive at the following nice result:

Prize pools CHF 87,600,000

Lenders and dealers 60,000,000

Administrators and staff 12,000,000

Total Fr. 159,500,000

One hundred and fifty-nine million six hundred thousand francs devoured for five years by these Vampires, in Paris only.

And we are not exaggerating, on the contrary; we would only have the choice to support, with convincing examples, the eloquence of these figures.

From these figures, we must obviously detach the sums considerable amounts collected by the prefecture staff police who, at all levels, from the prefect to the last of the agents, ransoms the gambling houses, and sur-all the bribes given to ministers and deputies opportunists (1). There remains nonetheless a sum huge waste, without profit for anyone, and which is a

which cannot even provide, to our mourning Paris, the illusion of movement and life.

(1) Suicides that occur every day following the pearls suffered in the Circles, suicide of Mr. de Riencourt, suicide of Mr. Wlasoff, etc., are, as we understand, of ardent occasions desired and eagerly seized to collect a new tribute in pre-texting public outrage.

Among the countless victims of police complacency has for certain gambling houses, let us point out Mr. Raby, who had made his courage and received a lifesaving medal for having saved two people from death, and who, after having lost everything in the Circles, killed himself in July 1885.

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What should the government do if it does not obey unmentionable motives? Or apply purely and simply the law that prohibits games of chance, or abolish the law of 4837 and reestablish public gambling. Public gambling, like the lottery, has exceptional advantages; easy to sur-ensure, it offers guarantees of regularity which do not exist not in the current Circles.

Why doesn't the government take this step? Why is he depriving himself of resources that would be so necessary-saires to a budget that crazy squandering has drained?

We have said the reason. The ministers grant to the deputies, who turn a blind eye to their actions, or self-initiatives to open Circles, either concessions, shares in military supplies and tenders.

We have not forgotten the criminal prosecution which was the object, in June 4883, the founders of the Circle of the Concorde and the Parliament sumptuously installed at 242 rue de Rivoli and which went bankrupt after having devoured 800,000 francs in fifteen months.

Mr. Alfred Leconte, MP for Indre, already "famous for a railway permit scratched with a fresh intention-duleuse, and who had joined forces for the exploitation of this Circle to one of his colleagues, admitted before the court that he was housed and fed free of charge in the establishment; he also admitted to having received half of the six hundred shares of the founders attributed to Mr. Trapet. It is to Mr. I^econte, indeed, as a letter from Mr. Andrieux proved, that authorization has been granted. Mr. Louchet read, at this

absolute of any moral sense.

This trial, moreover, is from start to finish one of the most curious documents on current customs that one can

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imagine. Senators and deputies came there to do lavish dinners, official dinners at the expense of unfortunate shareholders (1).

All of Paris saw, for many years, a former Minister of the Interior, a Vice-President of the House, publicly hold a real gambling den, a circle open to all: the Seine Artistic Circle, which was called familiarly the Cercle Lepère. In all the hotels where the rich foreigners descend into all the big cafes from the boulevard, invitations to come and dine were distributed and to play the part and these invitations were signed by the vice-president of a French Assembly! Never the members of the left did not think that the dignity of the country was affected by this singular accumulation, they found that this content of three of a kind was still the most honorable of them, since they had called him to the vice-presidency. In the story itself of the Directory, I do not know of any similar fact (2).

(1) The Circles, placed under the patronage of the representatives of the nation, have replaced the quarries of America. Mr. Andrieux has told, in his Souvenirs, c[\xq the first person that a commiss- police officer sent by him met, in an authorized Circle, was an ex-convict asleep on a bench. "Not knowing where to find shelter, this victim of human justice had come to seek, in the gaming halls, a hospitable lodging. The Circle was moreover chaired by a deputy.

(2) The manager of this Circle was a Jew named Landau, a per- noisy adventure ringing, like all those of his race, which committed suicide after financial losses and heartache that the days- boulevardiers told the whole story. He was replaced by two other Jews, the Khan brothers, formerly directors of the Circle of Paris, rue Laffitte.

A radical deputy from Seine-et-Oise, former attorney general, Mr. Vergoin, took over from Lepère as president. He had no other "three goals," he declared ingenuously, "than to make good connections." The first encounter he had, in this distinguished place, was that of a gentleman who confided in him that the croupiers had just pro-

However, one cannot encourage the government too much—to preferably reward its faithful with per-tiipot missions than by supplies. In the latter In this case, it is the very security of France that is compromised by the good ministerial pleasure.

The discussion of February 28, 1884, on supplies granted to the industrialists of Besançon, is enough to show how things are going for auctions.

Mr. Georges Perin, with patriotism and foresight which surprise in a republican, put forward this idea which fiappa the Room of astonishment, that generally the border places were the first to besiege in time war and that the stores and clothing workshops necessary for the army were more properly installed inside. If the supplies had been kept at Besançon, there was a cause and this cause was a Jew, the Jew Veil-Picard, the famous^ Veil-Picard that we encounter at every moment in this book, par-everything where one speculates, where one fiddles, where one plots a money matter.

Under-Secretary of State for War, Casimir Périer, protests that he is innocent, and the Minister of the Interior, Waldeck-Rousseau, boldly declares that he does not know Veil-Picard. Mr. Georges Périn convinces him immediately—

ask to give him a certain number of ready-made litters, biscuits as they say, which would have allowed him to take the bank for sure. Mr. Vergoin doubtless feared that the relations that he would do there were not a little mixed up and gave his resignation. Note again, from the point of view of the path traveled since 1870, of habituation, that the fact for an old magis-treaty, for a representative of the people, he accepts the presidency of a gambling den, that shocks the person; that seems quite natural.

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lie by showing him the letters he had had his private secretary Noel write to the Jew.

To be called from time to time the handsome and proud young man man, according to the newspaper Paris, the minister sacrificed tran-strictly the interests of France.

The next day it was much worse. A terrible scandal broke out produced at the town hall of the 7th arrondissement where were brought together the merchants and manufacturers who intended to

Casimir Périer, for a very personal reason, had arranged in such a way as to make any award impossible in striking all markets unexpectedly with a right of 3 fr. 25 o/o (1).

Although, I repeat, the scandals of the Circles and the gambling dens seem to me to be of much less importance serious than the facts of this nature, the case of the Circle of the Royal Street is worth noting here. This Circle which, according to the ex- pressure of a boulevard newspaper, this embalmed the distinction- tion and honor," exhaled, it seems, some less odors suave. I admit, however, that all the noise led to this su- jet left me quite cold. I won't go so far as to cry out with one of my colleagues: "That there is only one culprit, it is already monstrous in such a place; several, it would be to despair of Humanity." We would discover that the Jockey- Club is a department of Hellas that I do not des- I will not lose humanity for that.

(1) Figaro of March 2, 1884. See also the Pot de vin Arraznt, Gnw laws of February 25, 1884, a very detailed account which was only very insufficiently denied by merchants of Lodève, the lega- the Bollandist affair and finally the Arèue-Peraldi affair.

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If he had thought more, our colleague would have quickly com- took that such a result was on the contrary inevitable. Conti- to lead a life of idleness and disorder, when the Fatherland is close to perishing, reveals a naturally base soul which must, as soon as resources are lacking to satisfy passions, to indulge in the most blameworthy expedients mables. If the man, who played fifteen with cards marked with eraser, had been in prayer or busy seek the means to save his country, this misfortune does not would not have happened.

What is sad is the shame that falls on the aristo- cracy due to the fault of a few idle people. Doing one's little circle, passing rue Boyale is now the expression adopted by workers for cheating at the game.

It is impossible that the Circles are not dishonor- res with the mania that people of the world have of welcoming open arms to all the Jews of the universe. A ^ man, that everyone in Paris knew a lozenge merchant seraglio in a passage, a tavern keeper from Little Russia, Did a former Prussian lackey make some money at the Stock market, they are received everywhere. When a scandal breaks out

clarifications about their family, about how they are enriched, on what is at the bottom of the train that they display, we unanimously come across an unfortunate game lesson only because he is French. It is abso-
light ashamed.

The club and the races take care of the men; the to-
Letter ruins women.

Tailors and dressmakers are almost all
of Jewish origin; it is a Jew, Dreyfus, who is president

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of their trade union chamber. They have deployed on this point a truly charming genius, if not completely inventive. Felix looks very nice, Kahn, who succeeded Ms. Laferrière, did not hurt, but Sarah Mayer who "designed" the two dresses of W[^] Legault, in Kings in exile, has a very happy imagination; it is up to her again, we learn from Le Figaro, "that Mr. Legault must the success of his latest creations in Les Affolés and the Pretext. y> AM[™] Rodrigues however the pompom I She does not sew dresses as was customary in the past, barbaric times she edits them, at least that's the term that my kind colleague Etincelle used, who often sent me very surprising communications in this order, when I was writing with her in a journal éXé[^]Sini, dum Athenæ florerent...

The Jew could not help but mix in his point of coarse salt. The jewelers had made the men wear little pigs, we have dressed up the women of the world with es-pieces of posterior saddles, which make them look like the ani-evil that has been called "the ship of the desert" and which would rather be the Punchinello. The pockets were placed behind-behind the back, which gives to the most graceful woman, cher-singing his handkerchief, the unseemly appearance of a turkey which scratch. None of our Parisians understood anything about this irony. The feeling of elegance, of this elegance made of taste, of measure, of spirit, one would be tempted to say, is death in the French woman; she takes fashions such that the dmnen confection of Vienna makes.

I would like to depict these fashions, like the Goncourts have depicted those of the Directory, but I am very embar-satiated; I lose myself in these shimmers, these scintillations-ments, these dazzling... Which star do you prefer?

We have brocade, surali, crepe de chine, moire
from Lyon, unbleached silk, crushed velvet, plush and
wonderful satin. As a color we can offer you
the color bistre, lava, neutral, putty, hazelnut, nymph
moved, frightened mouse, milky amber, iron, steel, linen gray,
punch flame, Titian red. Do you like jackets?
Buffon, Torquemada hoods, Lamballe bodices,
the Milady jacket with old silver buttons?

The street toilet has a 4830 trend, that of the home
remains Renaissance, that of temple approaches the Mer-
night lights. The bourgeois Louis XV is fashionable in the city,
the noble Louis XV is adopted in the evening, the Hungarian green
is also very well seen. What would you say, for small dinners,
velvet sheaths with two trains that open out
heart or remaining hermetically sealed to the Quaker?
The Lawrence dress is all the rage, but the Dubarry suit has
some supporters, others prefer the small Devonshire checkerboard,
but on the condition, of course, of completing it with the
vicuna plucking. For shopping grooming we con-
will try the petticoat nun's veil.

I hear you, you would like me to talk to you about the
dress of roses – a dream! cried the enthusiasts.
It is a satin or moire petticoat covered with a skirt
with a white satin train, or pale sky, which opens to the side
on one of the skirt strips completely covered in roses
like a spring bush. The dress and train are
shaded with pink as well as the half-open edges. The cor-
wise pointed neckline is adorned with a garland of
roses.

Toilet concerns follow our strange
Christians in days that should inspire them to
any other feelings. Purple is the color adopted for

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on Holy Thursday. "In the petticoat, ruffles of torn taffeta-
queté under the very soft wool tunic, with sculptural folds-
raux, trimmed with purple guipure also in wool. At the
hood, lace brightened with branches of lilac. y> The
On Good Friday, great mourning is required; we adopt the
"tailored" style dress in black serge trimmed with a braid of
black wool. "No jewelry. Black hat, very simple,
with large crepe veil. y>

When it comes to hairdressing, we're spoiled for choice.
Here is the immense Gainsborough with a large halo inclined in abat-

silky folds, the Sylvia hat trimmed with black or dark velvet, the Béarnais hat with old gold pompoms, the Mi- cape gnon with ducal aigrette, the Diane de Poitiers hood with diavelvet dome and large network of pearls revealing hair. Let's not forget the Yokohama, nor the Lesdiguières, nor the Riccobini hat lined with green velvet and decorated with a cloud of multicolored pompoms, nor the Récamier getting up in a comb on the bun or falling in a ribbed bib, nor the Khroumir in large straw, decorated with flowers in oriental fabric-tale.

What good are all these ruinous frills, since there is no longer a Court, no longer a society? Could we not not to get all farted up in the air and in a high-waisted dress to go eat a sandwich at someone's house from time to time, whose ancestors, in their Frankfurt Jiuligasse, were to be accommodating about the attire of those who wear them were going to visit?

The women of the world do not understand this. savagery and extreme civilization come together. The savage- The wisdom of the Fidgy Islands would be lost if its shell necklace; the elegant Parisian would prefer

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to renounce one's family, one's country, one's God than to bear a toilet that was not from one of the makers that the days- Jewish nationals have become fashionable.

A newspaper has given what it calls the budget of an hon- head woman in our time and this document, established on very moderate bases, can be regarded as quite exact.

It will be 33ns <ijre, he writes, that I take a wife, from her, having a complete trousseau, (lace, jewels, wardrobe, surrounded finally (I have everything I need and often more than I need. In This budget, therefore, is only about maintenance, for amsi say, of this capital of franfreluches and fanfioles.

It breaks down as follows:

Seamstress Fr. 12,000

Milliner e 3,000

Lingerie 4,000

Shoemaker .' 4,500

linens, trinkets, crope-line 6,000

3,000 laces in use

Perfumery, hairdresser, flowers 4,500

Umbrellas, parasols 500

Total. 34,300

To these 34,500 francs should be added the laundering, which can be estimated at 600 francs per month, the dyer, for the silk lingerie, stockings, etc., at 300 francs, and cleaning and ser-convenience at 200 francs. Which makes 43,200 francs per year.

Total 47,700 francs.

Faced with these prodigalities, are we not tempted to say with the great Catholic orator: "What, wretch, don't you feel that the cruelty of your luxury tears the souls of a hundred orphans from-what divine Providence had assigned life on this fund?"

What good these women could do if they got along to spend only half the money they make per year

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waste in vain superfluities that last barely a day; which, faded and crumpled, are abandoned the next day at the maid (1)! They don't think about it for a minute; the idea of deprivation, personal sacrifice does not even come to them. None of them has, in this respect, half the value moral of Louise Michel. The poor and generous lost woman walked barefoot on the deck of the ship that was transporting her- was in New Caledonia, she had given her stockings old woman! On the money that some had brought her conferences in Belgium, where benches were thrown at him head, she gave a third to the families of political prisoners, a third to his mother and kept the rest for herself.

Christ would appear, his forehead covered in blood, to the women that you see kneeling on Sunday at the Madeleine or to Sainte-Glotilde and would ask them to give up for him a Watteau costume, to a box at the Opera, at some cost-fancy, that only one out of a hundred can be answered-drait: "I consent."

Among the women in view no appearance of these good movements of the soul which once repaired many weaknesses. None of them think to question these models

(1) Even in these trinkets, the unfruitful character is revealed and destroyer of Jewish civilization who constantly pumps out the good money to change it into chillions, into scraps of paper when it is about financial matters, in silk rags when it comes to toilet. In objects, apparently the most futile, civilization The old one was conservative, she created things that lasted. dresses of the great ladies of the Court of Louis XIV, the beautiful dresses silver lamés of the Hressesanes brides have today, when by By chance we discover the price they once had. A dress famous designer goes to the Temple almost immediately, passes from the back of a woman of the world on the back of a girl and no longer exists there end of uu at.

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regretfully, these finery which they desire, none of them sound to chat with these little workers, so interesting sometimes, these skirts, these corsagières, these garniseuses, these man-girls, to inquire about what they earn, how which they live (1).

(1) The work of the Catholic Circles alone was concerned with this quci^tiou and the Weekly Control, which reports everything that happens of interest in the workers' question, reproduced, in the n" of the July 8, 1885, a letter addressed to the newspaper Le Matin on this subject. "I can name you," says the author of this letter, "such a seamstress of the rue de Rivoli which has nearly forty women or young girls in it a single room ventilated by a single window. The people •stronger and better nourished would soon fall malades in such an atmosphere. How much more quickly would they wither away slow, weaken and often die, children who are quite poorly nourished-ries in general, since those who do not bring their breakfast are forced to go eat at the gargolte!

Furthermore, and this is the point to which I call your attention again more specifically, we make these young girls and young women watch over- until nine o'clock, ten o'clock, often midnight! So this It's no longer their lunch, it's their dinner that they take at the gargotle and as often they do not have the means, they miss- give them a piece of bread and have dinner when they get home. Now, as they live far from the house where they work, all without exception, they eat at eleven o'clock in the evening or at midnight past, and lie down on it, dead from fatigue, digesting badly, and in a few years, not to say in a few months, deteriorate completely jumped out."

The author of this letter ends by saying:

"If our socialist advisers would mind their own business instead of renaming streets and playing politics, they get-would easily create an organization like the one that governs the workshops of women in England... »

The editor in charge of Control should have added: "If the large ladies who loudly display charitable feelings, for having the opportunity to dress up as Japanese women, really had a Christian heart, they would have vilely made these abuses disappear; it would be enough to set up a committee responsible for banning the houses, mostly Jewish, where creatures are exploited in this way human.

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No trace of looting for these poor saleswomen either. department stores which, at times of exceptional sales-tional, ten or twelve leagues remain standing, merciless-fined when they sit outside meals. No attention to these unfortunate people who, at doleful epochs of feminine existence, all pale, feeling the objects swirling around them, stand atix furniture so as not to fall. The thought that softens sometimes the hard heart of Dickens' Protestants: "If I were) toïhtne that! ^ né ^neïii paâ à fios chfétîenfte^ ;' they lie don't think of doing what the women of America have done who, one day, agreed and said to the owners department stores: in NWS you want our sisters employees have the right to sit down."

The love of your grooming is no longer cotfe Coquetterie tèhîi-truly innocent and kind that the daughters of Eve had every century, it is a kind of fixed idea, of impervious vice-laughing and dark like the vice of Baron Hùlot. Ceifx who serve this idolatrous cult" are the object of a mixed respect from this they loved it, they left it to the sefiùx. I remember an exhibition of a royal wardrobe. The pri-The vilified were placed on a platform in armchairs qtii looked like thrones and Worth, soleriftly, cried, waving his meter like a magician would do with a bagtiette: "Come on! The series of chàfnbfe dresses move forward î >>

All this is done seriously, pompously. Women considered intelligent submit to sessions from four to five o'clock, on the eve of a world event-dain, like the inauguration of a new theater, powr study!' the effect of the bleti, diï pose, due white, suf of the taheÉ which is lit successively by lamp, gas, or electric light.

They don't even think of making the most of the Christians about the money they spend. A group of women whose name, apart from the noisy cocodettes, has a worldly influence, honest and deserved, could have bring together these hardworking young girls in a workshop for—that life is so rough, to form them in association, their order simple clothes. The momentum is so quickly given in Paris that, the next day, the fashion would have been to wear modest toilets and to provide for this association feminine.

Far from conceiving such a project, the women of the world look like the obliged ones of the famous makers who agree to dress them. The seamstress's festival is a event, his clients send him cards, bouquets, gifts; the house is cluttered from morning. There is a ready-made genre painting there, which the pen of a Parisian essayist will perhaps retrace for us something day.

Like all those who are possessed by madness, the women—I support everything on the condition that this madness is satisfied—done, they are at the mercy of their suppliers; it is the story of the girls who go crying at the door of those who beat. We have no idea how the best customers are treated at the slightest complaint. Worth, enriched by the prodigality of so many unfortunate people overcome with vanity, had a list printed where the most beautiful names in France were marked with the letter A, which meant—was fraudulent or the others were designated by the letter B, indicating the probable breach of trust following depends above resources. The list, placed in the hands of all the workers, soon dragged into all the anti-rooms, copies were peddled to all the

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editorial offices (1). In another country, abroad whoever had allowed himself this insolence would have been blacklisted; he would not have found an honest woman who would consent to return home. Worth did not lose a single one of his customers!

What we say about seamstresses applies to all luxury spending. The main chef—In the valleys, the fashionable confectioners are Jewish. Father Ludovic has clearly seen what a powerful lever consumption should be. With intelligent organization, every Catholic can—

from his pocket, help through work those who think like him, only have suppliers who share his ideas or which at least do not attack his rights.

Nothing would have been easier and, in certain districts where the conservatives support many people around them, the influence would have been felt very quickly. A group would have formed done very quickly between people who judge the same. Conservatives did not think about it for a minute, not out of liber-exaggerated realism, believe it or not, but through indifference, by ignavia, because they are even incapable of the light effort, the momentary attention that would be required for this.

Catholics, without any sympathy for their own, seem reserve their favors for those who drag Christ into the mud. Everyone knows the name of the industrialist whose P. Ludovic spoke in the book entitled: Association of honest people on the field of agriculture. The religious did not want to name him, out of charity

(1) The Telegraph of June 30, 1885 published a part of this list.

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Christian first, and then in fear of seeing everything the Faubourg Saint-Germain, contact him preferably. As this Capuchin knows the current Paris I

The industrialist I am talking about, writes Father Ludovic, dared to print the following words:

"The Catholic Church has generally paid with canonization the main crimes, follies and crimes that hallucinates or wretched people have committed for his benefit, during the last eight to ten centuries of the organization of its material power.

M In summary, in the long list of Saints, honest people are the exceptions.

"The false God, the individual with a big beard, is the fetish in the name from which the clerical and political despots of this world rule over the masses.

A large in-S" volume of 536 pages is filled entirely with similar blasphemies against God, against Jesus Christ, against

between the Church, the secular and regular clergy and against the Christians practising ticking. It is said, for example, that the word cretin comes from Christin or Christian and that in fact only morons can be Christians. There are in this book hateful incitements addressed to the government of the Republic to push it to take excessive amount of persecution against the Catholic Church.

Well! This industrialist has not had more loyal and more loyal customers devoted to his interests than certain notable Catholics, leaders authorized royalists and workers.

Great ladies, very pious, recommended everywhere and still recommend this impious person.

They take communion every morning and, after having received in their heart the God of the Eucharist and having promised to serve him, they call this hateful atheist the same day, fill him with honor, and give him orders for which they pay handsomely.

This is where ignorance leads, because ignorance alone explains these ^normities. When I revealed to some of these Catholics this What was this industrialist doing with their money, they all answered: a I didn't know that.

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So: you didn't know; but did you have the right not to know? And since facts of this nature are repeated every day and everywhere in our cities of France^ do we have the right to remain longer in ignorance of what they are worth, from a moral and religious point of view, the various suppliers who get rich with our money (I)?

Ignorance, as Father Ludovic rightly says, is the only excuse that Christians can invoke singularly organized enough to never be interested to those who have the same faith as them and enrich on the contrary those who are their most mortal enemies. But the Clergy Does he not have some responsibility in this ignorance? rancid?

The Church, in the past, constantly followed the path of real life to enlighten and guide him. We would reconstruct customs, and even the costumes of the past with the sermons of the sacred orators of the Middle Ages. Saint Bernard,

(f) See, in the Cry of the People of July 4, 1885, quétqués fensei-

their of the Church which had, as protector, in the arissociali- world that a former editor-in-chief of the Union. This is further clarity on this Masonic sect, which is completely diabolical in its double obstinacy to take away from the proletarian both the moral bread and the material pain. Two workers had carried out a large anti-fireplace and, not finding their account there, asked them to be compensated for the time they had spent on this work. work outside their forecast. – Never mind, replied the avenger of Hiram, pay me for the wood and supplies, and the chimney-born is yours. You will go and sell it yourself in the suburb. These poor people, whose pay was expected at home and to whom or asked to pay a thousand francs, did not even have the strength to respond.

The Freemason generously gave them a gift, however* by-above the market, of his latest works: Freemasonry and the republican principle and the Sfpilalnières //luçonniques.

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eaînl Norbert, Vilal de Mortain, Raoul Ardent, Hugues de Saint-Aiclor, Hildebert are better informed about the lesser details of the existence of the 12th century, that a chronicler-today's news of what's happening on the boulevard. Piono of Limoges made countless speeches on hair-fures. Etienne de Bourbon speaks to you like a courier worldly dresses of the 13th century, mid-parties, notched or tongued, rigotées or baligotées. The Maillard, the Gleré, the Menot continued these later traditions and Bourdaloue is, of course, also precious for the study of the Court and the City at the time of Louis XIV that La Bruyère and Molière.

Today, preachers are going back in the opposite direction the current that leads writers towards a more sin-closer and closer to the men and things of their time-that. They avoid the issues on the agenda, current events alive; they are content to defend dogmas that no one does not even think of discussing among those who frequent the churches. Listening to what they say, it seems that they are preaching for people who have been dead for three hundred years. I don't have heard it once eloquently stated that the duties the privileged of fortune and brand the fools of excess luxury and it was in a church in the Mouffetard district!

The priests of the rich parishes do not want us to talks about Circles, races, eccentricities at home toilet. Men of good company for the most part, of irreproachable conduct, they are received with respect in houses where the flesh is good and it is the flesh

to the courtesies they have received.

What is particularly curious is that, nowhere,

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in the midst of this waste, you will not see this beautiful enthusiasm, this joyful carelessness about tomorrow, this skepticism spiritual which makes us understand that certain eras are rushed into pleasure saying: After us, the de-sledding! These crazy and unjustifiable expenses are combined with affectations of religious feelings, suspicions on persecutions, lamentations on children that we deprive of God.

This contrast is one of the things that most surprises Jews, whose narrow minds have clarity and precision. I remember overhearing the conversation by chance that a lady, very prominent in charitable works, had, with her seamstress trying on a dress. It was abracadabrant. The good woman mingled her moans on the atheist school has insane recommendations on its roof-letter.

– What a time! What a generation they are preparing for us, my dear Mrs. X.,..! So now we detach the drags?

– Oh! It's perfectly decided...

– It is these poor children's souls that I pity

With a sowing of roses, it wouldn't be bad.

– Certainly, Countess, certainly.

– The poor things! They even take away the crucifix!

Narrow sections and no bowling pins!

Then she left, still weeping over the misfortune of the time and, on the threshold, changing her mind, she said: definitely, put down some skittles!

The seamstress giggled, and with good reason; her laugh, long-compressed time, sounded loudly when the door was closed.

–With what she spends in a year, she said, she saves– would bring all the children's souls from his neighborhood I

This whole world is full of Christians in the kind of those of which Tertullian speaks: *Plerosque in ventum et st placuerit christianos*; what Bossuet translates: "Christians in the air and faithful if you will."

What pain there is behind this luxury without reason, absolutely stupid, is incredible. Flaubert once told me that we should be the doctors of some moral illnesses, because we are the only ones who have studied them. diées. There is some truth in this opinion. What a Parisian knows without having sought to learn it is unimaginable. chance, at every moment, shows us the reverse side of these existences—tensities so brilliant in appearance. There are, moreover, Paris, five or six moneylenders, with whom he It's enough to talk for an hour to know the secret in depth of this society. Men and women come there, write incredible letters of humility, treat the usurer of "dear friend;" they lavish sweet words on her.

A few women from the world rent a small apartment, they have some old furniture transported quietly from castle, the family portraits themselves, try to negotiate them. Mother and daughter sometimes agree to this trade. Often the husband, more sensible, stayed at the castle water, he lives there, far from the high life, between a stove on the return and some barrels of wine. We bring it, we tries to persuade him to sell the estate; he arrives, flan—that of the servant so as not to weaken, he resists, and this wise man, who is treated as being inhuman, goes away saying: "Do not Don't shout, my dear, you'll be very happy to find that. "

I saw a family of old nobility send each day to look for, at the dairy next door, a horrible boil—black lon smelling of grease. After a while He read.

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They owed five hundred francs! The woman, who wore was a famous name in the history of the Revolution, a name sung by poets, immortalized both by heroism and piety, had a note of ten thousand francs to her seamstress and went across Paris for them search with this movement of a large-breed bird which does not know how to walk. Amidst quarrels and recriminations grew up a beautiful, elegant young girl and slender. Obeying only their 3)on heart, these poor people

like this chaplain in an apartment, blessing this meal
caught in a cafe, face to face with an unpaid maid,
who shouted the café-concert choruses that she was going to re-
collect every evening.

Some women ask poisons for false joy,
the joy of seeing life through rose-tinted glasses for a few minutes;
se morphineit, these are the onorpliinees, the morphine-
manes, ephemeral homes of an artificial paradise which does not
which makes reality more cruel.

Sometimes you just fall into place. This young woman adora-
Jjle, this ravishing Aryan, with her virginal and proud curves, that
you don't even touch a look too intense for
i^e point(remove the pure down from this fruit in the process of
ripen, sells himself to one of those awful cosmopolitans,
mangy, smelly, who shouted oranges on the
ppit from Tunis or Alexandria, or who were boys
inn ej;i (some viHage of Russia, like this Gar-
Founkell, forty times a billionaire, who had left his
woman there to lead the great existence here.

Everything ends with the Jew, in fact. We will see this later.
squeezing out the yopu.laire misery with the purchasing agencies of
recognitions of the Mont-de-Piété; he is the lessor of

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funds, the real lender of the usurers who force people from the
world. He knows, to the nearest minute, the duration of the breath of
all these poor little frogs who are trying to
grow to equal the great Israeli fortunes. When
breath begins to fail, he arrives and he is the Link
came.

Perhaps more worrying than anything else is
this degradation of the French woman. In the times of decadence-
dence, as we have seen, the woman goes up while the man
descends; this time nothing like that happened.
could have hoped that after the war there would have been formed a
group of French women, exercising an active influence as
women, as sisters, as friends, striving for inspiration-
to convey patriotic ideas to everyone, using their beauty,
of their smile, of their charm to lift hearts,
to awaken the desire for noble actions. What a magnificent
mission in a country where women have always played such a
major role I The Duchess of Clievreuse seems to have had a
instant this generous ambition, she tried to bring together
all women in the cult of Joan of Arc, to do,
pure heroine, the symbol of national recovery;

are relentless api'ès her, but her voice, moreover, remained without echo.

((Courtesan or housewife, said Proudhon, for the woman there is no middle ground." Sister of Charity or coco-debt, such is, in the upper classes, the dilemma beyond current French woman. Many, rich, beautiful, having everything to be happy, leave everything to give themselves to divine Spouse, to devote himself to a life of devotion and of sacrifice; but, with a few exceptions, we do not see, among those that remain in the world, no image

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of these charming and strong, intelligent and valiant women-lantes whose chimerical portrait we sketched just now the hour, of these women having the feeling of the honor of race, the social function to be fulfilled by the privileged of fortune, resolved to communicate to those they love the horror of everything that is degrading or humiliating.

There are no longer, moreover, any salons which still have a somewhat considerable authority. Social gatherings where we once sought, above all, the pleasure of finding ourselves again together, to talk, to exchange ideas, have become, as soon as the bankers took the lead of the movement, theatrical solemnities, ceremonial celebrations whose costs terrify even the wealthy families, who cannot-wind struggle with the pomp of Israel.

The witty gossip, the subtle allusion of the past, have gives way to the crude gossip that we always fear to see move from the conversation to the boulevard newspaper. foreigners and Jews have introduced, into the habits of the good society, the jokes of peasants, the pranks of smoker. The Marquise de X... was in a spa town, outside France, when at two o'clock in the morning we hear it suddenly shout: "Fire!" They run up and see a rastaquouère well known to all who, fleeing before the flames, rushes out of the room with his clothes by hand. For six months, we send to all of Paris cards on which we read: M^^ de X... and his rasta-what. The Countess of Z... remains in place, after a dinner, when the ladies discreetly withdraw; she replies that she is above the weaknesses of hu-Maine Nature. For another six months, other cards circulate, on which we read: M^^ de Z... ne... M^^ de Z... is an angel. Every morning the beautiful elegant woman receives,

with desperate accuracy, a magnificent boot
of asparagus!

We see that all this is not in very delicate taste.
Stories of this kind, which could easily be multiplied,
stories of adultery, separations, accommodations
between the husband and the lover, would only have a scanning interest-
dale and would not fall within the scope of this work, which
is exclusively a social study.

The socialite no longer even has self-respect
beauty, the instinctive hatred of everything that distorts or en-
ugly, of everything that violates the laws of a certain elegance
superior which is one of the manifestations of art; it
on the contrary, loves the strange and the baroque, the low, what
brings us a little closer to animality.

What a vision of contemporary Paris this ball is
beasts, given in May 1885 by the Princess of
Sagan! This time it was really about the soul of the French woman
herself that the government was attacking; we had just
desecrate the sanctuary of the sweet and poetic patron saint of
Paris, of Genevieve, the saint and the shepherdess whose name
shines on the beginnings of our history with a
freshness of dawn. In the absence of a very lively faith, the most
elementary delicacy, a thought of feminine solidarity-
nine, should have commanded great ladies like
the Duchess of Bisaccia, whom Etincelle calls on every occasion
sion "an incomparable Christian" not to choose this
time to dress up as an animal. These people argue-
took the small cardboard box where the entrance to a ball was represented
with this inscription: "One animal, 1 franc; one animal and
his lady, 2 francs.

These are not rastaquouères, foreigners. Everything
Tarmorial of France, all the true nobility is present

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to this nameless party, to this kind of self-prostitution
even which, rightly says the Universe, inspires a kind
of terror.

The Gaul first gives us the names of the guests
dinner :

Count and CountessF. of Contaut, Duke and Duchess of Gramont,
Count and Viscountess (I Turcne, Baron and Baronpe de Vaufre-
land, Count and Countess of Castries, Viscount and Viscountess of

M. d'Amilly, Marquis and Marquise of Moustiers, Count and Comtesse de Vogué, committee B. de Boisselin, count R. de Fitz-James, count and countess A. de la Rochefoucauld, baroness de Noirmont, Mr. and Mrs. d'Espeuilles, Count and Countess of Mieulje, Viscount and Viscountess of Carets, Duke and Duchess of Bisaccia, Marquise de Galliffet, Lady Dalhousie, Earl and Countess of Kersaint, Mr. and Mrs. O'Gonnor, Marquise de Talleyrand, Mr. and Klû Lambert, comte et comtesse of Sainl-Gilles, M. Haas, count L de Gontaki-Biroii, viscount G. Costa de Beauregard, colonel Gibert, Baron Seillière, Baron de la Redorte, H. Ridgway, county R. de Gontaut-Biron, Allain de Montgomery, Count and Countess de Maleyssie, count and countess of Chevigné, marquis of Massa, Prince of Luçinge, horned Philippe de Beaumont, Count of Brissac, Count of Kergpiay, of liarp. Count Jean de Beaumont, Count Pierre des Moustiers, 4th and Duchess of Prias, Viscount of Ppndy, Marquis and Marquise of Mailly, Marquis and Marquise of éville, etc., etc.

He then lists one by one all the figures of this squitjLi^hpale and iious fîjj) attend their frolics:

Descoqsmircbînt strutting through the salons. We recognize—were born, under these priests, the Viscounts Ro^{er} de Chabrol, Al. d'Heurse), the Victoire of Pampierre, the Viscount of CpntadeSj the Count Antoine de li Foret jie pivonne, the Count of Las C^{ses}.

And there is no shortage of ducks either. A long beak in spatula lies on the foreheads of Mr. Count of Béthune, of Baron de Gargan, Count Plattcr, and many others. One of them

1

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had the idea of offering the princess an ingenious newspaper: the Cn^{ard} created for the occasion and died with it. The Count of Espeuillo has put a sheet of owl as decoration. The count Albert of the Forest of Divonne is in heron, Count PVançois in turkey. Viscount Leusse has a magpie's head, Viscount And—I have an owl's head.

The Duke of Gramont will not be able to do it. M. (ië Ôfâmed'o. All two are in Pierrot, — the head of the beast and the body of Pierrot tightrope walkers.

Two brothers joined forces to represent a giraffe: Count François de Gontaut forms the front, and his brother Auger-lrain.

dressed up and entertained the audience with his grimaces. Dressing up
eii monkey when we poHé a name which once received such a
sad publicity, don't you really have to have that?
upside down?

M'^® de la Rochefoucauld-Bisaccia is in a pelican.

M. d'Espeuilles passes in mouse, the Count of Tocqueville in
fox, Viscount Blin de Bourdon in Bengali, the Count of Antioch
as a lion, Viscount Rambuteau as a rooster, Count R. de la
Rochefoucauld in Loutie.

M"* Thouveneï is in bat, the Count of Berlhier in
white cat, the Countess of Grouchy as a white mouse, the du-
Chesse de Frias as a cardinal, M. de Galliffet son as a canary, René-
Raoul Duval as a fox, the Countess of Mieulle as a blue bird, said
hummingbird; the Countess of Blacas as a chicken. M. de Ravi-
corny, dog's head.

We recognize Prince François de Broglie in the crowd,
turkey head; the Count of Gontaut-Biron, as a white poodle; the
Marquise de Groix, as a kingfisher; the Marquise de la Ferro-
nays, in swallow; Countess Fernand de la Ferron^ys, ea
seagull; the Countess of Vogué, as a bird of paradise; the com-
teass of Aïaltyoie, as a damsel.

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Ms. Viscountess of Florian, in gold and green with wings, re-
features a dragonfly. The Countess of Brias has large wings
in blue and yellow hummingbird feathers.

All Jewry is naturally there, laughing out loud.
of ravishment of this unfortunate aristocracy.

Baroness Gustave de Rothschild is a bat.

Ms. Lambert-Rothschild is in panther, blue tulle skirt
gold beaded and fine pearls, embroidered velvet bodice and train,
imitating panther skin, covering the back of the skirt and
ending in a Louis XIII lambrequin

Panther head on the hair, held in the middle by a
crescent of diamonds.

M"« Michel Ephrussi as a rock rooster: pleated orange tulle in-
entirely and draped by tulle scarves, same shade, stopped
by rock roosters; middle of the back of the black velvet skirt,
stopped on each side by two large black wings framing the
orange feather bodice forming the body of the bird.

It would be a shame to take anything away from the ballet's story.
bees.

It's a little after midnight... the hour of crimes, of apparitions – and wonders too.

A drum roll lets the people know that a surprise is brewing. We rush forward, we push ourselves a little, we hurry a lot and we climb on the chairs to see better.

Someone says: "It lacks ladders... my kingdom for a ladder!

Indeed, here is the ballet that begins:

At the back of the festival gallery, an enormous beehive stands;
I said hive said: bees, unless the hive is deserted,
bt, fortunately, this is not the case here. It is inhabited and delicately.

A swarm of bees: corselets of brown satin striped with yellow,
tulle skirts, gold lamé, brown aprons with gold sequins, gauze wings

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gold, gold helmet with antennae, which respond to the names of M^{me} the Countess of Ghavagnac, the Baroness de Vaufreland, the Countess François de Gontaut, the Duchess of Gramont, the com-Tesse Aimery de La Rochefoucauld, the Marquise d'Espeuilles, the Countess of Kersaint, the Marquise of GallifTet, the Princess of Léon, the Marquise d'Amilly, the Countess Gabrielle de Castries come, go, forage, trot. They are so charming so that we let them fly away, and gentlemen bumblebees are there to oppose it. The following are: Messrs. the Marquis d'Amilly, the Count Philippe de Beaumont, Count Jean de Beaumont, Count of Jarnac, Count Bruno de Boisgelin, Auain de Montgomery, the Count of Haro, the Marquis of Moustiers, the Viscount of Garets, the Viscount of Mieulles, Prince of Lucinge.

Their uniform is very gallant: brown satin breeches, for-two-tone brown satin stitch, forming the rings.

Messrs. the bumblebees, who have just awakened with the dawn, make around the hive, on which they cast knowing glances—ers stop in front of masterpieces. The bees, which the aurosy-fingered rore brought out of the hive, approach the gallant bumblebees and, after a chase, bees and bumblebees mix.

The queen bee (Countess of Gontaut) chooses a king:

graphic, and the couple flies away, swirling in the middle of the groups of dancers, among which we notice the Countess of La Rochefoucauld, the Duchess of Gramont and the Marquise of GallifTet.

This is what Christian women did in May 1885, to crack the desecration of the church of Sainte-Geneviève (1)! There is no indiscretion here, no allusion to

(1) At the farewell banquet of the Catholic Workers' Circles, this dou- This happy rapprochement provided Count Albert de Mun with the motive of one of his finest oratorical movements. The speaker, interrupted by the applause, was more than five minutes without power to speak again.

The boos, the jeers, the contemptuous jokes fell na-

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scandals known to all, no reminder of the stories more or less less piquant or more or less sad, which run through everything, there is the story of a complacent newspaper, the document human.

All this to get a mention in Arthur's journal.
Meyer!

This Meyer is the true master of the Parisian world, the arbiter of all elegances, the organizer of all the holidays. Never has Jewry produced such a type successful. Son of a dress-braid merchant, he started in Paris, some twenty years ago, as Blanche's secretary d'Anligny. He combined these functions, which should not be a sinecure, with those of reporter; clinging to everyone to have information, we heard, all the beautiful representations, shout: "names! names! " The names collected, he wrote them down feverishly

turally like hail on these deranged people who had given thus, in public, the spectacle of their ignominy or rather of their stupidity. Let us quote, as an example, the conversation of the Echo of Paris, that a courageous Catholic newspaper, the Pilgrim, placed as a legend below a drawing reproducing a ball scene.

The Duchess of Bauséant presents the Baron des Argousses to the Marquise of Gassenoisette.

The Baron:

—That's strange, Madame la Marquise, I seem to have already had the honor of meeting you?...

— Indeed, Baron, at the Princess of Sagan's ball. I was costume-pinned in a pin.

— What, that delicious bug, was that you?

— But you didn't recognize me, you ungrateful man?

— I apologize!

— Were you a suckling pig?

— Perfectly.

—And your sister?

— As a sewer rat.

— Charming I charming)

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on the cuff of his shirt. He signed with the pseudonym of Jean de Paris. It was then, in 1869 I believe, that Mr. Carie des Perrières, who signed Curtius at Nain jaune, and who published an interesting volume on the world of players: Paris who plays and Paris who cheats, the bed figure in his gallery of wax figures.

The study, moreover, is charming, it has a lively and the mocking verve of a ballad by Heinrich Heine.

Clothes for sale! Old clothes! Old braid! Hats for sale! sell !

It was the family motto. Let's face it, this motto is theirs. always remained faithful. At fifteen, tired of his apprenticeship in the trade of spyglasses, Duke John equipped one hundred lances to come to Paris.

Paris, this is the way, this is the center for such an induster than that of Duke John.

In Paris, the Duke did a little bit of everything, he tried on opera glasses, as in Le Havre, but it no longer worked for him and, not wanting to deviate, above all, he threw himself into the arts. This is to date from Celtic

terrible way.

In Paris, Duke John quickly understood the advantage he could take of the vanity of some, the coquetry of others. The first year was nevertheless quite hard. He made an expedition to Trouville-sur-Mer during which it was proven that Duke John knew a lot better handle the king of clubs than the Durandal.

He was therefore expelled from the Casino. Nevertheless, he managed to hang on there to a personality of elegant literature. Following him he entered into the world, not into the true, but into the false world that frequent young people and journalists, and, thanks to the influence from his chaperone, he came to have the right of citizenship among the youth—who has lunch at Bignon's and dines at number 6 of the Maison d'Or. But what a right of citizenship, my God! What an existence to spend for the grotesque and the breastplate of a circle of young people, constantly rubbing shoulders with high life, dinners and girls and not having—never see anything but the crumbs of some and the gray hairs of others.

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This was Meyer's first method. He moved quickly thanks to the great Jewish surge that took place after the war. Today he has been trading, gambled on the stock market, swindled, he has a coupe, a hotel, a newspaper. It does not excite desire or even contempt, but rather as an immeasurable astonishment—nement. Having noticed that some people in the world affected a certain stiffness, in rather bad taste remains, he imitated them, but imitated in charge; he does not move more, he no longer turns his head; with his pale complexion, his ivory skull, his shiny beard, he gives the impression of a Semitic mummy wandering in the middle of Paris with the help of a spring that we cannot see.

This fantastic being, this rascal of such implausibility roguery literally stuns with jokes made cold-blooded people who knock people down. At the time of ob-Emperor's suites at Chislehurst he wanted to march to the sides of the imperial family; he mourned the Count of Ghambord and announced gravely that he would not be able to attend at the feast of Ischia because of the death of the King. All this I repeats, performs seriously, silently, without laughing.

It really has a kind of role in elegant life; it was he who put into circulation these words of "pschutt" and of c(v'ian » that our gentlemen repeat with a gri-stupid mace. At the dog show, the du-biters The Uzès chessmen ring the honors when he arrives (1), which would be understood at most in an exhibition of fish farming. This Tom Lewis, rubbed with letters, is mixed up in

does the shopping. He is the one who intervenes in the trial of Sarah Bernhardt and the Jew Koning, it is he who will take

(1) Gaulois, May 31, 1884.

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at Meissonier the portrait of Madame Mackay and which rap-
take the money to the painter.

You can guess, with such an intermediary, what the negotiations. M[™]® Mackay portrays Meissonier in the secret place where Saint Simon had put the portrait of Dubois. Meissonier dishonors himself by his greed for gain, by demanding seventy thousand francs for a painting which asked him for a few sessions. At the moment when everything is going well arrange, the Jew Wolff, who sees his friend Meyer in-pledged, comes to pronounce on the case some of these pa-roles of which he has the secret: "If in such a debate, said this austere man, I could hesitate for a moment, he should give up raising one's voice on artistic issues-ticks; I would sign my own downfall."

—So your Paris is a den of brigands?
foreigners sometimes tell you.

— But no. Paris is still full of good people.

If, instead of living in this world of schemers who wait-tooth travelers at the station, like the interpreters and the pickpockets; if, instead of surrounding herself with Jews, Mrs. Mackay, who is said to be an excellent woman, had lived with Honest Parisians, she would have known how to make a artificial increase on works of art as on shares of financial companies; she would have found three hundred in Paris painters who have more talent than Mr. Meissonier; she would have dealt with an artist who would have behaved towards she as a well-bred man, and she would not have been defamed in the newspapers.

When he has nothing else to do in town, Meyer organizes-celebrates with the duchesses. During the Alsatian festival ciens-Lorrains, it was he who was to open the ball with the Countess Aimery de la Rochefoucauld. At the last moment,

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the poor countess had honor and was content to take a walk in the room on the arm of the little Jew. Isn't the exhibition

I admit, these humiliations always afflict me. Isn't it not saddening this pretty name of Aimery, which has I don't know what Middle Ages perfume, and brings to mind Victor's Aymerillo Rugo, this great name from La Rochefoucauld, which recalls centuries of heroism, battles won, Maxims, – all this sullied by the promiscuity of a former secretary of Blanche d'Antigny? I'm a bit like Veuillot and I finds that "these people betray me personally, steal something from me" by disposing of a name which they do not have the right to dispose.

Make no mistake, however, Arthur Meyer is the only literary personality that people of the world can endure (2). After books, what they hate most are

(1) The love of the Jews, moreover, is very developed in this family. She is a relative of Countess Aimery – if not the Countess herself – who nearly drowned for love of Jewry. She was in her villa on Lake Geneva when she was told that Baroness de Rotlischild came from Preigny to see her in her boat i steamer. Transported by the honor of such a visit, the Countess rushes forward, overturns everything in its path; on the footbridge which con- led to the boat, she wants to take the three times of the reverence like at Versailles, it capsizes, it falls into the water, and the Jews indulge, about this fall, in jokes of a dubious taste- tens.

(2) There are exceptions, however, but they always happen. in favor of the Israelites. The Jew, flattering, insinuating, cajoling, lulls the patrician, rocks him gently; the Frenchman, who would tell him frankly- ment the truth, which would bring him the echo of life, would disconcert him, would disturb him, wake him up.

The Duke of Chaulnes, whose mother was showered with insults by the Jewish press, was the devoted protector of Eugène Miintz, of whom we we were talking about earlier; he helped him continue his work and the day before of his death, he took, by a touching foresight, the dispositions

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the men who make it. They only understand the writer in the form of a well-informed, well-dressed, intri- "Killing, stirring, agitating. M. de la Rochefoucauld, Duke of Bisaccia, receives Rothschild and Mayer, he does not invite Her- Villy at a party where one of his plays is being performed. The episode is still significant and the letter, full of brilliance, written at this subject by the author of La Belle Sainara to one of his friends, worth reproducing.

I'm in a very bad way in the corner from where I'm writing these lines. I have: enlarged liver, jaundice; I am yellow with gum guttate, and moreover my weakness is extreme. I get up very little and cannot walk. It's been going on for a month now. I wouldn't want to die without having told how this famous great lady which has been talked about so much, and which is called French Politeness, is died three times rather than enter my house, and that about this Sainara whose leaves call me "the happy author."

Imagine that, for this famous Japanese festival, we came ask me for opening verses. I did them, they were the poor. I was not even acknowledged for this work of-summoned. And we didn't even send an invitation to the author for the party. It's steep

necessary to ensure the publication of the volume entitled The Renaissance; in Italy and France in the 5th century, during the reign of Charles VIII.

Mr. Miintz, moreover, paid a just tribute to the Duke of Chaulnes. and it is a pleasure to see appear, in a few pages of his introduction, this benevolent figure of a curious great lord of everything, interested in everything, coming with crutches, after having was seriously injured in Goulmiers, take his law exams in Poitiers, studying workers' issues, publishing a remarkable work on the sculptures known as the Saints of Solesmes.

The Montesquieu family also helped the famous doctor a lot. Worms in its early days, but no great lord, again, would not do for a Christian what he does for a Jew who knows Tentor-liller, take it.

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I must tell you, of course, that I would not have been at the dukes. But the dukes and vidâmes owed me an invitation, if only for the collection I make of these illustrated boxes.

Moreover, having noted the death of French politeness in the noble suburb, I thought that it was the third time that This happened to me, in the name of the poor, with the same Saïiiiara. Here the anecdote:

The first time, the Duchess of Magenta asked me to give for the poor, at the Odéon, the first of Saïnara. Lady! it- It was hard! After three years of waiting, sacrificing my first! I nevertheless, for the poor.

The good old lady having learned that I was at the Rappel,

She did better: she threatened to reach the middle. Which was a fall for me.

She didn't come at all (thank God!), but nobody didn't thank me. One!

The second time, it was Ms. de Metternich who asked me to give – by giving up my rights – Sainara to Vienna, on the Court stage, with her as an actress, for the benefit of the flooded with Szegedin. I gave up the rights. I wrote a letter of French people happy to see their verses being useful to Hungarians! We played. Great success. A lot of money for Szegedin. Not a single word of thanks. Two! I

With the La Rochefoucaulds, just politeness.

Three! 1 1

I believe that these notes are not necessary for the history of a race that is going away are lost. So I bequeath them to you. It is good that these things will be said one day or another.

To you,
E. d'hervilly.
June 26, 1883.

No, my dear colleague, these notes must not for the history of a race to be lost, that is why I reprint the letter here.

The Duke of Bisaccia nevertheless remains a strong man. devoted to his cause, very ^enerous even on occasion, but

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obviously he got lost in bad company, in the company of Jews, this flower of delicacy and courtesy which once characterized the French nobility English; he no longer knows how to make the appropriate distinction between a poet, an artist who is a being of selflessness and work and a vulgar financier who gets his hands dirty in the handling of gold.

One day, Papillon de La Ferté, the steward of the Menus, reported to Marie-Antoinette a quarrel he had had with Sedaine, he always repeated: "Sedaine has me said, I said to Sedaine... »

—When the king or I, interrupted the queen, speak of a writer, we always say Mr. Sedaine.

The Duke of Bisaccia no longer has a sense of these nuances, he would certainly say Sedaine and Monsieur de Rothschild as big as your arm.

If I speak at some length of the noble duke it is that he is, as I have already said, what the English call: "A representative character.)) He is instructive and It is painful to see in what society a man lives who naively believes himself, and who is really, for the crowd silly, the incarnation of the high aristocracy, the represent- both ideas of chivalry, honor and faith (1).

(1) In the month of April 1885, we see the poor man, still co-marked by Meyer, attend the ball given by the Municipal Council at the City Hall. The leader of the right, as they say, parades nearby of the baronne of Ange, to which a municipal councilor has opened before the hour the doors of the living room where we dine; he exchanges poi- handshakes with all those advisors who chased the Sisters away hospitals, tore down the cross from cemeteries, persecuted in the most dirty and in the most ignominious way everything that honest people bother respect. Frankly, was this the place of the Duke of La Rochefoucauld- cauld-Bisaccia?

Everything is false, moreover, in this window character.
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Meyer admires the Duke and the Duke loves the trade of Meyer (1). Meyer's name is among the elite assistance who crowded into the ball on April 48, 1884, in the midst of beau- Hirsch coup, some of which are called Maurice and others other Theodore. Deeply struck, no doubt, to see himself There, Mayer declares that this ball is one of the biggest events- ments of the century. It is to Le Figaro, however, that the palm of enthusiasm. A staircase especially delights him because We are in the century of stairs. This one, it seems^ "defies description."

Made of rock fragments, bordered on both sides by blocks of granite covered with moss, on which water gushes from a invisible source falls eternally in fresh cascades, it is like a rising forest where, in a gentle warmth, flourishes, all the flora of enchanted countries, where the palm trees which seem The masters of each anfiactuosity project towards the sky, to verti- ginious heights, their long spears of dark green, among the

Cliambre, he calls July 14th "the feast of the assassination" and this day-

Assassination Day, why are you lighting it up? If it's a national holiday oale, why do you call it "assassination day?"

(1) To understand what is significant about such an association, From the point of view of the morals of an era, one must read the *Druid*, a roman à clef, by the Countess of Martel, which introduces us to what is happening passes into the interior of the Gaul. There is everything in there, the ten-attempted assassination through vitriol, pimping, blackmail. We learn there that it is a girl, a former actress at the Variétés, who writes the social mail and teaches the women of the suburb Saint-Germain, how should one behave in church? This is where it is a certain aristocracy has arrived, the aristocracy of pleasure.

As a complement to the *Druid*, one can also read the dis-lecture given by Meyer, in August 1883, at the Evian regattas* Meyer always calls Prince Brancovan "my dear friend," and he calls Bartholony to witness his words: "Isn't it, my Dear Bartholony? " To say that I left the countryside, by a sea-bright summer day, expressly to vote for this Protestant, friend de Meyer, who claimed to be a conservative

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clear reflections of the lights sown in the foliage. It turns, turns, the staircase, and, in its grandiose evolution, finally ends at the greenhouse – the ecloa of this fantastic decor – which, by its situation and its Babylonian proportions, brings to mind the gardens su-hanged men of Semiramis. A radiant illumination gives the illu-tropical sun, and the lush vegetation that spreads out there that of transoceanic Eldorados. And it is a miracle to see, in the narrow paths with flowery borders, which cross and intersect cross, ecstatic groups circulate, shoulders shine naked, pearls and diamonds sparkle, silk blends with flo-green reasons, and all these sparkles merge into a kind of vaporous kaleidoscope where there are no more women, nor flowers, no satin, no greenery, nothing but the great symphony colors and the bitter intoxication of perfumes!

Le Figaro is right: "Let's flee this disturbing paradise!" let us tear ourselves away from this opium dream!" to take refuge in the chapel. There is a chapel, in fact, and one re-would regret that she was not there; she recalls a certain religion that is fashionable. The La Rochefoucaulds go there moan about persecution, before entering the ball, when The Hirschs have not yet arrived. Their God does not exclude not the pleasures of dancing, even in the time of Diocle-tia; it is somewhat related to that of Béranger.

We are admitted into his empire
Under the crown of martyrdom
And under the crown of flowers.

Confessors of the faith and martyrs, many great lords are ((among those privileged people who, from ten o'clock from evening to four in the morning danced, chatted, had supper, then danced again, talked again, had another meal and who, valiant in their pleasure, only surrendered with the dawn." They hope to do well one day in the stained glass windows, only the instruments of sup- accomplice that the saints carry on their hand in the naive

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images of Gothic Tart, will be replaced this time by a party favor accessory.

If you want to see how much the destiny of a journalist Christian is different from that of a Jewish journalist, re-keep the men surrounding Meyer. Go to the Gaul, you will find, next to the pale Meyer, a handsome rider, a gentleman from Béarn who looked a bit like Henri IV. Brave, not only in a duel, but in the street, he Ta proven during the demonstration in Place Vendôme, Mr. de Pêne remained, despite his incessant production, a writer- vain of race; among the thousands of articles that he has improv- targeted there is not a single one that does not have a feature, a sentence where the artist who knows how to hold a pen well is revealed. What Did it help him? He is now erased behind the little circumcised boy whom he chaperoned in the world; he has not was able to keep a journal of his own.

Take, if you still want, Gornély. He was called € a perverted choirboy." I don't think the word be fair, but I am inclined to believe that he suffered a little, at moment of success, this unhealthy vertigo, this pesti- lens that emerges from the boulevard and which is terrible, sur- everything for those who lived in the provinces. I knew him poor- vere, worthy of all sympathy, in this truly interior- charming story of a young father who feeds the his own work. I can speak about it with complete independence, for I have never had anything to complain about or to praise. 11 certainly knew that I would have enjoyed defending my I had ideas at his house, he never offered it to me; he confined himself a little too much then, in my opinion at least, and from the point of view of the work he directed, in a somewhat restricted environment and boulevard.

Despite everything, he still managed to create, to make read, to keep alive an avant-garde newspaper which made immense services to the Conservative Party. After losing two thousand subscribers at once, by rallying to the Count of In Paris, the Clairon had no fewer than 5,375 subscribers; at the time of his disappearance he had a daily circulation of 11,000 copies.

The slightest help would have kept this newspaper afloat. Gornély did ask the Count of Paris for this help. He did not want to not even receive the person the young man sent him writer who, after all, fought for his cause with bravery, with enthusiasm, even with success.

Don't you find the abandonment of this being distressing? of initiative, activity, goodwill by people who have more than a hundred million of their own?

I do not have to discuss whether the princes of Orleans were well or badly inspired in demanding, after the war, their confiscated goods; I would rather know this money in their hands than to see it wasted by the Republicans. It is not no less certain that these goods do not have the narrow character—personal possession of a property bequeathed to his children by someone who became rich in the wool trade and oils; these are appanage goods formerly granted to the family often in to support its rank, maintain a princely train, enhancing the splendor of royalty. The princes of Orleans do not have, in conscience, the right to enjoy exclusively of this fortune, they have a moral obligation to take it to devote it to the service of France, to devote it to the propa—great monarchical.

No one, probably, dared to say this to the Count of Paris, teach this prince, who is not only a honest man, but a good Christian, whom love exceeds—

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capital is a cardinal sin. Defending the interests religious in France therefore finds itself having as its organ, less in a certain public, the diary of a Jew and a Meyer(l)..

The conscientious journalist, in love with his art, is the object of the same hatred as the writer. The Press, too, has almost completely transformed in recent years years; to understand the new conditions in? in which it is placed, it is first necessary to

the one who does it.

Nothing is more absolutely honest, more completely disinterested than the journalist of French and Christian origin—yours, and this, without regard for opinion. He has a formidable means of action, it hurts or caresses at will the vanity of each, at a time when this feeling has taken hold almost morbid proportions and the temptation never touches him to derive any benefit from the praise that he grants,

In this respect, there is no doubt, never even one n*had the impertinence to promise a gift to a critic drama, to a book critic or to an art critic to speak favorably of a piece, a work, a table. Are they therefore absolutely impartial? No. Unfortunately, attaching only secondary importance to to what they write, they are accessible to the camera—derision, flattery, personal approach made near

(1) In Hungary, moreover, some calligraphic newspapers, such as the 'religious week and the CaUwlicus Galad^ are also directed not Jews.

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of them, they award the epithet of "eminent" or "sympathetic,)) as if it were a simple cross of the Agricultural merit. Such as would indignantly reject a sum of money, will not resist a woman's smile, to a gracious word, to the very insistence of a stranger who seems to attach exceptional importance to what people say about him. The party spirit, moreover, almost takes away from the journalist the right to have an opinion. If conservatives don't remember hold only rather weakly, everything that comes from a rep—The American is admirable for his own people.

We no longer even influence journalists through dinners. as under the Restoration. The paintings that the writers Germans have traced literary mores are painters—backward ideas that have no relation to reality present. It is no longer only abroad, or at the bottom of the pro—the most remote vines, that we still imagine that the journalists spend their evenings behind the scenes drinking champagne with the actresses. Circles, protected by the police and sponsored by Jews, were founded to to attract writers, deprave them and take away from them, through play, their small savings, but they are hardly frequented than by a special world which has no relation to the

Only the editors of news newspapers,
boulevard newspapers, as they say, are, in some way
manner, obliged by the very nature of their work to a
some disjointed in existence. Others live with
perfect regularity, the further from the center they are
can, only mingling from a distance into the noisy existence
from Paris. Most are married and faithful; many
also, I must admit, are cohabiting; they have
met a woman who loves them, who doesn't bother them

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their papers and they attached themselves to her without taking the
difficulty in regularizing their situation; they practice
all the virtues of marriage without the benefits.

It is precisely these virtues that diminish independence-
dence of the journalist, who incline to concessions a
natively straight character, which make a press decon-
Derée has, as editors, worthy men personally-
ment of any consideration.

If the editorial staff of newspapers, in fact, is composed
of healthy elements, management, ownership, to be more
exact, is too often in the hands of absolutely me-
worthy, crooked financiers, unscrupulous shareholders-
pulous who see in a newspaper, not a means of
to spread just and fruitful theories, but to support
shady combinations, to obtain concessions that
ministers, objects of universal disgust, grant without
bargain with those who have the sad courage to rent them.

Gambetta's conception of the press
was an exclusively Jewish conception. A horde of
cosmopolitan scholarship holders met one morning, heard
with the Genoese and came to chase the French from a newspaper
who had actually created it, founded it, accredited it in the pu-
public through their intelligence and their work.

One day, a Belgian financier, Werbrouck, intimate
the order to the editors of the Gaulois to have to change
convictions in twenty-four hours. A few months later,
He is a Russian Jew, Elie de Gyon, forced to come down from his
chair, in St. Petersburg, by the indignant students and
decorated by the French government, which comes at the head of
This newspaper teaches us what policy we must
follow.

Another union is trying to take over France

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the same way. In June 1882, Waldeck-Rous-
selle, worthy disciple of his master, has brutally expelled-
them, without even warning them the day before, all the editors
of the Reformation who sign a collective protest against
the crudeness of this process.

I still remember talking with Escoffier at the mo-
ment where Gambetta's gang had set its sights on the
Little Journal.

The opinions of the Petit Journal nQ are not mine,
but it is impossible not to recognize moderation,
the honesty, the spirit of morality with which Escoffier di-
rected this sheet which, by its enormous circulation, could
undoubtedly do a lot of harm.

Gambetta appreciated skill, application to his
task of the writer who had raised the print run so quickly
of the Petit Journal^ considerably reduced following the
condemnation of the Jew Millaud. He had brought him, and he
had offered a very brilliant situation if he wanted to take-
to lead the management of the Little Republic.

Our colleague had accepted, but, informed of the system
on which Gambetta relied to maintain his popularity
faltering, he had, although anti-clerical himself, for-
mally declared that he would not associate himself with a cam-
paign of defamation and slander against our priests and
our Brothers of the Christian Schools.

The vindictive Italian had promised himself to remove his
modest situation to the man who refused to make his own
caudatary and he almost succeeded.

Faced with this shameless intervention of dirty money
in questions of doctrine, the writer feels his heart
leaps with indignation, he wants to resign, but he
is often married, I said, father of a family; he is seized by

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the fear of seeing misery suddenly enter this
happy, peaceful, almost coquettish interior with its
books, his old plates, his drawings of friends on the wall, his
flowers in summer; he reflects and almost always, in such a

This explains why the Jews very easily put to the chain of men who are absolutely superior to them and who, if they had come together, would easily have been right two.

For the Jew, the newspaper is nothing more than a tool for blackmail. The most scrupulous agree and are naively surprised of the joy you experience in chiseling, for a modique, an article that you feel, which is in your conviction. – Why don't you write the opposite? you say– they often feel with a sincere feeling of benevolence, that would earn you double!

The famous Hugelmann was Jewish. Fiorentino, the only critic of a French newspaper that was convicted of blackmail, was Jewish (1). His brother or cousin translated into Hebrew, 1853, first poem by Eliezer and Nephtalide Florian. David, the financial journalist, was convicted of blackmail before to be sentenced to ten years in prison, naturally in absentia, for having removed a certain number millions to unfortunate shareholders. Zabban was prosecuted for blackmail, but I must add that he was acquitted.

Mr. Albert Christophe, Governor of Crédit Foncier, has

/ (1) He was the one who wrote at the time of the debut of an actress poor man, who had asked him to wait a little for the payment of the grant: "Mr. X.. promises a lot, we lock it if it

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revealed, in full Chamber (1), the way in which the Jew Eugene Mayer had raised funds to found the Lantern. Mayer had started by trying to intimidate with articles in the Financial Reform, but these articles have not– had not produced the expected result.

What do we do, says Mr. Albert Christophe, we bring these articles together in a volume; this volume is put on sale in bookstore windows. A fairly legitimate, fairly natural emotion takes hold of those who had the management of this establishment.

So this happens: the edition is bought, the price is set; a sum of 30,000 francs is paid to the author of the book.

The sale, made by payment, was carried out at the same time time by the total delivery of copies. The entire edition

sold, and there probably remains nothing of this book
another copy than the one I have.

A member on the right: "He has value."

Mr. Hamille: "We must put it in lottery 1"

Albert Christophe: Now, gentlemen, what were the
authors of this publication? Who were the makers of this
booklet, those who put it on sale, those who made the
shameful traffic that I denounce to you? Gentlemen, these are the ones
same as we find in the current debate; these are the ones—
the very ones who received the money and who stipulated this sale,

(1) Official Journal of July 2, 1879.

Mayer claimed to have received only twenty-five thousand francs, which
would have been given to him, out of a sum of two million intended for
be distributed to the press of all shades, to support the inte-
Egyptian interests.

A jury of honor assembled affirmed that this unflattering allegation,
moreover, for the press, was false. Here is his statement: "He
results from the facts that the twenty-five thousand francs that Mr. Mayer recognizes—
born having received were paid, not by a financial syndicate and
for advertising costs in Egyptian affairs, but for a
cause for which Mr. Mayer could not give any satisfactory explanation—
making. » ^

^<^ -^Z^- ^iv-<_ ^:î2- ^

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These are the same people who then used this money to
to invigorate and make the newspaper La Lanterne 1 prosper

This is the fact that I leave for your appreciation without adding to it—
no comment. This is the fact that I can, without excess of language,
call it an act of financial blackmail.

A man in Mr. Christophe's situation could not
obviously affirm such a serious act of blackmail to the tri-
bune without having ten times the proof.

The fact is therefore not doubtful, but what is a thousand
times more interesting, from the point of view of our study than the
made himself, it is the terror that this man inspires. H
It was enough for Mayer to treat the most honest magistrate as

immediately sacrificed by Martin-Feuillée, the docile executioner of the orders of the Lantern. In December 1883, Mr. Denormandie reproached the Keeper of the seals who found nothing to answer.

For the court of Angers, said Mr. Denormandie, the Lantern of the August 21 reported a magistrate named Maury as in front) to be revoked. And he was a few days later.

On August 29, the same newspaper contained these words: "Come on, quickly a sweep; » on October 6, the three magistrates reported were swept away.

For Mont-de-Marsan, it is still the newspaper La Lanterne which denounces the president of this court, Mr. Tourné, as a forger* and unworthy to preside any longer.

Naturally, his dismissal was not long in coming.

But this is not enough for the newspaper which, in a new article, declared that all the judges of this court were forgers, and that they had to be made to come down from seats from which they were not worthy. He published their names with comments of a extreme violence: and a few days later, they were dismissed.

Mr. Denormandie continues his quotes by speaking of this

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which happened for the court of Pau, for the tribunal of Vannes and Dax.

"Come on," insisted the newspaper I quoted, "come on, mon-Mr. Keeper of the Seals, you must come to Clermont and give the sweep you gave to Mont-de-Marsan and Pau I »

Mr. Denormandie could have added that in drawing up these lists of proscription, Mayer avenged personal insults nelles, because he and his family had had a little to do with the judiciary of all countries. He had particularly on the heart the judgment of the court of Valenciennes, of 20 August 1879, which had severely qualified the means by which Mayer had used it in one of his newspapers, La Réforme financial, to launch a shady business: the Company Northern ceramics. The court had noted that the Financial Reform had claimed that the factory was free of all charges, debts and mortgages, while its price had not even been paid, and declared "that the pre-The resulting damage results not from the facts themselves, but from the

and guilty; " he had finally established that the maneuvers guilty had been committed "by Mayer, publicist and banker in Paris, in a newspaper, the Financial Reform-cider.))

In the affair of New France, there was no hesitation to pursue Mr. Sumien, who was only a simple journalist-list inserting announcements or notices, but it would have been chi-America to think that Loew, or any magistrate new layers, continued Mayer who had organized the same dishonest company. Nevertheless, this blames everything platonic still displeased him and he took the opportunity to get rid of it revenge.

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Our French officers themselves are all little boys. in front of this Jew.

On the occasion of July 14, 1883, the Lanterne public I do not know what infamy against M. de Vaulgrenand, colonel of the 22nd Artillery Regiment, at Versailles. The next day the The newspaper office is full of officers, the colonel of the Valette and Morlière, the first to arrive, meet there with a squad of officers from the 22nd Artillery Regiment. What are all these gentlemen doing here? Asking for a reparation to Mayer? That would be a very chi-America. They are coming, the newspaper tells you in italics, to bear witness in favor of their colonel.

Isn't this still valuable for psychological history?

/ gic of this time, these heroes, these beautiful soldiers of the great

battles, these French people bothering to come and plead the

^. because of their colonel in front of a filthy Jew from Cologne,

half singer, half spy?

These are the aberrations, the weaknesses, the moral gallicisms that are almost impossible to make understand an Englishman or a German. The officers Germans, these disciples of IL^gel in uniform, who want explain everything by philosophical theories, you embar-particularly irritate with their endless questions view.

– Finally, your officers are very brave, we have them seen in the fire, they are superb; how do they leave themselves

The absence of any intellectual courage is always the only explanation that can be given. We can only do reread to foreigners, to demonstrate this absence of everything spring to resist, the execution of the thirty-seven gendarmes and guards of Paris, as hostages of the Commune. These

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men in the prime of life, of intrepid in-
questionable, they proved it by their death, allowed themselves
led to the slaughterhouse by an escort of thirty-five men-
my who only asked to let them escape. All the
along the route, the population, which was in favor, the en-
courageous to leave. At the top of the street *de la Ro-
quette, a woman shouted to them again: "Run away then b
They went to the end, calmly, marking time,
said Maxime du Camp, as if they were going to Tinstruc^
lion. "

Basically, the events that have taken place over the past ten years in
are the proof, there is hardly more brain activity,
of decision-making power in a colonel than in a guard
municipal.

This activity, this decision, this intellectual courage,
Eugène Mayer owns them.

Look again with me at this Jewish CV.
Study man in his own, in his moral formation,
in its development and you will be amazed at what
that a Jewish family, taken somewhat at random, can
to stir things up, to disturb people^ to free up mo-
tively around her.

One of Mayer's uncles, protected by the Wolff stewards
and Gaffriot, was in charge of military supplies in Crimea
and in Mexico he gained an enormous fortune which he lost
in speculations, was put at the head of the agency of the Mem-
phis el Paso, started a bacon business and ended up
by leaving the United States to take refuge in Brussels.

Another of his uncles was, from 1860 to 1862, director of the
Cologne pawnshop, committed countless de-
torments and came to seek asylum first in France,
then to England. He was sentenced to forced labor at

built in a Piccadilly shop and now ins-carved in Paris.

It was at the home of a cousin of Mayer, Mrs. P., that suddenly a marshal of the Second Empire.

As for Mayer's father, he was locked up for a few days in Mazas, under the Empire, and released thanks to the protection of the marshal; involved again in another affair, a few years ago, and seeing himself lost, he hanged himself in his property in Jouy en Josas.

Our Mayer, Benjamin-Eugène, had another role in the tragic Rappaport affair.

The Rappaport case deserves a separate mention. This Rappaport or Rapoport (1) is a true modern Jew, a figure as today's Paris has thousands of them, he lives on the street from Piichelieu a luxurious apartment, he frequents the res-fashionable taurants, he plays and always wins. Although he would have had Wilna as his homeland, if he had stood for election municipal, anywhere, in competition with a brave Christian whose family would have been, for two or three centuries, the Providence of the district, he would have been, not elected but acclaimed like a Camille Dreyfus. All the Jews and all Freemasons would indeed have marched to the polls as one man, shouting: "Name-Mons Rappaport I » while honest people would be stayed at home moaning about themselves.

How exactly did the drama in which he was involved take place?

(1) A Salomon Rappaport, born in Lamberg in 1790, was one of the most renowned rabbis of Germany, he translated into Hebrew Esther de Racine. On June 9, 1860, German Jews celebrated in great pomp on the 70th anniversary of his birth.

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disappeared on December 12, 1882? This is what remained problematic. Let us first cite the story of the Lantern, admirably placed to be well informed, but also-interested in concealing the truth.

The material facts of the crime are known. In the morning, a window suddenly opened, on the fourth floor, and a young

rut, violently pulled back, and the window closed. A moment later, the sound of a detonation was heard. Guards peace were required, and the door of the apartment was opened question.

This apartment was where a diamond broker lived, Mr. Georges Rapaport. He had stabbed his daughter and then brainwashed.

These are the brutal facts, in their simple and bloody horror.

But no newspaper has exactly explained the causes of the crime. known. The murder was believed to be the desperate act of a father washing away his daughter's dishonor in blood. Nothing is less true. The truth is this:

Mr. Georges Rapaport, born in Poland, diamond broker in Paris, had married, in 1864, Ms. L. Davis. Two children born from this marriage: a girl, – yesterday's victim, and a boy, fifteen years old today.

But disagreement soon broke out between the spouses. Rich in vices and poor in moral sense, Mr. Rapaport wanted find in his wife a fortune, and his attempts to traffic to get her, to sell her to rich friends forced the honest woman first to take refuge in her family, then to ask and obtain a legal separation, which was pronounced in 1876.

The judgment decided that the two children, then in boarding school, would go out to their father and mother in turn.

However, the girl grew up and became beautiful. The father unworthy, as he had wanted to sell the beauty of his wife, his was speculating on his daughter's beauty. He pushed her towards the theater and got her into the Conservatory as soon as she left boarding school, in 1880. Ms. Rapaport was then 16 years old.

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The mother protested indignantly and summoned her husband to ob to have her daughter reinstated in her boarding school. Unfortunate ment, in her summons, she treated the Conservatory as a bad will take place. The need to protest against this qualification, risky, was imposed on the court. The judges therefore declared that the Conservatory was something like a temple of morality, and that, consequently, it was very legitimate that U, Rapaport y brought his daughter in.

walk everywhere, to the theater, to the woods, to the shady parties and always in sensational toilets. The desperate mother does not could do nothing: The judgment was there.

The child, however—for she was still a child—did not didn't want to be sold, defended herself.

Some time ago, Mr. Rapaport, not despairing of finally overcoming his resistance, had the idea of installing it sumptuous—ment to make it more fashionable. He therefore rented it to her, at her name, avenue d'Antin, 29, an apartment of 8,000 francs per year, and he had it very richly furnished. He was to move in with her the 15th of this month.

The young girl only persisted more in her resistance, which the wretch called "ingratitude."

Last Sunday, Mr. Rapaport sent his son the letter that we are going to read. From that moment, seeing his hon— dreams collapse drastically golden, he had resolved to kill the one who did not want enrich it.

Here is the letter;

Sunday, December 10, 1882,

My beloved son,

Your ungrateful sister pushed me to the limit. She insulted me "last degree, — on all sides I am unhappy. Your My sister is cursed by me, — death is preferable, — I "I'm sorry I can't say goodbye. I wish you all the best." all possible happiness.

"I kiss you for the last time.

"Your father who loves you."

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Let us add that the poor child, to whom this letter was addressed, did not receive it. He still knows nothing about this whole tragedy and \ he is in the infirmary of his pension, quite seriously ill, by following the terrible emotions that had caused him, during his last— last outing to his father, a terrible scene between him and his sister, a scene which followed a hundred others of the same kind. The wretch found his plans so natural that he did not hide them not even in front of this child.

Some newspapers said that Ms. Rapaport had a lover and

a few minutes when she was hit.

This is a slander, and it appears from the medical examination that his father stabbed her while she slept.

For several days, she had been pursued by sinister ap-
grips and locked himself in, but his father, at his
unbeknownst to him, he had a duplicate key made to the room.

Other newspapers present the drama from one angle
completely different.

Rapaport, say the Paris News on the date of December 14-
December, was originally from Russian Poland, an Israelite by religion...
In 1862, a mutual friend introduced him to a lovely young woman
■daughter, Jewish like him... related to several musicians... na-
too artistic and too delicate for this half-savage... he-
married and had two children. But one day, his wife, ^^~^^
tired of his prosaism, abandoned him to follow a young man...
whom she left for another... so that she finds herself, today-
today, the close friend of one of our colleagues, and that, recently at /
rOdéon, she - much against her will, moreover - played a role in ''^ ^ -
' \ scene of violence which interrupted the premiere of The Marriage '/^ y_
André. ""^

The most common opinion in the neighborhood was that ^^
Rappaport had been murdered by a semi-autype individual ((/t^.
tick, which had been seen fleeing precipitately, a few t/,^)/
moments after the crime, and that the girl had been .
hit while trying to defend her father. Yes, like the ^^

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claims the Lantern^ she would have been stabbed during her
sleep, one would not understand that she had pushed, at the
window, the cries which, the Lantern itself recognizes,
gave the alarm. Besides, according to the neighbors, M^^ Rap-
papot was dressed when she appeared for a minute at the
window, which would tend to demonstrate that it was not
her throat cut in her bed.

According to the general conviction, the active intervention of a
Jewish magistrate would have stopped the investigation at the moment when it
was going to result. What is certain is that the autopsy will
ment demanded by everyone, was not done; a rebate-
bin came to take the body of Rappaport who, victim or
guilty, went without any procession to the Israelite cemetery.
This counterpart of the Rue Morgue Affair has not yet
found Edgar Poë to tell it, nor Dupin to

Imagine a Christian dragging all these souvenirs behind him-
nirs, mixed up in all these dramas, splashed with all this blood,
his life will be completely darkened; he will be prey to an insur-
mountable melancholy, he will try not to put himself
in evidence. The Jew is in there like a fish in
the water, he wriggles, he is happy; this atmosphere of trouble
perpetual is its natural element; it attacks pref-
reference to the institutions which would seem to inspire him
a salutary fear; he calls our officers "clerica-
makeup, church Pierrots, sacristy Punchinellos (1).

Actually, this man is very brave, make no mistake.
not, despite his insurmountable aversion to games of
the sword. In a time when we live only by the brain, he has
the audacity that is needed, the boldness of the brain. Examine carefully

(1) Lantern^ issues of May 1883, passim.

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this little Cologne urchin. He has everything against him, he wears a
dishonored name, he has no literary talent; he turns around
even on the pavement of Paris, he finds a way, with
the funds raised as you know, to organize a
big business like the Lantern, to stir up opinion.
Now look at some of our Catholics: their
family has been in France for centuries, they own two
one hundred thousand pounds of income, they have neither galley slaves nor hanged men
among their own and, even with good will, they are
helpless, annihilated. "Certainly, it would be necessary to do
something, but what? What an era we live in, my
good sir!

How do you expect that with guys of that caliber
de Mayer, always working on a case, a combination-
his, of a scandal to agitate the others, which country remains to
live the good life of old? Let them free again
twenty years and they will blow up Paris, France, Europe.

If only we could stick to those who are in the
house! Alas! there are several million on earth who
arrive successively hungrier, more restless, more
ardent than those who are already half-fed.

To see where French democracy is and even
cosmopolitan democracy, from the point of view of dignity and
of the moral sense, to take its measure, it is equally appropriate-
It is important to look at Mayer's position in the party.
republican. The Lockroys, the Bradlaughs, the Aurelio Saffis

speech on the virtues of democracy. As you must laugh, my old Lockroy, laugh and also despise you, when you put your sentences in such a place î To say that the poor people believe all this!

In the 1885 elections, Mayer was the big elector.
II 1-2.

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The leader of Paris. It is the Lanterne that triumphs. At the banquet given by Mayer to celebrate this victory, so urgent deputies: Lockroy, Bourneville, Delattre, Dreyfus, Farcy, Forest, Yves Guyot, de Heredia, Hude, Lafont, from Lanessan, Pichon, Roque de Filhol, Benjamin Raspail, deputies of Paris; Beard, Colfavru, of Jouvencel, de Mortillet, Remoiville, Vergoin, deputies of Seine-et-Oise; Letellier, deputy of Algiers; Brousse, deputy of Pyrénées-Orientales; Jullien, deputy of Loir-et-Cher.

Do you know what Lockroy calls that conference defeated by blackmail in the House? Eminent director-author of the Lantern, my colleague and friend (1).

This is the moral level of the first elected official of Paris and he is born- It is necessary that all this be brought up so that we can explain ourselves later how France rolled so quickly into the fiasco (2).

Everyone is there. You know Anatole de la Forge.

(1) Lantern of October 27, 1883.

(2) This so-called reformer of Humanity, seems, moreover, Rostoll always lived hand in hand with all that there is of aspect in Paris. It seems, it is Wolff himself who tells us the made in the Figaro of October 31, 1885, that the pseudonym of Méphis-Topheles was once a pseudonym common to the first Chosen One of Paris and to the Prussian Jew. "It was Lockroy," said Wolff, "in his language always distinguished, who operated under this pseudonym in collaboration with me." Wolff doesn't want to be ungrateful to anyone ((who operated with him. Guess who he compares little Bobèche boulevardier? To the nephew of the great Emperor, to the heir of the name of Napoleon. "A special name was found for him, as was once done to designate Louis Napoleon, who was not a simple President of the Republic; he was called the Prince-Pre- " All these details, which go unnoticed by the rude today's public, will have flavor later, to put back the men of the day at their point, to see by whom we have been

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He is "a gallant lioname." All the newspapers say so and Ignotus repeats it (1). What is a gallant man to our time? There are thus, at the end of this century, words wandering, phantom words, floating in the air without settling nowhere, like those posthumous people that the English, vague forms of a vanished organization, calques gazeiforms of beings that have lived.

Is it enough, to be a gallant man, to be part of all fencing societies, like Anatole de la Forge, to be strong in arms and to be able, according to the expression of Dumas père, take a fairly fine counter of quarte for to pass through a young girl's ring? Certainly not. This expression seems to imply a particular delicacy—a particular level of awareness, a refinement in feelings, a kind of superfluity in honor. Isn't it mock the world than to allow oneself to be awarded, in all occasion, this title of "gallant man" and to call public-only my old friend, a blackmailer (2)? Isn't he

(1) In an article of November 26, 1884, Ignotus compared Ana-sheet of the Forge, the servile member of a complacent majority, to Charette! This is where a writer of undeniable value can arrive when he leaves, as Montaigne says: "Mortgage the freedom of his mind, "when he does not want to break with convention—tion, when he deals with the judgment of the boulevard instead of thinking resolutely by himself. I believe that deep down the true model of Ana-sheet of the Forge, it's Captain Bravida. You know, this captain who constantly twitched his formidable moustaches and who cried out in a thunderous voice: "I am Bravida, captain of clothing!"

(2) On October 24, 1884, Anatole de la Forge wrote to Eugene Mayer:

"My dear Mayer,
K Your two articles in yesterday's Lantern, about the distri-prizes of the first regional shooting competition, make the most great honor to your character. They do not surprise me, panse

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no shame when you get appointed, for a short time
It is true, president of the League of Patriots, to congratulate a Jew from Cologne who pours on officers every day
French the vile insults of which I gave a sample—

We are far from this Titgenhund {Association of the virtue), where the Steins, the Scharnhorsts, the Bluchers, the Arndt, the young stoves and the old generals are preparing—would free Germany from the yoke of Napoleon.

One cannot take a step in this rotten society, without impostures and lies starting to appear run under your feet like those rats that scamper past you when you walk through the scenery store of some old theater. Everything is false. You think you have before you a temple, a palace, a cottage, it is a frame painted with a broom. You think you are in the presence of a man representing an idea, actually having the character attributed to him, scrutinize not only private life, but public acts and you discover that he is only a clown who plays a role, who has only one desire, to be re-elected deputy and who will dishonor himself a thousand times over to achieve this result.

I know that you are a firm republican and an ardent patriot.
"To you from the heart,

"Your old friend,
to Anatole de la Forge. »

This gentleman, moreover, appears to be completely affiliated with the gang. Jewish. We see him protesting against the sending of V Anti-Semitic, that his duty was to read as a deputy, to get up to speed—of one of the most important questions of the time. In the month, of October 1884, when he reports on his mandate to his electors tors, in the Grand Orient, he has two Jews as assessors, Bloch and airsich.

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The most astonishing, however, of all journalists singers, it's Simia. Simia, frankly speaking, is a phe-special nomenon at the time. No century has produced a type of low corruption comparable to that, no century will ever happen. The modern Jew is embodied entirely in this hybrid and singular being.

One day the Queen of Romania asked Blowitz, who had inaugurated the lightning train, to which country it belonged. <(My God, Your Majesty, replied the Jew, I don't know anything about it, I was born in Bohemia and I live in France where I write in English. (he could have added for the pleasure of Prussia). As a cosmopolitan, WolfT is even more complete; he has

gender. This neutral, again, is a unique product which does not fit into any existing classification.

Baslien-Lepage painted this mixture of amphibian and antropolithecus and the portrait appeared to be a likeness. Each, indeed, one day or another on the boulevard, glimpsed this strange creature that reminds us of those fat people that we see in some houses with bonnets flowers on misshapen heads, breasts dangling in cardirty missoles and a truly comic solemnity in the accomplishment of their mission. Of these foreign matrones, Simia has the engaging and sinister smile, he has them also the prudish way of speaking of good tenaked from the house of letters discussing the questions dirty things that attract him preferably.

We must do with the pen what Bastien-Lepage has done with the brush. This work, indeed, would not be not complete if Wolff were not included. We have^ for guide, moreover, one of the most characteristic productionsques of this time, the monument erected by a young Jew

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literary to this Jew who arrived: Albert Wolff, story of a Parisian chronicler, by Gustave Toudouze.

Like many of his fellow press members, Wolii was born in Cologne and it was not until 1857 that this Uhlan of the journalism deigned to come and eat our bread by preparing our invasion. Kugelmann brought him in ^wFigaro^W^ shone quickly What we call "the Parisian spirit, X) I have it already explained, is something artificially created by the Jews and it is natural that those who coin this slang are those who speak it best.

At that time WolIT was not expensive. For five louis lentSjil overwhelmed you with a thousand compliments, it is true that when it came to giving back he would cover you with invectives.

A poor man, named Guinou, who lacked philosophy in the face of insults, brought his case before the tribunaux. Gambetta, who pleaded for his co-religionist, attested the all-powerful gods that had never been understood so that Wolff the dignity of the press.

The judges who, in those backward days, still had prejudices, were not of this opinion and on Friday 29 de-December 1865 the criminal police court rendered this stop which is one of the beautiful jewels of this existence that

probity.))

Whereas the newspaper Le Figaro published, in its issue of last Thursday, November 22, an article entitled: A tra-
towards Paris^ beginning with these words: "The world of letters" ei
ending with these: "gave me thirty-five gold armchairs-
chest, » signed Albert Wolff;

Whereas the first six paragraphs of the article in question-
tion contain the most insulting expressions and impu-
most defamatory statements against the complainant; that he is
especially funny, miserable, Vereutoan businessman,

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of vaudeville swindler, joining to the trickery of the usurer the bas-
the servant's presence, bearing on his face the traces of all these
shames, giving himself up in the evening, after having reaped on his way the
disgust that it inspires, to the study of the penal code to know exactly
what he can do without falling into the police net; not having
of friends that two or three resorts who sometimes agree to sit
sit at his table, but who say to themselves when leaving: "Can we go-
to be a scoundrel like we just did?" as it is reported there, in
furthermore, as making the business of buying receivables on
unfortunate writers, to acquire at a low price the vaudevilles of
young people dying of hunger, yet daring to come and sit at the
among the writers he strips;

Finally, whereas the fact recognized as constant against Wolff
is all the more inexcusable since, a few weeks before, the 2
November, he was on almost friendly terms with Guinon, whom he
treated him as dear sir in several letters ending with these
words: "Compliments or a thousand compliments," letters in the-
that he was requesting a new extension for the payment of a debt of
one hundred francs, the recovery of which was entrusted to Guinon, engaged-
keeping his word that everything would be settled before October 22
and that it is obvious that Wolff, in writing and publishing the arti-
the above-analyzed key, gave in to a feeling of personal revenge
caused by the seizure of his property on October 25,
at the playwrights' cash register and at the newspaper cash register
Figaro;

Sentences Wolff to six days in prison and Wolff and Jouvin (I)
jointly and severally liable to a fine of three hundred francs.

For me, I find it very valuable, for the study of life
modern French, these details which show us well re-
evolution of the foreign character among us.

Go to Germany, try to borrow a hundred francs there.

I spent, like any traveler, my fifty francs

(1) It is unnecessary to point out that Mr. Jouvin, who is a writer very honorable, only appears there as manager.

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per day in Cologne without people having parted with a cold politeness. In England, we close the carriage doors—res when it rains to prevent passers-by from taking shelter there—ter. The Jew of Cologne finds here all the facilities for live and his first concern is to insult the native, to him to lavish unpleasant epithets and names of me—swimming (1).

Do we dare to do to this insulter what he did to the others, he raises his arms to the sky and declares that those who dare attacking him are infamous and slanderers.

You have heard of Mr. Marchai de Bussy and these unfortunate French heads are so incapable of having a personal idea, they accept judgements so easily—all made up of Jewish press material , which you may be watching to be this man as a scoundrel. In reality, there is no a word should be said in all that has been written on this matter of Inflexible.

I

(1) This is the sign of the Jew. Our workers literally suffer hunger; there is not a day when you are not accosted by a man, whose physiognomy is honest despite the rags that cover him; He says to you, holding out his hand: "I give you my word that This is the first time this has happened to me, look at my booklet, I please, and you will see that I have always worked. The Jews of Paris have persuaded us, through their lamentations, to do still a place in this ruined home to the Israelites of Rus—sie. Do you know what these foreigners spend their first money on? GTgné by them in France? To applaud the assassination of a Frenchman! These people, on whom the Rothschilds wanted to soften us by claiming that they had been subjected to violence, are not in—core sitting that they warmly approve the most criminal of violence. We have all been able to read, in the Cry of the People of February 16—February 1886, this significant mention:

The society of Russian-Israeli workers, residing in Paris, sends, with his contribution, V expression of his deep sympathy to the avengers of

This book is full of promises and projects, I say every moment: "Later, I will do this, I will do this," mentally adding, what I always added Victor Hugo when he spoke of the future: Deo volente. risk of repeating myself, I must write e^icore: "More Later, I will write a brochure on Marchai de Bussy. for sure, it will be moving and piquant, it will make you cry, If I don't lack talent, all those who have a soul.

We put back on the lapis, about the prince of Polignac, the question of bastards. In which man does the fatality of bastard- Does tardiness appear more tragic than in this son of Philippe? Dupin? When he came into the world, Dupuytren, the friend of the family, pulled out the poor child's brains in pieces and, Throughout his life he remained unbalanced, incomplete. A hostile fairy seemed to have cursed him from birth and with the gifts the rarest, a stunning mind, an exquisite distinction when he wanted, a generous heart, he ended miserably an existence that was almost continually troubled.

Without doubt, in this agitated existence, there were de-failures, however superior Ikissy was in everything Albert Wolff, but the unfortunate man's great misfortune is of having belonged from afar to the conservative party, of having written books against the Jews, notably a Life of Judas, which has some very vibrant pages, to have taken the defense of the Church. Like those soldiers who go to collect under the bullets the bodies of their comrades, the revolutionaries de-split the corpses of their own, whoever they may be. The preserve-vators don't just not defend, they trample and they spit on those who have fallen.

It is impossible to imagine what it is like, in such conditions, the struggle of a single man against an entire nation. See II 13

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V Anti-Semitic. The Hachette bookstore, which has a monopoly stations, refuses to take charge of its numbers; the^joste misplaces his/ copies; he rents an office in Paris, 1, rue from Provence, a German Jew, a large tenant, gives him leave; he deposits his collections with a dealer, we makes the merchant sell by authority of justice and, in contempt by all rights, we understand, in the sale, collections

At a given moment, the unfortunate man thus hunted does not know no longer distinguish his friends from his enemies; he insults the former, he trusts in others. Then the disease that we call The persecution delusion is naturally grafted onto the very lucid, very exact, very reasonable notion of a very real persecution suffered. The Jewish and Frankish doctor-mason, who is at the right point, confuses everything and defames the dying, claiming that he had lost his mind because that he was drinking. /<cc^/S^ r^ ■^i-^^'^A^^ "yt^y^^

Sometimes even, without the Jew getting involved, a sensitized person, brother of the one you met earlier, acts alone.

— Ah! What a bandit this Marchai is! When you think what a man he had the audacity to insult

— This man was weak, no doubt, a peacemaker, he had respected everyone; poorly organized for the fight, he was no match for himself.

— Yes, sir, that's right.

—And what is the name of this moaning turtledove without strength against the talons of a hideous vulture?

— Mr. Henri Rochefort!

In both sensitized people, imbecility is an infirmity physiological; they experience, in the emotional apparatus, the disorder that others experience in the musculoskeletal system.

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The first, instead of being moved by the ruined French on the Stock Exchange by the Rothschilds, speaks, on the contrary, with a grotesque admiration, of the owners of this immense fortune. The second, instead of pitying the writer, who has started an unequal fight against an opponent a thousand times better armed than him, is even indignant that someone dared to attack to the terrible pamphleteer, who spent his life attacking the others, who overthrew, by sarcasm, an Emperor and a Dictator.

Both are depraved in feeling, accentuating still the dominant note of the time: a flattening of lackeys before anything that has the appearance of strength. Again today, very young people, who don't know a word of the question, come to dirty insult a poor person

volumes, some of which are not without value. The Clairon, where Armand Yvel reigned, hiding there, for the edification of the Catholic clientele, the name too significant of Armand Levy, vomited on this dead man, some time before disappearing himself. That the Bugle, who held close to the boulevard did not dare to rent Marchai, this is understands; but why not keep silent? What harm, I pray you, has done to the cause that Cornély defends the man who wrote: Why I was a republican and why I am not anymore, the RegicideSj Marie-Magdeleine 9 What souls have been corrupted by reading the Philosophers in the pillory; courtesans become saints, V History of His Holiness PielX, Let's Save the Pope!

Little by little a legend is formed under the influence of the Jews who play the role of scribes in certain societies primitives, who alone write history and who write it in their own way. The death of Mr. Marchai de Bussy, in April-

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1870, did not prevent a newspaper from including it in the massacre of the Roquette hostages.

Although the whole press, as was to be expected, had taken the side of the German Jew against the French, the Vlnflexihle's campaign was not a good one for WolffT. The Court, given the legislation on defamation, could not be insensitive to his complaints, but when he knew some edifying peculiarity of the habits of this a singular man of letters, he allocated him only this that it was not possible to refuse him: Twenty sous. It was a lot; and even today, although the price of everything has increased, I hardly see a court, even if it were composed exclusively of Jews and Freemasons, who would venture to estimate Wolff's honor beyond of a small crown.

Threatened with expulsion following so many scandals, Wolff had proudly replied: (L If anyone dared to touch me, I would return at the head of three hundred thousand men. three hundred thousand men came and some others too with, but Wolff, who has always professed holy horror fighting, was not with them. - He appeared when all was finished.

It is in the panegyric of Toudouze that we must read the story of this return. Everything is pretty in there. There is the episode Bourgoing, which is a pearl. During the war, Wolff was in Vienna where Mr. Bontoux, the enemy of the Jews, as

Tyrol, ten thousand francs which he would certainly have refused to a Christian. If you had been part of the embassy of France, you would have obviously said to yourself: "Here is a Prussian to whom I will avoid entrusting the affairs of my

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country." Wolff himself seems to have understood it this way.

So he went through the city, says the biographer, fleeing the French, almost ashamed, when he unexpectedly met with Mr. de Bourgoing, First Secretary of the French Embassy. He immediately came to the journalist and asked him why, since he was in Vienna, he did not come like the year previous, to visit his friends at the embassy.

The chronicler, very moved, replied that, in the circumstances current, fearing a painful reception, he had not dared.

– Come then, replied M. de Bourgoing graciously, you are a friend to us and our feelings towards you are not changed in nothing.

The editor of Le Figaro then went to the embassy where he was welcomed with open arms and where he could now come every day to inquire about the progress of the war–

After the spectacle of this embassy secretary going himself to look for a Prussian Jew who does not ask him nothing, to tell him our affairs, it would seem that it would be necessary pull the ladder, let's be careful. It's the return to Paris which is curious to see.

It is undeniable that the Prussians had a service admirably organized espionage, almost as well organized than that which functioned under Napoleon I, time when there was still a France. The men, who had thus informed them, must have been intimately mixed up in French life, having had access everywhere. It seemed so it is quite natural to do to the real Prussians, to the Prussians his own proven, to those who had fought us frankly–ment, the chivalrous and gallant welcome that we had did the Russians after Aima, the Austrians after Solferino, and at the same time to challenge those who had shown an equivocal friendship.

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) The French of decadence did the exact opposite. They

in deplorable taste in front of the Germans who had them defeated as they themselves had once conquered Europe; They rolled at the feet of those who had betrayed them.

Good Schnerb, as a Jew, was the first, Mr. Toudouze always teaches us, to declare that Wolff was the model of the patriots; all followed this example. The interview between Gondinet and Wolff is a scene from boulevard customs which clearly indicates the level of in-current intelligence. Wolff, here again, seems to have had more of delicacy than the French; the first time he came dinner at Brébant's he didn't dare show himself. He was there, dining alone, in secret, in his study, when one knocked on the door, "The boy came to inform him that a passant, whom he did not know, having learned that Mr. Albert Wolff was back and having dinner there, asking to see him.

<(The door opened, and, arms outstretched, eyes moist, The newcomer walked towards Wolff. "Gondinet!"

Isn't this kneeling before Wolff complete, in the still distant hope of an advertisement, of a man who, after Dumas and Sardou, is at present one of the triumphant on the French scene?

I am wrong to blacken so many pages to write history. psychological of my time, this story could be written in five words: This century is frighteningly cowardly.

It is a perpetual lie that is resorted to for to conceal this universal cowardice. There is not a word of what is written that is not an offense to the truth. Among these writers, who speak at every moment of patriotism, not not one person had the idea of doing what I did, of going to the Ministry of Justice to ensure whether this Prussian, whom they receive-

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are worth in the midst of them, in front of which they conversed openly about everything, had kept his word, if he had naturalized vaincic.

Or never WolffCa was naturalized French; jamaig he did not ask to be. By a decree of May 7, 1872, "Mr. Wolff (Abraham, known as Albert) was authorized to establish his domicile in France. " This authorization places him, it is true, under a regime of tolerance; he can make civil acts, that is to say grocery or food businesses beautiful letters without being exposed to being expelled, but, I repeat, he was never naturalized French, - which

And it is this Prussian who treats our gentlemen with contempt when a scandal occurs, who speaks in the name of art national, which reprimands masters who, for fear of Figaro, don't dare put this man in his place!

Thanks to Le Figaro, Wolff works in the artistic world the terror that Eugène Mayer exerts in the political world—that. The improbable Turquet cites this Prussian as an authority in a solemn speech. I have seen painters, valiant artists whose legs trembled literally be them when this hideous puppet passed by in front of their paintings in the days preceding the opening-
ture of the SyJon.

The writers, who welcomed among them, at Le Figaro, this blackmailer, are they like him? Are they therefore able to cover with invectives in their articles a man guilty only of demanding a hundred francs from them? Certainly not. Francis Magnard is a skeptic but a fine scholar, very helpful. Saint-Genest was a brave soldier before being a journalist, who has courage, rarer than one does not believe, to repeat the same thing a hundred times to try to

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to engrave it in the frivolous minds of its readers. Saint-Albin is an accomplished gentleman who has only one weakness, that is of not wanting us to talk about serious things in the Sport: "It would sadden our subscribers," he said. The baron de Platel, Léon Lavedan, Racot, are men of a perfect respectability; they suffer Wolff because this miserable is imposed on them by the Jews.

If an unfortunate Christian had done a quarter of what If this Jew did, Christians would not have enough anathemas against him; the Jews, on the contrary, support and defend their coreligionist.

For Israel, Wolff's literature is a pre-solvent heavens.

There are treasures in this literature. Against a background remained Teutonic and onlookers burst out rockets of Jewish pride naive in his cynicism. What a vision Wolff, a replacement alone the former court of the Marshals, judges of honor in delicate matters I The great circles have it consulted on the case of Mr. de la Panouze, unfortunate husband of the Jewish Heilbronn, and he weighs his verdict at length. "Is there a crime? Yes and no. Young man, rehabilitate—

"My dear father-in-law!"

Everything that a man of good company ordinarily avoids-
mentary touch is a pretext for Wolff to spread-
long. The coffin has not yet been nailed shut
Gabrielle Gautier, let him tell you in depth about this false household,
that he tells us roughly what no one asks him-
said and that he tells us that this dead woman was the mistress
of a Jew who was half a slideshow maker and half a playwright
name of Ernest Blum. This Blum, who takes advantage of the opportunity
to have an announcement made on the corpse of his com-

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loincloth, rises up with indignation, in the Reminder^ against the
weaknesses of a Henri IV or a Louis XIV.

But it is Sarah Bernhardt who inspires Wolff the most
happily. The Figaro columnist blesses the child,
â blesses the husband, he blesses the mother, he compares her "to an angel
which has spread its wings over art, and it spares us nothing
on the inside of the Damala household. He opens the night table,
he spreads the sheets at the window with a wink
both distressing and lewd, which Gérôme lent to one of
his characters. When you read this abroad, in three
front page columns, among peoples who already
share our spoils, nausea rises in your stomach
lips. How men, like those we
Let's speak louder, don't they protest against this filth?
How do they not think that their newspaper is almost
the only one that we consult outside and that one can see all this
shame falls on themselves?

There are, moreover, five or six of them in Paris, five or six puf-
fists, always the same, which constitute real
plagues of Egypt. They even take away its poetry from the universal
sadness, which is everywhere at the moment, they prevent this
world, which feels itself disappearing, to return to itself to
finish decently. They are always on the move, incessantly-
ment on the poster, continually occupying Paris with their
noisy and vain personality; they attract each other and
serve as echoes to each other. Sarah Bernhardt cannot
take a step without Wolff blowing the trumpet; Arthur
Meyer immediately gets involved; Marie Colombier intervenes
and it's such a racket that you can't hear yourself anymore. When you think you're
calm, Deroulède shows himself and, shortly after, Ms. Adam
turns the city upside down to organize some party.

II la.

Jewish neurosis, of course, has a large part to play in this trepidation, it is not natural, in fact, that one cannot to rest and leave the others there. For these enthusiasts of advertising, even sleep seems not to exist, they think they are dead when they no longer hear any noise around them two.

On these particular states of mind, which reveal a disorder indisputable in the nervous system, one will consult until-Léon du Saulle who, in his book *Vilystérie* has seen and described well the sick side of these demonstrations-tions. The learned doctor explains very clearly how the virtues themselves have become, for these theatrical beings, an opportunity to appear, to be on stage. Charity is no longer this movement of the heart which pushes us to take-dream about our excess, sometimes about our necessity, to discreetly place an offering in the hand of the one who suffers; it is a charlatan act that one accomplishes with a large orchestra, calling the crowd with bass drums cash register so that she comes to look at you, it's a triumph of this ostentation that Bessuet calls the plague of good works.

Among those who push this monomania of publicity far-quoted, M^{re} Adam comes immediately after Sarah Bernhardt. I know the care that we must take with sex and I would not have beware of missing out. It seems to me necessary, however, to to include in this book this curious individuality without to be very original at heart, which held a certain place in recent years.

Is she Jewish? I don't know. The last name is not There is no specific indication here. Lambert, the husband of a Piotlischild, is Jewish, General Lambert also.

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but there are the Lamberts who are not Jewish. Edmond Adam, in any case, was one of the successful eclipses of the Jewish politician and financier, from the Jewish Jew of Jui-verie, emancipator of people and maker of millions. When she spoke about it in the Jewish newspapers, Mrs. Adam willingly called her husband "the chivalrous Edmond Adam. » How was he chivalrous? He is still a of these problems that we will not take care of re-to solder.

In our old chroniclers, as in Homer of the

leave more; they serve to recognize and to paint a character. For Villehardoin, Conon de Béthune is always Conon mult bien seize^ Dandolo, the doge aveugle, is always the old man who tastes does not see. 11 in is thus in certain Parisian circles. Likewise that Anatole de la Forge is still such a gallant man, even when he approves of stealing a poor man's bread 80-year-old priest Déroulède is still "the patriotic Déroulède, "Delpit" our friendly colleague. Adam was "the chivalrous Adam."

Involved in the affairs of the Discount Counter, this man chivalrous hardly proved his chivalry except by acquiring-making an enormous fortune, thanks to the Mexican expedition. How could such a pure republican be involved in what we called "imperial shames?" It would be necessary not to not know the party to think of being surprised by it. It is for fatten the Jews that our soldiers succumb to, under the Republic, typhoid fever in Tunisia or cholera in Tonkin; under the Empire, they succumbed to vomito negro in Mexico - that's the whole difference. The mass is trained for that, moreover. A man of self-denial, a

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rescuer, a devoted servant of the disinherited would have present to the elections against Edmond Adam, that the workers would not have wanted it. The people are always fooled by the Democratic Jew who deceives him with fine words and who enriches himself at her expense; he loves her, it's his madness, France dies, it is our misfortune.

Adam entered Sheol, his widow, who had put a a kind of halo around this clever nothingness only for her own interests, thought of haloing herself. Robert de Bonnières showed her to us making incantations to Gambella and announcing to him that all the clubs were out, which is, as we know, a sign of money. It is through this that she took all these atheists, superstitious at heart as Cafres; she was like a sort of younger Cailhava and posed in the party telling people's fortunes who had no destiny.

She was really beautiful then, she had a way of living room, which delighted all these bohemians who had never been only at the tavern. She appeared to all this Jewry triumphant, with the air of the Queen of Sheba. If she had not not, like Flaubert's charmer, "a bro- dress card divided regularly by frills of pearls, jet and sapphires, enhanced with color applications that

very well dressed. For a moment she hoped to marry Salomy then in all its glory; but Gambetta did not testify that a mediocre eagerness and she did not want, and she was right, of this big Jeroboam Spuller.

This happy time seems to have passed. When the opportunism was on the decline, M^{'''} Adam tried in vain to go give performances abroad. This Parisian puffismhis, these boyish looks are not objects of ex-

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portation. In Russia, the tsar and tsarina refused, with an energy that is understandable, to receive the widow of the Jew revolutionary^ who had contributed to throwing his adopted homeland-tion in disorder and anarchy. During his trip to Vienna, in the month of March 4884, M^{'''} Adam found all the doors closed; of all the Austrian aristocracy, that she imagined herself, no doubt, quite ready to open her doors to him arms, she could only see the Rothschilds where she dined. The French embassy, which had opened all large in Wolff, in 1870, was hospitable to the traveler. M^{'''}6 Adam sat at Foucher de Careil's table, "alone candidate decorated by the hand of the Emperor" who, before the war, went from newspaper to newspaper bringing us news small advertisements for his conferences on Boulevard des Capucinas. This memory stayed with me, because at Liberty, it was mine, as a newcomer, who was reserved the duty of receiving this annoying periodic, which returned with regularity of an epidemic, and that the boys knew about it not.

The reception seemed thin to the director of the New Arthur Meyer's Revue and Gaul showed just that crumpled; he would have liked "banquets of three hundred covered, torchlit walks through the illuminated streets, people marching with banners head, enthusiastic ovations. " What do you want! Bis-Marck and M^{'''} Adam are at their worst, no one is unaware of it^ and Germany had threatened to send three hundred thousand hom- *mes at the border if Vienna abandoned itself to demoon- too strong reactions. Austria obeyed "the order of Berlin. » She organized around Ms. Adam – the enemy-Bismarck's death – the conspiracy of silence. We have well kept from speaking of the author of Greek and Pagan

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for fear of displeasing the vindictive Chancellor i> {\),

pick like tasty fruits grown in greenhouses
hot from advertising, to set them like pearls
which will remind our nephews how much we were able to move-
quer of us.

Faced with the indifference of peoples and cabinets,
M^m6 Adam withdrew into herself. The blue stocking prevailed over
the queen, but the blue stocking at Mrs. Adam's has never been anything but
cotton. It's neither Corinne, nor Sapho, nor Lélia, it's not
even Olympe Audouard. This Muse, in reality, is indeed
departmental; there is at Turcaret, which painted
Barbey d'Aurevilly, like a memory of Hermance
Lesguillon, the woman of letters of 1830 wearing socks
and an umbrella to strike the barbarians who remain-
would turn cold in front of his prose.

Api ^3 having dreamed of governing Europe, the director
d'UiXî ilfuteq, which we read as little as possible, is reduced to
to >5try the effect of his manuscripts on a small circle of in-
vities, false novelists, false poets, false scholars, that the
satisfactions of the stomach have prepared for the indulgences of
the spirit; she has, for them, a town house for the winter and
country house for the summer. Blanche of Castile founded
the abbey of Vaux-de-Cernay so that Mrs. Nathaniel de
Rothschild could buy it with our money and live there as-
moderately. I don't know which other sovereign built the abbey
from Gif, where M^m® Adam, as a cheerful baker, makes people dance
the Mexican Loan coins. What is certain is that
that we are very well there. We take guests into our homes, we

(1) Gaulish of April 9, 1884.

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transport them by mail coach, we water them and we
fed; in the evening we bring them back after recording
their full names, in order to include them in the
the next day's newspapers. The column even says that
departure we give, to those that Pagan has moved, the round coin
to go to Mélissandre's.

What will the ending be? I admit it worries me a little.
There is a mark, not tragic, but bad-
happy, on this woman towards whom Fortune
seems to have exhausted his smiles and I have been unable to re-
taken to defend myself from this painful impression. Perhaps
will we see M^m^^ Adam, on some fifth floor of the
rue Goquenard, still playing the big game and offering
to the Abeille de Lonjumeau some novel of which this journal

We understand the melancholic feeling in front of these spectacles word of de Leuven.

—It's very boring to die, he said, but I almost consoles me, thinking that I will not hear again speak neither of Sarah Bernhavdt, nor of the great Frenchman!

How is it that Mr. de Lesseps does not understand not that it dishonors a life that was beautiful and hard-working, all in all, by this unbridled sycophancy? For—why bother getting your children involved in all these financial claims? cières, constantly exhibiting these poor little ones, as in Pelez's painting, have each person describe their nursery moment?

How would the Corps of Engineers welcome someone? who would bring him a volume of verses? In what capacity Mr. de Lesseps presents himself to the French Academy, by the unique reason he dug a canal?

At Mr. de Lesseps' age everything is excusable; but that

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think of Mr. Pailleron who pays his welcome to the Academy by helping him? There was something that imposed still esteem in this little corner of France, reserved to letters, where politics sometimes penetrated, but where the money matters were unknown, where good deeds were only those that were reported for the price of virtue. Under the pretext that his Panamas would ride up when we would see on the broadcast announcements: Mr. de Lesseps, "member of the French Academy," Mr. Pailleron did not had no rest until he had mixed up in stock market operations noble institution of the past. Here is Mr. de Lesseps admitted, tomorrow it will be Mr. de Soubeyran or Mr. Lebaudy; a value will fall or rise depending on whether the director of the company will be received or rejected at the Mazarin Palace. When we are embarrassed in the discussion of the famous dictionary, we will ask Pingard to go to Mazas to seek the advice of some member in town—giature in this prison for distribution of dividends fictitious.

What a magnificent role the Academy could have played, however: represent in this general shipwreck the respect of all that which had constituted old France, to encourage with his approbation, to increase by his suffrage those who had remained faithful to a generous ideal, and, to put it simply,

She's pretty, the French girl! She's going to take the hand
accomplice of Offenbach, the Jew who, after having obeyed his
race in disguise, to the bursts of laughter of the crowd, the pure
^ creations of the Aryan genius of Greece, worked conscientiously-
devotedly for Prussia by teaching soldiers to
I insult their generals, mocking the panache of the leader who
/<p>L once floated above the frays like a sign of

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rallying, the saber of the fathers which, brandished in the charges
heroic, has so many times saved the Fatherland (1).

The demoralizing work, I admit, is successful and truly
Jewish. The man who wrote it was aware and knew of
what it was all about. The words of 4867 seem as many

(1) A great Christian who, after having been an intrepid soldier,
became a first-rate speaker, told us the impression that he
had experienced when hearing the memory of General Boum mentioned
suddenly in 1870 in the retreat of Saint-Avold on Metz. We were walking
at night, in the sadness of present defeat, with apprehension
of the disaster that was felt to be coming. The heads of the columns of the regiments
merged with the generals' staff. Suddenly, an old
colonel, who had been furious since the beginning of the cam-
loincloth, began to talk about the Jews, Halévy, Offenbach, the Great
Duchess, to curse the histrions and mockers who had learned
to France to despise the flag. What response to the choice of
the Academy that this conversation on the road to Metz!

This march, moreover, deeply struck all those who
were there. It is mentioned in the journal of the siege of Metz, that the
painter Protais wrote and that he does not want to publish yet. The short
fragment, which the author was kind enough to communicate to us, is true-
strikingly:

"We are leaving. The night is gray. Large clouds are running over
a pale sky. The moon is completely veiled. At times it falls
a light, cold rain. We follow in step, silently,
hooded in our coats, the road to Metz, lined with
large poplars, which outline their long black silhouette on the
sky. No other noise than the dull sound of our horseshoes on
the wet ground. To our left, in the distance, the pale glow of the fires
of bivouacs. Not a word, not a gesture; from time to time a
horse that stumbles. We walk like this, each one absorbed in his
own thoughts. I don't know who my neighbor is. It's really
sinister We pass through a village; the horses' hooves resound-
on the pavement. A few windows light up, open, and a

riders. We pass and here we are again on the road. The fires are nothing more than vague whiteness far away. I deeply saddened, I think of those of us who may- to be dying. This night seems never to end. The day seems finally, sunless, gray, gloomy, freezing, but it's day! We're getting back-

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forecasts for 1870. General Boum, who declares that the art of war consists of "cutting and enveloping, y> ra- tell us in advance our misfortunes and it is indeed our poor ar- which goes "by three paths to a single point where she should focus."

Undoubtedly, the Variety audience is hardly ac- transferable to very high feelings and yet, to the re- taken, when we heard the clown, who represented the general Boom, shout: "Who is the enemy? 2) there was everything Suddenly there was a great silence. For a minute, in this room full of these gummies, these scholarship holders, these actors, which make up what is called the Whole of Paris, stood the specter of invasion and the painful ghost of defeat. We see our generals questioning the horizon of this France again. whose paths they did not know, our regiments always surprised and our unfortunate soldiers falling by thousands under the bullets without knowing where they came from.

If we had asked one of the girls in plaster casts who were there what she thought of this work which seemed destined to to extinguish in advance every valiant flame in hearts, she would have cried out: "She is vile! y> Camille Roussel, the learned historian, Alexandre Dumas, the author of the beautiful Letters from Junius Sardou, the author of the moving drama of Patrie jOni says: "This work is beautiful and rewards us- We are the author by granting him an honor that has not been obtained

nime; we're getting a little closer to each other. The rain has stopped. We light cigars and cigarettes, and talk in low voices as if we feared to disturb the peace of this sick country. Before us the silent generals march. The news is bad. Far away to be victorious, Marshal Mac-Mahon would be in complete disarray, but we don't know anything positive.

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neither Balzac, nor Veillot, nor Gautier, nor Proudhon, nor Paul de Saint-Victor (1).

the summit of Niederwald the proud statue of Germania,
The Academy wanted to sing the Pean in its own way; it has-
summoned to mingle with the trio of Boum, Puck and the Prince
Paul and in a slightly shaky voice she intoned:

He will be defeated,
He will be beaten.
His artillery,
His cavalry,
His infantry,
All this will be,
I can already see it,
Crushed, brushed,

Broken, scattered

And in the paths,
And in the ravines,
He will leave some,
He will forget some;
We will pursue him,
We will hunt him down.
And the enemies
From our country,
They will enter cheerfully
And will spread

(1) The dramatic authors have at least the excuse that they
voted for one of their own, but what about a man of the va-
their and the character of the Duke of Broglie, who was master of reelection?
He was left free, out of deference, to choose who would be in charge
to praise his brother-in-law, Count d'Haussonville, and this
A sincere Christian, this eminent writer dismissed candidates like
Mr. Oscar de Vallée; he insisted that this funeral oration be pro-
announced by a low-level buffoon, who had turned into a ridicule
everything that makes a nation honor.

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They will burn everything,

Will plunder everywhere

It will be well done 1
From the choice she made
This will be the effect!
And we, rejoicing,
Seeing this mess,
We, unable to take it anymore,

The point that must always be clearly seen is hypocrisy, the lie, the convention which are the stamp, the stigmata of the time. The academics, in fact, are not honestly and frankly playful, they speak solemnly—ment, they declare that talent is not enough to enter to the Academy, that good use must still be made of this talent.

They are told:

"It is therefore making good use of one's talent to rattle, with all sorts of juicy details, the story—still very Jewish, by the way—of a mother who sells her offspring, like M^{me} Cardinal, of a father who lives in comfort at the expense of her daughter's lover? So this is it literature that you offer as an example to young people people?))

They imitate the venerable old men who are just surprised coming out of the wrong place and who, a little out of breath by the exercise they have just undertaken, are waiting for some—a few moments before having resumed, with their breath, the attitude of big official days or family gatherings.

Then they decide to whisper: "Yes, sir, the Academie is a big body, we like te[^]iiiiie, we de—let us commission works which excite patriotism, which elevate hearts: Sursum corda! »

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As an example of Sursum corda! we must remember this which happened at the time of Victor Hugo's funeral. Nothing better shows the degradation in which the Academic fell. It was Mr. Maxime du Camp who, as of acting director, was to be in charge of the speech of use and it should be said that, very determined not to recover, he immediately prepared his speech by saying that he would pronounce it with two revolvers in his pocket. The discourse, let us add, was a complete eulogy of the poet that Mr. Maxime du Camp admires more than anyone.

The Academy, the first literary body of France, is aff—fola in front of the threats of a few cabbage leaves spread—late and, deviating from all customs, she withdrew from Mr. Maxime of the Camp the right to speak on its behalf.

It was Mr. Emile Augier who was designated; there was no need to fear with him to displease the plebs. Former Parasite

outlawed, insulter of Veuillot when he no longer had newspaper to answer him, he consoled himself that he did not have to ask, like the senators of ancient Rome, the placing among the gods of a Tiberius or a Caracalla in suffocating, under praises that sounded false, the poor man great genius whom the love of popularity had brought down from so high (1).

(1) We find there the eternal race of freedmen, idlers Opportunity against the poor, against those they believe to be weak, against those who refuse to bend the knee before idols and always ready to intone the litanies for the divine Emperor or the divine Marat.

"Claude Auguste, you are the model of brothers, fathers, friends, senators and princes (eighty times); Claude Auguste, deliver us from Auréolus (five times); Glnude Auguste, deli-

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This is why, while Morny's plagiarists are in the government, his servants enter the Academy.

The truth is that no one wants to be embarrassed, no one does not want to sacrifice his immediate advantage or his fancy to a general interest, no one wants to do their duty. Each betrays to the extent of his strength and in the sphere of its attributions. The Academy cannot deliver our arsenals since she does not have supervision over it, she delivers it to the Jews the deposit of honor in her custody, she capitulates as the Senate capitulated; it grants to a financier or to an operetta maker who is persona grata of the Rothschild, what she refused to Jules Lacroix, this great old man who was convinced of art, who wrote Oedipus the King Caesar's Testament, Valeria, the Youth of Louis XI, V Infamous Year, which brought King Lear and Hamlet to the stage, translated Horace and Juvenal.

Once again, people who shamelessly miss

tell us about Zenobia and Victoria (seven times); Claude Auguste, that Tetricus be nothing (seven times).

To these litanies to Claudius the Gothic, which Trebellius PoUion has given us preserved, respond the litanies in honor of Marat; "Marat, the friend of the people, — Marat, the consolation of the afflicted, — Marat, the Father of the unfortunate, — Have pity on us!

adulation, our dear and glorious Victor Hugo, and that a republican, less servile than the others, ciugle in the face of this contemptuous word: "No overbidding!"

It is Renan, writing some time before: o Let us imagine a man about as sensible as Victor Hugo's heroes, a Mardi Gras character, a mixture of madman, Jocrisse and actor," and suddenly declaring, to please the crowd, that "Victor Hugo was created by a nominative decree of Providence, slum that other men were created only by a collective decree. This word, moreover, is invaluable; it is a lapidary word, a word late, a true senatorial word from the time of imperial Rome.

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and consciously to the mandate of literary justice, which implies that the functions with which they are invested, look at each other as the elite of the nation and they always have on their lips good advice for workers.

Halévy, moreover, will not stop there, he will be secretary perpetual The place is important. In reality, it is the secretary who calls the shots in the commissions, which guides the choices. Little by little, the Jew will eliminate all works that have a Christian and French accent and, without noise, without anyone noticing, imperceptibly, the Jewry will be the mistress at the Academy as everywhere (1).

A general hamming seems to have spread from the theatre to the society. Society, to put it better, has become an immense theater where everyone tries to draw attention to him by featuring himself on the poster in gigantic letter-tesques.

The theatre itself has taken on an abnormal importance, almost monstrous, which is explained by the sole fact that the Most of the famous directors and artists are Jewish. The profession of actor was to tempt the Jews; he reports much, indeed, it satisfied a certain subordinate vanity and it doesn't require any genius; they rushed on this career with real fury.

All the theaters in Paris are in the hands of the Jews, either

(1) The election of Eugène Manuel, who was running at the same time that Halévy, is only deferred. After him will come William Busnach, who put on the V Assommoir and AV theatre; "a. Eugène Manuel, inspector General of the University, has written nothing, at least, to mock our army or corrupt our country. This explains why we have

synagogue on rue de la Viciuue and which, it is said, had a voice pleasant; he was born in the environs of Daritzick.

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by directors like Carvalho, Koning, Simon, Mayer, Maurice Bernhardt, Samuel, either by sponsors and associates like Godchau, long-time cheerleader, as well as the late David Cerf, of the Opera; either by secretaries-like Mendel, Derenbourg, Emile Abraham. The best-selling authors, the Halévys, the Millauds, the Hector Crémieux, the Decourcelles, the Dreyfus, the Blum, the Wolffs, are Jewish as was Mortier, a Hol-Landes native called Mortjer, who was the creator of the Parisian evening.

Jews also promote concerts and tours. artistic, the famous impressarii, the Colonne, the Maurice Strakosch, the Bernard Ulmanns, the Mayers of London, Schurmann, mahout of Madame Judic in Spain (1). It was a Jew still than this curious character who, without being nothing in appearance, was the law in the world of theaters. Darling, his name is Joseph Abraham.

The rather regrettable Vaucorbeil, whose wife was Jewish, and who had a Jewish brother-in-law, Mr. David, as-socialized with our pastoral Myrtil Hecht and populated the Academy of music of Jewish employees. The choirmaster is called Cohen, the singing leader Hector Salomon, the general manager-ral is a Mayer – another one!

Thanks to the radicals in the House, our unfortunate peasants bleed themselves dry so that a band

(1) This SchurtnaDn was not successful in his expedition and his grievances were echoed in all the newspapers. The mayors who, despite the Jewish invasion in the big cities, still have real blood of Spaniard in the veins, put him almost in prison, nothing than on his face, and it was necessary for the ambassador of Fraoce to intervene to deliver him, to which, you can well imagine, he set about with UQ unparalleled zeal.

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of Jews have each year one hundred thousand francs to distribute-to pay tribute. In Vienna, in Berlin, at the Pergola in Florence, at At La Scala in Milan, fifteen to twenty operas are put on every day year, we barely put one up at the Academy of Music,

and our Republicans think that's excellent.

11 happened there, moreover, what happens everywhere where the Jews appear; they sow disorder and ruin on their way. The Opera which, since Abbé Perrin (1671) and LuUi, had always been about, abruptly stopped to walk as soon as the Jews got involved. It was same question of renting the room three times a week to a Italian impressario. We hear nothing but lamentations; he There is a cat in the throat of the coryphaeus, a toad in the ophicleides and a hair in the paper clips. We discovered—green a deficit of four hundred thousand francs in the cash register retirements, and seventy-year-old choristers continue to represent Sylphs, only because we are unable to pay their pension.

Most prominent artists are of Jewish origin; in otherwise, finding only hostility in the press, they would have achieved nothing and they would have been reduced to running around the provinces. The famous singers of our time have been famous above all because they come out—were from Jacob's family. The Stolz, the Patti, the Sass, Fidès Devriès, Rosine Bloch, Heilbronn, M^^^ Isaac were Jewish. Judic, named after her husband, Ms. Israel, Reichem—berg, M'i® Milly Meyer also belong to the Jewish world. We only hear about Solomon and Melchizedek as singers. Worms is the son of a butcher from the rue Vieille-du-Temple, which sold “kosher” meat. Is Van Zandt Jewish? In any case, she wasn't bap—

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Worn out, that's why the Rothschilds received it. at home, covered her with their protection, imposed on her found in Paris (1). She has, moreover, like Ms. Nevada, like Krauss^ the advantage of being foreign at one time where every French woman is severely ostracized. I still recalls the melancholy with which a young girl, that family setbacks had forced her to enter the theater, answered me one day that I spoke to him about his future: “Oh! I won't achieve anything, I'm French.”

Naturally, as long as Van Zandt was having dinner at the Rothschilds, she could not have anything comparable

which laughter was allowed. It was a creature in some kind of supernatural. Miss Fauvette, M[^] Bengali. His venerable mother was not forgotten in the papers printed, we were shown her sitting to the right of the baron and we seemed to be told: "You don't have any mothers like that in France, we have to bring them from the e-foreigner (2). »

(1) As a 'contrast to the ridiculously prudish airs that towards the French men and women, Parisian society which opens wide in front of women who started in the ditches of Mainz or Gracovie, I have already noted (book!«■) the cordial welcome given by the Jews who arrived to the artistic bohemia of their race. Nothing significant like the ceremonial meal that was given, at the from February 1885, Alfred de Rothschild, of London, to Mayer the imprint-sario, to M^{'''} Hading and to Koning. You can see little Koning from here, the King of Diogenes and Castellano, Bibi the Jew, sitting next to him of a colonel of the outer guards, who fits admirably into the decor, Mr. Damala, adds the Figaro correspondent, could not miss at the party; he was sitting between Sir Richard Wilson and Captain Finch.

(2) A regular at Princess Riancovan's salon told me that when Van Zandt was there, the guests were embarrassed, observing each other were going and did not dare to say in front of this lily of candor what was au-would say in front of women of their world. Some meaning

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The surprise was therefore violent when, at the premiere of the Barbier, M[^] Van Zandt revealed himself to the assembled crowd in a completely unexpected light.

My readers already know me well enough to know that I am too French to share the pose grotesque of this All of Paris which speaks of the theater as a church, which makes solemnity about trestles. Had the boulevard accuse me of lacking moral sense, I admit frankly, that an actress, who drank a glass of Too much champagne and who presents himself with his hairstyle a little crooked, nothing that shocks me unduly. M^e Laguerre greatly amused an audience, which was not exclusively composed of rastasquouères like today, when instead of playing Vlphigénie en Tauride, she played, according to Sophie Arnould, Vlphigénie en Chamloincloth. Tdiurdiishienwanted to be there when Frederick, in front of a whole screaming room, advanced in front of the blowhole-

blew his nose in it...

It seems, however, that that evening Miss Van's plume Zandt was tall and truly excessive for a subsidized scene. This bon vivant from Gouzien, commis-government minister near the theaters, had never had any contemplated a more considerable one since the day when one had to lower the curtain on a member of the Comédie-French - that other sanctuary whose newspapers do not speak only by crossing themselves out of respect.

whatever it is, this detail clearly shows the gullible side of this society. that the Jews are fooled, as the provincials were once fooled, making them believe that they had to wear white gloves to paint 4 the lady who ran the Café des Mille Colonnes.

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What is delightful is to see with what skill we operated the rescue. Since Rouvier, nothing had ever been so completely successful. From dawn, Arthur Meyer, Blo-witz, the Jewish doctor Lov[^]e hold council on rue Christophe-Columbus. Heilbronn protests. Carvalho, an expert in these questions, because he is considered professed in the order of the Coteaux, declares that nothing turns you grey like orange blossom water. Lowe claims that it was the phosphorus that thus ignited the unhappy.

A few months later, the divination reappeared again-calf in front of the public. In the past, these returns took place kindly, in a good-natured way. Without falling into exaggeration-current rations, it was admitted that certain considerations were due to spectators. As is still practiced in province, the actor or actress at fault was obliged to do excuses. Usually, Frederick still found there the opportunity to indulge in some enormous fantasy. Sometimes the tumult began again; then everything ended with a thunderous applause before some beautiful gesture in which our great French public of the time had re-known a master of art. Others, like Déjazet, com-began, said: "Ladies and Gentlemen," and did not didn't end... At the first smile of the Parisian woman, at the first accents of this voice so melodious and so frail,' the The public had found Frétillon and sent him their forgiveness in hand clapping.

It couldn't happen like this for a protégé. of Mr. de Rothschild. It was the public who had to make excuses. He made some: Carvalho took the liberty of forbidding the crowd

the State, that is, everyone's money. All the American
The canines of Paris invaded the room with their pooping noise.

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toes, their complexion in the colors of an equivocal pink^ their
presumptuous pretension to impose their will.

In fact, these precautions were not necessary.
Cowardly as always, all of Paris was ready to obey the
slogan of the Jews and to celebrate the actress who had insulted him.

The street got involved. This anonymous being, who is so mistaken
often, had, this time again, more heart than the elite and
came straight to whistle in the square. This government without
name which, without making an effort, had allowed to be outraged in
his chair the successor of Cousin, the eloquent philosopher,
the respected writer, made for a ham who had shamed himself—
what he had not done for Caro. We saw
there are three police commissioners on duty: Santucci, Evrard
and Clement, the Clement of decrees, whose place was
marked in such a matter. Clement who was the most vile,
because he alone dared to put the tricolor scarf around his
flanks to stop those who did not approve of the little
bacchante.

This noise of the people, despite everything, has the privilege of espousing—
always boasting about Rothschild; he gave the order to the director'
to stop the performances.

These amplifications about actresses, which contributed
to irritate public opinion against Van Zandt, have passed into ha-
stupidity.

As soon as the daughters of Zion were mentioned, the terms
previously used for those who had graced the stage
national authorities were no longer sufficient. I have already indicated on many occasions
cases this special habit of the Jewish race to enlarge
everything she touches, or rather everything that touches her,
to see everything, in some way, through a mirage, of accu- *
to mutilate the exaggerated epithets familiar to the peoples of
rOrient. For them, Israel's last ham has become
n 14.

V—

the ten sephiroth and we should thank her on our knees for to make themselves heard by us, for a fee.

The apotheosis began with Rachel who was, says Tour-Gueneff, "the strength and the flower of this Jewry which has already seized pockets all over the world and which is seizing-will soon be reappeared, for whoever has the pocket has the woman, and whoever has the to the woman to the man." The true portrait of this strange creature was drawn by Philaretes Chastes, and it is* so finely touched that I cannot resist the pleasure of it reproduce.

This little Bohemian tiger, lascivious Jewess, vast forehead planted on hyena shoulders and on a charming Menade torso, sublime of intelligence and closer, by the soul, to the carnivores than men, seduced all her contemporaries worthy of her and that his great quality, ferocity, has intoxicated. Veron the fat one has \doted on her. Ricord would have hanged himself for her. The archbishops "^ blessed. France mourned her. Once, a little slut in a shirt who, bowl in hand, picked up pennies in the mud of the taverns, all broken down for ten years into three-six, into plan-w ches, with fat lamps, loving the stew of vice but more en- ■ 4 core the stew of money, she represented the savagery of the V Pariahs, that of the Jews, that of the Bohemians summarized, concentrated \j and refined by the wildness of the streets of Paris.

^ Needless to say, the Jews did not stop there,

^ they did not rest until they had made us accept

^c a Rachel of fantasy in whom everything was pure, noble and beautiful (1).

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V-.

^ , {\) A. read, on this subject, a very piquant study, published first \ vvrS in the Revue politique et litttiraire, and then published in volume ii at Hetzel, the Autographs of Crémieux. Rachel did not have the

3 With the slightest knowledge of spelling, it was Crémieux who served as his

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When it comes to a Jew or a Jewess, in fact, 18 \ ordinary conditions of morality are changed. You saw Wolff beat the cash register on the body of a poor girl actress of the Variétés; Meyer does not want to let herself be distance. Rachel had bastards: it is a question of it, in ^ 1883, in a lawsuit brought by Ms. Lia and Dinah Felix. to Sarah's heirs. These are excusable weaknesses ^ in the life of an artist and similar, after all, to those >^ that the debates in the courts reveal every day. The Gaul does not hear it that way; he shows you, in three columns, that these bastards are loves of b-late, bastards like they don't make anymore, bastards as had never been done before Rachel, and thereafter obligatory apotheosis of the incomparable race.

Although I have already touched on this point more than once in the course of this study, I do not fear to return to it, because it is essential. The Christian is always blushing of someone or to deny something, to tell his embarrassed brother: "Nescio vos." The Jew is absolutely closed to any stupid feeling of ridicule or falsehood modesty, he deeply despises opinion, perhaps because that he knows how it is created.

secretary. Rachel sent Crémieux a rough draft, written in the style of a cook, and he sent him a little masterpiece of grace and spirit that Rachel only had to copy. Isn't it nice this lawyer who is tirelessly busy, whose office is overcrowded from morning until evening and who finds the time to render a diligently a service, subordinate in appearance, but which has, in her games, the advantage of growing up a co-religionist? Quote me then a Catholic who would do the same? On the other hand, Rachel would have learned, in the bed of a prince or a statesman, a new interesting for European politics, that it would have imme- immediately warned Crémieux. This is how the Jews are always Admirably informed; they help each other.

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Take an example in another order. This is, I declares it, of a perfectly respectable woman; she was called Agathina and she was a milliner. Suppose a Christian man with a wife who works as a mo-diste and bearing the name of Agathina, he will not boast about it. Our colleague Alexandre Weill does not share this opinion, he

clear that nothing has been so spiritual, so seductive, so modest as this milliner.

Oh! my Agathina! I invoke you on my knees!

Rise up in your grave and, standing up, tell us,

You who were chaste and pure and whose slightest word

Was always so loyal and sometimes so superb;

Tell us what you were like from the age of twenty?

Virtue combined with incessant labor.

You wear a nimbus, a halo on your forehead.

Whose charm worked even in your words;

The first at work, the last at rest,

Eager to instruct him and deaf to low talk;

Prompt and nimble in duties, slow in worldly pleasures.

For all the unfortunate with deep pity.

Idol of your mother and all your relatives.

In all houses admitted to the front rows

Dignified with the hunt, affable to the worker,

You were nowhere haughty or proud;

Everyone who spoke to you became your friends,

Even to your devoted and submissive servants.

Faithful to their customs, the Jews have therefore constantly organized a shameless advertisement for theirs. They told us presented as an inimitable artist this poor Sarah who stammers, who no longer has a correct gesture and is in agreement with what she says^^ which would not be worthy of untying the buskin

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of this great and dramatic Rousseil in which seems palpable the heroic soul of tragedy.

Not a single protest is raised. This so-called high-life, This selected society, as they say, has less initiative and independence in his judgments than the little clerk of prosecutor who for 15 cents would whistle Attila. The pieces praised today would not go to the third scene with the terrible parterre of yesteryear. For the mondains, there is only one criterion: a. Does it please the Jews? In this case, everything is fine.

What more striking proof of this fact than V Ami Fritz? We know what a disgusting task the Erckmann-Ghatrian, the "Homers of the workplace." Raised in among the Jews of Phalsboui g, they took the soul hair-nous and sordid. Their work deserved to be called: The Villainy of Fear.

When Friend Fritz was announced, Mr. de Saint-Genest rapped, in the Figaro, that these men to whom we went opening Molière's house had covered our heroic army of Metz. More degraded than the Jews, who came to strip the corpses, these future collaborators of the Flag of Déroulède had stripped our dead of their shroud of glory; they had cast the epithet of capitulation-larders and cowards to these officers who, in the front rank under bullets and shells, had defended this cemetery from Saint-Privat where the Prussian guard had been decimated, near from which a path still bears the name of "Ghemin de death of the guard." M. de Saint-Genest was not satisfied of affirmations; in six issues, he put before the eyes of its readers the most significant extracts, the passages the most anti-French and the most dishonorable.

The first one arrived. In this French room there was

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had widows, sisters, mistresses also off-fallen under the walls of Metz. Not one protested, not a single Frenchwoman had the courage, in the face of pusill-the animosity of men, to stand up and hiss at these insult-tors of death. All these beautiful people were waiting impatiently that Rothschild would deign to give his opinion. When Rabbi David appeared, there was unanimous applause. All the Jews radiated. Just think, a rabbi appearing for the first time on the French scene and appearing natural there-ly as the model of all virtues I

Long in advance the Israelite Archives had drummed the good news: "The Théâtre-Français of Paris, the world's first stage, they said, will see

will give in the first days of December Friend Fritz,
of Messrs. Erckmann-Chatrian, about whom so much has been said
advance. One of the least attractions of this piece will not be
not the presence of a rabbi on the scene. One of the principal-
One of the characters is Reb David, a real type that the writers
vain have undoubtedly idealized and whose original is none other,
it is said that the predecessor of the great Rabbi Isidor himself
Phalsbourg.))

Encouraged by the immense success they received in the press
Jewish, the Erckmann-Chatrians imagined blackmailing
•in charge, at the beginning of the Rantzau, the Kyrie
eleison. How touching is this supplicating and sweet appeal that one
repeats with a sort of plaintive insistence, at the beginning of the
Mass, as if to draw God's attention to the
faithful gathered! Chateaubriand, hearing him sing
in a monastery on Mount Athos, was moved to the
tears and Brizeux said the poetry he took in the
small churches of Brittany.

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The women gently sent for reply
At the Greek Eleison, the Breton hymns.

When the notes of this Eleison were sung, there was
transports of joy in this Tuesday audience, you know,
this famous Tuesday public which serves as a meeting for the aristo-
cracy and which seems to conservative newspapers like the
resurrection of old France. They were there beating
hands to please the Jews who were watching.

How much more I esteem the Jews of Breslau!
In 1876, a parody of the
Lecho dodi, the beautiful melody that we sing the night before
Yom Kippur (1). They came every evening, showed their fists
and said to the artists: Try!

It is appropriate, I know, to recognize that on the pre-
tense great ladies who appear constantly in the book
gold of the society newspapers, the number of those who

(1) The Lecho dodi was composed by Jehuda ben Halévy, the famous
Rabbi of Toledo. Read on this subject the exquisite little poem*, at the same time
tender and mocking, that Henry Heine wrote - on this subject and where he
evokes the figure of some Jewish poets of the Middle Ages in connection with
Love lessons:

"The beres we sing of, Jehuda ben Halévy, had doL>,"

lier.

"It was not a Laura whose eyes, mortal stars, had
lit on Good Friday, in the Dome, an illustrious fire;

"It was not a baileen woman who, in the dazzling finery of the
youth, presided over tournaments and awarded the crown of lau-
laugh;

"She was not a casuist of the jurisprudence of kisses, nor
a doctrinaire who, in a Court of love, professed sententious-
seeding;

"The one the rabbi loved was a poor little beloved,
sad and painful image of ruins, and it was called Jerusalem 1 r

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belong to the old French race is relatively
very limited.

Americanism has invaded Paris almost as much as the
Semitism. * & j ^ - : ; » ^ J ^ ^ . ^ ^ i ^ ^ ^ ^ - v ^ ^ e ^ / ^ ^ ^ .

What spicy stories to tell, if we do not want to-
lions remain faithful to our principle of philosophizing alone-
ment on what is in the common domain! The great
lord, dreaming of making an opulent marriage, was, in the
In most cases, the most candid of dupes. Some fa-
thousands of Yankees, originally from Germany and
having left their Jewry in the crossing of the Atlantic,
embark one fine day for Paris with a small for-
tune, two or three hundred thousand francs, that girls spend
bravely in one year with a deafening noise. The chro-
nickers blow the trumpet, the leaves well informed-
They embroider stories of mines as best they can
fabulous, colossal trading houses. You
see from here the novel that is built in the head of the Aryan,
Isn't industry the queen of the modern world?
Long live industry! With these countless millions I will rebuild
my castle, I will have the most brilliant carriages in Paris,
I will do good... »

The wedding is taking place... Here is the little Yankee duchess,
Marquise, Countess. The hour strikes when the happy husband
judges that it would be time to cash in some nuggets of
these inexhaustible mines, to have some ar-
people from these banking or commercial houses.

Alas! the mines were flooded, the bank house

given a trousseau, but who had promised an annuity huge, has gone mad. The awakening is hard for some-ones. This one takes his side, sells his castle where

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Louis XIV had received hospitality, sends to auction the old furniture and even his grandmother's screen to satisfy the whims of a spoiled child. This one, ahattu by such a blow, disappears from circulation, puts himself in bed, without being sick, and now lives lying down. This other give up everything, go to America, work there bravely-ment, discovers real mines and returns a millionaire and republican.

Sometimes the adventure gets complicated. He comes from extra-vagants of even more extravagant aunts, not possessing neither penny nor mail, but having a passion for whisky that an actress's mother shared with her daughter; the poor thing The husband is obliged to clothe, feed and water all of this.

You will tell me that the victims are not very inter-santes. I grant you; what must be noted is the impos-almost absolute inability for the true Frenchman to draw any benefit from his compromises with conscience; he is not organized for this. The straight line of duty would have al-days were more advantageous for him, even materially, than so-called skills where he invariably ends up the role of Jocrisse.

Whether it is the stock market game, the marriage game, of the game of politics, of financial business launchers, of American husbands, from center-right Machiavellians to the Assembly of Versailles, the law we are talking about is verified always.

Apart from a few exceptions that everyone knows, these American women are, as a rule, very unpleasant creatures. tures: boisterous, excessively spendthrift, loud-talking, laughing loudly, always first for eccentricities in bad taste and, what is prodigious, also foolishly infatuated with their fresh nobility, as impertinent as
II 15

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The true great ladies of the past were simple, indulgent-gentes and Lonnes... EUesont contributed to give society Parisian the incoherent and bizarre physiognomy that she has

The sore point again is the way in which we reward—think of the hospitality we give to everyone, the rebuffs from which we pay our advances.

The professors of the School of Fine Arts, in contempt, moreover, from their most elementary duty, welcome preference for American students; the Salon jury grants to the Yankees medals that he refuses to old artists for which would be a joy, a recommendation also to—near today's imbecile public. Everything that the painters—Very Americans know, they learned it from us, from us. The first care of Congress is to vote a right so exorbitant on the entry of works of art that it is equivalent to absolute prohibition.

What an episode again, the statue of Bartholdi: The Liberty Enlightening the World! For years, the Committee repeated in all tones: <c Our dear sister America adores us; his ambassadors, in all the capitals, proved it to us well, during the war of 1870, in bu—vant to the success of Prussia and the lowering of the France (i); we subscribe to erect an impe—laughable of the love that unites us.

(1) It is appropriate to recognize the noble attitude of Victor Hugo, who sometimes remembered, despite the promiscuities to which he was lent, that he was the son of a soldier. He had been told of the visit of Granl, the president-gambler whose language, or so we know, is touibéo rotten, no doubt from all the insults he had vomited against us in 1870: "Let Mr. Mac-Mahon receive him, if he wants to," said one day the poet before us, if he appears here, I will have him thrown into the

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When the statue was finally finished, after appeals from incessant funds, the Americans declare that they do not want them—slow at any price, that they will not give fifty cent—times for the pedestal. Congress refuses to vote on the lesser amount. In a country where a million people are raised dollars in a few hours for any sub—description, individuals shrug their shoulders when we offers them to subscribe.

Doesn't the heart sink when we think that it is enough of a few agitators to reduce our France to this role of poor dog who runs to give his caresses to everyone, and everyone kicks it away? ^

all the foreigners who got us into complications
where we are intrigued, as their journalists have put us
in the subscriptions where one fiddles, that it would have been magnifi-
that once again the role of our dear Homeland.! To have
emancipated America, freed Italy, com-
fought everywhere for what seemed to us justice and-
to die peacefully in the contemplation of the vanquished î Au
after ten years of this proud rest, one would have come humble-
ask us to give our opinion in the councils
from Europe...

With such an audience, the Jews and Jewesses of the theater
do not hesitate, they behave in conquered country; cha-
any of their fantasies becomes an event. Paris, at

door! » Who does not remember, in V Année terrible, the piece entitled
Bancroft and especially Grant's Message;

... Ah! Be cursed, you unfortunate one who mixed
'On the proud flag that a wind from the heavens shakes

To the drops of light a hoe stain!

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month of February 1884, spoke for fifteen days of M^{^^} Fidès-
Devriès. Of all the Hebrew actresses, this one, from
remains, is the most annoying. She was at the Opera when, a
beautiful evening, she was bored when she realized perhaps that she
bored; she married a Jewish dentist and left the theater.
Good riddance to us! You don't know the Jews;
They always have to disturb the next one. One evening, the
Jewish baronesses mysteriously announced the return of
their coreligionist: "Do you know the great news? The
all beautiful, all charming, all divine Devriès goes
come back to us!" What an honor for us! said the du-
chessmen to court the baronesses. The newspapers
stylish announced the return, then denied it, then
announced it again.

After a short stint at the Opera, where only Jews
applauded her, Ms. Fidès-Devriès decided to go and sing
at the Italian Theatre; she consented, out of pure disinterest,
to pocket 68,000 francs for twelve performances, then
suddenly the husband had himself surreptitiously handed over, "to
name of his wife, a check that she had no right to
touch." Here, it is the director, Mr. Maurel, who speaks and
I am only repeating what he wrote in the newspapers.
In short, here is the singer who will join the Jew Jules Cohen

Carlo, while the impresario is tearing his hair out, and Another Jew, Hartmann, writes astonishing letters to the newspapers.

Notice the change that has taken place even in the customs of the theater. Without doubt the wings have not never been the sanctuary of Virtue, but the good heart, affection for comrades redeemed many things. Déjazet would have played dying so as not to lose a

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forty-cent fee to an extra. This Jewess who comes to receive a fabulous sum for a few notes per-times quite false, which, at the second representation of *Chérodade*, put the knife to his director's throat to get a little more gold, don't ask for a minute if his sudden departure will not be a ruin for the theater, if he doesn't put all these little artists out on the streets subordinates, employees, pledgers for whom the closure is a disaster.

These considerations are completely foreign to any individual of Semitic race who counts the other abso-lutely for nothing. Why would he bother, again times? Once upon a time, an artist who would have allowed herself such a thing escapade would have been met with blows of cooked apples, if she had decided to reappear before a Parisian audience. Nowadays, Jewry only had to make a gesture to this so-called "arrestocratic assistance of the Opera" so that when she returned to school the following January, Ms. Fidès-Devriès was covered with applause (1).

As soon as the Jews held the first rank there, the theater himself has transformed. As long as the actors were simple Christians, the profession of actor remained a little considered by itself, but that the greatness of the talent, the The artist's personal attire was relevant on the occasion. It is necessary

(1) A newspaper had reported, in preparation for this return to school, that Lisbon, M^{me} Fidès-Devriès had been recalled a hundred and twelve times in a single evening, which, according to our colleagues, would have represented, just for the journey from the wings to the stage, a six-minute walk kilometers. This is what the Jewish Barnums are making this "Paris which had once such a quick and fine perception of everything that was ridiculous and rude!

to have lost, in fact, all moral sense and all common sense for admitted that, in the social hierarchy, the jester, whose profession is to receive kicks in the butt—behind to amuse the assembled crowd, be the equal of a soldier who risks his life for his country, of a sailor who faces the storm, of a doctor who braves epidemics. Without doubt histrionics has reigned in all civilizations corrupt. Enslaved Athens gave Polus a talent per day, ^sopus and Roscius were gorged with gold. Two mimes, Pylades and Bathyles filled the Rome of the late Empire. Paris, which Caligula had beaten rods for having hesitated to declare that the Emperor chan—was better than Jupiter, had a bit of the appearance of a soci—of the current Comédie-Française.

Even in its shame, the Roman people nevertheless kept a certain respect for human dignity; he put his love pleasure above all, he testified that he wanted to get—to amuse himself at all costs and that he forgot everything to achieve this but he never declared that a man of joy was the equal of a man of duty and sacrifice. Seneca, who was a voluptuary, Petronius, who was a debauchee, would have broke their stylus rather than write the pompous tirades that the journalists of the Jewish press devote each day to "honesty, to the nobility of the profession of his—trion.))

If the Empire, thanks to Fould, gave for the first time the cross to an actor, Isidore Samson, because he was of Jewish origin, he did so again with formal reservations; he decorated the professor of the Conservatory and the playwright—tick on the express condition that the actor would not reappear more on the boards.

With their bias to debase the army, the Republicans of—

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would change all that. You have to read in the newspapers of the era of Delaunay's decoration scene. It is a true picture of decadence, but of a special decadence, declamatory and burlesque.

As happens on the eve of all major events—strange rumors had been circulating. Delaunay had 'put the market in hand to France; he had announced i3cs last performances. You understand the worry—study that reigned in the House. England had just to drive us out of Egypt, which had seemed like a small thing; The news that Delaunay was retiring was much more serious.

laws, had spoken sinister words. "He had been heard whispers: I was told on January 1 that it was necessary wait for Easter, at Easter only the prize distribution was not far away.

In these oscillating and perplexed hours when the decision will be made destiny of the world, the strongest feel restless. Febvre, however, was very calm; "he stood motionless in his office; D  roul  de, more nervous, went from the room to the hearth and from the hearth to the room.

Seeing his shadow come and go on the canvas,
The dogs, who still believed in this star,
Accused Fate of l  se-majest  .

Suddenly Ferry arrives with General Pitti  , head of the military house of the President of the Republic, and it read to Delaunay: c(I decorate you on the battlefield. » You can see the battlefield from here: pots of red 't of white, a hare's paw, hairpieces, perukes, and that special smell of actors' dressing rooms "made of l) perfumes, rancid, of pharmaceutical mixtures, of powder

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of rice and oppoPONAX. You see this old makeup diluting his rouge by crying over Ferry's sideburns, and General Pitti   in the middle of this scene, saying: "It is equal, what a lesson for Mr. de Moltke!"

"Of course, in the room, Mr. Bischoffsheim spoke-born from having, as an astronomer who loves Progress, discovered the star of the brave on the chest of a member of the Com  die-Fran  aise.

In the upper classes, histrionics have a character-completely Roman territory.

At the Molier circus, elegant young people, dressed in clowns, give two performances each year: one for the women of the world, one for the women of all the world. Invitations are eagerly sought, and French women are there, looking at their sons or brothers performing recoveries on the high bar, dancing on the rope, passing through the hoops. These actors dressed of soft colored jerseys, covered in sequins, loaded of tinsel, grimacing, frolicking, walking on the hands, are called the Count of Nyon, the Count of Pully, Count Bernard de Gontaut, Count de Maulle, de Beauregard, of Qu  len (l). Count Hubert de la Rochefoucauld,

gold, shouts: music to the orchestra, with the intonation of clowns. ; ; ^ ^ . . ^ ^ ^ ^ . l. é ~ ^ c c. :: : ir - ^ - ^ . ^ : ^ v ^ . ^

There is a real pathological case, I repeat, in this need to degrade oneself, to dishonor oneself, but This doesn't shock anyone. The newspapers, which defend the society, seriously insert the program between a tirade

(1) Figaro, May 6, 1883.

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against the vices of the people and the announcement of a sermon, insist-
"tent" on the numbers, explain at length the genea-
family theory (1).

The strongest in this genre is the representation of the Circle of the rue Royale, where the Duke of Morny appeared dressed in woman and danced a step from Excelsior's ballet. It was a rapture. The newspapers discussed it for a whole week to find out if the Duke had done the right thing in cutting his mustaches. The Gaul was very affirmative: "He was right- his, he said, is very bold! » Le Figaro, more reserved, said there were pros and cons.

No more than at the Théâtre-Français, not an old man represents- feeling of old honor, not a woman having any feeling of dignity in his heart, did not have the idea of getting up, of to protest, to whistle at the sight of this man disguised as a woman and dancing with double-sided gestures tent. All of Paris did not have the modesty of Athens which allowed only slaves to dance the obscene dance: the Motlion.

Isn't it curious, in this perpetual recommencement- of history, in the incessant wriggling of this snake biting its tail, to note that the deca- dence is always translated in identical forms, from

(1) Let us not forget a nice trait of morals. In a newspaper which belongs, Voltaire, Mr. Albert Ménier had charged one of the editors- to brand these great lords who dishonored their ancestors he dressed up in clown finery. A few months later, he founded himself a circus in Neuilly, the Clique Alberti, and invited everyone Paris to come and watch him perform acrobatics. This trait of Bourgeois-Gen- modern man, from Republican Bourgeois-Gentilhomme, is he not exquisite jjas? Doesn't it prove once again what useful examples could have given the last survivors of rareloc>aie, if they had liked something other than hamming it up, gambling and girls?

SGS^ THE JEWISH FRINGE

see that after so many centuries have passed, the decomposition social, like physical decomposition, is absolutely the same in its manifestations? The duke, dressed in a ball-rine, eti'Héliogabale in Syrian dress, with enlarged eyes with henna, with blushed cheeks, do they not seem to be one and the same being? Are these titled clowns not not a new incarnation of the degenerate patricians of Juvenal, from Damasippus who declaims on stage the Spectre of Catullus, of Lentulus who hires himself to play the role of Laureolus, or of the unworthy Gracchus who descends into the arena, carrying

The r^

A memory of vanished civilizations haunts you every moment in this colossal Paris.

In 4867, when the Empire, already doomed, had Tair of a bacchanal mounted to its paroxysm, in the middle of this Babel of the Universal Exhibition where we heard resound in all languages what Bossuet calls super-bement c(the neighing of lust, " two passers-by met in this promenade where the people seemed to have arranged to meet for a cosmopolitan orgy. One was Henri Lasserre, the other Ernest Hello, a man of genius, who will have crossed this century without this century having preview.

-One thing surprises me, said the author of the man in the future author of Our Lady of Lourdes, I just watched on the Tuileries side, they are not yet burning

We experience a similar feeling and wonder how does this society still hold together, where selfishness and vanity foolishness, the love of pleasure, the absence of any feeling of

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devotion, of all thought of sacrifice, of all instinct even conservation are at the top, where hatred and envy are down.

The printing identity stops there. Paris has no aspect joyful, the air of confidence, the bewitching power that he

to move, it exudes a cadaverous odor. The heart is—as if invaded by an insurmountable sadness and more than one would ratify what an Englishman, Mr. George Sims, wrote some time ago about this Paris which was ours dear loves.

I have known and loved Paris all my life, says the author of */?i* the ranks, and I never spent a dull hour there, except today. Two years ago, I was having coffee on the boulevard, seeing the ebb and flow of Parisian life pass by. At this At that time, a change was already noticeable: Paris was going down slope whose base he reached today. Here he is on the ground, in a heap, calling in vain for the man who will lift him up to bring him back—to the top. "Petropublic, your name is bankrupt!" shouts a well-known journalist, and although I am not quite sure that it is precisely the fault of the Republic, I must note that there are a lot of bankruptcies. The best houses of businesses are closed or in liquidation; theaters, with few exceptions near, make bad business; the asphalt sidewalks are in worse condition than in London, thanks to our administrative transfer.

All classes are under the influence of a malaise. The only ones suitably dressed people are the English and the Americans. Paris is in extremis. I close my eyes, to wake up in me the image of times gone by, of the splendid displays of shops, daylight streets, elegant women, magnificent crews, "brilliant uniforms, the noise and the movement of a city in continual Sunday clothes. I reopen the eyes, and I find a population miserably dressed, exiguous provisions of old-fashioned articles in London, and above all

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that, under a gray sky, we read the word: "Ichaboë" (island of the coast West Africa, famous for its *i^uano*).

The city, where life was once so overflowing, where the cobblestones themselves laughed at the passers-by, gives a louse the sensation of Munich. In the melancholic and icy Munich, he lack of glory, of movement to fill this setting of palaces, of temples erected to absent great men, of magnificent avenues. Paris had this glory, it is full of memories of heroism and grace, of immortal legends—such, illustrious ghosts, but all this seems to belong—hold on to a past that has been forever abolished. Some regions remain seem like Pompeii and one wonders what catastrophe made them suddenly silent and desolate. Elsewhere, the activity is feverish, but with a sort of somber disquietude

The hotels of the Faubourg Saint-Germain keep their shutters closed for ten months of the year. Almost all the beautiful hotels in the Champs Elysées and Monceaux district are for Jews; sometimes, through the windows open, we hear in the solitude the echoes of something concert, it's some random Jew who is treating his neurosis. The book so French, the book that makes you think, the book that) which held so much space in the 17th century no longer exists; it is the mu- "sique, all-sensitive art, art of the softened and the sickly, which holds /7 the first rank. After the crocodile, the Jew is the most me- ^ lover of all animals. All Jews are musicians or instinctive actors. Camondo plays the cello r^ M'^^ Saly-Stern sings the operetta as Judic. Herman t^ ->^Bemberg composes. We see, in satin programs, The bust with the disturbing nose of the author of Djinns, stands- ^. Bant in the middle of laurel branches above band.

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rolls where the names of Haydn, Gluck, Mozart and Beethoven. Ms. Goldschmidt also gives superb concerts "in rooms that are in a row." Between two pieces, Bemberg, that Haydn's fame prevents you from sleeping, asks M^{me} Isaac to sing a little romance. The Bugle, when he lived, was willing to give us learn that the program this time is printed <* on a sheet of orange vellum eaten away by a volcano! yy "What a beautiful decoration, what masterpieces!" exclaims Meyer always delighted. ((Entering under the peristyle, the Houdon's masterful statue, the Apollo, takes you look." I imagine the master of the house must have taken us once something else to give such beautiful parties... The Ellissens are also very cheerful and find that life is beautiful. The misfortune of our poor rag-pickers con-

gaiety, and they made it the subject of a play which inaugurated their hotel on Boulevard Haussmann built on the site cement of the gardens of Princess Mathilde. When we drove into the vault and you could see straight away a large poster written as follows:

Folly-Ellissen

Free performance on May 14, 1885

RACK-REVIEW

A spectacular play, banned by the Censorship, and performed by special authorization of the Municipal Council, with the assistance of the capital's leading artists.

A crowned head will honor this unique event with his presence representation.

Electric light, Bengal lights, firecrackers, Apotheosis.
MILITARY MUSIC

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In this conquered Paris, we even meet Jews
Indians, the Sassoons, a family with fabulous adventures
who owns half of Bombay. They come to give
evenings at our house. Ms. Gubbay, daughter of this Sassoon, arrives
suddenly, invites people she has never met
seen, and to which she was never presented and each
iccourt. And there are naive people who claim that high
Parisian society is opening up with difficulty!

Despite everything, this Jewish world is hardly interesting, in
despite the noise he made. Mr. Robert de Bonnières had started
in mind to paint him in the Monach, and he went everywhere
repeating: "I will strangle them with a silk cord."

[I lacked stomach, as they say, and he did not
had the necessary intrepidity. Without doubt, he saw clearly
the lowering of our aristocracy before the enriched Jew
by dishonest operations; but the energy made him
fault to paint what he had before his eyes; he
indicated only the bad education of the German baron
recalling at every turn the price of everything he has at home,
entering a church with his hat on his head to mark it
change the rood screen; he only half highlighted it, in Lia,
this cunning, selfish and hard side that Jewish women hide in
languid attitudes enhanced by a cabo- originality
tine; he did not dig, like the author of Daniel Deronda,
he remained on the surface.

To this deliberately insufficient and feeble touch,
I thought I saw a man who is afraid of burning his
vessels, to close the door of what is called
"Society," which trembles at never having around again
from him this little noise of Semitic and upheaval press-
which he takes for fame. The author wrote to me that he
did not have this character and what I was told about his situation

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personal • confirmed me in this idea. We must see there
only a lack of determinism, an impossibility
to conclude contrasting with a firm and precise style which
seems to have been sharpened by constant reading of La Bruyère.

Mr. Paul Bourget may have better grasped another
aspect of this society. The author frequents the Ephrussi
and the Gahen where the women of the dealers, charmed to be
taken for real great ladies, sympathize with a
exchange of concessions to a slightly melancholic
affected, with a dandyism that smacks a bit of the study master
dressed in tailoring, has With their alternating cares-
healthy light and shivering melancholy," the books of the
novelist reflect well what is false, artificial,
of unreal in all this Parisian Jerusalem.

We wonder where we are in these novels which have neither
the poetry of works of imagination, nor the powerful attraction and
healthy works of sincere and true life. We are in the
Jewish world, in this improvised and very old world, born
of yesterday, but born decadent, anemic and faded. Tears,
there are no longer the noble tears which relieve the human being-
hand and strengthen it, by its very tenderness, comra(3
the rain from heaven soaks and fertilizes the earth; they are
nervous effects and only come as a result of emo-
theatre scenes; the laughter is always shrill and jerky.
We never hear a fair and frank word, a word at the Sé-
vinified or even Montespan, Ghampfart or even
à la Dupin. The writer is only appreciated for what he
wins, the painting is only valued for what it costs.

As soon as we talk about a painting, the instinct of the broker or the
bazaar holder finds himself at the gentleman's house who seems
say: "Let's keep our eyes open! Here's the deal!" All these aesthetic
Keals-like, these nonchalant, morbid beings

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and refined reverie, straighten up at a word, at a new

for their interests.

Just now, the apartment full of flowers at the par-
heady fumes seemed like a tomb that these deta-
The lives of those who had prepared to die there in a
harmonious ecstasy; but the Judische, the Hebrew patois-
German, in which we discuss the profit to be made, quickly
silences the piano where the plaintive melody of Schû- dies
mann; the voice that, a minute before, was a
caress, a murmur of Aeolian harp, resumes like
by magic the guttural whistle.

In natures that observe themselves the most, this instinct is
almost irresistible. Old Baroness James was a
superior woman who contributed a lot through her tact to
to ensure the Rothschilds the social situation they have
today. One day, it was at the Duchess of Galliera's,
I believe she was in the middle of an elite assembly;
the conversation had turned to the most elevated subjects and
the baroness had held her place there. We came by chance to
talking about diamonds. Suddenly the Jewess from Frankfurt reappears.
"You don't understand anything!" she cries, and there she is
comes alive, reviewing the diamonds of all Paris,
indicates the weight, the brilliance, the number of carats, the value
venal. It was only in the face of the silence that fell that she
comes into possession of itself and remains for a few
minutes as shameful of this return to the primitive profession.

The most remarkable work in this genre remains the
Baron Vampire by Mr. Guy de Charnacé (1). If the author

(1) One word will suffice to characterize the difference which seizes the Baro?i
Vampire of the Monach. Oueiidorff had written a novel in Charnacé

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had widened his frame a little, he would have come very close
of Balzac. How alive this Rebb SchmouU is. The little col-
Bohemian porter who earns a few million in bad-
own speculations and which, suddenly, presents itself, under
the name of Baron Rakonitz, in Paris, where the high nobility
welcomes him with open arms! What a trait of Parisian morals
that this alliance of the baron and the Jewish actress Sophie
Fuch! The baron throws the actress to use her as a
instrument to take revenge on a man of the world, the
Viscount of La Landelle, whose disdain he endured, and
when this girl prostituted herself to all of Paris, the Viscount
solemnly marries her. Thanks to the Duchess of Ermenon-
city, the baron in turn ends up marrying the heiress of a

Germain attends the wedding.

The portraits are strikingly true. Each one names Ra-Konitz, seller of non-firing guns, launcher of mines which contain no more gold than those of Uru-Guay, creator of fantastic railways, restorer-finance minister of the Gulistan Empire. Here are some per-

and had undertaken to publish it within a very short time; he made however, sent his manuscript to the author of Baron Vampire, telling him that a rabbi to whom he had submitted the work had declared it publication impossible. When the Monachs appeared, Charnacé was-thundered that OUendortr edited a volume on a similar subject, after having refused the Vampire Baron: a Oh! it's not the same thing! The rabbi to whom I showed the Monach told me that this book was very flattering to the Jews."

I do not, of course, blame Ollendorff for having addressed himself to a priest of his religion. I myself consulted clergymen on my book, to see if it did not contain any heological errors. If one had slipped in by chance, I pray the members of the clergy to be kind enough to point it out to me.

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well-known names in high life: Schavten, "the little Jew collector of earthenware, enamels, appraiser sought after trinket which, slipping first under this pretext in the salons, now sits there insolently;)) Mrs. ^, Stein, » wife of a Swiss broker, pretty, intelligent-gente, who knew how to be accepted by the young clan duchesses, who dine at her house when her husband travels for the house." Let us greet again, or rather let us not greet not, Mrs. Langman, a Polish Jewess, who is one of the dowagers of gallantry, Lise Adler, a German Jew-Mande who was a nanny in Warsaw.

((All this rubbing shoulders with the sons and nephews of valiant men who made the rance by the blood shed, by the sacrifice of their well, by their value, their diplomatic intelligence to ti^a-to Europe! What a sight!"

Ah! Yes! What a sight! And how we understand in front of these ignominious promiscuities the indignations of an artist with a straight heart, the anger of a true gentleman like Charnaceous.

In the neighborhoods that the Jews chose for their hotels, we can at least collect ourselves without being disgusted by

pimps and girls, they shamelessly stick it in there, they insult passers-by and make honest women blush with filthy words.

This is Macé's book, the Security Service by its old clief, which must be read from one end to the other if one wants to have an idea of what the Republicans did to Paris in a few years. In its administrative brutality, in its dry and cold language of minutes, the work exceeds everything that has been written about contemporary Paris; it reveals

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wounds more cruelly than feathers would more eloquent. Naturalism has never given us a most appalling human document.

The chapter on pimps is truly sinister. The author successively parades before us the supporters of the high society, of the bourgeoisie, of the demi-monde, the worker pimps, the pimps of the to-houses - lérance, the low-level married pimps, the pimps pederasts, the pimps prowling the barriers.

Growing immorality, materialistic doctrines or-harshly preached, poverty, the scarcity of work have created categories previously unknown in Paris. married men live in great numbers in dishonor of their wives, themselves monitor their debauchery.

The married woman does her business anywhere, but al-days away from home. During the day, she solicits at train stations of railways, in public gardens, in the Bois de Boulogne, and prostitutes herself in the cabarets or hotels in the neighborhood.

The husband follows her from a distance, either to warn her of the presence agents, whom he seeks to know, either to protect her against some customers who have difficulty paying. In this der-In the last case, he intervenes as a husband, makes a scene with his wife and to the individual he calls his accomplice; to avoid any scandale, this one sometimes gives much more money than if he had paid the woman the price agreed in advance.

Children aged 12 to 15, corrupted by example, of-come apprentice pimps.

Some girls bring young children with them who witness the most ignoble scenes. There is in the chapter entitled: Children in the possession of women debauchery of details that it is impossible for me to reproduce.

The army of criminals is recruited from among the pimps.

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Every day a new gang forms. We rob houses in the suburbs and surrounding areas of Paris; Passy, Auteuil and Boulogne are constantly visited by the criminals.

They shoot the commissioners and peace officers, all of them in the evenings the rare peacekeepers who do not make a pact with the criminals are forced to fight. We have—
sassiné in broad daylight, in the middle of Paris, on the bridges, in the Tuileries Garden; in the Bois de Vincennes an old man is strangled a few steps from the shooting competition; on the Boulevard des Capucines, in front of the Hils restaurant, we throw a lasso around a man's neck to rob him.
stops cars in the streets like they used to on the big ones paths. In January 1885, a lady returning from Bordeaux takes a cab at Orléans station at eleven o'clock evening; rue Contrescarpe, three criminals jump to the horse's bridle and the lady is obliged to give everything that she owns.

Passengers are killed in the carriage, girls in their beds, the wine merchants at their counters (1). The police

(1) Here, according to the newspapers, is the balance sheet for a week in January–February 1880:

Paris: Assassination of Ms. Laplaigne, wine merchant, rue Beaumont; assassination of Mr. Barrême, prefect of Eure; assassination of Ma-Aguétan village, Caumartin Street; attempted crime, 103, Poteau Street, where the man named Victor Bocqueteau was seriously injured with a cane his wife and his mother-in-law; in Glichy, Victor Arynthe hits his aunt with two stab wounds, then commits suicide by swallowing acid sulfuric.

Departments: In Viry-sur-Mont (Somme), Mr. Jacques-Fran—I kill you, with a billhook. Ms. Piedocq, widow, and her daughter; in Horgny (Somme), Basset (Alexandre), laborer, aged fifty-eight, is cut at the place called Cavée-d'Horgny; in Gusey (Haute-Marne), a basket maker is stabbed by his worker; in Garnerans (Ain), Ms. widow

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folds his arms in front of all these crimes, absolutely powerless—health (1). The murderer of a girl from Monsieur-le- Street

leisurely strolling through Paris covered in blood and go and ask for a place at an employment office without anyone thinking of stopping him.

Women's breweries are at once brothels, gambling dens, cabarets. Once entered there, every son of an honest man family is lost; we intoxicate him, we make him play, we de- in a thousand ways. Perhaps never human nature- Maine was not further degraded than in these unfortunate- his women whose profession is to drink, who are drunk for a living; who are called lazy when their esto Mac refuses work. Some absorb up to 40 and 50 beers a day! Read this and reread after the tirades pompous about the regeneration of humanity through democracy (2).

Ferrand was strangled in her home in Deboste; in Beaune, La- Mothe, a winegrower, on his way to Dijon, was struck by a bolt of fire. sil; in Le Havre, Mr. Laplante strangles his mistress, the Belle Nan- silence; in Villeneuve-sur-Lot, the man named Fiasse, detained at home central, after throwing vitriol in the face of the goalkeeper Bonnassie, deals him several blows with a cleaver; near Saint-Valbert (Eure), Mr. Charles Nardin, forest ranger, is knocked down by an individual who stabbed him several times in the head.

In total, nine murders and five attempted murders in six days.

(1) The police cost sixteen million more than in 1869. Under the Em- worse, it was content with 9,332 agents; today it employs sixteen thousand.

(2) These brasseries now have a dedicated newspaper, Paris noc- turne, which claims to have a circulation of six thousand copies and declares ready to prove it. He gives the health certificate every week, the price, the specific details of the staff of each establishment- ment. We read, for example, that at the Brasserie du Square "Jeanne

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Pimping has spread to all classes of society. owner who rents accommodation to a prostitute for triple the price price it is worth; the landlord who accommodates it in the same way as the pro- owner; the wine merchant who attracts him to his home to attract him at the same time the customers, and which, if necessary, protects it against agents; the coal merchant who sells him the fuel at false weights; the grocer, the fruit seller, the merchant at the toilet, the seamstress who make him pay more for the goods than another, until the laundress who overcharged him for his ironing (expected,

all these industrialists, in different capacities, are in reality as many pimps who push them to debauchery because debauchery attracts them reports.

is still charming, but wanders excessively. Bullier is under ball of predilection; she often goes there with her friend Félicie, a good girl of Brabant, which is now completely recovered." Bachel makes the delights of the Brasserie du Bar. "With her languid gaze she invites you to come to her tables. Like her friend Valentine, she is an enemy of drunkenness." The newspaper announces that it will do admit into the main balls of Paris a new polka of Henri Cohen: Paris Nocturne.

Albert Delpit published an interesting study on these breweries which gives a good idea of what Freemasonry means by réducasioQ:

(The whole Latin Quarter, he said, is infested with breweries of women. The middle school students go there, abandoning the class or the exam, escaping, to run after these low-class prostitutes. And I was talking about poor mothers who believe their child watched! Their child who is threatened with ignominy, when he cannot still defend themselves, and that the unconscious curiosity of early life delivers to entrepreneurs of debauchery. I entered successively-ment in half a dozen of these breweries and everywhere I saw the same disgusting spectacle. Women priming and caressing middle school students aged fifteen to eighteen, pale, withered beings and already old people! »

– Ah! If we succeed in founding the Republic..., said one Eugène Pellelan in Pontmartin, who recounted this conversation, you will see... you will see!... his first care, his first biôû-fact, will be to moraUser France!

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Mr. Macé sends reports upon reports, requests upon requests to the police prefect to be authorized to clean Paris; he comes up against a formal refusal and he gives us one the reason (1).

The majority of the City Council agrees with the exploiters of vice.

In some elections it is the supporters and the repeat offenders who provide the necessary additional votes. Mr. Macé's testimony is very serious on this point. <tThe Most of the supporters are voters and vote; with their map they penetrate everywhere. Many have, however, suffered

make use of their status as citizens. Very recently, individuals arrested and with criminal records, were found with their voter cards cut up at one of the angles, a sure sign that they had used it.

(1) The police, who hunted down and forced to disappear all these excen- innocent sticks, all these fakers, all these street musicians which gave Paris color and picturesqueness, does not touch not to the pimps; she declares herself powerless against them, to avoid admitting that she is an accomplice.

Let us recall the scenes that took place in the Latin Quarter in April 1883? A few students, less degenerate than their comrades, wanted to accomplish themselves the task whose self- rity refused to take charge. In one evening, they had cleared the district of the aquatic population that infested it. What did the com- Police Commissioner Scbnerb, the German Jew, the pornographer's brother Schnerb, who was then director of the Sûreté? he put his head of a gang of pimps and agents and rushed at the students who, beaten, bloodied, knocked out with blows from a head, had to retreat. In other times, people would have been indignant at the cynicism of this police, making common cause with the men nameless people who ransom prostitutes. The moral meaning is so com- completely obliterated, that we were content to laugh, and offer to Comes- breaks a sheet metal breaker of honor which greatly amused the prefect and the shameful entourage in which he lived.

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The cilioses happened in the same way during the first Revolution where the ex-convicts were masters sovereigns in the sections.

These owners of infamous establishments are pure betrayals the pure, from a republican point of view; they serve the good cause in their own way by rotting the younger generations, by destroying in the masses any honest feeling which could help the country emerge from the mire. We note- We will further, moreover, discuss the close connivance of the heads of democracy with poisonous wine merchants.

The law on repeat offenders, proposed by the Franks - Masons, is not a solution, it is an instrument of proscription against all French people without distinction, that's it everything. We can close down the places of prostitution and put the girls at Saint-Lazare, as before, without making a law which allows to send an unfortunate person, who has stolen a loaf of bread, or, in a political brawl, hit an agent, die at the Guyana, where the ordinary temperature is twenty-seven

European cannot live more than three years.

The representatives of the right have, once again, allowed themselves to take from common places (1). None among them, outside of the Count of Mun, who pronounced some generous words, did not have enough breath to consider the question

(1) Without understanding and without indicating that this law will become a real expatriation law for all those who displease, Mr. Buffet, however, by his sole instinct as an old lawyer, showed, in the session of the Sub-national Assembly of February 8, 1885, what was baroque and abnormal—bad a project which neither fixes a place for relegation, nor a deadline, nor a specific condition:

a The legislator, he said, must define exactly the penalty or penalties

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from above, to draw an exact and vigorous picture of the current decomposition, to shake up the republican ministers—Americans on their bench, to tell them:

"Well! This is what your Republic has produced, who accused previous regimes of corruption? You are calling for the mass proscription of French cou—liable to have no pensions, you demand measures which all the governments that preceded you have passed to maintain order!"

If most of those threatened by this law are few worthy of sympathy, the law is no less monstrous—truer. Solvere pœnam, pay your sentence, said the former. Once he has paid his debt to society, the The condemned person is free. No one has the right to graft onto a condemnation a new punishment, a punishment that formerly regarded as the most terrible of all: the pri—perpetual vation of the soil of the homeland (1).

penalties he intends to inflict. Now, do you dispute that relegation has life imprisonment is a punishment, and do you think that this punishment will be seriously defined if, in the commission system, the Govern—nement may, ad libitum, apply this penalty of these two, ma—nières: or send repeat offenders to harrow the wheat of Beauce, to weed beets from Soissonnais or digging canals at the Gujane in the middle of the pestilential marshes of this colony?

"Or could," he added, "by sticking to the wording of the com—mission, to summarize the bill as follows: repeat offenders will be,

who will send them wherever he sees fit and subject them to discretion-
ment to the regime he deems most suitable.

(1) "At the risk of being accused of sentimentality by the Minister of
'interior,' Mr. Buffet said again, 'I do not hesitate to declare that,
In the sacred interest of its defense against the worst criminals, the
society has no right to violate the rights of these degraded beings
rules of justice.

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The law, which everyone declared unenforceable, was
voted, despite everything, because the Jews wanted it. French people of yesterday,
The Hamburger Reinach(1) finds it very easy to hunt
from the ground, to exterminate, according to Racine's expression,
men whose ancestors have been on the land for centuries
of France. For what crime does this newcomer ban
former French land and water? For vagrancy!
that is to say for a completely relative offense, for the fact of being
poor, to have had parents too honest to get rich-
chir, to have slept in a wood, on a walking bench-
nade, instead of sleeping in a bed, having spent the night in
the beautiful star.

On this account Homer, Camoëns and Nerval would have been
vagrants.

Never the invasion, first gentle, then brutal
The Jew's character has not been more striking.

The house is mine! It's up to you to get out.

The rights of man and of the citizen, proclaimed with so much
of fracas, are translated into application by real laws-

(1) Consult the Recidivists, by Joseph Reinach, dedicated to the Franc-
Mason Quentin. See also the petition of the Freemasons of the lodge
of Work and Persevering Friendship of Paris. "We ask-
gifts, say the petitioners, that any man or woman convicted
for the third time, including previous convictions,
for the offense of vagrancy or theft, or expatriated for life to a
overseas agricultural penal colony." We know what that means
this word colony. Like the men of the Directory, the horamcr^
Today's tools don't kill, they make people die. We can guess what tool
murderer will be such a law in the hands of the judiciary
current sink all those who will hinder the Freemasons and the
Jews.

ment very human. The scale of punishments, which Beccaria and the school of the 13th century wanted to lower, now rises to the proportions of Jacob's ladder.

The Catholic deputies did not consider these things as it should have been; they did not think about defending rights imprescriptible and sacred even in these beings perverted by the current government, systematically deprived of the en-religious teaching that could have helped them get back on their feet after a first fall.

For the Christians of old, the poor man was Jesus-Christ himself, and the rule of Saint Benedict recommends formally to receive the one who presents himself to request-to eat a piece of bread, as if he were the Savior himself. same. At the threshold of the refectory of the Benedictines of Solesmes, we found the Most Reverend Abbot (at the time I came there, It was Dom Guéranger, laden with years and illustrious among all by his knowledge), who presented the ewer to the host and washed his hands. Countless stories from the Middle Ages are the staging of this idea. A wretch in rags sits under the porch of a church, and reaches out to the other-monk; suddenly the humble clothes shine^ and one realizes that it was Christ who was there.

In such a case, today's Catholics, Mr. de Mackau in the lead, would they go find the Freemason Caubetet would they say to him: "This man is poor, he has no home, he offends our sight, send him to die at home French Guiana (1). »

(1) In its issue of August 19, 1883, the Jewish Lantern announced, with triumphal fanfares, that a Franciscan monk" arrested at Briare, had just been sentenced to three months in prison by the court of Gieu. If this monk, as he must do to hear Qdèle from his

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Only four Catholics voted against this law. iniquitous that equates begging with a crime worthy of dead, they are: M[^]i' Freppel, M. Paul de Cassagnac, Mr. Daynaud and Mr. de Mun.

For many, after all, agony in a foreign land-management would perhaps be a deliverance. The proletarians are increasingly pushed between death by hunger and

moral necessities, said the powerful thinker whom we we have already mentioned, God brings out the light of necessities of another order. If the Faith is no longer taught by the ear she will be taught by hunger (1)!"

The social revolution has an almost fatal character. Perhaps must be seen, in the conviction that he has of this situation, one of the causes of the Count of Paris's hesitation. He is, one knows, one of the three or four men in Europe who concern the workers' question is born in depth; it does not have, in the principle that it represents, the faith that would be necessary to undertake a social restoration which alone would save the France, and at the same time, he sees, with more clarity-clairvoyance than the politicians of his party, the intensity of the crisis that is brewing.

Work, already slowed down everywhere, will soon almost stop

vow, continue to beg for the poor, he will be condemned to new and it can be sent to Guyana. Is this what they have wanted the Catholics of the House? Certainly we. Only they have, for the most part, no personal ideas; they have seen the boulevard newspapers were indignant because the girls cost more expensive when they had to feed pimps, and they formed an opinion on it.

Cl) B. Saint-Bonnet: The French Restoration.

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completely, thanks to the competition that the Europe and America.

The Parisian worker has lost the supremacy he had formerly and neighboring peoples tend more and more to move on from our products. This is the lamentable admission that "escapes from all investigations and all reports (1).

The fabrics, the flowers, the gauzes, what was called article Paris, all this, in a few years, will be exclusively-manufactured abroad.

According to the presidents of the trade union chambers, the exportation of Paris articles (tablets, trinkets, lorgnettes, brushes, fans, buttons), which reached, in 1875, the figure of 168,411,000 francs, had fallen, in 1884, to 91,930,000. From 42,189,000 (1875 figure), the exportation of artificial flowers and fashions was reduced, 1884, to 27,602,000. The situation worsened further in 1885.

Most of the furniture today comes from Germany. Magne and Mr. Marins Vachon, in his report to Mr. Turquet, gave us frightening information for us on the progress made by certain peoples. The Russia, for example, which seemed to be forever our tributary for everything related to elegance and fashion, has managed to do almost completely without us. "Furniture, which was one of the most flo- thanks to our trade with St. Petersburg and Moscow has almost completely disappeared from the Russian market.

(1) See V Survey on the situation of workers and art industries, Mr. Marius's Report on Museums and Schools of Industrial Art Vachon, and a volume by the same writer: The Industrial Crisis and artistic in France and Europe.

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In the Survey of the Art Industries, Mr. Beîvaleite states that the export of cars has fallen by ten million to four million. Mr. Pagny- notes that the indus- lace sorting, which employed 30,000 workers in the Calvados, is it in the most complete doldrums. » M, Gar-]>oiit!f^r, president of the chamber of gilders, admits that our workers no longer want to work except for grace and that they are incapable of carrying out what the Germans are doing and the Italians much better and cheaper. Mr. Hamel is obliged to recognize that the sculpture on wood is in full decline.

Here again Jewish theories have borne their logical fruit. ques. Even though he derives all the benefit from it, the Jew despises manual work, workshop and field work; it exclusively admires the broker, the matchmaker or even the actor who is also a sort of intermediary (1). The Christian civilization had guaranteed, ennobled, poeticized the labor, Jewish civilization exploits it by the capitalist Jew and defames him by the revolutionary Jew; the capitalist makes of the worker a serf, the revolutionary, in his books and his newspapers call him a convict.

Compare the atmosphere of ideas in which the proletarians of the past and the atmosphere in which they live those of the present, and you will explain to yourself that, by ana- I;! consequently, the coarseness of the feelings has en- gendered vulgarity in productions.

(1) "When the Church," says Blanc de Saint-Bonnet, "put us on guard against the Jews, against usury, finally against the abuse of the commerce, we didn't want to listen to him. Results: famine in the useful things, abundance in superfluous things, scarcity of masses and ruin, that is to say pauperism.

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If YOU had once entered some interior as a worker, you would have found these corporate images there engraved by the care of the trustees and the serving jurors and who represented the patron saints of each body of state. While more or less numerous drawings recalled the main episodes of the saint's life, the details of his martyrdom, others represented the tools individuals of the profession.

These engravings, which were distributed to all members of a brotherhood, constituted a rallying sign common in the same prayers and in the same faith. We hung them in the workshop and the saint, with his halo bright, in his clothes sometimes painted with colors garish, looked at the master and the companion, worker who had already made his masterpiece and still apprenticed it novice work their best.

What would you see today in the same place? caricature worlds that depict drunken priests, women with their backs turned up, scenes of sordid debauchery.

The Church gave the workers the saints of heaven for comrades, the Freemason and Jewish press assimilates them to galley slaves.

By a mysterious operation of the mind, this state of mind different is reflected in material creations. The work, carried out without enthusiasm by a man whose imagination is sullied by ugly readings, saddened by the conviction that his fate does not differ much from that of the forcat, no longer has the delicacy of yesteryear. The hand has become heavy as the thought became low and the fat pornographic and atheist movement of recent years-born, by taking away from our artisans all ideal, took away from them at the same time all their taste.

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To these causes of inferiority we must add competition disloyal who gives herself full rein, thanks to contempt

our trademarks and we put them on products which have nothing French about them.

What authority do you want them to have to complain? representatives like those who invaded our diplomatie? In Vienna, you have Foucher de Gareil, former can-official didat of the Empire, turned servile opportunist, who once stripped a poor private scholar of his work twenty years on Leibnitz, to put on the work of other-his trademark. We send, as consul general in Panama, to help him recover at the expense of the shareholders of the canal, the deputy Lavieille, who has just been branded by the courts for his financial improprieties. In Egypt you had Barrère, elsewhere an ambassador whose niece was sentenced to six months in prison, in Marseille, for having committed countless scams in posing as the Archduchess of Austria; in Rome, You have Gerard.

After the war, when Empress Augusta asked 'a French reader, he was told that it would be impossible to find a Frenchman vile enough to go and fill such a job in Berlin. Gerard offered himself, and half valet, half reader, punished when he was a quarter of an hour late, he accepted this horrible job of smiling at all the sarcassims that were launched against his mutilated Homeland in this palace which resounded, from morning to night, with noisy cries of joy victors. Gambetta, always in search of men so lacking in dignity that one could ask them everything-der, took Gerard into the domesticity of a German sovereign-order to make him a servant of the Republic.

i

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While our workers are crammed into our cities at the search for work which is becoming increasingly rare (1), agriculture is abandoned. In some regions there is no wants to take a farm at any price; the land has lost almost three-quarters of its value. The report of the Society of Farmers of France on the situation in the department of The Aisne contains some distressing confessions on this point.

In the session of February 24, 1884, Mr. de Saint-Vallier noted that in the department of Aisne, formerly still in full agricultural prosperity, the land was depreciated in proportions such as 840 farms or markets of land did not find buyers even for the amount of

7,040 hectares, including 1,250 of smallholdings, remain—would be abandoned and fallow. According to the former ambassador from France to Berlin, half of the region's agriculture would have succumbed five years ago and more than half of this who remains standing would be at all ends.

In the investigation, which Méline refused to make public, Mr. Gentilliez demonstrated that the situation was as disastrous in the constituency of the Marie committee than in the constituency of the Laon comitia; he gave a total of 17 farms, representing 2,270 hectares, abandoned by the operators and that the owners are forced to exploit themselves, of 116 farms, representing 5,563 hectares,

(1) Eq 1861, following the anoexis of suburban municipalities, In Paris there were 36,713 households providing 90,287 destitute people.

In 1877, there was an increase of 3,153 households more.

Today the number of unfortunate people reduced to having recourse to public charity is 180,000.

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abandoned during the lease due to the ruin of the former operator and 1,603 hectares (plus 8 land markets of a unknown capacity) currently lying fallow (1).

What do you think Méline replied? He offered Mr. Gen— You should decorate him with the Agricultural Merit!

In this Republic where everything dies, art, literature, industry, the wine merchants' trade is prosperous alone. The figures provided by the statistics that we called Somewhere this "art of fact-checking" is terrifying.

The annual list of drinking establishments by the administration of indirect taxes, accuses an unprecedented speed in the increase in the number of cabarets.

The figure in 1869 was 366,507

— in 1882 of 376,520

— in 1883 of 402,534

— in 1884 of 415,327

This total does not include timber dealers.
sounds of Paris, the number of which is estimated at 35,000.

(1) The ruin is general. Most of the blast furnaces are extinct. The canuts of Lyon, once so joyful, so active at work, lament before their motionless looms. A long cry of distress arrives from Saint-Etienne, Montluçon, Besançon.

In February 1885, an official investigation, carried out by the Commissioner of Maritime Registration and Ports of Marseille, notes that there are, in the ports of this city, 43 navi-disarmed due to lack of employment, including 30 steamers and 13 sailing ships!

The immobilization of the equipment is estimated at forty million. Thirteen One hundred and fifty individuals were disembarked, most of them sailors and drivers.

In just one week, two thousand workers had to be laid off.
industrial establishments.

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Here, according to the tax return, are the proportions
consumption of has increased in recent years
alcohol in Paris only:

1877. . .

. 107,481 hectoliters

1878. . ,

. 123,111 –

1879. .

. 125,211 –

1880. . .

. 132,138

1881. . .

. 145,867 –

1882. . .

1883. . .

. 145,467

1884. . .

. 147,935

1885. . .

. 141429 – (1)

The Parisian worker in particular has truly
need to drink excessively. Races decline, sons
The most robust of the provinces are quickly worn out in this Paris
which corrupts and exhausts. Parisians are born old,
are only supported by a nervous force which must incessantly-
to re-soak in alcohol.

We put certain drinks into our bodies, like
we would half-sink a dagger into our skin, to
to have a sharp tickle, a harsh, violent sensation
that stirs, stimulates and shakes. Women, the weak, the
sick people inject their arms with morphine, workers
prick their noses with alcohol and both really experience-
a temporary sense of well-being, an acceleration of movement,
a relaxation at the same time.

The brain craves these tonics more urgently.

(1) Since 1883, we no longer understand, in the introductions of al-
cool pure, the quantities of alcohol found in alcoholic wines titrated
from 15 to 21 degrees.

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even though the stomach. Bacchus, who has borne so many names
in antiquity, was called Liber as often as Dyonis-
sios, he liberates, indeed, he delivers the disinherited from chains
of reality, it unties hearts. In a rest stop at
cabaret, the worker organizes the world in his own way between two
tours; he sees this dream of a chimerical happiness fulfilled
which always eludes him, he is in possession of the only ideal
that was left to him. Like the Centaur in the Louvre, to which
the Genie of drunkenness tied the hands behind the back, the people
is the prisoner of alcoholism.

The terrible thing is that it is neither wine nor

nameless, a veritable poison.

Masonry seems to have perfected or at least modernized some of its processes. Previously, it used ^ was a lot of Aqua tofana which made disappear so much * of men hostile to the revolutionaries.

The pharmacy, writes the author of Jews and Franks on this subject. Masons^ knows a poison, which she calls aqua tofana, the composition is attributed to a famous Italian poisoner of the name of Tofana who, because of her crimes, was strangled in 1730. This poison is extremely subtle and leaves no trace. One of the Freemasons, which they also call aqua tofana or tophana^ and with a slight change in spelling, is much more dangerous and much more formidable.

This tonic, in the composition of which, it seems, opium and cantharid flies, is as clear as water clearer and has no taste. It attacks the noble parts of the body and, depending on the dose absorbed, it produces various effects, either the instant death, or death at more or less intervals distant; it produces a disease of languor or idiocy or still well without colic, pain or particular symptoms, it leads to a state of weakness and consumption such that science is powerless and death inevitable. It would be, it is said, a

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Freemason, pharmacist in Naples, who is said to have invented this poison, probably by perfecting the already known Aqua tofana. It would have worked only for the sect and probably under orders of its leaders; also the composition of this infernal tonic, which does not is made only in Naples, has remained their secret.

I guess the affiliated doctors found something better. in any case, food poisoning, paj liquids, is a great instrument of the designs of li Masonry. "Do the people," said Campanella, "know what What poison is the potion he is made to drink? The murderers very, more and more numerous, the madhouses full, The ever-increasing suicides attest to the frightening ravages produced by these beverages in which, apart from Water, does not enter any element that is not harmful to health (4).

(1) The number of suicides has more than tripled in fifty years.

The figure was on average, from 1826 to 1830, 1,739; it has raised, in 1883, to 7,213! The increase, which had been only 1 or 2 percent year-on-year, suddenly rose to 7

This total includes a number of children aged fifteen years old, fourteen years old, thirteen years old, twelve years old, and 1 having barely twelve years old!

In 1884, the number of suicides in Paris was 542; it was of 642 in 1885, which is an increase of one hundred for one only year.

"Madness is increasing," writes Mr. Legoyt in the Scientific Review; "it is growing everywhere and faster than the population. The growth-ment of those admitted, for the first time, to asylums, was, of 1871 to 1880, 55 percent, a truly enormous proportion especially compared to the population, which has not increased by more than 4 percent.

The number of insane people treated in asylums was 10,549 in 1833, and 48,813 in 1882.

In January 1801, the department of the Seine provided 946 alienated.

The 17th

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Faced with this lethal alcoholism, one begins to think of the time when the Wine Criers were at the same time Grievors of the dead and went away, dressed in a dalmatic strewn with intertwined bones, announce the name everywhere of the dead. It is their own death that the merchants today could announce in advance to those to whom They pour the absinthe and the three-six.

The Christian kings had made this question the subject of their most constant solicitude. Listen to Louis Blanc, himself-even, whose testimony will not be challenged.

Mixed with religion, he writes, the corporations of the Middle Ages had drawn the love of religious things, but to protect the weak was one of the most dear concerns of the legislator Christian. He recommends probity to the measurers: he forbids tavern keeper to never raise the price of high-quality wine, as a drink of the people; he wants the goods to be shown in the open market;

As of December 31, 1883, there were 8,907, an additional 7,961.

Thus, in 83 years, the population of the insane has increased sixfold in proportions which represent an average annual increase of 95

inhabitants of the Seine has barely tripled.

In the Vosges, the department represented by the Ferry brothers e\ by Méline, where Freemasonry, naturally all-powerful, everything can be done and everything is allowed, madness has made such pros although, in the session of August 1884, the General Council, consider- rant the large number of cases of mental alienation that occur in the country, expresses the wish: "that the Government severely represses- the frauds that are committed daily on alcohol, and presents a law amending the one which allows retailers of drinks to open their establishments.

"Crime," says Voltaire, great administrator of the Republic, spreads more and more, like a rising tide, and whose often the waves are red. Eu 187:ii, the total number of crimes and crimes tried in France amounted to 20,000; ten years later, in 1882, it exceeded 81,000! And it is Paris, of course, which provides the most strong contingents to the army of evil.

i

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that they may be good and loyal, and that the poor may to have his life at the best price, the merchants will only have after all the other inhabitants of the city permission to buy food(1).

If you consult any Passy or official economist, he would tell you solemn nonsense- nades on the mechanism of exchanges. The truth, like you can realize this with the help of your only reason, is that Saint Louis was very economical policy by directly linking the producer and the consumer; he placed, face to face, the two represent- feelings of work by relegating the inter- mediator, the parasite.

The current organization being Jewish is naturally the counterpart of the Christian organization of Saint Louis. In the wine trade, as elsewhere, we have made disappear- to see all these little houses whose sign sometimes centuries-old, a guarantee of good reputation and tradition probity, was a kind of coat of arms. The Jewish system destroyed both the guarantee of the individual honor of the trader- cient and the collective guarantee of the corporation to substi- kill all this with the vagueness of an anonymous company.

The number of crimes committed by young people aged sixteen to

the number committed by girls of the same age increased from 1,046 to 2,839.

(1) All past regulations reveal these concerns of humanity, of vigilance for the little ones. The ordinance of the Book of Trades on Saracen carpets takes care to guarantee, with a delicate foresight, the health of the poor woman, of which our civilization has made a beast of burden.

"Remember that no woman should work in the profession for periz that they are; because when a woman is fat and the profession des-pieced she could bechier in such a way that her eufadl sendt perish and for many other perishes which are there and stink, future, for what they looked at because they should not open it.

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Today the liquid trade belongs to some-
some big sponsors, more bankers than merchants
of wine, which they hold in their hands, in a vassalage
absolute, second-rate establishments. The merchant
in retail is little more than an employee, a front man; he manages
what is called a management; he cannot address himself elsewhere
when it is served badly, because, usually, the rent is paid directly-
by the store's suppliers. A debit can
have five or six successive bosses, you will find there al-
days the same liquids taken from the same manufacturers.

The wine trade has therefore become a trade of
chemicals where all the inventions are tested
tions, where gallization, petiotization, alu- are practiced
swimming, salting, sugaring, plastering, where we combine the
coloring matters of all kinds, the ingredients of all
nature.

We can guess what disastrous influence this chemistry has
exerts on public health. Natural wines, in fact, have
principles of assimilation and the excesses themselves with them
have only minor drawbacks (1). You have seen in
Burgundy, for example, winegrowers whose face is
rubicund, whose face has taken on the colors of the vine
autumn; they are always cheerful, healthy, lively
very old. Beverages made with essences,
on the contrary, do not assimilate, they have the action of real
poisons, they cause attacks of delirium tremens,
fits of frenzy, refinements of ferocity of which
man is hardly responsible.

(1) See on this subject the excellent report by Doctor Lancereau on
alcoholism, read at the Academy of Medicine, at the session of November 17-

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Take, if you wish, the sweeteners, to which they are particularly dedicated two zealous democrats from Hérault. Sugaring, as we know, is done by glucose. Now, we are told the report on the work of the Municipal Laboratory for in the year 1882, "the fermentation of starch sugar gives birth to a certain proportion of amyl acid of which the harmfulness is greater than that of wine alcohol. From there faster drunkenness, immediate discomfort, shaking-nervous system that regularly follow daily use wines treated using the Gall and Petiot method.

It would have seemed logical that the democrats, those who de-the friends of the people declare on every occasion, exaggerate even severity against traders who, to enrich themselves-chir, poisoned the working classes (4). Isn't it not doubly precious this health of the worker for which the least illness is ruin, shame for the his own, the hospital? Who would not feel moved by seeing the stories of all the frauds of which the unfortunate people are victims-which shameless merchants, maddened by the love of gain^ give fake goods in exchange for money who is true? Is there an honest man who is not the opinion of Alphonse Karr who, starting from this just principle that money is the equivalent of merchandise, demand

(1) The Israelites, to preserve themselves, take very wise precautions; they only drink wine whose purity is certified by a rabbi. We read at every moment in the Archives announcements like this:

Jules Simon

Special brand

Under the supervision and with the authorization of Mr. Kahn, Rabbi of Nîmes, successor of M. Aron.

Why don't Catholics ask the local priest ability to guarantee the wines we send them?

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that we punish the one who makes faax wine of the same penalty than the one who would make counterfeit money?

Freemasons don't think like that. Dumbing down through adulterated alcohol is one of their main means of acc-

tique, in this respect, like the attacks of which the Labora-
municipal building was the subject.

The Municipal Laboratory is headed by an emi-
nent who has, what was called in the 18th century, "the passion of
public good.)) Incorruptible, which makes it an originality to
our time, Mr. Girard has further arranged to
even put out of a position to condescend to requests,
to recommendations, to unfair demands whose accoun-
Republican city councilors. He is admir-
reliably supported by a man as active as himself,
Mr. Dupré, and by a legion of young scholars to whom the
modest emoluments from their position as inspectors allow-
are trying to complete their medical studies.

In a few years this Laboratory has obtained important
results; it shed terrible light on the perils that threaten-
the workers; he even stopped completely,
some falsifications more deadly than others.

Here is the number of analyses since 1881:

In 1881. . 6,517

In 1882 10,929

In 1883 14,686

In 1884 16,504

In 1885 16,184 (1)

(1) Of this total, only 6,962 ecijcUJUiluiKs were declared good
or fair, 9,222 were recognized as poor. These figures are not enough-

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The general proportion was, at the beginning,
50 percent bad on milk, 59 percent on
wines. Thanks to careful monitoring, she had dimi-
clouded by almost half. Since the success of the Municipal Council,
who succeeded in preventing the publication of the results of the
analyses, the proportion has returned to what it was at
beginning and, presumably, will increase further.

Instead of encouraging these beneficial operations of increa-
to ment the attributions of this real Committee of Saiut
public, the deputies of the left feared to see the return
to reason the brains of the unfortunate proletarians that they

ly, brutally, shamelessly, the party of poisoning—
They organized a kind of union to guarantee
to the wine merchant his dishonest profits, a ma-
Fraud Insurance Fund against Punishment.

For the first time, Gambetta chaired a meeting
who frankly set himself this contemptible goal. After the
death of the leader of opportunism, Edouard Lockroy resumed
the deal that seemed good to him and, in the meeting that took place
place in the month of March 1883, at the Cirque-d'Hiver, he was surrounded
of all politicians belonging to the Freemasons-
nerie.

On the platform, we noticed next to him:

Raieul they do not have to prove what active surveillance the ccmirierce
current must be the olijet?

The Laboratory transmitted 4,530 cases of
falsifications, 2,207 of which resulted in convictions.

1,500 cases were closed without further legal action.

I assume that my readers know French and that they understand
take what this last sentence means: "The authors (of
falsifications, which belonged to Masonry or which were
influential voters" escaped the punishments they deserved."

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MM. Brelay, Spuller, Barodet, Frébault, Anatole de la
Forge, Cadet, Greppo, Gantagrel, Farcy, deHeredia, Lafont,
Tony Révillon, Beauquier, Pelletan, Peytral, Gourmaux,
Mud, Rousselle, Colonel Martin, Amouroux, de Ménorval,
Delabrousse, Robinet, Dreyfus, Hamel, Marsoulan, Guré,
JobbéjDuval, Deligny, Hovelacque, Ranc, Erjies Lefebvre,
Germain Casse, etc.

From the point of view of the note to be taken, this quiet
impudence is perhaps one of the most characteristic symptoms
characteristics of the baseness of soul of these republican deputies.
What generous words a man could have spoken
truly worthy of this beautiful title of friend of the people! What
noble accents, he could have found to say to this audience
popular: "Do not degrade yourself by drunkenness! Think of
everything that is swallowed up in the slaughterhouses, to the woman,
to children waiting for their weekly wages.

Among the flatterers of the people who appear in this list,

pledge that the poorest servants of our campaigns. At least these favorites of the multitude could have said: "People, since you want to drink, we will make sure that we do not poison you, that we do not does not earn a scandalous fortune in a few years at the expense of your health.

From all these mouths came only a cry of encouragement—ment to the falsifiers and distillers of poison, a cry of disapproval against the institution whose aim was to preserve the worker's life.

The shameless way in which some speakers, like the Jew Lyon-Allemand, publicly outrage the truth in these meetings is unimaginable. It is stated, for example, that the Laboratory hinders trade by demanding

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an average of 10 degrees of alcohol and 20 grams of ex-dry line.

— Champagne wine does not reach this average, we add triumphantly.

However, these arguments are absolutely false. When the wine examined is declared natural by the seller, we compare the sample taken from the wine of the same vintage and, if it is found similar, we perfectly admit that it has only 8 and even 7 degrees. When the depositary does not want to indetermine the composition of so-called blended wines, we apply it to it that the habits of Parisian commerce, that we are well forced to tolerate by force of circumstances, some reprehensible however sensible they may be, and which consist of wetting with a fifth.

Let us also note that apart from harmful products, The Laboratory does not prevent anything from being sold; it only says to the wine merchants: Do not deceive, announce wine with added water, wine made with starch potato, cognac decorated with a bouquet of ether. In Whoever wants to drink will drink.))

It is this call to the most basic loyalty that revolts the Republicans who organized these meetings. They have won the case, in any case, and since the month of July 1883, the Laboratory is forbidden to officially employ cially the bad and harmful mentions. In 1884, Lyon-Allemand, responsible for the report to the Municipal Council, even voted for the attachment to the Prefecture of the

(1) The City Council is so at heart with the falsifications that, in the session of March 9, 1885, he expressed a wish for the repeal of paragraph 4 of article 15 of the decree of February 2 II 17.

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Isn't all this very Freemasonry? Men who refuse to the poor dying person, in a hospital, the cordial of some good word from the priest which comforts him and encourages it, are they not logical with themselves in refusing the workers the cordial of a glass of real wine who will give him a little relief from his fatigue? "Woe to the poor—" "Vre!" said the opulent Lockroy. Only the rich will be entitled to to have a little ideal in the soul, a little warmth in the estomac, a little hope for up there, a little cheerfulness healthy here below." If we could put the air we breathe in exploitation, these crooks would form a union to prevent the poor from profiting from it.

In the absence of air, our brave republicans had the idea to exploit the debris thrown at the terminal. Who would have imagined that a so-called democratic government could have only—the thought of prohibiting the disinherited from collecting to support their miserable existence, the rejects of the beautiful city, to pick up the crumbs of the party? This implacable harshness is hardly even conceivable. men of the day did not shrink from the odium of this measure.

The deal was good. According to the most moderate calculations—

1852, which deprives public poisoners of their electoral rights. In a meeting organized on March 20, 1885, at the Cirque-d'Hiver, under the presidency of Mr. Tony-Révillon, the deputies present were—committed to bringing this matter before the House. In the session of the General Council of July 6, 1885, Mesureur, the re-baptizer of streets, took up the cause of those who baptize wine, and Q^t vote a proposal to relieve them of their convictions.

This was not enough for this master of the time, who was called King Mastroquet. In the 1885 elections, there was a candidate from the wine merchants and millers, Auguste Hude, and thanks to Freemasonry he was named I

Here, the number of rag-pickers can rise to Paris, fifty thousand. Chacim earns, on average, three francs per day, or rather per night; but, by putting the things at the lowest, by fixing the average at two francs, we find that fifty thousand times two francs makes one hundred a thousand francs a night. One hundred thousand francs a night is three million per month and thirty-six million per year.

Thirty-six million was a pretty penny for people who think that money has no smell. At first glance it was claimed that an English company had offered to benefit from these thirty-six million which made live forty thousand human beings. The government indignantly rushed to have the Havas agency declare, that there was not one company, but several companies.

On the main case, the small case of the re-containers. A house on rue du 4 Septembre, whose company name hid two Prussian Jews, flooded Paris with leaflet to announce to the townspeople that those who would buy from her would now be safe from reports that were going to rain down on the simple mort-such. Faced with the protests that arose, they pretended to open an investigation but I will not surprise you by telling you that it brought no results. The thing was yet clear... The circular said:

Any owner who can prove the purchase of a me- box light to black house om swccwr,s'a/e will be exempt from contraven-:ion.

Any owner, on the contrary, who cannot give this justification, will incur the consequences of the prefectural order-toraledes tomorrow.

Either the newspapers had published a false piece or the

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merchants had made, without right, a promise which carried out a fraudulent maneuver, or high-ranking employees of the city had allowed themselves to be corrupted. In all three cases it had to continue.

We stopped because we would have been forced to blame Alpliand, a Jew of origin still (Alphanderry, Halphen) for which the Municipal Council has affections that we includes (1).

beautiful that a vote count remained famous had to immortalize later, did not have a word of pity for the unfortunate rag-pickers. It was the Duke of La Rochefoucauld-Bisaccia who honored himself infinitely by taking in hand the cause of the unfortunate people who were condemned to die of hunger and defending it in front of satiated republicans who, sup-predicting in advance the part they would be given in the affair, laughed out loud as he spoke.

The young people resisted as best they could. The old people

(1) See the contrast of these Jewish natures. This man, who has his largely to an extent that is a real assassination, is full of heart for his family. The thought that a tree could bother his daughter drives him mad. The Intransigent has now recounted this trait which is characteristic :

"At the corner of Place de la République and Rue de Bondy, on the sidewalk where the Hive was located, a tree ended the line which starts at Boulevard Saint-Martin.

"Mrs. Kahn, daughter of Mr. Alphand, lives at number 24 rue de Bondy. As the tree obscured the view of the square, this lady did not find nothing better than to ask his father, Mr. Alphand, to have it removed.

"The order was given on a Saturday, and on Sunday morning this order was executed.

"Place de la République has one less tree; its regularity is compromised; but Mr. Alphand's daughter has satisfied his caprice.

"Citizens, bow down and pay the bill."

Jewish Paris and French society 30 1

slept in their huts and waited for death. Father Laplace, who had not eaten for forty hours, which, whatever Poubelle may think, is hard for a 74-year-old man, went out like a candle on the-what we blow, at a meeting in the Grafl'ard room (1). The Father Gouri, driven from his hovel in the city of Bleuets, ven,- said his rags to pay his debts and went to hang himself in a garnish on the boulevard de Belleville. An old woman wrote to a radical newspaper asking Poubelle "to to have her shot down.

This hatred of the poor, of the worker, which is without example in history, takes all forms. The republics-

to push the proletarian onto the Jew so that the latter makes his prey more easily. Everything is good for the Jew, in fact; in deplundering France on a large scale with loans and so-financial companies, he did not abandon sordid usury

(1) The burial of the old lover of shadows, victim of the rapacity of the republicans, had a particularly touching character. A The poet, Mr. More, read a piece of naive verse at the tomb. naturally incorrect, but some passages of which were moving- Here are some of these verses, as a curiosity:

•This man died in the midst of your sorrows;
While gathered, honest workers,
You were trying to dry up the source of your tears,-

The blood ran cold in his veins.
He was an old wrestler; like you, he lived
Under the black sky, in the midst of the cold and dark nights;
Like all of you, he was an old lover of shadows

That labor, alas! vanishes (?)
Hail to this old man who falls head over heels!
His death casts a mournful shudder through your hearts.
May she stop the terrible storm

Who rises to the sky on the horizon!

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of old, pawnbroking. Such a banker, member of a aristocratic circle, is associated with the lower-class Gobsec who ransom the poor devils with advances on the recognitions of the Mont de Piété.

A German Jew, named Neuburger, had, some time ago- a few years, given a very considerable extension to this trade; he had created several branches in Paris that Timothy Trimm called the Neuhurgiennes. Unfortunately- Fortunately for Neuburger, it still existed at that time. a shadow of justice, we looked in his books and he was immediately granted a sentence of 2 months in prison.

Today the Neuhurgiennes are thriving. rity. A socialist newspaper, La Bataille, in its issue of January 28, 1884, gave some precise details on the operation of these agencies; they are linked between they too, by a sort of union.

The association has offices in each neighborhood; offices

on the balconies: Sale and purchase of recognitions from the Mont de Piété. Elsewhere, there are filthy shops, dens of fences. to the shady stalls; second-hand shops of Jewish-style second-hand dealers.

The example cited by La Bataille is like the specimen of the way of operating which varies little.

A victimized citizen came to complain yesterday. Penniless, he enters an agency located around rue Lafayette. The street does not do anything to the thing, theft is the same in any neighborhood-third. He is given two francs on a reconnaissance. Then a small yellow bulletin, which we have available to anyone-who might find it of interest to consult it. This bulletin is called: purchase invoice. The loan is disguised. After a month, this citizen returns, he pays the new fees. The interest is 20 percent, which makes 210 percent for the year. We are far from the rate legal which is six. When, fifteen days later, he wants to withdraw-

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to gain his recognition, after having made him come back seven times, he declares that she is lost.

Armed with his little yellow piece of paper, the citizen calls the lender before a commissioner. The lender then gets his hands on his heart, and claims to have bought recognition. As proof, he shows the word: Pmje, applied on the receipt and this notice printed on the Prerequisite: In order to avoid any misunderstanding, I remind the seller that the above transaction stipulates a sale and not a loan. Thanks to This treacherous line, pawnbrokers can fool people of all their customers.

The deal is still excellent. One could not imagine how much the poor hold on to certain objects, witnesses eloquent and silent of the mourning and joys of domestic life-tick, rattle or child's cup purchased in more prosperous days, the wedding ring. Some agree to pay double interest on condition that will give them a certain period of time to withdraw the recognition-session.

Elegant bankers provide the capital that is necessary and come, from time to time, to realize of what they produced.

It is not uncommon to see cut-throats stop in front of them where so deal - from Turk to Moor - with these sorts of affairs, the crew of some important personage. It is the financier settling his accounts. He has, in Paris, a certain number of en-rights where individuals at his command watch for the needy who

gements.

When the day has been full of tears for others,
that is to say full of gold for him, the banker, arrives all
cheerful in some salon, and when the baron is announced
of Haceldama, all the Christian women begin to mince

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and to smile: "The amiable baron, how kind of you to have come,
and our very dear baroness, how is she (1)?

Asked by some naive deputies on the issue of
to know if the administration could not carry out itself
even these loans on recognitions, André Cochut, the friend

(1) Credit auction houses, which sell each item on
double or triple its value, are one of the forms of usury
Jewish. In the Cry of the People of October 13, 1884, we will find some-
some interesting information about the Schwariz house and the
House of the Good Genius, directed by Gabriel Lévy, assisted by his cou-
sins Isaac and Albert Lévy. For the acts of blackmail, exercised on the
unfortunate employees of the security agents, we send back
to the Laplacette affair (book Life), which is the model of the genre.

Radical newspapers, when by chance they are not in
hands of the Jews, can say many things that would not dare
not to say and that, moreover, the Catholic newspapers do not know,
who remain too far outside of real life.

One will read with interest, in the Cry to the People of March 2, 1885, a
study on the Jew Manasseh, whose specialty is exploiting the eb-
nists who have no advances:

"You need 1,000 francs, you bring furniture
at Manasseh, representing a value of more than double, and
Manasseh gives you 1,000 francs – less forty or so
fifty francs retained for interest.

"Then one of three things happens: You are lucky; your
furniture is for sale – cheap – please go to the checkout
to receive the balance due to you; your furniture is not
sold, but you found 1,000 francs to repay the loan
that Manasseh did to you, and you come to take them back, provisionally-
ment; finally, your furniture is not sold, you have not found
1,000 francs. Good evening, furniture! Manasseh is in it, by sales contract
with a right of redemption, the legitimate owner.

The current organization, we cannot emphasize this point enough,

yours. Formerly, the Church condemned usury, in theory, and the arm secularism struck the usurers. Today, the Academies, which are types of secular churches, declare that the credit thus practiced is the most beautiful institution in the world, and the police and legal force is put at the service of the usurer. As soon as those who, even in our dishonored judiciary, are still the representatives

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of Bischoffsheim, replied that this was impossible in any case impossibility. How do the Jews do it then?

How will it end? We don't know. I mean that we do not know in what circumstances exactly this occurs will lead to a debacle that is inevitable. The people are waiting and is organized. It is no longer in the narrow alleys, in the dirty suburbs of yesteryear, that one must go and study the Revolution. She lives in the beautiful, modern-looking neighborhoods, these areas around rue Monge, for example, where poverty seems colder and more terrible still in the midst of this brand new building decor, where nothing speaks of the past.

The links that bound the man of old to this church where he was baptized, where the last prayers had been said about his own, to the boss who had been the friend from his father, to the good Brothers who had raised him, are broken for a long time. The being who is there is a modern, a nihilist, he holds to nothing; he is hardly more patriotic than the three hundred thousand foreigners, that the blindness of our rulers have allowed to pile up in this Paris of which they will be the masters when they want; he will not revolt like ancestors under the influence of some passing excitement-manages, under an atmospheric influence in some way which heats up heads and causes instant barricades to appearment. Any monarch to whom one would have to to reproach half of the infamies, the prevarications, the countless shames accumulated by the current regime, would have

unconscious of a different state of affairs, the Jew will have re-constituted a serfdom of a particular order; he will rant with impunity RécoDomie by the financial company, the best part of the salary daily by the wine merchant, the sale - to credit⁴, the purchase dc⁵ recognitions.

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heard for a long time the ement roaring at the gates of his palace. In reality all this leaves the mass deeply

his project of social revolution and waits for the moment to rush towards Paris by these great avenues which seem-able to carry rivers of people.

In a society given over to all kinds of covetousness, where the feeling of right and wrong has almost entirely gone, where those who suffer are trampled underfoot without pity by those who enjoy, the final catastrophe, I re-farts, is only a matter of time. He is not a being who thinks, who does not foresee the outcome. Chat with some religious person who follows from afar this sinking ship and then read some very boulevard columnist, well frivolous, very atheist and they will tell you the same thing.

A day that is perhaps not far away, writes Aurélien Scholl, the boiler will burst. Large credit houses will burst like overheated balloons; there will be nothing but ruins around us: Paris will be Ischia after the earthquake. It will not be not yet the end of the world, but at least it will be the end of this world there.

I won't be one of those who regret it.

Me neither.

No doubt we must pray for these improvident people, these corrupted and these fools. And yet, if we are supplicants transformed into judges, if we were told: "In the sin-truth of your conscience, pronounce on these men for which you have just implored this God whose name is Mercy!" What would we answer? Shouldn't we not to say under penalty of rendering a bad judgment: "This world deserved to perish, it is punished justly, that its destiny be fulfilled!"

BOOK SIX

THE JIIIIYE PERSECUTION

You conclude that it was wrong to shoot Im poor scumbags in 1871. We are of the opinion on the contrary. We even believe that use has been made of too much consideration towards them. They did not not stolen.

Eugene Mayeb {Lantern}.

THE FMIÎCS-IIÂÇONS

The war against Catholics. – The rights of free thought. – Special Character of the Present Persecution. – Jewish Origin of Freemasonry. – A transparent allegory. – The Temple of Solomon. – Freemasonry by adoption. – Verses folichons. – Judith. – The Widow's Sons. – A financier per- security guard. – Cousin, president of the Supreme Council. – The man Rothschild straw. – Culpable weakness of certain Catholics liques. – How Freemasonry is recruited. – The sign of de- braided. – Tirard and conversion.– The lightness of a Lowton.– The Gold Mines of Uruguay. – A First-Class Tiler. – Urf Masonic burial. – Guillot or the Sage of Greece. – A blow from the Venerable's gavel. – The virtues of the mayor of Brest – A pleasant minister of commerce. – Masonry in the^ prisons. – A sun worshipper.

THE FEANCS-MASONS

WHAT are the instigators, instruments and com- accomplices in the persecution that began with the expuls- sion of religious saints, which then attacked the soul of the child, who finally took away from the unfortunate dying man in a hospital his last consolation and his supreme es- hope, who tried, had a word, by all means to debase and degrade France? How does this campaign has it been undertaken and pursued? This is the study that we propose in this sixth book.

Free thought itself is not at issue here. of charming hours we spent with brilliant minds closed to these beliefs which are enchantment and the joy of our life! How long have we been ourselves, admiring the social role of Christianity, not to admit the divine side of its dogmas, to live in outside the Church? It pleased God, in his mercy infinite, to call the poor writer by his name, to exercise on him this irresistible and gentle pressure to which one cannot don't resist, to tap him friendly on the shoulder, dare- I could say without fear of being disrespectful, because this Christ, who is the master of heaven and earth, is in reality the most sure and most faithful of friends. It is up to us to thank and bless but without attacking those who, while not sharing not our opinions, do not infringe on our rights as citizens, of men and French people.

That great intelligences have remained closed to a such light, it surpasses imagination, it is however-dant. Peer of England, handsome, rich, laden with the greatest gifts rarer, Byron blasphemes the God who granted him all these benefits. Tireless worker, honest in his life, pure in his morals, Proudhon does not want to believe that a another existence will reward him for these virtues up there, and It is to Satan that he addresses a hymn of love. Delacroix, the admirable author of so many religious paintings, de- turns on his deathbed so as not to hear the sound of bells; he prefers to sink into the dark than to go look at how many figures, which he has made half visible by his brush, are even more beautiful than his genius has could not conceive them.

Before being touched by grace, how many years Littré, so honest, so upright, however, did he not struggle against the evidence? Who does not remember this pretty scene: the old man fell asleep on his task, his wife passed it to him around his neck an image of the Virgin, he wakes up, sees the medal and returns it to his companion with a smile.

Take Jules Soury among contemporary philosophers. In his Breviary of Materialism, which is a masterpiece, of work of criticism and erudition, he brought, in my opinion, the best arguments for Religion by noting that for five thousand years philosophy has always been the same notch, that she always repeats the same thing, that she turns in the same circle, that she could not explain anything; he de- showed that Darwin had only taken up the theories of the adaptation to Anaximander who himself copied Anaxa- gore, which plagiarized Empedocles. The author is no more Christian for this. This man, who is a valiant worker, he too, willingly admits, with Schopenhauer, that life

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is a bad trick that the great Unconscious has played on us.

Again, we have neither to judge hearts, nor to search the reins. Stirrers of words, builders of systems, geniuses lost by irony or obscured by or- Gueil, free thinkers of all shades have nothing to see with the wretches who throw an old man out of his home because he doesn't think like them, or who steal the bread of a poor priest. Littré, even before his conver- Zion, Vacherot, protested with disgust against these infamies; Ask Jules Soury how he judges men like the Gonstans and the Cazot, and you will see what will answer you.

In reality, the fight against the beliefs of the majority of the French was not a claim of free thought, but the persecution of three religions wanting to oppress them another. If the Jews, confused with the Freemasons, distinguished themselves by a special hatred against the One they had crucified, if they were at the head of the movement, if, through their newspapers, they spread the news to psoljfh E the most ignoble slander, they were powerfully condemned by the Protestants who, also, by a singular illogic-bind, resented Christ because they felt coun-liable to him.

Mr. Eugène Lamy, who is, I believe, the author of a very remarkable and very noted church, the Republic in 1883, has perfectly discerned what is special about the Freemasonic persecution.

It was soon recognized, he wrote, that Freemasonry is a religious order in revolt, when this revenge took place or appeared at once the cruelty of confessional struggles, the calm relentless priestly hatred and corruption of the mind monasticism turned into a science of persecution.

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It is therefore necessary for us to stop for a while on Masonry. We do not, however, intend-tion to study it in detail; others have done so before us. At least we will try to highlight the character-all Semitic territory of the institution and to specify the form particular that it has taken nowadays.

The Jewish origin of Masonry is manifest, and the Jews cannot even be accused of much dissimilarity. mulation in this circumstance. Never a clearer goal, in fact, was not indicated under a more transparent allegory. It took all the ingenuity of the Aryans not to com-take that by inviting them to unite to overthrow the old society and rebuild the Temple of Solomon, we con-was to ensure the triumph of Israel.

Open any ritual, and everything tells you about the Judea. Kadosch, the highest grade, means holy in Hebrew. The seven-branched candlestick, the ark of the covenant, the acacia wood table, nothing is missing from this reconstruction-figurative tution of the Temple. The Masonic year is almost closely regulated on the Jewish year; the Israelite almanac bears 5446*^ year of creation, the Masonic almanac 5884' year. The Masonic months are the Jewish months: Adar, veadar, nissan^iyar^ sivan, tammouZj a?^, eloul,tischri.

We only have to open the Directory of the four ob-
 French traditions with Masonic ephemerides of the
 F.*. Pierre Malvezin, to see that F.'. Hebrard, director-
 The author of Le Temps, was born on January 1, 1834, in the 11th month
 Masonic, that is to say in the month of ^ebef/i; the F.*.
 Gompayré came after him, on the 3rd of that same month.
 F.*. Jules Claretie was born on the 3rd of the month of Kislev which cor-
 I respond to December 3.

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December 3rd is the anniversary of the Battle of Hohen-
 linden, but for the Freemasons, among whom everything
 patriotism is extinguished, the birth or death of a Brother has
 another importance than the most consi-
 the derables of history. May 19, the day of the Battle of
 Rocroy, they celebrate the death of Brother Delord, editor of the
 Century, and the 20th of the same month, the day of the death of Christo-
 phe Colomb, they celebrate the birth of Brother Rochelant,
 lawyer at the court of Paris.

Isn't it shameful for a man like Jules Claretie,
 who is a worker, who has a talent, not brilliant
 no doubt, but seriously, to join, to have some
 more advertisements, to this evil gang which is spreading everywhere
 traps for our poor priests?

You will tell me that this, after having been useful in the days-
 nals to the F.*. Claretie, and having made him a director of the
 Théâtre-Français, will not prevent him from being a member of the Academy,
 on the contrary. Catholics will vote for the former editor-
 tor of Time instead of giving their voices to some brave
 man, who will have tried to defend the faith of the ancestors.
 No matter! In Claretie's place, I would blush to find myself
 on such ephemerides in the company of F.-. Lyon-
 German, born on the 7th of August, and Brother Cazot, born on
 11th of the month of Shebat.

The famous phrase that the initiates exchange between them, and
 which Mr. Andrieux ridiculed: "the acacia is for me
 known, » also relates to the most distant traditions
 Jewish. Acacia, a Freemason answers to a question
 posed in V Intermediate, is the golden branch of the initia-

(1) Intermediate, June 10, 1885.

modern tion; it is for this and by this that one is a Mason, when one has penetrated its secret. According to Holy Scripture, this tree often referred to as shittah (or rather riel shittim) was considered sacred among the Hebrews; at the command of Moses, the tabernacle, the ark of alliance and all the religious utensils were composed of this wood, and the prophet Isaiah recommended, in turn, to the Israelites, upon their return from captivity, to take care of to plant in the desert cedars and acacias {shittim) whose usefulness and pleasure must be incontestable to them

Look, if you will, at the engravings of an ancient ritual of high grades (1), you will recognize all the symbols of the old Law. You will see Moses and Elijah there emerging from a cloud of fire, while on a banner we read: Set the captives free. Passwords are Judas and Benjamin- It is only about Adonai, from the fountain of Siloam, from Zerubbabel, who comes to ask also that the captives be set free, and that they be allow them to go and rebuild the Temple of their God.

Study the admissions ceremony, and you will believe yourself-ground in Jerusalem.

D. – Very respectable Brother, First Warden, are you Grand Architect?

A. – Mighty Master, I have seen the great light of the third apartment.

D. – Where were you received as Grand Architect?

A. – In the upper room and the middle room

D. – Why do you call it that?

(1) The secret pillages of the high grades of Masonry revealed or the true Rosicrucian, in Jerusalem..

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A. – Because it was the place where Solomon worked at plan of the Temple with the Superintendent of Works.

D. – What do you do in the rank of Grand-Ar-what is it worth?

the roof of the building, to erect Tabernacles, to furnish them of precious and consecrated ornaments.

D. – What are these ornaments?

A. – The Ark of the Covenant, supported by two Cherubim who cover with their wings the bronze table of holocausts, that of the Loaves, and the seven-branched Candlestick

D. – What does the Ark of the Covenant contain?

A. – The Stekonna_, who fixed himself between the Cherubim who cover her with their wings in the Holy of Holies, on the day of the Dedication, where he delivered his oracles.

D. – What was the main law given by the Stekonna?

A. – The one given on Mount Sinai, kept ever since in the Ark, which is the first written law.

D. – Give me the sign of this law.

A. – It is given by placing both hands on the head, the open fingers, which marks the symbol of the ten commandments.

D. – In what form is the Stekonna represented?

A. – In the form of a quiet lamb, lying down, resting on the Book of Seven Seals.

D. – What wood was the Ark made of?

A. – Of Sethin, incorruptible wood, studded with gold plates.

In the adoption Masonry you also unravel Jewish influence. Adopted Masonry, as we know, is Women's Masonry (1). The receptions are real

(1) César Moreau, in VUnivers Maçonnicjye, tells in particular the reception of a lady Huet, who is a complete frolic. The reunion is opened in the climate garden of Asia, by the very clier brother de Belliucourt, Venerable, and by the charming Sister Delamolle Berlin, a great mistress, enlightened on the climate of Africa and Ame-

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festivals of the Good Goddess; cantiques or songs which, to use an expression

blush a monkey. Let us cite, as an innocent sample,
these simply cheerful verses.

EVA CANTIQUÉ

Air: When oxen go two by two
Plowing is better.

We are told of England

That all his vocabulary

In Goddam was enclosed (pronounced Goddem);

But in Masonry,

One word has more magic.

Who wouldn't love this word?

Eva, Eva, Eva, Eva! (repeat)

A true Mason will not be

Never snorted at that word!

rique by the very kind and very interesting Gotolandi sisters and
Bordeaux, great inspector and depository.

The tall lady, dressed in her ornaments, explains to the app-
The mason learns the meaning of the emblems and sings:

She instructed him in our laws.

Of our rites, of our mysteries;

She told him that all the Brothers,

Always docile to the voice

Of a kind sex and made to please,

Did their homework five times.

At the same time each Brother

Believed he had certainly noticed

That this work and this duty,

That these five knocks were hardly surprising

The young recipient,

Who thought that, for beauty,

It was the least, in truth,

What every good Freemason should do.

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Happy is the faithful Mason
Who can devote his zeal
To the beauty he cherishes!
But much happier still
When, from a sister he adores^
The tender look told him:
Eva! etc.

Ignorant of our language,,
Mondor, in his declining years,
Marry a younger sister.
The poor little woman,
Who believes him to be a Mason in the "amo,
Even if you say it with fervor:
Eva, Eva, Eva, Eva! (repeat).
Old profane is and will be
Still deaf to that word (I).

Here it is Judith who plays the main role:

– The recipient, her head covered with a black sheet saupowdered with ashes, arrives at the door of the Temple. She is stopped by a guard who notified the second guard.

He goes to her and says:

D. – What do you want?

A. – I want to speak to the High Priest and the principals of the people.

D. – Who are you?

A. – Judith.

D. – From what nation?

A. – A Jewish woman, of the tribe of Simeon.

(1) Complete Manual of Adoption Masonry or Masonry ladies, by SM Ragon, former Venerable, founder of the three Triuosophes workshops, in Paris, author of the Interpretive Course of

II 18.

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He introduces it between the two columns. The brothers and the sisters remain seated, having their right hand on their heart, left on the forehead and head down to simulate dou-
great consternation that was felt in Bethulia before Judith's exit.

The high priest said to the recipient:

D. – What are you asking?

A. – That you open the city gates for me during this night, and let all the people pray for me for five days. Then I will bring you safe news from Bethulia. I beg you not to surrender the city before this time.

The High Priest: "Go in peace, and may the Lord bless you."
YOU! "

She goes out and goes back into the preparation room. EV.e takes off her black sheet, washes herself and puts on her ornaments. She takes a saber in his right hand, and a head of a painted death, which had been deposited while she was in the lodge.

{It is then that we must change the green hanging into red.)

On her return to the dressing room, she shouts at the door: Victoire, Vic-
The guard informed the second supervisor who said to the first; he informs the high priest that someone has shouted twice Victory/ at the door of the lodge.

The High Priest: Show who cried out like that.

A. – It's Judith.

The High Priest: Bring her in; my brothers and sisters^
let's stand up.

Judith is introduced, Praised be the Great Architect of the Universe, which has not abandoned those who hope in it, which has fulfilled through his servant the mercy he promised to the

nation of Israel, and who this night killed, by my hand, the enemy of her people" [She shows the skull] (I).

The painful image of defeated Jerusalem thus appears in the foreground in Masonic work. It is the Widow whose scattered sons recognize each other at the ends of the earth shouting: "The Widow's sons are mine!"

The day Jerusalem saw its former grandeur crumble is an unforgettable memory that the lodges take care of to remind constantly.

In the ceremony for the rank of Rose-Croix at this question: "what time is it?" we answered:

It is the first hour of the day, the moment when the veil of the Temple was torn apart, where darkness and dismay spread over the surface of the earth, where the light darkens, where the tools of Masonry broke, where the blazing star disappeared, where the cubic stone was broken, where the word was lost.

Barruel has very well discerned the true meaning of these words:

The follower, he writes (2), who followed in Masonry the progress of his discoveries, does not need new lessons to understand the meaning of these words. He sees that the day when the word Jehovah was lost, was precisely the one where Jesus Christ, this Bis of God, dying for the salvation of men, consumed the great mystery of the Christian religion, and destroyed all other religion, whether Judaic, natural or philosophical. Plus a Mason is attached to the word, that is to say to the doctrine of his

(1) Manual of Adoption Masonry, already cited.

(2) Memoirs to serve the history of Jacobinism.

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so-called natural religion, the more he will learn to hate the other and the consumer of revealed religion; also this word which he has already found in the higher grades is no longer the object of his research in this one; his hatred needs something something more. He needs a word which, in his mouth and in that of his co-followers, usually recalls the blasphemy of the contempt and horror against the God of Christianity. And this word, he finds it in the very inscription affixed to the cross.

We know that these letters, forming the name 7nri, are only the

The Rosicrucian adept learns to substitute the following interpretation: boasts: Jew of Nazareth led by Raphael in Judea^ inter-pretension which makes Jesus Christ nothing more than an ordinary Jew, taken by the Jew Raphael to Jerusalem to be punished for his crimes.

As soon as the aspirant's answers have proven that he knows the Masonic meaning of the inscription Inri, the Venerable One exclaims: My brothers, speech is found again; and all applaud this trait of light by which the Brother teaches them that the one whose death is the great mystery of the Christian religion was only a simple Jew, crucified for his crimes. For fear that this explanation-tion is erased from their memory, for fear that all the hatred with which it animates them against Christ does not die out in their hearts, it They will have to keep it constantly in mind. The Mason Rosicrucian will repeat it when he meets a Brother of his rank. It is by this word Inri that they will recognize themselves, it is the word of the watch which distinguishes this grade.

Sympathy and tenderness for Jerusalem and its representatives-
tants; hatred for Christ and Christians: all Masonry-
The shop is here.

So it doesn't take much insight to re-
know that Freemasonry is good, as it says
Abbot David "of entirely Jewish origin; that the Jews,
whose hand is found in all Christian sects-
nes, do not cease to appear to us as the first and

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the most indomitable leaders of Freemasonry (4). »

From the institution founded by them, the Jews were able to draw a considerable party. Totally powerless to constitute, like the Aryans, a hierarchy based on nobles aspirations of human beings, on patriotic virtues and family, on the feeling of honor and devotion-ment, the Semites excel in dissolving politics: whether financial companies or secret societies They know how to give an appearance of order and seriousness to appetites, with bad instincts combined.

The Masonic association was a framework in which are entered many categories of men who recognized themselves-naked there to a kind of common evil mediocrity: the gullible, the vain, the perverted, too fearful to act all alone and that a spirit of personal guarantee brought to only venture wisely (2).

(1) Bossuet, Port-Royal and Masonry.

See also on this subject: Jewish Masons and The Future or the Modern tolerance.

(2) If we want to understand the means available to the Freemasons, 11 you have to consult the last report, which dates of 1880. At that date there existed, throughout the universe, 138,063 lodges, who had collected, in a single year, four billion contributions voluntary contributions.

The Freemasons were divided as follows:

United States 2673,296

South American States and Brazil. . 4,517,425

Cuba and Puerto Rico 58,516

Asia and Oceania 594,211

Africa, including Egypt 83,320

Europe 6,854,415

Total 14,781,183

Number of women in the lodges. 2,379 ^iG0

Total number of people in the

Freemasonry 17,160,643

322 JEWISH FRENCHNESS

Ruled by invisible masters and whom no one suspects—
conne, Freemasonry was a kind of Judaism or—
green, a kind of bachelor's apartment, office,
agency, where Jews fraternized with people they
would not have wanted to receive at home. Sheltered behind
this war machine which hid him, the Jew was able to accomplish—
to do evil, without being responsible, by testifying to Abraham
that he was a supporter of tolerance.

After having taken the precaution of first putting at his head
personalities whose ambition was exploited and who gave—
change the opinion, Freemasonry, once
assured of success, she looked for instruments that belonged to her
absolutely hold by choosing them among the beings who,

of relief so that we can attack them.

Take Cousin who was president of the Supreme Council until the convent of October 1885. He was, in appearance, the most powerful man in France; in reality, he is a thin character, very humble servant and man of Rothschild straw. Administrator of Panama (1), ins-

(1) Freemasonry naturally plays a major role in the launch of this problematic Panama affair, that the days-Conservatives never tire of recommending to Catholics liques, repeating in all tones: "the great Frenchman here, the great Frenchman over there."

According to a letter published in the *Matin* newspaper on August 28, 1883, the lodge Amenity even seems to find that the Guarantor of Austria's friendship Hungary really pushes things a bit far:

R.-. L.-. of Amenity
(Founded in 1774)

Or.-, from Le Havre, July 17, 1885.

TT.-. ce.-. F.-.

In his tenancy of obedience, dated July 15, 1855, the resp.-. lodge of the Amé-
The unit has decided to send this circular to the lodges of the Obéd.-.

JEWISH PERSECUTION 3i23

delegated inspector of the Northern railway, responsible for the ser-central vice of exploitation, rich of one hundred and fifty thousand books of income, married to a woman who has a fortune in less equal, interested in the Rothschilds in all beautiful business of this time, it is nonetheless one of æ< subordinate figures in contemporary life that Paris, yet so curious, hardly knows.

He is both a shy man and a maniac of vanity who will end up, in all probability, by complete insanity. Little employee, he was already making a red scarf overflow from the pocket of his frock coat to make people believe that he was decorated, he regrets, without a doubt, not being wild to plant feathers on the skull. Once he got home, he no longer leaves the great Masonic cord, the tabUer, emblems, jewels. Apart from his title of presi-tooth, he adorns himself, in the Masonic calendar, with the sobri-

to inform them that Mr. V., claiming to be a member of a lodge of i'Or.'. of Paris, requests subscriptions from all the Francs-Miisons

Panama and Suez, printed in chromo-lithography.

We believe we must advise all the Brothers of our LL.-. SS.-. to be presented, before subscribing, with a copy of the said cards, which was not done for us, at the Or.*, of Le Havre, but which can, regularly, be required, the drawing being made, since Most of the subscribers in Le Havre are delivered today.

The means used to achieve this seem to be to procure, by the table of lodges, the addresses of the Masons and to vibrate near them, during a personal visit, the French patriotic fiber-çaise, by means of the name of MF de Lesseps, skillfully produced in the conversation, in order to create a training of some by ie^ others and arrive at a subscription registration.

Please accept, etc.

See also the Archives Israélites of October 22, 1885, on the Jewish colony in Panama, and the community that bears the name of Scheerih Israel.

1

324 JEWISH FRANCE

baroque quet of: Guarantor of friendship of the Grand Orient of Hungary, 0.'. of Buda-Pesth.

Fearful and insolent at the same time, he crawls before the Rothschild, and imposes an iron yoke on his employees who cordially hate him. "Ah! sir! what a blow of rifle!" one of them told me, giving me these details, and I quote the word, not to approve it, but to show the feelings inspired by this so-called hard philanthropist for the little ones. I saw him in the station with his face pale, her eyes worried, she is the complete incarnation of sinister bureaucrat. With that he has qualities, he is classically skilled paperworker. The Rothschilds understood the advantage that could be taken of it and put this cor- around his neck moiré gift that he loved so much.

The whole movement of Freemasonry: intrigues, denunciations-actions against honest Christians, steps to deprive a good man of his place, child abductions, prosecutions using false testimony against ecclesiastics siastics, what we don't know, what we only say to each other very reliable followers - all this came over long periods years leading to the Northern Railway.

puts the parts in a folder, then the folder in a car-
your and the cardboard in a secretary fitted with a lock
safety. It is the Crime in lustrine sleeves, the Holy-
V^ehme sitting on a leather circle, it is Cagliostro in
the false collar of Joseph Prud'homme and in the Levite of
Wolf-Fart. It is evil loved for its own sake.

What interest, I ask you, can this man have?
ten times millionaire to destroy these beliefs that help
the disinherited to endure life?

The choice was intelligent, moreover, let's admit it. LaFranc-

THE JEWISH PICTURE 325

Masonry and the Catholicism of the people of the world get along-
tooth quite well in a common aversion to hum-
ilies. Suppose that an unfortunate captain, spending his life in
ibnd of mines, a poor wretch of a mechanic or
Liiirde-frein, always black with coal or soiled with grease,
I let myself appear in a public meeting,
to figure in a movement aimed at transforming
read company (1). Conservative shareholders will find
It is only natural that he be expelled, that his bread be taken away,
that a sign be placed on his booklet to make it recognizable
born everywhere this rebel. None of them will follow the
advice that comes up so frequently in V Imitation:
"Be interior!"); No one will question and say:
"If I were this man, wouldn't I think like him?"
Cousin was the head of an association that Our Saint-

(1; The prohibition on the agents of the Companies to accept
no official function is formal. We remember the circulars
published on this subject in July 1884, by Mr. JMaiiiiioii, director
(I the Lyon-Mediterranean Company, and by Mr. Noblemuire, diree-
Their from the Orleans Company

Mr. Mauliou's circular reads as follows:

"Following various accidents, I was led to decide, from a
generally, that it was appropriate to invite our agents to no longer
accept elective office and to immediately resign from those
that they would have accepted. I urge you to take the necessary measures
necessary to ensure compliance with these instructions,
July 16th.

"The director of the Company:
M Signed: Mantion. »

This, of course, is only for the weak. If Mr. Noblemaire

publish his circular, started by revoking the republican cumulator-
cain Emile Roger, general consillt of the canton of Mont:gnac, deputy
of the first constituency of Sarlat and head of the county of
the Orléan Company. Here is another one who must have felt dis-
during the flight of convents

II 19

?)i(j JEWISH FRANCE

Father the Pope reported it "as execrable and dangerous;
It was in the lodges, of which he was the supreme leader, that there were
deliberated and decided all revolutionary measures
who overthrew, in this country, everything that still held
standing. The members of the board of directors of the che-
North iron ore (1), the influential shareholders had not
while only smiles and cordial handshakes
hand for their farm manager. For these Christians of
junk, the word of the Vicar of Jesus Christ does not exist;
she is mere verbiage.

The reason for this difference in processes is simple.

Cousin is a gentleman, he earns in an hour what
the proletarian, who is punished for not being happy, does not
touch that in a year; it is sacred. No one would have dared to say to
Mr. de Rothschild, in the living room: "Ah, my dear,
you who affect to remain neutral in the religious question-

(1) Here, moreover, is the list of members of the board of directors-
lion of the northern iron ore. Although the Jews are largely there
presented, there must be some Catholics among them
who vaulted at the Church, ?after having overwhelmed with politeness the head of the
Frauc-Maçonnie. "We don't know," they probably say to themselves, "what
which can happen. We might distribute dividends up there."

Board of Directors: Baron Alphonse de Rothschild.

- Baron de Saint-Didier. - Leon Say. - Gaston Griolet. - Andrew
by Warn. - Valley. -Joseph Hottiuguer. - Alex. Adam. -Baron
Alfred de Rothschild. - Baron iNatluniel de Uolhschild. -Baron
Gustave de Rothschild. - Viscount of Saint-Pierre. - Baron of
Soubeyraa. -Gitbiiel Dehayniu. - Duke of Monchy. -Burlon.

- Count A. de Germlnj. - Count Pillet Wiil. - Frédéric
Moreau. - Baudelot.- Adolphe Veines. - Aj^ache. -Baron Arthur
by Rolhscliild. - Marcolle Pinguet.

Let us note that Cousin made no secret of his vile occupations.

Council, which hardly went to Cadeique Street, the second and fourth Tuesday of the first month, gave his audiences; it was there that the employee • the Grand Orient brought the report every morning; that's where oD iic'ûuil tous» ieo di[jlômeo poui lC6 ouvc; LiUJs and the Leuues of l0oCS.

JEWISH PEACE 327

gieuse, why do you keep someone at home?
who presides over the relentless war being waged against us? Would you have you have the same qualms towards an editor of VAnti-Semitic?

We saw this through the example of Cousin, the Freemason. non-Jewish, the instrumental Freemason personifies a particular type; it corresponds to a spec- nature of mind. social, it seems that we are born like that. It is neither the insurgent, nor the fierce leveler who dreams of founding on ruins a better society; it is not the socialist pursuing seductive and dangerous utopias. No, it's a bourgeois, but a particularly vile and low bourgeois.

Never has one seen an imposture like the so-called phi- the anthropology that the Freemasons affect. They could not found a serious charitable work and the Masonic World- icique himself admits:

Whenever we want to enter the domain of creation of charitable and relief establishments, we We fail miserably.

The General Masonic Orphanage provides us with proof of this. more. If our adversaries, the clerics, could measure the futility of our efforts in the way of practical benevolence, they find- would be a beautiful theme to cover us with ridicule.

Comparing the situation of the only establishment created by us, counting at the moment twenty-two years of existence, at the host of institutions by means of which the Church distributes to a people of clients of aid of all kinds, our enemies for- would truly take pity on us.

We hope that the report of the sub-commission- Finance Commission, of which Bro. Leven is president, does not fall to them not under the eyes. It is important for the honor of Free Thought that Freemasonry is not a laughing matter.

What precisely characterizes Masonry is a a feeling unknown to her, a truly

diabolical: hatred of the poor. In every poor person, thus as we have already said, the Church orders us to see Our Lord Jesus Christ himself. It seems that the Masonry is in the opinion of the Church and that it hates in poor Christ whom she pursues everywhere with such hatred Jurieuse: "Never enter Tordie," said the F.-. Beurnouville, only men who can introduce you hand and not extend it to you." For Brother Ragon, the pau-verité "it is the hideous leprosy of Freemasonry in France." For Brother Bazot, the poor man, the Mason who stretches out his hand, is an evil genius who obsesses you everywhere and at all times place. "Nothing can save you from his importunity, and his insolence knows no bounds or obstacles. He is at your getting up, at the time of your business, at your meal, at your exit. Better to meet his armed hand of a dagger; you could at least oppose the courage at the assassin's sword.

The Freemason has the cult and love of force as the Jew, he is always with what succeeds. Napoleon P>' has not had no stronger allies than them for a long time, and It is certainly the German Freemasons, who tra-hoisted their homeland for him, that he owed a part of his amazing successes. Under Napoleon III, the Freemasons, after having offered Prince Napoleon the Grand Mastery that the Emperor did not allow his cousin to accept, had Murât and Magnan as grandmasters.

The Masons, those eternal followers of fortune, have set out naturally in tow of Prince Bismarck. Bis-Marck had an interest in destroying this ideal of faith in us. which makes death despised, makes nations invincible; Freemasonry offered to accomplish this task, and accomplishes it almost for nothing, out of need to strive, out of!

THE JEWISH PERSECUTION 329

her natural inclination which leads her to everything which responds to a kind of hateful domesticity that is his doing.

This perpetual adoration for what is strong and rich applies to ioul Enter a Masonic lodge, at the "Clémenté Amitié" which includes the Rothschilds and which belonged to Mayrargues, among the Imitators of Osi-laughs, or in the lodge of Jerusalem of the Egyptian Valleys-yours, among the Hospitallers of Palestine, or at the Scottish Jerusalem, you will never hear anyone demand that the Jewish billions be touched. If someone allowed himself such an impropriety, the brothers, terrified

Scliiboletq is the password, with Jakin being the word sacred.

The enemy these valiant men are attacking is the Brother Christian schools or the Little Sister of the Poor, the weak in a word. Against them they are terrible, they write planks against them, they tile, they scratch themselves frantically-exclusively in hand, they exhaust the repertoire of their obscene touching.

This is Ranc, an Imitator of Osiris – in what way does Osiris have could have given such bad examples? – who, on July 17

1879, exhibited in his lodge a sort of map of the establishments-religious institutions to plunder. It was Constans who, on August 17

1880, after the first execution of the decrees, received a palm of "Perfect Harmony" which would have done better to ask for some information about this unfortunate man Puig y Puyg so cruelly stripped by the former minister from the inside (1).

(1) It is always good to remember that Freemasonry declares, on all occasions, that it does not attack Religion and that it

330 JEWISH FRANCE

We still see this Constans, who would have so much reason-sounds of hiding, showing off at a party adoption given on June 27, 1885 in a restaurant in Bois de Boulogne.

This time, a sickening spectacle even for the least difficult-ciles, children are involved in these odious pranks. poor little actors condemned to appear in these saturnales have their faces covered with a veil of white muslin-che bearing a different inscription in yellow letters. On one we read the word fanaticism, on the other: ignorance, on a third: misery. After endless speeches these veils are solemnly removed.

Constans, responding to Mr. Laguerre, declared loudly that it was Freemasonry that had imposed the expulsion of the religious in government.

My colleague, he said, congratulated me just now on the policy that I followed when I was part of the firm, but, I must to say, these congratulations must be addressed as much to you as to me, because it is in Freemasonry, which I entered thirty-

calism was the common enemy.

I am one of those who were not afraid to compromise themselves for the fight openly, but what would have been the point, if, as

remains foreign to politics. The second article of the constitution is precise on this point:

"In the high sphere in which it places itself, Masonry respects the religious faith and the political sympathies of each of its members. Also, in its meetings, any discussion on this subject is strictly prohibited."

Is it not a case of quoting once again the verses of La-prade:

Molière would have given up, if he had been able to see you,
For a Tartuffe red to his black Tartuffe.

JEWISH PERSECUTION 331

This is seen today, the expelled black dresses can impu-
How can they return to their original places?
Turning to Mr. Laguerre, the speaker added:

But I hope that younger people than me will expel them.

once and for all!

The great strength of Masonry lies in competition
that mediocre, intelligent and easy people bring to him;
of conscience that she has managed to place in recent years
in all important positions. Severe for the man con-
damned (I), Masonry loves the crooked man, the agent
businessman, the shady financier, the down-and-out who needs
of her and which, consequently, is for her an instrument
docile. Cowards like Ferry or Tirard, for
example, are the great Freemasonic men. They
are supported, protected, rescued.

Take the list of all the prominent men who are followers of the
Freemasonry and you will see all the names there
of men involved in dubious affairs, in
suspicious transfers, condemned by their own party, the Cons-
tans, the Cazot, the Bouteillier, the Paul Bert, the Baihaut.

Freemasonry, in fact, does not abandon its own
only as a last resort. See, for example, Tirard. He

of the conversion which required, above all, discretion-
tion. This was the case where ever, for the old manufacturer of(3
doubled, to resemble Lamech who, the first, had the art

(1) Some lodges, moreover, are more difficult than others.
Union and Reverence lodge refused to receive Eugène Mayer, from the
Lantern, which the Ecole Mutuelle lodge was happy to welcome.

332 JEWISH FLANCE

to put the metals into work, and to dress like him
"of gold and azure (1). " It was the case to sing:

Samson barely has his mistress

Had told his secret
That he felt from his weakness

The fatal e/iet.
Delilah could not have sold it,
But she would have found Samson
More discreet and just as tender
If he had been a Freemason [2].

Instead of acting in this way, Tirard cynically made a move, he
ostentatiously received Mr. Dugué of Falconry and the self-
laughed to declare that the operation would not take place, while he
knew that she had already decided. So we rallied a quin-
a dozen millions.

In the session of April 26, 1883, Mr. Oscar de Vallée
goes up to the Senate tribune, condemns these prevarications. The
rigid magistrate finds the accent of the old days, his
finger points to the culprit sitting on the ministers' bench. This
The word of an honest man produces a deep emotion.
Even if they are composed mainly of people for whom the
virtue is only a word, the Assemblies taken en masse are
accessible to certain currents.

(1) Q. – Have you seen your master today?

A. – Yes, Very V.-.

D. – How is he dressed?

A. – Or and azure.

D. – What do these two months mean?

with which it can be clothed. {Masonic Necessary, by EJ.-C. M" regt.-.)

(2) collection of Freemason songs, verses, speeches, regulations, nuggets of several pieces that have not yet appeared. The music put on the Italian key with the ùnsse.

JEWISH PERSECUTION 333

A shudder passes through the room when, addressing the guard seals who lowers his head, the speaker says to him: "You you are the master of public action; why not put it you not moving? There are culprits, look for them them and punish them!"

It is unlikely, of course, that Martin-Feuil-
Lée, who probably had his share of the cake, begins a
instruction against himself (1); but the crowds, I
repeats, are always quick to impressions, and all
le world wondered if Tirard would not have the fate of
Test.

The Venerable of Lodge V Mutual School was pale
like a dead man, he probably made the sign of distress in
raising both crossed hands above his head. Sou-
dain, from the benches of the left come vociferations,
confused shouts, deafening interruptions. We want
prevent at all costs Mr. Oscar de Vallée from continuing his
courageous harangue. The Masons descend to the bottom of the
stands to better insult the one who reveals the scandals
of one of their own. Among the most exalted, we can distinguish Des-
Chanel and Laurent Pichat beyond Clémentine Friendship, the Jew
Millaud of the Progressive Fraternity, Testelin of V Etoile
from the North who believes that we are speaking a foreign language when-

(1) In the trial of a poor devil of a clerk, named
Lebas, prosecuted in January 1885 for violation of secrecy
professional, Mr. Falateuf read countless letters and dispatches which
prove that the wealthy scholarship holder Mary Raynaud was kept informed
of the smallest phases of the investigation started against him, by
Mr. Leuoël, Republican senator; the Keeper of the Seals had it carried
[the documents at the accused's place so that he could prepare his response in advance
to embarrassing questions. It is possible, I might be told,
be, that this Keeper of the Seals is not Mr. Martin Feuillée. Mr. Fala-
teuf rectivemcnt said: Mr. Martin Feu... and he stopped.
II LU.

that we talk about probilia, Tolain of Foresight, always ready when it comes to being noted for infamy.

The clamour drowns out the voice of the honest man who is reduced to silence. Martin-Feuillée wipes his forehead. The f.*. Tirard is saved once again.

He's the Benjamin of the lodges, by the way, a real Lowton, than this old fake jeweler. It seems he is the same to the children we had trouble raising and whom we love more for the harm he has done.

He always throws himself into adventures that are not clean and, once in bad case, he tries to get out business with childish denials. He had associated with some friends wanting to take a few million from the unfortunate Frenchman, and his name had been put to a prospectus which was, by Jove, very tempting:

The peace and tranquility long enjoyed by the Repu-
Uruguayan government, and the guaranteed support of the President and the principal members of the government of this Republic, are for our Company guarantees certain security.

Communications between the Santa-Ernestina mine and Montevideo are easy, the climate is temperate and healthy^ the workforce cheap. All these circumstances, combined with the exceptional wealth-well-established tradition of gold-bearing quartz to be exploited, we have allowed us to find, in our relationships and among our friends, a figure already significant number of subscriptions.

The German banker Isaac Kolisch, who had taken charge of the issue, addressed to shareholders the most pressing and, by a refinement of skill which is rare-
In fact, it made it clear that it was necessary to subscribe without noise, if one wanted to be admitted into what he called "a small circle of initiates."

JEWISH PERSECUTION 335

COMMERCIAL BANKING AND COMMISSION
I. KOLISCH

1, rue du Quatre-Septembre

Confidential.

Paris, May 23, 1879.

ft Sir,

"After reading the attached note, you will have acquired the conviction that this is a truly exceptional case, and you will easily understand why it was impossible for me to give details in my house circular.

"His Excellency Mr. TirARD, Minister of Agriculture and Commerce, having accepted the presidency of the Society, and several others such high-ranking people being interested in it, the whole affair was processed and concluded, without any publicity, as it comes to really good deals, reserved for a small circle D'.NriÉs.

"I. KOLISCH."

At least this time it was the true tradition of the Mason-
nerie who likes to hum:

Far from any severe censors.
To the sweet sound of our cannons,
Let us celebrate in our mysteries
The happiness of the Freemasons.
Let us always hide from the common people
The goods we enjoy;
Know how to enjoy and be silent
This is the law of good Masons (1).

(1) Collection of Songs of the Mucon-Fiancs.

336 THE JEWISH NCR HA ^i

In an indignant response to the French
who had reproduced this circular, Tirard protested with
indignation and declared that he was completely foreign to
this case and that he had never heard of it.

Newspapers of all shades shared the indignation.
of Tirard, and approved in advance the measures that he
was going to take on the financiers daring enough to use
thus the name, not only of a man, of a deputy, but
of a minister of the Republic. It is incontestable, in
effect, that the laws would not be severe enough to
I, if I were to allow myself to state on a dis- prospectus
distributed in thousands of copies, whether Mr. Brisson or
Mr. Clemenceau are presidents of companies, whose title
even they are unknown,

had been petrified. It was beginning to be found that this soul of Excellence was really too excellent, when the pot to the roses discovered exhaled a perfume which did not resemble not precisely to those of Arabia.

When the banker had lifted his foot, taking away what remaining of the social fund, the shareholders learned with amazement that the mine had never contained a parthe golden one. An engineer, sent to investigate, had very frankly noted this absolute absence of any ore. Instead of honestly announcing this result, the administrators, as the Parlemeiit relates,^ had hidden the report and increased the share capital to 15 million by issuing ten thousand new shares.

Did Tirard believe that by acting in this way he was also imitating Osi-
laugh, making holes in the moon? Did he claim to avenge the Hiram's death? We don't know. The fact remains that when-
that the summer solstice festival was celebrated, it was not enough,

THE JEWISH PELLSEGUTLON 337

this time, to scratch in the hand, we brought the hands together to applaud the Venerable, the ingreat minister "who had seen the great light of the 3rd apdepartment. »

"He should be called luileur," said a Freemason.
famous for having affirmed in an awards distribution that Brutus had been victorious at Philippi. "Never since Honduras, shareholders have not received a single tile pa-
"

The support given by Freemasonry to its members, in critical circumstances, therefore explains sufment, without it being necessary to look for a mystical element there-
serious, the number of recruits it makes.

In the provinces, certain men, bankers, notaries, offi-
ministerial officials, who, without Freemasonry, would have been in the penal colony from the beginning of their career, supported each other until death, have ended even, if not surrounded by esteem public, at least officially honored. There is in this kind of truly curious existences.

The story of the f.*. Guillot is epic and can be given as a specimen.

This Guillot, notary, mayor of Trévoux, knight of the Legion of Honor, member of the General Council, president

Masonry, was the great elector of the department. When he died in May 1883, there was general mourning among the Republicans.

Alongside the prefect of Ain, Stehelin, the sub-prefect of Trévoux, Daval, the sub-prefect of Beliey, Brun, we saw der- behind the coffin all the obligatory and secular personnel, the members of the municipal council of Trévoux, the commission- sion of hospices, the mutual aid society, the

338 JEWISH FRANCE

fire company, secular school, many mayors and municipal councilors of neighboring municipalities, officials from various administrations; Messrs. Cha- then, administrator; Monnier^ head of operations; Clauzel, engineer, and many employees of the Company of the Rhone railways, etc., etc.

Speeches worthy of a man who would have saved La Ritrie. Daval, the sub-prefect, was incredibly lyrical and it would be a shame to not to quote some fragments of this speech which gives a good idea of republican literature:

Gentlemen,

It is in the name of the Prefect of Ain and myself that I take the word at the edge of this grave, where a common sorrow unites us mune. I was invited to accept this painful honor, to address- to serve as our supreme witness to the eminent citizen and devoted friend- and our last farewell, because I am, of all the members of the administration, his oldest collaborator.

The man we accompany to the place where Von sleeps was of those who have public pain as their retinue. The city of Trévoux mourns François Guillot as an administrator beyond peer; the General Council of Ain, one of its most active and most eminent; the Republic, one of its most devoted supporters.

We say of a soldier killed in front of the enemy: dead on the field of honor- of the one in this tomb we can say: death to pain. It is that in truth this life so well filled sums it up in two words: work, charity. What a void he leaves among us! What a loss we have just suffered! What is the (.blind reaper" who thus lays hands on the mast of the ours? Where can we find such devotion to the interests of the democracy ?

this task! What nobility in motives! To fulfill one's duty

i JEWISH PERSECUTION 339

was his only and constant concern. That is why I does not hesitate to proclaim it: François Guillot always made it happen public affairs before personal interest. How many people he has obliged! How many services he rendered! The poor, the humble, all those who were suffering, all those who needed advice or sought support never knocked in vain on his door. He only aspired to the esteem of his fellow citizens, this esteem would have been his only reward, if he had not obtained this cross of the Legion of the Lion that I see shining on his coffin

Let me, in this connection, tell you a fact which is personal to me—nel: It was in 1878. I had been at the head of this district for a year—dissement, when the Prefect of Ain asked me to to designate the most worthy to receive the star of honor. I had the good fortune to cast eyes on Guillot, when no one, until today, had not had the idea, without doubt because of his modesty. When I learned that the decree naming him a knight of the Legion of Honor was signed, I brought him this good news—Seized with great emotion, he said to me in a voice between—cut off by sobs; "Have I deserved the cross?" And he hugged her crying. The memory of this scene, I needless to say, gentlemen, will remain deeply engraved in my memory and in my heart. Ah! yes, for five years. I have maintained commerce with this excellent man, and, during this period of five years, not the slightest dissent arose disturb the charm of our relationship. So it's up to me, up to me above all, who lived in his intimacy, that he was given to appreciate how great was the nobility of his soul and how great the goodness of his heart.

As for you. Gentlemen, who surround this tomb, you who came from the ends of the department to bring your last token of sympathy to the one you had in so high esteem, you are right to shed tears. Long—time you will not have to mourn such a good man: for, if If François Guillot had lived in antiquity, Greece would have put him among its Sages.

Farewell, dear friend! Farewell. Guillot!

340 JEWISH FRANCE

Mr. Ducher, general councilor, delivered the funeral oration almost as eloquent:

It seemed to me that we could not let the earth close—
sea on the good man whom we accompany today to
threshold of nothingness, without a voice being heard on his grave
name of the General Council of Ain, where Mr. François Guiliot held
such a worthy and wide place.

Allow me, gentlemen, I, the most humble among
all, to tell the grieving population of this city that if the
The loss she is experiencing today is immense and difficult.
I was almost going to say impossible to repair, you are not, far
from there, alone to feel it.

In the most remote places of the district of Tré—
you, and I can say throughout the department, the news of the
Guiliot's death had a painful impact. Ah! it's
that our colleague, our friend, Mr. Guiliot, was not only
an enlightened, upright and devoted citizen; he was not only a
father of a family, well-loved and respected by his family; he was not only
simply the first magistrate of a city which preciouslly preserves—
remember the benefits of his administration.

Mr. Guiliot, and I am happy to remind you, was the advisor,
IG protector, Y friend of all, of the small as well as the great, of the poor
like the rich; his benevolent and generous action knows no—
knows no bounds; it extended not only over his city
of adoption, on his canton, on the district of Trévoux all
whole, but also on those who, from all points of the department—
ment, came to him, sure of finding a warm welcome there.
watching, selfless support.

I cannot end these few words better, Gentlemen,
that by recalling the well-deserved praise given to him by the Prefect one day
that we watched him sadly withdraw, panting, exhausted
by fatigue and illness, in the middle of a session which was supposed to
to be, the last for him:

"If the soldier who is going to die on the battlefield said
Mr. Stehelin, is worthy of admiration, we must not less

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admire the courage of Guillot, who also wanted to die on
the breach.

Farewell, Guillot, our excellent and much-missed colleague, farewell!

As for Bollet, first deputy, he was brief, but firm;
he cried out with conviction:

in which our country placed its most complete confidence, its dearest hopes: because, if Guillot did not die in the prime of life, the less he succumbed in the full exercise of his great faculties.

He is no more, this fair man who had the rare merit of to silence one's enemies, to force them into admiration by The excess of its benefits.

He is no more, this devoted friend, tireless in serving the interests of others, little concerned, moreover, with what concerned him personally.

But, gentlemen, if nothing remains of this vigorous nature who fought until his last breath for the cause of justice, The memory of this kind-hearted man is imperishable. He will remain for we are the model of all civic virtues.

Gentlemen, let us unite our tears to those of the family of this servant of humanity: perhaps it will be a softening to the grief of his children lost in pain!

There is no eternal pain. The inhabitants of the country wiped away their tears and came to ask for news— of their funds that such a good man had to make profitable Mason.

Alas! the Masonic mallet struck them with a blow club and they did not want to push the triple houzé which is the cry of enthusiasm of the Sons of the Widow. The prefect was right. The loss was considerable, more considerable than one thought. The Venerable was a common forger, a simple swindler; he had devoured to the last penny, without noise, in the dark debauchery—

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of provincial life, the money that had been entrusted.

This is what the Salut public of Lyon wrote on this subject:

There are countless fakes. The way to proceed is Guillot was, in fact, very simple. A moneylender brought to the study his money, intended for a mortgage investment; Guillot em-pocketed the capital, manufactured a fake bond signed with the name of a false borrower, and paid exactly the interest using capital that new dupes brought to the study. Nothing simpler, you see. It is understood that I will

depending on the circumstances, knew how to vary his repertoire and make to pass money from someone else's pocket into one's own on air new.

What, in my opinion, is most noteworthy in this matter, is that Guillot has been able to proceed in this way for many years, without being disturbed or discovered. This fact proves, on the part of his clientele, a blind trust, which attached itself to a man filled with honors by the Republic. We must not forget, in indeed, that there are still many for whom republican honors—Cains mean something. It's silly, but that's how it is!

A Lyon newspaper, in an article published some time ago, would have, it seems, fixed the figure of the liabilities. This figure cannot be that fanciful, the liabilities cannot currently be known. For To get to know him, you must first separate the obligations true from false. But it is neither quick, nor easy, nor yet accomplished. All that can be said today is that the obli—false statements are more numerous than true ones, and that the liabilities, which is considerable, constitutes a real crash for the canton of Trévoux: lost and dissipated capital, numerous lawsuits and expensive. ('I)

(1) See an excellent brochure on this adventure, full of •verve and piquant revelations about provincial existence: A Freemason and right-thinking notary by the union of his victims.

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What is unheard of, in fact, is the impunity enjoyed by Guillot, the constant support he found, thanks to the Mason—nerie, in the official world perfectly aware of its situation.

Guillot, however, was just a child compared to Bella—my. Protestant and Freemason, leader of the opportunist party in Finistère, general councilor, mayor of Brest, che—A member of the Legion of Honor, Bellamy is a com—complete, almost a figure. Gambetta, who went to the dishonest as iron goes to the magnet, made him his friend and, for For many years, Bellamy was, like Guillot, the great elector of the department.

Even when it was impossible to conceal his detours—nements, the republican deputies protected him for a long time against all prosecutions.

The number of Bellamy's breaches of trust and thefts is incredible, and the admitted figure of embezzlement,

Bellamy seemed to have a preference for flying poor Sy which is a republican specialty. An old sailor, Ganu, had amassed a small nest egg which was a fortune for him: 11,000 francs; Bellamy steals this money and declares that he has lost it. A charitable congregation, Perpetual Adoration has the idea, singular moreover, of entrust his interests to Bellamy, he steals 13,000 francs from him; Graville miners, he is content to take 7,000 francs. A lady Lefranc had left to her coachman, named Mear, a life annuity of 800 francs that Bellamy was responsible for to serve. To this end, the Lefranc heirs had filed at his home 32 registered bonds. When the coachman died, his daughter, loyal and honest, immediately sent the death certificate; but the republican notary took care not to warn the

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family and, for four years, faithfully served himself the income to himself.

Bellamy was nonetheless acquitted by the jury. Is it so I blame this institution which makes such strange people verdicts? Certainly not. One of the great faults of the Conservative Party was not to rally to the principle of the elective judiciary. With a jury you can, at the rigor, to come across some honest men, with the Freemason and Jewish magistrates, you are sure not to find none (1).

A conviction even, when the case is not too serious, does not prevent the Freemasons from achieving anything. The Duke of Broglie was reportedly asked to admit, in the cabinet of which he was a member, vm Catholic condemned to six months in prison for assault and battery, which he allegedly refused with indignation. Brisson, Speaker of the Great Central Lodge, do not hesitate to entrust Dautresme with the porter-Trade sheet.

The only title of this Dautresme, to become the holder of this ministerial department, was to be of a trade unpleasant and to have written the music for some me-opera songs. In 4867, he had half knocked out

1) What conservatives should do is monitor these lists where the Republicans include pell-mell the brothers and friends who have had misfortunes 11 things happen there without name which attest once again, the terrible mess that reigns everywhere. The appeal of Pel, as we know, was admitted by the Court of Cassation because one of the jurors, former tanner in Fresnes, near the Croix de Bernis, was a

At the opening of the next session it was discovered that one of the jurors had written on the list was a foreigner and had been convicted of theft. On the list of the 2nd session of July 1885, it was noted that one of the jurors had been convicted of begging; it was only discovered on the ma- end of the hearing I

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the director of the Théâtre Lyrique blows his umbrella who hesitated to play Cadillac's Swear Words. Indulgent and good-natured according to his habits, Napoleon III had allowed himself to listen to the supplications of the musician who, with the bas- sesse of his peers, literally rolled at his feet, and had given him full and complete pardon for the six months of pri- his which he had so justly deserved (1).

In prison, when by chance they go there, the Franc-Ma- lessons are certain to find some protection again. When all the important functions have been distributed, junior Masons rushed into jobs of directors and inspectors of penitentiary establishments- tiaries. The inspector of the house for young detainees of the Douhaires, near Gaillon, is a former insurance broker named Fleury, of the R.*. L.-. of the united Pliilanithropes and we can be sure that the moral upliftment of small pri- sonniers is in good hands.

No more God, no more churches; now, there will be neither priests nor religion; no more kings, no more rulers, and there will be no more unnecessary burdens, but an equal distribution of wealth so- cials (2).

(1) To be compared with the kindness of the sovereign towards this brutal dan.s which he only wanted to see an artist embittered by failure and man- that of talent, the cruelty deployed by the current government con- to be this poor Desprez, instigator of Around a tramp who, condemns^ for an unlawful offense, had, although dying, to undergo his punishment with the escarpments and the thieves. The unfortunate intimate could not resist this regime and died a few months later. In the left one whose Most members owe it to the press to be the little that they are, not a voice was raised against this barbaric treatment. Kmu of the su- frances de Desprez, Daudet had written a piety of the heart i Uamescasse. The joker didn't even answer the writer.

(2) Reason and religion, by A. Fleury, from the 11th... L.*. of the Philan- United Europe, Or. .* of Paris».

"It is society, moreover, which is guilty of everything, declares this perfect nihilist; this is the society that we need to lock up.

Ignorance and misery combined, that is the only crime we have to commit. reproach the worker; here are the disinherited of fate, the vanquished of life, who see days without bread and nights without sleep; they have empty stomachs and empty brains; they tremble with fever and spit out the disease, and you, society, you make them a crime of breathe the same air as you? Because, finally, to all these misfortunes—you deny them the right to the sun, you prevent them from savoring the only hope left to them is to drink the force and the happiness contained in a ray of sunshine.

Yes, to the rich, to the fortunate, air and space, play and dance, joy and babble; to the poor, the workshop or prison, the bed or hospital, sadness or pain! Where then to find, for the proletarian, the right to live, if he does not have the right to sun? Because the sun is the principle of all life, it is the generator which moves the whole universe; it is the creator, the propellant of all things, the comforter of all eternity, and who refuses it to others commit a crime against humanity (1).

I wouldn't want to be unpleasant to a protégé of Mr. Margue, but isn't it strange to see a man, who seems to profess for the sun the ardent worship of the ancients Guebres, precisely accept the direction of one of these outdated establishments where people are put in Vomhre?

Many are thus half-learned in Masonry, half-speakers, they hate society with a hatred that is not not the courageous revolt of Spartacus, the bitter anger of Vindex, but like a poisonous envy that smells of anti-

(1) Social demands, conferences given by Br.-.Fieury.

We understand with such a staff that "the revolts eclaleul in all the(ri)ons, in Riom, in Beaulieu, in Embrun, in Rociis\Vir\^ in Belle-Ihle, in Thouars.

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room and office; they do not intend to completely destroy—the social edifice because they hope to make a living there small place by more or less correct procedures, but They attack the Church because it can only give them

dedication they don't want.

For the moment, they are the masters and RP Dela-
door was able to write very rightly: "The work is so
"advanced that humanly speaking its definitive success is
"as close as certain. Where is the human strength that can-
"would fight against Freemasonry, mistress of the govern-
these ments, of the press and, by the Jews who serve it
((condition of imposing itself on it, finance, that is to say
"of the entire industrial and commercial life of nations."

These few views on Masonry, moreover, have not
no other pretension than to be a sketch, an essay, like
we used to express ourselves. We don't have, is it necessary
to repeat it? claimed to study this institution in depth
complex and variable in its forms that we have ren-
already visited several times on our route; because,
similar to those underground canals that wind under the
a visible city, it constantly moves forward under the great history.
We refer once again to the truly mo-
numental of Father Deschamps completed by Mr. Claudio Jannet.
Our readers will find a fairly complete list here.
men of the day who are Freemasons. The excellent
work by Abbot Chabauty: Jews and Freemasons,
whose importance we have already noted, is also
an inexhaustible source of valuable information (1).

(1) See also the Cry of the People, of October 23, 1881, on the role
played by the !•> .-. Caubet daijs the Masonry which, by its origin

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What we are doing is helping
minds attentive to properly decompose this movement,'
to grasp exactly how these institutions work
tions set in motion by all the hatreds, served by
all the bad instincts, and attacking Catholics,
that is to say, to people infinitely better organized for
to do good only to resist evil, living in an order
of ideas quite different from that in which the men who live them
attack, having no distinct vision even of the character-
mother of their enemies.

was predestined to become a branch on Jerusalem Street.
This Fr .-. Gaubet is, as we know, Venerable of the Rose of the Perfect
i ilance:

to The Perfect Silence! See the irony of the words! Formerly, it is true,

fans have just read, and in which he solemnly recommended "to the very dear brothers" never to violate Masonic secrecy. Since then, Mr. Caubet has become head of the municipal police and he seems to have lost some of his rigidity. It is he now— which pushes for the disclosure of the Masonic secret and which makes to snitch on his brothers in the Grand Orient.

"At the police headquarters, he truly fulfills the role of ser-recruiting people, and he has the habit of having the most Masons crowned as many rousins as he can in his staff.

"Another "Venerable" lends him a hand for this singular work, and we have before our eyes the list of members of a lodge, — we can name it, it is the VAtelier lodge, — where nocs Let's see a nice collection of spies."

II

THE PLLOTESTAIJTS

The austere Protestant is not austere. — The false martyrs. — Goli-tjDy. — This so-called apostle of tolerance is the most implacable of the lorlioQiiiaires. — He tries to deliver Calais to the English. — Saint-Barlhéleaiy. — The modern Protestant is the accomplice of the Jew. — Prolestant propaganda. — The kidnappings. — A touching letter. — Daudet's Elise Ebsen. — The Prussian S4,eeg and its manual. — The Monods. — The Sisters of the Rue der the Moon and the exploits of Winckam. — The variations of our avocats. — Persecution in death. — The Proleslauls of the South,

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THE PROTESTANTS

In the war waged against God, the Protestant element played, he too, a considerable role and of which it is impossible not to take into account in this overall picture of religious persecution.

This role has been above all hypocritical and cautious. We have reported above this mania which consists of dressing up characters of an epithet that ends up becoming a body with them; the epithet of austere generally accompanies the

Pàen, on the contrary, is no less austere than the Protestant.

Without teaching anything new to those who have lived England and who know the nameless infamies that these Englishmen and women who slyly commit always have the word shocking! in their mouths, the revelations of the Pall Mail Gazette have well highlighted the character of the Protestant, buying to defile the little girls of six years old and then going to sing heretical psalms.

In political life, the austere Protestant is, par excellence—
lence, the man of deceit and lies.

Freycinet feline, smooth, caressing and deceiving everyone world, hardly gives the idea of one of these rigid figures who are averse to compromise and reject all cowardice moral.

No one has ever been less austere than this Jauréguiberry.
who, concerned only with ensuring his own an advan—

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scandalous circle, was the docile plaything of the radicals. This The so-called sea wolf was par excellence a private admiral. A Creole Bohemian, who had become a representative because that he entertained Gambetta by imitating the sound of the wind in the coconut trees, amused himself every day by coming to find the admiral to his bench and make the gesture of splitting his ear at some—
than one. The other laughed with his big round eyes, his great mouth open foolishly, he did not feel his honor military to be indignant by being part of the same ministry than a Cazot and a Constans and was not troubled in his conscience of old Genevan mômier when we threw in the garbage dumper the image of this Christ to which he pretended to believe; he accepted everything and he would have accepted many other things to remain a minister if his head had never displeased: displiciiit nasits tuus...

Always ready, like all Protestants, to sacrifice his party to his sect, the admiral, instead of taking the defense French interests in Madagascar, had made the ministry of the navy a branch of the Protestant missions English; he had made himself the chaperone of these pastors ingenious and practical which combine the trade of bibles and that of colonial goods.

Baron de Cambourg, with moderation perhaps excessive, gave interesting details, in the Evil One, on this strange conduct of a French admiral. (1)

The auliral Jauréguiberry seems to have been under the influence of a Protestant pastor from Marseille, Mr. Monod (2).

(1) Morning, January 1 and February 2, 1883.

(2) The repetition of Monod, without having taken the proportion of that of the Mayer, was one of the plagues of Egypt which had the most pain- It is still relevant today.

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M' Monod, known as M. de Cambourg, translated with alacrity The Anli-Franrnis libels of the Methodist missionaries of Madagascar, who direct the hostility of the Ilowas against France; he is displayed at Exeter Hall, the anti-French propaganda office and anti-Catholic of the "IV Missionary Society" where we turn our backs religious works, mixed with politics and commerce.

This pastor has the merit at least of being sincere and of not hide that all his sympathies are for the English against the French. In the preface that he put at the head of the translation from a work by Mr. James Subrel, architect of evangelical churches in Tananarive, he writes clearly: "We are happy to recognize that he is happy for the true good of Madagascar that English influence prevailed in this island over that of the France, and evangelical Christianity on that of Rome.

We are not better patriots.

Going back in history we find elsewhere that the attitude of today's Protestants was that of the Protestants of old. Protestants are less greedy. than the Jews; they are still as Bran-
tôme: * restless, wriggling and fond of pecking. Less shrill also than the sons of Israel, they are geignards. Their great man, Coligny, is the false martyr par excellence. History, which is now only proceeding to with the help of authentic documents, has shown us that This alleged victim had been the most implacable of the bourgeois.

No doubt, to fairly judge the hero of the Protestantism, it was necessary to take into account the morals of the time. The Guise allied themselves with Spain, Coligny sold himself to England, but he did so with a particular cynicism. He offered to deliver, for a fee, to our old enemy, this town of Calais that the Duke of Guise had had so much trouble finding to reconquer.

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The treaty concluded at Hamptoncourt, September 20, 1562, and which linked the cause of England to that of the Huguenots. By this treaty, Elisabeth, in exchange for one hundred thousand gold crowns payable to France or in Strasbourg, received Le Havre, at the expense, by her, to return it as soon as she was in possession of Calais.

The treaty was concluded in the name of the Prince of Condé, of Jean de Rohan, de l'Amiral, de Mouy, de Moustier and de Bouchart.

"This," said Duplex, "is how the religionists dispose--were cities of the kingdom in favor of the foreigner and even of the former enemy of France.

In a century where blood was shed easily, where assassination of an enemy seemed to be the most natural act of the world^ no one pushed contempt further than the Admiral of human life.

When the affairs of the Protestants seemed lost, After the Battle of Dreux, Coligny found it quite simple to encourage Poltrot de Méré to strike the Duke of Guise, and he gave him a hundred crowns to help him escape after the murder.

There is little doubt about the Admiral's complicity.

Having communicated with Coligny, said Estienne Pasquier, and the After taking advice between them, Poltrot came to find M. le duc in front of Orléans of Guise and having made a deep bow to him, told him that badly advised he had followed Mr. the prince; but that moved by a just repentance, he came to surrender to him with a firm purpose of to do a good service to the king. Mr. de Guise, considering that this word came from the bottom of the heart, received it with a favorable eye and Raesme gave him such access to his house that many times he ate and drank at his table. It is said that good nature of this prince had so much power over him that, for this first

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Suddenly, he lost his heart and went straight back to the admiral, much less resolved than before, even in deliberation forget the return, had it not been that it was corrected by a minister full of understanding and persuasion.

Poltrot de Méré, arrested, recognized that it was Goligny and Theodore Beza who had incited him to assassination.

"The one who gave the blow to Monsieur de Guyse, writes Chantonay to his friend Josse de Gourteville, confesses frankly than the fact, and similarly that Admiral Ghas-Tillon and Théodore de Eèze persuaded him to do so and gave a hundred crowns for it.

Galvin's first act, once quiet in a free land, had been to burn, with bundles of wood green, his friend Servetus because he did not think absolutely like him on some points of metaphysics and that he persisted in saying: Son of eternal God instead of Son eternal of God.

Goligny was of this school. Defeated, he demanded freedom to think. Victorious, this so-called apostle of tolerance was as implacable as the Baron des Adrets. In Angou—even he had renewed the living torches of Nero, and he tied the religious, who fell into his hands, to beams, coated with sulfur, to which he had the fire. One of these unfortunates, says Mézeray, before ex-worsen in torture, had predicted to the Admiral of France the fate that awaited her. "Remember Jezebel, murderer of the Prophets I You will be thrown out of a window and dragged to the gallows, and you will suffer, dead or alive, all the indignities and all the cruelties you now practice on the servants of God.

No one was surprised that the son of Guise avenged the death

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of his father on the one who had him murdered. "Fallen, he satisfied, said Tavannes, the eyes of the son whose son he had killed the father.

The outrages which the murderers committed against him, appeared a simple application of the law of retaliation, a reparation for the torture he had inflicted on others.

Public opinion spoke out strongly in this meaning. The epitaph of Coligny, preserved at the Record office, is the expression of this popular feeling.

Passerby, you will learn by the death of that one!) That in France we can call Olofernes today,

(1) See on this subject, in addition to the magnificent work of Mr. Baron Kervyn de Lettenhove, *The Last Days of Coligny*, by M. Charles Buet. Bishop Freppel, who truly has this rare intellectual courage today, wrote to the author about this book:

"How can we forget that, to satisfy his hatred and satisfy his ambition, this strange Frenchman, invested with a military charge of more importance, was not afraid to call the stranger to the heart of the Fatherland; which, as a result of an infamous pact, he delivered to England, Dieppe, Le Havre and Rouen, in return for what she promised him help in men, money and ships, against the cause of king and nation; that he flooded France with his German reiters bribed for looting and murder?

"Let us follow Coligny throughout the course of his military life: he is constantly busy making deals with foreigners in order to have his homeland invaded by the troops of Elizabeth of England, Prince of Orange, the Duke of Deo-Fontaines and the German princes.

"In the absence of patriotism, is there at least in this man, whose military career includes as many defeats as battles, something of that moral grandeur which makes one forgive well (the faults? But who does not know that the complicity in the murder of the heroic Duke of Guise by Pollrot de Méré, one of the familiars of Coligny, weighs on the memory of the Admiral like a burden that nothing could destroy? Apart from the confessions of the murderer who, until the steps of the scaffold, imputed to him the order of the assassination, you quote the testimonies of contemporaries, each more damning than the last than the others.

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Than he who lives wickedly and detestably,
Common flax is similar in its habits;
For the same torments he laughed about
The faithful Christians himself endured.
Some he threw alive into the flame
Or in a pistol made their souls blow;
He was hit by a cannonball;
Like the monks he also tested cut
We cut his, and in it the river
As he drowned, he was dragged away recently
With a rope. Some had their eyes gouged out,

Cut off the nose, the ear

The same thing was done to him. As he was hanged.

We see him similarly stretched out on the gallows,

As he dug up the dead from the tombs,
So he was deprived of the honor of burial,
Long buried streets in filth.
He plundered the revered temples of the saints;
He plundered the decorated palaces of kings:
There is nothing left but the worm that eats him,
Into which his body rots into large pieces.

Never, we will agree, will gallows game be better
better to be hanging on to Montfaucon.

This is the man, however, to whom the Protestants propose—
felt like erecting a statue. The English, who had had the
same idea, had, by examining the facts, an awakening of the
moral sense; they felt that he was a bad example
for a great nation to glorify treason, even when—
that it was meant to serve you, and that to honor a friend—
ral of France who had wanted to sell Calais to the English,
it was perhaps encouraging an English admiral to sell
Dover to the French.

As for Saint-Barthélemy, it is still a legend.

3i>8 LA FRANCK .lUlvK

revolutionary who we must mourn like so many others
others. Baron Kervyn de Lettenhove, who patiently
thoroughly researched, for his admirable work: The Huguenots
and the Beggars, a study of twenty-five years of the 16th century,
all the archives of France, England, Belgium and
of Spain, who does not advance an assertion without giving one
through proof, has shed complete light on this point.

Catherine de Medici, grappling with inextricable
difficulties, found only one way out of the embarrassment,
is to have Coligny assassinated as he had assassinated—
siner Henri de Guise. Maurevel, it has been said, and more proba-
probably an Italian swordsman, Pierre-Paul Tosinghi, ambus-
that in a nasty little house" on the street of
Fossés-Saint-Germain-l'Auxerrois, fired on the Admiral, who
came out of the Louvre, four arquebus shots which did not
than to hurt him. The failure of this attempt decided the Saint-

heart, say the Venetian ambassadors, the Saint-Barthélemy-Lemy would not have taken place.

The Huguenots, exasperated, put themselves in a state of insurrection and openly prepared to march on the Louvre and to dethrone Charles IX.

The legend shows us poor sleeping doves—based on the faith of treaties. The doves were soldiers trained in war gear, armed to the teeth, who rode all day through the streets of Paris, who accompanied Coligny to the Louvre, and who, proud of their number, constantly defied Tavannes and the others Catholics, and came to insult the king at his table. The Huguenots were the masters of Paris; they had razed seemed to have all their forces; they had eight hundred between them gentlemen and eight thousand perfectly disciplined men—

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folded. Montgomery had been ordered to gather four a thousand men in the Faubourg Saint-Germain; the Beggars of)Flanders, many of whom perished during the massacre, cluttered the city; from all the provinces, moreover, reinforcements were rushing to avenge the Admiral's murder. The Council of Six met permanently and organized the attack; during the night of August 24–25, he had stopped the last resolutions.

Catherine de Medici, who showed in all this affair a very virile energy, was kept informed by the revelations of Bouchavannes and Gramont; she was not unaware that her and her were lost without a determination fast.

The situation, in a word, was exactly the same as on the night of August 10, 1792. We feel reigning over these nights the same revolutionary atmosphere. If Louis XVI was taken the offensive, instead of waiting in his palace for the sections, which were preparing noisily, came to attack quer, would he have been accused of ambush? There was no more ambushes from Charles IX; he attacked the first, that's all. He had probably been very sincere by expressing his anger at the attempted assassination of the Admiral; when he was given the proof of the plot before his eyes, he felt the danger so imminent that he rang the bell of Saint-Germain-l'Auxerrois two hours earlier than agreed.

The former Provost of the merchants, Marcel, warned by the

deeply Catholic and who hated the Huguenots, ippuya the soldiers of the king and the duke of Guise, infinitely fewer in number than the Protestants. The first victims—my were precisely the gentilshornnics who had

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introduced to the Louvre to open the door to their friends. Despite everything, this date remains one of the darkest of human history. It will always sadden hearts magnanimous who would like to see the sons of the same mother live among themselves like brothers; but she has no report, as horror, with the September massacres. This surprise army of men, who slept with their sword under the head, cannot be compared to the crime inexpiable of 1792; overflowing with unfortunate prison—niers.

From the beginning of the Republic, the Protestant—French ism made an alliance with Jewry, including Waddington went, as we have seen, to support the interests of Berlin Congress. It was in order. Twenty were noted times the close connection which exists between the Jew and the Protes—so much. ((A Protestant, said Heine, is a Catholic who leaves Trinitarian idolatry to walk towards the mono—Jewish theism.

Undoubtedly, the Jews did not spare much disdain for their allies, but they nevertheless agreed to march with them; they fraternized in certain societies like the Saint-Simon Circle including Meyrargues, who bore the first name Florianesque of Naphtali, was the first treasurer, while that Monod was its president. In the Revue des Deux 3J waves, the Swiss Protestant Cherbuliez, hidden under the]»seudonym of Valbert, overwhelmed the Jews with disgusting adulations. The Revue hisloriquey edited by Alkan Lévy, was also an opportunity for them to spread venom on Catholics.

As a reward for their help, the Protestants were given the right to to engage without fear in an apostolate that does not shrink from

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no way. They organized villages here and there biblical, like the one described by Daudet, in VEvan—gelist, they sequestered young girls and renounced their distant propaganda to operate internally. They could—would dare anything, impunity was assured to them and silence

Suppose that a Catholic woman had been guilty of the facts recounted by Daudet, you can hear the warbling from here republican newspapers. Daudet, in fact, affirms the authenticity of the smallest details. We all chatted at him with the mother of Eline Ebsen, who is the teacher of al- his son's letter. The press talked about the book and kept on the acts themselves an absolute silence, everyone has was in the opinion of the police commissioner to whom M^{me}® L. was came to ask for protection.

– It's odious, madam, I'm a father myself. I promise to do everything possible to make you ren- justice, what is the name of the wretch who committed this attack?

– Mrs. J. M

–Oh, madam, said the commissioner, changing su- disdain of tone, as soon as he heard the name of the wife of a famous banker, there is nothing to be done. It is absolutely as if you wanted to attack the Roths- child

This conversation is strictly authentic. Com- can hardly be surprised when we see what is happening to, this unfortunate Anna Feraï, who has been held captive since^ six years by Protestants, without his family even being able to. to have news of her or know where she is hidden? Here there was a sensational trial, anèts of courts ordering that this child be returned to her

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parents. The Minister of Justice, boldly putting himself at- above the law, making himself the accomplice of those he should to punish, prohibits the execution of orders.

The mother died of grief; the grandfather, with this tenacity particular to old people, persists in fighting, despite his poverty, against the Protestant bankers whose fund is well stocked.

No literary composition will ever equal in elo- quence the letters of this unfortunate man, which made Mai- laugh t^n-Feuillée, after having made Cazot laugh, and having laughed the grave Freemason Humbert. The last one, dated March 12, 1884, is heartbreaking in its simplicity.

Négrepelisse (Tarn-et-Garonne), March 4-2.

I come, for the third time, to report to you an unpunished crime,
I will not stop until justice is done.

For six years now, despite two rulings by the Toulouse Court,
My granddaughter, Anna Ferai, is being held captive. Where? I don't know.

His mother died of grief and despair at the hospice in
Montauhan, three years ago.

The Court of Toulouse ordered that my granddaughter be given to me
returned, since I am his legal guardian, and they are not returning it to me.
more than to his mother.

And yet, his father, his grandfather and his mother are dead.

Who has parental authority over Anna Ferai today?
Me alone.

And despite the stops, I am refused.

I have addressed the public prosecutors in vain, the ministers of
even to the President of the Republic.

The press, public opinion and the judiciary alone support-
my right. And you, Mr. Minister, Minister of
Republic, which must be the reign of law, will you allow that
This crime remains unpunished?

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The perpetrators of the kidnapping have been dead for four years,
and their accomplices continue this iniquitous work.

A Protestant pastor and some sectarians from Montauban pay
Anna Ferai's boarding school. They are
so in revolt against the law.

But if a Catholic priest had committed this crime, there is
long as justice would be done.

And, under the vain pretext of a religious question, the
judgments, the law and humanity!

And would you be insensitive to this attack? No.

The religious issue was brought to the fore by the criminals;
It's an infamy, because I only ever thought of my granddaughter,
alone in the world, cloistered I don't know where, never to her beliefs.

in the times of the Inquisition?

What becomes of the violated paternal authority in me, the law disregarded, iniquity triumphing over justice? What does it mean this religious question, in the presence of a child who has been sequestered since the age of 4 to 5 years?

Whether my daughter is Protestant, Jewish or Mohammedan, I don't care. to take care of it, nor anyone else.

It is my blood, my property, the only being that remains to me world, and no one has the right to take it away from me, not even the head of state.

I come to beg you, Mr. Minister, to give orders for this scandal to cease, in the name of the dignity of the government.

I have been patient for four years since I lost my daughter, that these sectarians killed her.

I try to remain calm; but if, in defiance of my rights raped, from my enslavement, my wounded heart ends up bursting—and whatever misfortune occurs, the responsibility will not fall not on me, poor abandoned old man, who has only this poor granddaughter who is being held captive and whom I want to see before I die!

and all this because a Drotesting urethra wants it! and imposes it to justice.

I call God to witness that I am being pushed to the last ex-junctions.

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You alone, Mr. Minister, can finally put an end to to these atrocities, by ordering that the culprits be prosecuted, and also ordering that my granddaughter be transferred to a educational institution in Montauban, where at least I will be able to see her, since my age and position do not allow me to keep it last with me.

It is in the name of the violated law, of outraged justice, of the public conscience and the unknown nature that I imporcry for the last time.

Please accept, Mr. Minister, the homage of my deepest respect,

Grandfather and guardian of Anna Feraï.

While dealing with proselytism, the Protestants, without go as far as the Jews who were more courageous and bolder than them, set about vigorously disgracing to persecute and persecute the religion of the majority of French English-.

Their agent, in the campaign undertaken to destroy in the soul of the new generations every feeling raised, all respect for the great traditions of the ancestors, was a named Steeg, pastor, fiery insulter of Catholics, elected deputy of Bordeaux with the support of the Franc-Masonry and author of one of the condemned manuals. This one- there he worked conscientiously, born German like Spuller (1),

(1) Vapreau, always so measured and so prudent, confirms this fact. Son of an Ardsan, a Prussian subject, he said, in June 1877, he re-j claimed before the tribunal of Versailles, without forcing it, without judgment declaring his status as French; he claimed to have fulfilled, in 1857 'in Strasbourg, the necessary formalities, including the bombar- dement (the 1870 would have destroyed the traces.'

The Courrier de Versailles gave an account of this Prussian, who became the insti- tutor of French youth, some very precise indications.

Mr. Jules Steeg was at Versailles on February 21, 1836; his father Jean

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he was never naturalized and is doing his real service homeland by corrupting French youth. There was in This choice begins to spice up this left, in which all patriotic feeling is dead, and who loves the foreigner of the hatred she bears for everything that is French; also, in February 1886, this Prussian was appointed, by Acclamation, President of the Union of the Left group.

Some Protestants, whose hearts heaved with disgust in front of this spectacle, were content to exercise a regret- pressure on parents to force them to put into the hands of children the Gompayré manual which was, he too, condemned by the court of Rome.

Prefect Mono! stood out among them (1), he empoi-

Steeg, a Prussian subject, combined the job of caretaker with the pro- shoemaker's profession.

In 1877, Pastor Steeg, whom everyone considered to be foreigner, brought proceedings before the Versailles court so that, by a judgment, the status of French citizen would be recognized. In support of his request, Mr. Steeg argued a declaration of nationality which he had made, he said, in Strasbourg, in 1837,

The court requested an extract from the municipal register on which this statement should have been recorded.

This register, replied I. Steeg, was burned during the siege of Strasbourg. A reporting judge was then appointed.

Unfortunately, for Mr. Steeg, the reporting judge had been other-times attached to the Strasbourg public prosecutor's office and he had carried out his duty during the siege. It was therefore better than anyone who was able to know what happened in Strasbourg in 1870.

It seemed that what he knew did not fit with the claims of Mr. Steeg. The fact is that the pastor's request was rejected.

The judgment therefore contains an implicit proclamation of the nationality of Mr. Pastor Steeg, deputy of the Gironde.

Unless, therefore, he has found, since 1877, a more convenient than that of Versailles, Mr. Steeg, has not ceased to be a Prussian,

(1) It was this Monod who tolerated, if he did not encourage them, the disdresses which took place in 1884, in Caen, on Passion Sunday.

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literally rang the department of Calvados with Gompayré manuals that he sent to the municipalities with his business card. He did more; he dared, he, a Protestant, to support to Catholics that a manual, *misa Vindex*, did not violate not school neutrality. Following a ridiculous letter published by Monod, on this subject, a Norman newspaper noted this misplaced zeal in terms which, although a little sharp, were certainly deserved; he recalled at the same time the scandales that were performing in Paris, thanks to the support given to falsifiers by Freemasonry.

If we want, he said, to allow ourselves a vulgar Mr. Monod appears to us here as one of these poisoners public, who are euphemistically called merchants of wines. A scientific analysis proves that a *mastroquet* any wine gives you only a mixture of disgusting gues, which has no name in any language, and you said: Don't drink that, it's poison. But the *mastroquet*

It's perfectly harmless. He'd almost argue that it's from the purest Château-Margaux from 1811, the year of the Comet!

My destiny, moreover, is to meet Monods, whenever I'm busy writing history.

I once recounted this improbable adventure of the Saint-Simon papers sequestered for more than a century cle, at the Ministry of Foreign Affairs, and that the director

A wretch holding a copy of La Lanterne entered in the church of Saint-Pierre and insulted Father Delorme, a Dominican who was in the pulpit. The thugs waiting in the square tried to break down the door of the church and heaped insults on the faithful who were leaving the office. They then spread out through the city and went shouting and pushing death threats under the windows of the inhabitants-Catholics. The authorities did not move all evening.

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of the Archives, Mr. Faugère, absolutely prevented consultant under the pretext that he intended to publish them one day.

Mr. de Freycinet was very good in this circumstance. request from one of my good and dear friends, Henri Lapsserre, I had spoken very kindly of his book, The War in provi}ice, while still obscure and unsure of himself, he peddled his volume from newspaper to newspaper. Remembered- What is the purpose of this article? Does it simply follow a movement of sound reason? What is certain is that he authorized the return to the public domain of these manuscripts, the au- The tor had been dead for 125 years.

I started working on this work that interested me and I was going to publish my first volume at Quantin when I was asked if it would not be possible for me to get along with the house Hatchet.

Hachette is certainly one of the bookstores with which relationships are the most pleasant. She knows how to be magnificent on the occasion and did not hesitate to pay a hundred thousand francs, to General de Saint-Simon, the manuscript of the Memoirs... I had nothing but praise for her in all constancy and I even count among its directors one of my best school friends.

However, it was impossible for me to accept since I was engaged with Quantin. I say it. Immediately all the do» assets were taken from me. One of Gambetta's freedmen,

Girard de Rialle, with that glance that one cannot refuse for these things to the opportunists, had undoubtedly seen there a move to make. He supported this singular theory that a cou- \ archive and library server had the right to exercise- to obtain a right of pre-release on the deposit he was responsible for to keep and that the man outside, the public who pays, does not

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came only after the employee paid by him. This was also hon- It is more than a matter of arguing that a forest conservator would have the right to cut the most beautiful trees [for his benefit] staff, that a mining director would be authorized to exploit the richest mines.

That the exclusive right to publish the unpublished works of Saint-Simon represents in the future ten thousand francs or one hundred thousand francs, it was perfectly scandalous to grant no one a monopoly; it should be said: "These papers belong to everyone, that all the literate con- read them freely and publish them at their own risk just as everyone freely reproduces, by the processes which suit him, the Wedding at Cana or the Assumption of the Louvre.

The republican newspapers themselves had this opinion- nion, but, naturally, did not share it with their readers- tors. Girard who, I believe, was not even from Rialle, if one would have hindered him in his operations, would have broken sugar, like they say in that world; far from being upset, he believed in dignity and consideration, he iii (ju.olqne time after nominated Knight of the Legion of Honor - which, at least, changed his knighthood.

Alone in the press, Monod, who was part of the com- mission of the Archives, had the crazy idea of defending this bizarre doctrine which attributed a privilege to any director on the treasures of which he is simply in charge. For this reason, he was the object of much ridicule, the memory of which is not not yet deleted.

Mr. ; let us leave this speech and return to the part taken by Protestants in religious porsûutlou.

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One man stood out above all for his odious brutality, which is not completely forgotten, although, after having

I named Winckam who violated the home of the poor nuns.

Rarely, perhaps, has justice been more brazenly outraged. The law here was formal, indisputable. The house located at number 14 rue de la Lune had been given, in 1693, by M^{me} Louvet, widow of Robert Louvet, salpêtrier ordinary of the King, at the institute of the Daughters of Charity, alias to hold a school there, on the condition that those which served the school would fulfill certain commitments, would say, morning and evening, certain prayers. To these prayers, M^{me} Louvet, in his will, had asked that the De be added profundis.

It was therefore a true bilateral contract. The fulfillment of the conditions was closely linked to the ownership of the building. It was necessary to either accept and complete commitments or give up the house. Imagine, in fact, the Academy seizing Mr. de Mon-'s money thyon and not distributing the prizes to which it has allocated this money?

Herold himself, who was not frightened by anything bad, had backed down in the face of the blatant illegality.

In its meeting of June 16, 1879, the advisory committee of the prefecture of the Seine, composed of Messrs. Cléry, Chégoïn, Dombey, Beaupré, Durier, Fournier, Lacan, Le Berquier, Rigaud, Templier, Beaumé, Maurice Picard and Ardiot, secretary, based on the fact that the obligation imposed to the Sisters to have certain prayers recited to their poor-"very small schools" was incompatible with secularism-II. 21.

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sation of the school, declared secularization illegal and dangerous-reuse (1).
He said:

Considering, furthermore, and superabundantly, that the execution of the aforementioned clause, very regular and very easy in an establishment led by Sisters, would be absolutely incompatible with the system of a municipal school, open to all children of a same neighborhood, regardless of their financial situation and their religious beliefs.

Floquet came, and a little money was probably distributed. and, sad to say, the same men, with few exceptions-tions near, which had declared the measure unjust on June 16

the advisory committee composed of Messrs. Templier, Corbelet, Bétolaud, Carré, Cléry, de Chégoin, Beaupré, du Buit, Durier, Fournier, Le Berquier, Liouville, Rigaud, Beaumé, Maurice Picard and Le Coaren, with rapporteur Mr. Du Buit, for president Mr. Templier, for secretary The Coaren issued a favorable opinion on the prefect's claims.

This prostitution of this sacred thing, which is called the right, is one of the most painful spectacles of the present. It seems that those who were once called "the priests of the right" should still stand, when all around of them rolled in the mud. The soul suffers to see members of this French bar, which has had such beautiful pages, which has counted so many proud figures, to lend itself complaisance to such infamies.

Read a brochure by Le Berquier, which appears there as Two-faced lawyer: The Lawyers' Table (1). You believe—

{\} Gazette of the Courts of October 7, 1882; page 970.
(1) BdUtout and Quebtroy printing works.

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truly laugh that this order resembles this senate Roman in which the ambassador of Pyrrhus believed he saw an assembly of gods and demigods. There is no question in it than to protest against injustice, "to protect freedom, wealth, the lives of citizens, wherever they come from the attack, whether it occurs in peaceful societies or troubled, under despotism or under the rule of law." We recall the words of Target which, moreover, was little brilliant during the trial of Louis XVI: "It is by honor that honor is maintained, everything that offends delicacy is a crime in our eyes; what is permitted to others orders of citizens must be forbidden to him.

Even browse what was written on the occasion of the elevation of Le Berquier to the bar. It seems that this man is the very personification of independence and virtue. We think of that great chancellor, Thomas More, who, captive in the Tower, one day saw his wife and children arrive. — Sign this retraction and you are free! The prisoner thought for a minute. He thought about what waking up would be like the next day if he refused, at that moment when it would be necessary to ask his white head on the block of badly squared wood, on the ugly oak log that is still shown at the Tower. Then he asked his wife how much she thought he still had long to live. — But... ten years, fifteen years, maybe—

spend these few years with mine?

Thus those who in the 18th century were already called elogists, people who rent without even knowing why, multiplied dithyrambs and accumulated epithets about the new president.

It is certain, however, that nothing resembled less a such a portrait as Le Berquier. A lawyer, capable of being a baton-

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deny, must know what to expect from the legality of an act and not to say black the next day when he said white the day before. This supposed paragon of firmness was a simple juggler. Since it was precisely the will of a widow and an orphanage, it was now or never to show up- to be faithful to his oath "to defend the widow and the orphan- flax.)) He absolutely failed in the duties of his profession for personal reasons and that our readers without no doubt will guess.

For me I will never lose the opportunity to put well highlight this gap between reality and fiction, this petty convention which is the most worrying sign of a time when the need for truth no longer exists, when one can repeat what Tacitus said of the Romans of his time: ?ios vera rerum vocahula amisimus.

It remained to carry out this strange decision. The mayor of the arrondissement, Mr. Garcenac, resigned for not to be complicit in such a misdeed. Winckam offered himself for the task that was repugnant to everyone. On September 27- September 1882, accompanied by the very famous Dulac, he crocheted the doors which resisted for five quarters of an hour and, despite the angry protests of Mr. Lefebure, he forced his way into the building and drove the Sisters out of the school that belonged to them.

The whole street rioted and booed the wretch who, now crum- moldy, sometimes pale, seemed, despite his cynicism, to have ashamed of himself; the freethinkers themselves je- were insults to the face. It was the first time indeed that force was used against Sisters of Charity, the first first time also that a citizen voluntarily took charge of a task that the police officers did not perform

orders received.

So the astonishment was profound when at the meeting for the consistorial elections, in February 1883, Winckam dared to come and boast of his bad deed, recounted his exploits in hernia trussing and was named member of the consistory in the company of Messrs. Mirabaud and Steiner Doufus.

This election was severely judged by the Protestants foreigners. No doubt, one understands the desire for revenge which animates certain bitter beings in minorities who have been once oppressed; but isn't it cowardly to attack them—to women, to nuns of Saint-Vincent-de-Paul who have only ever done good wherever they go have passed? That a party uses men like Winckam, even if it means giving them some funds afterwards for all—to hide their shame from abroad, that is understandable; but that a door-picker be brought into a consistory, that surpasses the imagination and gives the idea of the degree to which French Protestantism has fallen.

Everywhere the Protestants abused the force that their gave their alliance with the Jews to outrage the Catholics—lics in their most cherished beliefs. In Mornac, a small commune of Charente, one of them dared in 1882 to do that we had not yet dared; he persecuted in death those who did not think like him; he had the sad honor—to precede those who, a few months later, were going to break the crosses in the cemeteries.

This episode is worth telling at length, for it shows what, deep down, are the feelings of these men who cry out so loudly that their fathers were persecuted in the past. If these

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If their fathers had been the strongest, they would certainly have been more cruel oppressors than the Catholics.

Here is the statement of facts according to a document of the time which lacks neither drama nor color in its voluntary sobriety.

Mornac has two cemeteries: the Catholic cemetery, which is, by virtue of authentic acts, the particular property of the factory, and the Protestant cemetery, which is the communal property—Both were separated only by a hedge and a ditch. Located on the Catholic cemetery, of which they were consequently the property.

Things had been this way since 1807, and no difficulty had arisen. had never presented herself. But the mayor of Mornac wanted change all this and, on June 9, 1882, relying on a new law— He issued a decree declaring the two united cemeteries; at the same time he declared that burials would not be would do more than one after the other, "except ce— during, the decree said, of those who had held concessions— sions. »

This seemed like a good recognition of the right, for Catholics— small concession owners, to be buried in their cemetery? Well, no! Despite the terms of his decree, the mayor first prevented the burial of a child in the cemetery— Catholic country, where the parents had a concession; the door of the cemetery remained closed when the priest who accompanied the coffin presented itself.

There stood the mayor, assisted by the rural policeman, who declared that under his decree, no one would enter. Nevertheless, Faced with the crowd's outcries, the mayor had to give in: he issued a fine against the priest, but the burial took place without further incident.

However, a few days later, things were not to be happen so quietly. On September 10, another child died in the commune of L'Eguille. The father had lost his woman a few months before; she was buried in the cemetery— Catholic church in Mornac, and a place had been reserved next to it of her. On the 11th, the father obtained, and the concession of the factory of

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Mornac, and the burial permit from the mayor of l'Eguille. At the same time time, a dispatch from the Marennes sub-prefecture authorized the transport of the body from L'Eguille to Mornac.

The mayor of Mornac refused to let the body into the Catholic cemetery and ordered the filling of the grave that had been prepared by the father's care. The latter, assisted by two of his friends, then re-dug the pit, despite the mayor's orders, and made ask the priest to come and bury the child. Whereupon the said mayor sent a requisition order to the lieutenant of customs, made to combed the grave again, and waited at the entrance to the cemetery, wearing his sash, assisted by his assistant, the rural guard and customs officers with bayonets fixed on their rifles, the arrival of the procession.

The priest of Mornac soon appeared with the body, and followed by the entire Catholic population. The mayor advanced towards him, saying: "Mr. Priest, you will not enter!" and, joining the gesture to word, he put his hands on the priest's chest to

The crowd, fearing to see their priest brutalized, had a movement-forward. The customs officers wanted to oppose it by crossing the guns, and there a scene of disorder and scandal occurred. The cross was thrown to the ground, the coffin was thrown underfoot assistants, and the poor father fell over, wanting to protect; the overexcited crowd knocked down one of the customs officers. Then the priest was pushed into the cemetery, where he carried out the burial, after the pit had been dug again by the child's father-child, before the eyes of the entire population.

Following this scandal, we had the audacity to pursue the unfortunate people guilty of having wanted to bury their child. A sixteen-year-old boy was included in the pursuit I

Before the Marennes court, the prosecutor of the Republic, Mr. Vivien, who wanted above all to obtain a condemnation to which the Freemasonry of Paris held a lot, had a bright idea: he threatened the

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witnesses to have them arrested if they testified in favor of the accused.

Despite a talented lawyer, Mr. Querenet, the accused, the material offense being proven, were sentenced to sentences ranging from fifteen to ten days in prison.

Have you read Chambrun's Tears of Pineton? This book, admired excessively by Michelet, is moving and more of a passage made us cry once upon a time over the fate of the Pro-French testants. If Pineton had been the master, he would have probably acted like the mayor of Mornac and thrown into the mud the coffin of those who were not of his community-nion.

In the South, particularly, the Protestants were unworthy. In Montauban, they had the majority in the municipal council although they do not represent in the city that only a sixth of the population; they took advantage of it to go and crochet the Villebourbon school which belonged to the Brothers; they removed crucifixes from schools everywhere.

In Nîmes, they began by banning the processions, then, in July 1882, they tore down the crucifix placed in a room of the recently inaugurated hospice-A touching scene took place. All the sick, who could-

that the weeping Sisters carried in procession
in a small chapel, while the administrators
sneered and blasphemed. The sick refused
unanimously to sleep in the new room.

When the day of punishment comes for the minority which allows itself such acts, you will hear these men, so coarse in success, so flat when the luck has turned, start bleating their speeches again on the tolerance.

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Isn't it interesting, in any case, sadly interesting, it would be true, to see the Protestants, who began by hating the Church, will come to hate Christ, to overthrow his image everywhere, to forbid anyone from learning his name to children?

However painful this development may seem to us, is no less logical. The current era has, at least, this advantage of dispelling all ambiguities, of making to bring forth all that is in germ at the bottom of things. Protestantism goes where it was meant to go, it finds the goal it had to find by following the path he took; he seals his alliance with the Jew in this denial of the cross, in this spit thrown in the face of the Divine Master, who was the act of initiation into Templar Freemasonry, ancestor and source of today's Freemasonry.

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THE JEWS

The hatred of the child. – The bloody sacrifice. – The testimonies of history. – Chaucer and the Canterbury Tales. – Raphael Levy.

– The assassination of Father Thomas. – The kidnappings of eufauto in Orient. – A book by a converted rabbi. – The cult of Moloch. – Lack of independence among French scholars. – The Jews in The Academy of Inscriptions. – Heredity. – Outrages of the Jews against the Catholic cult. – The Jewish republicans. – liendlé. – Isaiah Levaillant. – Jewish witnesses before the courts. – Moses, Lisbon and Camille Dreyfus. – Hérold. – Edouard Lokroy. – Yesterday and today. – Robespierre's snotty spy.

– Paul Bert and his lies. – The Jewish publishers of the Manuals.

– Little Jews. – Michel Bréul. – Camille Sée and the law on ren-

Charles Laurent. – Mr. and Mrs. Neuburger. – Ghalllemel-
 Lacour. – The Jews and pornography. – The publications obs-
 scenes. – What we saw in the street. – Léo Taxil and the Jews. –
 The longanimity of Catholics. – The infamies of the Lantern. –
 The Talmud of the Brook. – Legal Persecution. – The Agents
 Jews. – The Clovis Hugues affair. – A court hearing
 in 1885. -- The apology for assassination. – The new police. –
 Custodes ipsos guis custodiet? – The Paris of Ignotus.– The innocents
 before the courts. – The Freemasonic judiciary and
 Jewish. – Some types of magistrates. – Beyne. – Loves
 of a section president at the Council of State. – The hunt for the priest.

– The death of Father Frairot. – The Israeli Archives and Msf Ho-
 ward.,– Our poor Brothers.– The Saint Elme affair– Two deput-
 convicted of bribery. – Have you finished? – The suffering of
 humble. – A masterpiece to be made. – The outrages from below. –
 A confessor of the faith under the Terror. – Freycinet. – The per-.'
 acutioa in the hospital. – Lay nurses. – Quen-
 tin. – Doctor Després. – The Sisters of Charity and the cho-
 Lera. – Sick people who escape. – A municipal councilor)
 who is afraid of the Prussians, but who does not back down before the Sisters.

– Gojiclusiou,

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THE JEWS

HYPOCRITE among Freemasons and Protestants and
 exaggerated above all by this servility which pushes cer-
 some men to always side with the strongest, the
 religious persecution takes on a character with the Jews
 of particular harshness. Nothing would have changed for them;
 they hate Christ in 4886, as they hated him from
 time of Tiharius Augustus, they cover him with the same outrages- /7{\^
 ges. Whipping the crucifix on Good Friday, desecrating the , / ,
 hosts, to defile the holy images, such is the great joy
 of the Jew in the Middle Ages; such is his great joy today.

Formerly, it attacked the bodies of children; today, it is

to their soul that he wants with the atheistic teaching; he knows-
 once it poisons, now it poisons: which is better?

Noting the persistence of these feelings of hatred
 among the Jews it is impossible not to speak a little
 at length of this bloody sacrifice, this thousand accusation ^^
 times proven and against which they always defend themselves with;
 the aplomb that characterizes them.

the Tiszla Elziar case, issued the Jews a certificate of good conduct, this Among the slanders engendered by the hatred and fanaticism, he said, there is certainly no greater absurd that which asserts that the Jews shed blood 0 on the occasion of their religious festivals. To believe such stories- tories is nothing less than a monstrous madness (1). »>

(1) Review of Jewish Studies, No. 5.

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'Unfortunately, countless facts contradict the testimony-
1 very suspicious lineage of Renan.

In 1071, in Blois, a child was crucified by the Jews
"7 and then thrown into the river; in 1114, at Norwich, in England-
"On earth, a twelve-year-old child is lured into a house
^ Jewish and suffered terrible tortures; in 1179, a child, whom
the Church venerates under the name of Saint Richard and of whom it celebrates-
'brela celebrates on March 25, is assassinated on Easter Day; in
1181, another child, Radbert, is killed by the Jews, also-
* ment at the time of Easter; in 1236, near Ha-
Guenau, three seven-year-old children are sacrificed by the Jews;
In 1244, a Christian child was martyred; in 1255, a
^ Lincoln's child, Hugh, is sequestered until the days
' of the Passover, and the Jews, who came from all corners of England-
earth, put him on the cross; in 1257, in 1261, same atten-
' states in London and Wellsenburg; in 1261, in Pforztzheim,
^ near Baden, a seven-year-old girl is strangled; in
f 1283, in Mainz, a child is sold by his wet nurse to the '
Jews who kill him; in 1285, in Munich, a child is sa-
gné; in 1286, a fourteen-year-old child, named Uther-
nher, was martyred for three days; in 1287, in Bern,
A little boy, Rudolph, was killed for Easter; in 1292,
\ 293,1295, same facts in Colmar, in Grems, in Berne; in 1303,
a little schoolboy, Conrad, son of a soldier, was slaughtered; in 1345, .
and blessed. Henry was also slaughtered; in 1401, at Düs-
Senlofen, in Württemberg, a four-year-old child even
fate; in 1407, the Jews were expelled from the country, following
'similar facts; in 1429, in Rovensbourg, Louis Von
Bruck is sacrificed by the Jews he served at table during
Easter; in 1454, in Castile, a child was torn to pieces
and his heart is cooked; in 1462, a child, the well-
blessed Andrew, is sacrificed; in 1475, martyrdom of the blessed-

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young Simon, in Trent; in 1480, the same crimes in
Treviso and Veneto; in 1486, in Regensburg, six children

Jews through his own father; in 1520, in Biring, two children are bled; in 1541, a four-year-old child, Micliel, is tortured for three days; in 1547, in Rave, the son of a tailor is crucified by two Jews; in 1569, a child is slaughtered by the Jew Jacques de Leozyka; in 1574, in Punia, In Lithuania, a seven-year-old girl is murdered by the Jew Joachim Smieilavicz; in 1597, near Siyalow, Jews slit the throat of a child to sprinkle his blood on the new synagogue; in 1550, in Ladaen, a child of five years^Mattheus Jillech, is assassinated; in 1670, the Jew Raphael Levy was burned alive for bleeding a child (1).

Similar events are happening all the time in the East.

All these crimes are attested by countless histo •
nothings whose testimonies would lengthen this disproportionately
work. Mr. Rupert, in his History of the Synagogue^
cited some of the most striking stories.

There is not a writer of the Middle Ages who does not speak of
these facts as an ordinary thing.

The Saxon Chronicler, who mentions everything that happens
around him and don't forget to note the weather,
recounted the murder of the Norwich child.

"At that time," he said, "the Jews of Norwich bought
a Christian child before Easter and tortured him with all-

(i) The author of the book Pro Judæis^ reflections and published documents
in 1884, in Turin, at the Roux and Favale bookstore, does not respond to any
of these facts. The work, moreover, as the title indicates, is not
than a flat apology for the Jews of all countries and of all
time.

hM

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you the same tortures with which Our Lord had been en-
surrounded, and on Good Friday they hung him from a rope
in hatred of Our Lord and then burned him. He does
wonderful miracles and he is called Saint William.

But it is Chaucer perhaps who is most interesting to
consult on this point. The 15th century poet, who rests at
Westminster and on whose tomb some
pretty verses of the Flower and the Leaf, was the exact painter

Canterbury pillowcases) are a kind of Decameron to which serves as a pretext and framework for the pilgrimage, this pilgrimage to the relics of Saint Thomas Becket, who played such a great role in the English life of yesteryear and which attracted, each year, towards the famous sanctuary, hundreds of thousands of travelers not only from England, but from more distant countries (1).

Brought together by chance, pilgrims from all walks of life: a lawyer, a country lord, a captain of ship, a rich merchant, a doctor, a gossip
Balh, ((widow of five husbands without more, " a superior convent, suitable for charming the boredom of the journey

(1) See for Chaucer the work of Tuine and especially the Volume of the English literature at.Q Filon. Filon became attached to this country where he had was the tutor or rather the companion in exile and the friend of a young man heroic prince; he lives like a sage with his memories and his books in his cottage in Margate, and it was there that he wrote about the English writers this volume full of fine insights and observations penetrating.

Let us add that Chaucer, who is a mocker in the manner of Rabelais, did not spare the monks. This Story of the Prioress therefore has no fanatical character; it only confirms a certainty which was in everyone's minds about the murders of children committed by the Jews.

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to tell a story in turn. Nothing is more tum-
song than the Story of the Priory. It is truly charming so deep in its feminine mysticism that we translate it-sounds almost entirely while striving to respect, as much as possible, the naivety of the original.

THE PRIORY'S REGIMEN

.... In a great city of Asia there was, in the middle of the Christian people, a Jewry, protected by a lord of the country, "for foui usury and lucre of felony," odious to Christ and his company. And one could go to through this district on horseback and on foot, because he was free and open at both ends.

Now, at one end there was a small school of Chre-
where there were children, a large number of children children of Christian blood, who learned in this school, year by year, the lessons used in that country,

children in their infancy.

Among the children was a widow's son, a nice little one seven-year-old cleric, who came to school every day, and whenever he saw an image of the Mother of Christ, he had in use, as he had been taught, to a-kneel down and say "Ave Maria" as he passed by. path.

So the widow had taught her grandson to honor our blessed Lady, dear Mother of Christ, and he does not never forgot it; for good children simply learn this very quickly; and really every time I think about it, Saint Nicholas comes to mind, he who, so young, II 2^2

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to Christ made reverence. ((For /le so young io Crîst dede I reference. >)

This little boy, still very busy with his ABC book, expected other children to sing the Alma Redemptoris that they learned in their antiphonary and he was quite bold to approach closer and closer, listening especially the words and the notes, until he knew the pre-) to learn the verse completely by heart.

But he didn't understand anything of this Latin, he was so young wait for age. "For he so young and tender ivas of age. »

He asked his friend to explain this song to him in his language, and to tell him why this song was in use. So he prayed, and very often on his naked knees, to explain and clarify it to him.

His companion, a little older than him, replied thus: € This song, I was told, was made in honor of our blessed Lady to greet her, and also to pray to her to be our help and assistance when we die- I cannot tell you more on this matter; because I am learning to sing, but I know very little of it. grammar.

And this song was made in honor of the Mother of Christ?

agency to know everything before Christmas.
I should be disgraced for my ABCs, and beaten three times
in an hour, I want to know it, / wol it connCy our lady
for to honor. »

His comrade told him this in particular, when they
came home, and that every day, until
that he knew it by heart.

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There he sang it well and boldly,
Word for word, in agreement with the song.

Twice a day it passed through his throat, when
he went to school and when he came home; and all
his intention was placed in the Mother of Christ.

As I said, this little child going away and going away-
nant by Jewry, sang and shouted full of joy:
O Aima Redemptoris. The sweetness of the Mother of Christ
had so pierced her heart, that, to pray to her better, he
couldn't stop singing along the way.

Our first enemy, "the serpent Sathanas," who has
in the heart of the Jews his wasp's nest.

That hath in Jewes hert his waspis nest,

swelled with rage and said: "O Hebrew people! Alas! is it
there for you an honest thing that such a kid is
walks around as he pleases, much to your annoyance, and sings such a
song that is against respecting your laws?))

From then on, the Jews conspired to drive out this innocent man
of this world; they hired a murderer who had a domi-
he withdrew into an alley; this cursed Jew seized him, held him
firm, cut his throat and threw him into a pit.

I say that he threw him into a filthy cesspool, where these
Jews "purge lier entrail." O cursed people! all
nephews of Herod, what good will your evil des-
breast? The murder will be known, certainly it will not fail
not... and the voice of blood will cover your cries with its cries
cursed action.

O martyr confirmed in virginity, you can sing to pre-
feel and continually follow the heavenly lamb whose
grarîd Evangelist Saint John wrote to Patmos that the

virgins walk before him, singing a canticle to new days.

And the poor widow waited all night for her little darling, and he did not come. So as soon as it was day, his face very pale out of fear and anxious thoughts, she went to look for him at school and elsewhere, until finally she discovered research force, that it was in the Jewish quarter that we had seen him last.

Her heart filled with maternal pity, she leaves, half outside herself, from place to place, wherever she could assume to find his grandchild. And constantly she cried out to the sweet and benign Mother of Christ, and she finally went straight to seek him out among the cursed Jews.

She prayed, and piteously begged all the Jews she met to tell him if by chance his son had been there. They said, No; but Jesus, by his grace, put him in pen-felt to shout to his son at the very spot where had thrown him into the pit.

O great God, who draws your praise from the mouths of the innocent-hundred, such is your power! This pearl of chastity, this emerald, even more this brilliant ruby of martyrdom, lay there with his throat cut, and he began to sing Aima Redemptoris mater so loudly that the whole square resounds with it.

The Christian people, who were passing in the street, entered to admire this prodigy, and in all haste they sent for the provost. He arrived immediately and without delay, and praised Christ who is the king of Heaven, and then his Mother, honor of humanity, then he had the Jews bound.

With deep lamentations, the child was taken out, always sang his song; and, with honor and great procession, he was carried to the nearby abbey. His mother lay unconscious near the bier; and hardly anyone

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who were there were able to pull out this new Rachel.

The provost had each of these Jews killed with torture and shameful death, and that on the spot. And he could not help-dear to curse them saying: This one will have the punishment who deserve punishment. So he had them dragged by a horse fiery, then suspended by law.

And our innocent lay on his bier before the altar,
while mass was being said. Then the abbot and his convent
urged the good people to have him buried immediately.
And when the holy water was thrown over him, the child, sprinkled with this
holy water, spoke again and sang Aima Redemp-
toris mater f

This abbot, who was a holy man (as are the
monks, or at least should be), began to conjure the
young child and said: this 0 dear child, I implore you in virtue
of the Holy Trinity, tell me what reason you have for
sing, since your throat is cut, it seems to me."

"My throat is cut to the bone of my neck," said this
child, and by nature I should have died ago
long time. But Jesus Christ, as you find him in
books, wants his glory to remain and remain great in
the spirits, and for the honor of his dear Mother, I can
sing Aima again, loud and clear.

This fountain of molci, of Christ sweet Mother, I have it
always loved. And on the point of dying I saw her come to
me; and she ordered me to sing this antiphon for
my death, as you heard it. And when I had
sang it seemed to me that she was placing a grain on my
language.

This is why I sing and I will of course sing in

honor of this blessed and all-good Virgin, Until

The pawn removes the grain from my tongue. Then she also says to me:
. II. 2-2.

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0 My little child, alars I will come for you, when
the gin will have been removed from your tongue. Don't be afraid, I won't
I won't abandon you."

This holy monk, this abbot, I mean, stuck out his tongue
little one and took out the grain; and the child gave up the ghost all
gently. And when the abbot saw this marvel, his
bitter tears flowed like rain, and he fell
stretched out on the ground, and he stayed there for a long time,
as if he were attached to it.

The whole convent also prostrated itself on the ground, weeping and
praising the dear Mother of Christ. And after getting up and
having advanced, they took the martyr out of his coffin, and in

small body. "Enclose them his little hody swect. »

God grant us to join him where he is now!

And you, young Hugh of Lincoln! Killed also by the Jews
cursed (the thing is notorious, because it is very recent),
pray also for us, a sinful and unstable people,
so that in his pity the merciful God may multiply
upon us the treasures of his mercy, out of reverence for his
Mother Mary.

0 yongë Hughe of Lincoln, slayn also
With cursed Jews, (as it is notable,
For it nys but a litei while ago)
Pray eek for us, we synful folk unstable
That of his mercy God so wonderful,
Or us his grete mercy multiple,
For reverence of his modir iMary.

Let us do as the Prioress did, and pray to the martyred children.
of yesteryear, Hugues, Guillaume, Henry and our little Paris-
his, Saint Richard, to intercede for their comrades
today's victims of Jewish Freemasonry. They

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also would not ask for anything better than to join their
innocent hands and sing Alma Redemptions
mater, they too are thrown by their executioners into
a filthy cesspool where, according to Ghaucer's expression,
the Jews have emptied the depths of their entrails: the teaching-
secular ment. Let us pity them and pray for them!

We could, I repeat, multiply the evidence to
infinity.

La Civitta catliolica, in the issue of April 1, 4882,
reproduced all the documents relating to the trial of Trent,
in 1475, and kept in the Vatican archives.

Nothing is stranger than the details of this trial which are
of undeniable authenticity, nothing as striking as
the confessions of the accused themselves. A whole side of life^p^
from the past suddenly appears to us. A Jew charged {
years, Moses the Elder, aged 80, used blood */ ''
Christian all his life. There are merchants, of blood
Dirétian, like Isaac of Cologne and Richard of Brescia,
which provide for all demands. Saxon Bear is the
traveling salesman, the sales representative of these
horrible industrialists: he goes from city to city, from ghetto to

of his rabbi, Spring, Another of the accused, Vitale (ana-Levita's gram) was initiated by his uncle Solomon, who lived in Monza, near Milan. The blood of ordinary was mixed with a triangular-shaped cake, which without probably gave the idea of the Freemasonic triangle.

In modern times, the trial of Raphaël Lévy, judged in Metz in 1670, is also of an extraordinary interest. We cannot argue here about the distance, the superstitions of backward times; the thing happened in France, at the end of the 17th century. All documents are available

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situation of criticism. There are all the elements which constitute—kill a moving drama, and if the Jews did not suffocate stubbornly everything that displeases them, if it was a Catholic, this famous cause would have been told a thousand times times, and it would have been published in illustrated issues.

We have an excellent guide for this trial, the relation of a very conscientious historian, Amelot de la Houssaye, which is entitled: Summary of the trial of the Jews of Metz. An Oratorian, Richard Simon, timidly tried to soften the facts in a factum which he later reproduced in the first volume of his Critical Library, but we know the taste for paradox that the religious man who signed the notice about himself, which was found in Dieppe in 1863: R. Schimeon ben Joachim.

In any case, Richard Simon's reservations do not detract from—nothing to the reality of the meticulously circumstantial fails—that we will summarize as quickly as possible.

On Wednesday, September 25, 1669, at about one o'clock
• in the afternoon, the named Mangeotte Willemin, wife of Gilles le Moine, wheelwright from the village of Glatigni, in the country Messin, went to a fountain two hundred paces away from the village to wash some clothes; she was followed by her three-year-old son, who was covered with a hat red and who had blond, curly hair. At twenty-five step of the fountain, the child fell, the mother returned to pick him up, but the child having said that he would get up on her own, she continued on her way and went to wash her laundry convinced that he was following her.

About half a quarter of an hour later, Amelot continues, Houssaye, this mother not seeing her child return, e'.le ran to where she had left him and not having found him she thought he had returned home where she went immediately

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ask her husband and again her father-in-law and her step-mother, who all answered him that they had not seen him some and others, began to fear that this child would was lost, and in this apprehension sought him in the village, then return to the fountain with the mayor of the place, search in the bushes nearby, call the child by the name Didier which he had received at baptism, cry out and turn-lie, but without finding it.

The mother, accompanied by her stepfather and another woman, having decided to go on the main road to Metz, far from the fountain of about two hundred paces, found there the remains of the feet of her child, whom she followed until having lost them among the trace of cart wheels and horses' feet, she remembers it came back to tell her husband, who at that moment ran to the same path and shortly after having seen coming towards him, from the Metz side, a rider of the company of the Count of Vaudemont, named Daniel Payer, he asked him if he had not found a child, to which the rider ingenuously replied that he had found a Jew who rode on a white horse, who had a long beard black, who was going towards Metz, who was carrying a child in front of him who may be three or four years old, and that when he meets him had moved away from the main road out of range of a pistol shot.

This poor father, who recognized by the circumstance of age that the Jew had taken his child away from him, runs after him, asks the port of the city called Germans, if we had seen it pass. A man named Thibault Regnault, turner, who lives near the same door, told him that he had seen him enter; but this was not enough, because he did not tell him where this Jew had gone, nor where he had carried the child.

However, the father having learned, almost at the same time, from a resident of the village of Hez, that this Jew was Raphaël Lévy of Boulay, whom this inhabitant had met the same day on the highway, carrying in front of him something which he covered with his coat, and that, when he came to Metz, he stayed with the named Boy, Jew, his relative, he was at that very hour at this Jew asks for his child. He is told that no one knows what it is. and the master of the house was not there, he decided to wait for him and having seen a woman near the door, he said to her again that he

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was looking for her child, and soon after a Jewish girl who was returning from the city and who knew that this man was asking for his child, said, speaking to the woman in German, that nothing should be said.

no longer doubting the loss of his son, he thought from then on of pro-
follow the revenge against Raphaël Lévy.

This Raphael Levy was a man of fifty-six years old,
medium height, black curly hair, beard
black and very thick. A very zealous Jewish agent, he had traveled
the Levant, Italy, Germany, Holland in charge of the in-
interests of his religion. He was born in the village of Xelain-
short, located in the Metz region and had settled there since
a few years in the town of Boulay.

The trial was what all trials of Jews are.
in which we find in all latitudes the
same processes that are reproduced with exactness
surprising.

All the Jews in the region began to move,
bribed the witnesses, established a correspondence with
the accused. These seized letters were later used as evidence of
more against him. In one of them he wrote to the leaders of the
Metz synagogue:

Ghers directors, the servant of the master of the prison told me that
The Jew who brought me food told him that the child had been tied up.
Ah! write to me how my affairs are concerning my witnesses,
write to me in one way or another, to this end that I may have
once some consolation, send me some paper! Haman (1)

(1) Raphaël Lévy gives this name of Haman (Aman) to the prosecutor
general in memory of Haman, who remained in execration among the
Jews.

Haman, the wicked Haman, the race of Amalekites.

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was in jail today, said he would break everything that the
justice has been done; for this purpose, have regard to Parliament. I pray that
I am helped to get out of this misery, and if I were surprised and
that I cannot speak with my dear wife and child and that I
cannot count in Metz with the controller, that my dear
good woman and my children can have a piece of peace.
I will suffer death as a true son of Israel and sanctify the
in God's name; I only ask that my daughter be married
Blimelé who is engaged and will not abandon my wife and children
children. I put myself in this misery for the community.
great God will assist me; I desire Jewish burial, other-
I don't forgive.

on Jewish morals. The accused is sent a small straw of straw that he had to put under his tongue at the time of the interrogations, to make the judges favorable to him. He also recommends pronouncing as an incantation five Hebrew words. A ticket is designed as follows:

If in case (God forbid) we want to ask you the question, you will say all this three times: Me Jew Jew me, long live Jew, Jew vlv^ dead Jew, dead Jew.

The Jews, who held continual secret meetings at a of their most zealous coreligionists Gédéon Levy, had recourse to a strategy similar to the one they employed in the Tisza-Elzár affair; they renewed the history of the children of Jacob who, after selling their brother, came tell their father that a ferocious Lete had devastated him: Will make pes-sima comedit um. They announced that the child they was looking for had been devoured by wolves.

They decided, says Amelot des Houssayes, to display the clothes and the rest of this child to which he still had part of the neck and of the coasts^ in a wood a quarter of a league from the village of

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Glatigni, and so that he could be discovered more easily, they extended his shirt on a bush three feet high. Then They addressed several people, both from the city and the cam-loincloth, to force them to go and look in the woods, telling them that if they could find some remains of this child, they would re-i would know of considerable sums.

A woman from the village of Ratonsai, who is not very distant gné of that of Glatigni, deposited in the information made to the Par only three Jews from Metz, whom she did not know by their names, addressed themselves to her to know what was said about the kidnapped child. And on this she replied to them that if it were true that this child had been eaten by animals, they would have had to make a dear-dear in the woods, that we would still find some small remains there of his bards: one of the Jews added that one could also do so find the head.

Indeed, a few days later, namely the twenty-sixth of September 1669, four swineherds, who guarded their flocks in the same wood, found the head of a child with the collar and part ribs, two little dresses one inside the other, a woollen stocking, a red cap, and a little shirt spread over a bush, all without being torn or bloody.

On the advice they gave to the child's father and to him

advisor who went to the scene and drew up a procedure verbal of Will of the place where the child had been lost, and of that where a child's head and clothes were found, which habits the father recognized, in the presence of the counselor, for those whose her child was dressed the day he was taken away. With regard to the child-child, he could not be recognized by the appearance of this head, because the, face was disfigured, although the flesh appeared quite fresh and bloody, depending on whether it is worn by the same person minutes which contain the lifting thereof.

At the same time the swineherds were heard, who testified] to have found things exposed in the way they were said above, and one of them added that it was not possible that this child would have been devoured by beasts: because, besides the clothes were not torn or bloody, he had noticed that when wild beasts stole some sheep or other things

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domestic animal, they always ate the head first-first.

This maneuver, which could succeed and which succeeded in a country like Austria where the Jews are all-powerful, had little chance of success in a country like the France of the 17th century, where the Parliaments, enjoying a absolute independence, judged in the serenity of their consciousness and without obeying external influences (i).

The neighbors testified that they had seen Gideon Levy in-to go into the woods and come out with a basket on your back, which-how long before the clothes and head of the child. Another witness testified that this Gideon had told him to go and get these remains and had shown him the place from the woods where he would find them.

Parliament imprisoned Gideon Levy and prosecuted the trial instruction.

The crime was obvious. Overwhelmed by testimonies overwhelming, Raphaël Levy was condemned to be burned alive and the sentence was carried out on January 47, 4670.

The death of this man was truly superb. He made his farewells to some of his coreligionists who Te-

(Ij Mr. Emmanuel Michel, advisor to the Royal Court of Metz, au-The author of the excellent book by UQ, a member of the Metz Parliament, notes that if the Lorraine magistrates felt general contempt then

duty of impartiality. "In 1660," he wrote, "a Jew was killed by a soldier. It was at the instance of the court that the culprit was pursued. He had been arrested, but the commander of the place and the colonel of the regiment had placed guard posts in front of the prison so that the soldier could not be disposed of. The king, by letter of seal given in Vincennes on July 29, 1660, sent to the Parliament—that he had just given orders for the guardhouses were lifted and that the course of justice was not interrupted."

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had come to see, recommended his wife and children to them—children and, not content with their promise, he forced them to pledge by oath. He refused to drink the wine that was offered to him—carried it because it was not kosher, pushed the candle away that we wanted to put in his hand, gave a vigorous nudged the Capuchin who was exhorting him with patience worthy of a better fate, crying out that he was a Jew and that he wanted to die a Jew. "His soul," says a German relation, rushed one Saturday with holiness and purity towards the bosom of God. "

For his own who could not have a second of illusion about the material fact of the assassination, but which saw the accomplishment of a ritual act, who venerated the man who, as he himself said, had sacrificed himself For the community, Raphael Levy was a martyr. What—that he was illiterate, he was named honorary rabbi after his death, he was awarded the Chover, the epithet of honor; when his name is pronounced, he is called Kadosch, the saint and Chasid,\e pious. The Israelite Archives proposed, there is a few years, to erect a statue to him, they contained also some verses from M™® GP Merlieux, née Polack, in honor of the martyr.

Shadow of Raphael, why your plaintive voice
Does she come to trouble me with your sad accents?
Why, leaving the heavens, your fugitive soul,
Wandering, does she come to show herself to my gaze?
In vain my weak voice of your sublime virtue,
Seeks to repeat here the noble devotion.
You died a hero, and your magnanimous heart
Bless with fervor the name of the Almighty.

Gédéon Lévy got away with banishment. The investigation
The fact about this crime once again brought to light

The constant habit among the Jews of outraging the faith of others, to parody the ceremonies of our religion. The*
On Good Friday of each year, the Jews gathered at Maieur Schaub to counterfeit the Passion of Christ and whip the crucifix. We witness every year similar scenes, only, the Jews being the masters, they happen in broad daylight.

After the Raphaël Lévy affair, which leaves no room for doubt, the most topical fact of ritual assassination is the assassination of Father Thomas in Damascus in 1840, whose ' / ^ the slightest peculiarities are known, of which it is impossible ^ to deny the obvious since the event occurred in full 19th century. At the time of the Tisza Elzlar affair, the newspaper V Union of Alsace-Lorraine summed up with infinite clarity of this famous trial.

Father Thomas, of the Capuchin order, was loved by all in Damascus, he practiced medicine at the same time as he devoted himself to the apostolate, he healed souls and cared for the body.

Christians, Turks and Jews were unanimous in praising his talent and his unalterable charity: everyone called him the holy missionary. 11 had gained the confidence of all classes of society; but, It was especially to the Jews that he showed himself to be good and benevolent, because of the great desire which urged him to win their souls for God. One day he was threatened with death by a bad Christian whom he refused to bless an illicit marriage, he stretched out his neck to her, saying: I am ready to die, but not to fail in my duty. – Pen– While the plague was ravaging Damascus, he shut himself up with the plague victims and lavished his care on them. No pain, no sacrifice cost, when it was a question of the good of his fellow men. Also Sche– Rif Pasha, the Turkish governor, himself honored him with an aiTeclion very special. He had ordered his servants to allow free access to his home at all times.

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However, there were some miserable fanatics who to massacre this holy man. As he was passing by one evening, the February 5, 1840, in front of the house of an Israelite, named David Harari, the latter asked him to come into his home. Father Tho– But he accepted this invitation without hesitation. David Harari was considered, in fact, the most pious Jew of Damascus.

No sooner had the door closed on the Father than David Harari, his two brothers, his uncle and two others Jews rushed upon the poor monk, knocked him down–

There also lived a rabbi or Chakam, and the Jewish barber Soliman was called. The latter received the order to cut the victim's neck and, as he did not have the courage, David Harari, the good and pious friend of the Father, seized the knife himself 1 – But his hand was trembling, and the dismal task was not progressing, when his brother Aaron came to his aid, while Suleiman held by the beard the Father's head strongly stretched.

The blood, collected and bottled, was sent to the grand-rabbi. The body was stripped of its clothes, which were burned, then disarticulated and cut into small pieces. The bones were even ground in a mortar and all these shapeless remains were thrown away in a cesspool.

The unfortunate people believed that they would thus make the trace disappear forever. of their crime.

When night came, Ibrahim Amoran, the Christian servant of the Father, worried about not seeing him return and knowing he was in the Jewish quarter, went there to look for him. There he found the same fate as his master. Like him, he was seized and murdered-sine by the Jews, who had gathered, called the V Union of Al-sace-Lorraine, "to have Christian blood to put in the sweet bread for the feast of Purim.

But these disappearances were soon reported: we had

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suspicious. The French consul took the matter to heart and prompted an investigation. It was known that Soliman, the Larbier Jewish, had been called that same night to the house of David Harari. He was arrested, interrogated, and through his confessions found the remains of the Father, and they laid hands on the others-perpetrators of both crimes.

Of the sixteen people arrested, two died during the instruction; four were pardoned, among others this Suleiman, because of their revelations; the other ten were condemned to death.

The Jewish race gave there a new example of its admiration-A strong spirit of solidarity, it set all of Europe in motion. Gremieux and Montefiore went to Damascus; However, they could not prevent a conviction which was inevitable since the facts were proven, demonstrated, indisputable, but they tore from the viceroy, weighing on him with all the weight of cosmopolitan Jewish finance, grace of the condemned. The guilty were neither justified nor excused, a justly deserved sentence was simply lifted (1).

The Moniteur de Rome, in its issue of June 15, 1883, cited facts of this kind at a very recent date.

A few years ago, in Smyrna, his correspondent wrote to him—
dant of Constantinople, a small child belonging to one of the
first Greek families of the city were robbed on the approaches to
the Jewish Passover. Four days later, on the banks of the
the sea, her corpse pierced by a thousand pinpricks. The mother,
mad with grief, loudly accused the Jews of this murder: the
Christian population rose up en masse and ran to the neighborhood

(1) To consult on this subject a very curious book, but unfortunately—
almost impossible to find today, Historical account of the
Syrian affairs from 1840 to 1842, by Achille I. Laurent.

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Jewish, where a terrible massacre took place: more than six hundred Jews
perished.

Last year, in Balata, the ghetto of Constantinople, a child
He was lured into a Jewish house where more than twenty witnesses saw him.
enter. The next day, his body was found in the Golden Horn:
The consequence was yet another riot.

In Galata, the same thing happened. Mr. Serouïos, the lawyer
the most renowned of the Greek community, sent a request
to all representatives of the Christian powers in Constanti-
nople, to seek justice and to obtain revenge. But the
Jews bribed the Turkish police who made the interrogators disappear.
gatories and witness statements. The Ecumenical Patriarchate,
obeying orders from above, had declared, by me-
paid doctors, that the mother was suffering from mental illness.
The matter was hushed up, whatever M^r. Serouïos might do, and the Jews
deposited a sum of money with the Ecumenical Patriarchate, for
pay alimony to the mother of the stolen child.

At the beginning of 1883, two children, belonging to
Maltese families, were kidnapped by a Jew. The
Istanbul, on the information provided by the father of a
stolen children, Mr. Caruana, called for the arrest of the
police on this kidnapping and energetically demanded the punishment of the
guilty. The case had a huge impact in
the city and set the entire population in revolution.

The chief of police of Pera, HE Bahri Pasha, and the
Galata police commissioner, responsible for investigating the
quest, convinced by hard and fast reasons—

of the child, as well as a Turkish butcher, who had snatched the poor little one from the hands of the kidnapper.

The Stamboul refused to deny the fact although he was told offered a subsidy of a thousand francs per month. What did they do the Jews? For six thousand pounds (one hundred) hashish

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about thirty-seven thousand francs), they obtained the suppression-
sion of the newspaper and the alTaire was suppressed (1).

Without being able to deny the facts of this order, the Jews have still-
days claimed that they were acts of individual ferocity
dual and not the fulfillment of a liturgical precept.
Here again, German science, infinitely more independent-
Dante than ours, convinced them of lying. The doc-
Toer Justus, in a brochure published in Paderbonne,
Judens Spiegel writes:

"The theological books of the Jews are divided into two
categories, namely Peshath and Kabala. In the first
class belong the Talmud and the Schulchan. Now, according to
the Schulchan Aruch, it is not a sin if a Jew reads
a Christian. (Law 50 and 81.) In the Talmud published in
Amsterdam in 1646, Jews were ordered to exter-
undermine the disciples of the Nazarene. (Sanhedrin Pireck X,
Gheleck and Aboda, Sarah Pireck L)

"A few pages further on we read:

"It is astonishing that the blood of the Klipoth, that is to say of the
non-Jewish girls, however, be a sacrifice so agreeable to the

(1) Even in Europe, facts of this kind are still relatively-
frequently.

The newspapers, moreover, never speak in such cases of anything other than
acquittals; they kept silent about a crime of this kind
appointed at the end of 1881, in Lutcza, a small village in the district of R .e.-zov,
Jans Austrian Gallicia, about a young girl named Francesca
>Inich. The three accused, Moi^e Ritter, his wife Gitel and Stoch-
inski, were sentenced to death on December 21, 1882 by the jury of .
E^zeszov. The High Court of Justice quashed the judgment for defect
of form and referred the three Jews to the Krakow court,
who, on October 10, 1883, renewed the triple death sentence.

Heavens. It's to the point that shedding the blood of a young girl non-Jewish is a sacrifice as holy as that of the most precious perfumes, at the same time as a means of to reconcile with God and attract his blessings.

The question, moreover, has been completely clarified in a very curious book: Refutation of the Religion of the Jews and their rites by demonstration of the old and the new-Testament. The author is a Jew, born in the last century-denier, and from rabbi, became monk.

Nothing is more singular than the destiny of this book, even for those who know with what care the Israeli-lites make disappear everything that can enlighten the opinion on their account. First published in 1803, in the Moldavian language, It was translated into modern Greek by Jean de Giorgio, and into Arabic by the Orientals who, secular victims of the Jews, are interested in the Semitic question much more than we don't suppose so. Reprinted many times in Romania, in Constantinople and in several cities of O-lough, he is still missing. A resident of Damiata writes-was on this subject: o One can call rich with a great treasure the one who owns a copy, and very rich, who pos-sedes a printed copy. The cause of this fact is gold Jew who tried to make the memory of the world disappear of this work.

'A new edition, printed in Greek, appeared in 1834. to patriarchal typography. This is from a copy of this edition, which has itself become very rare, that an illus-A learned man from Italy had the idea of translating the cha-clown specially dedicated to the rite of blood.

In 1883, the work appeared under the title: Il sangue cristiano nei riti cetracci della moderna sinagoga
revelation of neofito ex rahhino monaco greco per la

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prima volta publicate in italia versione dal greek del
NFS professor (1).

Reading this work, we understand the zeal that the Jews began to annihilate even the trace and the cries of fury that the Israelites pushed during its reim-pressure, three years ago (2).

The underside of medieval life appears here in the most striking way. We realize a thousand obs-hearts, of the impenetrable secret with which the Jews surrounded themselves,

new crime came to rekindle at the moment when she began-
to fade away, incomprehensible details of some
witchcraft trials. Once again the legend fades away
foolishness that they want us to accept, the eternal mystifica-
tion of very wicked men dressed as Inquisitors per-
following a Jew who is the model of all virtues. , ""^
We enter into Tantré of the alchemist indulging in (
strange mixtures, requiring blood for his opera- •**
hold on to those who address him under the pretext of dis-
discover the philosopher's stone, Vanima mundi and, in reality,
to perform a monstrous rite, echo of the abominable
mysteries of Astoret.

What we worship in the ghetto is not the god of
Moses is the horrible Phoenician Moloch to whom it is necessary, *
as human victims, children and virgins.

(1) Prato, lipograpliia Giachetli, fíglio et sie.

(2) The book had appeared with the periolssion of the ecclesiastical authority-
li(jue; the Israelite Archives, had the audacity to claim that it
had been disavowed by the Moniteur de Rome, the Vatican organ; the
Moniteu) claimed that he had not disavowed anything at all, at the cost-
milk, and the Archives had to retract.

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The existence of ancient Israel, moreover, was it different
thing that a perpetual struggle between Molocliism and the
Jeliovism? Moloch, whose symbol is the bronze bull
of Cartilage, which is made to redden in the fire on certain days and
which is stuffed with human flesh, is the Semitic divinity
par excellence. It is towards him and towards Baal, whose symbol
is a donkey, that the Jews are constantly attracted by the attraction-
tion of the race. It is him that Mariasse and the other kings
prevaricators install in the desecrated Temple; it is to
to him that terrible sacrifices are offered on high places.
It is against him that the Prophets tirelessly rise up
with an energy in indignation, a violence in the
language that still resonates through the centuries. They
brave death to fight idolatry, they announce
the coming punishments, they go, in their intrepid zeal,
to overthrow false gods, shameless and barbaric images.
There is not a page of the Bible that does not bear witness to these
efforts to defend the idea of the true God against superstitions-
corrupting actions of neighboring peoples.

against the habit of failing hot blood either to cowardice or in front of the altar.

Only be firm, do not bend; resist the inclination of eat blood; – no, you must not eat it; I want you pour it on the ground like water.

The regulations relating to meat, still observed by modern Israelites, seem a memory of these precautions against this voluptuousness of blood specific to the family seinitic and which the Aryans did not know.

German writers have perfectly clarified all these points. Frédéric Daumer (The Cult of Moloch cite the He-

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hreiixde antiquity, critical and historical research) ei TWGhillany {Human Sacrifices among the Jebreans \of antiquity) have arrived at the same conclusion without .know since their work was published the same year (1). Daumer uses many precautions, he , is true, and states that it does not make the Israelite people responsible for the acts of "a few fanatics who celebrate here and there a Molochist party; " he does not show any no less the close connection which exists between the morals of Israel at certain times and the bloody holocausts of Middle Ages (2) .

By a kind of regression phenomenon, the Jew of the The Middle Ages, having fallen into degradation, returned to their

(1) Gustave Tridon's book, Jewish Molochism, clearly shows relief equaled that struggle supported by the Prophets against the cult of Moloch personified either by the bull or by the calf of gold.

(2) With its stone table for sacrifice, the old engraving of 3adler depicting the murder of six children from Ralisbon gives quite the impression of a blood cult ceremony in Car-tiling. Here is the text that accompanies this engraving:

c Following a search by the governor of Ralisbon, found the mutilated corpses of six missing children. The sacrificers had established, in the middle of this strange sanctuary, a stone enormous, more than a cubit in width, which had the shape of a chalice, mounted on a foot. It was the altar on which the victims. At the bottom of this lair, a laboratory was also discovered , where the manufacture of counterfeit money was carried out without scruple.

Another engraving by Sadler depicts the torture of a child Munich, whose death caused the massacre of the Jews in 1285.

((The child, the text says, was found on the instructions of the provider of the priests; the victim had been tied on a table— She was taken from the synagogue and pierced with stilettos, her eyes were gouged out. The blood had been collected by children. The excited people committed the most serious excesses against the Jews of the city, and it was necessary to

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primitive errors, yielded to the first impulse of the race, returned to human sacrifice.

To these reminiscences of Phoenician depravities are added— adds a strange and explicable feeling, however. Jew is involuntarily disturbed by this atmosphere of ardent faith which reigned around him in the first centuries of the Christianity, he is struck by the miracles that feels the saints; he may stiffen against the Truth, he has moments of terrible anxiety, he is moved by the clear sense of certain prophecies and he imagines that, if Christ is truly— ment the Messiah, the droplet of blood of a baptized person absorbed by a circumcised person, will be enough to ensure his salvation.

The echo of these things reaches outside and those who watch— slow on society are simply limited to defending the tra— man's life against usury, child's life against ritual murder; — which today earns them the ana— themes of Freemasonry weeping over the fate of the good Jewish.

The French historical school, once again, has moved on to side of all this without seeing it, despite the new methods— new investigations that she claims to have invented. She stopped foolishly in front of dungeons which, according to VioUet—le—Duc himself, were latrines, in front of in pace which were cellars, she did not enter this mysterious sacrificarium, in this bloodier cabinet than that of Bluebeard, where the bloodless and the

the bishop's authority to calm the popular excitement and stop— to stop the massacre.

These two curious engravings have been reproduced in the beautiful scientific publication entitled Cosmos (issue of March 30) 1885).

dried up veins the childish victims of se- superstition.
milic.

Perhaps one of our young scientists will undertake some-
What day will he do some work in this direction? Perhaps he will try to
to research the origin, to reconstruct the existence of Celts
terrible sect that the Civitta Catholica believes to be the one
Kasadim or Kabalists? Perhaps he will tell us-
Are the transformations of this association analogous to that
of the Assassins of the Old Man of the Mountain, of the Skopsis of
Russia, the Tliugs of India, who, after having been all-powerful-
health in the Middle Ages, no longer seems to be represented in
modern Judaism, only in love at the present time
of luxury and well-being, only by a few iso-
The author of such a work would need, in addition to independence-
material dance, the moral independence so rare in our time-
that, the detachment from publicity that the Jews have
alone, the renunciation of these ribbons, of these well-received places-
tributaries, to these seats of academics after which each
runs so fast that he forgets his conscience along the way.

What happened in 1883 at the Academy of Inscriptions
and Belles-Lettres, for the biennial prize of twenty thousand francs,
is hardly designed to encourage studious youth.
On the pretext that Oppert, who had won the prize first
times, was Jewish, Renan took advantage of the fact that the assembly was not
not enough to vote for Paul Mayer - again
one! - son of a German Jew. After him, they had written
on the list the Jew Darmesteter and Maspero, an Italian whose
The mother's motto was mai spero.

Hearing these exotically ending names, one
old scholar, one of those old white men, as they said
Chenier, who live half in their memories, had a
melancholic and touching word: (c Our young scientists

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of French origin, therefore no longer work, he asked
so that we are only presented with descendants of foreigners
gers?" A huge sneer rose up, mocking the naivety
patriotic of the old man, and all the members rush-
go outside to have the honor of announcing the first
first to the son of the German that he had the great recom-
think that would have brought joy to so many French workers,
honest, modest and poor.

No one in this assembly where there are a few ca-

great Léon Gautier, scholar-poet who loves Christian France—
of such enthusiastic and young love, which communi-
suddenly fucks everything he touches among these old women
things of the past freshness, color and life. Who knows
What did Mayer write? A few rhapsodies on a song
of the Albigensian Crusade which he dealt with because the
Jews were involved in this and to which he had nothing to do
taken, if we are to believe Mr. Génac-Moncaux. Who does not know,
on the contrary, the French Epics and this admirable book:
Chivalry, which the author carried for twenty years in his
brain, or rather in his heart, and of which I heard
Mr. de Mun speaking with tender delight (1)?

(1) One could cite countless facts of this order. One of the
brilliant students of the Ecole des Chartes, which is at the same time
a firm Christian, Mr. Lecoy de La Marche, publishes a remarkable
work on Saint Martin. The Académie commission proposes
Saint Martin for a prize. Gaston Paris, always ready to serve the
hatred of the Jews against the Church, protests against this act of justice,
because the author, the citizen Sulpice Sévère, recalled the miracles
of Saint Martin. This is the pure doctrine of the School of Charters, of a-
near which one must rely especially on contemporary testimonies—
Porrains. Renan, always cautious, acts below the surface. In short, what is.
I believe, without precedent, the Academy overturns the decision of its commission—

1

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While waiting for French scientists to dare to take care of
these questions, we refer our readers to this brochure
of the Greek monk, which is of thrilling interest; they find there—
will in the long run the various uses of human blood for cerebr- ?hk
different monies, circumcision, marriage, funerals—
railles, Purim and Passover.

There is still a great deal of light shed on this oral tradition.
which is passed down from father to son and which made the Jews so strong
by the habit of carrying in common a terrible secret, on
this unknown Judaism of which no book speaks and which che-
mine through the ages without any profane gaze perceiving it—
receive.

To receive the confidence of the secret of Israel, the father
chooses among his sons the one who seems to him most worthy of
confidence, at a time when Jews were accustomed to moving on
the heads of their children what they call the Crown of ^_^
courage; they initiate him and make him swear in the most /

sisters, nor to the mother, nor to any living person and especially to other-a woman.

My son, said the father of the Greek monk who transmitted these details, may the earth refuse burial to your body, may it regrow from her bosom after your death, if ever, in some terrible cution that you can find yourself, you reveal what I

sion. I must add that Mr. Lecoy de la Marche was very weak supported by the Catholics who, there as elsewhere, instead of holding head to men like Renan, and to overwhelm them with contempt, coward-right from the beginning of the discussion.

You will see that when this Gaston Paris presents himself, as he 'expressed his intention to the French Academy, to which he did not no title, Catholics will still vote for the man who trathan Christian writers.

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tells you; keep quiet about it, even if you became a Christian for your interest or for any reason.

Outside of remote countries, are our modern Jews still faithful to these practices? I don't think so, without be far from believing that certain isolated cases occur from time to time and come to swell the number of these unknown crimes, of these enigmatic disappearances on the-which we do not want to shed light on.

The bloody sacrifice, we repeat, if it proceeds from the Jew's aversion to the goy, if he was encouraged by some-some books of Kabbalah, perhaps even by some steps-sages of the Talmud, has nothing in common with the Mosaic law; it represents a crisis, a phase in the life of this strange people who changed direction so often, who had the warlike and patriotic phase in its defense against the Romans, the conspiratorial phase in the 13th and 14th centuries with the Templars, the dark and bloody phase after the failure of these attempts, the phase of recollection penduring the 16th and 17th centuries, the Freemasonic phase in the 18th century, the socialist, financial, cosmopolitan phase in the 19th century.

In any case, hatred of Christ, of the Christian, of the crucifix, of religion has remained as alive as ever.

The physiological study would be hardly less interesting that the historical study, which we were talking about earlier, if

to answer all these questions and to introduce ourselves, in the past as in the present, a conventional Jew who has no connection with the real Jew.

The analysis of these feelings of hatred against objects inanimate beings themselves which represent Christian ideas,

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enters into the category of these phenomena which are both moral and physiological that Mr. Rihot studied in his book on V Heredity; we can say about them what Montaigne says:

"What a monster is this drop of seed from which we are produced and which carries within itself the impressions, not of bodily form only, but of expenses and inclinations of our fathers (i)?)"

However, I have not seen this point addressed in this book. of V Physiological Heredity, which is not without value, although the general design lacks elevation; I have not met only a dithyramb from Mr. Candoles, who believes that a Jewish state would be the realization of the ideal Salento. This mon-lord now has in present-day France the State of his dreams. That's neat!

In any case, this hereditary hatred makes it clear what is happening before our eyes and which would be absolutely otherwise incomprehensible. The unleashing of invectives, of rudeness, of violence against Christ, the Virgin, the Church, the Clergy, does not actually respond to any real feeling of the population; it is absolutely artificial, It is organized by the Jews with the skill they put into organize around a financial matter, thanks to their day-naux, a current of false public opinion. We have seen the operation is done before our eyes. Ten years ago, even After the Commune, twenty thousand men followed the procession funeral of Brother Philippe and the workers, the least religieux, spoke with affection and respect of the good Brothers who had raised them and made them honest people.

(1) In support of this almost inexorable character of Thérédité, let us recall the curious observations of a doctor from Frankfurt who had noticed that many Jews were born circumcised.

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I add that, if it were the sincere expression of the state (the general spirit, such an explosion of hatred would be a fact which

such conditions. The people, even if they have become indifferent, hold to the religion of their ancestors by the bonds of memory. Long after the coming of Christ, the Romans still remained attached to their Penates, to their god Term, to the Genius of the place which had been associated with the existence of the family. Baptism, First Communion, Church weddings are dates that are still dear to the majority of Parisians themselves, of those whose faith is the most lukewarm.

Some ancient abbeys, with their vast estates and their rich incomes, could excite envy. The congregations at present are all poor; which enough to support thousands of human beings is nothing next to what one of our greats has for himself Jewish bankers today.

Is this the fate of the poor country servant, of the The priest himself who justifies these angers? Sitting in the confessional for long hours, or standing at the altar in a often freezing church, always ready to go and console those who call him and who sometimes live two or three leagues away from the presbytery, he sets off whatever the weather; neither the sun in summer nor the snow in winter can stop it. For this reason he sometimes receives eight hundred francs, twelve or fifteen a hundred francs at most. What little Jewish money changer would accept such a task for such a salary?

Basically, the vast majority of the nation is sympathetic—than to these brave people whom the Jews alone truly hate—ment.

Among illiterate Jews this hatred of Christians is expressed

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IN the form of brutal movement, it is irrepressible impidion—sistible that the alienists speak of. Every day the facts various sources provide us with proof of this state of mind manifesting itself in the form of a violent attack. The February 2, 1881, it was a Jew who came to disturb a ceremony—^funeral monk.

An incident, deplorable from every point of view, has occurred, ©the day before yesterday, at the Saint-Eustache church.

The two poor little girls who died in the in—fire on Rue des Deux-Ecus: Jeanne and Marie Verpillat. A A very large crowd attended this painful ceremony, uniting—heartfelt sympathy for the parents' pain, when suddenly

great fun to scream at the top of your lungs.

The Swiss approached this man to make him come out and put end to this scandalous scene, but the drunkard resisted and began to shout even louder. At the same time, some curious people entered his entourage, and who found the thing funny, surrounded the Swiss and wanted to prevent him from doing his duty.

Fortunately, officers arrived and restored order by driving the drunkard to the Halles police station.

He is a Mr. Eugène David, aged twenty-eight, a man of penalty (1).

(1) Our beautiful funeral ceremonies where everything speaks of hope, where the death curtain seems to be just a simple curtain that leaves us guessing the presence of the missing being has the gift of exasperating the organizers of civil burials.

Is she not of a truly diabolical character and worthy of the brush of some painter in love with the fantastic scene which has passed in Brest, on Shrove Tuesday, February 29, 1884;

"Around three o'clock on Tuesday, the funeral procession of a little girl followed the rue Saint-Yves; arrived in front of the majiasin Cailloux, the cor- The thugs disguised as monks, who were leading great uproar in the square.

"These wretches, without regard for the pain of the father, who followed

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On October 24, 1882, a more serious incident occurred in Lyon.

This morning, said the Gaul, an individual of about forty years-born entered, hat on head, into the church of Saint-Bona-venture. It was six o'clock in the morning, the priest was saying his mass.

The stranger came forward to the altar. He slapped the priest; then, seizing the chalice, he threw it to the ground and poured the hosts over| the ground. While committing these sacrileges, he cried out: "That's enough!" All these comedies must end.)•>

All this had been done as usual. When the faithful, returned from their stupor, would have stopped the stranger, the latter did not oppose no resistance.

Taken to the station, the individual declared that he was an Israelite.

of another Jew, named Weber, who, at the time of the high mass, enter the church of Clamart with the hat on the head, the cigar in the mouth and comes to camp at the foot of the high altar, taunting the faithful.

It took the intervention of the gendarmes to expel this unbeliever.

On March 21, 1882, the day of mid-Lent, the Jews organized-were in Roubaix an impious masquerade.

Incredibly, says the local newspaper, no prosecutions were not exercised against sinister pranksters who, on the day of the mid-Lent, organized an outrageous masquerade for the Catholics. On a chariot, in a confessional surmounted by a in the middle of the fort, an individual, dressed in ecclesiastical garb, received

weeping over the frail coffin of his daughter, began to chant the From Pt'ofundis and to give their blessing to the clergy.

Will such a scandal go unpunished? already declared the newspaper which recounted these ignoble facts. You had to be very naive to ask even this qu-^stiou.

The Israeli Archives Islands Directory also includes Tuesday-Fat among the Christian holidays between Christmas and Easter.

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the confidences of amusing girls, in costumes resembling those of nuns, who came to kneel in turn before him, give him a coin and, after kissing him, withdraw would simulate the sign of the cross.

The public, indignant and disgusted by this ignoble spectacle, wanted prevent it, but two agents protected the tank against any ^hostile demonstration.

There are few days when some scandal does not occur in a church with the tacit support of authority. I saw the Christmas Day, in Saint-Pierre du Gros Caillou, during the Midnight Mass, individuals of the Semitic type indulge to crude jokes in the church, in the presence of the peacekeepers who did not move.

Note that for centuries no attack of this genre has not come from the Catholic side. There is no examples that one of us insulted a rabbi, entered a synagogue to disturb the ceremonies,

In the generous and broad soul of the Aryan, tolerance is a natural virtue and it must be stimulated for a long time to persuade him to exercise his right to self-defense.

But this is only a very small side of the persecution Jewish, the good, the true one, is the one which is exercised by the Jews who have authority and opinion, the common people—nine, scholars, ministers, senators, deputies, journalists. Everywhere you come across one of these every time that it is about doing harm.

It was an Austrian Jew, Hendlé, who became prefect of Saône-et-Loire which, as we have already seen, is in agreement with a Jew named Schnerb, director of General Security, and formerly editor-in-chief of a pornographic newspaper, to organize the destruction of the crosses in Montceau-les-

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Mines, have some of our workers convicted French and thus allow the introduction into France of a greater number of his foreign coreligionists (4).

Hendlé received promotion, as was fitting, and went to continue the course of his exploits in the Seine-Inférieure. In Dieppe, he was embarrassed for a moment. He existed there a school run by nuns who enjoyed the esteem and affection of the entire population, The municipality was resolutely opposed to the hunting of the Sisters.

Rather than consent to this infamy, Mr. Levert and his deputies resigned and were immediately—unanimously re-elected by the municipal council. Hendlé could not use the famous argument: "the voice of the people, the general will;" he then remembers the articles that he published in the Israeli Archives on Jews in Poland, it is said that one can imitate the Russians and allow himself everything in conquered countries; he locks the doors from the school and throws the nuns into the street (2).

(1) MB' Freppel, who had known so well how to unmask Naquet in the question of divorce, was less perceptive when, in the amnesty mission, he said to Mr. Rochefort, who claimed to know this fact: "What interest would the prefecture have had in that ? "

The great bishop does not know what hereditary hatreds are. silencers, racial fatalities and a whole side of the current movement

(2) This Hendlé seems to have had the specialty of taking care of3 Polish Jews; in 1863 he published in the Jewish Archives a di-
thyramb on them; on November 4, 1865, he lost his temper at the police cor-
judicial action against the Attorney General, Mr. Dupré Lasalle, who, in a
trial in which Polish Israelites accused of fraud were brought to trial,
said: "It is difficult for me to believe the story of the pre-
come, they are Jews and I do not know that the Jews have com-
fought alongside their brothers and shed their blood on the fields of
Battle of Pologae.

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Elated by this triumph, he becomes furious when he re-
finds in front of him this crucifix that he hates so much. One day, however-
However, he comes up against a resolute man like there are
unfortunately has too little in our time. To re-
place a removed crucifix, Mr. Auge, mayor of Hermanville,
comes himself to buy in Dieppe, a magnificent Christ,
and, on October 7, 1882, had it placed with the following inscription-
boasts:

This Christ was placed at the communal school of Hermanville at the
following a subscription made by the mayor, the municipal council and
the entire population unanimously.

Hendlé and his agents are foaming at the mouth, they are threatening to do
close the school, the mayor looks these miseries in the face-
and said to them coldly: This Christ is in our school
and it will remain there, it is the will of my administrators. If you
Touch it, I'll ring the alarm, and then watch out! x

It was not necessary to do more, one can guess, to give to
Jews a terrible panic, and Prefect Hendlé left
to vent his rage by blaspheming in the city's cafes
of not having been able to touch Christ.

What surpasses, what gives the idea of the degree to which the
characters have come down, it is to see a woman, who has
royal blood in her veins, the Duchess of Chartres,
to visit the woman before leaving Rouen
of a Hendlé, of the representative of the government who comes
to chase her husband out of the army, go and present her hom-
Magi to this fairy Carabosse who has for Christ more than
hatred even more than the Republican prefect himself!

Isaïe Levallant, former student rabbi, formerly associated with
Cyprien Girerd, to report the false little piece of paper found

in a train car, is another type of Jew. This one doesn't like not the persecutions... for his own. In an article in Israelite Archives (year 4866), he reproaches Mr. Swchab of not being indignant enough when he tells of the persecutions suffered by the Jews in Spain and their mass expulsion of the territory. "It would have been necessary," he cries, "instead of a abbreviated, which smells a bit like a report, a few words moved and eloquent.

Until he can mass expel all the Christians, this Jew, so sentimental when it came to Israel, charming judge to starve our priests to death. Prefect from Haute-Savoie, he wanted to prevent Ms. Isoard from doing his duty as bishop, and, unable to reach him, struck without pity on the servants who were sublime in their self-denial and preferred to give up their bread than to fail their duty.

Isaiah Levallant took revenge for this resistance on a poor nun. To tell the truth, Sister Blandine, such is the name of the victim of this wicked Jew, was not without reproaches; she had committed a great crime. In this country little fortunate, where the servants of God sometimes remember that they are daughters of the people, the peasant woman sometimes returns under the teacher, and my faith this one, to save a laundry, rolled up his sleeves and, one Thursday, washed in the school. It is even added that she took advantage of the opportunity to give a lesson to some little girls who were standing there and learn to make themselves useful in their poor families. . It unfortunately happened that in Isaiah Levallant the anti-Jewish vism occurs in a very particular way; it is remained, under the prefect's guise, the "sordid and bleary Jew" of which Saint-Victor speaks, and which Rembrandt drew so often in the picturesqueness of its filthy rags. The

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President of the General Council of the department, which he left for Annecy, said of him in the middle of the session: "We cannot to get an idea of the state of uncleanness and stench in which Prefect Levallant left our prefecture(i). » The poor Sister, guilty of loving cleanliness in a department where the prefect was dirty by goul, was struck by dismissal. If I remember correctly, a few brave women who had wanted to demonstrate in his favor were even punished with prison (2).

In the courtroom we find the Jew faithful to his hatred for Christ. We once saw him trying to get rid of

distinguished by nothing from his brothers the French, whom he held to enter the community; as soon as he is there it is to do scandal.

A Jew, named Moses (3), refuses for the first time to swear an oath before Christ. Another Jew, former con-

(1) It is absolutely true from the physical point of view as well as from the moral point of view the law that Maxime Du Camp formulated in these terms in the journal of the Two Worlds, of April 1, 1861:

"We could, without fear of being wrong, formulate this axiom:
"The closer men come to Judaism in their religion,
the dirtier they are; the further they get away from it, the cleaner they are.

The stench, the infection of the streets of the capital since Paris became a Jewish city are striking proofs of this truth.

(2) Isaiah Levaillant received a promotion, he was appointed director-Director of General Security, an important position from the point of view of spying, and which the Jews are keen to see occupied by one of their own. Schnerb, as we have seen, had preceded Lôaie Levaillant.

(3) It is at this Moyse, general councilor of the Seine and who was candidate for the Senate, where Louise Michel lives. The Jews are keen to to have on hand those who can play a role in a revolution.

The 24

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Lisbon (1), the damned city of the Commune, imitates this example. You have to see how polite the president is, he takes the recalling by the sweetness: this Let us see, Mr. Lisbon, Be indulgent therefore for our Christ, he is good to us It's hard to make this painting disappear for you. y>

With Camille Dreyfus, same production. Everyone knows what is this Camille Dreyfus, and on what dung pushed this poisonous ghetto flower; condemned for having insulted a priest, as he boasted in a circular to the voters of Gros Caillou, this Dreyfus has none no less received from Wilson a cross which he dishonors.

The impression of repulsion that he inspires, by coming to insult before this court the religion of the majority, enchants it far away to humiliate him. As long as there is noise around his

an applause or a boo; it confuses fame
unhealthy with beautiful glory, he even prefers fame,
she reports, indeed: when someone has a bad-
I'm going to propose, he knows where to go.

(1) This Lisbon, tower of their comedian, businessman and colonel
of the Coromane, is still a very interesting type for studies.
After trying to open an establishment, where consumers
would have been served by nuns, he founded a cafe, where the
boys, dressed as academics, wear Tbabel with green palms and
the sword; he also founded the Auberge des Reines where the service girls
have the costume of sovereigns famous in history by their
beauty or their misfortunes. We find there this imperative need,
among the Jew to defile, to debase, to make ridiculous everything that
was great in the past. He has a real monomania for
genus stercoraire Bur which he enters into a commercial operation
advantageous.

Basically, Lisbon is Ludovic Halevy, communard, like
Ludovic Halévy is academic Lisbon. Both of them have
oriented their lives in a different way, but in reality the work is
the same.

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Look at it from a physiological point of view, like the Drey-
was squared in front of the court; he was panade, La Fon would say-
taine, he is prancing, Saint-Simon would write, he is very proud to be
on stage. We say: this is Dreyfus, you know Dreyfus well,
Wilson's straw man for the pretty negotiations-
tions that you know, Dreyfus the agent of the Compa-
gas genius." Dreyfus is happy, he smiles, neurosis
vain of this race, born for hamming it up, flourishes
in freedom.

These facts, moreover, clearly highlight what we
could call the constitutional boorishness of the Jew. A
Christian would be incapable of a manifestation of this kind (1).
Take a great lord, a peasant, a worker of pen-
that truly French, you will find in everyone, in
various conditions, this distinction of feelings,
this innate gift of sociability which characterized the Aryan, this
concern to be respected but not to shock
his neighbor. Nothing like this in the Jew; as soon as he
can, he spreads out, he draws attention to himself, he bothers others.

What should also be noted is the importance
that these scruples take hold as soon as it concerns the Jew (2), The

(1) In Prussia, however, where people are less enduring than us, we refuses to take the oath before the Jewish magistrates. This is a prediction of a man of great merit and high virtue, Mr. Hapke, who took this initiative.

In Esseg, in the County of Agram, a courageous citizen, named Bartholovic followed this example in July 1883. Struck with a fine of 100 florins, he appealed; Tarrèt was overturned and he was decided that the oath would take place before a Catholic judge.

If the French acted in the same way, the Moyses and the Dreyfuses would renounce—would quickly return to their finals.

(2) Any officer suspected of clericalism is mercilessly denounced by the Jewish newspapers, while the Minister of War carefully watches, thanks to the intervention of the Alliance, what

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Court of Cassation deliberates, we change the law that displeases. "To attack freedom of conscience, sir, think about it—you?)) I always wondered what could be the freedom of conscience of the Jew, which is the object of so much of solicitude. Is it then in spotless emerald, in diamond? What is certain is that it is of another species than ours. Catholics and religious people have suffered otherwise cruel attacks on their conscience, they have not never even got to a court, they were arrested on the way and the Court of Cassation has never ruled on their case. They are goym, once again, beings a little beyond—above the dog in that they pay more tax than him. Look in the history of the conquered peoples for a race that we have put so completely outside the common law—and I challenge you to name one.

Wherever the attack on religion takes on a particularly repulsive and odious earth, you encounter the German Jew. Hérold, by standing as a candidate in 1869, in Ardèche, protested in vain against public opinion—that affirmed his Jewish origin. His face belied energetically his speech. No doubt he belonged to the class of shady Jews who do not practice any religion, but it is enough to examine the type to know the

leave be granted to soldiers during Jewish holidays the religion that is under the x-flags. This is what we call the equality.

Mr. Baudry d'Asson had the idea of raising the average of the traile—

Average salary of the calliolic clergy. Fr. 922

- Muslim muftis. .* 1,600
- Protestant pastors 2,111
- Israeli rabbis 2,522

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truth, to reconstruct the evolution which was common to this sectarian and many others.

Héroid is, in this respect, an excellent specimen to observe. The grandfather, a little German music teacher, arrives in Paris, sets foot there modestly; the son starts there poses comic operas. Jewish Freemasonry which knows, from oral tradition, that the composer is from the company, declares that nothing so remarkable as this music, but ostensibly the au-Zampa's owner conforms to the customs of the country and when he died and was religiously buried in Saint-Louis-d'Antin.

The grandson first declares himself Protestant although he does not never converted, as far as I know, to Protestantism. Then the environment is favorable, the seed of Jewish hatred develops; the son of the amiable musician becomes the frenetics you know, insulting the Sisters, piling up the crucifixes in the carts, surrounding himself with Jews, pre-having as chief of staff a Jew, named Lyon, who tre-was shivering with joy at every infamy, finally he dies in inspiration-causing disgust to even those whose lowest he flattered instincts.

This phenomenon of atavism (4) which, according to ordinary law, skips two, and sometimes three generations, is physical

(1) Atavism is not the entirely correct term here, the right word is the return to type.

Uatavism is the tendency of modified descendants and crossed by interbreeding, that is to say by crossing species belonging to belonging to the same breed, to take one or more characteristics of the primitive strain.

Reversion to type is the tendency of modified descendants and crossed by hybridization, that is to say by the crossing of two distinct races, to return in their entirety to one of the parent races.

as much as moral; it is even translated by the features of the face.

Zampa's autfiur appears in his portraits a little melancholic, but not mean.

With his gold glasses and the lower part of his face, which is viperous like that of the son, the prefect, he has the air of a Frankfurt gold changer, but a dreamlike impression suffering and sadness tempers the whole and lends even a veiled charm to those cunning eyes. One feels particularly this feeling in front of the beautiful lithograph by L. Dupré (L. Dupré to his friend Hérold), who represents the musician surrounded by his scores and placing his hand right on the keys of a harpsichord. Gæcilie Brand has particularly accused the German side.

Who does not know the repulsive figure of Hérold, with his bleary eyes streaked with bloody filaments, his jaw bones – enormous lairs, his mouth contracted in a royal rictus – ble? After the easy and graceful melodist that the atmosphere Parisian had further softened and humanized nature suddenly brings to life, from the depths of Germany, a Jew of old, one of those Jews like those we see in the old images, always worried, always trembling to be caught and hung between two dogs, always searching some small child to be slaughtered in a sacred ceremony – light.

If the careful and close examination of these types is often painful, for us writers, we must consider it as a kind of ransom paid for intellectual joys – so high and pure that we experience at such a high degree by penetrating through analysis into the intimacy of es – elite units like the Yauvenargue, the Joubert. the Ghé –

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deny, the Maurice de Guérin, living in commerce of so many tender and proud souls almost unknown to the crowd.

This great problem of the heredity of evil is, moreover, of the most exciting. There are obviously beings who, apart from the sin of our first parents who is common to all, bear the weight of one of these de –

second original sin (1). »

In some individuals, such as Lockroy, an element of Jewry is grafted onto a bloody Jacobin heritage of 93 and constitutes a very singular mixture.

Son of an Italian Jew, Simon, who was an actor for a long time under the name of Lockroy, and who, according to Vapereau, was born in Turin, the deputy of the Seine, the enemy of the Brothers of the Christian doctrine (2), descends from Julian of Drôme

(1) It is very regrettable that the School of Social Peace has not carried his investigations to this side. I would have liked, for example, to see Guérin, to whom we owe the excellent monograph of a family of shoemaker of Malakoff or Messrs. Ed. Demolins and F. Bocquet, authors of the monograph of a rag-picker from Paris, apply the method of Mr. Le Play to a monograph of a current ruler. He There is a masterpiece to be made with a typical family slipping into France, winning with the small traffic of national goods, with the price of denunciations under the Terror, enough to give a little education for children, drawing from the Empire all that it can give—and summed up in one of our statesmen who are both rotten and sectarians, strangers to any conviction and fanatics of intolerance.

(2) Lockroy did, however, receive some notions of catechism. A brave woman who, under the name of Elise Moreau, had had some fame as a poet before marrying Gagne, the arch Gagne, the author of Uniteide, felt sorry for the moral misery of this misfortune—who, at twelve years old, did not know the fundamental truths of Religion that what one can know about it between two bearings of* behind the scenes. She led the little savage to a respectable ecclesiastical—

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who played such a sad role during the Revolution. He has published by Galmann Lévy, under the title: Journal of a bourgeois woman during the Revolution, the impressions of his grandmother, of whom he had the modesty, moreover, not to give only the initials. He was right about this because we don't I can imagine nothing more odious than this Journal.

This Plii— is a real guillotine lick- bourgeois laminte. We can guess a soul swollen with resentment and envy, at the way this shrew applauds every crimes, the massacre of old people in prisons, the executions popular cuts. Ugly no doubt and ill-bred, she hates with a servant's hatred this queen who was the triumphant of Versailles by elegance and charm more than by the rank. She is closed to any generous feeling; she pre—

is at the Temple, this sublime Christian who, ready to mon-
to the scaffold, spent his last moments in the
dungeon of the Conciergerie, to recommend forgiveness to the
hers; she calls her Medici, she claims that in front of her
guards she made her son recite verses which ended-
were born thus:

And of a rebellious people abhorring darkness,

You must, my son, learn to pierce his heart (1).

tick, which we have already spoken about in connection with the Commune, Tabbé
Ravailbe. The worthy priest tried to teach the child at least
to know and bless the name of his Creator. The ground, alas!
was ungrateful, and Lockroy profited little from this teaching which would have
could save him from all the deviations.

(i) Journal of the year of the Parisian Revolution during the Revolution (page
281).

"May my son never forget his father's last words that I
repeat to him: that he never seeks to avenge our death." [Testament
of Marie-Antoinette.)

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She knows she's lying, what does it matter to her! It's with these
lies that make heads roll. Good nature
wants to enjoy the agony of his victim to the end;
hyena at least wants to smell blood since she can't
drink it.

One October morning an artist settles down, a pen and some
paper in hand, at a window on rue Saint-Honoré. A
woman is at his side, laughing, flirting, displaying her graces
horrible; suddenly a flash of joy passes through the eyes of
This woman, a rumor has spread among the plebs who are waiting
its prey, a cart appears, it carries to the scaffold the one
who was the queen of France. The Fury, however, cannot dis-
simulate a movement of spite. Marie-Antoinette is more
majestic still than at Versailles. Broken that day by
one of those ailments that destroy women,
under the burden of pains that seem beyond courage
human, the unfortunate still finds the strength to be calm
until the hour, fortunately near, when, touching the
At the end of her long agony, she will cry to the executioner: "hurry-
at your place! "

The artist was David (1), the woman was M'^^ Jullien.

The father, terrified by this graceful companion, voted for the death of Louis XVI, assuring that he had always hated the king and that "his enlightened humanity having listened to the voice of justice ordered him to pronounce death.

The son hunted by race. Whether one imagines Gilles or Aba-

(1) This drawing is part of the Hennin collection at the Library national. Above we read this note in Mr. Hennin's hand: "Portrait of Marie-Antoinette, Queen of France, taken to the sup-accomplice, drawn in pen by David, spectator of the convoy and placed at a window with citizen Jullien, wife of representative Jul-link. Copied from existing Tcoriginal in the Soulavie collection, »

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die invested with the authority of a proconsul and we will have Tilôo of what JuUien fils was: "Nothing, says the Biographical Dictionary-phiches of the outstanding men of the end of the 13th century, cannot render his fanatical exaltation, his taste for tortures and his idolatry for the guillotine which he called It is the purgative of the royalists." He was sent at 19 years old as a replacement- cer in Bordeaux Tallien and Ysabeau who were found too lukewarm and this ferocious kid justified the hopes of the Committee of Sa-public. He was heard one day, Prudhomme recounts, exclaim in the Popular Society that "if milk were the food of the old, the blood was that of the children of freedom that rests on a bed of corpses" (1).

The letters that this bloodthirsty ephebe, who was called Robespierre's snotty spy wrote to his master appear in the Papers seized from Robespierre.

Some are masterpieces of early perfi-die. This tiger was also a sheep. He feels an irresistible need to denounce; he denounces Bordeaux, which he names "It's a hotbed of business and selfishness," he denounces. Ysabeau "who eats white bread while the people feeds on beans; » he even denounces Carrier « who lives in a seraglio surrounded by insolent sultanas and epaulettes-third parties who serve as his eunuchs.

(1) M Charles Vatel, in his book Charlotte de Corday elles Gi-rondine, tells us that this amiable young Ijomme launched butcher's clients on the outlaws and hunted them down like Lûtes wild animals.

: The Bordeaux poet Joseph Despaze recalled this detail in the

i One of the three Julien, prescriber of viript years,

Revives the panting butchers in Bordeaux;
Murders are his games and heads are his games.
This cruel child takes the place of a child.

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With this he was frisky. He asked for subsidies.
for the Bordeaux theatre, he wanted to regenerate the nation
by the ballets: (c As I saw the incalculable effects of
this kind of celebration, he said, I thought it would be beneficial to offer it, to the
less on stage, to all of France and I composed
a little patriotic entertainment; the Commitments of
citizens.

It is this playful side that makes Lockroy run in the family.
After having crossed the small newspapers following Wolff,
he passed through the Déjazet theater, before going up to the
theater of politics. He is the vaudevillian persecutor.
Saint-Simon said of Pussort that he had "a face of
angry cat." Lockroy, when he managed to get attention
on him, has the look of a happy cat, of a cat doing its
garbage in embers. The eye is signal, like that
three-card players; there is concern about the came-
Lot, who gathers the crowd without ceasing to be on the lookout, in
this little physiognomy, alert, sly and wicked.

He's smart. He proved it under the Commune. He was strong.
embarrassed by his attitude in Paris. Approving the acts
of the insurrectionary government, but fearing prudem-
to associate himself with a movement that he knew he had to
fail, he found a more satisfactory outcome to this situation.
clever than the Zouave's is below. He took advantage of the cir-
constances potir go for a country walk and
to see if the lilacs grew near Clamart; friends
obliging people had it removed by a patrol and handed over
free when the Commune was over."

The good people remained convinced that this pure one would be dead
for him, and since that time looks at him as a good one, this
who is called a number one Republican.

In the last elections this Paillasse found a way to

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registered on all lists. Today he is Minister of
Trade !

Lockroy's great title, with the Freemasonry-
rie, was to introduce himself into the family of Victor Hugo,
and to stand guard there to prevent the one who had
been such a great religious poet does not return to Christ. The af-
The operation was carried out admirably. The grandfather was taken by
the love he had for his grandchildren. What pain
it must have been for the poet to see this ugly sparrow installed
so in the eagle's nest 1 Who could express the inten-
sity of the look full of a dull hostility that the old man,
of such magnificent good nature towards everyone, sometimes launched
on Lockroy imperturbably seated in his role of
foster father, motionless in one posture at a time
arrogant and very low? All the horror of this life com-
mune could be read in that look.

What happened at his deathbed? We will never know.
exactly. The last hours of this sovereign of the in-
telligence were surrounded by as much mystery as those
of a sovereign by divine right.

The famous will, published before the funeral, does not
does not appear to be from the hand of Victor Hugo.

Louis XIV had as his secretary the pre-
President of the Court of Auditors, Toussaint Rose. Rose, who
was a member of the Academy as a replacement for the silent one
Conrart, had the same handwriting as the king and he wrote the
letters which, according to the label, must have been autographed.
Pecsonne is not unaware in the literary world that Mr. Richard
Lesclide fulfilled the same functions near Victor
Hugo and that the authentic autographs of the master are
excessively rare for the last period of his life.
Victor Hugo, obviously, would not have been enough for his overwhelming

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labor, if he had to write fifty letters a day
to announce to people that "they had the Word in them,"
and that he "cordially pressed their loyal hands."

This Lesclide, posted in the house by Lockroy, was
a Jew from Bordeaux, a Jew of the gay kind who drank
vigorously at dinner, but which was not unpleasant.

Surrounded in this way, Victor Hugo no longer had much means
to express a free opinion. It is morally certain
for me he asked for a priest and many testimonies

heard Vulpian affirm this fact positively in a salon. Vulpian, no doubt, denied in writing what he had said orally, but his letter reeks of lies and fear. It is demonstrated, in any case, that Lockroy intercepted the letter filled with such evangelical charity from the archbishop—than from Paris, and that it was not given to the patient.

What you always have to look at is the tone that these people in these matters. I will never dream of I am surprised that an Israelite would ask a rabbi for console him in his last moments; I even add that, if he begged me, I would go and get it myself and pay the cab if necessary. Do you want to know how Germain See qualifies the very possibility of such an act? "My dear friend, he wrote to his accomplice Lockj-oy, if you have read the World of yesterday, you will find a monstrosity on the desire that the Master would have shown to confide in a priest."

I ask you in what way it would be monstrous for a man who owed his finest inspirations to the Christian religion, who celebrated Jesus, the Church, prayer in immortal verses had the desire, before leaving the earth, to talk with the minister of a God who was his own.

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Lockroy is even more insolent. The editors of the World, wanting to hope anyway that the soul of the poet was saved, had asked simply and very conveniently if Victor Hugo had not wanted to see a priest. "The funny ones, who write a religious newspaper called the World,); this is the tone in which Lockroy begins his answer.

Lockroy is sure of what he is doing by writing this. He is those who have received the most corrections in their life and who received them most patiently. He had done it very young learning the humiliations sending his father, means—lighting a few modest fires, engaging in antics or stretch out your back to entertain the crowd at the theater. 11 just like therefore what Montaigne says, in his figurative language, of the power of habit: "This one seems to me to have very well conceived the strength of custom, which first forged this tale that a village woman having learned to caress and to carry a calf in his arms from the hour of its birth—ance and still continuing to do so, gained this by the custom that, big ox as he was, she carried him

With the Catholic journalists, Lockroy takes his revenge. There are officers there, former pontifical Zouaves-caux, who were heroic on the battlefields and the sight of which alone would hide Lockroy under the label; retnaked by the defenses of the Church, they leave this unfortunate insult them without sending him any witnesses.

Lockroy's comrades naturally draw from there, absolutely false consequences. I will quote Louis-Slanislas Meunier. I have read articles by him which resonated pailois, through the blasphemies, a vibrant and original, where we found a sincere depiction of our miseries

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social that France owes to the Revolution. See, however-dant, what he writes on this subject:

What a behind, my friends, that of clericalism! As This fleshy roundness seems admirably intended for kicks! See how well the foot sinks in! This is done: plop! A pleasure, really. It's greasy, oily, unhealthy. And for bouquet, the letter from Mr. Lockroy: "The jokers who write a religious newspaper called Le Monde... » Have you had enough, say. Ask, get served! Do you want slaps?

Mr. Meunier is not unaware, however, that at the first gesture of those he attacks, Lockroy would flee as he did fled in a panic, in July 1885, from the hall of certain of the rue de Lyon, when some voters, less naive as the others, covered him with jeers while treating his speech of "bluster." More concerned with the truth, the editor of the Cry of the People, while using the comparison that he seems to like, could, on the contrary, have point of view of his anti-religious ideas, draw a seemingly specious argument against the foresight of the master of the universe, so that a man, like Lockroy, which was intended to receive a number of blows foot and truly exceptional slaps, had in born with only two buttocks and two cheeks like the common man mortals reserved for less violent emotions (1).

(1) If Mr. Mennior wants to see men like me together" who heard him {pile to be found far away in their homes;^ found-worm of the workers:? chréliejis, treat of the Tiirlupiiis couiine Lockroy, who have among their own only butts and ass<ssiiis, he has what to read, diuii? Le Monde of January 10, the article itilitiilé lioOf'che. This It's not the best literary thing I've ever read, because it's one of those

to me (leave the ball in the room in dispute, it is not possible
U'èirc plus p.'i.

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With his legendary rapacity, his obscure turns to
Ministry of Public Education, Paul Bert is from the
same category; he is, without doubt, the first grand master
of rUiiiversity that we have seen mixed up in these questions of money
and in this he proves his race. If Bert, as he observes
Mr. Lorédan Larcher, is a name of Germanic origin,
the first names of the grandfathers of the church insulter
Isidore Bert and Simon Boyer are Jewish first names.

Simon Boyer, as we know, was a teacher at the college of
Jacobins h. i\uxerre. Accustomed to seeing the human species through the
On the ugly side, he was not frightened by sans-culoUism.

It was him, says the Administrative, Historical and Statistical Almanac-
Yonne tick (year 1861), which was responsible for applying to
certain place, which decency forbids us to name, punishes them-
corporal punishments inflicted on the students, and there were some among them
from the age of twenty. Each correction brought in twelve cents to the
Mr. Boyer, who also went to town to exercise his touching functions-
tions. The income from this job was, without doubt, of a
good report, since he was able to acquire a building as well
important than that of the Jacobins. I remember seeing
Mr. Roux, a surgeon in Auxerre, brings his son to the class of
Mr. Amé, to have the aforementioned correction inflicted on him, and, before
from there on his knees, put a twelve-sou coin in his hand
(duodecimal system) that, all weeping and still kneeling,
The corrected student in turn gave the official quiz. This student
became the famous surgeon L^oux, member of the Academy of
sciences.

As the author of this note points out, the
considerable sums disbursed to the B evolution by this
zealot of discipline, who loved youth in his own way,
if we are to believe the proverb "those who love well chastise well,"
would suggest that the number of spankings was
considerable to Ajjx.erre. This would perhaps be an indi-

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inaccurate ticrn; everything was strange in those troubled times.
even saw some communities, threatened with being stripped-
lees, entrust to men, whose protests of de-
vowed to have deceived them, the funds necessary for
buy back the building put up for sale, and these men, abusing

buy the building for themselves and energetically the deposit (1).

Bert, moreover, seems to have broken with the Synagogue, he willingly poses for the pontiff of atheism, but there he is still a plagiarist, a plagiarist of Jews naturally. 1848, in the Frankfurt Parliament, a German Jew, named Oppenheim, asked that a Pope of Va-theism, ein Papft der atheistcihen. Paul Bert stole He is not proud of this idea.

I caught the man in the act of lying, the hand in the bag.

In the second edition of his Manual, I read this sentence, page 156, lines 14 and following: "I am lieutenant-born of God, said Louis XIV in his Testament, I possess the life and fortune of my people in all pro-prayer. When I make a resolution, God sends me his mind.

The sentence surprised me a little, it was given however as absolutely authentic since it was written not only in italics, but placed in quotation marks. With the signature of any other, we would not even have had the idea

(1) One will read with interest on this question a full volume of hn-black and colored: Grippant, story of a monk's property, by the RP Clair.

See also the Review of the Revolution, June 5, 1884.

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to go see, mnis Bort is one of those that we don't believe pgs on word. I am revising the Testament of Louis XIV. Paul Bei-t had simply invented the phrase, it was a simple false (1).

Please note that this Testament is a document known to all, a written historical monument; the fij^uré copy, of which the rating is, I believe, K. 137, n" 1.6", was made on rori-ginal by the President of Parliament, who scrupulously respected the arrangement of lines and pages. This Testament-ment has been printed about twenty times and it turns out in Grimoard's Works of Louis XIV; I rep-published in the Journal des Anthoine, including Victorien Sardou had kindly lent me the manuscript.

an era and a man, this minister of education—public information falsifying a text like that, lying to children to try to dishonor the memory of a great king? God be praised, no humble brothers, that this slanderer insults every day, would not be capable of such vileness.

The general spirit of the Testament, we add, is in disagreement with this sentence which is, moreover, not in the style of the time. From the beginning, Louis XIV expressed regret of the evils that war has caused to its peoples: <(As by the infinite mercy of God, he said, the war, which has, for several years, agitated our kingdom, with different events, which have caused justifiable concerns, is fortunately over; we currently have

(1) Despite his ap'orob Paul Bert was forced to withdraw this lie of the following items. Needless to say, I hold the volume to the available to anyone who would like to consult it.

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more at heart than to provide our people with sustenance sadly, so many wars have not allowed us to give them, and put them in a state to enjoy for a long time fruits of peace, and to remove anything that might find—to give them peace of mind."

c(We had no other view, in all the others provisions of our will, said Louis XIV again, in concluding, that the good of our State and our subjects; we pray God to bless our posterity and to grant us the grace to make good use of the rest of our life, to erase our sins and obtain his mercy—rope. y>

Who does not remember the grandiose scene of Louis XIV at his deathbed, confessing, before a child, glorious—his mistakes in his life and the noble words that M'"® de Ventadour had this inscribed near the cradle of the young Louis XV?

These are the lying books that parents are forced to read. put in the hands of youth!

This slanderous manual is an absolutely Jewish. The publishers Picard Bernheim (1) are Jews and put to launch the affair the double bitterness which inspires the es—for money to be made and the prospect of harm to be done.

destroying religious feeling in young minds are published by Jews.

He is a Jew, the Israelite Archives tell us, that this Giedroye who makes this singular book, the Gerhe of VEcolier, of whom the republican press itself has made

(1) Le Figaro of February 23, 1883 announces the marriage at the temple Israelite from the street of Huffaull, from ÎVU'e Beiheiiu, the daughter of the expert, with Mr. Gustave UodniJUes.

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gorgfis cliaucles and in which the name of God is suppressed of all the passages of classical authors in which he fi<4urait.

■o'

Little fish will become big
May God grant him life.

Thus speaks La Fontaine.

Little fish will become big
As long as he is spared his life.

This is how Giedroye expresses himself, who also obeys instinct. of his race by dishonoring and mutilating the masterpieces that France produced when the Jews, thank God, did not have access to our home.

This hatred of God reaches monomania. In the month of February 1885, we see the reappearance of Camille Dreyfus who raises a grotesque debate in the City Council. He wants ban Victor Hugo from school because the name of God is found in the poet's works, that one speaks of the prayer, that we find verses like these:

Give, you who are rich, almsgiving is the sister of prayer...
Give, so that God who endows families...

City Council approves this Jew and an investigation severe is prescribed.

It was the German Jew Lyon who, in March 1885, denounces a professor from Chaptal to the Municipal Council,

crime of this scientist? He was not accused of having raped the neutrality of the school, of having communicated its ideas to its students. He had simply exercised his individual right, the freedom of thought in its most sacred form, in pu-

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published under this title: The Lessons of Christian Antiquity, a book full of noble teachings and eloquent insights
eus who received a Monthyon prize from the French Academy. In this book, the writer allowed himself to note the indifference moralizing and fertile of Christianity. Lyon-Allemand was outraged by this audacity and the unfortunate professor was abruptly dismissed after 25 years of service.

He is a German Jew, Ollendorff, whose family is originally from Rawicz (Duchy of Posen) who, secretary of Ferry, excited against Jesus Christ this man who nevertheless-
dant does not need encouragement for evil (1).

Quilly, the defrocked priest, the damned soul of Paul Bert, who uses the little theological science he possesses to provide this wrongdoer with arguments to insult the Church, is an instrument of the Jews, he married a German Jewess named Salomé Brandt.

All higher education will be within a few years in the hands of the Jews. We find nothing but at school Higher Studies: Philology: Deputy Director, Mr. Henri Weil; comparative grammar, director of studies: Mr. Michel Bréal; Zende language, assistant director, Mr. James Darmesteter; Semitic language: director of studies, Mr. Joseph Derenburg; Arabic language, Mr. Hartwig Derkmibourg; Ethiopian and Himyarite language, Mr. Joseph Halevy; Philo-Assyrian science and antiquities, Mr. Jules Oppert.

Among the leaders of the work of destruction undertaken against everything that recalls the Fatherland of yesteryear, a place for

(1) As soon as he arrived at the ministry, Lockroy hastened to call this Jew to him and he appointed him chief of staff of the minister and director of the staff.

II. 25,

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part must be reserved for the German Jew Michel Bréal. Ce-

belles lettres, these humanities, humauiores litteræ, which re-
tooth man more human, more civilized. He was the instrument
of this need that the Jew has to lower everything, to level everything
which we have spoken of so often in this book.

Thanks to German teaching methods, Michel
Bréal wire adopted in France, the poor brains of our
children, confused by a thousand confused notions, became in-
capable of any serious effort. The level of classical studies-
siques declined rapidly and candidates for the baccalaureate
came to the point where they no longer knew how to spell.

The Faculties are unanimous in their reports to
complain about this lamentable decadence. One of the men
who know the most about teaching issues,
Mr. Albert Duruy has published a very remarkable work on this subject.
que (1) where he admirably highlights the effort accom-
fold to deform the French soul, giving our game-
an education contrary to the national genius.

In this debate, he says very well, it is not a simple ques-
tion of pedagogy which is agitated, it is not only the eternal
literary quarrel between the ancients and the moderns which has been rekindled:
what is at stake is the clear French genius that we are in the process of
to obscure; it is a whole generation, already sad, raised in the
pain and tears, to the sound of defeat, without opening
on the heaven that was taken from him and on the glory that is no more; these are
our children who are getting on our nerves and depressing us; it's our country
dejected, mutilated, that one would like, still trembling, to bend
under the yoke of foreign methods and culture. This is the
big, the real danger of the new programs. To all their

(1) Review of the Two Worlds of February 15, 1884.

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other faults they add that of being antipathetic to our race;
they were not born in Gallic land, in holy land; they were
designed Ifi-bas. They came to us from TLst, with the invasion; they
completed it and they continue it.

Everywhere you find the Jew trying to destroy directly-
directly or indirectly our religion. Divorce is
of Jewish inspiration, the Jew Naquet puts divorce into
our laws. Our beautiful funeral ceremonies irritate the Jew,
It is an engineer named Salomon who takes the lead
of a company for cremation that he would like to make obli-
gatory.

young girls, so as to exclude any religious teaching from them.
gieux.

Some French people, even those who are not very zealous in their faith, say to this man: "Come on, you're going to give these young girls a refined culture, an education far superior to their position in the world, teach them music, arts of pleasure, you know how much difficulty we have in live by running the stamp. Placed between dishonor and poverty which will seem harsher to them than to natures less cultured, these children of employees, of old soldiers, bourgeois will have many temptations. Why not to put at their heart one of these beliefs which support in life, an ideal which elevates, which consoles, which prevents the failures? » •

The other smiled with that impertinent and fat air which ended by disgust even the voters of Saint-Denis, After drinking, he confesses his secret thoughts. To these bankers, to these enriched people of yesterday, to these Jews brushed against civilization, did he not say left-hand companions who can distract them, Klipolh (non-Jewish girls), who are able to rock

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ce.'^ liypocondres, as David soothed with his harp the Saul's madness?

Tax meat, pleasure meat, ca:ion meat, isn't it?

'the destiny of the Christian, of his daughter, of his sisters? There you have it

I

1 why we can boldly write Girls' School on the pediment of these high schools, from which so many unfortunate too will come out little religious so that an honest home opens in front of they, too educated to be satisfied with the miserable condition of women in our disorganized society-nized

In the newspaper of the Jew Valentin Simon, V Echo de Paris, a former soldier of the Commune, Mr. Edmond Lepelletier, noting that fifty thousand young girls, "have three only a thousand had been received, had presented themselves in a year of teacher exams, traced existence of these unfortunate Klipoth an instructive picture despite its brutally realistic form.

And they rush, he wrote, the unfortunate ones, to the assault of the

a lot, you might say.' Alas! the requests amounted to five a hundred thousand. What will they do, what are they doing now, not to mention those who failed the exam, these forty-seven thousand institutionally unemployed women, with no hope of finding one? Where will we find them? We?

We already know that it is useless to look in the workshop or the store. They cannot deviate from this point. Yes, by looking Well, we will find them, these refractory outcasts, among their fellow lyric poets without courage, journalists without newspapers, lawyers who do not plead, defrocked officers—and deserting priests. It is in the smoke of the breweries that we see their ironic and mocking silhouette; in the noise of the clinking of glasses and the beating of absinthes, we hear them ranting against society; we will see them perorers, having a coffee room for pulpit and alcoholic girls

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for customers, these useless products from higher education colleges young girls. Paris is already poisoned by them. [Nihilists of love and family, we meet them at every not, the bohemians in petticoats, wearing the short bun, the fanx-co'. masculine, and having as rallying sign the pince-nez professionnel. They teach, they consult, they decide. A court is around them. We see them correcting requests for money or writing love letters from their ignorant colleagues, cowgirls promoted to girls from the suburbs who, in running away from school, have only passed through the Scholastic military. They have a clientele. The liquidators admitted and make assault of erudition with them. Moreover, to defy—but their superiority, they have extreme refinements and contributed to the development of this cult of Lesbos, whose altars flesh see so many kneeling today.

We will also find them elsewhere, in these establishments special ones, which Scholl has named Duval brothels of love. When they are well mounted, they always count among their boarders a qualified lady, and to the consumer who made the request, we serve today "the teacher," — as formerly the black woman or the bearded woman. That is progress (I).

(1) Echo de Paris of August 1, 1884.

The funny thing is that a religious newspaper from Auvergne, Family Sunday, having in turn noted these distressing evidence, the Lardeme, which did not suppose that a Jewish newspaper had could have one day, by accident, the idea of telling the truth, accused of the sheet called 'huliquet' of slander and naturally denounced it to the judges Freemasons of whom she is sure. These are the polite terms in which she

conservative, but to a proven republican like Mr. Edmond Lepelletier.

î The abominable scoundrel who thus defames an entire honorable body gives his lying inferences more odious conclusions Again.

"These are the naughty things that we dare to publish in a so-saying nun.

"The cowardly bandit who commits these pretty things hides under a fancy signature; but there is a bookseller-publisher, a printer-death. Will we let these infamies pass without inflicting on this Basile au-Vergnat the correction he deserves 1 »

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Perverting the younger generations, that is, moreover, the point. essential, the one on which all the effort is focused. He is a Jew, Benoit Levy, who publishes with a Jewish publisher, Léopold Cerf, the Jiratical Manual of School Law; he finds it very pleasant, he explains its beauties with complacency-ance, he threatens those who hesitate to obey. All this which concerns religious emblems delights him particularly-ment, he insists on this subject.

Public schools, he writes, being, by our law, absolutely-secularly, it follows that no religious emblem should appear in the collection. It would be inconsistent to pro-to claim secularity and to leave the religious emblem there, that would be con-to milk all the ideas that prevailed in the discussion the principle of secularism.

The anti-Christian law, once again, is their work of predilection. They run as soon as it is threatened.

The Lavour school board, one of the rare countries where citizens have courageously done their duty and worn out of all their rights, excuse a father who had re-was forced to send his child to school because it was given teaching with the Compayré manual.

Immediately Ferdinand Dreyfus, one of the members of this tribe that swarms over France, like the tribe of Maycr, rushes into the corridors and into the committees; he drags after him a moaning, weeping, lamenting shadow-table, it is Compayré who sighs, Compayré who despairs-Father: "They don't want my manual anymore, what do I do?" will become? I will be forced to write reli-gieux." In short, the Dreyfus gives birth to an amendment in

"School boards may not, under any circumstances,

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interfere in the assessment of materials and methods of teaching.

A school board that does not deal with teaching-nement, it's the height of irony, as they say in this slang of 1) Oulevards that the Jews made fashionable, but what are they? what can it do to Dreyfus, as soon as it comes to molesting Christians?

This episode, in any case, highlights the Goltin side well. who is involved in these persecutions with a naughty side, fury of the pedant against those who persist in not admiring his literature. "What the Almanac of the Muses, said Cha-Teaubriand, provided agents to the Terror is incredible. The vanity of suffering mediocrities produced so many revolutionaries than the wounded pride of the assholes and abortions: analogous revolt of the infirmities of the mind and of those of the body.

In this respect, Gompayré may have surpassed Pai 1 Bert, by his stubbornness in imposing his m'""-inK to pose on the ministers by threatening them with his vote so that this manual, which everyone rejected, was made compulsory. In 1883, still under pressure from Compayré, the pre-fet of the M.mche revoked, not a secular teacher, but a nun who could not, we will agree, accept-to publish a work condemned by the Pope, M'^*^ Fontaine. o[, religion Sister Thérèse, of the Carmel of Avranches. Some some time before, the impudent Ferry declared that "there is no There were no textbooks allowed in schools (1).

(1) It is this Oonipayré, cnh'bram in his inarmels the siiffcai^e niii-versel, who, (iaua mie reunion [Mihlique for the élfolion? «1»; 1885, threw a bowl of t'oiu to the 61ecleuti> who were against the opposing candidate-pnrluni.-te.

– You are wrong, Mr. Argumentative, said a peasant to him, deprive yourself of tomorrow's duties.

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Everywhere, I repeat, you meet the Jew to lead and poison religious debates.

Take this episode of the second expulsion of the Benedictines of Solesmes, which had a particularly revolutionary character. so much.

These poor people, thrown out the first time, are gradually returned home. They have no fortune, in fact, they cannot live outside the monastery where they settled their lives, where their library remained, where they have these work habits which are, each of us knows, so important for the learned.

Among the radicals, even violent ones, many knowing this, would have kept silent by distancing themselves that the representatives of this order, which saved civilization in the Middle Ages, who collected in the cloisters the masterpieces of The human spirit, are a bit like our colleagues.

The Jew Charles Laurent (1), informed by the police Jewish, goes to find its director, the Semite Veil>Picard, and said to him: "Good news! There is harm to be done." He denuncio these old men, he provides details of their stay the most detailed and this Pilate of Freycinet disgraces himself-nore by expelling men of whom he was the host, the protégé, the obliged.

I am not like the Pharisee who prayed standing up and who boasted before God that he was righteous. The bad ones acquaintances could have made me a seemingly-lle to those of whom I speak, to these men who, says the Scripture, (have the right hand full of iniquities and the left hand

(1) On June 1, 1883, we see Ms. Marie Laurent presenting the daughter of Mr. Cobleulz in Tiniliaiou rellgieuîe, at the 100th of the rue de to Victory.

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full of presents. There are, however, some things that I do not have would never have accomplished. If I had known that pro-rabbis crits were meeting to coo (1), I would not have them certainly not denounced. Laurent has no such qualms.

Here again, we must stop to examine the psychology. Born into a milieu of hams, like Lockroy, The editor-in-chief of Paris is obviously closed to certain feelings of delicacy and honor than others breathe in some way from the cradle; it is excusable perhaps, in this respect, up to a certain point. The fact of this young man, of this writer who becomes an informer

strange. I am told that he wears, in some circumstances, the officer's costume, I cannot believe it and cannot imagine, in France, a body of officers quite singularly com- placed so that a confessed informer could take his place there.

As he is, he is curious. He not only has the men- your hairless actor, it's all white. What does he eat? so to be like this? Like his peers, he was one of the freed from Gambetta and, from the garter of an Egeria

(1) Mijnuder is to gather together to study Talmudic doctrine, the Kulacca. According to the Talmad, trailed Sirassin, third God, after leaving the Temple, reserved for himself in heaven a ceMaiiiiiiiieu four cubits tall where he saw a part of the body.

In Yeschuot, treatise of Abodu Zara (Cult of the pagans), cliap. ler^ we read: The day has twelve hours, during the three preinicies God myaude, during the second quarter God is besieged the flood whole, but seeing that the whole world is coufiahle, he rises from his seat of justice and sits on his seat of mercy. During the third quarter of the day, God sits and feeds the child whole, from rhinoceroses to fleas; during the fourth God sits and plays with the Levialhan, as it is said in the Psalms: "This Levialhan that you created to play with him. "

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red, was made one evening, laughing, a decoration which confirmed Marcère, the austere minister, who could only respond with tears at certain accusations.

If you want to see the soul of an opportunist, read a volume of this Laurent, Mr. and Mrs. Neuhurger. Was the Neuburger in question related to the ingenious inventor of the Ncuburgiennes? I don't know. Still, that after having been condemned for usury, and before found the Bank of Paris and Brittany, which rallied so much small savings, he had created as a pass time a financial institution under the title of Credit rental.

Laurent, young and candid then, it seems, because it is this time, I believe, which dates from his nickname of Comme la Moon, was seduced by the appearance of the fences and by the good appearance of the offices. He brought his money there so that made it profitable, and was treated by Neuburger as a sinnple goij. He lost everything, pleaded and, although defended by Joseph Reinach, he came up against the law very wisely, whatever in

stock market games.

Not satisfied, as we understand, Laurent devoted a. volume to drag Neuburger through the mud. Nothing is It's strange to see someone who claims to be a writer, spend two hundred pages telling you that one day he bought Pamplona, another day Otto Bondsmanes, that he raised Romans, that he liquidated Suez. to question, regarding dry setbacks, Ms. Neuburger which seems quite foreign to all this. The book has never been reduced to this task.

Despite everything, IUnsieifr and Mrs. Neuburger are not a document to be completely disdained for the future – it is very

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interesting to see that a man who was already condemned, ob- a stream of complaints from a man who has seen him (his Government) like Laurent, was able to quietly found a new bank without the police, absolutely convincing- that the money we would deposit there would be lost, inter- come in any way.

This transmission by hereditary religious hatreds or anti-social instincts is one of the shows that have struck most in the course of this work. Without ac- to attach to heredity the fatal character that the modern science, it must be admitted that it plays a con- amazing in the constitution of beings. There are real diabolical predestinations. In 1790, the Marquis de Roche- strong, lord of Coulanges-la-Vineuse, ruined gentleman became a supporter of the Revolution, planted in the courtyard from his castle the first tree of Liberty that one had seen in Burgundy. The tree is blessed by Father Pyat. The gen- Tilhomme was the grandfather of Henri Rochefort. As for the priest Pyat, he fell in love with a nun and had two children from her- children, the eldest of whom was Félix Pyat. Isn't it strange to re- find these two names in the Commune?

Can a convict's son be a saint? Yes, says the Church. But the sociologist, in accepting this assertion, is forced to recognize that, in order to stay on the path of virtue, he would need more effort than others. If he received of education, the man born in these conditions will avoid all what clashes head-on with the law, he will shelter his evil action behind phrases, words of progress, of war clericalism, it will rely on a community like Freemasonry, but deep down he will remain the son of convict. He was a stronger psychologist than Bourget, than

the one who said: "Parents have children who look like-hurt deep in their hearts."

Look at Challemel-Lacour. We might not have published ourselves the documents relating to his ancestors, but they are in the public domain; everyone has them has read and reread; it is therefore permitted to the philosopher and to the thinker to draw the conclusions that seem to him righteous (1).

If he had received no instructions, the former head of the French Foreign Office probably looted Cal'uire

(1) Here are these pieces which, from Zola's point of view, in his History of a Family, constitute a human document of considerable importance. According to a letter addressed to France On February 23, 1882, the death certificate of the father of the former mid-Minister of Foreign Affairs, died at the maritime hospital in Bresl, that is to say, in the penal colony, registered in the civil registry of Brest and that of Fert4-Macé, the place of residence of the convict, as well as to the town halls and the registries of the courts of Brest and Domfront. It also appears that that there was a relative guillotined under Louis-Plulippe.

The father

We read in the Journal de Granville of May 12, 1838:

BANKRUPTCY

"By judgment of the civil court of Granville (Manche), dated 11 May 18:78, the name ARMANn-FinËLR Constant CHALL.EMKL-LA-COUR, grocer in Avrrnnche^i, was declared bankrupt.

"Mr. Théroulde was appointed as commissioner, elLefiançois, huis-sier in Avranches, trustee of the said bankruptcy.

"The judgment further orders that the person of Armand-Fidèle-Constant Challemel-Lacour will be kept in custody by Legros, bailiff in Avranches.

Grandfather and Great-Uncle

We]]i in ^e Journfd d' A 'ençon (hi May 14, 1815:

"Judgment given by the conr W assizes of the department of Orne, sitting in Alençon, during the session of the first quarter of 1815:

"April 20th and 21st. - Alexandre-Foutuné-Ahmand CH\LLEMEL-

himself; a distinguished graduate of the École Normale Supérieure, a skilled rhetorician, to have it looted and gets away with damages— interest he does not pay. Born into the ranks of the people, he

ROCOUX, formerly bailiff, residing in Joué-du-Dois, district—
ment of Alençon; FiuNÇOis CHALLIÎMEL, linen merchant, residing—
rantà la I<'erié-Macé, district of Donifiorit;

“Convicted of complicity in forgery of commercial documents,

“The following were sentenced:

"The first at twenty years, and the second at six years of
forced labor, to the withering of the mark of the letters TF and soli—
definitely at the expense.

The great-grandfather

Indictment of the lawyer of the liai to the Bailiwick of Falaise

The lawyer of the Uoi at the bailiwick of Falaise, who had communication
of the complaint presented by Mr. R... of Al-^siiiil, ptoi>rlélaire, de—
dying in Joué-du Bois, against Mr. “Challemel-Lacour,” no—
to the village of Ferlé-Macé, set of all the pieces of the
trial, requires that Mr. "Ghallemel," accused (>by the said iu—
lorniatia "of having been armed," on September 5th,
"accompanied by his two sons Rocoux and Mesnilcourt," by his fer—
first, named Levannier and Bobot, from another individual, Michel
Chollet, and two unknown men, all armed in their own way, some
axes, tnsils, others hunting knives, "sticks
"shod, and, in this war apparatus, to have transported themselves on
the property of said Mr. R... du Mesnil, to have, said Mr. Challe—
"mel, chaired and worked himself at the receipt of a bailier,
"to the demolition of a nmr serving to close and share the inheritances—
"ges du |>l lio^iaul," to have cut down two walnut trees planted on the
same neriiiai;e's.

Particularly warned of having continued these excesses of all kinds and
of which we did not know "of the xen"^ile, although the complainant" tuui ma—
lade that he was, himself, transported to the scene and had
interjected cljmeurde haro to ignore.

Warned again "of having left|"secured, at ten o'clock in the evening,
always accompanied by his two sons, » named Chollet and
some unknown people "armed with guns and swords, in the garden of the
complainant, of having devastated and torn down palisades serving as a fence,
finally from >èa'ii carried to all possible devastations, despite the
repeated defenses in a clamour of haro, w

"Be it decreed, as well as his two sons, Rocoux and Mesûilcoul," the

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would have said to Mr. de Carayon Laloiir: "I'm going to kill you!" Polite and the lilted, without this garlic varnish being able to disappear over time—Originally perverse, he writes: "Make me all these people!" Culture for him was only a means to do more harm to others and to make more of a connection to himself (1).

named I.evannier, Bobot and Cliollet "to appear personally—moves (raising Mr. the lieutenant criminal » and in the tlt-lais of the or—donation, to lend interrogation on the facts reported in the complaint and resulting from the interrogation, "to be subsequently required cost—between them and named what belonged to him.

This August 28, 1790. Signed: Brujnet.

The son
Dijon Court of Appeal.
Hearing of January 24, 1879. — Judgment.
The Court,

Whereas the above facts constitute real attacks against persons and property, and give incotlleslab[^'meDt opening to an action for damages against their authors, for the benefit of those who were victims; that it is a question of to examine the extent to which the various appellant parties are responsible and what is the value of the conclusions, taken by them* before the Court.

Whereas, in this case, the facts on which the de—requests constitute NOT sr.LM.KMiINT quasi-offences, but drs de—beds even CHIMES; that it is, moreover, a question of alleirttos carried to individual liberty and to property, both of which are placed under the protection of judicial authority by the principles fundamentals of our constitutional law.

Jointly and severally condemns Glial'emel-Lacour, Vassel, etc., etc.

(1) Almost all the politicians of lag.iuihe have thus in their end of the previous places which made them remain in suspicion—cious by the nunuëif's people liu country and. threw them torps and, souls in It^s bius de lu Fi'aiic-Mdii^<>nuune which u'csl not ddiicilc in the

To all these war machines, to all these means
attack against Jesus Christ and his Church, the Jew joined
anti-religious propaganda by the scandal sheet, the
obscene publication, pornography (1). In all that*]^
ladle at Toidureje Jew is a past master, he has the genius por- *
cin. Toussenel did not go too far when he wrote: "The
pig is the emblem of the Jew who is not ashamed to wallow
in baseness, in ignominy, in usury to increase-
to lie to his capital, which does not find infamous speculation
as soon as there is profit to be made.

Here again heredity appears with a character in some-
that kind of imperious. This ci-ass.; of the ghetto, this filth
proverbial, in which the Jew lived for centuries,
seem to have permeated him forever. The horror of Isaiah
Levaillant for cleanliness is not an exception; there is
obviously a form of neurosis, a beginning
of pica and malaxie in the incredible torrent of immon-
printed or drawn dices that the Jews have made to flow
across France for several years. They have truly-
restored in this France which was Christian the cult
ancient Phallophories, without the artistic side which is
mixed in Rome and Athens with these public exhibitions

choice of his recruits. The president of Gnmol, the minister of agriculture,
was clever enough to elude the rigor of the laws, but he was the object
of demoralizing conflicts. All the newspapers have published the judge-
rendered, on August 13, 1847, in a case of fraudulent subtraction-
due to the bankruptcy, a case in which he was involved
Gomol (MarliiiiGilbert).

(1) From the Tiliuud, it is a wonderful presa<;e to dream
of excreiiiêiils. I*tesque all the » publications sadiijL es arel éilité
by the Jiiif.s A Jewish bookseller, a bookseller today, started
I wanted JusOne.

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of shameless images and cynically paraded attributes
by the city.

This rue du Crois- is a real Jewish landmark.
sant, this halls pornographic newspapers where the stalls-
The Israelites, pressed against each other, fight
between them to see who will have the most debauched imaginations-
ideas. The historian of the future who will draw up the catalog of this

complicity of the government, will not be able to believe his eyes.

Scenes of sordid debauchery, monks driving around drunk with girls, priest whipping a naked woman, like in the poster of The Debauchery of a Confessor, groups shameless, everything is there. Formerly, the fathers of families, the common men would have given the prefect a bad deal police force that tolerates and encourages these turpitudes; Today, we see in the populous districts entire families, fathers, young girls, children watching and commenting at length on these Priapeas. That's where it went France (i).

Ignotus, with his gift of seeing and making the spectacle

(1) This fury to defile the child's ass has the proportions of a true nioiiomania (I characterize conlagious. The (laws of the Court of the Assizes of Ir-et-Loire (March 1881) contains a professor of the lyco-% M. VuUet, holding to the young people entrusted to your care the most filthy and offensive remarks, providing the director of a fairground called the Reimblican Minerva or Sanctiimmagmin, a canvas where religion is far*born into ridicule, and forcing his students to go see her, calling out to him the passengers on the public highway to force them to enter.

In Marseille, in April 1884, a MT., inspector division-child labor in theniaufaclus, fii visiting a workshop-young islanders from the Rouet district, suddenly undresses 86 moutre completely naked to these eiifauU.

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from the street, painted a striking picture of this secret museum became public, of this scatology spread out in broad daylight.

In these working-class neighborhoods, most women are in hair. There are a large number of small children. In front of each de-picture shop, there are groups of men, women, pe-little girls. Everyone laughs-except maybe the little girls, who look serious and at first as if startled. I heard and noted the reflections of this audience.

"Hey, look at this bishop" This is the caricature of Mr. Freppel. Certainly, I admit the caricature of an bishop who has wanted to face all the dangers of the Forum. But, here, the attributes the most sacred aspects of religion are ridiculed. A kid said to his youngest companion: "Look, kid, his chalice where there is a mutt that spits..." Apart from four or five exceptions,

insulting. The public simply detailed the vision aloud who was in front of him, as he does, when he attends a spectacle in a fairground booth. < Look... a priest who is doing the home search. He is received by a woman in a shirt... This gentleman with horns, who looks at them through a hole, it is the husband of the bourgeois woman... »

Ah! Ah! This priest whipping a little girl... and this bishop who was next to him with his miter... »

The biggest success was for a lithograph, very large, whose violently clashing colors caught the attention of passers-by.

It represents a kind of chain of convicts. The convicts are dressed as priests, – as the people say. Each of the convicts has below his tonsure, on his back, a large sign. It reads in very clear characters these various inscriptions: Convicted for rape of a young girl. – Convicted of two hundred and twenty at-keep quiet about children...

I am not mentioning other grounds for conviction which do not can be written here – and which are nevertheless spread out there, in front of the little boys, little girls... This image has the biggest success of curiosity. Four times, – that is to say, two men, one Gavroche's wife and sister, with a silvery voice, launched II "i0

4t)8 THE Jewish fiance

cooi monta obscene ircs which made suddenly stagger, like under a gust of wind, the group of women and children...

Apart from these news, – the Mydén's of a bishopric, the Qaêlé at home, the New Christian Martyrs, are the des-sins published in previous weeks.

This pornographic war "seizes every opportunity, uses all means.

By the execution, the Tickets of the Holy Farce of Leo Taxil, very carefully drawn, almost come close to art; collectors, later, will be happy to find as a testimony of what could be done with impunity in our time/On each side, nuns and priests are represented in an ignoble altitude; above is a holy Pontiff, a sovereign prisoner, but with which France has not yet broken completely diplomatic report; he is wearing a galley slave's cap on which we read the number 13. The work bears the signature of Ernest Renan, Collector of the annalhemes and these words:

How we fall! we think, seeing the name of the an-
former student of Saint-Sulpice printed on this filth that he
never dared to disavow! What punishment would this dis-
perpetually renewed taste that will take researchers
futures by digging through all these shames to finally write
this definitive story that we are only sketching today-
today.

Superior in character to Renan, Léo Tnx he, at least,
knew how to tear himself away from this mire. He was ashamed of being the man
Jews and he braved their anger by separating himself from them.
They are the Jews and the Franks, he recognizes it.
himself, who had led him to the path he was on, this
It was the Jews who supported him, preserving him from all risk-

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that, guaranteed him that he could dare anything without danger.
It was the Jew Sirauss who was the first publisher of Leo
Taxil, this is the name that we find at the bottom of the first
edition of Down with the Skullcap. It is Mayer who gives a bonus
the Confessors' Manual, which protests when the hon-
Some indignant people tear down the posters from the walls
filthy announcing the secret loves of Pius IX. It is
Benoit Lévy, who defends Léo Taxil, is being prosecuted regarding
these Tickets of the Holy Farce^ not for contempt of the
public modesty, not for having provided the means of com-
put countless scams, but for c(simple
fine for filing the second copy.

The Jews have a great strength going for them: the rhonnôleté of
their opponents, which prevents them from using reprisals.
Suppose, indeed, that I have the idea of writing some incon-
coming to M''« de Rothschild. Imagine the welcome
what would religious people who want to do with my project have in store
I would like to honor myself with some friendship, my Catholic friends,
the humblest of the faithful: d Do not do this, let
apart from insults what is pure, what is chaste, what
who is weak.

The Jews of the Lantern have no such scruples; they
tell you calmly, with many supporting details,
that a nun, Sister Saint-Charles, gave birth to
a child on the Aix train. They got away with it for some-
hundreds of francs in fines and damages.
Even damages are strongly contested
by the public prosecutor, representative of morality. He
would be unfortunate not to give the name of this magistrate
which responds to the name of Morin. Taste the raisonne-

award damages; there was defamation without

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doubt, but Sister Saint-Charles is a res-
observable and well known; however, the damage caused is all the more
less than the person who suffers from it is more respected
and more esteemed (1).))

According to this singular doctrine, whoever would discuss the
Tropmann's morality would be more culpable than the one who
would drag Saint Vincent de Paul through the mud. I am wrong-
would be very sorry if "the acacia was not known" to this magistrate
paradoxical and if he did not have a Masonic apron under his
prosecutor's robe.

What I say about Sister Saint-Charles may, moreover-
theirs, apply to all the scandals mounted by the Jews.

Suppose that Camondo or any Jew had been
unhappy in his marriage. Feeling he is dying, he takes away from the
woman who cheated on him for custody of his son, he prays to the old woman
mother whom he worships to raise this child honestly. A
rabbi comes to console this man, to bring some hope
of a higher life in this cruelly stricken family.

Do you think that a Catholic newspaper would have gotten involved in this?
intimate drama^ would have attacked this grandmother, insulted this
rabbi? Certainly not. See, on the contrary, what the
Jewish press, Paris, Veil-Picard, Lanterne,
Mayer, Voltaire, Lafitte and Strauss, have drawn from

(1) Grenoble Criminal Court, presided over by Mr. Piat
Dervial, December 1882.

If we take Morin's point of view, it would therefore be necessary to ad-
put that the court paid little attention to the reputation of Ms. Hu-
gues, since he granted him 2,000 francs of dointnages-iulérêls and
that he did not pay the La/<ier;2(?) that he one hundred and fifty francs of damage-
interests towards the Sister Saint-Charles. I hasten to say
that this would be a forced conclusion, we must not see in the dispro-
portion of the two bilfs that further proof of the servility of the
judiciary euveri the deputies of the left.

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this Chauhies affair, in hatred of this noblewoman
Duchess of Glievreuse, guilty of wearing one of the most

In this respect, the novel by Alexis Bouvier, published in

(1) All this campaign, declamations on \n motherhood, ap'loie-menlson the mother i)rivée of her children, naturally leads to pro-to cure a Jewess of a matter. Whenever you see the Parisian press suddenly at war over a disaster trophy or scandal, say to yourself: "There is a brave Israelite who wants to earn a few louis." The Delpits are getting restless, the Jews the move.

It is Mrs. Gersl who is chosen to wear the diamonds of the du-Cliaulnes's check at the Mont de Piété, and it is possible to think that she received some remuneration for his efforts. La Lanterne of March 9, 1883 gave us the portrait of this devoted woman:

"M""* Gerst is mirchatide at U toilette and lives Chaussée-d'Au-tin, next to the French Republic. She has a large shop there where we see piled up the most diverse objects, from the dentures such as grand privy, from silverware to bibs-the most unusual, the most unexpected lots. This is how, next to of a silver soup tureen that Mr. Garabetta almost bought, and which is co-worth ten thousand francs, we see hanging a beautiful hunting horn all dented, which is worth seventy-five cents, and in which is past a Chantilly wheel, the end of which floats on an inkwell of gilded zinc worth one franc fifty.

"The mistress of the house is a small woman of the Israelite type very accented, with a pronounced Alsatian accent, and universally con-naked in the Chaussée d'Antin district, where everyone refers to it as the Jewess.

It goes without saying that Mrs. Gerst protests that she only acted out of love. ,for rhuuiaiilé. "The duchess," she said, "had a lot of friendship for me and often said to me: Gerst, you are going to do such and such thing. I did it and didn't tell anyone about it, although often came to tell me: You know Chaulnes, tell us about it therefore of his projects.

What a lesson in the spectacle of this woman refusing to sell out the advice of religious saints who would have helped her save her body and his soul and arriving to run aground in a bric-a-brac shop in brac, between a dented hunting horn and an old soup tureen, for to hear oneself called /in Chaulnes, by a saleswoman in the toilet Follow! That's the rumor that should have been made...

u i6.

The Lantern, under the title of The Two Duchesses, is still a document to consult. The names themselves are barely modified; the abbey of Solesmes became Tabbaye de Solente, she is the theater, is it necessary to say it, of the most disgusting orgies. The rr:oine Gadouiii devotes his days of talking dirty and chasing after dishwashers. In Solanges de Vroix Saint-Luc, Albert Delpit, this Alexis Bouvier of the salons, took over the same theme but with some form. The Jew^ Ollendorff printed the work, the Jew Meycr praised it in his diary and the Jew Koning promised to play the piece.

I confess that, in this respect, I clearly separate myself from the Catholics. I cannot explain why they did not com- sent to some pornographer a novel The Two Ba- Ronnes, whose title would have been spread on the walls next to The Two Duchesses poster. Jewish shawls indicated so as not to be mistaken, two Israeli baronesses at barely veiled by transparent initials giving themselves over to most reprehensible acts, a synagogue interior soiled by debauchery, a rabbi playing an aqua- tick... You see the plot from here.

The mistake of Catholics is to place their feelings of men of the world, of well-born men, of gentlemen above the responsibility they have to watch over the poor, on the simple, on the naive who are misled with such publications.

– You are guilty and very guilty, I said to one of them, not to use all means to com- beat evil. Among the hundred and fifty thousand readers of the Lantern, ten thousand, relatively honest, undergo the influence of printed paper and are absolutely convinced

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that the monks of Solcsmes spend their lives perpetuating all crimes. At the next revolution, they will believe very do well by shooting the religious who fall to them on hand.

I am perfectly convinced, for my part, that if we founded an anti-Jewish bookstore on the bookstore plan anti-clerical, we would manage, after a year, to suppress completely not the very violent discussion of religious questions, perfectly legitimate discussion, but the outrage to priests, to the Sisters of Charity, to ceremonies of worship.

Similia similibus Jews love mud, give it to them
them, and they will leave you alone.

What laughter rose from the benches of the left
when Mr. de Lanjuinais came to complain to the tribune of
shameful exhibitions of the Republican Museum which promotes
from town to town, torture scenes featuring
monks? Wouldn't he have done better to raise some funds?
and to organize a show where Fasfeassinatdu would have been seen
little child of Metz by Raphaël Lévy, the martyrdom of Fr.
Thomas in Damascus or redo Tizla Elzar. The Jews would have
shouted, Mr. de Rothschild would have shown his teeth, Naquet and
David Raynal would have become agitated and Waldeck, who jeered
so pleasantly Mr. de Lanjuinais, would have gone up to the tribune
to declare that everything that was respectable should be
respected, and that harmony between citizens had always
seemed the most enviable of possessions for a government
sincerely republican.

I do not intend, of course, to stir up all
the filth of Jewish journalism, to recall all the
insults, all the ignominies that they poured on the

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Christians. Any pretext is good to strike at what they
call Vensoutané. The most beautiful, the most touching
ceremonies of our worship, those which have been going on for a long time,
even from the point of view of the eyes, the joy of old France,
are occasions for blasphemy and vulgarity.
processions are tightrope exercises, mas-
carades, comedies, fardes, promenades of
religious tinsmithing. The Blessed Sacrament is called the
^f. the priest's pendulum.

These are the kind actions of people who, under the Empire,
as I have related, were indignant that the name was given
from Jew to a usurer in a medieval play; of people
which, a few years ago, had fifteen people sentenced
days in prison a young man who, robbed by the
Jews, had published in the Furet, of Montpellier, a satire
in verse entitled: The Jew.

How do you find them? Are they ticklish enough,
before? Are they insolent enough, intolerant enough after the
triumph?

What is astonishing about all this is the total absence of
all originality.

new idea, not an unprecedented infamy. It's the Talmud poured into the stream, it is the Hebrew blasphemy translated in slang. Here again the poverty of imagination of the Jewish.

For the Jewish press as for the Talmud, the preaching-tion is a bark Nabuab, the saints are libertines Kedeschim, the saints of the courtesans Kedeschot, the church-these are bad places or latrines Bet moschah or Bel kyce, the crosses an abomination Toebe, the holy water of dirty water Maijim temeim, blessing a curse

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Kelalay the Eucharist an impure sacrifice Zahut tarnished (4).

You all know the scandalous story that the Dreyfus They Lockroy tell from time to time about the appearance of the Immaculate Virgin to Bernadette in the grotto of Lourdes, an apparition attested by countless miracles, confirmed by the Church, after a careful investigation which lasted for many years. According to them, it was a woman of Lourdes, which they first referred to in veiled terms but that they now clearly name this gnome hideous Goblet dared to insult Celle from the Senate tribune who has protected France for so long. Surprise with a captain of cuirassiers by a young peasant girl, she would have deceived the child by telling him that she was the Virgin. This is abject no doubt, but it is nothing new. The misfortunes-who dishonor this journalism, which has had men like Carrel, Chateaubriand, Genoude, Veuillot, Marrast simply plundered the Talmud. For the Jew, in fact, the Holy Virgin is the object of as much horror as her divine Son; they call her a hairdresser and a coupler of women, and claim that she committed an adultery with a soldier named Pandai'a.

In YeschuotjttrSiiié Sanhedrin, chapter ArbaMilot, he is said:

(1) In addition to the Talmud, many Jewish books verse the outrage on Christ and his Church. The story of Our Lord Jesus Christ was written in Hebrew, under this title: 2Vto-ledot-Ieschati, History of Jesus Christ. Unable to deny miracles of the Savior, the author attributes them to magical operations and to the virtue of the ineffable name that he would have had the skill to steal in the Holy of Holies.

"This book," says Mr. Drasch in his Letter from a Converted Rabbi, "does not exist

This is what they did to Saladin's son, whom they hanged the day before of the Passover. "Ask: The son of Satada! Is it not rather Pandara's son? Rab replies: The husband's name was Satada, the lover Pandara." Objection: but no, the husband's name was Pappos, son of Judah?" Answer: "So his mother's name was Satada. » Asks: "But no, the mother's name was Miriam (Mary), a beautiful and pious woman.? » Answer: "That's true, but if we give him the name Satada, it's after the use of the city of Pumbadita and it is said: this one has moved away (in Chaldean: Sata tada) by committing adultery. The gloss says thereupon: "The son of Sata tada is Jesus Nocerì {of Nazareth), This is found in the same terms, in Moè'd, treatise of the Sab-beats^ chapter Ila-Bone, at the end (1).

To all these forms of attack we must add perse-
terrible, elusive, indefinable shock which is exerted
up and down the social ladder now that we've driven out
honest people of all functions.

Where does this persecution end, where does this persecution end? It is almost

(1) Let us purify from these Jewish miasmas, which I ask of you
Sorry to make you breathe, let's remember the adorable episode of life
of Blessed Giles, who was the third compipruon of Saint Fran-
Is of Assisi and of whom the Seraphic said: "He is one of the paladins of
my Round Table." A religious day, I will doraiiiraiii, doctor eo theo-
ology, tortured for a long time by a doubt about the virginity of the
Mother of God, came to find Thumble's brother. Gilles was warned half-
raculous; he goes to meet her, without giving her time
to depart, he said to him, striking the ground with his staff: "Brother pre-
chorus, Married is a virgin before she gives birth." And a beautiful lily sprang-
land tit at the right moment. Striking the laleiro again, he continued:
"Brother preacher, Mary is a virgin in her childbirth." A second
lily rose from the ground. Finally giving a third blow of the stick in
earth: "Brother |>rogue," he cries, "Mary is a virgin after her
childbirth, n El a third lily of dazzling whiteness
as the first two stood before them. And the religious do-
Ouinicain, no less struck by the authority of la()aiole than by the tri[de
"minister of the lilies, will relive carrying in its own this divine peace
which he had until then sought in vain

I

impossible to say. She is of every day, of every moments; it occurs in a thousand ways through countless-agents affiliated with the Freemasonic and Jewish police and sometimes not even clearly realizing it that they do; she denounces, she slanders, she smears, she tends traps, she organizes scandals, she dishonors those against which she cannot gather enough false witnesses- gnages; it leads some to madness, others to the following cide and, as soon as you want to hug it, it slips between the hands, she challenges you to name her.

The agent of this dreadful work is called Legion; he was born on the rot of the new layers, dear to Gambetta; he takes on all disguises, he dons all the shapes, he takes five or six grinds from his bag.

When a priest displeased Masonry in a village, the agent comes to the cabarets to collect what he needs to build an accusation of indecent assault or murder that the Jewish press is responsible for propagating; if at the same time he notices that an inn, a little isolated, is run by a old man, he becomes a political informer, a criminal informer- nel, he gives the elements of a case to the prowlers of Paris that he knows. What hold do we have against him? If we surprises huddled in a church where fingerprints were taken locks, he declares that he is on the trail of a big crime committed by a priest, and the magistracy of today- today is too well trained to imitate the action of a enemy of clericalism. Fifteen days united we pillage the school church, but the police, who took care not to discover the. criminals who had robbed the Treasury of the basilica of Saint-Denis has too much wit to look for the real culprit. Our man, moreover, is not content with simply monitoring the evils of clericalism in the churches, he follows his ma-

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works, he enters the barracks, he visits the forls under pretext of von- if we have not reserved a place for the alms- niers and, in memory of the KuUurcampf, no doubt, ne- does not neglect to let Germany benefit from its observations military.

Wherever he is arrested, he is sure of impunity. stands, in cITet. Agent Tricoche and Cacolet have a great chief who is the police prefect. Formerly, it is said, at dawn, when the gambling den valets and brothel boys com- began to sweep the rooms and let in some air in these dives where cork vapors floated everywhere- ruption, a morning emissary came to deliver to Fouché the

bauche. Today Fouché is no longer alone in feeling the pain, he shares the profits of the shady agencies with everyone of Republicans. He is like the honorary president-raire, I want to be the honorary president of a huge gambling den; the Tricoche and Cacolet house was declared an estab-public utility company; it does everything concerning its state: she spies on the priests, she spies on everything that could compromise them; it provides excellent information-slow on freight forwarders like the Bloch brothers who fled in 1883 after stealing six hundred thousand francs to Parisian merchants; she pro-stifles Vice and persecutes Virtue.

Sometimes there is a misunderstanding. We accidentally attack each other. to the wife of a radical MP, then we hear a nice va-Carmelite. Like the freedom of conscience of a Dieyfus, the hon-The leader of a republican is, it seems, of a particular ular, it is a rare piece; it takes care of it and the newspapers conservatives, who would not defend their own, do uu

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infernal tapnge around this precious honor. It is not not bad, by the way: the stirred mud stinks more than when it remains stagnant, and the social chemist can in-to study the composition of mephytic vapors that it releases. We must lidler for example: barely, by the beauty opening, did we see the cesspool which is above-below our republican Paris, that everyone shouts: "(Put the plate back!"

God forbid I disrespect a mother of slandered family; I do not believe that one can* find in This violent book contains an allusion that can even be brushed aside. the honor of an honest woman. It is permitted, however, to watch and judge the spectacular piece that we have mounted on the occasion of the Hugues affair.

What a room, more suited to inspiring Republicans than that of January 8, 1885! Terrified in advance at the idea to be the target of attacks from the radical press, the President Bérard des Glajeux relinquished his responsibilities, with a unheroic prudence, of the right to maintain good order, he delegated all his powers to Lunel, the head of the guards of the Palace.

Is this Lunel related to the Jewish stockbroker of this name? I don't know. In any case, after being fired, he was reinstated in his job, thanks to the energetic support of the Lantern and the Vlnlransigeant. Entrance gates

rons of the Palace of Justice, and the kids chase the passers-by of their offers.

Pimps and prostitutes invaded the courtroom;
This vile world mixes with the juries, drives the lawyers out
their benches. A public girl, half from Oshabiiljo,
watch, the horn opened and the min" lur^N- • •

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clief (Jii jury and the attorney general Bernnrd. A magistrate, in
n^guarding his neighbor, recognizes a thief he has condemned
\e 42 May previous. The president, pressed between
barrier prowlers and former galley slaves, hardly dare
make a move so as not to disturb his assistants.

Evening comes. All this excited and nervous com-
begins to exchange bawdy remarks. The women lend themselves-
tempt to touch, empty (Champagne oats,
loudly give appointments in the hotels of the
neighborhood, then, tired of waiting, not daring to leave their
places, publicly sacrifice to nature on the floor
that they defile (1).

It is before this audience worthy of them that the
defenders of outraged virtue.

Mr. Henri Rochefort was responsible for the prologue in his
newspaper. Who does not remember with what ferocious spirit he
relentless on the poor Ilorlense queen, to whom M™« de
Rémusat cUe-mcnie, who is not tender, gave an elo-
quent liommago, he repeated a hundred times that she had been the
mistress of Admiral Werhuel; he called the Empress
In the most outrageous way, he claimed that the prince
imperial was a bastard; he renewed on the unfortunate
Marie-Anloincltc the attack that the executioner committed, it is said,
on Mary Stuart, he picked up the slanders of Hébert,
to accuse this queen of nameless and slapped morals
this severed head that the executioner had not dared to take

(!) See, on tîntes these icons insroynbtos rjne nous atténuoas, the
ioiirumxdG l'<'|io<|i!(' (le|Miis the F/z/'oo until the Just>ce and a ta-
bleau lies viv. ineiii. Iiros-c «le celle orgie eu p't'iiie s.ille d'audience
in the place {'/'m'uite. It's o^l \a qn'û fan<Jia |»ni>er to go
account of this which was the justice in France in 1885,

declares that a woman's honor is sacred and that Those who dare to touch it are vile.

But Analole de la Forge has just entered the scene. 11 a probably congratulated Mayer, "his old friend," when he accused a Sister of Charity of giving birth in a train car, Here he is, AikSi, singing his great aria on honor women (1). Don't try to make this che- I believe that slander against a woman is also infamous at Mayer's as at Morin's, this gallant man answers you- cynically: "Morin was not useful to my candidacy- nature, and Mayer is infinitely so; if Morin had had a Republican newspaper I would have called him: "my old friend. 3"

The one who is most indignant is Mr. Gatineau, which relieved the army so much that he was struck since with apoplexi as he left Yvon's workshop, where he had gone to see the portrait of General Forgemol. Jamaica more cllronté diffa-

(1) Anatole <Ie îla Forge, we remember, indulged in a heat-reuse apologift for the assassination.

The president, despite his weakness, had a movement of protest-tion; he covered what was corrupting for a country this fact of a representative of the nation coming alone to assert the right of kill; he tried to bring the witness back to modesty.

De la Forge, under this well-deserved literacy, seemed to experience a swell movement, then in front of the eyes "all the stones-reuses who were there, old Beau straightened up: "It's my feeling-ment," he said.

Neither the Uoiippiiri nor the Pasha of the Icehouse have gone that far; they did not excuse the assassination, they pleaded the circumstances uuanles, drunkenness... To be well informed about Telal d*e-|)rit ge-general, obset vez the f.çoiï of which the conservative newspapers speak of I incite him. Of Pcni', u!) ii^mitic tie righteousness «U of heart, dare not blame this Robert M.icaie re' [>ub icuinc^u'eu euvelo^j^aul sou Mâme in the^ most lau&es epitheles.

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amateur has dishonored the French bar, which counts however, beautiful specimens in this genre.

Wait until he has finished being indignant and you will see it. to shake hands with the hat raised M<^ Cléry who, in the Marais trial, accused, without A shadow of proof, an actress to have given the

in a critical moment.

A little further on, he will greet Mr. Cresson, a former police prefect, a member of the council of the order. This one, in the lawsuit brought against M^{re} Edmond Adam by his brother-in-law, was not content to take what, in the life of the woman of letters, may seem ridiculous—cure: books, embassies, receptions; it was look in the diabetic night pot and it has told the court what he had seen; he spoke of "the delirium of adulterous Venus to her tied prey (1); » he has public-solemnly and solemnly affirmed against Mrs. Adam of the facts as slanderous probably as those articulated against Mrs. Hugues (2). The filthy beast, for all these democrats, is the

(1) This is what Mr. Le Berqnier, in his speech at the conference of the .-l.iiijiaies liii 1^{re} December 1884, apiie'.le "pleading the causes the more'< ciiflauMii»'es, EtQs exceed the line which separates the line from the line—cence, the necessary diocusàiuu of the aggressions l)leosaulcs fl sterile.» "The prince," he adds, "is courteous and it is an honor to protect at the right altitude of men divided in opinion, and 8'e.xpln|nfnil on everything with a moderation that does not harm anything the siiM'ériié, nor even to the liveliness of their convictions, »

The Minister himself did not hesitate to defame Alphonse. Djii ict en doimaiit a misleading meaning to h llr^'s all perâOU—v Ueili'.—éf.iiu»» with the laioscr—ui'er of life lilléra re.

(ij CdZiule i^ii^ iibuntiuu uu IG iiovcutljie t8bl.

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poor, dirty wretch, who goes away, for forty sous, look for arguments that bring in ten thousand francs lawyers when they present them to the judges by giving them a gravity that they would not have in the Ladle of a Morin (1).

Public opinion in France has lost so much per—

(1) The republican newspapers, so respectful of the honor of women, yes found a way to love "not an unhappy woman who had no legs and who lived on the charity of the pastors! You have all known this sad summit of human miseries which is was born on the Boulevard des Capucines and that Charles Yriarle forgot in his Celebrities of In street. Assuredly, you will stria atieudu that the press never attacks this unfortunate woman. You do not

was a former prostitute who, pursued by acrenis of the morals, had broken both legs jumping from a window to their eclipse. But this woman had never been registered on the re-records of the ()rostitution; it had never been sought by the morality officers and she had never had legs.

"This unfortunate woman," says Mr. Macé in his book: The Service of safety by S071 former chief, e&i an honest mother. Ma-laughed, thirty years ago, to a Mr. L., baker worker, she had eighteen children, three of whom are still living, live in Paris and work there. an honorable profession and enjoy an excellent reputation.

"This widow, incapable of any other work, has always earned her life by imploring public support. The regulars of the boulevard con-had been navigating for a long time and came to his aid.

"But since she was slandered in the only box she possessed – her honor – everyone looks at her with tne()ris and no hand opens for her anymore. She was able once, with gifts charilab es, raise a large family; she can no longer today-today suffice for its own existence.

Admit that this victim is much more interesting than Ms. Hugues who is young, beautiful, spiritual, who makes busts and who has to defy a husband who reads admirably and who has already killed a man in a duel. Alas! this ass-de-jattle does not seem sufficiently distinct to Mr. Anatole del Forge. We must take into account the hatred of the poor which is special to Republicans-Masons (See chapter-three i*' of this same book VI).

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perception of the just and the unjust that she is incapable of account for all this; for her everything is reduced to stage plays: she applauds when it is well played and it is All.

Superior to everything, the Republicans can dare anything. If a Christian woman exasperated by persecution had allowed herself to resort to the revolver, the newspapers friendly to Mr. Hugues would have denounced it together and the law would have exhausted its rigors on her. You have seen, on the contrary, the atti-Study of Judge Athalin before M^^^ Hugues, suddenly transformed from the goddess of Liberty into the furious Eumenides; he overwhelms her with politeness, he kisses the hem of her dress asking for his protection; he refuses to confront the accused with the corpse of her victim, which is a compulsory mality, and this under the pretext of saving a emotion to a woman who can have all the qualities, but which certainly does not resemble a sensitive, if it

enemy.

We are here, moreover, in the pure Jacobean tradition. well. Death alone seems capable of expiating the slightest offense against the august person of the Jacobin or the Jacobine. Léonard Bourdon, the villainous proconsul of whom Taine told us about the exploits, was insulted one evening in Orleans in coming out of a bad place and receiving some blows in a drunken brawl. Do you know how many human beings—hands were sacrificed for this fact? Nine. One of these evil—Happy had nineteen children, four of whom served in the armies (1). The [^armors of these unfortunates came to supply,

(Ij Wallon, Hall of the Revolutionary Tribunal.

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not crying, the Convention to give grace; the Convention remained impassive and the condemned were led to the sup—accomplice in red shirt.

A twenty-year-old girl, Cécile Renault, introduces herself to Robespierre's concierge with two small knives in his pocket. We kill his father, his brother, his sister, his ring and fifty-six people are involved in the trial. being guillotined, always in their shirts. It was so handsome as Fouquier-Tinville, to go and see the cortege, delayed his dinner that day"

Republican writers, who find this admirable and who shouted with joy at the assassination of Moriu, all declare themselves in favor of the abolition of the death penalty death (1). What Pasquins! •

(1) Clovis Lingues would not be a complete Jacobin if he lacked that drowns l)y|»o(;riie, that affection decloialoue of only ones liars. The inuiine who shouted to his wife after the crime: "You Well done, my Jeannette!" and who found it simple that we kill someone starving for "doorbells," Jadia regretted. in the Days tie conihat not to be the good God to compt the sun to rise on the day when some misery is carried out which has cut his mother into pieces or strangled his old father;

When the crowd waits for them to stand up

The day delivers a living assassin to the executioner,

This good one, he made even more infamous,

I pity him and I pity his mother, poor woman
Who gave him his lay (and who still loves him.
I tell myself that hearts are deaf to sacred calls.
That societies should be better;
A century of pain, condensed into six leagues.
Is experienced by all those who are thrown into the ecb,if,iu<l;
That one has no right to the grave, and that one must
Eire just and luerenlin the guillotine.
All the human beings res|)ire in my chest,
All the saug that you poured boils in my vein here;

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What can be done about this persecution? Nothing. It is perse-
improved cut that Desmoulins foresaw when he
wrote: "It is the clumsy despots who help themselves
of the Layonnettes, The end of tyranny is to do the same
thing with judges."

The authoritarian regime, this all-powerful centralization-
health, already so heavy when the government machine-
tale was ruled by men who had a frag-
ment of conscience which, at least, were connected
to French traditions, has become a terrifying instru-
ment of oppression in the hands of yesterday's vagahonds,
of newly naturalized foreigners, vindictive Jews and
hateful. Magistrates, commissioners, agents, all of this is
united by the original community. All have done roughly
the same jobs in the past, lived between two fears
of the little suspect industries. If you had to complain-
dream of some kind of power, I don't think you
found great protection with Cartier, the former
Crémieux's trusted man, who declares, in a
election meeting, that "God, family and property
are swings.

As for the commissioners, there is no day when
following some too dazzling adventure, one of them died
his office for a cell in Mazas. One, a magistrate and
wine merchant at the same time, is prosecuted for fraud.
The other, a man named Rougeau, he operated in Saint-Denis,

And I, who do not believe, would like to be God,
For when I see that the executioner is getting ready
To beg someone, to cut off a head,
A correction of evil by an excess of evil,
I prevented the day from doubling the signal!

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demands 10 francs instead of 10 francs from one of his administered; he is only saved, says the Clarion, through the intervention of Læwe and Camille Sée (1). The com- The Viviers commissioner fires a revolver shot at a resident so peaceful of his commune and is arrested at the moment when he rushed at him, probably to snatch his mon- three. In December 1883, the police commissioner d'Orbec, Hebert, is sentenced by the Assize Court of Calvados to three years in prison for indecent assault (5;). Cardinal, the police commissioner of Vitré, is more still astonishing; it is responsible for providing nights of love to his friends and he randomly chooses among the women the most irreproachable in the city. One evening, his companion orgy, Leroy, editor-in-chief of the Radical of Rennes, shows him the desire to sacrifice to Venus. Cardinal does not hesitate no, he opens in the name of the law the house of an hon- woman, Ms. Porée, whose husband worked at the station was absent, throws the fiery republican into the arms of this lady woke up with a start and seized with terror, and withdraws. The woman screams, defends herself, beats the drunkard

(1) In the session of January 21, 18⁴, Mr. Delaltre recounted before the House about fifteen thefts, abuse of power, deli- menls accomplished by this character; Mr. Margue replied that it was very well and the left was of his opinion.

(2) Among the peacekeepers prosecuted in August 1884, for having struck an unfortunate old man named Miguoguet, who died as a result of this violence, we see nn ygent- by the name of Miyer (again), previously convicted []Our blows and injuries. Sentenced to a fine of 200 francs, he was released acquitted on appeal. Another guard binds the [»aix Jew, Cyrille Jacob, knocked out, on September 14, 1885, the caretaker of the house he was li- milk, rue Obeikainpf, 47, and was sentenced to two months in prison and five francs fine.

II 27.

who wants to take her by force. Finally the affair gets out and, in December 1885, the Court of Appeal of Rennes?, ruling under the chairmanship of Mr. de Kerberlin, condemned; Cardinal to six months and Leroy to one month in prison.

Broussier, first police commissioner in Guines, where he had committed countless thefts, had been sent by the minister in Vendôme with advancement. There he found It's easy to go to the station, rip open a bag of dispatches and to take away the loaded letters. The jury of Loir-et-Cher sentenced him to five months in prison from February 1886. "I am still police commissioner, he said to the president, the ministry accepted me for the colonies. y> He will return to his post at the end of his sentence. and probably before.

It would be a shame to omit Joyeux, the commissioner of police of the Folie-Méricourt district. This Lapla- this, which all the newspapers echoed in the month of May 1884, is one of the most moving, one of those which mon- best understand how hard our society is on the little ones. This Laplacette, entrepreneur of credit sales, two or three times millionaire, had simply restored, for its employees, the chain of ancient slavery, but in the making it even heavier.

To prevent his brokers from abandoning him, this Republican boss, since we were about to decorate him, had found an ingenious way. As soon as a slight error occurred in the account of his employees, as soon as he they were missing two or three francs worth of stamps, he charged them- knows of breach of trust and frightened them with the mandates of blank appearance given to him by his accomplice and his partner, Commissioner Joyeux. The unfortunates were brought into a room, which was called Za cage, in which

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kept the commissioner's secretary permanently ready to verbalize in case the employee responded with a word rude to the insults with which Laplacolte overwhelmed him. There, panicked by the idea of prison, terrified by this device, they signed a statement in which they admitted having stolen their boss.

The signatories were now at the discretion of Lapla- this. Six months, a year or two years later, when the business were going badly or that the need to strike the mind of the personnel was felt, we took at random one of these unfortunate, as one took a slave for the moray eels,

own admission. We put the name on a board, which we called the progress table, so that this example terrorized others.

Eighty poor devils were thus executed.
Eighty human lives were soiled, withered,
broken forever! And the others! Those who had without
stop this sword of Damocles over your head, do you imagine?
what they had to suffer.

Joyeux was not prosecuted, he was not even dismissed;
he was allowed by Gamescasse to assert his rights to a
honorable retirement

All these geijs, once again, are taking care of each other
them, because they know about each other's histories-
tories to send everyone to the galleys.

Custodes ipsos quis cuslodiet? says the honorable man
distraught when he saw the public security guards a-
to tie to former communards to plunder the poor
world. In February 1884, Provendier, an officer of
peace of the ninth arrondissement, sadly compromised
in the break-in of the Capuchins' home and already prosecuted

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for embezzling funds intended for placed agents
under his orders, appeared before the Assize Court of the
Seine; he is sentenced to two years in prison for forgery
committed in complicity with one of his friends, Mr. Gilson.
Mr. Gilson had played a considerable part in the pill-
lage of the Saint-Ambroise church under the Commune.

Another peace officer, Goût, was arrested in October
bre 1884, and sentenced to one year in prison for extorting-
that large sums of money were paid to the directors of the Circles,
using the name of Puybaraud, the head of the cabinet of the
police prefect.

Rougeau, Dulac's secretary, had taken an active part
to the execution of the decrees. As for Hébert, the Bugler of the 17th
October 1883 tells us that while in Bayeux, "he had
made with the Jewish sub-prefect Strauss, decorated for this
exploit, and the secretary of the sub-prefect, assault of brutality
to break down the gates of Tabbaye and to drive out the
RR. PP. Premonstratensians. » Unable to keep it any longer,
had sent it to Orbec.

Gotton d'Englesqueville, who had shown so much tenacity-

formerly imperial prosecutor in Ajaccio, judge at the court of Pau and advisor to the court of Caen, he had to leave the judiciary and, after having exercised various professions. he was lastly a horse broker; that's where we went to get him to make him a police commissioner. Pursued by remoid, he believed himself to be the target of attacks of invisible criminals and had claimed that an individual, remained unknown, had planted a bomb in his apartment-ment; a few hours before his death, he sent to the prefect- a dispatch which carried these words: "Mazas in debris; Louise Michel and the Capuchins blew up Paris.

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A. Margarof, the mayor of Nîmes, one of the thirty-three members of the Supreme Council, who, allied with the Protestants, had shown real frenzy in all the acts of religious persecution, committed suicide in April 1885, in the continuation of nasty money deals.

There would be very interesting things to say about the punishment of the lockpickers. Almost all those who were mixed with these scenes end in disasters.

The locksmith from Lille, who had agreed, despite everyone's refusal his comrades, to lend his help to the prefect, makes a infernal machine and then kills himself.

In February 1885, a man named Astruc, who had figured in the first rank during the execution of the decrees to Montpellier, is sentenced by the Assize Court to three years from prison for complicity in theft.

Everyone who has been to pick the Bomb Trap at the Plant died within the year in very difficult conditions sad (1).

(1) Who does not remember the dilhyrambs sung by a certain alleged press (-ousiervalrice, about this Darrème, dis[])aru in one of those obscure dramas which abound in our so-called epoch- what pul)licity where we have never seen so many mysteries, for excellence slow reason that one could not squint at anything of this "little approach the government without throwing away mountains of rubbish? Banème that was offered to us as "the nicdele of public virtues- "private and private" had played a role in the execution of the decrees all the more odious since, as long as he had believed in the success of the Monarchs, chistes, he had aflithé islands exaggerated religious feelings.

A correspondent from the newspaper La Croix gave some details

near Bressuire.

The devoutly Catholic population of this Vendée region had come forward to protest against this infamous act. During that the prefect excited by his presence and his words the worker in charge to make the Ocsignol play, a Vendée beer approaches him

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Without doubt, the facts are explained quite naturally. human point of view. It is not in the elite of the population that the power was able to find auxiliaries and all the hangmen are not hanged, they always end up, in continuing the course of their exploits.-, by hitting too violent- the law so that we can hush up the affair. It is, I believe, Joseph de Maistre who said that there were more coquins running after punishments than punishments courrant after the rascals.)) Despite everything, both sides sometimes meet.

The Ballerich brothers rushing, Tépée and the revolver in the fist, in a newspaper office, don't they seem the personification of the Police itself, panicked, distraught, perverted by impunity, what am I saying, by reward of men like Dulac and Clément who accomplished, without have been continued, acts that the Code punishes! precisely from the penal colony (1)? Everything is linked. In terms of ef-fraction:

and sends him, in a certain place, his foot armed with a solid hoof. The crowd was threatening; the prefect had |)eur and did not turn around even (the |)ow to know <^ni had just been kept silent from him.-" this ^riititicaliou.

"He took the blow without saying anything, and the good woman took her sahol, which was aclitdé ei ()réceeu=emeut preserved under glCe, on a «;lie-mined of saUui

u For nii>i, in the death of Barrème, I recognize the hand of DitHi a.ipesautie d'uue manière terrible contre un persecuteur excom equipped.

"What I fear most for this poor man is that since his good exploit, he would not have been able to lift the excommunicate cation.

(1) Compare Rocbefort's article, Les Policiersfissnssin, with the article de llocht^fott going with two friends, in IStJS, to hit him with a printer, and, before having, attracting on the b.Hile- vard .Montparnasse that the workers came out. It was the [irendère

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We begin with the convents,
It's with the newspapers that we end up.

We can imagine the scruples that people like
I Officials of people who have so much to be forgiven.
A police commissioner from Angers, Poilu, is responsible, at
November 1881, of an investigation against a priest.
Most witnesses testify in favor of the accused and
are quite surprised when their statements are read back to them
court to see that they had been made to say absolutely everything
the opposite of what they thought. The ingenious Poilu
had simply called to his office and, under a pre-
any text, had them sign a blank sheet.
The Indictments Chamber, seized of the case,
dismissed the fraudulent intent by noting only that
the magistrate had systematically omitted to report the
testimonies favorable to the accused!

We understand what can happen in a country
organized like ours^the force j^u^..^ae entrusted to such
men.

to nix the idea of attacking an irresponsible agent, a being wholly ins-
instrumental like the printer. I do not excuse the a^Messioii that a
of the Bal'ericii brothers paid with his life, but it is incorrigible that
Rochefort has the same cliose as them in coudilious which are
brought it closer to an ambush.

If I point this out to you, it is especially because it in-
once again says [the deep ignorance of all these people who,
as soon as his self is at stake, absolutely forget about the beautiful things
which he trades. Without doubt the examination of conscience to which
oblige the frequentation of the Sacraments does not preserve our pau-
true nature so afraid of falling back into evil, but it prevents
this state of complete demoralization where the soul no longer has the
feeling of what is allowed and what is not, m La cuafes-
sion, a dilénergiijuemenl. Lamennais, was established to prevent-
dear the sin of rotting in the heart of man.

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On this point the future Islander would do well to consult
The Chronicles of Ignotus.

It is in a special volume, devoted to the movement

vain who is one of the few who learned their name at the crowd since 1870. Many don't like it; others exaggerate its value; I find, for my part, that it is impossible to deny him a very real gift of expressing himself in a personal language of sometimes very original thoughts and very high. We can apply the definition of the artist to it by Varnhagen: "An artist is one whose ideas are formed images. »

I admit I'm not always enthusiastic about portraits. I don't talk about the portrait of Rothschild, it is not worthy of the writer and the author seems to have blushed since he has not gave no publicity to the volume in which it appeared. Alphonse, it seems, was himself disgusted by it. "Here, my dear, he is said to have said to the baroness, showing a newspaper Jewish in which Catholics were dragged through the mud, this is how we whip them..... and this is how they lick us," he added, throwing the article to the ground. dlgnotus.

Never has adulation for the Jew been pushed so far. this century, rich in incredible adventures, which saw a son of Fortune to be crowned at Notre-Dame eleven years after the execution cution of a descendant of Saint Louis, where the empires and thrones roll carried away by sudden storms like tree leaves in the autumn wind, Ignotus claims without laughing that the founder of the dynasty of Rothschild insured his house "even against the future." The beautiful promissory note that the bankers and the pretty girl have there prophecy that the first captain will falsify tomorrow

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not very brave, the first insurgent leader of frank temperament-who, instead of stupidly attacking convents, will come, cigarette in hand, quietly put in arrest of the entire Celtic brood of barons

To be less flat the other portraits are not not always more faithful.

In my opinion, Ignotus, as a portraitist, did not enough love for this drawing that Ingres called "the probity of art." He does not care enough about sincerity of the contours and the truth of the lines, it is fun and interesting without always worrying about being accurate.

The reason for this relative inadequacy is simple. This writer, who has such beautiful parts of artist and poet, is onlooker in some ways. If he is sometimes the tender son

he often remains the inhabitant of Loire-Inférieure on the movement in Paris. The onlooker, who is in him, paralyzes and de-arms the observer when it comes to looking into the white of the eyes of these contemporaries who almost lie always, who take on artificial attitudes in disagreement with decoy, acts; it serves him, on the contrary, when it is a question of look at the street that can only be understood by sharing a little bit of his way of feeling.

What will remain of this modern painter who, unlike as he perhaps imagines himself, knows better how to see the men than a man, the community than individuality, this are his social studies, his paintings of this new Paris, monstrous, improbable, his dramatic analyses of this upside down world where good people are now at the mercy of criminals from all countries.

Collect these fragmentary works into one volume, add the book by Maxime Du Camp, add the

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present book which says what these men, concerned with not to make enemies, do not dare to say. Complete the everything by the book that someone, without a doubt, is to prepare in a corner and which will contain what I did not want to say: the intimate details, that everyone whispers in the ear, the revelations about the gambling dens secret, on private life, on the shameful underside of this government. And, if the capital disappears in a formidable cataclysm, you will have sufficient materials to rebuild the giant city that yesterday was called the city-queen and which, tomorrow, will be the beggarly city, the city discovered-ripped, dishonored, desperate.

Du Camp gives you in his book cold as the stones, in this book of a completely edilitarian literature, the admirable and pompous decor, the monumental and grand setting-Diocese of the imperial city, but, in this work, almost exclusively with official documents, the movement and life do not exist. In Ignotus, you will find painted in the natural state, ad vivum, the bizarre world that installed himself impudently in this brand new ruin of a collapsed world as the bohemians settle down two or three times a year in the Tuileries Gardens, during their rags to the statues of the consulars, patching their shoes-sure Irouée at the feet of the marble goddesses, lighting the stoves of their nauseating kitchen under the trees august that our kings had planted to pour the fresh-warmth and shade for passers-by.

A regular at the palace and a lawyer himself, although he only has little pleaded, Ignotus breaks down very well the way in which functions judicial persecution. He explains very lucidly how the innocent is condemned in advance, even with a sort of appearance of justice as soon as the magistrate Franc-

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Mason agrees with those who organized a business, either in an electoral inferentiality, or for the purpose of blackmail. Studies on closed doors, secrecy, attacks on modesty are of a thinker and a legalist.

The child, the writer says very well, is not very clearly aware of the reality of things. Just as a newborn baby stretches out its arm to touch the most distant objects – even the child gradually distinguishes the materiality of acts. He confuses them, present or past. He does not make a big difference between this what he saw or heard. Sometimes he thinks he heard what he saw –and saw what he heard.

A criminal lawyer, Mr. Forster, told me that in London he had, in front of several medical witnesses, gradually persuaded to a little girl that she had eaten a candy an hour before, when she had only drunk a glass of red water.

Now, this child is the witness who is usually regarded as the most believable and the most raw. There is this criminal adage: "The smaller the witness, the more it weighs!"

This is what the Freemasons are counting on, excellent in these preparations for trials of attacks on the modesty. We make the child believe in the reality of certain facts that never existed, he is made to learn a lesson that he repeats out of vanity so as not to appear to be lack memory. In this respect, the organizers are incredibly skillful in their choice of subjects. In a village where I lived the Brothers were adored, the same teachers had been there for twenty years, they had raised the whole country. A young Brother arrives, a scandal arises produced and it turns out that the father of the child, who claims to be tended victim, had been sentenced formerly to twenty years of forced labor for indecent assault. Obviously there had, on this occasion, either corruption by the father, or pre-

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hereditary morbid disposition in children to carry their imagination on certain ideas.

Among countless such cases, the story of which would extend indefinitely, this book I take at random the affair to make Abbé Mulot.

Abbé Mulot, parish priest of Saint-Leu, in Amiens, was a venerable 71-year-old priest who had gone through life doing the well. During the cholera of 1866, he had braved the died while caring for the sick and the locals from the suburb of Hem had pooled their resources to offer him a golden crown as a souvenir.

When a witness was asked, Mr. Hocquet, mayor of the commune of Templeux-le-Guérard, where Abbot Mulot had been a priest, what was his reputation then, he replied simply: "If I had wanted to bring four hundred here people from Templeux to testify in favor of Mr. Abbé Mulot, they would have come en masse."

Abbot Mulot had to defend the rights of the Church between the city of Amiens. Dauphin, the protector and friend of Erlanger, and Goblet, who is worth even less than him, had been indignant at such audacity. It was resolved that the poor priest, "whom one would set up" to employ the expression of one of the witnesses. A teacher who, before to belong to teaching, had been part of a circus ambulant, came to tell that children had received priest what they called "naturalist lessons."

The trial took place in June 1882. Robinet de Cléry, in charge of the defense of the accused, was magnificent, but had it not been so, the cause of truth would have triumphed anyway. The president of the court was an honest man and a man of wit. After two or three questions; he knew what to expect from the innocence of children

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they had in fact already appeared two or three times in cases of indecent assault. It was a specialty at them; Freemasonry moved them from department to department in the department. The judgment was very explicit on this point;

With regard to public indecency:

Whereas, if they had existed, the indecent gestures, objects of this second charge, because of their seriousness, does not would not have missed, from the first day, to be revealed by the children, at least two of whom had previously been involved as victims or as witnesses, in moral issues;

Camus, there was no question of these acts in any way, and that
It was the next day, in front of the police commissioner, that two
children started talking about it;

Whereas the defense, to refute this testimony, has just-
ment noted the numerous contradictions that exist between the
statements of the various little girls, not only on the
gestures in question, but also on other circumstances acces-
evenings of the scene, contradictions all the more inexplicable as
the facts would have taken place before their eyes, in a space
relatively very restricted;

Whereas the investigation and the debates have, moreover, revealed the
pressure exerted by a person (the secular teacher Mette) on
children, and whose animosity against the accused cannot be
doubt;

Whereas the unassailable morality of Abbé Mulot and all
his past protests against this new head of prevention;

For these reasons:

The court dismisses Abbé Mulot from the prosecution, without
costs.

An enthusiastic ovation was given at the end of the hearing.
to the unfortunate old man who, very strong in the face of persecution,
almost fainted with joy at seeing how much he was loved. A
of our colleagues, Mr. Nicolas Boussu. opened in his newspaper

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the Courrier de la Somme, a subscription which was press-
which was immediately covered and used to purchase a chalice
gold(l).

The teacher branded by the court received nahirelley
the advancement she deserved; she was called to a posi-
tion in Paris.

I confess that I do not have the courage to reproach too severely-
to the unfortunate woman her unworthy conduct. How difficult it is-
sometimes to a poor girl, without principles of morality
very solid, to resist the pressure coming from above!
The inspector, a large, decorated man, speaking loudly,
exerts a real terror on these weak beings; placed
between infamy and the fear of losing their place, they succ-
how much while suffering perhaps more cruelly than one
believes it.

because it can be considered as the typical trial of the Freemasonry.

The date explains the acquittal as the acquittal-
ment explains the law on the judiciary. Today

(1)Year mn'ndc jnin 1883 the return of Father Fyten, after his acqnl-
teiiiciit i»ar the Douai Assize Court. was also a real Iriopli.
Uiiiofoiilo iiniueiise had rushed to meet the roxccllenl priest
shouting: "Long live Rabbi Fyten! Down with the Francis-Masons and the slanderers-
niateurs!)) read sail strewn with flowers all<M)dail the abbot who took there
place next to the dove; sails of nautical vessels, vehicles of
all soiled, swathes of peasants followed to the (island. The abbot
Fyten had or the cbaue of being brought before the jury; if he had
appeared due to the inagi&lrls Fian('s Mùçmus, it » ûi probable-
ment lin i ses jours in uue i-risou. How many pities iimùceuu
yes peri uiufi 1

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Abbé Mulot would certainly be sentenced to five years of
prison (1).

Ignotiis was right when he wrote:

What will become of everyone's security when the judiciary
will belong to declassed beings? We will arrive at the hours
the darkest moments of Roman decadence. The new magistrate
^e^a the instrument of revenge or particular appetites. The
Coule will be mistress of the courtroom. You have already seen a priest, who-
(Lepôis was acquitted - arrested preventively and taken to prison
between two gendarmes... on foot, one Sunday, at the exit
of the high mass. Was there no pressure from the crowd on
secondary magistrates?

What happens to the priests today will happen tomorrow or
the day after tomorrow to the laity.

Now the jury is chosen by two different degrees of examination-
minators: 1® the assembly of mayors; 2* the assembly composed
general councilors and chaired by the president of the court
civil. What will it be like when this president is a magistrate of last-
last category?

What will it be like - when the prosecution is composed of me-
prized? when the excessive right to preemptively arrest a
citizen will be in venal hands? when the accused can
be held incommunicado, according to the whim of some investigating judge-

(1) The well-inspired Frinrs-Miçons waited for the new law on limagisiraturc to pursue Me"" Plllou. This poor fellow was in at the same time a source of initiative and movement; he had created, one knows it, the Vollaic Pantograpliie which, in application of the rule of the goldsmith's works, i)eruiet to give to very good luarclie of objects which once were very precious and thus puts the works of art at the reach of all. Order to him, the village "the circuit, where misery once was general, had become a small Saleute: lodgers for the workers, houses (school, retirement homes, hospital, everything had been improvised by MK' Pillon. The Jewish goldsmiths had vowed naluteiUrneul an imidacable hatred to this priest [dein of heart and devotion; they appointed a man whom MK' Pil- We had previously been accused of scalding and managed to cost damn this buffoon of an entire village.

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tion, to whom today would you not entrust your purse?
when the judgment will take place behind closed doors, without the control of the opinion-
public nion?

At that time, accusations of indecent exposure will be more numerous than ever. Women will be the most formidable instruments of the social Revolution – as well as other women are today its most formidable adversaries. saries. You know that woman is the best human being, or the worst human being. Their mind is like hi-swift washer that can fly highest in the sky – and the lower towards the mud!!!

What will it be like when the scales of Justice become a ba-grocer's spear, where dishonor will be sold for money, like salt and pepper?

God is replaced by the attorney general vis-à-vis the crowds.
What will it be like when the Attorney General is the elected official and the instrument of the lowest passions?

It should not be believed that at that time ordinary citizens will be able to emerge from political struggles. It would be madness to believe it. No one will be able to watch from their window what is happening in the street – like on a Mardi Gras day. The streams from the street will go up into the houses I

We can understand the determination that the Freemason put into Jewish society to behead the judiciary. The old magis-treaties were for the Jews, even of a relatively superior, a perpetual subject of astonishment; they had in front of this voluntary poverty the same impression of

stood before these men who rendered justice for nothing, in the impartiality of their conscience, when they could have gained so much by selling it.

Isaac Pereire often recounted, as one of the surprises of his life, the vile that he had made to a first president that he laughed obliged to see for a trial of an importance

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considerable. The financial richness had been harnessed, he had returned to the magistrate.

– Mr. X?

– On the fifth floor, the door on the right.
Deeply surprised, absolutely breathless, Pereire

had climbed the five floors and he had found, in the mahogany the more banal, an eminent man who had also shown himself to the current that his visitor of financial matters.

Pereire, who, as a Portuguese Jew, was accessible to certain high feelings that German Jews will never have, was left struck by the simple granite love of this poor man who, devoted to the highest social functions, besides that of priest, lived on the fifth floor, while deciding on lawsuits involving millions. Lord of Armainvilliers, the happy plutocrat had felt that day that there was something above money.

It is obvious that a magistrate of this caliber would not have ever consented, like Ilumbert, to make the success of the operations of the Cosmopolitan Jewish Bank, to be stopped the directors of the General Union the day before the meeting of a shareholders' meeting that could save everything.

The Jews used all means to achieve
to get rid of these magistrates who were bothering them.

At the time of the vote on the law in the Senate, there were unheard of facts. The Freemasons went to steal ballots in the desks of their colleagues, and placed them in their name. At the meeting of Monday, July 30, 1883, Mr. Barthélemy Saint-Hilaire comes to declare that he had no Mr. Martel gave the mandate to vote against Article 15, and that a The Senate allowed itself to put a confounded figure in the ballot box. Mr. Koidi'ol in the meinc dccl;iral.iou for Mr. Diciidé-

Defly. There is, as Mr. Buffet notes, a fake in public writing. What does it matter! The Freemasons of Foixton sign to Humbert; of the Union Chain which presided over this day there, and this one, who sniggers when you speak in front of him of conscience or honesty, cynically asserts that the vote is regular. The Roman Senate of the last times hardly offers a more abject spectacle (1).

(1) It was the Jew Millaud, as we know, who evaded the vote by stealing for the Jew Naquet who, has not yet given his resignation from deputy, could not validly take part in a vote in the National Assembly. Millaud hoped, thanks to this trick of Scapin, to be notified from the outset first president at the court of London in place of the upright president Millevoix, but at the last moment Marlin-Fcuillée the 11th felt his heart failed him and he shrank from such a choice.

Note that the indelicacy of this Jew who files a fraudulent theft in such an important matter is Llanice by none of the men of his own. The incorruptible Brisson liii-ue: no does not seem to find this bad. What could be more instructive than this passage from minutes at the time when the President of the House announces Naquet's resignation.

UJ. Jolibois. – It's only today, if you accept the resignation of Mr. Naquet, that Mr. Naquet will have ceased to be a deputy. So I'm going to claim that there is a so-called senator who stole in the Senate, not having the right to do so. (Applause from the right. – Noise)L

Mr. President. – In any case, the House – and the president only [icul speak about what happens in the House – is seized regularity of the resignation of Mr. Nucpiet.

Isn't this (/in all your thoughts) fabulous?

The Republic, moreover, has introduced into parliamentary customs – to silence the habits of the carpet-francs. We steal the ballots, we make false, we counterfeit the. ^ ocntnres, without the pre.-iiienl, <pje it is Brisson, Flopiet or Le Uoyer thought of intervening. Mr. Lagiicrre, in the session of 29 December 1888, which describes as "legal fraud" the vote of Mr. Fiaiiiconia; Mr. Baoul Daval declares that certain flights are couatiluent "forgeries in writing [public passiblos of the court li'as-ises;" the Count of the Eagle notes that the Chamber is "a cavern of brigands. » Poor France J

played, the Christian magistrates were replaced by Jews like the Béer, the Alphanderry, the Eliacin Naquet, the Léons, the Blochs, the Katzs, the Pontremols, the Rossiifelds, the Anspachs, the Sommers, the Dalmberts, the Durands, etc., etc.

Imagine a Christian arriving in front of one of these Jews! What satisfaction this man will feel in being able to apply his code to him! What evil smile will illuminate his face when he can ruin an unfortunate goy, in practicing the piecepts given by Rahbi Ishmael in the Talmud to the tractate Baba-Kamina, chapter 11 Gozel (the thief) :

"If a Christian and an Israelite come before you to a dispute, if you can make the Israelite win his case according to the Jewish law, do it, and say to the Christian: This is our legislation; or Link, following the law of the Christian, make win the Israelite and say to the Christian: Such is your legislation. If, on the contrary, you cannot make Israel win-lite in one way or another, we will use against the Christian of tricks and frauds (1). »

(1) The Review of Jewish Studies which reproduces these quotes from the Talmud recognizes itself that the translation of these fragments of the Ghemara^G Bahyloae '(is exact, precise, very scientific and the sense of p:issage in general well understood.

Abbot Clnl)aiily (reads on this subject that now that the magistracy has become Jewish, "Catholics will have to be careful to have no lawsuit with the Jews or with their proselytes, Freemasons." That's advice worth its weight in gold.

Some facts demonstrate the hatred that animates these magi-Jewish treaties against Christ and those who worship him. In August 1885, A young man breaks a cross. In front of the Corbeil court, the unfortunate man answers "boldly," it is the Lantern who speaks,

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What this judiciary is, daily scandals arise are responsible for teaching us. The magistrates live with it the accused, they have the same mistresses, they drink with them those they will have to pursue or judge. We hear in the courts of dialogues like this one which is genuine-exquisitely and which many newspapers have reproduced. The scene takes place in June 1884, in front of the as-located in Aude, where the accused, Mr. Guibal, was sentenced to death for the murder of a girl, Marie Coquillière. The

I arrived in Perpignan on September 1st.

I went to see my niece, who was the mistress of the substitute teacher.
public prosecutor.

I had dinner with her, one of her friends, -- who was none other than
Marie Cerbère, -- Mr. Substitute and Mr. Public Prosecutor
blique.

Afterwards, we all went together to watch the races.
of bulls.

I wanted to leave, but these gentlemen insisted on making me
stay, and we were at the Alcazar.

Mr. President Roussel. -- You have a very honorable family-
beast!

One of your nieces lives with the public prosecutor, a
other with the Perpignan substitute.

-- Yes, sir, the accused replied proudly.

that he did this because he does not like crosses. Substitute Cahen
takes charge of his defense: "If it were," he says verbatim, "an object
of art, a valuable painting, I would demand a severe condemnation,
but a cross!.. » The president, Mr. Birague d'Apreniout, who over-
lived, I am how, to the purification, recalls, in some words
indignant, this Jew with modesty; the substitute, sure to be happy; by his
leaders, TL^plies insolently and denounces the president to the. Lan ter ne, who
covers the magistrate with insults and Cuheu with Ūeurs,

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The (lehafs of the Gard Assize Court, in May
1885, we have revealed the crimes of Dr. Vij^ouroux, the Fai-
angel sister of Laugogne, an alleged victim of the 2
December, who had been appointed justice of the peace for this fact:
This old satyr defiles his niece Pliilomene, in the presence of
his wife, and every year he puts a little child's corpse
from his works in a suitcase. Then, equipped with his di-
doctor's degree and arguing his functions as a judge of
peace, he will make the declaration at any town hall in
hiding behind professional secrecy and claiming-
as he found the body in the wagon. One last line
of audacity loses him, he calmly brings a new pe-
small corpse at a town hall where he had already made a statement
analogous, he is arrested; he dies in prison and the niece alone

The Guillot affair showed us what provincial theft is. in our Republic. The Vigouroux affair, like a window suddenly opened onto a brothel which would be in at the same time a cemetery, shows us what de-provincial bauche whose followers are all protected by the Freemasonic secret (1).

As First President of the Court of Appeal, we have

(1) A jiigpmont returned to Saône-et-Loire, in August 1884, show how much all the antotilés are in collusion for the bad. The sub-prefect of Ghâteau-Cliiuon, Mr. Desvoisins, Mr. du Re-fuse, tax collector, and Mr. Paris, land collector, had fired shots at a private chapel; the door had been riddled with bullets. To get to the party, these three well-matched officials were sentenced to one franc of damages moges-inlérêts.

It will be hard to believe what I am saying, nothing could be more accurate. This case, the result of which is mentioned in the Flyaro of August 29, 1884, is recounted throughout by the newspaper i'Autunois.

H 28.

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Mr. Périvier, who spends his life with the Dreyfus of guano whose trial he is called upon to judge and who says in full Audience: "In our time, what has not posed a rabbit ?))

As advisors, also at the Court of Appeal, we we have Margue. I think the need is not felt to connect me on this side.

On a cleaner, but still cheerful note, Mr. An-Drieux told the story of a cousin of Mr. Martin-Feuillée, Mr. Martin-Sarzeaud who, appointed judge at the tribunal de la Seine, had the idea to increase these profits from running a brasserie in the evenings on rue Royale (1). He got confused in his duties, he shouted: "five years from prison!" to someone who demanded a moos, and after the substitute's conclusions, he shouted: "a bock to the ace! without a false collar!

The brewery not having succeeded, Martin-Feuillée made a name-his relative, advisor to the court of Alexandria, to the app-points of 48,000 francs.

A whole volume would not suffice to enumerate the facts of this nature. True to my system, I take these because they belong to the common domain, that it is impossible to dispute them. Who among us would not have to cite even more revolting and surprising stories? In a department of Brittany, which would be easy for me to designate a notary who had stolen the funds deposited in his eluded and ruined countless unfortunates, was named justice of the peace for electoral services. He had the audacity to return to the midst of his victims and the representative of

(1) La Lifjne, 10 June 1883.

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the RCPIILiCnine justice could only escape by fleeing those who wanted to lynch him.

This is yet another very curious magistrate figure that the one that Figaro (1) presents to us in the person of Mr. Glerget-Allemand, President of the Civil Court of Màcon and particularly protected by Mr. Martin-Feuillée.

His appearance was rough, his manner surly; his language all-hard days had given him the picturesque nickname of "Gueule-of Steel," He did not take a softer tone towards his subordinates-Qés that by inviting himself to dinner at their house - what he called modest-to graze.

This amiable man died in July 1885 and a judge of the new layers, named Martin, in the speech he delivered on this tomb, offered the deceased in example to the populations as the model for all civic virtues. Alas! as for Guillot the pain does not soon turned into general astonishment.

It was then learned, in fact, that this magistrate had exploited the country on the largest scale. Devoid of any resources other than his salary, which he usually had paid in advance, he had put to contribution and as in a regulated cut number of people and in particular the ministerial officers who were under his control dance. Notaries, attorneys, bailiffs, and children were victims of his maneuvers and its subtractions.

This is how he proceeded. He went to a notary, and, after having spoken of its properties ravaged by phylloxera - pro-properties that existed only in his imagination - he alleged a temporary financial embarrassment and asked to borrow 3,000 fr. (>"was the rate for notaries. The notary, fearing

(1) Figaro, August 1886.

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Fifteen days later, Mr. Clerget knocked on the door of another study, started his spiel again and ended with the request invariable of 3,000 fr. The notary, happy to oblige the president, and believing to be the only one to be "honored" by this trust, will- was holding the three thousand dollar bills.

Six notaries from Màcon were thus taken. One of them even received twice the president's visit. At 3,000 fr. per visit, cost: 6,000 fr. These so-called loans were made by notes with interest, but the honest president was no more concerned with interests than with the remains. One of the notaries, a victim of this borrower, wrote him a day to claim payment of interest. He did not receive any answer. Only, some time later, he learned that he was committed by the president to a liquidation on which he does not comprehend was not: "Ah! there are my interests!" he cried.

It is fair to say that President Clerget was very broad in terms of taxes. He used to say that you had to take money where there was some. – The notaries of Màcon took it well seen.

The attorneys and bailiffs were no more spared. to suppliers, they will wait a long time for payment of their notes. A wine merchant from Màcon is mentioned to whom Mr. Clerget – German owes 800 francs of supplies and 100 francs of ar- lent people. – This merchant had a rather joking remark: "That surprised me, he said, he always found my wine excellent. » Par- blue! at that price!

Beyne, public prosecutor in Mont-de-Marsan, forced a young girl, Noémie Pesquidoux, to give herself up him, in promising him impunity for a minor offense of which she is accused, threatening her with all the severity of the law if she refuses his dishonest proposals. The young woman daughter, who became pregnant through the works of this virtuous magistrate, is obliged to summon him to obtain maintenance for his child. Beyne has the bailiff Souques prosecuted, who took the liberty of summoning him. Finally, the affair excites a such a scandal that we decide to revoke this strange cha-

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moral pawn who was acquitted before the Court of Appeal

for slanderous denunciation.

All of Paris resounded with the scandalous quarrels of Mr. Edouard Laferrière with one of his former mistresses—braids. The State Councilor (1) had seduced a young girl, then abandoned her to marry richly. These are there the morals of his peers and one should not be surprised this. Usually, however, the most debauched themselves—themselves liquidate these situations properly. This Franc-Mason, zealous member of the Masonic Revival lodge of Boulogne-sur-Mer, found nothing simpler than to strip the one he had just left and the filigree sequestrations—to prevent him from protesting.

The victim, Ms. Niemowska, herself recounted these facts in the complaint she sent to the prosecutor of the Public.

Mr. Prosecutor,

Thursday, October 9, seven o'clock in the morning, the house where I live was surrounded by the police.

Repeated punches on my door and knocks from violent, uninterrupted stamps forced my maid to ask, at such an early hour, who was there.

- We come from the concierge.
- The concierge does not send a messenger.
- Open up, we want to speak to your mistress.
- She's not there.
- The concierge told us he saw her come home last night,
- Madam is not receiving. Who are you? Your name?

(1)Mr. Laferrière has since been appointed Vice-President of the Council of State.

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- Durand.
- Don't know Durand and don't open. If you take the clerk—police officer, push in. Madam has no business with the commissioner—sary.

From there, repeated punches on my door and knocks with a bell to break it.

I got up because I was sick and went to bed.

—Who dares to make such a racket in my house?

— Open up, we have to talk to you.

— I don't receive this morning.

— I am the police commissioner.

— I don't open, and nothing proves to me that you are sir the police commissioner.

The hullabaloo continues. A discussion at the door between the so-saying police commissioner and the concierge.

Words of the said commissioner, in a low voice, to the concierge:

— Call the maid, say it's you, the concierge, that rous ôles f.cul^ that she opens.

Voice of the concierge:

— Anioinette, open up, I'm alone, I want to speak to your mistress. Is she stubborn in not wanting to open, her mistress is afraid.

Complete silence from me and my maid.

Resumption of punching the door and ringing the bell to break it.

Commissioner's voice:

— This lady is stubborn, I am more so than she is, I will wait, Should I stay until five o'clock in the evening? Too bad if I do soandalc, it's not my fault, and he starts it again tumultuous hullabaloo.

A neighboring midwife, living on the same landing, of-ask what was happening:

— It's the police commissioner who wants to be opened, re-the concierge lays, and madame doesn't want to.

— Take her by starvation, she will be forced to open for send for food. A chair was placed on the said commis-saire, who replied that, in his profession, he was used to stand.

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A novivcau, f3c punches redoubled (5s, stamp blows and this, until eleven thirty.

– Decidedly, it won't be for today. (Pa-textual roles of Mr. Commissioner.)

Two individuals with royal faces were standing on the sidewalk opposed at my house and pointed at my windows with their hands.

The whole street was in a frenzy; the shopkeepers, merchants of wines, laundresses, upholsterers stayed all day in observation, aiming at my windows. All tenants of my house were at their door: the scandal was public.

These two individuals remained on guard until four o'clock. and a half, as well as a uniformed officer, and throughout the daytime.

The man who took a false name and called himself Durand, was Clément, whom we find at every step in black story and who answers: present! every time he there is a home to violate, a safe allegation to commit-three, an ilicgalile to accomplish.

Admit that our poor expellees can have something joy when they contemplate the infamous assembly that for-the three men who were most actively involved involved in the execution of the decrees. Cazot, the man of the law, is being sued by shareholders after the bankruptcy of the Alais-au-Uhône Company, and forced to resign of President of the Court of Cassation. Laferricre, the representing jurisprudence, breaks down the doors of his former companion to regain possession of letters compromised. Clement, the judicial magistrate, half Lebel and half Lecoq, wear the tricolor scarf to go liquidate the loves of Iuat's advisers.

Under such conditions, we understand ^ desperate mission of this priest of Seine-et-Marne who, pursued by the Jewish band, is seized with terror and

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kills. You must read the story of this agony in the Lantente (number of dinnanche 18 November 1883). Nothing is more tragic. The story has also been brought together more late in the brochure. The unfortunate man, returned home peacefully and content at his presbytery after a day of good

the slander that has been printed against him and he cries out:
"I am lost (1) I"

The storm then bursts under the skull of the priest of village, he traces on paper a last protest of innocence: I am innocent, I die a victim! y> writes—he; then he slows down to suffocate, he lights a small stove of charcoal, but death does not come; so he wants protest again and the brain already filled with mor— vapors such, he scribbles some incomprehensible words on this paper that was found the next day, says the Lantern^ "stained, soiled, blackened *^onime if one had tried to draw on it characters with the aid of a finger dipped in ashes. He has the strength to drag himself to the attic and in the morning we

(1) It is useless, I believe, to demonstrate at length the innocence of the poor priest who never made anyone doubt then^uà
At the time of the crime, he was six kilometers from W.

The Jews have given only two proofs of this cnlpahilile. Here is the first: Limit of Thursday, November 22, 1SS3, .S frinary year 90, third column: This day/at mêtne, at Ferreux, the curt^ vtnl—ii, according to rusog'f,dii e /es]irièressur the cvrpy of Duban? N< n... Even uiiméio, fourth column. The vehicles of Duban arrived on the 5th, placed in the evening, at Cfifinipcf'wtz, coiurnnne from where de'pehd the cliàtrau of Ferreux To add insult to injury and horror, next to the obedient Piu/fîl, curc of C/iarnpceneiz of/icinit... le cwé Frtirot. Uosyassin Oiuil come due î the prayers <U: i Eyl<s€ on the body of SU vicinne!

Quainl 1 "priest does not say it is projive who is conpal.l^". quanA tt officiates it'— .-t one more i-rinnj. Kionii"zv..u< therefore Mi,';in [ikmc^jd"; caaipa;^iie tr.iqi.é I ct'lli— faijx. ui is.— .ki

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find something hanging. We believe first, says the Jewish newspaper, that it is an old cassock, but soon we notices that in this old cassock there is a corpse—vre (1).

Suicide is undoubtedly the crime of crimes since it is the only one that cannot be repented of; it is the crime of Judas. But, as one can guess, from the human point of view, the panic that takes hold of these humble people when they feel that The pack is upon them! Who can they turn to? There was a party in Ferrières that week; can you imagine the poor man priest asking for assistance against the Jews of La Lanterne some guest rushing joyfully to the hunting rendezvous? "The Jews, my dear abbot, but they are delightful people,

(1) You should also look at the November 25 issue of the Illustrated font published weekly by Lanterne^ la Semaine comic by Coll Toc with this subtitle: The Assassin Priest or Virtue rewarded. We see the priest sitting in front of a well-served table in face of a woman in a cheerful attitude, then God the father, at-pulling the priest towards him; a larger drawing represents the priest hanged and sticking out his tongue; at the dead man's feet dragging on the floor, there is a copy of the Lantern, It is indeed very comical. I have two copies of this sheet, which does honor to Eugène Mayer; I have one at the disposal of Bedarrides and other impudent people who often emancipate themselves by speaking of "poor Israel, so good, so tolerant."

Let us also note, among the ignoble imaginations which characterize, indeed a time, the cavalcade organized in the village of Sainlines, in March 1884, with the authorization of Mr. de Selves, prefect of the Oise. On floats decorated with foliage, tillers were installed. Other tanks served as advertising cars for a serial novel of the French Republic. In a cart closed by a curtain that we would read for two cents we had placed a goat and a female dog who were supposed to represent the unfortunate priest and the woman whom slander attributed to him as his mistress. All that The villages in the suburbs of Paris contain disreputable people followed on horseback or on foot, drunk from the morning, shouting refrains which would have terrified the Marquis de Sade.

IX 29

S06 JEWISH FRANCE

the baron has magnificent woods... This good friend I
I will blame him all my life for having made him wait for a
let it run.

The guests must have been happy. There was certainly.
double fanfare, one for deer hunting, one for
manhunt. Our elegant sportswomen, our pretty
Christian women from the suburb, smiling with enamored eyes at the
somewhat heavy graces and highly episodic jokes-
The handsome Maurice Ephrussi, the son of the merchant of
Odessa apples, have hardly thought, I am sure, about the
old cassock that hung there in a presbytery of
village and who was swinging on the stiffened limbs of a priest
of Jesus Christ.

One cannot imagine the impudence of the slanderers
inventions that the Jews pile up on everything that touches
the Church.

figures of the English Catholic episcopate?

Here is what the Israeli Archives imagined about him
'official journal of French Judaism, usually more
circumspect than the Lantern, less noisy in its hatred^

According to them, Mr. Howard is a Jew from Prague.

Mr. Howard, they claim, was not born into the Catholic Church.
lique; it is not the holy water poured on his forehead which
wiped immortality to his soul, but these are the waters of the sea
Red through which his ancestors passed, it is the knife of
Mohel (peritomist). This operation was performed a quarter of a year ago.
forty years, on the body of the future Monsignor, in the city
of Prague, and when the father addressed, during the ceremony of the
circumcision, the prayers in use, he hardly suspected the
future greatness of his son! Let us add, to be honest, that the
old Austerlitz – this is the real name of the Archbishop of Saint–

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Peter – had not at all wished for this kind of elevation for
his son, because he was sincerely attached to the religion of his fathers,
and the tiara itself would not have made him a perjurer of his faith. The Monsi-
Gnor, his son, was brought up in the sound traditions of religion
Jewish, and it is more than likely that before the age of fifteen he
had never set foot in a church.

The dispositions of the young Auslerlitz would have attracted on
him the attention of a rabbi from Prague, Mr. Teweles, who
would have started his education and given him– some–
some notions of music. On the death of his father, the young
man was forced to give lessons in how to live and well–
Early on he entered the Prague theatre as a violinist.

It was there, the Archives continue, that the
grace in the form of a young... English lady on whom beauty
exceptional performance of the young virtuoso had produced a profound im-
pressure. Howard moved from the theater to the wealthy Englishwoman's hotel and
The next day, he was able to announce to the parents of his students that
now he no longer needed to run for the stamp. In 1852, he received
an invitation to come to England and accepted.

We have no authentic details of his stay in
this country; we only know that the doors of the salons
more aristocratic people of London and Dublin were largely
opened and that it was in England that he converted to Christia-
nism to devote himself to an ecclesiastical career. He changed at this
occasion his name of Austerlitz against that of Howard. The arch-
Bishop Manning honored him with his special favor and he became

In the year 1860, he was presented to the Pope as a member of an English Catholic deputation. Pius IX, at whose house the sense of beauty is very developed, retained the young priest and immediately granted him the title of "Cameriere délia sua santita, » distinction which at the same time earned Ini the title of Monsignor. In order to ensure the Pope's new chamberlain an income suitable, the ladies of the English aristocracy clubbed together for a sum of 30,000 pounds sterling which they gave him as a gift.

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In Rome, as in London and Dublin, the most aristocratic salons cratiques eagerly open their doors to the new cameriere, who enjoys the special favor of the princely families—Barberini and Borghè, the richest and most influential of Rome. Even today, Howard has lost none of his kindness, but he no longer needs to resort to it; the prelate finds himself in a position where he can do without a protector. The red hat seems assured to him: we do not know if His Eminence still thinks about the sad days she spent in the Ghetto Prague, near the old Rabbi Teweles, who believed he was making a torch in Israel, and if he were not happier than today despite all its greatness (1).

There is not a single word that is exact, it is necessary to say, in this whole story. No Englishman is unaware of the origins of M[^]*" Howard, who is a cousin of the Duke of Norfolk and whose place of birth is mentioned in the list of prelates of the Roman Court.

Edoardo Howard, nato in Hainton, diocese of Nottingham, 13 febbraio 1829, délia sm di Pio IX creato and pubblicato addi 12 March 1877, of the title of the SS. Giovanni and Paolo, Arciprete délia Patriarchal Basilica Vaticana, Prefetto délia S. Gongregazione délia R. Fabbrica di IS. Pietro.

Educated at the Catholic college in Oscott, young Howard entered the army as an officer in the guards and, in this quality, he led a platoon at Welling's funeral—your in September 1852. Highly appreciated in the high English society, he obeys an irresistible vocation and he went, in 4853, to receive orders in Rome.

Pius IX had given the purple to Me Howard; Leo XIII seems to have obeyed one of those noble thoughts, which are

(1) Archives israélites, volume 36 (number of August 1875).

familiar, choosing him as the cardinal in the canonization process of Joan of Arc, as if, de- sent by an Englishman who had been a soldier, the honors granted to the heroine should have had a character of repair.

What does it matter to the Jews! The effect is always produced and the story of a violinist, who converts out of interest and maintained by English women, will be taken up in some- some years and told to the tribune by some Paul Bert.

Seeing the holder of an already important cure, as Frairot, don't even try to fight, we can guess what must weigh our congregational insulators, entangled in their dress, ill at Taise to respond to accusations that very often they do not understand. Even before appear in court, they have mud up to chin.

I have never encountered anything so complete in this kind of insults lavished on a certain proud Numasius, who was acquitted almost without debate by the jury of course, because the accusations against him do not were based on absolutely nothing. Brother Halp, Brother Bazilien and Brother Meillier were also acquitted. also literally covered in opprobrium. The Freemason- Jewish society finds a certain profit there; as soon as it wants establish a secular school in a country where the brothers are loved, she sends the order to her magistrates to mount the af- to do. If the innocent is condemned it is all profit; if manages to get out of this bad situation, he has nonetheless been insulted, vilified, outraged for six weeks, and You are free to announce the result in one line in the newspaper that defamed in three columns.

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Sometimes the incident gets serious. Two Jews fight on the body of a priest and blame each other for to have stolen a slander from a big report. In the month of February 1884, the Jew Eugène Mayer accuses the Jew Paul Strauss for having unduly appropriated his literature to take it to the Toulouse Dispatch. – It is not literature, replies Strauss, besides, I work for a good cause, for a good cause everything is permitted.

Along the way, we learn that this Paul Strauss, oppor- overzealous Tunisian, and currently a municipal councilor, has was sentenced, in 1879, to three years of public works for

in passing, but it must be said that the revelation is not surprising no one in this world.

How could the men who govern have any scruple towards Catholics, whom they pursue with a implacable hatred, when they do not hesitate to assassinate those who, sharing some of their doctrines, have preserved a background of honesty and find their morals bad and their reprehensible methods?

The death of the unfortunate Saint-Elme is certainly one of the most incredible pages in the history of this time. The unfortunate man belonged to an opinion which is not the mine and I will not be accused of obeying party spirit speaking of him; but this execution of a writer by henchmen, in the middle of the 19th century, is made to excite the indignation of all.

Reducer of an advanced log, the Sampiero, Saint-Elme had fought with infinite discouragement opportunism which, in Corsica, had ended up establishing itself by relying on these greedy and corrupt beings that always contain a

THE JOHN'S PERSECUTION

population even fundamentally honest and loyal like that of Corsica. He had spoken out against the conduct of the prefect Trémontels who, according to his expression: "had made pre-function a brothel and a branch of the Bondy forest.

Emmanuel Arène saw his candidacy lost and tried to take on the attitude of a captain ready to cross from Paris the mountains and the plains to punish the insolent who allowed to walk in his shadow; he declared as Cyrano de Bergerac's castle, what he was going to do hang the four elements and send to defend the genre human to be alive in three days."

Saint Elmo, who had been an officer, answered calmly to this braggart that he was willing to do half the chemin and that he would come to Marseille.

Afraid, he threw himself into Veil Picard's arms and do Waldeck-Rousseau. The secret funds were put to contribute and a few days later an assassination attempt took place on the dreaded writer, the assassins were police officers disguised as bourgeois. Saint-Elme, as soon as he recovered from his injuries, tried to ask for an explanation to the prefect (1) who held his meetings at the Café Solferino and

(1) This prefect, who pompously called himself de Trémontels, was simply called André. Before being prefect of Corsica, he had been prefect of Aveyron and it seems that in this position he had allegedly committed numerous embezzlements using fictitious mandates. At least that is what the official who succeeded him in Aveyron, Mr. Démangeât, in a letter addressed to the New Pressed and published by her on November 12, 1884: "I refused many times. repeated, says M-Demanj^eat, and despite numerous letters of report- pel of Mr. Leguay, (I 3cler of departmental affairs, who con- the case was born, to justify unjustifiable accounts."

It is true that in the discussion of an interpellation which took place

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had set up his office there. The prefect had him knocked out blows with an iron bar by the prefecture caretaker with help by the recovery master. To be sure that the attack would succeed, the public prosecutor had defended this man threatened from all sides for having weapons on him and, whenever he knew he was going to be attacked he did so- knows how to search and disarm so that he cannot defend himself. I The journalist's trial, long delayed by his condition of illness, was deeply moving. He was transported in court on a stretcher, dying. Near him stood the poor pregnant woman who had wanted to accompany her husband and who was wiping the sweat with a handkerchief already icy water running from his forehead.

So we saw this thing that we had never seen before France, while the assassins, sure of impunity, strutting around the room was a horrible scoundrel, the lawyer general- ral Bissaud insulting, mocking, this man who was grumbling already, affirming that the assassins had acted well and that Saint-Elme ((played the comedy.))

From the crowd came an indignant protest as Bissaud sat down, sniggering. Saint-Elme made an effort to answer this infamous, he could not succeed. Some hours later he was dead.

in the House, on November 10, 1884, concerning the revocation of the same Mr. Démangeât as prison inspector, Mr. Asmodée JLaroze, Undersecretary of State for the Interior, cast doubt on the probity of the latter, who was reinstated in the administration under Brisson ministry.

WaUleck-Rousseau had solemnly declared to the House that he

had ordered Mr. de Trémontels to bring a case before the jury to clear his name completely. Tremontels feared revelations. overwhelming and the matter remained there.

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These monstrous facts are in everyone's memory. discussion in the House of the interpellation of the extreme left on Corsican affairs threw on our public morals—ques a blinding light. Assassination by bravi paid by the prefect (1), electoral fraud, corruption of all kinds of relief distributed for the loss of livestock which had never existed, everything was there. Mr. de Douville-Maillefeu, seeing this tide of rising towards the government mud, seems to have experienced that admiration that one feels before certain unleashings of the sea and cried out with a kind of transport: that Let's say everything! Let the shame flow to the brim!"

The House did not even have a platonic censure for the Trémontels and the Bissauds and voted for the pure agenda and simple.

Nothing was as singular as the attitude of Brisson the incor—breakable. Whenever one tries to denounce to the tri—some of these prevarications of ministers or of public men who are obvious without being able to prove materially, he cries: "Give proof 1" This time there was irrefutable testimony from the concus—

(1) We do not have the island, Mr. deMultedo, general councilor, told me, of what opportunism has done to Corsica in a few years. Where has returned to the wild and the law no longer exists for those who do not belong to the dominant band. On January 25, 1885, a worker, Dominique Antoine Urbain, was struck five times knife in the heart area. The one who hit him, a man named Franchini, who has already played a role in the Saint-Étienne affair, is acquitted by the Ajaccio court, and it is the victim who is condemned to the costs. Everyone takes justice into their own hands; the number of murderers who took refuge in the maquis, which had fallen to "60 at the end of Troipire, is now over 1,200.

II 29.

and Peraldi. The president abruptly changed his rifle shoulder and declared to all those who wanted to treat this question "that the interpellations from colleague to colleague were defended."

However, there was no doubt. The former head of the accounting of the Morelli company, Mr. Semeri goes, had claimed that Messrs. Arène and Peraldi received a subsidy monthly for the benefits they had obtained at the Company, thanks to their position as deputies. According to him, the sheet one hundred and five of the copy of letters from the Company contained a letter thus conceived.

Folio 105. xMarseille, August 24, 1883.

Mr. Peraldi,
deputy of Corsica,

rue de Monsigny, in Paris,

We have the honor to send you herewith, in a re-ordered, the sum of 750 fr. in seven banknotes of 100 francs and one of 50 francs, the amount of your monthly salary of August.

Please, etc. Signed: Semeriva (2).

Mr. Semeriva further maintained that the books of the Company bore, on the date of December 14, 1884, the following mention:

Indemnity to Peraldi, month of November 1933, seven hundred

Ci) This Emmanuel Arène, who willingly passes himself off as a descendant of Arena, is the son of a Jewish hardware merchant from Marseille who came to settle in Ajaccio.

(2) See on this subject, outside the Official Journal of June 6 and 8 1884, the Corsican Question, by Mr. Ernest Judet, and the reprint of the newspaper Samviei o of which Saint-Elme was the editor-in-chief.

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fifty francs. Compensation at Arène, month of November 1883, one thousand francs.

Peraldi defended himself weakly and as an excuse contented himself with saying that he was a notary, which struck one with astonishment—ment people who could not understand what the

ment. If he were honest he had, to be exonerated immediately-
immediately, than to ask a court of honor to
to check whether the sheets bore the note in question.

He took care not to do so and the Republican Union group
continued to warm up this young concussionist in his
breast. Mr. Ranc who, at the time of the Bolland affair, had
fought hard, under the pretext that the friends of
Gambetta could not be suspected, did not give
sign of life. He too was very simple, however
to go and leaf through the Company's books.

Freemasonry is not satisfied yet and it
dream of perfecting the mechanism of persecution.
As Mr. Guillot has demonstrated in a work whose
sincerity does honor to this investigating judge (1), the new
The new code of criminal procedure removes any recourse to
citizen victim of arbitrariness.

There is here, once again, a real system, a form
of government that will remain in history. Instead of
rely on people of violence and force, as did
Terror, the current regime relies exclusively on the
people of cunning, deceit and indelicacy; he groups them into one
in the manner of a union, it gives them a certain credit on the

(1) Principles of the new code of criminal procedure, by
M. Guillotjjudge of iusLruclion.

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law and holds them by the threat of closing this credit; he concedes
a kind of impunity subject to certain conditions
of devotion, he grants two or three crimes to commit
as you choose, like you would a tobacconist's.

Which neither Ignotus, nor Mr. Guillot, nor anyone else have indicated
those who dealt with the persecution carried out by the
Freemasonic magistracy, it is the psychological state
of all these persecuted people, great and small, who renders their tor-
tures a thousand times more atrocious than they would be for
us and at the same time almost puts them out of action
defend. There is again a kind of confirmation of the
accuracy of Taine's words, which seem so simple: "the Pievo-
lution is a return to the state of nature. » The misfortune of
these honest persecuted people is to remain civilized, to believe
that we still live under the regime of laws, that the magistrates
are real magistrates, that the police, the administration, the
justice systems operate regularly. The accusation of which they

a normal situation.

I always remember a nice story that I was told
told by Alexandre Dumas.

One day he meets a woman in a living room who, after
having roasted the broom for twenty years, had ended up sneaking into the
real world or something like it.

This woman treats Dumas and his work from top to bottom,
she reproaches him for having only ever described environments
unhealthy, of never having staged an honest
women.

Dumas listened. No doubt if this reproach had been made to him
addressed by some innocent young girl, he would have smiled
this way of judging his work and would not have responded. If
the one who spoke to him would have succumbed to the pull of the heart,

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if she had been the victim of one of these deep passions
before which the being is so weak, the author of Demi-Monde
would certainly have been silent again, because if the spirit is hard at
he, the heart has tenderesses that the common people do not know.
This was not the case here. The one who spoke thus had
been a prostitute, she had received money to deliver herself;
It was prostitution that paid for the hotel in which she
lived, the horses that carried her to the Bois, the paintings
master who furnished his home, the finery which adorned
its elegant decrepitude.

She continued to talk about virtue, to brand the girls
corrupt and corrupting writers.

Suddenly, Dumas fixed his sharp blue gaze on her, then
hitting him vigorously on the stomach.

—Are you finished? he said simply.

A flood of tears came to the creature's eyes...

Are you finished? is a useful word. The most shameless among
our Republican fiddling, our dishonored magistrates,
Our administrators, familiar with all the crimes, hesitate
sometimes to directly attack a regular Parisian
to only bother with what is honest; they fear this
Are you finished? mocking, contemptuous, vengeful, who would remind
to these impudent people all their past infamies.

respect social conventions, do not know how to say: .4s-
Are you finished? Malesherbes didn't tell Fouquier-Tinville and
It is one of the most horribly comic spectacles that
can imagine that that of all these great Speakers-
comments, of all these austere and venerable characters
stooping to giving reasons to the miserable cutlery
of blood that then filled the courtrooms.

Fallen into some trap, struck to the heart by

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some campaign organized against them, the victims of the
Freemasons go to brood over their misfortune in
a corner; the husband sometimes looks at his old companion,
and both understood each other, they think of the same thing,
to the misfortune of having lived too long, to the broken career, to the name
that they naively imagine themselves dishonored (1).

What book to write about these intimate sufferings, about these
dramas that happen in every city and almost in
every village! This book, only one of us could have
write it poignant, heartbreaking, sincere, as it should be in
a word; it's Alphonse Daudet; he might write it.

What book more tempting for a generous soul? There is
simple and humble people who are very moving to re-
keep up with this formidable governing machine-
mental set in motion by wicked mechanics.

What could be more impressive than the story of this poor man?
organist of the cathedral of Uzès, that all the newspapers
have told (2)? It is a sort of advisor Krespel, one of
these half-fantastic chapel masters like in a
Hoffmann paints, he lives outside the real world in a
musical dream, he smiles while walking to divine melodies
that he hears singing within him. The lessons he has in town and
in a convent provide the necessary for this sweet chimera-
that which lives on little. Christmas is approaching and he counts that day
to play a piece that will be worthy of the masters
immortals of Paesiello and Palestrina. "You will listen
this," he said, and his good face lit up and radiated.

(1) See the death of Mr. Maîltrejean, an old magistrate, struck by
Marlin-Feuillée, seized by a black melancholy and who committed suicide
month of February 1883.

(2) February 1883.

The Freemasons of the city, who meet in a small establishment like the one Concourt described in the girl Elisa, have sworn to lose this naive and ingenuous man. The investigating judge already sees himself as Keeper of the Seals if he can to convict this innocent man. The musician is arrested under a heinous accusation.

We achieve a first success. The superior of the state-Saint-Maur building falls dead when we come to him tell what is being prepared. How can such things be-Could they have happened? There is a material impossibility. A Sister is always present at music lessons attended by parents.

The prisoner nevertheless remains in solitary confinement for three months, struggling in vain against this horrible accusation. Three times the investigation is closed for lack of any basis-than to the imputations; three times Freemasonry does it resume. Finally the Assize Court acquits the unfortunate man musician against whom there is not a shred of evidence. "It doesn't matter," said one of the leaders of the affair, "we have it still prevented from playing his music on the ca-theatrical.

"The humble still hold on; we take them by the famine. At the bottom of the eleventh arrondissement, rue des Trois-Bornes, a poor family laments around the bed where one of his children is dying. There is no bread for the parents, nor medication for the child; we wait anxiously-sow the response to a request addressed to the office of charity... The answer is coming... The parents declared once they sent their eldest son to the Brothers' school, sends them a receipt of this declaration for any assistance ration.

Isn't this atrocious joke very Freemason-

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that? Don't you feel the sneering and harshness there? cold of the masters of the day, adventurers from all countries who share the money that some imbecile Catholics continue to pay to our charity offices?

What these offices are, a worker said in a-public meeting where he named one of the commissioners as being himself registered on the list of public assistance. Ignotus, recalling that out of two one hundred and forty administrators, one hundred and ninety had

there were "wine merchants, launderers
some of whom have their families registered with the office
even paid for the cleaning with alms money (1).

The example we cited above is not isolated.
cynical joviality, the noisy joy of evil accomplished is a
features of the current persecution. The great happiness
of an inspector of public education, when he has before him
him a nun, that is to say when he can be insolent
with impunity, is to soil what is pure, to imagine a
ambiguous question, to risk a word with double meaning
which makes the brothers and friends scattered throughout the
room.

– What is a libertine? asks an inspector
a Sister.

– I don't have to answer this question that you don't
address me only because of the clothes I wear.

(1) Figaro May 14, 1883.

There are always people who want to go too far. Guvillier, merchant
of seeds in La Cliapelle, was one of this number; he paid his employees
and even his tailor with vouchers from the welfare office; the
scandal seemed to exceed the measure and in January 1886 it was
sentenced by the 11th Chamber to eight months in prison.

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The one who thus put this learned evil in its place had to
cold blood; how many nuns, already trembling to be
thus in spectacle, would have been dismantled î

In a speech to the Gers General Council, Mr. Paul
de Cassagnac recounted some of the exploits of the ins-
pector Carbasse who encouraged teachers to insult the
Sisters.

A nun comes to the exam, her heart beats
very strong, she is all frightened in front of this crowd, she
feels that the words will stick in his throat. You who have
a little soul you guess this state from here, I am sure.
It is in God alone that the poor girl hopes, he will give her
the necessary strength, she kneels in a corner of the
room, she joins her hands and whispers a little prayer.

A teacher saw this movement.

people of his kind, do you want me to give you Tabso-
lulion? I'm Carme...

This joker from the stream was called Carme.

Carbasse, striking his knees with his hand, laughs at the
tears when I saw the poor Sister turn pale, completely terrified, in front of
those eyes fixed on her.

What acts of courage one would find among the people,
in the provinces and even in Paris! The first to resist
the atheist law, which independent, well-off people accept
servilely, is a carpenter from Lavaur who, defended
by Mr. Bellomayre, won his case before the commission
school. In another corner of France, in Jarzé, a mo-
the dear telegraph postman, Baillou, who is suffering from an illness
incurable, father of five children, refuses to send his daughters
to the secular school. The awful Jabouille, the prefect of the department-
ment, threatens to revoke it; the honest man stands firm

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and gives up his livelihood rather than allow corruption-
to his children.

All these, however, fade before this valiant
plebeian from Montaure (Eure), this mother of seven children
children sentenced to twenty-two days in prison, under pre-
text of violation of the law, arrested by the police,
in October 1883 and taken to Lou- prison
viers (1).

This sentence was absolutely arbitrary. The young man
boy of this unfortunate woman having, in the month of April
1883, reached the age of thirteen, one could not, without com-
mit an illegal act, prosecute and convict the mother
for not having sent his child during May
at school.

The Louviers Public Prosecutor's Office was forced to recognize this
evidence and the public prosecutor, seized with shame

(1) See this case, which proves the extent to which it is arbitrary.
arrived in the province, the issue of the Patriote de Normandie bearing
the date of October 20, 1881, and the Religious Week of Evreux of the 3
November 1883. "We will not fail in our duty," said in term-
mining the Religious Week, and we publish, so that they are
3praised in the pillory of public conscience, the names of the members
of the Montaure school board and the justice of the peace of Pout-

"The members of the school board are the citizens: ;

"1. Boutry Césaire, mayor of Montaure and owner.

"2. Alépée Basile, former owner, former butcher, currently-
ment weaver.

"3. Richard (Jean-Baptiste), son, weaver.

a 4. Martin (François), former assistant, owner and weaver,

"S. Deriberprey (Julien), deputy mayor, owner and weaver-
rand, all domiciled in Montaure.

"Let us now remember the name of the justice of the peace of Pont-de
the Ark that pronounced the condemnation.

c His name is Dussaux.

JEWISH PERSECUTION, 5^3

a little late, gave the order to release this
poor woman. She was nevertheless past eleven
days in prison among people without confession, treated as
a criminal.

The Justice of the Peace of Pont-de-l'Arche, who had committed
a real forfeiture, did not even receive a reprimand; he
was on the contrary congratulated by the Keeper of the Seals, at least
if we are to believe this wretch who loudly affirmed that
This act of good pleasure would earn him advancement.
case it is still in operation.

If you want to see what equality before the law is,
Go to the Legislative Body. No one has bothered
of this peasant woman who carried seven children in her womb
and who was thrown into a dungeon in defiance of all rights.

She is now a Prussian woman, the wife of a Belgian.
convicted of theft, publicly practicing prostitution
and giving his appointments in a furnished room run by the mother
of her husband (1).

The representatives of France are taking care of this inte-
reassuring creature for an entire session. Delattre withers
to the podium the officers who dared to arrest this woman
when she was picking up passersby. The whole gaucho
naturally supports the speaker. A prostitute, a
Prussian, a Belgian ex-convict, there is indeed in this

mopolites. This mud clearly gives off this aroma that the Spullers, the Steegs, the Lockroys smell with delight.

(1) See on this subject the book by Mr. Macé, the Security Service, from which we have already borrowed more than once. The former head of the safety to have all the parts at the disposal of those who would like to be informed about Mr. Delatlre's client and Mr. Delatlre himself.

024 JEWISH FRENCHNESS

Down with the French woman, who wants to raise her children honestly children! honor to TAUemande who gives himself up to passers-by 1

Here is another moving victim: Lenoir, a coachman. You may have met him in Paris and, if you were In a hurry, the meeting was not conducive to you. The poor—A man, half mad, no longer remembered the address that gave them to travelers and sometimes left them on the way. The Freemasons had stolen his child, the mother had died of grief and he forgot to earn a living for come ten times a day to ask for news of his son to Mr. Lacointa (1). The former Advocate General at the Court of cassation, who so nobly resigned at the time decrees, had been touched by this great pain; he had become the counselor, the consoler, almost the friend of this proletarian. While the unfortunate man found, as all those who suffer, some relief in telling his story eternal story, the magistrate sent his maid to guard the cab to avoid the coachman getting a fine.

The matter was very simple. The child, sent by the way of iron, from Paris to Toulouse where he was to enter a state-religious education institution, had been addressed and circum-agreed, in the Narbonne station, by a Freemason, named Richard, who had put him in his wagon and had placed him in apprenticeship in Cette, with a confectioner of the name of Lavaille. There they had tried to corrupt this young intelligence by reading to the child every evening the im-world publications produced by the anti-cirical bookstore.

(1) See the eloquent and simple account of Mr. Lacoïuta, in the Corresponding on 23 February 1884. Under this title: Child Thieves, Mr. Léon Lavedan also published, in Le Figaro, a very detailed account of this kidnapping.

No doubt, one could not hope that justice would dare pursue a Freemason, but as soon as the facts had been reported to the public prosecutor by a man who had occupied the Mr. Lacointa's situation, could one refuse to render immediately to his family the victim of an attack if odious? Nothing was done about it. The head of the prosecution service was one of these men recruited by the Republic in the slums and who know that by putting themselves at the service of Jewish Freemasonry, they can get away with anything impunctually. The first representative who presented himself with a letter from the father was insulted and the torn letter was thrown at him in the face. The second representative was threatened with blows of iron bar. We knew the poor father and we speculated there above. A good soul provides him with the means to do the travel and bring back his child.

Lenoir brought a suit against Citizen Richard for embezzlement-miner's life. It was then that we saw as always the Jew appears behind the Freemason. Lisbon, the year former deputy, constituted himself Richard's protector and pleaded for him.

Mr. Lacointa, while he was director at the Ministry of justice, had repeatedly forced this Jew, but the other contrary the delicacy of honest people was born too well to think to show the letters he had written to ask order or to thank; so he did not hesitate to insult to sult the honest magistrate and accuse him of having interfered in this affair with a political ulterior motive.

Needless to say, Lisbon finds it perfectly legitimate the act of taking a child from his parents by proselytism anti-religious. In this the Jew reveals himself once again in all its brutal cynicism, in its absolute absence of principles. Freedom of conscience, the right of fathers to

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family are for him only scenic effects; he is the first to laugh about it when he's no longer on stage.

About little Mortara, the Jews had stirred up all Europe, disturbed all the chancelleries, caused floods of ink; when it comes to the son of a French plebeian, The Jew Lisbon declares that it is permissible to kidnap a child to his father (1).

The Montpellier court ordered the appearance of Lenoir and his son, but we had been careful to refuse legal aid to this destitute man. He was able to,

to be treated like a criminal by the president of the court. Is it necessary to add that his appeal was dismissed? complaint?

The men have not yet thought of collecting the names of all these brave people who resist everything to defend their faith, in a volume which would be the golden book of the little ones; but God long ago wrote them in the book of his justice. They are more than courageous indeed, they are heroes. No support supports them. The rich Christians have fun, dance, bet on the races, invent petticoat figures; they hardly think of those who suffer for their convictions.

In the interesting work of Mr. Wallon, the Tribunal revolutionary in one chapter is entitled the Second-hand Dealer Mauclaire, confessor of the deed. Nothing is more curious.

(1) In 1859, the Jews had set all of Paris in motion and made even the Emperor because two young prisoners were David and Isaac Solomon, damned for theft, had been the object of ten-conversion rates.

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This g-agne-pelit is neither a royalist nor an aristocrat, he is Christian above all; he is arrested for saying that those who had destroyed the Catholic cult were beggars. Under the locks he wants to affirm his faith and he writes two beautiful letters which were the only charges brought against him.

Pierre Mauclaire, captive, Chamber of Pikes, No. 15. From Luxembourg town, this 15th of May, the year of grace 1794 and the year iv^e of the persecution of Christians.

It is with justice and truth that I have used this term, on November 24th, by writing a letter of six pages to the villain Ghaumette and his accomplices from the municipality of this unfortunate capital...

It is with greater certainty that I use this same term today, and with the same firmness that I write as a free man speaking to slaves who imprisoned me for telling the truth. Am I not right in saying that we have been in open persecution for four years, in beginning with the ministers of the Catholic faith and by an infinity of Christians who have perished and who perish every day?... How many of innocent victims who moan in the prisons of this

of their conscience. They cry out tearfully to their God for whom they suffer. Do you believe, scoundrels for the most part, that God will always be deaf to their cries? Oh no! time revenge is ready to break out against the executioners...

God and people are tired of your tyrannies. Never the old regime has not provided so many crimes.

Elsewhere he adds, in the style of a prophet and with a surge of faith which makes this illiterate man profoundly eloquent:

In that great day of revelation, there will be guilty ones!
How different will be the judgments of God from those of men!
The innocent people they killed will judge them in turn.

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God, what evils you are going to send on this unfortunate woman! apostate and profane France, to punish it for all these impie- your!...

Convert us, Lord, to return to you and do penance- tence of so many crimes... Give us, by your mercy, a very Christian king, to change the pitiful state of France; raise up with zeal your temples, your altars and the relics of your saints, who have been desecrated with such fury. Give us, Lord, holy ministers - to preach the true religion, to offer to the thrice holy God the only victim capable of appeasing serve your anger...

This obscure victim of the tremendous storm. Before going to the scaffold, Mau- Claire takes leave of her fellow prisoners in dignified language of a confessor of the first centuries.

If, by chance, there were among you all some who have to complain about me for some faults that are mine escaped in spite of myself, I beg them to forgive me bottom of their hearts, in response to the love I will have for them always, and even beyond after my death which is very pro- chain, in punishment for my support of worship and religion Catholics, and that I firmly and courageously reproached the ab- countless crimes that have been committed over the past few years month.

But I, strong in my conscience, I wait for them with a step

firm and calm; I will show them, if it pleases God, that I

I will be freer than them If it only serves to irritate them,

the less I will have the consolation of dying for the justice that makes my dearest delights. How glorious it is to die on a scaffold to support religion!

I have often thought of this man. The revolutionaries erect statues to Danton or provide pensions for our expenses to the false victims of December 2, never the Christians of the Restoration did not bother to know

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if some martyrs, like Mauclaire, had not left a family. Isn't it great, despite everything, this craftsman who dies voluntarily for his religion, not in full battle, like the Vendéans, but in this Paris always more indifferent and more skeptical than the countryside? Isn't this soul beautiful that has remained faithful and believing in the triviality of a profession which does not elevate point ?

It is on the poor, almost exclusively, that it has weighed down above all this persecution which, directed, demanded, paid for by the Jews, will bear in history the name inscribed at the head of this last book: Jewish Persecution.

A radical newspaper, in a day of frankness, reco-
this fact was born himself.

The bishop, having sometimes considerable resources, the priest of the big city were not reached. We struck with particular rigor on the server and on the monk. Among the religious orders themselves, these are the most the poor who suffered the most. All those weak people who lived, thanks to the association, were literally condemned to die of hunger.

I saw, on his deathbed, one of the victims of the decrees and the memory of it has remained indelible to me.

If you don't know the Hermitage, go visit it.
Nothing in Switzerland beats this strange, picturesque and charming.

The Hermitage is the name of an ancient convent hidden by ancient fir trees, which rise to the top of a high mountain overlooking Noirétable. From the top of a dolmen there, I don't know how, in the early ages of the world, we sees, on clear days, the summit of Mont Blanc, but

the gaze hardly thinks of going so far; it rests amazed and delighted on an incomparable panorama: on the right, the thick masses of the Bois-Noirs, on the left, the mountains of VoUor, in front of you, the plain with its multicolored checkerboard, its golden wheat, its green meadows, its oats, its rye. Above all, this impression of the sky that you think you can touch by raising your hand and which lends this landscape, seen from so high up, a particular aspect.

This is where, about twenty years ago, some Fathers of the Blessed Sacrament than the population of the country surrounded with veneration. They were not very dangerous, because at the time of the decrees, there were three of them in all. How exactly did things happen? We have never been able to know exactly. The mayor of Noirétable, a doctor, belonged to a Bonapartist family as long as the Empire had been able to distribute places, which had become ardently republican as soon as the wind had turned. It was moreover a fairly good man who seems to have wanted to put everything right for the better without having succeeded.

On the morning of November 4, 1880, the sub-prefect of Mont-Brison, who answered to the name of Mauras, came to expel to be the good religious and he sketched a grimace when he saw the ascent to be accomplished. Cliemin doing so, he had re-gathered some unpleasant information about the dispositions of the peasants, hearts of gold, but very capable of fire a shot at the criminals who go to pickpocket the doors of harmless religious people who had only done good to all. In short, cowardly like all his peers, he had a fear of the devil.

Seeing the character's hesitations, Mr. Bertrand said: "Let's have lunch first!" Convinced – and this opinion does honor to his intelligence – that the happiness of the

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France did not depend on the expulsion of three religious figures who did not go down to the village once a month, the The mayor perhaps hoped that the sub-prefect would forget table the nasty task that brought it and that everything would remain as is.

We had lunch as we do in Forez; and, at the nightfall, after the Champagne, the administrator republican was very drunk – this is the expression used in the country. He was sent as best he could to his residence and

in Aesop of the moral superiority of civil servants
democracy over the minions of tyranny.

Unfortunately this time, Raton, the sub-prefect had
outsmarted Bertrand, the mayor. Between two shots,
without anyone knowing when, he had ordered
to a gendarme, named Tarbouriech, to carry out this
that he did not dare to undertake himself and to go and throw the
religious people outside their homes while he continued to
to celebrate the divine bottle and to praise freedom.

Tarbouriech left flanked by a companion and did not have
the tender hand. Of the three religious, one remained to guard
the building, another headed towards the castle of Mr. de
Barante where a retreat had been prepared for him; the third
headed towards Verrines, a village below the mountain
tagne where he was also to find asylum

This one was called Father Gorentin. He was seventy.
years; for nearly forty years he had preached the E-
gospel to the American Indians, then exhausted, suffering
cruelly from the chest, he had come there to rest.
It was a bad idea.

In November, snow already covers the Hermitage. Thanks
In the last light of day the poor monk goes away;3a

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at first quite well, but soon everything took around hii a
fantastic relief. The paths crisscross, the sil-
gigantic owls from the trees under the reverberation of
the snow took on deceptive shapes; the cold made
make the blood rush to the traveler's temples. Seized by delirium,
he probably imagined that he still had Tarbouriech at
after him, he hurried his run and fell into the sen-
thirds barely passable in broad daylight. At dawn, a log-
Ron found him lying there, thought he was dead, noticed that he was breathing-
would still be there and managed to bring him back to life.

The poor man was no less lost. He returned to
The Hermitage to end an existence whose days
were now counted. It would have been necessary, to prevent
this old man to return home, to establish on these heights a
fixed gendarmerie post. The necessary funds would have been requested-
necessary in the House, that the left, always liberal,
would have found this proposal admirable and worthy of her; one
didn't think about it.

This was the story we were told in the village one morning.

sion at the Hermitage which we never miss whenever the desired vacation brings us back to Forez, which has become our adopted country.

When we have traveled about a league we stop for a few minutes to a hamlet called Les Baraques.

– Do you know the news? we are told when we let's arrive.

– No.

– This poor Father Corentin is dead, he has finished die sooner! He was prepared for the rest; yesterday Sunday, he said goodbye to us. "I will still have the strength to say my Mass today, and I will pray for those who have

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loved ones and also for those who persecuted us, then I

I will go away" He said his mass and left for an hour

After

The thought of the brave man who had died saddened us, but soon the charm of the road distracted from this feeling.

Nothing is as wonderful as this climb in July. Lilies of the valley, daffodils, and spring gentians have already disappeared, it is true, but there remain the wild carnations—ges, pansies and violets that line the path. We climbs through enormous ferns that form a green pedestal with large oaks, tou— birches agitated and trembling days, to the leafy beeches which prepare to the dark fir trees at the summit.

Sometimes a regular murmur astonishes the ear, it is a stream that flows in silver foam from some rock covered with moss and which must be crossed on a trunk of tree. Like the Oberon of legends who jumped over—over torrents without wetting its bells, the French children—jump over the obstacle. My little niece, Anaïs, who said so kindly that she wanted to learn to write for making copies for his uncle, excelled at this game and it is in vain — that my other niece Marie, already more serious, gave wise advice.

When we reach the end we let out a cry of admiration. in fact leads to a green velvet carpet which makes

this eternally young nalui'e. i

Despite everything, the proximity of death gave this landscape a melancholy he doesn't usually have. The sinister cry of the owl which resounded obstinately in this solitary-study said that there was a corpse there. At a window distinguished an almost imperceptible glow which made a II to 0.

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strange contrast with the radiant clarity of this day of July.

This light came from the funeral chamber. What room! Something more destitute than a cell, a large tiled room open to all winds, at the back a bed of a child and in this bed, on a broken straw mattress, under a blanket that was worth twenty sous, a little old man stretched out with clasped hands. A night light was finishing consume in a glass and near the bed a beer cut to the hastily in an unplanned, rough fir tree, waited... (1).

I cannot express to you the emotion that the sight of this little old man and the disgust that took hold of you for these Republicans full of everything, traffickers in everything, stockbrokers out and thinking of coming to look for this solitary and humble to throw it in the snow at night.

For all the furniture in this room a broken chair; on a white wooden shelf some leaflets of ou-

(1) The sub-prefect pursued his victim to death; the religious had asked to be buried in his beloved Hermitage; The acclaim was brutally rejected.

The same thing happened almost everywhere. Here is what which the venerable abbot of So- wrote to V Univers in April 1884 Lesmes, Dom Couturier.

"One of our old brothers, driven like us from the abbey, there is four years old, has just died in a neighboring department. I mourant, he had asked for the grace of being buried in the cemetery of the parish of Solesmos, whose name reminded him of so many dear ones memories. This file seemed easy and had nothing that could compromise public interest. The request was therefore made in the name of the family of the deceased. But after 24 hours of hesitation and negotiations probably with the ministry, the piefel responded by ee singular telegram:

"The death of the deceased is not So/e^wes, there is no reason
"to grant the permission you request to transport daug
"this commune the body of the deceased."

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religious works, a brochure: Social Salvation by VEu-
Sharia and the Providential Vocation of the J^èlerinagesei
a completely curled up volume, probably left there since the
17th century: Treatise on Christian perfection by the
P. Rodriguez of the Society of Jesus, translated by Régnier
Desmarais, of the French Academy. The unfortunate man had not
not even enough to buy devotional books.

This whole house with its stone stairs to the mar-
rickety houses, its crumbling walls, offered the image of
misery. In the kitchens, you know those kitchens of
monks where Jewish writers have succulent meals prepared
slow and worthy of the head of Rothschild, there was for all
stock up on a bushel of sprouted potatoes.

I came back again to say a Our Father and an Ave near the
bunk of the old man who seemed to be sleeping
childish and involuntarily I thought of Freycinet. 11 y
had more than one point of resemblance between this little old man
and the senator that we see with his mouse head, his
smart face gliding through the Senate groups. I'm-
jays that he too would lie down one day in a
beer, a little more careful no doubt, and in memory of me
the words that Saint Marianus said to the proconsul returned
who attended his last meal in prison: "Pte-
long for me to recognize me at the Last Judgment

deny

Why think of Freycinet rather than another?
you will say; if he signed the decrees, which we tend to forget
too much, if he presented them to the House, he withdrew to
last moment. My God, if I thought of Freycinet, it's
simply because he is not a thief. The Republicans
tell you, and this frankness honors them, - we recognize-
let us be born that our statesmen are all embezzlers-

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naries and crooks, but there is one exception: Freycinet.

cinet a representative character, too, and as the embodiment of a certain common state of mind in France at the moment. With Constans and Cazot, for example, everything is clear: "At what time and how many?" Ferry, he does not act himself' and says: "Ask the price at the Good, see my brother at the Franco-Egyptian bank. Freycinet's motive is different. What dominates in him it is intellectual and moral cowardice, it is this lowering-character who put everything that was honorable in in France at the mercy of a small band of Franks-Masons and Jews (1).

Enter this hotel on rue de la Faisanderie, you
you will find Philemon and Baucis there. The man and the woman are

(1) I will cite to you in this order a fact of little importance, blood doubt, but topical. I have it from Camille Doré, a brave lieuship's owner turned journalist, and who certainly swore sometimes, although a good Christian, he never lied in his life. What-A few months before the decrees, he met Bethmont with whom he had been raised. -How is your son? he asks. -Oh! admirablement! I am delighted with his progress now that I have him in the Jesuits.

Bethmont nevertheless voted for the Devès agenda requesting the expulsion of the congregation. - What a scoundrel you are! Doré told him some time later.- Bah! my dear, interest above all!

Is not such an act characteristic of a man whose the father was raised for free by religious people, on behalf of a man especially whom hunger does not grip?

Note that the world, which will be severe for a woman who will surrender to eat, or for a hungry person who steals a loaf of bread, will only have smiles for this man who absolutely sold himself by consenting, for a position as president of the Court of Auditors, to prohibit religious whom he considered irreproachable since he entrusted his en-child.

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once went together to convert to Solesmes and the husband, not forgetting in his catechumenal zeal that he was a candidate for the general council in Montauban, even asked the Father Abbot for a recommendation for the bishop of the diocese. - I imagine that these two old men, while talking by the fireside, they remember to each other the circumstances of their journey of yesteryear.

welcome and whom you thanked so warmly, what is it became ?

– My goodness! I don't know; he must be wandering on a road any, because I just put the police station after him.

It is against the poor again, against the poor only-ment, that the school law is enacted. The rich will always the way to raise your children Christian-ment, the poor cannot; for him atheism is obligatory. We called small secular Mortaras, these children who are violently torn from the religion of their fathers. The word is only half right. We don't give them not even one religion in place of another. The misfortunes-rous, for whom life will be the hardest, who would have the most need of faith, hope, an ideal, are deprived of any religious teaching.

Raised without God, living without God, they will die without God.

The proletarian is at the end of his race; on the grave the Romans inscribed the cursus honorum, it is the cursus dolorum that should be registered, if they register tions did not cost so much, on this tomb that we are going dig in the common grave for this outcast and this vanquished.

3

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He worked to enrich the Jews, he was poisoned by the Jewish fortune-telling merchants, dear to Lockroy, he is at his wit's end. Formerly, this disinherited man found near his bedside a being of shame, mother, sister and wife at the same time who showed him .little blue sky.

The Sister didn't need to say much to to assert that there was beyond this cruel and miserable world- a world where all was justice and light; his pre- The sense near this bed proclaimed the promises loudly enough eternal. Charming, intelligent, often rich, she had sacrificed everything and she was there in this atmosphere plagued, attentive to the suffering of all, caring with a smiling devotion to sometimes disgusting wounds, pre-referring to all this title of servant of the poor, that is to say children of God.

to perish in a heavenly homeland. Unfortunate dog who, in his life, never found a good bone, it will be buried like the beasts, perinde ac jumenla.

This persecution of the dying, this secularization, against which 76 out of 80 doctors protested, is perhaps the crime of crimes among so many abominable acts. If any—that a scientist had discovered a consoling drink, would not would we not hurry to buy the precious vials which contain—would be of hope and oblivion? What villainy would not is it not necessary to tear away from these unfortunate people who, for so long long hours, melancholically replaying the phases painful of their difficult existence, this religious feeling—gieux which is the best and sweetest of all ba—my ?

In such conditions, the hospital, this already luxurious stay which one passes only with trembling, has become a

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A true hell on the door of which one can read: lasciate ogni speranza.

Long ago our fathers had exhausted the treasures of their charity in the organization of these hospitals which, placed near the monasteries or churches, were like an annex of the house of the Lord. Viollet-le-Duc himself affirmed the superiority that the hospitals had then on our modern establishments.

In the few medieval hospital establishments that we know of have remained, he writes, we find a spirit of charity well understood—and delicate. The buildings have a monumental appearance without being rich; the sick have space, air, light. They are often separated from each other, their individuality is respected and certainly, if there is something that is repugnant to the unfortunate who find a refuge in these establishments, despite the enlightened care that one gives them abundantly today, it is the community in large rooms. Often then the suffering of each patient increases by the sight of the suffering of the neighbor. Without pretending that the cellular system frequently applied in hospitals of the Middle Ages was materially preferable to the adopted system of our time, —it is certain that from the moral point of view it presented an advantage. We would like to point out that it came from a sentiment—very noble charity among the many founders and cons—destroyers of our houses — God of the Middle Ages

Today in these hospitals, which cost millions to taxpayers, Jewish Freemasonry finds the

which they have been running after all their lives without grasping, is still the only thing that has any value. To the Sisters if compassionate, so disinterested, so eager have succeeded Harpies who charge for the lightest office, who tend the hand to the sick, not to help them, but to receive as soon as they request the slightest service.

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We can guess, in fact, in what circles, there again, a
A man like Quentin could recruit his staff.
The court hearings have enlightened us on this point.
The Frenchman, of March 30, 1883, published as a table
of these singular customs.

Yesterday Friday, the 9th correctional chamber of the court of the Seine had to judge a scene of pugilism and debauchery, in the-
which a lay nurse was involved in. During the audience where she had been called as a witness, the president addressed the following apostrophe: "You are a lay nurse at Saint-Louis Hospital, and you spend your nights with the merchants of wines." The public joined in with their murmurs at the right indignant President's appointment.

Ladies and gentlemen, lay nurses, hold on,
apparently, to constantly occupy the newspapers of their honorable and friendly people.

Well! Fine, we will talk about them since they want to, and will faithfully report their exploits for the greatest edification of those who will read them.

The day before yesterday we told the story of this young girl, from name of Thuvenat, who, after having spent five of his most beautiful years in a reformatory, had become a nurse of the Government, then, after being chased from the hospital Tenon, where she had been called to replace the Sisters, had launched into a life of pleasures and parties among the soldiers of the 4th line, and finally reinstated by Mr. Quentin in his functions of comforter of the sick, appeared before the tri-Paris correctional court for having treated them too well.

Today, the venerable lady in question is accused by the president of the '9th' chamber to spend his nights at the mar-candles of wine, instead of spending them at the hospital where she is a nurse-first.

We can therefore say that, before the Paris criminal court,
Lay nurses follow one another and look alike.

quite suitable for the task given to him! What careful attention must-

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to receive poor sick women who spend their nights at the wine merchants!

These facts, which multiply day by day and which show us-thirty what disorder reigns in hospitals, we oppose them to supporters of secularization.

In April 1884, nurse Nermel de Lariboisière is sentenced to two months in prison by the eleventh room for having half knocked out a sick person who wanted to-milk to prevent him from stealing wine.

The Cry of the People (1) overlooks the Bicêtre asylum, where Bourneville, the frenetic atheist, the hoarder, reigns supreme never satisfied, who is both a deputy and editor-in-chief from a newspaper and chief physician of Bicêtre, details which are truly horrifying. The rooms, which are not swept that during official visits, are in a state of disproportion-repulsive loan. The nurses make a game of hitting the unfortunate madmen with punches or blows with keys; when they are in a good mood, they tie up the unfortunate person which falls into their hands and deliver it to the bather who plunges him into a cold bath "keeping his head under Water until the patient's face has turned purple.

The manager encourages his employees and laughs until he twists, when The victims manifest their suffering through terrible grimaces. maces; doctors are content to sign the patients' notebooks and to receive the emoluments granted by this good Assistance; The interns are having a party, the ward boys are imitating them.

Recently, a general paralytic was delivered to the bather; bather was making a cent of pique, so, furious, he growled: "At-" "Hold on, you old scoundrel, I'll teach you how to bother me!" and he

{1) Cry of the People, November 5, 1884.

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threw the wretch into a bathtub filled with almost boiling water-lante. When the ward nurse, Pariset, came back to get his paralytic, he noticed with amazement that this one was completely

tapes," an eyewitness tells us. Today – two months after this boiling bath – the burns are not yet healed!

This is just one case among a thousand.

The same procedure is used for the elderly; one of them was hung by his feet, and remained upside down, for more than a minute, because he had soiled his bed...

In January 4885, a paralytic who occupied the bed no. 19, in the Saint-François room, at Beaujon hospital, "torn from his bed by a drunken nurse and thrown into the coal cellar where he expires a few minutes later.

The trial of this nurse named Bourré, who was left for six months in prison, revealed incredible details—wounds on the negligence of Quentin and Peyron.

This man had been chased away two or three times from all the Paris hospitals for drunkenness and violence towards the sick—and he returned quietly a few months later in the hospitals from which he had been discharged; he went around and he had been successively to Cochin, to Lariboisière, to Charity, at Saint-Antoine, at the Pitié, at the Hôtel-Dieu, at Bichat, in Beaujon!

The sick are exposed to all kinds of negligence when they are not victims of all the mistreatment mercenaries (1). On June 26, 1882, an unfortunate

(1) Read the touching petition addressed, in January 1884, to the President Grévy by twelve hundred patients from the Incura hospices of Ivry-sur-Seine, which recall what they suffered elsewhere from the part of lay nurses and who beg that they not be deprived not the care given to them by the nuns.

"Most of us," these poor people say, "have done a

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crazy woman Georges is burned alive, literally cooked rather in her bathtub where Marie Contausse, the maid, locked her up and forgot about her. At Tenon Hospital, the young lady Devillers expires in excruciating pain after a wash—that the Prugnaud woman and the Thibault woman told him administered by putting thirty grams of pure acid instead of forty centigrams of carbolic acid; a child was burned alive in June 1883 at the same hospital.

the death of a two-month-old child, the daughter of a lady Lepron, by delivering potassium chlorate to the mother lime phosphate place.

On March 19, the court acquitted the defendants, noting—as long as the terrible disorder which has crept into the hospitals make employees irresponsible.

Whereas, he said, the defective organization of the service of usual medicines, at the Laënnec hospital, could easily bring—

stay more raw less loog in secularized hospitals. That is to say, Mr. President, that we have experienced it ourselves—concern of secularization, and that all, without distinction of opinion, We know, without a doubt, that by losing the Sisters, we lose at the same time rest, order and, it must be admitted, alas! care that is so necessary to us and the consideration that is due to us. In support of our statement, we can cite a fact: the pensioners—res of La Rochefoucauld and Petits-Ménages, secularized for three years, have already petitioned twice to request reinstatement of the Sisters.

In the session of January 28, 1885, the Municipal Council, seized of the question, naturally declared himself in favor of secularization, despite a eloquent speech by Dr. Després. A well-known advisor, Menorval, wanted to intervene in the discussion by reading an ignorant letter—ble against the Sisters, which disgusted even this not very difficult assembly. "Mr. Marius Martin and Mr. Després," says Le Figaro, "force their colleague to give the name of the signatory of this ignominy, and it ends to confess that he is an Israelite named David.

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to cause confusion; that the care of the dosage of these medicines, usually prepared in large quantities at a time, was abusive—left to service girls who do not always offer guarantees sufficient age, experience or knowledge; that, moreover, the packages thus prepared in advance, or at least some of them, bore neither label nor indications relating to the nature of the substance they contained.

Isn't it terrible the thought of this hospital where the poisons and harmless substances are jumbled together, where one takes at random, "at random," as they say, without even be guided by a label? What shame must test the old doctors by noting what Quentin made these hospitals which were once a model for Europe.

Louis, placed in the Gazenave room, Charles Vandeleyem and Charles Lecouteux, died in a sudden manner.

We notice that instead of spoonfuls of German brandy-order, they had been made to take a few spoonfuls of strychnine. These facts are so common in hospitals current that no one thinks of being surprised by it.

In Le Gaulois (February 26, 1884), a doctor recounts the astonishment experienced by a hospital department head in noting that its prescriptions are carried out absolutely conversely, to a sick person to whom he ordered wine, one gave-born from milk. To a request for explanation, the director re-laid by a prayer to please reduce by half or at least a third of the quantity of wine prescribed in all-using the financial situation of the Assistance as an excuse. This is where Quentin had arrived with a budget of thirty-four million! Where is this happening? Theft is everywhere. realizes one fine morning that quinine no longer cures and

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a trial reveals that the administration of the Assistance .puî3li-"that patriotically deals with an Italian factory merged with a German company, which replaces quinine sulfate with cinchonine (1).

There is no longer any discipline or control. The National is forced to admit that Quentin "distributes meats rotten to the sick." Justice admits "that the disorder and negligence reign in the hospitals of the Seine (2). >; Let us add that the staff of our hospitals,

(1) We understand the horror that people now feel for hospitals-to the people of Paris who once had equal confidence in your knowledge of the masters and. in the dedication of the staff. During cholera, the unfortunate, believing that everything had been secularized, did not dare not admit that they were sick for fear of being handed over to the staff chosen by Quentin and asked the doctors for mercy not to betray them. Rue de Nevers, a nurse who, supported by agents, came to seize a sick person, was half knocked out by the neighbors.

I know of nothing so heartbreaking as the desperate flight of two evil-happy with my neighborhood. The doctor who treated them must have reveal to Commissioner Bugnottet that the woman was infected of cholera-. So the poor woman, warned that she was going to be abducted by force, begged her husband to save her from this torture, and here are these two beings, the dying woman, the mad man of pain, left in the middle of the night across the immense Paris, wandering like

never the wrongdoers, discovers the sick. The couple was taken back to the White House the next day and the woman, who had dreamed of finishing peacefully at home, was dragged to a hospital where she succumbed pres- that immediately.

Under the pretext that there might be a crucifix in a house, prevent people from dying at home, near those they love, no tyranny had ever dared to do this!... Let us add that in the face of the im- possibility of being obeyed, Garaescasse ends up declaring that one had the right to die in relative peace.

(2) A confidential circular from Quentin, which all the newspapers published in April 1884, proclaims, more energetically than we could not do it, the scandalous waste that reigns in these secularized hospitals where, half drunk from the morning, the women who

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I was so devoted, so human, sometimes under appearances rough, has changed completely in recent years by the invasion of foreign students to whom are reserved- granted all the favors and who indulge in the sick all fantasies, all experiences in anima vili imaginable.

At a time when, following student protests French, Le Matin dealt with this question, I published an article on this subject and received from doctors, recently released hospitals, letters containing horrific details. does not have the idea of tortures except for the purpose of vain curiosity- sity, often even just for fun, we do undergo to certain patients. "I saw," the doctor wrote to me, Ghalvan, on December 22, 1884, foreigners pass the probe twenty times in a row into the canal of a mal- happy French people and they laugh, among themselves, at these good French people from whom we learn so well. I can even say that many died as a result of these in- sensible. y>

When Peyron, the brother of Ferry's accomplice in Tex- Tonkin expedition, and which had to this circumstance to be appointed to the management of Public Assistance to the place of Quentin, chased away by general contempt, pre-

the nuns were replaced, are unable to distinguish a me- medicine of another. It follows from this piece that in round figures formerly 4,000 liters of brandy were used per year, since the cisation we drink 16,000 liters; formerly we consumed 5,000 li- tres of rum, now 32,000 liters; formerly 144,000 kilograms-

wine, now 2,646,000 liters; formerly 56,000 liters of wine
Banyuls, now 128,000 liters; formerly 1,130,000 liters of milk,
today 2,675,000 liters.

I

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senta before the students, on December 27, 1884, for
announce the names of hospital interns and externs
for 1885, an unspeakable scandal occurred. The vocifer-
rations, whistles, insults covered the voice of the
opportunistic civil servant who was shouted at from all sides
points from the room: "Shut up, bacillus!"

The uproar redoubled when it was announced to these young people
French that, by a scandalous special treatment, the first
The intern appointed was a Cuban, Mr. Albarran.

In January 1886, for the distribution of prizes and
medals for internal and external students of hospitals,
the scene took on the proportions of a riot. As soon as Peyron
an immense clamour arose; everyone began
to sing:

Spit on Peyron [bis].
Boo!

Unable to utter a word, completely distraught,
The City Council's executioner flees
by a stolen loss. After his departure the tables were
overturned, the books thrown on the floor, the chandelier broken.

The boarding school, moreover, this very respected institution where
formerly trained the masters of science in work, is not
more than a shadow of what it once was since the Jews
have entered it. All the traditions of professional honor-
ional tend to disappear there again. In October
1885, the Jewish doctor Goigenbeim delivers to his intern
Kahn the subject of the competition. Recriminations erupt from
all sides and we are forced to cancel the competition.

The key witness of this investigation, which we will resume
perhaps someday to punish the real culprits,
those who speculated on suffering to enrich themselves, it is

mand Carrel, Doctor Després who, in a century of universal failure, really appears as a figure loyal and friendly. There is no day when, in the name of science, common sense, humanity, he did not put Quentin face to face with the crimes he committed.

The letter he addressed to the newspapers on February 22, 1883, in response to some lies from Bourneville who had tried to deceive public opinion, is like the summary of the question.

February 22, 1883.

Dear Editor,

Every bad case is deniable, Mr. Bourneville defends himself as he can, and, it must be said, painfully. But I cannot let pass the audacious apology for the alleged services that Mr. Bourneville would have returned to the hospitals, with the help of his colleagues. He These are probably his colleagues on the City Council.

Here, moreover, is the truth about these services and their results:

1° The nurses, to whom the wine was delivered in greater quantities quantity, sell it to the sick;

2° The nurses, whose wages have been increased, generally return-usually drunk on their day out. One of them, last year, on returning, beat a patient in one of my rooms at the hospital of Charity;

3° The lay supervisors and nurses substituted for the nuns-gieuses, have already, in eighteen months, four deaths through carelessness in their charge; a sick person suffocated in a bath; three poisonings-carbolic acid enemas: one at Tenon Hospital, one at Laënnec hospital, the same week, and one last year, at Cochin Hospital. This is the fact to which Mr. Quentin, director ie Public Assistance, referred to before the Municipal Council these days. But Mr. Quentin has misled the City Council, by telling him suggesting that it was an act attributable to the nuns. I repeat, it was a patient from the Cochin Maternity Hospital,

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isolated building, served exclusively by lay people, and where the nuns are not allowed to enter.

The harm that has been done to hospitals is even greater than I I didn't say it. Order, deportment and morality are banned from hospitals-secularized rates. The disorder of the linen, at the Saint-Antoine hospital and at Tenon Hospital, was such that inspectors had to be sent,

last, the lay staff of the Samt-Ântoine hospital, hospital secularized, men and women, changed their costume, and did not even refrained from appearing in the halls in this disguise.

Here, sir, is the staff coming out of nursing school. lay schools of Mr. Bourneville, a school which, according to the latter, would have was founded for the greater good of Public Assistance.

All these facts are common knowledge in hospitals, I I won't say any more. Only, I make the public the judge, and I will I will recall this word from the good La Fontaine:

At work we know the craftsman.

Please accept, Mr. Editor, the assurance of my con-
distinguished amazement.

A. Després (1).

(1) In February, regarding the secularization of hospitals in the city, a doctor from Lyon, Doctor Augagnem, republican and free-thinker, addressed three very remarkable letters to the Courrier de Lyon-
quables which concluded absolutely in the same sense.

"Of the 600 Sisters in the hospitals," he said, "405 are employed in the rooms, are in direct contact with the patients. I actually put, and no doctor will contradict me, that it is impossible to find not only in Lyon, but perhaps in all of France, 400 women able to do this service immediately. We see every day, in town, nurses and we are fixed on the average value of the members of the coiporutiou...

"Between the religious and the laiiiups, there will always be a difference-
original rence of extreme importance. The nuns do not embrace-
I don't feel like living in a hospital just to find the means of existence; the causes of their choice are of a higher order
II 31.

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The scandalous scenes of Mardi Gras, to which the D"" Després makes a discreet allusion, are one of the facts even more characteristic of our time. Can it be conceive vision more horrible than the orgy in the hospital, infirm-
half-drunk nurses and nurses looking for each other in the rooms, the Pleasure which screams crushing in its frolics the Dou-
their rattling, the Evohés mingling with the cries of agony, the sick, suddenly awakened, sitting up
to look at these men dressed as women and these wom-

the dupes of some horrible nightmare? There really is in these games of Love and Death I don't know what fantastic and macabre (1).

What's missing is Quentin, that big satyr overflowing with health, looking at these things after a supper with some municipal councilors and telling his acolytes between two hiccups: "Huh! My children, how beautiful is Progress? The rooms didn't have that playful feel with the Sisters." I say: it is missing; it is a figure of speech, because ser- probably he was there; such objects are made for him to please.

They are content with 40 francs a year and think they will save themselves. And How much will the laity value the compensation as equivalent to salvation? Acting for an idea, even if it is false, will always be superior to doing something. to act for money. In the army, volunteers have always were preferred to the replacements, to those who were called the sellouts. (1) For the exact analysis of this state of age where the human being, suddenly seized with convulsive laughter, desecrates the corpses and defiles them in a kind of diabolical vertigo, curious minds will good to read Michelet's admirable chapter on the moral crisis that France went through in the 15th century during the horrors of the Hundred Years' War. It was then that the repre- Performances of the Danse Macabre, in the Cemetery of the Innocents, where In the evening the crazy girls did their job on the graves.

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In almost all secularized hospitals, analogous scenes The changes to those mentioned by Dr. Després are taking place now. h' Echo delà Brne^ reproduced by Figaro of November 13 4884, tells us what happened at the hospice in Meaux following the death of a poor old woman of seventy-four years old whose thinness had cheered up the staff.

Following custom, the nurses prepared, after the death, to remove the body of the deceased, when a feeling of indescribable curiosity pushed them to feast on the sight of this poor corpse in all its misery. They discovered it completely, without being stopped by the emotional protests, the supplications, the cries of indignity even of some sick women and of a young child eleven-year-olds who witnessed this desecration.

A fat, plump, twenty-year-old nurse who as- stood for the thing, served as a point of comparison for the nurses" amidst the sneers, mockeries and most inconvenient- Nantes reflections.

the Sisters did, before placing her on the funeral bier which is used to transport the dead to a special room, the nurses. The first took the corpse and threw it across this stretcher with a sinister noise that was heard in the neighboring rooms.

Now do we want to know the outcome? Here it is:

Attracted by the noise, a supervisor arrived and simply silence... the sick; then, as soon as the dead woman had been placed in the stretcher, the fat nurse, paralyzed by laughter, was seized, lying over the dead woman, the lid was closed, and the all taken away in the midst of laughter, cries of joy, in a word of a indescribable tumult (1).

(1) In a few years, under the influence of official materialism, in France we have seen feelings disappear, such as respect for death, which seemed innate in the human heart. In cer- In some hospitals, the dead are now being thrown into the mêlée coffin.

A young woman living in Saint-Denis, impasse des Gémeaux,

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Isn't that exactly the feeling Michelet is expressing? when he writes: "The human skeleton, in its forms angular and awkward at first glance, recalls as we know life in a thousand ridiculous ways, but the af-Rook grin takes on an ironic air... less strange still by the form as by the oddity of the poses, it is the man and it is not the man. Or, if it is he, he seems, this horrible minstrel, to display with atrocious cynicism the supreme nudity which had to remain clothed in the earth.

These fits of unhealthy gaiety, this need to see suffer-fry or die for laughs tend to become widespread among our students who are no longer just skeptical and good children like their predecessors, but who have arrived to the persecutory and hateful materialism of the Lanessan and of the Bournevilles. In October 1885, the inter-nat in Bullier was the occasion for unspeakable scenes. women were beaten, martyred, subjected to the most ignoble treatment; some of these unfortunate women were seized by terrible nervous attacks which only served redouble the hilarity (1). This is what by destroying all

Mrs. jvi.,.^ entered Thûpilal from Saint-Denis, October 12, 1885, met-milk into the world, that same evening, a child, who died a few leagues

October, in the coffin of a person who died the day before, and it is the doctor who wanted to examine the little corpse who discovered this monstrous act. A similar act had already been observed on October 13—last October, for the child of a lady L...

To more securely conceal this fraud, we did not even have declared the child dead. You see the guarantees that a semiblable administration offers to families.

The Gaul, November 7, and the Cry of the People, November 9 1885, recounted all these facts at length.

(1) The People's Cry of October 10 and 13 contains on these Sacruel twists and turns of sailing details.

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belief in souls, the republican government has made of young people probably born with instincts honest and generous, he corrupted even the Bullier ball! Quentin must be proud of the result produced by his passage to Public Assistance.

Quentin, in fact, is the complete Freemason (1); he does not sees in life only appetites to be satisfied and he satisfies them—done widely. A former friend of Delescluze, he abandoned the hour of danger a man who was thin and who said: ((This is the time to die well! " to reconnect to Gambetta who was fat and who said: "Now is the moment to live well!" Since then he has only prospered at the expense of the sick and we are even surprised that the proofs of disgust that the princes gave him every day

(1) He is a Lowlon, too, we believe. We see from 1837 a Charles QuenlīQ flooding with his verses the Masonic and ge— Universe to look at the death of Hiram.

Hiram is no more! Only the Widow's sons.

They endure such a hard ordeal with strength!
Let us receive stoic lessons from the hero;
From the heavens he watches over the salvation of the Masons
Jehovah alone knows the fate of the Hिरaraitps:
Who can set limits to his power?

A single fact is enough to prove how much Freemasonry is shamelessly when she claims that in these persecutions on the sick people in hospitals, he agrees with the feeling of the popu—workers' movement; it was again Dr. Després who pointed it out,

General Seine,

"The management of the hospice," he said, "on the invitation of Mr. Quentin, asked for a year the mothers who carried or sent their children to the hospice, if they wanted their child to be baptized. After a year, we stopped asking this question, ^have you Why? Because in 1882, for 2,000 children presented, one mother, only one, asked that he not be baptized."

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of science have finally been able to decide to withdraw (1). After all, perhaps he is less contemptible than men like Mr. Paul de Rémusat, for example, who, raised in a Clerical atmosphere, placed at a cer- some height of intelligence, do not dare to take the defense poor people and do nothing to at least try to prevent- dear, by a vote, the infamies that one commits (2). The The Roman Senate had its pedarii who never spoke. and who were waiting to vote until someone gave them a sign; they transported en masse to the side where it was needed; this is called- milk pediî^ws in sententiam ire. It is on their knees and not on their feet that our senators of today will to the ballot.

The Sisters protested, in their own way, against secularism.

(1) The unfortunate patients almost got even worse. In the month of August 1884, all the newspapers, we remember, announced the appointment of Strauss as director of Public Assistance. With this one the poor Christian who would have been surprised making a sign of the cross would have been sure of his case. Peyron, it is true, does not is hardly better, but at least he has not been convicted infamous.

(2) Here are those who abstained, that is to say, who did not did not have the courage of their opinion in the discussion that took place at Senate during the abolition of chaplains in hospitals.

These are :

MM. Barthe (Marcel), Blanc (Xavier), Galmon, Cherpin, Cuvuot, Deffis (general), Donnot, Dumesnil, Dupré, Eymard-Duvernay, Fré- bault (general), Galloni d'islría, Gilbert-Boucher, Grévy (Albert), Guicot, Hébrard (Adrien), Jaurès (admiral), Lacomme, Lasteyrie (Ju- the of), Lemoine (John), Le Royer, Luro, Milhet, Fontarabie, Péli- sier (general), Pons, Rémusat (Paul de), Rigal, Roussel (Théophile) Rozière (de; , Scherer, Teisserenc de Bort, ienaille Saligny, Wurlz.

failed; after having been treated as we know, he only waits the next day, hopefully, when it will be swept away for good.

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sation, they redoubled their heroism at the time of the cholera; they had been chased away, they were called back when it was necessary to brave death and they came back saying as usual: At the will of the good Lord! They fought valiantly everywhere. In Paris, it was necessary, so that the hospice for the elderly on Avenue de Breteuil, founded by the Little Sisters of the Poor, was decimated, that the Municipal Council helped the plague and that it caused the deaths of old people from hunger.

– What are you saying? cries a shameful republican. to be, this time you are exaggerating.

– No! A newspaper less hypocritical than the others, *V Intransigeant*, admits the fact in its issue of 12 November 1884.

All the residents of this house are old people. poor, whose physical constitution, already so weak, is rendered even more debilitated by the bad food they are given.

We know that Public Assistance distributes to all asylums and hospitals the remains collected in the refectories–colleges. This is how the old people's home of the avenue of Breteuil formerly received, every day, a certain quantity of food coming from Chaptal College. But, there is two years, on the proposal made to the Municipal Council by the colonel Martin, former lieutenant colonel of the Imperial Dragoons, this food supplement was removed from the hospice and has not been replaced. So that currently these poor old-lards have absolutely nothing to live on but their regulation ration, which is one of the thinnest. So it is not surprising that the scourge makes many victims among them.

Colonel Martin, in a war where so many mistakes were committed, but where the courage of the officers and soldiers was not contested by anyone, is the only one who was convicted of cowardice in the face of the enemy. General Lebrun

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recounted the fact at length in his book *Bazeilles–Sedan* (pages 68, 69 and 70).

crushed, General de Failly saw some cavalry among General Granchamp's troops; he immediately dispatches towards the regiments of General de Bévillé, one of his aides camp commander Haillot, with the mission of inviting the officers who ordered them to carry out a charge on the left flank of his army corps, to clear this flank who was at that moment very engaged with the enemy. The pre-first of the regiments that Commander Haillot reached was the 6th Cuirassier Regiment.

The colonel of this regiment, who was our Martin, instead to get ready to charge, found the opportunity opportune to ride... on the principles of hierarchy and protested that he had orders to receive only from his direct superiors.

"No doubt," said the brave General Lebrun bluntly. who, one feels, cannot defend himself from a sort of pity for this coward, no doubt in repulse as he had made it at the request of General de Failly, the colonel of 6[<] of cuirassiers could argue that he obeyed the letter strict adherence to our regulations which required that he not receive gold dream that of his direct client, General de Bévillé; but he It is not uncommon in war for an officer to suddenly see himself forced to forget the rules a little; it is when that it is for him a great act of devotion to accomplish-plead and that he lacks time to obtain authorization of his immediate superior. In the case in question, the commandant Haillot had gone to the most urgent matter by addressing the colonel that he had in front of him; he had not thought of looking-first of all, the general who commanded the cavalry. He did not

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was concerned only with the critical situation in which the 5th Army Corps was located.

While the officers of the 6th regiment, desperate to inaction, turned away with contempt from their colonel, Pale with fear, Commander Haillot continued on his way and arrived in front of the 5th regiment. This time, he found before him a Frenchman, a soldier, a gentleman. The colonel deContenson did not answer a single word, he bowed and made-putting the saber in hand to his squadrons, "carried them to the gallop towards the point that General de Failly's aide-de-camp had indicated to him and he ordered: Charge! It must be the supreme cry of farewell that he addressed to his cuirassiers. A moment later, he fell from his horse, fatally struck by a German bullet.

takes the Little Sisters of the Poor by famine is, one understands it, the idol of the Municipal Council. The Alsace lodge-Lorraine, of which this zealous Freemason is a part, does not possess. I don't get overjoyed when he comes here to deliver his patriotic tirades. ticks.

It is on the line of this Municipal Council removing
■food scraps to unfortunate old people that we
we will stop. We would not find anything as beautiful.

Democratic pity, republican fraternity, philanthropy
Freemasonic, I greet you once again, with the e-
square and compass!

1 At the end of this history book, what do you see? I don't see
only one figure and it is the only one that I wanted to show you:
the figure of Christ insulted, covered in opprobrium, torn apart
by thorns, crucified. Nothing has changed in eighteen

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a hundred years. It's the same lie, the same hatred, the
same people.

Saint Peter, fleeing persecution, suddenly saw,
on the Appian Way, his divine Master who was heading towards
Rome carrying its cross.

—Where are you going, Lord? the apostle asked him.

— I'm going to get crucified again.
Saint Peter understood and returned to Rome.

On our boulevards which resemble each other so much, with their mo-
incessantly and the spectacle of luxury spread everywhere,
this Appian Way, which was crisscrossed by purple litters
courtesans and the gilded chariots of the patricians, it is not
not a day goes by that I do not encounter the painful image
of the Savior. He is everywhere, hanging in popular shop windows,
exposed to the jeers of the suburbs, outraged by the caricature
and by the pen in this Paris full of such stubborn Jews
in deicide as in the time of Caiaphas; he is the same
that formerly, consoling and gentle, performing mira-
cles, walking with us through the tumultuous streets-
killers.

For many, I know, this conception does not seem
quite high. Perhaps to apologize for their inaction, they
do not want to imagine a Christ who suffers every

of the sacrileges committed against him; they do not admit not that we can be, according to the strong expression of the early Christians, the colleagues of the Passion of Christ (1). They stick to a kind of cloudy abstraction that we is excusable for not defending.

(1) Quid gloriosius quam coUegam Passionis cum Chvisto factum flee? Letter from the confessors of Home to Saint Gyprian.

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How much better I like the thought of these primitive artists which show us Jesus associated with the familiar life of the city, appearing in the very setting of the hometown of the painter, as if to demonstrate, by this apparent error which is only the observation of a moral truth, that the God made Man is always and everywhere present among us! I remember a beautiful painting by Fra Philippe Lippi who was, I believe, at the Beurnonville sale: the Christ converses with his disciples in the Temple courtyard and the whole city unfolds before him and before the spectator; passers-by approach each other, greet each other, women hurry back from the market, the boats glide on a river. Nothing is forgotten and the detail more naively naturalistic has its place in this work which mixes the divine element with the human element.

As Christ was in Jerusalem, so he is in Paris. Passion for him is constantly reproduced. Who has not dreamed, in reading the story of this terrible agony, of having found himself on the passing of the One who was going to die for us, of him to spare some suffering, to staunch some of the blood that flowed on this forehead torn by the derisory crown, of at least give the Holy Victim a look that console? Every day the Righteous One goes up to Calvary in front our eyes and most of them watch him pass by indifferently, think about their pleasures, their business. Some would have inclinations to protest; they do not dare, they fear-want to stand out, they say to themselves: "I am calm, if I confess to being a Christian, all the French rabble-Masonic and Jewish will be after me.

Happy is he who has overcome this first movement of weakness-hurt! I imagine what his joy will be on the day of Justice when, before the luminous face of Christ, he will remember

which the heavens obey. What a minute that will be
uncovered the immense and complex swarm of
all human thoughts, where everything that hides appears—
will arise, quidquid latet apparebit, where the world will see this
that we do not see: the secret of souls, the motives of
actions, unknown crimes, concealed infamies,
beneath barely suspected, the greatness of the slandered,
the abjection of those who have walked through life surrounded by
the esteem of all 1

Happy then is he who, crushed under the weight of his
faults, will be able to rise up and say: "Lord, I am not
not worthy to enter your house, but, on such a day, when
you passed through the midst of insults and that so many men
were silent, I, powerless and puny, tried to lighten
your burden and help you carry your cross!"

Happy is he who can repeat in dying what he said
Veuillot:

I hope in Jesus, on earth,
I did not blush at his law;
On the last day, before his Father,
He will not be ashamed of me.

United with Christ, participating in his sufferings to participate—
later to his glory, you will be more directly also,
from a human point of view, in communion with the soul of your
fathers.

My readers, I am convinced, are not fooled.
red Pharisees who pity the auto-da-fés
praising the wretches who, in September 1792, cut the throats of
were gathered by the thousands, in the name of humanity and pro-
sandstone, prisoners, old people, sick people, mad people.

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who made them climb onto scaffolds dripping with blood
children, 15-year-old girls, 90-year-old women
years old, cripples who didn't even know what they were
accused.

Despite everything, it is difficult to completely escape—
ment to the influence of what we hear from morning to night, to
the impression of the artificial intellectual atmosphere created by
the Jewish press and the best sometimes suffer, despite
them, what we have already called: the prejudices of the
modernism.

his personal observations, everyone will understand better now takes into account the reality of things.

No, the men who made France so great and the Spain of the past were neither scoundrels nor fools; the measures they took were not fantasies of delirious tyrants, but they have corresponded to obvious necessities, to dangers which were manifested before everyone's eyes. The Christian does not have wanted Christ to be thrown, as today, to the gemonies; the Aryan did not want to undergo the oppression of the Semite, be condemned to work to enrich it. A race that is, a gathering of like-minded individuals, a set representing a number of feelings, of beliefs, aspirations, skills, traditions, has defended against a race that represented feelings, beliefs, aspirations, skills, traditions absolutely opposite...

1 Doubtless such a demonstration seems to have no longer hardly any doctrinal interest in the result achieved. The examination of these questions will ensure, at least I* hope so-hates, believing him in his faith by showing him that everything is

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is in this order and that the love of the Fatherland and the love of God are one. The true story will destroy some objections raised against the Church by the creators of his-false story, it will dispel certain scruples which come sometimes to tender souls who know little about enemies which our ancestors had to deal with.

The complete Truth, however, will only be revealed at the horrible clarity of the latest catastrophes. It is when he wanders in the rain, in the light of lightning, in the moor inhospitable that King Lear dreams, for the first time, to the little ones and the underprivileged and that he cries out: "Poor You naked paupers, with unsheltered heads and stomachs unsatisfied, how under your torn rags, you defend-do you dare against such times? Ah! I have taken too little worry about all that!" It is in the roar of the temp-that the privileged, the carefree of the ruling classes-giants will dream, under the spur of their own anguish, to the souls they could have saved.

My book, I fear, will only be properly understood when will have come this great sound\ of which the mysteriously speak secret societies led by Jews, this great evening which must envelop shadows of death and plunge into the

France.

So today's pleasure-seekers will go and drag the gran-|
roads with worn shoes like the emigrants from elsewhere
sometimes.

How telling is this popular engraving which represents-
feel like a family of emigrants! The father is there, haggard, bent over,
gripped to the heart by the misfortune of his own; the mother holds by
a little one who can barely support himself. On the threshold of a
German cottage, sitting on a shaded bench in

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greenery, a peasant watches these vagabonds pass by and on the
face of the outlaws we read this feeling: "This man
How happy he is! He has a home, a hearth, a roof.
f If the conservative newspapers were not, for the most part-
part, in the hands of the Jews, it is this lamentable story of
the emigration that they should tell their readers about
instead of talking to them about balls and toilets.

How dearly this society of the 13th century paid for its vices.
key as improvident and as frivolous as ours!
It is abroad that we really get the feeling of what
must have been this existence of exile. Some cities, cer-
Some hotels envelop the soul in I don't know what cold
particular.

I can still see myself in this Stork Hotel in Baie,
which was a meeting place for emigrants, having coffee in a
small gloomy garden face to face with the stork, alive
sign of the place, which keeps you company. The walls
of the old house, the silence of the city at the gates
solemn and always closed carriages, the very sight of this
The Rhine flowing silently fills the soul with melancholy.
If one is sad here, one thinks, when one comes here in tou-
sad, with money in his pockets, what would it be like if one
Was there poor, exiled? What job to do? Where to go?
Nowhere in these closed cities can one find welcome
affable and warm of this Paris where the cobblestones themselves laugh
abroad, where the best place is for him...

There were heartbreaking poems of pain in these
rooms with red tiles, faded curtains, three
horsehair chairs that the Memoirs describe to us^ and where
women like Ms. d'Argouges or Ms. de Talmont
sometimes arrived in clogs, without clothes. Often even
had no room. The Princess of Condé, wandering,

slept on the floor and ate potatoes
land to water.

One of the triumphant women of Versailles sells her last dress to pay for her husband's funeral and remains alone with her two children. M^{^^^} Montmorency becomes a carrier bread to feed his mother; others soap, go to day. The Count of Secillon established himself as a dancing master and one day he thinks he recognizes one of his friends, the Baron de Pontgibaud carrying the peddler's ball. — this I do not app- shovel more Pontgibaud, answers this one; my name is Labrosse. » And he remained Labrosse until the Restoration.

In London, M^{'''<^} de Gontaud makes small objects of wool at the rate of two sous per hour. Chateaubriand is forced to put his table on his pallet as a cover- to avoid dying of cold; after staying two days without eating he fainted, and was about to expire from inani- tion when the journalist Pelletier came to visit him by chance and took him to stuff himself with roast beef.

It is when they will be faced with exile and poverty than the pleasure companions of the Rothschilds and the Ephrussi will understand the price of this Homeland that they will have nothing made to defend. Only then do they recapitulate- will do everything possible to resist, to prevent this society from perishing.

The test, indeed, will be harsh for these effeminate and these idle. They will have neither good humor nor indestructibility health, nor the inexhaustible spirit of the great lords of other- times; they will not have the strength of temperament of these Poles whom I saw accepting the most modest jobs, sometimes living with nothing, staying in bed all day when bread was scarce and be content with a cup of tea.

Saint Paul said it: "We must hope against all hope-

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rance. » Let us still hope that, despite so many con- milkers, this destiny will be spared to those who will have it deserved! Perhaps, at the last moment, courage asleep Will he wake up in some of them? Maybe one of these officers, who were seen, with waxed mustaches, smelling tran- quitting their murderous absinthe after having, in the morning, helped to expel some old priests, will one day feel the red rising to his face and pushing his glass halfway away

The word of the one who speaks first will be completed,
can doubt it, in a tremendous acclamation. All
France will follow the leader who will be a vigilante and who, instead
to strike at the unfortunate French workers, like
the men of 1871, will strike at the Jews sewn with gold and
will tell the poor gathered around this Pactolus escaping-
pani of the disjointed Semite: "If you need, pick it up!"
For me, I repeat, I did not claim to undertake
that a work of good will, show by what oblique
and cautious enemy France had been invaded, corrupted-
stinks, stupidity, I don't want to break everything with my own hands

which had once made her powerful, respected and happy. Have I

—'

wrote our will? Have I prepared our rebirth?

I don't know. I have done my duty, in any case, in response-
by insults to insults without number that the
Jewish press lavish on Christians. By proclaiming the Truth,
I obeyed the imperative call of my conscience, liberavi
animam meam

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